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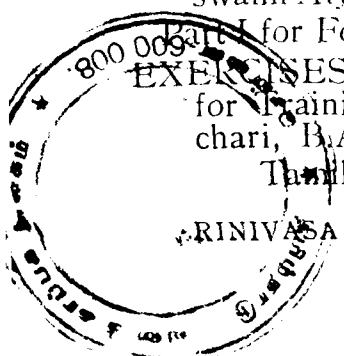
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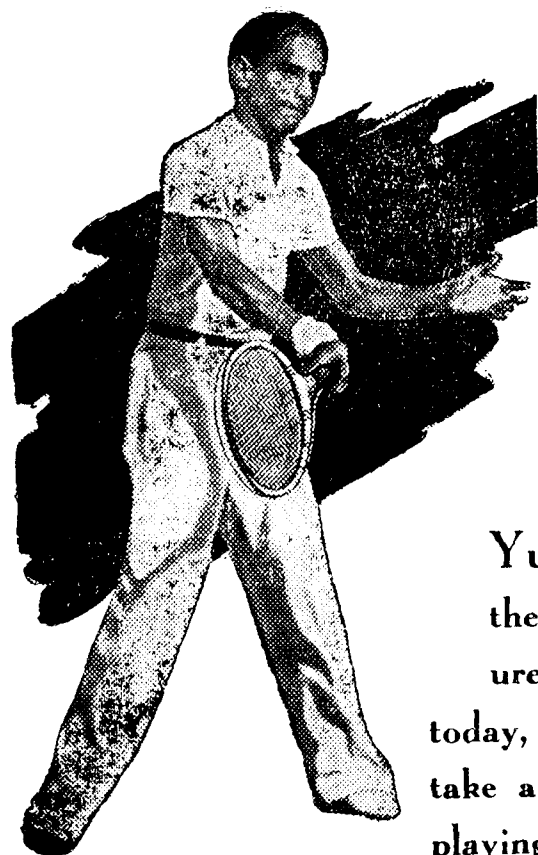
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SOME THOUGHTS ON INDIAN EDUCATION

WHAT IS EDUCATION ?

By DR. V. N. SHARMA, B. A., B. T., PH. D. (HEIDELBERG),

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Children's Garden School, Madras*

[The author, who spent eight years in Europe to make a special study of Education in the West, and also to interpret the Indian conception of Education to the European lay public, published a special book, in an European language, on "India's Contribution to the Science of Education". An English version of the same, he hopes to publish at an early date. This article, which we are printing in our *Review*, forms part of the English version.—*Ed.*]

IN ancient Indian literature, we come across three or four expressions that might correspond roughly to the modern expression "Education." To bring home this universal expression of "Education," we find very often in the Vedic literature the word "Siks," which means "to understand, to learn or to recite." Later on came another expression "Adhyayana" into vogue, and this we meet with very often in the Upanishadic literature and also in the Sutra and Dharma literature. It means "to go near or approach." The well-known Indian expression of spiritual initiation, "Upanayana," has some kind of relation with this one, for the former denotes as well

"taking near," as young children were taken near a teacher for their initiation as a preliminary step towards their regular studies. As times passed on, another new expression came into use, "Vinaya," which means "to lead one on a particular path." Or as Kalidasa interprets it, a path of life in which the formation of character development plays a prominent part in the growth of the individual. However, there is another expression, which Kalidasa uses constantly to unveil to us his ideals of education; it is "Prabodha," which means "Awakening" or "Enlightenment." An all-round development of man in all spheres of his life, visible and invisible, is always

the purpose of education. The classical literature of India—Buddhist, Jain and Hindu (from 200 B.C. till about 1200 A.D.)—is rich with this latter expression. "Education brings modesty and humility, each of which in its turn enhances the worth of man." So declares a teacher to be the aim of "Vinaya" (Hithopadesa). "Whoever learns by heart, writes, observes, asks questions in order to get difficulties solved and waits upon the learned, has his intellect developed like a lotus by the rays of the sun" is the conclusion of another teacher of old (Subhashita). Therefore, that only is called education by the ancient teachers of India which leads one to knowledge and understanding of the Highest. "Richer than all riches, better than the best of gain. It is wisdom, unsought and secure. Once won, none loseth her. She brings dark things into day-light, removing doubts that cloud the mind. Like an open eye is this wisdom. He that hath not this wisdom is blind." (Hithopadesa).

Every one is born with many an inborn capacity and power in himself, some capacities are brought over from his former births, and now they lie as germs ready to sprout forth. The Taittereya Upanishad contains a good deal of information in this connection. According to it, every one possesses a number of sheaths or spheres of consciousness (Kosa), where the different organs of Mind, lower and higher, play an unique part. These are Anandamaya, Vijnanamaya (Buddhimaya), Manomaya, Pranamaya and Annamaya spheres. The Ananda and Vijnana sheaths are eternal, and even the strings of death have no power over their

regions. Such stages of consciousness as are finer and subtler, and which are beyond the depths of intellect, belong to their regions. The Ananda sheath is a dynamo of bliss and all-happiness; its experiences one cannot therefore express in human words; yet one will have to feel such an experience intuitively, and be aware of it only through silence and contemplation. The stage of Vijnanamaya is the result of the former; therefore, as in the former, one will have to realise this stage of consciousness through one's own inner experience; neither logic nor speculation will be of any use to unveil this all-pervading domain of intellect. These two stages of consciousness are latent in all, and the moment one enters on this physical life, they try to express themselves either in the forms of natural expression, or through mystical gestures and symbols, etc. All other sheaths of consciousness are subordinate to these two, and hence they are known in the Upanishadic texts as "Higher Mind." The third, Manomaya Kosa, is an ocean of intellect, full of logical and speculative powers; and the fourth, the Pranamaya Kosa, is a dynamo of emotional and sensational power. Therefore, they are known as "Lower Mind" stages of consciousness, which are subject to constant changes. Then comes the fifth stage of consciousness, Annamaya Kosa, it is the expression of the dense physical body. To whichever stage they belong, and whichever form they take to bring home to us their music of life, all are essential and indispensable in the education of the individual.

Hence it is the aim and object of all Indian education to draw out the potential

powers in these sheaths, and make them dynamic forces in the daily life of the individual. All possible opportunities ought to be given so that they can be both subtle and responsive to the impacts from the external world. Therefore, all instruction and training must be directed towards this end. Swami Vivekananda, the upholder of ancient ideals of education in modern times, puts this eternal ideal of Indian education in the following terms: "Education is the manifestation of the perfection already in man. Religion is the manifestation of the divinity already in man. To remove all obstructions from the way is the duty of the teacher in both cases". Further he puts a number of questions so as to find out a definite interpretation of education. "What is education?" Book-learning? No. Diverse knowledge? No. The current and expression of will, under control is education. Religion is the innermost core of education. Take the pupil's stand point in this, and enable it to develop along its own line of least resistance" (Swami Vivekananda on Education, Prabuddha Bharata, 1933.)

In this dynamic energy of man, the Vijnanamaya Kosa, the storehouse of all inborn capacities and powers, is brought over from one's own former lives. These demand from the individual, either consciously or unconsciously, an outlet for their manifestation. The Manomaya Kosa (the mind) longs to express them in its own music of language, and creates its own logic. The Pranamaya Kosa joins hands with the mind, so as to strengthen it in its task. The Annamaya Kosa creates all necessary forms and gestures so as to bring home the

language of the other organs in a most vivid manner. These three bodies, Manomaya, Pranamaya and Annamaya are always subject to change in the life of the individual, and therefore they are new with the rebirth of the individual, and "education has not only to draw out and distribute the germs through each sheath, but to develop them, train and make the sheaths sensitive and responsive to the impacts from the external world, accurate in recording them, and in sending them on to the mind, which connects the impression with the object causing it, and thus established relations between itself and the outer world, these relations and the action of the mind upon them being Knowledge." (Annie Besant: Kamala Lectures on Indian Ideals in Education, pp 5-6).

Hence we come to the fundamental question, which sort of education shall we to impart to the child which enters into this world with all these stages of consciousness, partly latent and partly trying to find an outlet for their expression. It is said that all those who are born on this earth long either consciously or unconsciously for four definite objects in this world, viz., Knowledge (Dharma), Wealth (Artha), Pleasure (Kama) and an everlasting Spiritual Freedom (Moksha). Therefore, it is truly called education that acknowledges, as the starting point, this eternal longing of the human beings, and prepares such an atmosphere that can create an outlet for the fulfilment of these objects through *right discipline* (Siksha), *sacrifice* (Tapas) and *service* (Seva). The whole Indian social organisation is, as matter of fact organised in such a way that

the individual could opportunities and facilities on all sides and in all spheres to fulfil his dream of his search. Hence, there is no wonder, if one says in India, that the Indian system of social organisation is the definition of her system of education. The ancient text, *Pranava Vada* puts this definition in the following way: "Education means, the drawing of the potential fire out of the existing flame of spark, and making the fire yield to the spark its fireness." (*Pranava Vada* edited by Bhagavan Das, I, 49).

It is something more said that there are immediate objects as well distant objects that can lead one for the full attainment of his life's dream. His immediate object is the development of the inner man and the acquisition of noble virtues, so that he may finally be nearer to gods and thus gain a closer approach to Divinity (*Kimiya*, p. 6). Through such a step one can gain social efficiency and efficiency for divine knowledge. This aim is put before the individual the moment he takes his birth on this earth. He is taught therefore the rights and duties which can hold him together for his immediate work. It is further said that even an elderly person has no right to entrust duties and responsibilities to a beginner until he gains a right understanding and a right knowledge. "Infinity is bliss, and only one who obtains bliss performs his duties pertaining to the community." (*Chando. Upanishad*, VIII, 22) "None should strive to work or even to live if only this bliss in the human heart ever ceases. They would cease, and the thought of its ceasing smites humanity with horror." (*Taittiriya Upanishad*, II, 8.) "He alone gives bliss to the

world who knows Him." (*Ibid*). "To serve all is to serve the Self." (*Rigveda*, I, 73. 2).

This is the eternal ideal of education, and this demands from all of us, as a preliminary step, harmony of work and a proper worship, through perfect obedience to the divine will. Indian educational system from times immemorial strived at developing the power and natural gifts of the nation along these lines. Hence it took advantage of the natural reactions of the child, and thus developed the individuality only to make it free in the long run in the larger life of the world.

Many types of men and women we find in the body-politic, and many idiosyncrasies we see in the individuals themselves. According to the Indian conception it is, the fundamental duty of the teacher to accommodate these types, and these individualities instead of diminishing them for their own growth on their own path. Moreover, the goal is known and each and every one is urged not to miss that either in their joys or in their sorrows. Then alone they can reach such a stage in their life that makes them loose their fleeting forms and colours and thus unite them into a larger life of the Highest (*Brahmatwa*). *Kautilya*, the famous statesman and law-giver of the classical age; enjoins on all seekers of wealth, either material or spiritual, not to miss their goal, however distant it might be, through a state of winning self-possession (*Atmavatta*) (*Kautilya, Artha Sastra*, I.)

Therefore education varies according to types and stages of human evolution. Whichever form the teacher takes in, to pen

the inborn capacities of the child, it should never miss its goal. Through all possible means, it must make the child enable to manifest the divinity in him by controlling nature, by work, worship and by philosophical contemplation and search. It is not more literacy that education aims at, in the training of the individual but also the unveiling of the superman (*Purusha*) in him. In other words, it must enable the child "to reach the fountain of all inspiration itself (*Jnanadhi-karanatwa*), as a preliminary step, as a path and as a final stage. The child comes down with the preconscious state of mind and it is the duty of the teacher to nourish the child's mind from within by religious sacraments and rites and thus prepare him for his work in this worldly life.

Further, the aptitude of the child is ascertained by appropriate methods in the course of his education at home and outside. The teacher aimed at of making the child to find out its own place in the body-politic and thus contribute his own quota for the welfare and perfection (*Yogaksema*), not only of its community, but of the human race, lower and higher. As in the language of the *Bhagavad Gita*, whichever training the child might get, it must enable him to fill his place in social life with credit to the community to which he belongs (*Bhagavad Gita*, XVII, 47).

Further more the essence of education is the concentration of the mind, not of mere fact collecting. In other words, education endeavours at developing the power of concentration and detachment of the mind from things unessential. The moment the teacher

inculcates this dynamic power in the mind of the child, the child can really train itself to play his unique part in his community by equipping himself thoroughly towards that end. The cult of beauty and rhythm through fine arts and subtle yogic practices prepares the way for such a perfection. Such education enables the individual to behold Him, the Embodiment of all goodness and perfection, of peace and understanding in all beings. There is help and constant co-operation from all sides. The idea of fear and tyranny does not arise, for all are his brothers and sisters, fathers and mothers, and as such he can command help and co-operation from gods and men, from all spheres of nature without fear. Thus he is made to feel that the guidance of all divine beings overflows on all beings, higher and lower, on plants, animals, etc. moreover the child is made to think not only of his own happiness, but of all others, near and far, from him. This wish is not a mere unpractical one, but it is made as a part of his daily prayer. Hurting, either consciously or unconsciously, anyone is un-Aryan and thus un-Indian, and the child should never resort to this. Harmlessness to all beings, animate and inanimate, shall be his life's ideal and life's dream. Through stories and personal example, he is shown how all beings seek happiness and peace, amity and goodwill. Further he is made to handle plants and animals as his younger brothers with tenderness and kindness, with a view of mitigating pain and sorrow around him.

When this preliminary step is fulfilled to its fullest extent, then one begins the

intellectual education for it takes only a subordinate place in the plan of Indian system of education. "Let the teacher, having taken up the pupil in order to lead on the Path of the Highest, shall first of all teach him the ways of cleanliness and purity and chastity of body and mind, and good manners and morals. He shall teach him how to tend the fires, sacrificial and culinary, and more important than all else, how to perform his daily meditation (Sandhya)" (Manudharma Sastra, II, 69). Moreover as an indispensable step in his education, the child should develop a right attitude towards all things, visible and invisible. Firstly, he is made to get all possible discipline and necessary training to understand his true and right place in his community, and in the Life Universal. The moment he realises it, then he can begin his studies at the feet of a teacher. In other words, his preliminary education trains him how he could stand the test of life and thus fit himself ready "for the grace of his teacher to receive education." The Upanishads demand from a disciple "who seeks the highest knowledge that he should be calm and unperturbed in mind, self-controlled before he is taught any art of science" (Katha Upanishad, II, 24) "Self-denying (Uparata), Patience (titissa) and Collectedness (Samadita) are imposed on him by the teacher" (Katha Upanishad, II, 24). Some other conditions are also added to these. It is taken for granted that a student should live on nothing but on pure food and drink. Purity of nature in body in feeling and in mind (Satva Buddhi) is imposed on him. In the opinion of the Indian teacher such a purity of nature

penetrates into all spheres and into all stages of consciousness, so as to create a perfect atmosphere on the Path of knowledge. The ideal of Humility and obedience towards all those who are older in age and in evolution, equality towards all those who are equal in age and in evolution, and tenderness and kindness towards all who are younger in age and in evolution is placed before the student. Kautilya exports this as well when he refers in his book to the educational and social conditions of his time. Restraint of organs of the senses, Kautilya tells us, are imposed on the student for making him abandon lust, anger, greed, vanity, haughtiness and overjoy. "Whosoever is reverse character, whosoever has not his organs of senses under his control, will soon perish, though possessed of the whole earth, bound with the four quarters" (Kautilya, Artha Sastra, I.) Another great teacher of ancient times, Sukracharya goes a little further. He enjoins "One should bring to bay by the book of knowledge, the elephant of the senses which are running to and from in a destructive manner in the vast forest of joyable things" (Sukraniti, I, 181-82.) "Verily all knowledge is fruitless, study of holy books is useless, initiation has lost its significance, pondering the teaching of teachers avails not, proficiency is worthless, learning leads to naught, since even men like these are stained by the touch of passion and overcome by folly" (Kadambari, pp. 110-11) so to achieve perfect mastery over the senses, and over the mind, over emotions, not by suppressing and starving them to death, but by treating them with friendliness and reverence and taking good

are of them through self-discipline and contemplation is one of the most important methods of training prescribed by ancients. Thus a student is lead of beholding these deals by the teacher, for the teacher himself is the embodiment of these, and with whom the student lives and comes into contact from day to day. Precept and example of the teacher are the disciple's light. It does not mean that a student has to lead a mechanical and hard life. Side by side with this the tender side of his nature is nourished. Sweet and affectionate relationship is emphasised as an indispensable part of his disciple.

