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HOMUNCULUS

BY PROF. H. E. NICHOLAS ROERICH, *Naggar, Himalayas.*

I know thee, O homunculus! It is thou who didst supply us with so many unnecessary things on our journey. It was thou who didst advise us to distrust all that was young and "inexperienced." It was thou who didst put external facts in the place of the facts of spirit and of essentiality. It was thou who didst gild the frames of the pictures. Thou hast penetrated into councils and leagues and hast hidden the search for perfection with the duties of the gravedigger. Thou art working hard. And within thine unseen kingdom flourishes a most noble hatred of mankind.

Yet, for all that thou art small, we have observed thee already. And we have learnt thy ways. Thou fearest the talisman of love. And love cuts the ground from under what thou buildest. The love of creative perfection! Harmony!

Thou dreamest of burying it under worn-out things. Thou thinkest that the flame of love will sicker out. But thou hast forgotten the mysterious property of the flame. It will light any number of torches, nor will it grow any less.

How then canst thou fight? And even shouldst thou penetrate into all the Leagues of the Nations, forget not that behind the nations stands humanity. And here industrious homunculus shall not attain success. For, after all, humanity, however slowly, is progressing toward harmony.

Does it not seem strange to you, my friends, that even in our days, these days of the extremest turmoil and terror, it is nevertheless possible to show forth actively such still far-off conceptions as love, goodness, perfection, i.e., all the companions of harmony. Harmony is often misunderstood. Harmony is not an abstract chanting of hymns. Harmony, the harmonisation of the centers, is the manifestation of activity in all its might, in all its clarity and convincingness. Apprehending what we want we combine all our centres into one effort and even overcome all the ordinances of destiny. And our spirit knows, better than any, where truth lies. And every one of our actions is judged by the spirit of truth.

And it is this spirit that knows also that love and perfection will be applied in life

in the simplicity and clarity of creative work. If the simplicity of expression and the clearness of desire correspond to the immeasurable majesty of the Cosmos, then the path will be a true one.

And this Cosmos is not the unattainable one, before which professors can only knit their brows, but that great and simple one which penetrates the whole of our life, building up mountains and setting light to stars on all the countless planes of the universe.

Simplicity is an inevitable quality of harmony. The creative work of the future will be imbued with simplicity. You will not, of course, confuse simplicity with primitiveness, with assumption. The difference here is as great as between a work of art and print. And often in gilded frames we find mere commercial prints while true art is fluttering on a poster in the wind and snow.

But the spirit, if even in silence, knows which is the print, the banal, and which is joy and creative work.

Silently question your spirit, as you bring every object into your house. Repeating incantations against the homunculus, think why and how you have arrived at the idea of bringing a new guest to your hearth.

Remember that these silent guests may become true friends, but may also become enemies to your home.

In the cognisance of objects lies their harmony. And again your spirit distinguishes friend from foe.

We know the immutable healing of musics and colours. Let us recall the power

of song. Let us recall the exaltation experienced in temples, in museums, and in the House of the Great Mystery. Art alone can clothe the Great Mystery with flesh. And the sacrament of the Spirit has only beauty for its base.

Of course you love art. And you would ask me of many things. You want to know what is best for the harmony of the house, easel paintings or photographs? Is it better to fix the surroundings once for all? Or is there more vitality in the idea obtaining in China and Japan, where every day one new picture is hung upon the wall of the room. No doubt you would ask about the correctness of the idea of our modern exhibitions, where behind the appearance of the temple of art lurks the booth of the shop-keeper.

The Master drove the money-changers out of the Temple. The Master knew, of course, that as yet we could not do without them in our daily life, but it was out of the Temple that he drove them. So is it in the matter of art. Buying and selling, of course, must as yet remain. But they must be expelled from the Temple. Let the feast be open; let the shop be open too. But the shop in the Temple and the likeness of the Temple in the shop create internal corruption in those who create and cynicism among those who look on. The sweet savour of the Temple will arrest the gesture even of the bare-faced cynic and the homunculus must flee. Verily, O homunculus you will have to desert our life after all. Countless youthful hearts request you to depart.

Having purified the principle of remuneration of art, it becomes possible to introduce

the latter into the home, to bring into it as it were a taper lighted in the Temple. The idea of wall-painting and the precious change of impressions, as in the East, will both find place in it. For the truth is infinite. And every individual case of the affirmation of art is determined by the consciousness of the spirit.

The railway guard assumes that people do nothing but travel. In the mind of the shoemaker men do nothing but walk. In the conception of the man of to-day people do nothing but suffer. But in the knowledge of the Blessed, men must rejoice.