Hence, knowledge is not regarded as the aim or end of his education, but only as means of attaining the right attitude in life. "Right and Real are concealed under the glamour and glitter of Knowledge, as the real form of the sun is obscured from our view by the halo of light surrounding that luminary" (Isa Upanishad). This Real is attained not by learning, by the recitation or even by listening to the experience of others but it is entirely a matter of individual's interiorisation" (Katha Upanishad, I). Even though rites and ceremonies are essential factors in this connection, they stand there to prepare the ground for a wider field, and the student must realise, therefore, that they are only subservient to Higher Knowledge. All practices and codes of discipline exhort men to endeavour, consciously or unconsciously for the perfection of the individuality, so that the student can at some time or other become one with the Eternal. Thus their obligations end. Therefore, he who understands this mystery of life and utilises them as torch-bearers on his path, is the most happiest

one, and such an individual shall attain his goal. Such a one is indeed a real student." Both knowledge and disciplines follow him jointly wherever he goes; they follow him even to other regions after his death" (Brihad. Upanishad. IV, 4, 2) - "He comes now to a stage of understanding. He may now move in any place and with any person. He may do all works of the world and yet remains unaffected thereby. The works and all activities do not tarnish this man" (Isa Upanishad, 2.) Students, that are trained up in this manner are known as Sistas, the noble ones, and they can command a binding force and power in the community.

From times immemorial India looked to these men, these students of Higher Knowledge (Brahma Vidya) for guidance and advice. Their personal example and precept had been a great comfort and example to all. All those who feel doubts and who are in sorrows went to these noble ones.

"Go to the assembly of noble one who are deeply versed both in secular as well in superphysical knowledge, to those who have no axes of their own to grind, who are anxious to find out truth and righteousness; and whatever such godly men lay down as the true meaning of the eternal traditions of the society, accept that meaning as law" is the advice of the Taittiriya Upanishad for all children who seek a leadership in this life. Happiest is the land that possesses such an assembly of gods and noble men for in their presence other outer authorities become no longer essential, because, as a great teacher tells us "these men of knowledge are in midst of light of the eternal traditions of the community. They have entered right into the heart of them, and they cannot thereafter, therefore, see anything wrongly" (Tai. Upanishad, I, II.)

India needs this light of knowledge in our present day system of education. This fire of knowledge alone can burn away the un-Indian atmosphere we find in our schools, in our Colleges and Universities, yes, in our homes and in our daily outer life!

TREASURES OF THE HOME

By H. E. Prof. NICHOLAS DE ROERICH, *Naggar*

EVERY librarian is a friend of the artist and scientist. The librarian is the first messenger of Beauty and Knowledge. It is he who opens the gates and from the dead shelves extracts the hidden word to enlighten the searching mind. Not one catalogue may replace a librarian. A loving word and experienced hand may produce the miracle of enlightenment. We affirm that beauty and knowledge are the basis of the entire culture and these are changing the entire history of humanity. This is not a dream. We can prove it through the entire history. The immutable facts tell us how from primitive ages all progress, all happiness, all enlightenment of humanity was led by beauty and knowledge.

It is not strange to speak these words at a time when millions of books are printed, and every year a fountain of printed pages forms new snowy mountains. In this labyrinth of paper glaciers, true snow blindness can strike the inexperienced traveller. But the librarian, as a true honor guard of knowledge, is vigilant. Only he knows how to steer the boat through the waves of this ocean of past and future.

The library exists not only to spread knowledge. Each library is an introduction in bringing knowledge in to the home. Is it possible to imagine a home and a household without books? Again, if you will take the most ancient images of the home and household, the finest examples revealed are objects and books. And you can see that these old books, in their beautiful bindings, were held as a true treasure.

And not because the library did not exist, Librarians existed through ages and ages. But the human spirit feels that knowledge can be acquired, not only in public places, but also in the calm of the home. We even carry the most sacred books and images with us. They are our unchangeable friends and guides. We know perfectly that it is not worth while to read a book once. As magic signs, the truth and beauty of the book is absorbed gradually. And we do not know either the day or the hour when we need the gospel of knowledge. So, the library is the first step of enlightenment. But the true upliftment of knowledge comes in the hour of silence, in solitude when we can concentrate all our intelligence towards the true meaning of scriptures.

Books are true friends of humanity and each human being is entitled to have these noble possessions. In the East, in the wise East, a book is the most precious gift. And he who gives the gift of a book is regarded as a noble man. During five years of travel in Asia we have seen innumerable libraries in each monastery, in every temple, in every ruined Chinese watch tower. There was a library with collections of most remarkable books—and collection of famous biographies, dictionaries, history and sciences.

When you see a lonely traveller in the mountains, you may be sure that in his knapsack is a book. You may deprive him of everything; he will resign it. But for his real treasure, the book, he will fight.

So, let us remember that books are real treasures and let us collect and cherish them as the noble crest of our home.

THE TEACHING PROFESSION

By SRI KRISHNA C. VAIDYA, M.A., B.T., *Bhokardan*

THE common belief prevalent among the people at large is that the teacher's profession is the easiest of all the learned professions. We frequently come across a teacher who has taken to it accidentally or being forced through circumstances or because he could not be taken in service in any other department or was found unfit in other walks of life. To put in other words, this profession is regarded as a refuge for the indolent and the incompetent.

They do not even think that a specialised training, like the training in other learned professions, is essential for a teacher. This opinion may be one of the causes why the popular education in our country is not achieving the results hoped for. In advanced countries like Japan, where the percentage of literacy is somewhere between 99 and 100, we find that even a primary school teacher has to undergo training for five years. It must also be borne in mind that a man cannot be trained once for all; he must read technical literature, published from time to time, and keep abreast of all the latest experiments and their results in the teaching of the subject.

The erroneous notions in the minds of the people are mostly due to the ignorance of the modern trends and developments in education. They fail to consider that education is dynamic and our changing civilisation makes a new and far-reaching demands on education. The old traditional

schools were only knowledge imparting centres but the modern school agencies are the 'factories' where the character of the rising generation is moulded and their future determined. In this process the teacher plays an important part. "All is in vain," says Raymont, "unless the ranks of the teaching profession, in its various grades, are so recruited that the daily work of the schools is done with knowledge, skill and sympathy." The states that have recognized the supreme importance of the teacher's functions and the contribution he makes in determining and developing future aspirations of a nation, exploit the teacher's talents to greater national advantage.

To be successful in his calling a teacher is expected to possess knowledge of the subject and knowledge of the method. The teacher must first of all have something to teach and must then know how to teach it. Teacher's task is to expell darkness and to illuminate the world. So it is imperative upon him to keep his Lamp of knowledge ablaze. Prof. P. Seshadri, in his learned broadcast talk from Tokio, had once said "without the lamp of knowledge burning undimmed it is impossible to be a good teacher. If the lamp is to be fit, constant vigilance has to be exercised to see that the wick is not burnt out and the oil is replenished at proper intervals". No one can profess to teach to the very end of his own knowledge. He must know much more than what he wants to teach. Besides this

there is a great waste in transmission. Perfect knowledge begets enthusiasm, gives self-confidence and secures the respect of the class. More highly educated a person is, more conversant he is with modern methods, more fitted he is for his profession. Teachers, while engaged in class rooms, are to observe and record their observations just as any modern scientist does in his laboratory. He must be very well able to scrutinize all the psychological factors connected with the activities of a child. Unless the teacher has a good hold over the child mind, his work is likely to damage the child than help it. It requires a keen psychological insight on the part of the teacher to observe the behaviour of children from stage to stage of their growth. If the teacher is alert, he by conditioning and sublimating the unhealthy tendencies, inculcate in child sociability, tolerance and other ethical qualities.

The foundations of peace and contentment for the coming centuries can be laid only by securing the co-operation of the advancing generation through a contented and happy teaching profession. Dr. Sir S. Radhakrishnan, Vice-Chancellor of the Benares Hindu University, in his convocation address at the University of Patna has remarked that "If the war is to be won on the battlefield, peace must be defended in Universities and seats of learning by priests, prophets and philosophers. We must train man's mind for the new

world, where the doctrine of non-violence is not the impracticable dream that is now supposed to be."

It will be evident from the above remarks that a great part is played by the teacher in shaping the destiny of a nation. Responsibility of highest magnitude is vested on his shoulders. But it is extremely deplorable that such a useful full class of society are paid only starving wages. His economic status is placed so low that he cannot maintain the position of respectability. There is so much talk about nobility and the self-sacrifice of this glorious profession. But all this is only sentimental nonsense. The schoolmaster is usually treated with disregard and contempt by the general public. It is really a disgrace to our modern civilisation. In countries like Japan attempt is being made to treat them well. They enjoy certain official privileges and all the honours and distinctions are open to them.

It is an urgent duty of a civilised state to remedy these defects and so improve the economic conditions of teachers, that they may have comfortable home, happy surroundings and perfect peace of mind. Such a happy and contented body of profession men will go a long way in creating a New India and advance the cause of World Peace.

PROMOTION OF LITERACY OF THE CHILD AND THE ADULT *

By Sri. T. M. NARASIMHAN

Some statistics concerning the literacy standard attained:— The masses of the people of India are still illiterate. According to the census of 1931, only about 16% of the male and 3% of the female population over five years old could read and write. Though between the years 1921 and 1931 there was an increase of no less than five and half millions in the number of literates, the growth of the population was so rapid that this large increase was but 1% in the literacy of the population as a whole. Cochin and Travancore lead the list, the former with 33% of its population literate. This deplorable state of affairs persists in spite of the elaborate educational system of primary, middle and high schools, of universities, and of technical institutions to boot.

LITERACY OF THE CHILD

Causes for illiteracy:— The vast majority of the schools of India are primary schools. The subjects taught are the Three R's, though in all the better schools, these are combined with other subjects as geography, science, drawing and physical training. At its best it is a bright place with pictures and maps on the walls. At its worst it is drab and inefficient in the extreme, often with a teacher at its head who presumably knows a little more than his pupils and who has to teach three classes at the same time. Small wonder that for the spread of literacy such schools are almost wholly useless. The teacher is incredibly poorly

paid and more often equally poorly qualified. "He is a melancholy jail warder weary of his sightless vigils with the monotony relieved for a moment with a gleam of joy on the pay day."

Another cause is that under the present system of education there is already a grievous amount of what is called wastage. Nearly more than half of a school population are to be found in the lowest class and only a small portion stay on until they have learned to read and write well enough not to forget it again, i.e., until they can be called permanently literate. In the villages the temptation to take away the children from the school as soon as they can be of use helping at home or in the fields, is overwhelming. School education of a purely literary type makes little appeal in parents who feel that it is likely to draw their boys away from the village to the town. The remedy is that the parents themselves should be made aware of the usefulness of education.

"Yet another cause for this state of affairs is the tendency on the part of teachers to blame 'the other fellow', together with their lack of understanding and appreciation of the work turned out by others. This tendency has been wittily summed up by an American wag in a rhyme entitled 'passing it on.'

It begins with a lament of the university Professor as he surveys in a great gloom the product of the secondary school.

* Paper submitted to the Golden Jubilee celebration of the Trichinopoly District Teachers' Guild.

"Good heavens, what crudity—the boy is a fool,
The fault of course is with the school."

The Secondary school teachers' feelings
on the subject are:—

"Oh that from such a dunce I might be spared
They send them up to me so unprepared."

The Junior school teacher adds:—

"Poor kindergarten blockhead and they call
That preparation—worse than none at all."

And when a new child comes to the
kindergarten the teacher says:—

"Never since lack of training did I see
What sort of person can the mother be."

But passing on blame is widespread and
not confined to the educational world alone.
The harassed mother gazes at her offspring
in dismay and adds:—

"You stupid child, but then you are not to blame
Your fathers' family are the same."

'Lack of preparation' say the critics
'Lack of understanding' say those whom
they criticise. The trouble arises because
they do not agree upon what is preparation.

Right Type of Literacy and Remedies:—
What is then true preparation? True
preparation for life is by living. Develop-
ment is a continuously progressing process as
the human being passes through each stage.
Living cannot be postponed until education
is complete. Mind and body must be edu-
cated co-equally and co-ordinately. When
preparation is thought of in terms of
mechanical skill rather than in terms of all
round development, we begin to concentrate
on the means and lose sight of the ends.

Abilities in reading, writing and arithmetic
constitute literacy. All these are indispens-
able to life in a civilised community. Yet,

as this may lead us to think in terms of
mechanical skill, I would prefer to deal
rather with the education of the child than
with the simple literacy of the child. The
importance of three abilities mentioned
above lies in the use that is made of them
and not in the aptitude to juggle with num-
bers or read phrases fluently. Such skills
therefore should be taught in relation to
the ends for which they were originally
designed. When divorced from reality
these have no value for young children.
Only such a type of literacy, combined
with education, or more truly evolved and
mastered during education, is to be attempt-
ed at.

This leads us on to the psychological
approach to learning which is the chief note
in the Individual method and the project
method. A brief reference to these two
methods will not be out of place.

The individual method which has grown
out of the Montessori system as well as the
grades apparatus, appears to have received
its inspiration from the Didactic apparatus
of Montessori. It has been found to be
useful in schools where each class consists
of more than 40 children. So carefully
was each step graded in difficulty that the
children passed from stage to stage with the
minimum of effort on their part and the
apparatus was so attractive that it was a
pleasure to handle it.

Only one criticism can be levelled
against this method, namely that the
children's attention is focussed more upon
the apparatus than upon the use to which
it is put. Further the means in actual life

may not be so simple and delightful and as
such it tends to create a wrong conception
of life. More over this method is suited for
children in their very early stage of edu-
cation.

Hence came into existence the Project
Method which professed to remove the
shortcomings of the individual method and
to make the pupils work projects in natural
settings. The child trained by projects
does not lose his joy in tackling difficulties
and he is used to suffering a certain amount
of hardship in the achievement of his pur-
pose. The child is trained to become a
determined adult who is capable of striking
out a line of action for himself and who is
self-reliant. Moreover he is used to work-
ing with others and can co-operate with
them when it is needful. The last and
most important advantage is that the pro-
ject is not a sugar-coated pill but on the
other hand it is interesting and is chosen by
the children themselves and worked upon.
More about this method need not be said
here and Miss Hilda K. F. Gull has describ-
ed at great length how even a very good
capacity to read and write and manipulate
with numbers can be attained very easily
by the children while they are being
employed in working on a project.

These projects are pre-eminently suited
to our villages and if only proper care is
taken by the teacher to lead the boys to
select a project in which the village itself
is interested, and which the parent would
readily see is not dissociated from their
daily life, the success of these projects in
turning out boys fitted for the life of a
literate free citizen cannot be questioned.

Here I would like to refer to the observa-
tions of Mr. Venkataramani.

"The deep shade of the banyan-tree is
Nature's own school for little children.
With the minimum of slate and chalk,
pencil and paper, books and notes, the
mass education of the Three-hundreden
twenty millions, should go on the most
hopeful lines. Then India will leave a
priceless epoch of great achievements for
the benefit of posterity."

The Wardha Scheme, the outcome of
the deliberations of the Zakir Hussain
Committee is based on this system, in spite
of protests to the contrary, the focus being
shifted to the development of the moral
aspect of the problem. This scheme which
involves the responsibility of teachers for
the building up of character, based on the
principles of the domestic system of Educa-
tion, is best suited to the peculiar genius of
India. Though this may be, contrary to
all that is dear of this complex civilization
of ours, until that time, when some kind of
education kin to and at least equivalent to,
if not more effective than, the Project
Method or the Wardha Scheme, comes to
exist, the problem of the education of the
child (including its literacy) will remain
a problem to be discussed year after year
with academic enthusiasm, and as surely
forgotten as soon as the discussion is
over.

LITERACY OF THE ADULT

*Causes of Illiteracy:—*The literacy of
the Adult is the necessary condition that
the child may become literate. The adult's
failure to understand the usefulness and the

necessity of literacy, as a member of the society he belongs to, is responsible for illiteracy among children. Both are interdependent and so we have to start this campaign of literacy somehow or other. It will be better and easier to make the adult the brunt of our attack.

Ways and Means:—The promotion of adult literacy is different from that of child literacy in that the method of teaching, and the matter should vary so as to suit the minds of the grown-ups. We need not take enormous pains to educate the adult in the strict sense of the term, for the adult has got much experience and so has had an education of a sort. Reference may be made to an interesting passage in *Pickwick Papers*. Mr. Weller Senior Recognising in Mr. Pickwick the master of his son Sam, observes to him, "I hope you have no fault to find with Sammy, Sir," and Pickwick replies with his usual good humour, "None whatever", to which the old father with a certain amount of pride and satisfaction says, "Very glad to hear it sir, I took a good deal of pains with his eddication sir; let him run in the streets when he was young and shift for himself. It's the only way to make a boy sharp." This way seems to be an extreme point of view concerning education but it is none the less saner than many other methods of instruction, in that it stresses the importance of self-education amidst the natural and ordinary surrounding so essential to true literacy and education alike. The

only thing an adult needs is an ability to read fluently, write a good hand and be able to manipulate with numbers.

In towns classes for teaching the adults could be opened and the work begun at 6 or 7 P.M. The first step would be to call for a meeting of such illiterate adults and convince them, in the congenial and natural form of an informal talk of the importance of learning the Three R's. This could not be effected in a day. The course may be repeated with appeals to their superstition, political consciousness, etc., and it is but natural that some of them at least would like to give it a trial. Beginning with words and sentences, a familiarity with the alphabet can be achieved and then recourse can be had to writing. It has been found possible to make the adult literates in the course of five or six months. Books are not wanting and only such of them as could evoke the interest of the adults should be prescribed. Reference cannot but be made to the efforts of Sri C. Rajagopalachariar and Sri K. Santanam in having brought out two little admirable books, "தம்பிவா" and "ஊருக்கு நல்லது". Radios and Documentary films can be utilised to a great advantage without exerting any undue pressure on the purse of the labourers.

In villages, the village schoolmaster who is more often the only educated person in the locality can exert his influence by making the parents take interest in their

children's work and thus create in their minds a thirst for knowledge. Free libraries on wheels, carried from place to place, full of choice books on the problems of daily life, easy treatment of science and hygiene will create a permanent literacy in them. Mr. Jagaunadhan's exertions in and around Saidapet and the rural upliftment carried on by District Boards like the Tanjore District Board, have achieved a measure of success which in itself is a welcome sign to show the usefulness of, and the necessity for, such steps by private agencies and public bodies.

Conclusion:—The treatment of this subject has necessarily to be incomplete, since from the census reports published recently and referred to in the earlier part of this paper, we are able to deduce the fact that this problem is attaining immense dimensions and bristling with practical difficulties which could not be solved so easily as we may like to imagine. None can say the last word about this problem and confidently observe, "Go, do thou likewise and you can drive illiteracy out of existence". All we require is the right type of temperament, enthusiasm and vigour in adopting the suggestions given, in practice.

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CALCUTTA

SOME CLASS ROOM PROBLEMS AND SOME SUGGESTIONS TO TACKLE THEM OR THE WORK IN THE CLASS ROOM WITH THE LID OFF*

BY SRI S. T. RAMANUJA IYENGAR, B.A., L.T., *Srirangam*

THE subject is of great importance to organised teaching opinion, especially as the finger of scorn is often pointed at the teaching profession for its neglect of the technique of teaching and learning. A critical study by any decent body of teachers of class room problems is long over due, because of the failure of the Education system and the School organism to adequately raise the standards of teaching and learning in the class room or to redirect objectives, modernise the curriculum and reorganise Education in harmony with the national recovery programme. The situation of our country and needs of our people alike point to the urgency of winning Swaraj through effective Education of our future citizens. Well may it be said that the question of a free India largely rests upon the success of teaching and learning in our class rooms.

HANDICAPS

But the handicaps to effective and tackling of class room problems are many. The political and communal wrangles, the Anglo-Indian Educational System, the objectives of Schools, and the lack of a body of Teachers with the necessary preservice or in service Training and the technical ability to study and solve problems of the class room are the major circumstances that retard teaching and learning.

The Teachers:— The greatest obstacle to educational progress is the teacher. His academic training has unfitted him for high grade professional work. The teacher is still to realise the importance of good teaching. Teachers are not eager to have new courses in Education or practise Teaching. For professional self-Education or increased academic knowledge, they show little or no interest. The teacher of to-day values his living more than teaching. His avidity for private tuition or extension of teaching work to earn an extra wage over and above what he earns through organized schools and his so called loyalty to the ideal of examination grinding to the detriment of effective education have left on record a series of demoralising practices of selling questions, leakage of question papers and improper marking and assessing without any qualms of conscience. He is the greatest obstacle to effective class room work as conceived and executed in free schools of free countries.

The Administrative set up:— The administrative set up is another great handicap. The Educational machinery exists for the running of the Educational machine and only in name for the education of the child or for the provision of a good

class of Educators. The School system is being based or modified for administrative convenience. The School houses are ill-adapted for class room purposes and out of tune with the country and the climate and they do not fit in with the surroundings harmoniously. In short, they are apart from the life of the majority of the children. Class rooms, adapted in size, shape, and equipment to efficient instruction, good seating, proper lighting and other hygienic requirements of modern and Indian needs are not common. The whole school system suffers under circumstances which necessitate improved instruction with little cost to the state. Schools are pioneering under difficulties, financial, social and political.

The child's environment. The home conditions of the child in India are so appalling that not only Education does not make headway, but even good school house-keeping does not prevail; fine gardens and grounds, careful upkeep, sanitary toilets, hygienic drinking facilities and similar educational necessities so largely provided for and financed in European Schools in India are altogether denied to Indian children. It is under such handicaps that the normal children as well as the defective, backward and problem children of our country have to work and have their so called education. Teaching has become stoking and learning has become barren. So much so, the time has arrived to make the child in India learn to learn, not merely because of educational trends but because of national poverty and

necessity. Due to the economic condition of parents and the uneconomic and ineffective school system, children do not go to school or remain in it and parents lack appreciation of education besides lacking finance for their children's education. Children that come to school are victims of traditional book learning and peptonised education through our education and extra educational methods of admission, promotion, etc. Children are not grouped according to intelligence; promotion is not based on ability to work in advanced grades but on time spent at school and on the emphasis placed on spoon feeding, examinations and manufacture of unreliable results and faulty averages. The great problem is how to make schooling relieve economic pressure, and to do this, the foreign government is suggesting restriction of education, while the national leaders of India want real education with a view to achieve better living and improved economic status. No thought is given to the placement of pupils, according to their interest, aptitude or physical condition. Pax Britannica has provided for the average Indian child a system of Education which incapacitates him physically, morally and mentally for any constructive, productive work. The class room presents a picture of children suffering from absence of a balanced diet, decent clothing, proper formation, and medical attention. Far from school improving the child's environment, they are adding to the burdens of the child at home. Schools function as a co-operative project for divorcing children from their cultural and ancestral merrings and are by

* Paper submitted to the Golden Jubilee celebration of the Trichinopoly District Teachers' Guild.

no means centres for community improvement.

SOME PROBLEMS

An observation of the class from under the foreign system of Education will impress one about the urgent need for tackling the following problems on a nation-wide scale.

(a) Health of school children, (b) diet, (c) rest and work, (d) under-nourished children, (e) ill children, (f) attendance, (g) accommodation, (h) languages or expression problem, (i) curriculum load, (j) methods of teaching, (k) fluency in vocabulary, (l) correct pronunciation, (m) directed scientific research, (n) experiments, (o) inadequate achievement in terms of mastering of even book education, (p) retarded progress of school child, (q) crowded and ill-suited school rooms, (r) no ordered class room plans or class to plan of work, (s) teacher inertia to study, to prepare, to teach, to experiment, (t) no conscious attempt to vitalize the existing curriculum and make it articulate to national needs, (u) teaching problems never recorded or solved educationally by teachers, (v) courtesies of the class room and school, (w) cleanliness of the school room, (x) teaching side and materials never sought or made with an eye to class room needs or country's needs, (y) bad and faulty and prejudiced testing and examinations, (z) the misfit teacher—.

The problems could be multiplied but it will be seen they are restricted (1) to the environment of the class room, (2) to the facilities of the class room, (3) to the conditions of the teacher and the child, (4) to the

tools of learning, and (5) to the modes of teaching and learning.

SOME SUGGESTIONS TO TACKLE THEM

These problems could be tackled only by a reform of the home conditions and school conditions of the child, as the major unit in the educational budget, by making the education of the child a state concern and by a reorientation of the Educational system and school organism, by placing them under the comfort of an organised body of effective teachers, with pre-service and frequent in-services training in current educational practice.

In particular, the following measures should be adopted to pave the way for an educational revolution.

1. For purpose of instruction the pupils must be properly admitted and classified on educational grounds, not on other grounds.

2. The curriculum and methods of work ought to be related to local needs, which must be set forth by the teacher-faculty of the school, alive to the school needs and able to achieve them.

3. Individual instruction must be attempted in the case of average and more-than-average pupils while mass instruction has to be done for mediocre pupils.

4. The retarded child has to be attended to, not by private tuition but by extra attention, free of extra cost to the parent.

5. Capacity and attainment in expression, oral and written, have to be promoted by systematic schemes of work in the class room.

6. The class room work ought to be prepared in advance and followed thoroughly.

7. No teacher should make greater demands on the pupils in terms of home work, than the syllabus provides for.

8. Emphasis on all subjects and all phases of the work by co-ordination of work should be attended to.

9. Schemes of work should provide for proper sequence both with regard to matter and method in the work from class to class.

10. Needless overlapping in subjects should be avoided.

11. Correlation of subject with subject should be arranged in a natural manner.

12. The general aim and method of work in the class room should be set out and more tabulations of pages of books and items of instruction and overdoing of maps and charts and written work should not be accepted as schemes of work.

13. Attention to weaker subjects and weaker boys should be specially provided.

14. Every teacher should show in writing adequate preparation work from day to day.

15. The strength or weakness of a class should be assessed.

16. The civic life of the class-room and school should be planned with due attention required to ventilation, placing of pupils with respect to light, the size of the desks in each class, sanitary upkeep, supply and care of school and class materials and apparatus.

17. Special attention should be paid to the physical welfare of pupils—specially correct posture in the school room.

18. Retardation of pupils should be prevented and an effort should be made to discover the cause of retardation and if it is due to class-room teaching or placement or methods, or scheme of work or absence of respect or play, it should be rectified.

By much intensive work by the teachers of a school or an educational centre, it is possible to create Educational Bardolis and thus usher in freedom of the country.

THE SMILE

BY H. E. PROF. NICHOLAS DE ROERICH,
Naggar

At the wharf we embraced each other and
said farewell.

In the golden waves the boat disappeared.
We are — on an island. Our old house.
The key of the temple—is with us. Our cave.
Ours are also the rocks and the pines and
the sea-gulls.

Ours—the lichens. Ours—the stars above us.
We shall survey the island. We shall return
Home only at night. Tomorrow,
Brothers we shall rise early.

So early, even before the sun has
Yet risen. When the East
Is lighted by a vivid radiance,
When only the earth is awake.
People will yet be sleeping.
Liberated, released from care,
Shall we recognise ourselves? We shall be
As though we were no longer men. We
shall reach the borderline.

And look in. In silence and stillness.
And the Silent One will answer.

AN ENGLISH POEM AND ITS TEACHING

By SRI CH. L. SASTRI, M.A., B.Ed., Masulipatam

THOMAS Hardy is both a novelist and a poet. There was poetry of first water in some of his poems that are not beyond the ken of the average high school pupils. His philosophy of life, with its characteristic irony of fate, is clearly seen in all his novels, and specially in his "Tess of the D'Urbervilles". His poems are also pregnant with philosophical turns of thought, and the tendency in schools is to give philosophy the go by and to insist on the admixture of modern prose or passages from classics. It is more than hinted that life's philosophy is beyond the ken of high school pupils. But poetry is always read for its vision, and it is true that the right approach counts for much in teaching any subject; and poetry more than any other. "The right approach means the approach that fires the imagination of the learner and calls forth his best efforts." And it was to demonstrate that one of Hardy's poems, entitled "John and Jane" (from 'Times Laughing Stocks') was chosen for the criticism lesson that the writer had to give to Form V, when he was in the Training College. Curiously enough, the boys not only understood Hardy's philosophy but enjoyed it, and left the class with an air of satisfaction and an impression that they had learnt some important thing.

The poem chosen for study has a simple theme. It is brief, but none the less, full of flashes of beauty at every turn of thought. It is also rich in words of pictur-

esque value. Some of them are significant enough for their suggestive value and apt usage. The poem is also rich in beautiful metaphors as 'Pearl of human race,' 'a light has risen that cannot wane.'

Introduction :—To retain the interest of the class a few relevant remarks on the author's theme were made.

Presentation :—1. Duplicated copies of the poem were distributed among the pupils and it was read slowly and with great expression, paying heed to punctuation and pronunciation, so that the boys could easily form a general idea of its plans and purposes.

2. It was found to be encouraging even at the beginning of the approach to its teaching, as the pupils asked for, could read the poem satisfactorily.

JOHN AND JANE

- I. He sees the world as a boisterous place
Where all things bear a laughing face,
And humorous scenes go hourly on,
Does John.
- II They find the world a pleasant place
Where all is ecstasy and grace,
Where a light has risen that cannot wane,
Do John and Jane.
- III. They see as a palace their cottage place,
Containing a pearl of the human race,
A hero, may be, hereafter styled,
Do John and Jane with a baby child.
- IV. They rate the world as a gruesome place,
Where fair looks fade to a skull's grimace,
As a pilgrimage they would fain get done—
Do John and Jane with their worthless son.

3. The class was then ready for the understanding of the subject matter—the

four successive stages of John's life, and the corresponding mental attitudes of John and his wife, Jane.

The first stanza deals with John as a boy who sees everything in the world, laughing and noisily cheerful. By skilful questioning the teacher could drive home the above idea, after eliciting that "does" in line 4 is a proverb referring to "sees" in line 1. The following questions were put.

- i. What does John do? (He sees)
- ii. Therefore what does the verb "does" stand for? (for "sees")
- iii. When a verb stands for another verb, what is it called? (Proverb.) Reference to 'Pronoun' may be made if found necessary.

The difficult words like *boisterous* (noisily cheerful) and *humorous* (exciting laughter or funny) were explained and after skilful questioning, the pupils could put out (referring to the poet's usage of the word *boisterous*), that it is suggested in the poem that John is a boy.

The second stanza deals with John as a married man, and his rosy life. This idea is also suggestive and the boys could readily refer to the last line of the third stanza "Do John and Jane with a baby child." The metaphor "a light has risen that cannot wane" was explained and the significance of the word 'wane' (fall off, diminish) was brought out by pointing its antonym (wax). Then the idea (that everything in the world seems to be joyful and graceful for John and Jane, as they themselves are extremely happy) was easily elicited by questioning "Why do John and Jane find everything in the world graceful and joyful?"

Equally pleasant, speak their mental attitudes when a baby is born to them. After explaining the metaphor (a pearl of human race) in the third stanza, and the homely idea contained in those lines, these questions were put to the class,

- (i) How do they find their cottage place? (as a palace)
- (ii) Why is the child styled as a hero? (because they have high hopes of him.)

The fourth stanza suggests the idea that the child in the long run proves a worthless son. So John and Jane are vexed with their son and with the world in general, and they curse the latter as a gruesome place. The pupils were very tactfully led to understand this change in their mental attitude in contrast with their previous mental dispositions. The difficult words like *Gruesome* (horrible), *Grimace* (awkward or mocking laugh) were explained after giving out their meanings and the lines were interpreted. And it was very satisfactory to note that many boys could infer Hardy's philosophy of life that a man finds the world happy or otherwise, only after his mental disposition.