True, just at this moment joy over art often sounds strange. Much is said about art, and so little art is brought into men's lives. And always excellent excuses and explanations are offered for this. It is always the most convincing circumstances that are to blame.

Everything that is to blame attaches only to the "civilised" man who goes to see bullfights or to watch fisticuffs carried on according to the rules of the Ring. Here both hearts and purses are open.

Question these people as to how much they have done for art. How much art have they brought into their lives? They will only be surprised at the question, and you shall find that the cave-man of the Stone Age holds the advantage over these conquerors of the earth. Nowadays one has to speak of this too.

How is one not to speak of it when at the present time there are Governments which seek to burden the freedom of art with special taxes and thereby put fresh obstacles

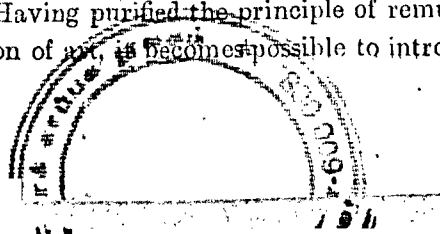
in the thorny path of beauty. Here again is the work of the homunculus!

And at the same time only ten in hundred among the peoples bring art into their daily lives and know something about it. About 20 per cent., only talk about art, without making any application of it. The remaining 70 per cent., generally speaking, do not know, or rather do not now remember, what art is...

But it is better to reiterate, even if but mechanically, "good, good, good," than to repeat, even though it be with a grin: "evil, evil, evil." This relative principle has been accepted by many. So in this way let us ask ourselves, if only once a week, what we have done for art during the past seven days. Let politicians, too, and Congressmen, clergymen, bankers and businessmen, and all those who pride themselves on their often Sisyphean labours...let them, too, learn this very easy habit. Where men cannot follow the path of the joy of consciousness, there let the pavement of this road be laid. But efforts are necessary. Otherwise our day threatens the work of art with special calamities. Art must flourish and the spiritual call of music must ring out independent of the state of the Stock Exchange and of the meetings of the League of Nations.

One more "non-platitude." Let us confess and remember with some that which it is verily needful to remember. In the education of children we still forget the development of the creative power. First men seek to instil into the child a mass of conventional concepts. First he is taken

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through a full course of fear. Then the child is acquainted with all the family quarrels. Then he is shown films, those criminal films in which evil is so inventive and brilliant, and good so dull and ungifted. Then the child is given teachers who unfortunately, being often without any love for their subject, reiterate the deadening letter thereof. Further, the children are shown all the vulgar headlines in the daily press. Next the child is plunged into the sphere of so-called "sport," that its young head may grow accustomed to blows and broken limbs. And this is how the youth's time is first occupied; he is given the most ignoble and perverted formulae. And after that, besmirched and rusted, he may begin creative work.

This is one of the deepest of crimes. Any machine, men treat with greater care than they treat a child. Of course...the machine has been paid for with "almighty" money. It may not be allowed to grow dusty or be soiled with dirt. But no money is paid for the children.

We are often astonished by the unexpected character of a child's drawing, by the melody of a child's song, or by the wisdom of a child's reasoning. Where everything is yet open, there things are always beautiful. But afterwards we notice that the child ceases to sing, ceases to draw, and that his reasoning begins to remind one of so-called children's books. The infection of triviality

has already sunk into him, and all the symptoms of this horrible disease have become evident. Ennui has made its appearance, a conventional smile, submission to what is disagreeable, finally the fear of loneliness. Something near, some ever-present, guiding principle, has therefore withdrawn, recoiled.

But you will not drive the children out of the Temple. Are not the most difficult things so very simple?

But if even a machine suffers from dust and dirt how destructively must spiritual grime be to the tender young soul. In mortal yearning the little head seeks for light. In mortal pain it feels all the offensiveness of its surroundings. It suffers, weakens, and sometimes lies in the dust for ever. And the creative apparatus runs down and all its wires fall away.

Open in all schools the path to creative effort, the greatness of art. Replace banality and despondency by joy and seership. Preserve the child from the grimace of life. Give him a bold, happy life, full of activity and bright attainments.

Develop the creative instinct for the earliest years of childhood.

These scourges of humanity, triviality, loneliness and weariness of life, will thus pass by the young soul of him who creates.

Open up the path of blessing.

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WOMAN'S PLACE IN THE BUDDHIST AGE

By SRI K. VISWANATHAN, *Bansda*.