Revision : Certain other good readers read the poem with correct phrasing and right pronunciation of such words, which are generally wrongly pronounced by high school pupils in India, as *boisterous* (boi stras), *child* (tsaild), *cottage* (kotidz) *gruesome* (gru: sem) and *grimace* (grim eis).

Then the following questions were asked.

- (i) How does John as a boy, see the world?
- (ii) Why is every thing in the world pleasant and beautiful to John and Jane?
- (iii) How do they think of their cottage when a child is born to them?
- (iv) When do they consider the world as a gruesome place, and why?

REMODELLING THE S. S. L. C.—ANOTHER SUGGESTION

BY SRI V.P. NATARAJAN, M.A., B.T., Palghat

THERE was an announcement in the newspapers recently that in his reply to a deputation organised by the S.I.T.U. which waited on him, the Director of Public Instruction, Madras, stated that it has been decided to constitute a Secondary Education Re-organisation Committee, presumably with the object of finding out a solution for the present S.S.L.C. tangle, and draw up a new scheme of studies for the high schools. One feels glad that room is still left for discussion on and modification of the bifurcation scheme and vocationalisation brought forward sometime back by the Government. In the light of this announcement, I believe my suggestion contained in last month's issue was not out of place, and I may confidently assert that it may serve as the basis for the deliberations of the proposed committee; and I venture to put forward an alternative suggestion and a few more points for consideration in the proper spirit.

I still adhere to most of the points I have suggested in my previous article, viz., the two-year course of high school education, the doing away with the S.S.L. Certificates, compulsory institution of English as the medium of instruction in V and VI Forms, and the classification of successful candidates as I, II and III Class-Pass certificate holders, the former two alone being eligible for University courses of study.

But in the choice of subjects for the High School course, I have an alternative scheme

to offer. Not that I am unaware of the distinct merits of my former scheme, especially simplicity, uniformity and capability of being put to immediate application in practice; but it lacked variety, which as much it is the spice of life, is also the spice of education. Hence this alternative. Though it may be desirable to have separate vocational schools for imparting instruction in subjects like Agriculture, Mechanical and Electrical Engineering, Spinning and Weaving, Cabinet making, Shorthand and Typewriting, etc., it need not preclude the introduction of a few of similar subjects in the High School course itself. Again, girls finishing their high school course, may not find it convenient to go in for a course in home-craft schools. Further a taste for that noblest of all callings, teaching, should be given to prospective entrants to training institutions even in the high school stage. Keeping these things in view, the suggestion below may not seem unwelcome.

Let there be six subjects for study during the High School course extending for a period of two years, and of these two shall be compulsory, viz., English, and a Second Language (Foreign, Classical or Vernacular including Hindi). The other four subjects may be chosen at the option of the pupils and according to facilities offered by schools from a list of subjects including (i) Arithmetic (inclusive of Commercial Arithmetic); (ii) Algebra and Geometry; (iii) Elementary Physics and Chemistry; (iv) Ele. Botany and

Zoology; (v) Hygiene; (vi) Geography; (vii) Outlines of the History of England and India; (viii) Domestic Science (for girls only); (ix) Teaching (Theory); (x) Business Methods; (xi) Book-Keeping; (xii) Precise Writing, Indexing and Official Correspondence; and others that may be conveniently added. Besides these, there may be non-Examination subjects like Physical Training and Moral Instruction, and in the case of schools voluntarily offering courses of instruction out of school hours, Manual Training also.

On this basis, the school work of thirty-five periods a week can be distributed thus: English 10 periods; Second Language 5 periods; 4 periods for each of the 4 optional subjects 16 periods and the remaining 4 periods for Moral Instruction, Physical Training, etc. Seventy-five percent. attendance may be insisted on in V and VI Forms in the case of candidates presented for the Public Examination, and a consolidated certificate to the effect that all the candidates presented have put in the required attendance during the two years of high school course may be called for from the heads of schools on the 1st of April immediately following the Public Examination. The power of exemption of a pupil from offering a second language in special cases, granting condonation of break in school course or shortage in attendance, and permitting under-aged pupils to appear for the Public Examination, may vest in the Departmental officers as hitherto. The system of Nominal rolls, in the case of school candidates, the privilege given to candidates who have already appeared once to appear again for

the Public Examination as *private candidates*, the three chances of appearance for the Public Examination, and the publication of register numbers of successful candidates in the newspapers, must continue.

The Public Examination is to be confined to the six subjects of study, in English alone there being two papers, and each paper in whatever subject being of three hours' duration. There is to be no practical examination in any subject, though questions bearing in topics requiring visual demonstration or practical working in class may be included in the respective papers. The maximum for each subject being assumed to be 100, a candidate securing 35% in each of the two languages and 30% in each of the four optionals and a total of 200 marks out of 600, may be declared to have passed. Successful candidates with 60% total are to be placed in the I Class, with 50% total in the II Class, and the rest in the III Class. University eligibility may be restricted to the I and II Class-certificate holders; while III Class holders, and candidates completing their certificates by scoring pass marks in the subjects not at one appearance may be permitted to appear for Public Service Commission's competitive examinations or to join Training institutions in case one of their optional subjects is Teaching. In the case of University entrants, either Physics and Chemistry or History must be one of the four optionals.

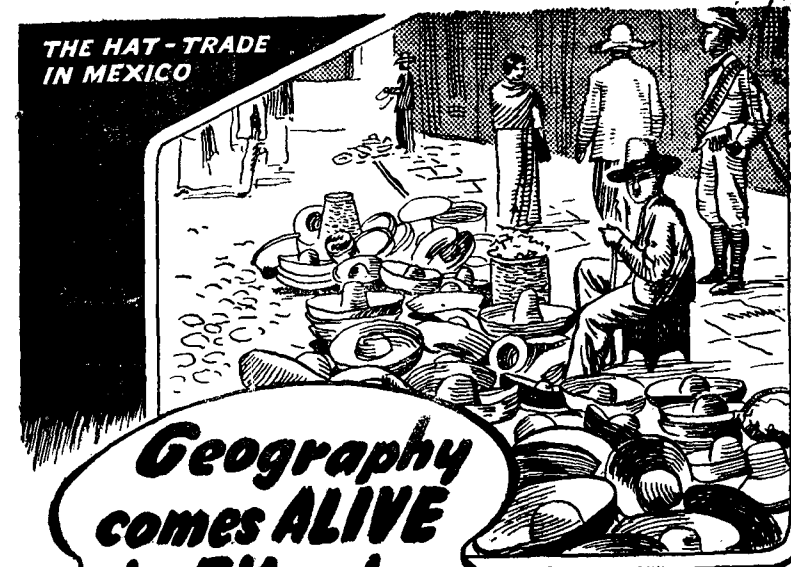
It may not be out of place here if mention is made of the body for conducting the Public Examination. The Secretary to the Commissioner for Government Examinations may be relieved of his burden in con-

nection with the S.S.L.C. Examination. It is highly desirable to have a special organisation, to be styled *Madras Secondary Education Board*, with the Director of Public Instruction as the ex-officio Chairman and a permanent Secretary. The Board may be composed of not more than twenty-five members, exclusive of the Chairman and Secretary. Of these, 4 are to represent the Universities (Madras-2; Andhra and Annamalai-1 each), 4 elected by the heads of schools from among themselves; 3 to represent Mission, Non-mission and Local bodies managements of high schools; 1 each to represent the Training institutions, the S.I.T.U., the Chambers of Commerce, the Railways and the Public Service Commission; and the rest to be nominated officials, including the Deputy Directress of Public Instruction, a Divisional Inspector, a D.E.O., an Inspectress of Girls' Schools, the Advisors to Govt. on Physical and Manual Training, etc. The Board is to be responsible for the conduct of the S.S.L.C. Public Examination, for publication of lists of successful candidates classified into separate categories, for publication of Text books in languages year after year, for framing syllabuses, and in short for all matters connected with Secondary education in the Presidency. The term of office for a member need not exceed three years.

It is not difficult to frame syllabuses in all these subjects, since it is enough the pattern set by the Madras S.S.L.C. and Matriculation and Calcutta Matriculation syllabuses in most of them is followed, with absolutely necessary modification. When

once the new scheme is launched, it must be explicitly stated that for better or worse no change is to be introduced until at least ten years have elapsed. May I hope the suggestions perhaps in the eyes of some superfluous, will receive the consideration they deserve?

Explanatory Note: The following combinations of optional subjects are possible, and the possible future course for a pupil taking such groups is also indicated. (a) Arithmetic, Algebra-Geometry, Physics-Chemistry, and Hygiene or Geography or Book-keeping or Teaching. University Intermediate with optionals Math., Phy., Chem. or Geog. or Training institution. (b) History, Geography, Hygiene and Business Methods or Precise or Teaching. University Intermediate with Ind. Hist., Modern Hist., Ancient Hist. or Logic; or Training institution. (c) Physics-Chem. Hygiene; Ele. Botany and Zoology, and Geography or Arithmetic or Teaching. University Intermediate with Phy. Chem; Geog. or Natural Science; or Training institution. (d) Domestic Science, Hygiene, Phy-Chem Geography or Teaching. For girls discontinuing with school course; or University Intermediate with optionals Phy, Chem, Natural Science or Geog.; or Training institution. (e) Arithmetic, Book-keeping, Business Methods, Precise, Clerical service, business, higher commercial courses. Many more combinations are possible, but the most likely ones alone are suggested here. At present, a pupil taking Algebra and Geometry as his single optional under Group C has no grounding in Physics and Chemistry when he goes up to Intermediate and selects Math-Phy-Chem group; group (a) above obviates this difficulty. There is no reason why a pupil going up to Intermediate and offering the three Histories should take a compulsory course in Ele. Mathematics in the high school course. Group (b) above completely eschews Mathematics, which is often a bugbear to History pupils; for general purposes, whatever Mathematics is learnt upto and inclusive of the Fourth Form stage, is quite enough for any pupil. Group (e) above is a complete course in itself, fitting a pupil to sit for Public Service Commission Examinations, or with some additional training in Shorthand and Typewriting, to seek service in business houses or the Railways.



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REORGANISATION OF EDUCATION

WHO CAN BELL THE CAT?

By SRI CH. V. JOGA RAO, B.A., Vizianagram

HAVING come to learn from an announcement in the Press that they are going to re-organise the S. S. L. C. system in the near future, I beg to offer the following to be taken for what it is worth:—

HISTORY OF EDUCATIONAL RE-ORGANISATION IN THE PROVINCE

Attempts for educational re-organisation in our Province are by now some two decades old. A committee was formed by the Government during the early twenties with the then Education Minister as President for the purpose of re-organising education. Side by side with this Committee or a little later the Government created a new appointment under the designation 'Special Officer' in order to assist the Committee. Their activities never saw the light of day; and practically the Committee was dormant for a time, and eventually it became defunct. Recently, the work was once more entrusted to the Department; but so far nothing came out of this arrangement also. However, since the department is now taking up the work in all earnestness, it is to be hoped that a bright future is in store for the education in the Province. It is all the more happy that the Department has chosen to re-organise the S. S. L. C. system itself which means more than the words signify, since the terminal examination influences the entire secondary education to no small extent. As a matter of fact the S. S. L. C. system as it is now working is far different from how it was originally

conceived and ushered in 1906-'10. Many of its important features were long ago abandoned; and what remains of it is but its name, the voluminous certificate and some trivial details so far as the objective side of it is concerned. However, there are many things involved in the scheme and the several conditions inaugurated in its train which had practically altered the whole face of education to such an extent that inefficiency and fall of standards have become chronic ills in the system. It is therefore highly refreshing that the department is contemplating to institute a searching inquiry into the S. S. L. C. system itself.

THE ISSUES

When two decades of activities have failed to achieve anything, it remains for us to ascertain the reasons that account for it. Having carefully followed the controversy and studied the activities of both Provincial and Imperial Governments, I am led to surmise that the ins and outs of the working of the system as well as the pros and cons regarding the educational theories and principles are generally outside the pale of laymen. When I was reading in the Press the terms of reference issued to the several Committees I had to feel disappointed at the omission of so many glaring defects which were not even noticed, and when the terms reference were so far wide of the mark, it is no wonder if their deliberations lead nowhere. To speak the truth, the

activities in schools just now are exactly the same as they were inaugurated 30 years ago with not a hair-breadth of deviation for the betterment of education. For these reasons I am afraid that the same difficulty confronts the prospective Committee as well, unless the questions at issue are definitely known and specified distinctly. The considerations have led me to frame and offer, with an apology for the audacity, certain issues which it would be worth while for the authorities to take note. They are the following:—

(i) What are the defects in the present educational system?

Is it so irrational and useless, as the National Wardha Education Committee under the leadership of Gandhiji declared it in their scheme?

What are the merits of the system, if any, to be continued, stressed and confirmed?

(ii) Classification—*Secondary vs. Elementary.*

(iii) Is the system working efficiently under the following heads?

(a) In conferring the maximum good on the maximum number of students; that is, in minimising large failures and ensuring large passes.

(b) In maintaining the standards. That is, are the present day S. S. L. C. holders as good as the old school matriculates? Are they equivalent to London Matriculates or holders of corresponding certificates in Foreign Countries? And similarly our Graduates?

(c) What steps are necessary to ensure efficiency in these directions?

(d) Is vernacular instruction proceeding on the right lines?

(e) Is English instruction proceeding on the right lines?

(iv) Is the work under the following heads proceeding aright?

(a) The school year, working days and working hours.

(b) Subjects, course, Text-books, Syllabuses, the Text-Book Committee.

(c) Teaching, teaching methods, examinations, promotions and admissions, inspection.

(d) Educational theory and practice, working principles, training of teachers.

(e) Time table, Class arrangement, homework, slate work, Marks system, the lesson.

(v) *Medium of Instruction.* What are the respective scopes, merits and defects of Vernacular versus English?

(vi) *Vocationalisation of Education.* Is it at all desirable to vocationalise Education? How far and with what limitations? Is it right to stress on vocations at the expense of cultural aims? What are the respective scopes of culture and vocation in the school curriculum?

(vii) *Health of Students:*—Medical Inspection.

(viii) *The Wardha Education Scheme:*—How far may the Recommendations advanced in this scheme be adopted?

(ix) *The Administrative Mechanism:*—What changes are desirable to be made in the administrative mechanism? What about constitutional and representative arrangements for secondary education like those found in the Universities? Is it not desirable that every detail in the secondary stage should be settled by representative bodies like the Senate, the Syndicate, the Academic Council, Boards of Studies and Faculties.

(x) *The Grant-in-Aid Code:*—What changes are desirable to be made in the Grant-in-Aid Code to ensure efficiency and the maintenance of standards?

N. B.:—The conditions now in vogue under every one of these details are responsible for the ills in the system; and unless these are altered there can be no chance for education to take the right course. Hence, it is necessary that the Committee should go into these details, sit in judgment over the present day conditions and incorporate adequate regulations in their future scheme.

Let us see how the department and the learned Committee would bell the cat.

THE COLLATERAL BRANCHES OF THE TRAVANCORE ROYAL FAMILY—A NOTE

BY PROF. K.R. PISHAROTI, M.A., *Ernakulam*

ONE of the pet theories of Travancore historians is the theory of collateral branches for the ancient Venat, which is equated with the modern Travancore Royal Family. According to this theory, it is assumed that all the various kingdoms in South Kerala were but different branches of the same family. The theory was set afloat by the late Mr. Shangoony Menon in his *History of Travancore*; was accepted by the late Mr. Sundaram Pillai; and since then almost every writer on the subject has written in approval thereof, either explicitly or implicitly, the latest exponent being Mahakavi U.S.P. Iyer who has set in forth as his trump card in a slashing review of this writer's paper on *Vancirajyavamsa*. In view of this latest exhibition, the present writer examined in detail the bases on which the theory has been propped up; and he has come to the conclusion that in spite of its wide acceptance, the theory has absolutely no shred of historical evidence in support thereof.