WOMAN occupied a very high place in the social life of the Hindus. She even now wields considerable influence. She was a helpmate in the performance of duties in connection with religious rites and sacrifices; her position therein has ever been high and the Hindus have never questioned it. She might not have been given political independence which never existed as such. But one aspect cannot be overlooked. Though she was even worshipped, she was thought an undesirable companion; not only so, any contact with her was to be shunned by the *brahmachari*—during the period of his studies; the reason given is that his mental concentration and balance will be disturbed. The ideal of the Hindus being different from that of the West, promiscuous mixing of boys and girls, young men and women, was prohibited very sternly. They gave stringent rules for the guidance of the student during that period.

That is so far as Hinduism was concerned. Let us see what the case was in Buddhism. Buddhism was thoroughly monastic and hence woman was strictly ruled out and she could find no room within the precincts of the Buddhist religious society. "The Bhikkus should not look on women; but if women come near, the Bhikkus should overlook them and not speak to them," so says Gautama. "If they speak, the Bhikkus should respond, but with a clear mind, without looking lustfully on them." Elderly women should be regarded as mothers, youthful girls as sisters and

younger maidens as daughters. This is just as in Hinduism. Gautama forbids any contact with women, and when the contact is unavoidable, the Bhikkus should *keep wide awake*. Similar stringent rules are to be seen in the Hindu codes.

In all Indian books women are depicted as crooked and sometimes more crooked than the serpent. They study the character of men well. Women as a class are condemned in the *Strivarga Jatakas*. The Buddhist Jatakas are stories of the acts of Buddha in previous births; in them a glimpse is got of the monkish mentality so far as women are concerned. They (women) should not be trusted; their character is essentially corrupt and their chastity cannot be maintained even under strict vigilance from their birth. They form cliques; their love is ever changeful like the breeze; they are a great bar to salvation. Religious books of different denominations are agreed in pointing out the baneful effect of promiscuous contact with the female sex, but none are more suspicious, more narrow-minded, more uncharitable and more illiberal than the Buddhist scriptures with regard to women, though the Buddha established, with reluctance, the order of the Bhikkunis among whom were some of the most excellent types of womanhood that the world knows.

The ideas about true womanhood as found in the Hindu sastras were not far different from those of Buddha; the well

being of any society depends on the performance of domestic duties and social obligations; Buddha wished to confine the activities of the sex (female) to these primarily.

According to the Buddha, a chaste and good woman has to perform her duty in looking upon her husband as her chief wealth, to serve him with unfailing devotion and obedience. This is just the idea of the Hindu sastras. Sujata was different; she was recalcitrant and did not obey her husband and all elderly members of her husband's family. On Buddha's account she became one of the most devoted of wives. He had founded the order of the monks called the Sangha; the religious order would culminate in carnage and loss of the sturdiness and virility, if opportunity was given for intimacy with women. Buddha did not think that women were unfit for arhatship if they followed the Noble Path; he however thought that their unrestricted familiarity with monks would result in the disruption of the Sangha. He did not favour the inclusion of women in the order and so did not allow them at first to enter the church. The illumined stood before the world—care worn—with a message of truth and Salvation; people thronged to the fountain-head of kindness and sympathy to drink of the healthy beverage of life, to quench the passionate longings of their heart; multitudes made their way to seek shelter in the Buddha, the Sangha and the Dhamma; then Gotami appeared before him and informed him of her desire to join the Sangha; she was the foster mother of great Sugata; along with Gotami there were other ladies. They cut their hair, put

on the yellow robes and approached the Teacher. Ananda was their pleader. The Buddha yielded with reluctance. Ananda was the favoured disciple of Buddha and to his repeated importunities he yielded and allowed some concessions.

But the Lord had foretold that the result of the inclusion of women into the Order would be that chastity and holiness would not last long, the Law would stand only for 500 years. Events subsequently proved that the Buddha was true in his misgivings and fears.

The first woman to enter the Order was Gotami. The Bhikkunis were not allowed full independence in their new life, Buddha having formulated some rules for their guidance. Manu, the Hindu law-giver, had given the injunction that woman could never be free, she being under the protection of father, husband or son. Manu was the guide of Buddha in this respect. The movements of Bhikkunis were not unrestricted.

The following rules are given for their guidance:—

1. They should respect the Bhikkus.
2. They should not pass the rainy season where there is no Bhikku.
3. They should observe fasting every fortnight with the permission of the Bhikku Sangha and accept their advice.
4. After the rainy season, both the Bhikku and Bhikkuni Sanghas will observe austerities as an atonement for their sins in the presence of all.
5. They must receive injunctions from both the Sanghas.