Apparently the fundamental basis for this theory must be held to be the statement of the Dutch. They have given two statements about the kingdoms which existed in South Kerala. The first of these is the statement of 1663 which speaks of four kingdoms in the south, namely *Tiruvatamkur*, *Jayasimhanat*, *Karunagappilli* and *Porkkat*. The second statement of 1743 mentions five

kingdoms and they are *Tiruvatamkur*, *Attingal*, *Elayadatt*, *Perumtalli* and *Jayasimhanat*. The second statement also gives us the boundaries of some of these states and categorically states that by that period the second, third and the fourth kingdoms become merged in the first, the last one alone continuing to be independent. As far as the first statement is concerned, the fourth kingdom cannot be collateral branch of the ancient *Venat* royal family, because the two royal families belong to different castes and it is interesting to point out that this as well as the third kingdom in that list are never found mentioned among the collateral branches of the *Venat* family. And from what we have said, it will be seen that the second statement of the Dutch also cannot be held to be laying down the collateral branches of the ancient *Venat* Royal Family; and yet it is surprising that this statement is found quoted as sanctioning the said theory. Here we need only state that the Dutch statements do not justify the enunciation of the theory of collateral branches for the *Venat* Royal Family.

The expression of this theory at the hands of various scholars would only tend to prove the utter lack of historical validity for the theory. To elucidate the position we give below a tabulated statement of the views so far expressed on this subject:

Dutch Statements of					Mr. A. K. Pisharoti's old view				
1664	1743	Mr. T. S. Menon's view	Mr. Ullur's old view	Mr. Attur's new view	Mr. Ullur's new view	Mr. K. P. P. Menon's view			
Tiruvatām-kūr	Tiruvatām-kūr	Tiruvatām-kūr	Tiruvatām-kūr						
Āt't'ingal	Āt't'ingal	Āt't'ingal	Āt't'ingal	Āt't'ingal	Āt't'ingal	Āt't'ingal	According to		
Elayadatt	Elayadatt	Elayadatt	Elayadatt	Elayadatt	Elayadatt	Elayadatt	Pisharoti's old		
Perumtalli	Perumtalli	Perumtalli	Perumtalli	Perumtalli	Perumtalli	Perumtalli	view all these		
							were origi-		
							nally indepen-		
							dent kingdoms		
							and he		
							questions if		
							ever there was		
							a kingdom,		
							called Venāt.		
Karunāgapilli									
Pōrkāt									

An examination of this statement would reveal some interesting features, particularly when it is remembered that it is said to be based upon the Dutch statement of 1743. The following conclusions are easily deducible:

1. The two Dutch lists do not presume to lay down the collateral branches of the ancient *Venat* royal house. Even if they be taken as laying down the same as some of these scholars seem to hold, yet, *since the two lists do not agree*, neither could be taken as laying the collateral branches of the Travancore royal family.

2. The Dutch lists do not speak of either *Venat* or Trappappur or Ciravayi.

3. Mr. T. S. Menon accepts only *two* kingdoms from the second list and adds to it *three* other kingdoms, *as suited his fancy*, one would say since he has not given us the source of this information of his. Mr. U.S.P. Iyer, in speaking of this subject, simply borrowed the view of Mr. Menon, but at the same time without quoting the source of his authority, as is usual with him.

4. Mr. K.P.P. Menon naturally enough felt the incongruity between the source of the information and the expression of the theory and, therefore, amended his father's view in his *History of Kerala*. He assumed, with a view to escape all further difficulties, that *Venat* used to be known by the different names of *Tiruvattamkat*, *Trappappu*, *Ciravay* and *Jayatunganat*; and it was thus known under different names, because *in ancient days the royal family used to reside in different places*—a view which is, so far as we know, a very gratuitous piece of inference

not supported by any evidence. All these, therefore, constitute, according to him, one and the same royal family, and its collateral branches are *Attingal*, *Elayadatt*, *Perumtalli* and curiously enough, *Jayatunganat*. Mr. Menon has not cited any source for his speculation and we shall put it down merely as such. In this explanation Mr. Menon has but attempted to reconcile the views of his father with the statement of the Dutch by combining the two a consolidated whole.

5. Mr. Ullur's first statement is only a *verbatim* reproduction of Mr. T.S. Menon; and as such it has not even the so-called authority of the Dutch statements. In his second, that is, his latest exposition, he accepts the view of Mr. Menon's son, Mr. K.P.P. Menon. He felt the absurdity of bifurcating *Jayatunganat*, one as a variant name of *Venat* and another as the name of a collateral kingdom, and hence he deleted that from Menon's list and as if to compensate for this exclusion, he added on to his list another kingdom, not mentioned by any other historian, *viz.*, the kingdom of *Kayanakulam*. Thus Mr. Iyer follows not the Dutch list as he says, but first Mr. T.S. Menon and latterly Mr. K.P.P. Menon's and this his view it deserves to be noticed, is not found accepted by any other writer.

6. Mr. A.K. Pisharoti was originally of opinion that all these kingdoms were independent, a view which he gave expression to in his *Introduction* to the *Lilatilakam*; but when he edited the *Unnunilisesandesam*, he swung back to the popular view of the acceptance of the theory. However, he follows neither the Dutch lists

nor the lists of the two Menons. His is an independent list of kingdoms.

7. And lastly it deserves to be noticed that none of the statements agree with one another nor do they agree with the statements of the Dutch.

From what has been said it will be clear that the theory of collateral branches owes its existence to the fertile brains of Mr. T. Sangoony Menon which was later elaborated by subsequent writers and built upon as an accepted fact. It is interesting to point out that there are available a large number of epigraphical references which show beyond all possibility of doubt that all the families mentioned in the statements we have collated above were independent sovereign states and continued as such far down even into the middle of the eighteenth century, till they were all subjugated by Raja Martanda Varma, who is rightly termed the *Maker of Travancore*. The ancient history of the modern state is not the ancient history of the kingdom of *Venat*; it is composed of the history of the varied ancient kingdoms which once flourished within the present territorial domains of the modern state, called Travancore. If the evidence of the *Unnunilisesandesam* is any indication, we might say that *Venat* is the name of a geographical unit which had for its royal family, the family known as *Trappappi Svarupam*; and it never has been coeval geographically or politically with Travancore, as we know it today. The assumption of their co-extensiveness and the acceptance of the theory of collateral branches are the two fundamental features which have considerably vitiated the ancient

history of the modern political unit called Travancore.

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(Nos. 5 to 9 are in Malayalam Language)

DAGSHAI

By MR. JAGAT S. BRIGHT, Lahore

What is Dagshai ?

A paradise of summer,

Where 'neath the green-dome tree

A nature's child may slumber

Musically !

Calm, quiet and care-free,

With Puck, Oberon and Fairy.

Where is Dagshai ?

Stuck in the Simla Hills

Like an emerald greenery,

Where Pan and Fauna thrills

Ecstatically !

The empyrean scenery,

Flooding every soul with jollity.

How far is to Dagshai ?

In a week or so

From the River Ravi

A poet afoot may go

Runningly !

With his heart full of leaping glee,—

If off the load of cares could be.

IMPORTANCE OF LOCATION

SOME ASPECTS OF THE LOCATION OF COUNTRIES

By SRI V. THYAGARAJAN, M.A., L.T., DIP. ECON., DIP. GEOG., G.D.A. (EXAM.), *Mylapore*

IN the last December issue I discussed the location of towns. In a similar way the location of countries may be examined from several points of view. In this article I propose to discuss a few aspects — only those that will appeal to the ordinary man — of the location of countries.

LOCATION RELATIVE TO THE SEA

An important aspect of a country's location is sea-frontage. The sea plays and has long played a significant part in human history—climatically, culturally, commercially, politically and otherwise. Though the desirable land of the world is all parcellled out, the sea still forms the common property of all, the open route to every land on its shores. And so no spirited people will rest content with a national domain that does not touch the sea. For instance, Russia endangered the peace of Europe for a long time, because she lacked ice-free ports on the open sea and was determined to secure them. Poland demanded and did obtain a Polish corridor to the Baltic Sea.

What is it that makes location on the sea so insistently coveted and so universally demanded by nations? The ocean is the world's common highway, and the land that touches it cannot be isolated. Hence it is peculiar, this universal bond of the ocean—this liberalising influence of the

sea! It has been one of the chief means by which civilisation has spread and spread largely as the accompaniment of commerce. For instance, Europe's rapid rise in culture was fostered by its remarkably indented coastline, for outside Russia there is no place in Europe more than five hundred miles from the sea. Thus in evaluating those geographical locations that are advantageous to nations, frontage on the sea claims a high rank, for it facilitates the widest human intercourse and the freest exchange of goods and of ideas.

Not all coasts are equally fortunate in their location. A stretch of about a thousand five hundred miles of the west coast of South America—Peru and North Chile—is a desert. The windward Coast-lands tend to be mild in temperature even in the high latitudes of Norway and Alaska, for the equable temperatures are carried to them by the oceanic currents and winds. Thus does the location of lands with respect to sea and the prevailing winds determine many of the elements of their climate and, through climate, many human relations.

LOCATION WITH RESPECT TO OTHER NATIONS

A nation's neighbours mean much to that nation. They may be an asset or a liability, a benefit or a menace. Like France and Germany, between 1871 and 1914; and between 1919 and 1939, two

neighbouring peoples may live constantly on the verge of war. Like Mexico and the United States of America, they may be in a state of strained relations. Occasionally, but rarely, as in the case of Canada and the United States of America, they may live in goodwill, mutual confidence and general helpfulness.

It is a notorious fact that wars commonly arise between nations that are adjacent, or that have colonial possessions in the same region. For example, the United States of America would not have made war on Spain in 1898, if the oppressed Spanish colony, Cuba, had not been at their door. The long feuds between Italy and Austria, and between Chile and Peru were due to disputed territory between them. The many small wars and quarrels in Central and South America have almost invariably involved nations that joined boundaries. Japan's important wars have been against her neighbours, China and Russia. Thus nations that occupy nearby regions easily develop conflicting interests. This is much less likely to occur, if nations are far apart and do not have colonial aspirations in the same region. Neighbourhood quarrels are the commonest kind, because contiguity, not remoteness, develops friction. It may be said that the

geographical isolation of the United States of America lessens the danger of war for them. They have no such need of a costly military organisation as many European nations consider necessary.

There is another and more favourable side to the question of proximity of nations; it is the commercial side. Nations that are neighbours have advantages for building up profitable trade with one another. Though Canada is a member of the British Commonwealth of Nations, and gives preferential tariff to British goods, she benefits far more from the United States of America than from Great Britain. This is largely on account of the advantages of nearness, which make possible quick delivery of goods, quick exchange of mail, frequent visits of salesmen and other advantages that do not prevail if countries are far apart. Practically every country that touched pre-War Germany bought more goods from Germany than from any other country. The great development of the sugar industry in Cuba and Porto Rico, of banana plantations in Jamaica and Central America and of petroleum production in Mexico and Venezuela are directly due to the nearness of those countries to the great consuming market furnished by the United States of America.

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GRAMMAR AND COMPOSITION

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A TEACHER OF ENGLISH GRAMMAR, by Simhadri Appaya, Volume I	...	1	0	0
THE ENGLISH ESSAY—ITS THEORY, STRUCTURE, HISTORY AND DEVELOPMENT, by R. A. Kulkarni		2	4	0
CLASS EXERCISES IN ENGLISH COMPOSITION, by S. R. Kirkpatrick		0	14	0

SRINIVASA VARADACHARI & CO.

2/16, MOUNT ROAD, MADRAS

THE KURNOOL DISTRICT TEACHERS' GUILD HALF-YEARLY CONFERENCE

THE Half-yearly Conference of the Kurnool District Teachers' Guild was held on the 8th February, 1941, from 2 P.M. to 7 P.M. in the Municipal High School, Nandyal. There was a large gathering of delegates from the local and mofussil schools in the district. The hall was packed to the full. The Chairman, Vice-Chairman and the Commissioner of the Nandyal Municipality were also present.

The proceedings began with prayer by a lady-delegate, Mrs. Saraswathamma, Government Girls' School, Kurnool. Rao Sahab G. Gurubotham, B.A., L.T., Manager and Correspondent of the S.P.G. High School, Nandyal, opened the conference. He thanked the Government for removing the ban imposed on teachers desiring to stand for elections to the legislature and thus affording them an opportunity to participate in the public affairs of the country. He said that the future of civilization rested on the issue of the present Great War, which was Democracy *versus* Totalitarianism. Teachers should help Britain to win the war by propaganda which was more necessary than the collection of funds in aid of it. Then he referred to the growing indiscipline in schools and the resort to passive resistance by pupils to coerce the administrations to accept their unlawful demands. He dwelt on the Government Scheme of Reorganisation of Secondary Education and criticised the early specialisation introduced by it. The present war, after its termination, is sure to bring in its wake several develop-

ments in the political, industrial and economic structure of the life of the country and our educated young men will have ample opportunities of service. We have therefore to plan our education carefully to subserve those ends. The speaker then drew the attention of the conference to G.O. No. 412, which lay restrictions on the children of the scheduled castes, who have become converts to Christianity in the matter of their school-fee concessions. The concession has been restricted to three generations only and they cease to enjoy the benefit thereafter, though they might not have reached a higher economic status; while as non-converts continue to enjoy the privilege unhampered by such restriction. This discriminatory treatment was not justifiable as it interferes with the free profession of a religious faith.

The Chairman of the Reception Committee, Sri. C.G.V. Subbayya, B.A., L.T., then read his Welcome Address. He referred to the horrors of the war, which was a crime against humanity and blasphemy against God. He prayed that it may come to an early termination, so that peace and good-will may be restored among men and the Kingdom of God established firmly on earth. It behoved educationists to think and plan for the education that is to be imparted to a changed world-order in which we will find our country after the war. He sketched a scheme of rural reconstruction based on the utilisation of the vast human power now lying idle and going waste and its

steady absorption in essential rural services such as the departments of agriculture, medicine (human and veterinary), rural planning and survey and education. Every village may be provided with a nucleus of village community consisting of graduates in these subjects and a co-operative form and a workshop also started. There was no need for changing the syllabuses too frequently, as it brought in financial and administrative difficulties. A thorough overhaul of education in all its stages and aspects was necessary no doubt but this can be undertaken only after the war. The introduction of the mother-tongue as medium of instruction was a welcome reform. Government was urged to cancel G.O. No. 1694 of 1939 levying a registration fee of Rs. 200 on booksellers and publishers as it worked a great hardship on them, who were already struggling for existence. He put in a vigorous plea for the more intensive teaching of English so that the standard of students might be high. The study of Hindi, *paripassu*, was also essential for the nation-hood of the country. Government was requested to continue their financial assistance and pursue their present policy without initiating any changes. He concluded with an appeal to teachers to knit themselves into a strong organisation and become pioneers of every progressive movement and take the leadership of the community into their own hands. The Chairman then extended a hearty welcome to the President and the delegates and wished a successful conference.

The Guild Secretary, Sri K.N. Pasupathi, B.A., L.T., then read several messages of

greetings wishing success to the conference from Upadhyaya Sangha Karyaya Praveena Sri S. K. Yegnanarayana Iyer, M.A., of Madras, P. Rajagopalan, Esq., M.A., I.C.S., District and Sessions Judge, Kurnool, Sri V. Srinivasan, B.A., L.T., Secretary, S.I.T.U. Protection Fund, Sri M. P. Rajam, B.A., L.T., Headmaster, Board High School, Markapur, F.H. Brown, Esq., Secretary, Bellary District Teachers' Guild, and several others.

Then Sri. Deshpande Subba Rao, B.A., Pleader, Nandyal, was installed in the presidential chair amidst cheers. His address took full 30 minutes to deliver and was inspiring and held the gathering spell-bound. He covered a very wide ground and touched on the ferment in the 'student-life' of the country and suggested a suitable handling on a proper appreciation of the aspirations and idealism of the youth in the land. Physical Education planned with an eye for making every citizen an efficient national unit was necessary. Religious Education on the broad connotation of the term, freed of creed, cult, dogma, ritual and institution must be imparted so that there may be harmony in the life of the three great communities in the land. The President pleaded for improvement in the form and content of Elementary Education and the rapid removal of the appalling illiteracy in the land. Education through the film was no less necessary for our students as that will better impress them, captivate their attention and make lessons in history very interesting. Lastly the President appealed to the gathering to organise themselves, start a District Magazine to ventilate

their grievances and to build up a strong and healthy public opinion to back them up and to wrest for themselves their due position as leaders in the public life of the country. He pointed out the vagaries of managements and inspecting officers and pleaded for a reform in the outlook of these agencies. The teachers had many difficulties to surmount. In their endeavours to bring about a New Order, teachers will be sustained by remembering the lines,

"Many a green isle needs must be
In the deep wide sea of Misery
Or else the mariner worn and wan
Never thus could voyage on
Day and night and night and day."

Shelley.

The address over, the house adjourned to tea. Immediately after there was a symposium on "Experiences of the Adoption of the Mother-Tongue as the Medium of Instruction in Schools" led by Sri K.N. Pasupathi, B.A., L.T., Guild Secretary, and participated by several others. All agreed in principle to the introduction of the mother-tongue as medium of instruction, except in a few cases of hardship where local option might be given to objectors to pursue English medium of instruction.

There were a number of routine resolutions on Provincialisation of services of teachers; a Statutory Board of Education for the province; the recognition of District

Guilds in place of the Taluk Advisory Committees on Education investing them with the powers of the latter; Exempting Secondary Grade Trained Graduate teachers in the L.T. course from the fee of Rs 100; Reduction of working days of elementary schools from 220 to 200; Free education to the children of low paid teachers; supply of periodicals to schools Managements; Provision of Music and Women-Physical Training Instructors to every school to cater to the needs of girls reading in them; Requesting M. & S. M. and S.I.R. to issue Zone tickets for the benefit of teachers and their families during vacations; Modification of Government Order enabling transfer of teachers working in Elementary Schools to Secondary Schools; Alteration in the scale of pay of Telugu Pandits; and several others.

It was then 7 P.M., when the President rose to deliver his concluding speech. He thanked the delegates for co-operating with him in the discharge of his duties as President that day. He wished them a pleasant and happy sojourn during their stay brief as it was.

There was a vote of thanks proposed to the President, delegates and the Reception Committee. The function closed with a pleasant dinner at 8 P.M. after which the delegates left for their homes.

COLLEGE PUBLICATIONS

HISTORY

A HISTORY OF INDIA, by the late M. S. Ramaswami Aiyangar and Rao Sahib C. S. Srinivasachari	Rs.	A. P.
Part I—Hindu India	... 2	8 0
Part II—Muhammadan India	 3	0 0
Part III—British India	 3	8 0
LIFE IN ANCIENT INDIA, by P. T. Srinivas Aiyangar	1	0 0
KINGSHIP THROUGH THE AGES, by P. S. Ramakrishna Aiyar	... 2	0 0

MATHEMATICS AND SCIENCE

INTERMEDIATE GEOMETRY, by the late M. Satyanarayana and K. S. Patrachariar	... 2	8 0
INTERMEDIATE PHYSICS, by the late P. Lakshminarasu Naidu	... 4	0 0
INTERMEDIATE CHEMISTRY, by the same author	... 3	8 0

PHILOSOPHY AND LOGIC

LECTURES IN LOGIC, by the late Rao Bahadur S. Mangesh Rau, for Intermediate Classes	... 2	8 0
ESSENCE OF DEDUCTIVE LOGIC, by Krishna R. Guruswami Reddiar as. 2, or By Post as. 3.		
QUESTIONS & ANSWERS IN LOGIC, by M. Macmillan.	1	0 0
THE PHILOSOPHY OF BHEDABHEDA OR THE PHILOSOPHY BETWEEN SANKARA AND RAMANUJA, by P. N. Srinivasachariar	... 5	0 0
POLITICAL PHILOSOPHY OF RABINDRANATH TAGORE, by Sochin Sen	... 2	8 0
ESSENCE OF BUDDHISM, by the late P. Lakshminarasu Naidu	... 1	8 0
GAYATRI, by P. T. Srinivas Aiyangar	... 0	6 0
TATVA TRAYA, by the late Yogi Parthasarathy Iyengar	1	8 0

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PUBLISHERS, 2/16, MOUNT ROAD, MADRAS

PRESIDENTIAL ADDRESS OF

SRI DESHPANDE SUBBA RAO, B.A., *Nandyal*

WHEN the Chairman of the Reception Committee on the eve of the 2nd instant with your energetic Secretary, Sri K. N. Pasupathi, B.A., L.T., commandeered my services a second time for this place of honour, I implicitly obeyed because of the opportunity offered for tendering my tribute of gratitude in a worshipful mood to the S.P.G. High School and its once Headmaster, Rao Sahib S. K. Devasikhamani, the mid-wife of my soul and the teacher who gave me life.

Blissfully ignorant of the spiritual heights very many of you enjoy in shaping the future citizens, I have ventured, with the handicap of a lawyer, to speak to you from this platform at a time of its momentous crisis. I deem it that the present time of lathi charges on students, strikes, clapping of University students behind prison bars is momentous at least as indicating that we have arrived at the cross roads of Education without a sign-post; or else, what is this upheaval in quiet student corners now expressing itself in long and demonstrative processions and protests? Not being spasmodic effusions of student-spirit, they seem to have poisoned almost all centres of learning including the Research Institute. They seem to speak to something rotten in the State of Denmark.

The times are out of joint. The authorities seem to have forgotten that dealing with students is not as cheap as announcing that "King's Government should go on".

This upheaval can only be explained that the heads of the University have forgotten its ideals and that the same spirit of irresponsibility to the people in the Government of this country will work even in the Government of a University amidst surroundings sanctified by saints and savants of Indian culture—undoubtedly the pioneers of civilisation.

It is said that the ideal of Education is to make people fit for citizenship. Citizenship of what? Of the State, of the world, or of the citizenship of criminal crookdom? In the school the student is to grow like a plant in a garden; firstly, taking all that the earth gives, having its roots in earth, its sunshine and its light—perchance its sleet and storm—only to strengthen itself; but now you want to treat it as a hot-house plant to live by the nourishment you offer; if not, what then is the original sin of these students to be so ill-treated?

What is this "Chidambara Rahasyam"? I have tried to study the question from a distance and so my vision might have been blurred, but one thing is crystal clear that it is improbable that the students have suddenly become riotous and given themselves to methods subversive of their own high estate and specially in a class of people more noted for their sobriety than for an emotional content.

It is the opinion of lay men like me that these students are being arrested for being in possession of communistic litera-

ture. I don't much know what communistic literature is, but yet it is literature. It is a fact of Truth; and Truth is positive; and human nature in its essence is constructive as are each of the original powers inherent in man. Is it a logical consequence that study makes them communistic? If mere study makes them communistic, how far has the study of Bible helped the Christian nations today? How far have Satyagrahis reached the ideal of non-violence—the Poona Episode betraying them! How far have penal provisions stopped crime? Granting the affirmative, why have not the diseased been strengthened? “Neither have ye sought that which was lost but with force and rigour have ye ruled over them; and they were scattered. Woe unto the shepherds that feed themselves!”

The real truth of the matter is that it is not mere study that makes gentlemen students communistic. In a short period of two decades, a down-trodden nation gave an abiding place to communistic thought, literature and polity; and forced a great writer like Webb to change the question mark after the title of his great book “Communism is not suited to India,” and most students know it. Knowledge is not only power but pleasure, and study often sublimates into a higher synthesis the crude communistic thought of the west; and perchance these very students after a good study will be the harbingers of something more enduring than the western type, highly congenial to eastern thought, combined as it will be with the innate spiritual trends of Indian culture.

I am afraid it is the prohibition that creates a craving for the forbidden fruit, and arrests offer a greater advertisement and opportunity to the spread of that thought as the arrests for shouting political slogans attract tens of thousands, where it was only one man out of these thousands, who thought that it is a crime to feed the war. The student has desired, sought for it and found it, and can a Vice-Chancellor or the whole Nazi machinery stop the student. It is unfortunate that the man who was at the head of the Government of the “Dead Souls” of the Madras Presidency on the principle that “King’s government should go on” is ill-placed in a more responsible position of ruling animated souls breathing life in an atmosphere of dedication and service to their country.

Yours is a divine trust of equipping students for a life not merely of this self or even the social self but of a greater self. Hankering for the unknown and the real and rich heritage of this land of “Bharathavarsha,” the resuscitation of which is the end and aim of the new order, which you, noble souls, dedicated to a noble profession, are ordained to usher in.

I would not have ventured my opinion on this subject from this platform of a teachers’ guild and abused your trust, if you so think, but for the fact that I felt that in this matter the purpose of higher education, the flower and fulfilment of all your labours is defeated by such as those “who eat the fat and clothe themselves with the wool and not feed the sheep.” And this is not all. I beg to place before teachers, that the psychology behind it is

that the authorities have forgotten that a student is not after all an empty vessel to be filled and that he has innate aptitudes capable of development. If you want him to be slavishly obedient now, be sure he is pretending, though unconsciously; and will surely grow up a credulous dupe. He may occupy high and responsible positions but everyone knows that prizes of society are only given for achievement and not for personality, which is rewarded only posthumously. But, remember, you have not made him a citizen, who best serves his society or even the state, much less his nation and certainly not the world in which he is born, to make it better when he leaves it may be answered that in the present educational system with mass-production as its aim, individual idiosyncracies cannot be tolerated and must be put down; but my plea is that education is nothing if it is quantity and not quality.

There is another aspect of this question. Why should students go in for such a literature? Perhaps it exhilarates and enthralls them. A new thought, a new order of social polity visualised, a new experiment attempted and partly successful, something that brings them in unison with larger life of mankind, something that transcends their ego opening large vistas of life, just resembling their own life in far off remote times held sacred by them, appealing to them as having some germs of their ancient heritage. The fact of the matter seems to be that this present education has not its roots in the life of the people, in their culture and in their attitude to life and its problems. Lack of religious

education, breeding a free and devout influence, giving itself to the service of human spirit and not of individual man, coupled with the present political life, bereft of any nutritive value, must have been an important factor in their intellectual apparatus and must have been one of the causes of such a myopic vision, if authorities so diagnose it. And what is the remedy? How to wean them away from such influences, baneful if they are? The remedy lies in giving them a free scope for expressing their opinions and if need be in college debating societies and not look on with suspicion, their activities only to drive them out. The order of the Madras Government forbidding students’ participation in politics on pain of being declared ineligible for public careers and directing principals of colleges to serve as police informants on their own students deserve strong condemnation. I am strongly of the opinion that it is absolute nonsense to say that students should not take part in politics. Is it because we are not free and not a nation? Everywhere in the world students take part in political discussions, formulate their opinion and give the country its forward programme, the conservative and the experienced modulate the opinions of the forward bloc. Progress is thus measured. But if the younger generation has not part at all in political discussions and political enthusiasms, though not political pageantry, school discipline being maintained with requisite human sympathy, certainly such education has lost its tap roots, is not in contact with national springs of life. Politics may have

been merely a social outfit a decade or two before but to-day for a nation struggling to be free politics is the very life breath, and every student must be acquainted with trends of political thought if for the simple reason to bridge the gulf between the rulers and the ruled. The student has to know the end to which his studies lead and the teachers ought to give him the ladder with which to rise step by step to that end, and if studies of life do not ultimately lead to politics in its large and comprehensive sense of compassing the whole gamut of life in its material aspect, I know not if it is not a mere "Grammarians Funeral" if you do not allow your students to participate in the progressive and creative life of the country. Of course the teachers' duty is to guide them effectively not so much as a pedagogue but as a friend, not on account of his status but in accordance with the confidence and affection obtained by him. Not that I do not know your handicaps, the Government, the manager and even the parents too and to add to this there is neither the public nor opinion capable of being created to support you or appreciate your selfless work. You may be surprised to know that many of the heads of wrangling local bodies in whose hands the appointment of teachers is vested, have rarely had the honour of having crossed the portals of a High School.

PHYSICAL EDUCATION

The paramount importance of Physical Education does not seem to have been recognised in our districts, though the *Hindu* puts it that it is now widely recog-

nised in India. The Municipal High School, Nandyal, in spite of its energetic Commissioner and the managements of other High Schools in the district have handed over their students to the hands of Drill masters, who cannot claim to know the elements of their craft, drafted as they were before the Great War (1914). The District Board schools, though they have entertained a Y.M.C.A. professional, have not yet seen their way to utilise his services for planning physical activities for one and all of their students. For this district, I plead for more physical instruction by Y.M.C.A. teachers. Let each school be equipped with Y.M.C.A. trained Physical Director who will bring about in students better health, better aptitude for work and better equipment, mental and moral, for the future moulders of the nation.

We learn that America is having a physical fitness index of each student, if possible of every citizen. The national fitness summer camp is organised by the Minister of Education in Australia. In our present finances, we may not be able to arrange for nutritive menus of Mr. Akroyd's prescription and give our boys the necessary vitamin to build up their physique; but we can organise physical fitness schools in winter—very congenial for such in this country. The purpose of summer school camp in Australia is to equip the teacher to impart physical education. Such camps in winter will be relished by the students and in lieu of excursions Christmas vacation with a little more holidays added may with profit and pleasure be utilised for military training as well, an equipment very essential for national stature.

Go to any school and you will see boys with a sunken frame, cramped chest and an ugly port. The greater the intellectual efficiency, the worse the physical manners. The future holds many prospects for the sons of India to show themselves up; and who knows if it is not also fraught with many a danger for our very existence in this imperialistic inferno and in the ensuing conflagration in which civilisations are prophesied to perish. Should we not at least stand up and not succumb and tied over the deluge and destruction? I appeal to you that if you ever hope to project your national personality and contribute to the world's integration, the necessity of physical fitness need no more be stressed. I therefore earnestly plead for any organisation for scheme for imparting physical education as a part of the curriculum before the beginning of the next school year in all our high schools.

RELIGIOUS EDUCATION

Without attempting to define religion except as one having no creed, no cult, no dogma, no institution, no ritual, in short a circle without a circumference, I should emphasise the need of religious education in the forming of character, by giving a touch of the infinite to all activities of the soul, and affording him a firmer basis in the tempest of life. The human spirit is a compound of dust and deity and by suffusing the dust with the deity, the individual is shaped to fit into the society. Spiritual nourishment is necessary to transform him from an individual egoist to that of one dedicating himself to society and its larger

interests. This is the main end and aim of education. How far we are from the main objective is obvious; the confluence of three mighty civilisations has had a more broadening effect and with their rich alluvial deposit, the whole country may have plentiful harvest if all three have a higher interest of the country at heart, and work for such a consummation. It is up to you to devise methods for its realisation.

ELEMENTARY EDUCATION

More inspection, less education, more of collection of statistics, punishments rolls, D.E.O's, Deputy Inspectors, Junior Deputy Inspectors, a paraphernalia of officers and teachers, a sight for Gods, when a D.E.O. is expected and also called conference of Elementary Education teachers is arranged. I should like to regale you with the fun and frolic of the day when I attended a conference only to hear a high class *Harikatha Kalakshepam*. It was like the *Jamabandi* of the last century with band music and garlands programmed with speeches on educational needs but only to eating about the qualities of the head and heart of the D.E.O. by the Deputy Inspectors, and the Junior Inspectors and their village teachers. The Elementary Grade Teachers had also their share of their verses depicting the qualities of several inspecting deities at the end of their refresher course. Some of the District Board Members who had not passed beyond the Elementary School stage had enough satisfaction in the garlands each had been presented by the teacher within their constituency and the lavish expenditure in dinner and dance could only be accounted

by the Junior Deputy Inspectors. In spite of all these officers Elementary Education is as it were in the same place, where it started. It seems to have a geological speed in its progress. A democratic constitution without even Elementary Education for the voter, an adult franchise, when he is not able to read the very Manifesto of the candidate, a voting system of coloured boxes emphatically proving the emptiness of the mental vision, these seem to be strange bed fellows. Will not the Teachers' Guild rise up in a body and lead literacy campaigns with the help of the Elementary Teachers and reduce the percentage of literacy by half at least before the next general election? It is very distressing to go through the statistics and the next census (which will be now on shortly) will appallingly reveal the bankruptcy of the politicians, who could have employed themselves more vigorously in this constructive work. I appeal to the authorities that unless Elementary Education is taken up by the state and financed by the State, no tangible results will be obtained.

FILM EDUCATION

Many of you would have read the neo "Project Method" adumbrated by prof. Ratnaswamy. His whole plea is for presenting the territorial integrity of India before the student, the geographical unity of our land to enable him to think of "India First" and not so much of its conflicting "isms" and "doxies." This must indeed appeal to every — teacher. The projection of India is what the people of India require in order to make them jealous of her unity, her freedom and her progress.

To that end he asks the teacher to present through the film its rich fauna and flora through its sublime forests, its history through its architecture, its arts through its sculpture, its religion through its magnificent temples along side the grand rivers. Film education is a *Sine Qua Non* for historical teaching and thereby creating a patriotic feeling in the boy for his country, whose heroes, poets, saints and scientists have worked for his country. This is an easier and more costly method of installing the greatness of his country in the boy less than all the Indian History of today. Through the film and radio, you can present "the facts of India's life, its natural features, its economic and social life, its industrial awakening in a way that will get them across people's minds and hearts." Present your literature through the cinema and you will see how beautiful its effect on the young mind — of course it must be by a great artist in direction, in music, in language and in all that make up of a good film. Your best music through the film star is already imitated by girls at five. This must be everyone's personal experience. The village rustic flashes the air of musical artists and gives you the story of Sakuntla. Visual Education is highly infectious and impressive and I request teachers to take boys as they would follow them in excursions to such documentary films and educate the boys.

ORGANISE YOURSELF

I am not an Educationist in any sense of the term, but long acquainted with Local Bodies, I believe I can easily see through it how local bodies and managers are dealing

with you. I believe therefore that it is necessary that all of you have an organisation through which you can work up, whenever any of you are in need. I know appointment committees are in the hands of persons who have had no opportunity to appoint any body; nor have they the least idea of their qualifications for the job. An experienced L. T. in a certain high school would not be appointed for a vacancy while a raw L. T. was brought in; and the former appeals. The Appointment Committee expects the former not to appeal against the injustice. Again the appointment is a question of votes and these are on the Stock Exchange though not in the form of a bullion. Merit never counts in the appointment of a teacher. I don't grudge it, but capacity to handle the class is the first requisite atleast.

This is the age of Democracy and in this age organisation tells. Your Guilds, if you only work them up in effective lines, will be a great force not only on the public life of the country but also on the teachers themselves. I know many are sceptic about the usefulness of these less organisations. It is *Post Hoc Ergo Propter Hoc* argument. You do not enthuse yourself in the constructive side of your organisation; and yet expect to reap when you have not sowed. A lawyer's argument would make much of the fact of his being President on this occasion against the working of your organisation. I know you will forgive this ingratitude. The civilisation today is the civilisation of the Spit-Fire Bomber and aeroplane, while that of the old was based on spirit-Fire. Remember in days of

old the bases of civilisation was "Vidya and Vignanam" of the mind and not of material excellences and the Guru, the Educator, the teacher was more respected than mighty monarchs; and you can easily reclaim that state to which you are entitled by your sacrifice and service.

I am aware of the interference of local bodies even in the internal administration of the school affairs such as promotions and punishments. Specific instances need not be given but recently a public body passed a resolution urging on the headmaster to send up all students for the S. S. L. C. irrespective of their marks in the Selection Examinations. I have not much respect for examinations; but is it not better to abolish all examinations instead of passing resolutions on the heads of a competent body, commanding them to revise their judgment without the least sense of responsibility and without for a moment realising the reactions such a step entails on both the students and the teacher.

I, therefore, earnestly plead for strengthening your guilds by every one of you taking an active part in it, by starting an Educational Magazine for every district and through it come in contact with the public life of the district, ventilating all your educational needs and if necessary all your grievances.

I know want of freedom in practising the ideals you proclaim palsies your efforts. I know school regulations, examinations, inspections and above all the influence of local bodies paralyses your noble endea-

vours. I would plead for an Education Board completely free from the voting trammels of local bodies for the whole presidency, if so advised with full powers of appointment and removal.

It is a misdemeanour if not impertinent on my part to attempt to tell you something about yourself. It smacks of the spirit of the glass house resident throwing stones. Fortunately, I have given up my profession and scales have fallen down. Except ye be *born again ye cannot enter*, into the kingdom of heaven and in my rebirth I claim to know what is what with a new vision; and shall therefore venture to add a few lines.

It is a gift to know now others see us. From this point of view, my observations may have some meaning. Every school teacher must have noted how the boy is stuffed with large dose of "Summaries, etc." some abstract things which are not the products of his own brain and this is demanded back in class examinations. Today I dream of examination and its chill pallor creeping over the body wakes me up. How much this memorising stunts the intellectual growth is obvious. I know you cannot help it. The teaching is built upon the traditions of premutiny days and you are not allowed to take into account educational methods adopted at present in other parts of the world to-day.

The first casualty in teaching as well as in war seems to be Truth; your teaching of

history makes boys think in later life that they learnt lies. I know you may not be able to help it. No student can with truth speak of his teacher as one having made him think that the past of the world was his own history. Why is an average Indian imbued with that *inferiority complex* except for the reason that he was taught to think that every White man was his superior and you see its reverse effect on the political India of to-day. Buddhism, Jainism, Christianity and Islam are but the natural religious cravings of the then society as well as the present ferments, but the teaching was in a different direction. You see its effect in racial arrogance and communalism. The economic causes of the struggle are camouflaged into racial animosities to flare up national interests and to-day we have science prostituted for inhuman purposes. Woodrow Wilson, the teacher, would have made a different world but for such methods of teaching.

I have read some remarks against teachers clothed in the language of sermons. A professor highly respected, I know, exhorts teachers not to sell their souls. I ask, "Is there one teacher, who does this, except when he is forced to do by extraneous authorities? Does he sell his soul for a ribbon or for a rupee? In either case the Government or the Public are to blame. In the matter of education and its problems, India is unfortunately a topsy turvy world and for all the ills that India is heir to, the teacher is the scape goat.

I know you are not to blame. The teachers as Bertrand Russell put it "are not free to teach as they could wish. It is they who know most intimately the needs of the young. It is they, who through daily contact have come to care for them. But it is not they who decide what shall be taught or what the methods of instructions are to be. There ought to be a great deal more freedom than there is for the scholastic profession. It ought to have more opportunities of self-determination, more independence from the interference of bureaucrats and bigots. The teacher is a kind of medical man, whose purpose is to cure the patient of childishness

but he is not allowed to decide for himself on the basis of experience what methods are most suitable to this end."

I heartily thank you for the honour you have done me a second time and I am sure your faith and hope in your endeavours to bring about a new order will be sustained by remembering lines of Shelly:—

Many a green isle needs must be
In the deep wide sea of Misery
Or else the mariner work and wan
Never thus could voyage on
Day and night and night and day.

Approved for class use for schools in the Madras Presidency. (Vide "Fort St. George Gazette," dated 10th April 1940.)

AMAZING VALUE

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AND

H. MARTIN, M.A. (OXON.), O. B. E.

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Both Wren's "High School English Grammar" and Wren and Martin's "High School English Composition" are now largely used in schools. At the suggestion of several Headmasters, this ONE-VOLUME edition of the two books is published at the low price of Rs. 3 only. Part II of "High School English Grammar" is, however, omitted as Part I of "High School English Composition" covers the same ground somewhat more fully.

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Sole Selling-Agents for the Madras Presidency:

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NEWS AND NOTES

THE GUNTUR DISTRICT TEACHERS' GUILD

The Annual Conference of the Guntur District Teachers' Guild was held on Saturday, the 1st February 1941, at Repalli, with Sri C. Bhanumurthy B.A., L.T., N.D., Headmaster, B. H. School, Repalli, and Member, Andhra University Senate, in the Chair. The following are some of the resolutions passed at the conference.

1. Resolved that a census be taken of all the teachers in the Guntur District concerning age, qualifications, years and nature of service, present salary and grade and that a membership register be opened with these details.

2. Resolved to request Managements of Educational institutions to allow the children of their employees to be educated free in their institutions as is the case in the Punjab.

3. Resolved to request Managements to earmark the ninth instalment of school fees for granting regular increments or other benefits to their staff.

4. Resolved to request Managements and Heads of institutions to insist upon excursions being conducted every year for the benefit of students and teachers.

5. Resolved to request Managements of Aided Schools to grant special allowances to Pundits of Lower Secondary Department handling High School classes as in the case of teachers in the Secondary Grade cadre doing work in the higher forms.

6. Resolved that the authorities of the M.S.M. Ry. Co. be requested to issue 'Travel As You Please' and Zone tickets to *bonafide*

teachers and other employees of Educational institutions and their families during the months of May and June since that time suits them best to travel.

7. This Conference of the Guild expresses its alarm at the cut on salaries of the employees of the District Board rumoured to be under contemplation and requests the Board not to entertain this proposal especially in view of the rise in the cost of living on account of the war and of the desirability of granting special allowances. This Guild also requests the Board not to retrench any staff during the middle of the school year.

8. Resolved that the Director of Public Instruction be requested to continue the granting of Secondary Grade Trained Teachers' Certificate to Higher Grade Trained Teachers who have subsequently completed the S. S. L. C. or in the alternative to allow such teachers to appear in private for the Secondary Grade Training Examination.

9. Resolved that Government be requested to extend to all schools under private management the same leave rules and facilities as are obtaining in Government managed schools.

10. This Conference adopts in *toto* the scheme for the security of service of teachers prepared by the South Indian Teachers' Union and pending legislation on the subject, this Conference requests the Government to give adequate protection to teacher employed in schools, against wrongful and unjustifiable termination of

the services by making the Director of Public Instruction, the final appellate authority in all such cases.

11. The Conference urges on the S. S. L. C. Board, the urgent need of holding examinations only in one subject per day to relieve the mental and physical strain on the pupils.

12. This Conference recommends to the Government the imperative necessity of introducing the necessary amendment to the M. E. R. to make the tenure of teachers under private managements secure and fix the same scales of pay in all schools in the Presidency as are obtaining in Government schools and that the pay of Pundits in Government schools be raised to the level of pay in Local Board schools.

13. Resolved that the Government be requested to fix the minimum number of working days for Elementary Schools only at 200 per year.

14. Resolved that the Director of Public Instruction be requested to amend his recent proceedings fixing the minimum strength at 10 for a class into 30 as the class becomes too unwieldy for a single teacher to manage and pay effective individual attention.

15. The Guild requests the Government to reconsider their G. O. 3395 and permit all Pundits and Munshis who were exempted from appearing for the Oriental Title Examination to draw the same scale of salaries as sanctioned to such title holders.

16. Resolved that the Government be requested to exempt teacher authors from

paying a deposit for text-books published by them.

17. Resolved to request the Government to grant Commercial Instructors under Board and Municipal managements, the grade of Rs. 45—80 as is obtaining in Government Service in view of the similarity of the duties to be discharged.

18. Resolved to request the Director of Public Instruction to so amend the leave rules as to extend the same facilities to teachers who have entered in the service after 1—10—1934 as to those who have entered before that date.

19. Resolved that the Government be requested to enable the Pundits in Secondary Schools to draw the maximum of Rs. 75 within twenty years by recasting the scale into Rs. 45-3/2-75 in place of the present scale 45-2/2-75 which extends to 30 years.

20. Resolved to request the Director of Public Instruction to allow children to be admitted into the I Standard in Elementary Schools at any time in the year.

21. Resolved to request the Director of Public Instruction to grant exemption to school-going girls who are residents of a locality in which there is a girls' school and yet studying in the boys' schools of the same locality before 31—12—1940, who can be allowed under the proceedings of the Director of Public Instruction, R. C. No. 5076 B/38 dated 7—6—1939 and who are being sent to boys' schools willingly by the parents.

THE 17TH ALL-INDIA EDUCATIONAL
CONFERENCE

The Hon. Secretary, All-India Federation of Educational Associations, P.B. No. 52, Cawnpore, writes:—

The 17th All India Educational Conference will be held during Pongal holidays in September 1941; and in order that its work may not be delayed, the Constitution provides that suggestions should be invited from Constituent Associations, Individual Members, Members of the Federation Council, the Reception Committee as well as from educationists in general, on the following:

(a) Topics of Discussions for General Sessions and Sectional Conferences.

(b) Subjects on which papers should be invited for General Sessions and Sectional Conferences together with names and addresses of educationists who specialise in those subjects.

(c) Resolutions for consideration at General Sessions, Sectional Conferences and Annual Council Meeting.

(d) Changes in the Constitution of the Federation, if considered desirable.

The following Sectional Conferences have been decided upon:

- (1) Childhood and Home Education;
- (2) Primary and Rural Education;
- (3) Secondary Education; (4) University Education; (5) Vocational Education;
- (6) Adult Education; (7) Health and Physical Education; (8) Moral and Religious Education; (9) Teacher Training; (10) New Education including Research and Experiment; (11) Examinations; (12) Internationalism and Peace; and (13) Women's Education.

He will be obliged if constituent associations, individual members, members of the Federation Council, the Reception Committee and educationists in general would kindly send suggestions to him regarding each of those matters for the General Session and for each of the Sectional Conferences separately. All such suggestions should reach the Head Quarters by the 31st March 1941 at the latest to enable him to place them before the Executive and Council Meetings for final selection.

REVIEWS AND NOTICES

THE VANCİ PROBLEM. BY T. K. KRISHNA MENON, KUMARALAYAM, ERNAKULAM, (TRICHUR—SARASVATI PRINTING AND PUBLISHING HOUSE).

Mr. T. K. Krishna Menon has written a brochure on this intriguing, but over-emphasised, question as to the exact location of the original Chera Capital, Vanci, whether on the Arabian sea coast in modern Cochin or to the east of the Western Ghats in modern Karur to the west of Trichinopoly. The problem has recently been made to very prominently figure as one of the main points of controversy among scholars. On one side Pandits R. Raghava Aiyangar and Rao Sahab M. Raghava Aiyangar and Mr. V. R. Ramachandra Dikshitar are for identifying Vanci with Karur. On the other side there are scholars including the veteran Dr. S. K. Aiyangar who would say that the Chera country as described along with its Capital, Vanci by writers from the

time of Ptolemy and Pliny onwards has been emphatically placed their capital in or near the Arabian Coast.

Mr. T.K. Krishna Menon would maintain that the existing names of certain localities in and around Tiruvanjikulam have a definite contribution to make to the unfolding of this problem, and also that the *denouement* of the story in the *Silappadikaram* lends considerable weight in favour of his identification, because there did not exist at Karur a temple for Kannaki nor was there a place of learning near it as at Matilakam near Vanci. These and other arguments based on Seran Senguttuvan's line of advance on his northern expedition as well as on the distinction maintained between the two Karurs by well-known Tamil Lexicographers and writers form the staple of this brochure which embodies a considerable amount of facts martialled skilfully.

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NOTES AND COMMENTS

CHILDREN IN THE WAR : A PSYCHOLOGICAL STUDY

D. W. Winnicott's views on this matter are worth close attention, as proceeding from the Director, Institute of Psycho-Analysis, Child Department, England.

To understand the effect of war on children it is first necessary to know what capacity children have for the understanding of war and of the causes of war, and of the reasons by which we justify our fighting.

Quite soon, however, children begin to think and talk in terms of war. Instead of talking in terms of fairy stories that have been read and repeated, the child uses the currency of the adults around him, and his mind is full of aeroplanes, bombs and craters.

In the majority of schools the stress would be laid on the Empire, the parts coloured red in the maps of the world, and it is not easy to show why children in the latency period of emotional development should not be allowed to idealize (since idealize they must) their own country and kind.

Children who are really coming to grips with puberty and the new ideas which belong to that period, who are finding a new capacity for the enjoyment of personal responsibility, and who are beginning to cope with an increased potential for destruction and construction, may find some help in war and war news. The point is that grown-ups are more honest in wartime than in peacetime. Even those who cannot acknowledge personal responsibility for this

war do most of them show that they can hate and fight.

The subject is certainly worth studying, for, like many another, it carries us far beyond everyday educational procedure and reaches down to the origins of war itself and to the fundamentals of the emotional development of the human being.

REPORT OF THE EDUCATION DEPARTMENT, OFFICE OF THE HIGH COMMISSIONER FOR INDIA LONDON, FOR 1938-39.

The Report for the academic year ending 30th September, 1939, on the work of the Education Department of the High Commissioner's Office, stresses upon the following points which are very desirable:—The work of the Education Department proceeded along normal lines, but with the steady worsening of the European political situation it was necessary to keep constantly in mind the possibility that the Department might at any moment be called upon to undertake special responsibilities in the event of the outbreak of hostilities. What was feared so long occurred with startling suddenness in the final month of the year under review. The Department was fully prepared to deal with the situation. In paragraphs 34 to 39 Dr. Quayle has reviewed the steps which were at once taken to advise and assist students faced with many perplexities, and to relieve and allay as far as possible the anxieties naturally felt by parents and guardians in India. Passages were arranged for those who wished to return to India, whilst, in consultation with

their respective University and College authorities, those who elected to stay here were given every possible assistance in the way of beginning or resuming their courses of study or training. Those who found themselves in temporary financial difficulties, owing to the inevitable delay in the receipt of their usual remittances from home, were advanced sums sufficient to meet their immediate wants for maintenance and fees. When war broke out numerous enquiries were received about students who were then on the Continent, and immediate steps were taken through the prescribed diplomatic channels to trace their whereabouts and to ensure that those in need of financial or other help, and especially those students detained in enemy countries were given effective assistance.

The international tension culminating in the crisis of September, 1938, caused many students to cancel their arrangements for coming to this country. Nevertheless during the period under review there were no less than 1,514 students, including 131 women, pursuing full-time course at Universities and colleges throughout Great Britain, while there were also 118 students taking part-time courses in various branches. The corresponding figures for the preceding year were 1,566, 128 and 164 respectively. Over 600 students were engaged on research or advanced work, and Sir Firozekhan Noon notes with gratification the long list of successes as given in Appendix V to the Report which they have achieved. The High Commissioner is well aware that students of this standard, who in most cases have already taken good degrees before

leaving India, receive a ready welcome here, where the professors and teachers under whom they work take a keen and personal interest in their progress and welfare. Nearly 500 students were engaged on courses in medicine and surgery, a large number of whom gained important professional distinctions, and they may confidently be expected on their return to India to render valuable service to the physical and social welfare of their country. About 300 students were pursuing courses in the various branches of Engineering and Technology, of whom 100 took their final degrees or diplomas during the year under review, some with high honours of distinctions. The High Commissioner in this connection would strongly urge Indian industrialists and employers generally to bear in mind this valuable field of recruitment when they are in need of trained and competent engineers and technologists. Not far short of 100 were studying Agriculture and Veterinary Science, two branches which are also of great importance and value to India's future development.

No fewer than 83 new women students entered Universities and colleges in the United Kingdom in October, 1938, and the total number in attendance was, 135, whilst about 20 were also pursuing full-time courses at other educational institutions. This represents a small increase on the corresponding figure for the previous year. Medicine and Education continue to be the chief subject of study, but a most useful and promising development is reflected in the increase of those who come for courses in Physical Training and Domestic Science

As in previous years, the High Commissioner has been able to arrange for practical training facilities in the various branches of Engineering and Technology for the majority of students who have applied to him for assistance. As will be noted from paragraph 17 of the Report, there was an increase of about 50 in these applications, whilst offers of facilities were received in the case of 177 applicants, as compared with 167 during the previous year. This increase may be regarded as all the more satisfactory, bearing in mind the special conditions prevailing in industry during the period under review. It is necessary to repeat that many applicants suffer disappointment through trying or expecting to obtain training on terms, such as the non-payment of the customary premium or by asking for wages, which are not the ordinary rule of the trade concerned even for English students and applicants. Others, unfortunately, fail because they have no clear idea of the exact training which they seek or no fixity of purpose in carrying it out.

The High Commissioner is gravely concerned at the cases of serious illness and nervous breakdown which are from time to time brought to his notice, and once again he would urge on Indian parents and guardians the vital importance of a strict medical examination, especially in the case of those whose physique appears to be below normal, before young men and women are sent from India to very different conditions of life and climate.

Happily, the instances of moral lapses, though still grievous and sometimes tragic,

are few compared with the total number of students, and it can be safely asserted that, as a community, Indian students have maintained a creditable record in this country.

AN IDEAL PHYSICAL EDUCATION COURSE

The Board of Studies has established a course of study leading to the award of a Certificate in Physical Education at the Teachers' College, Sydney. The course is designed to provide

(a) The general culture which is considered necessary for the leadership of children and youth,

(b) A general training in the principles of Education and in the problems of health and physical fitness,

(c) The personal, technical and professional skill which will enable holders of the Certificate to give instruction in physical education in all its varied forms at schools, playgrounds, community centres, camps, and in association with delinquency institutions, churches, etc.

Modern physical education emphasises a wide variety of individual and team sports, various forms of dance, aquatics including swimming, diving, boating and sailing, camping, and other types of informal recreational activities. The teaching and leadership of this varied programme includes instruction, guidance of organised groups, supervision of student leaders, sponsorship of athletic associations and informal activity clubs, and production of various types of special events and programmes such as demonstrations or festivals.

Physical education also includes instruction, co-operation with the school health service, and a range of activities related to health guidance. The teacher of physical education is closely associated with the health programme and contributes to it in many ways.

CULTURAL UNITY OF THE AMERICAS; HOW IT CAN BE PROMOTED

For historic reasons which are quite obvious, the international relationships, and indeed the economic interdependence, of the two American continents have moved around the globe from east to west and not from north to south. The normal lines of trade and of travel for inhabitants of the United States and of Canada have been toward northern and western Europe, while those of the South American countries have been toward Portugal, Spain and Italy. A result of this long-continued tendency has been to leave the two Americas, North and South, without that mutual knowledge, understanding and co-operation which it would be greatly in the interest of both to develop and to strengthen in all possible ways. There has also been the barrier of language; for Spanish and Portuguese, which are the ruling languages of the peoples of South America, are unfortunately little known on the North American Continent. The English-speaking peoples have for centuries used French as what may be called their second language, and in later years knowledge and use of German have been steadily increasing. If the Americas are to be brought into harmonious co-operation and understanding, this barrier of language must, so far as possible, be broken down. The schools, the

colleges, and the Universities of South America must emphasize the need on the part of their students of a knowledge of the English language and its literature as well as of the social, political and economic institutions which are common to the English-speaking peoples.

TEACHERS' RIGHTS AND RESPONSIBILITIES

Professor K. T. Shah, in his presidential address at the Bombay Provincial Secondary Teachers' conference, Ahmadabad, stressed on the *National Charter of Teachers' Rights and Responsibilities*.

This should include the following points.

(i) A decent living wages, sufficient to keep him and his family in reasonable comfort according to the standards of the people among whom he lives; also an assured scale of promotion;

(ii) security of tenures, once he has been appointed to a post in the profession, and has finished his period of probation satisfactorily;

(iii) immunity from all the changing gusts of popular favour, and insurance against all the vagaries of political partisanship;

(iv) suitable and sufficient provision by way of insurance against sickness or accident; as also against old age, premature disability, or superannuation;

(v) adequate opportunity and facility for study, experimenting, and self-improvement;

(vi) freedom of thought, opinion, and association; adequate guarantee against any wanton infraction of these rights, as well as against any victimisation because of any exercise of these;

(vii) assured social position amidst the people he works;

(viii) liberal rules of conduct and discipline.

SUGAR TECHNOLOGY INSTITUTE *Research, Teaching and Advice to Factories*

In addition to carrying out research in the different branches of sugar technology, the Imperial Institute of Sugar Technology at Cawnpore aids factories by advising on matters relating to improvements in working of plant, improvements in manufacturing processes and technical control of manufacturing operations. Advice is given to promoters of new factories and on extensions and alterations to existing factories, on analytical work, working expenses and costs of production. The Institute also trains students in all branches of sugar technology and provides short refresher courses for technical employees of sugar factories. An Employment Bureau is maintained by the Institute to enable the students to obtain suitable employment and the factories to secure properly qualified men.

The work of the Institute has been organised under two broad heads—office work (including general administration) and research and teachings.

The former includes the technical, statistical and general sections; the latter consists of three main sections, sugar technology, sugar engineering, and sugar chemistry. The laboratories are well equipped with instruments required for research on sugar and allied products.

The sugar Research and Testing Station at Bilari, the Bureau of Sugar Standards, an experimental sugar factory, a workshop, sugar engineering and chemical engineering laboratories and a research scheme for the manufacture of cattle feed from molasses are also under the control of the Director of the Institute.

The Advisory Committee of the Bureau of Sugar Standards includes members drawn from associations of manufacturers, merchants and brokers. The Indian Sugar Standards have been issued every year since 1935, and the methods of standardisation are also being studied and perfected.

XLVII—16a

Under Sugar Production Rules, 1935, the Institute is also responsible for collection and publication in a consolidated form of data relating to all aspects of the production and marketing of sugar and *gur* in India.

INFORMATION SERVICE

The Sugar Trade Information Service under the control of the Directors, is designed to meet the requirements of the Indian Sugar trade and industry. It issues daily and weekly circulars containing market reports relating to stocks, prices and movements.

Scientific work done at the Institute on various branches of sugar manufacture, includes research into the utilisation of by-products, fuel economy in factories, new methods developed for the clarification of cane juice, recovery of sucrose from molasses, manufacture of cattle feed, road-surfacing composition, manure from molasses, disposal of sugar factory effluents and preparation of activated carbons from factory waste products.

AN IMPORTANT MEMORANDUM ON THE STATUS OF TEACHERS

A memorandum on the appointment, dismissal and disciplinary control of teachers prepared by the Ministry of Education makes far-reaching proposals to be considered by the Special Committee on Education. "The responsibility for the training and certification of teachers and for the maintenance of security of their tenure and conditions of service should definitely be assumed by the State." It appears to be based on conditions said to exist in England, France, Italy and Germany, and suggests that 50% of teaching posts should be filled by managers and the remaining 50% "through open competition," the latter appointments "not being made on the ground of religious belief or political creed or other irrelevant consideration." The proposals will no doubt arouse the keenest interest of teachers and of all those interested in the educational future of the country.

Security of tenure and security of conditions of service is a problem not peculiar

to the teaching profession. It is a grave social and economic problem which in the days before democratic ideas and practices began to influence national progress were regulated by the *laissez faire* rules of supply and demand. Trade Unionism and the international labour movement are the result of a persistent struggle by workers against employers for recognition by the latter of the right of the former to certain minimum conditions of employment. Trade Unionism in some countries now exerts a powerful influence in the political and economic field. It has forced the State to recognise that work is an inalienable right of every citizen as well as the proceeds thereof. Along with the right to work goes the right to certain minimum conditions of service. Happiness and contentment can exist in a community only if the relations between employers and workers continue to be harmonious. Legislation exists in many countries to regulate and ensure this harmonious relationship and co-operation. In certain countries the State has brought into existence schemes for unemployment benefit and insurance. All this is evidence of the extent to which the State feels itself responsible for the maintenance of the security of tenure and conditions of service of workers.

THE INAUGURATION OF LABOUR WEEK IN SCHOOLS IN KASHMIR

The educational reorganization which is being attempted in the Jammu and Kashmir State aims not only at the improvement of the curriculum, the methods and the technique of education but also at inculcating a new social and moral ideology in the growing generation. One of the most serious and universal complaints against the present system of education in India is that it tends to create a gap between the world in school and the world outside the school, to alienate the educated classes from the rest of the people and to instil in them a sense of social snobbery which makes them look down upon all manual labour as somehow beneath their dignity and regard all manual labour-

ers as belonging to an inferior class of human beings.

In deciding to celebrate a labour week in all the primary and secondary schools of the State, the department had before it the objective of giving a new orientation to the children's minds on the social and moral value of manual work and providing for them varied opportunities of active social service in behalf of their own schools and the local community. It was a matter of conviction with all the workers in the field that children would respond joyously to such experience and activity which would enable them to exercise their creative and constructive powers and to labour in behalf of common causes and purposes.

It was impressed on all the members present that they should not take up this work mechanically, as if the students and teachers were carrying out some work externally imposed on them by the department. The ideology of productive work and social service underlying the celebration of the Labour Week and the value of cultivating a sense of kinship with fellow workers in the field and the farm should be brought home to the students so that they participate in the experiment intelligently and joyously. Moreover, it was also pointed out that the success of the scheme depended, above all, on a careful planning of the work to be done, after a due scrutiny of the means and resources available at the disposal of each school. In the case of big schools, in particular where a large number of students had to be kept fruitfully occupied for six or seven days and there were many loopholes for maladjustment and waste of time and effort, such planning was absolutely necessary for success. It was also a great educative experience in group activity to plan out work on a co-operative basis so as to eliminate waste and utilize varied individual talents and capacities for the achievement of common purposes.

Approved for class use for schools in the Madras Presidency. (Vide "Fort St. George Gazette," dated 30th April 1940.)

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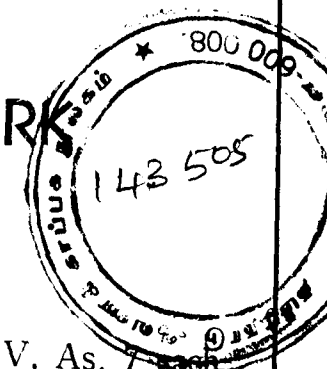
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BASIC EDUCATION

We heartily commend to our readers the very instructive comments on the progress of Basic Education by the Editor of the *Educational India* in a recent issue :

From the half-yearly Report (May-October, 1940) of the Hindustani Talimi Sangh, published elsewhere, a new facts regarding the progress of basic education become clear. One is that it has not been tried in any of those provinces where the non-Congress parties have been in power. This is a matter for regret as there is much of value in the basic scheme and as it richly deserves to be experimented upon in at least a few of the schools in these provinces. Everyone is dissatisfied with the existing system of elementary education and attempts are being made to change it. The originators of the basic system and those who have been subsequently working and studying it have bestowed a good deal of thought on the matter and it has been found to possess some elements of value which are absent in the present official system. We would, therefore, urge on the Governments of provinces like Bengal and the Punjab to start a few basic schools as an experimental measure. A second fact revealed by the Report is that nothing really has been done in furtherance of the basic scheme by the Government of Madras. The Congress Ministry was lukewarm in extending its practical support to it and the present Government is equally indifferent. Among the other provinces the U.P. occupies the first place in working the scheme with its

5,200 schools spread over all the Districts and with provision for training teachers. It is also making experiments in new crafts such as metal-work, cane-work, pottery, calico-printing, etc. In Bombay, Orissa and the Central Provinces, as well as in Bihar, it is working as an experiment restricted to schools in a few compact areas. Among the Indian States, Kashmir occupies the first place and this is to a great extent due to its having as its Director of Public Instruction a great educationist who actively collaborated with the originators of the basic scheme in working out the details.

One encouraging feature of the Report is that those who believe in the soundness and efficacy of the basic scheme or alive to the need for making further researches into all its aspects—both theoretical and practical. For it is the record of history that all movements lose their vitality the movement they come to be regarded by their advocates as requiring no further study and change. The Hindustani Talimi Sangh has recognised that much work has to be done in devising methods for maintaining careful scientific records of the day to day working of the scheme and for the periodic assessment of the results of the work turned out by schools and pupils, that the syllabuses in different subjects require alteration in the light of actual experience, that a scientific study on a more systematic scale has to be made of the craft as a medium of education and that a new type of technical and general literature has to be produced. Attention is being directed to work of all these kinds. And in carrying this out non-official institutions like the Jateeya Kalasala of Masuliptam and the Teachers' Training Institute of the Jamia Millia of New Delhi will be of great service. It is our hope and wish that the Hindustani Talimi Sangh will grow more and more in strength and contribute substantially to the progress of sound education of our children.