6. They must receive *Upasampady* from both the Sanghas after two years of study.

7. They must not speak ill of and use words of reproach to Sramanas.

8. The Bhikkus will keep them in the right path by pointing out their shortcomings; but the Bhikkunis must always refrain from blaming the Bhikkus publicly.

There were also other minor injunctions of Buddha. Gotami accepted all the rules and was admitted. She later wanted equal status with the Bhikkus in accordance with the standard of virtue and qualification but Buddha did not heed. The ideal Bhikkuni of Buddha should give up all desires; be contented with little; should practise religion and meditation in solitude, should be away from vain pleasures and joys of life; be active, give up sloth, and live a life full of gentleness, modesty and humility.

Bhikkunis were fewer in number compared with Bhikkus but a place—very high—in society was accorded to them. Books like *Malati-Madhava* and others mention their learning, intelligence and influence in society; the Bhikkuni could rise up to be a Sramanera and even to Arhatship. The erudition and intelligence of Khema and others are also to be noted. During the lifetime of Gautama many elderly Bhikkunis wrote books, for instance, the Theragatha of Sutta Pitaka. Some of the gathas are beautiful and prove the piety and intelligence of these ladies. They expounded the high ethical truths and lessons of Buddhism; many Bhikkus and Bhikkunis came to hear them. Soma, the daughter of the court Pandit of Bimbisara, rose to Arhatship by

meditation and culture; mention of this is in Theri Bhashya.

Women who took to monastic life renounced the world with all its joys, took shelter at the feet of Buddha, and were highly cultured; many of these had a true inner vision. They could not be kept under delusion by the meretricious glamour of mundane things and their outwardly bewitching aspect; the iron chains of attachment, the shackles of customary rules kept them so long bound to the world; they snapped these asunder and became free; circumscribed the spheres of their participation in the advancement of human progress and culture. This is but natural, when the way is once made open to women. Sumedha, a princess of extraordinary genius, was indifferent to the importunities and tears which her mother shed, to the sorrowful glances cast by her royal father, to the supplications made by her lover; she turned her back on the royal palace replete with all the material pleasures and joy of a luxurious existence which royalty could bestow. This is not the only example. Buddhist literature abounds in many examples of exalted womanhood; women slowly but surely gained a high and honorable place as the most efficient instruments for strengthening the solidarity of the religious order and the successful propagation of the new faith and cult among the multitude, though women at first were strictly excluded from the Buddhist Church.

The wave of Buddhism was tremendous and percolated all the strata of society. Immense was the educative value exerted by it. Typical examples of women were

furnished from all and everywhere—the royal household, the families of big merchant princes, middleclass men, humble mechanics, low class persons too; this fact proves that the following were not confined to the women of any class or group but permeated all sections of the population—education, culture, rectitude, straightforwardness, piety, liberality, charity and such other qualities. Buddha became weak after six years of hard penance and austerities; Sujata then appeared before him and offered him food with respect, like a ministering angel, which food Buddha accepted. The sweet and bright-eyed Ambapalli adored him while he was staying in her mango-garden at Vaisali. Buddha saw behind her fascinating exterior a pious nature. He removed the root of her impious thoughts, made her turn from the wrong path and go on the path of virtue. Her invitation to dinner at her house was accepted by Buddha. She dedicated her garden-house to Buddha and the order. Buddha with his Bhikkus was invited to dinner by Bisakha at her house; she also gave out her desire to clothe the Bhikkus in the rainy season, "to feed 500 Bhikkus through all her life, to offer diet and medicine to the sick, to establish an Annachattra where Sramanas would be freely supplied with food, and to give cloth to the Bhikkunis when they bathed naked in the river incurring the ridicule of bad women." Her desire was granted.

A *shreshthi* of Anga married the daughter of Anathpinda. His family was converted to the religion of Buddha by her. The Bhikkunis proved the capacity of women to

maintain high ideals of culture, learning, piety and virtue; others of their sex who did not take the order and renounce the world, helped to a good extent in consolidating the Buddhist order of monks. Not only they discharged their duties round the domestic hearth, but in addition they helped in supporting the active and self-sacrificing upholders of the faith by their propaganda with undivided attention. It was largely due to them that the propagation of Buddhism was successful.

The marriage of women took place after they attained age; they were allowed freedom in their movements. Remarriage of widows was allowed not only among the women of the lower castes (Utsanga Jataka) but also among the higher classes. (Ashatrup Jataka). Boys were not married before they were fully grown up. Love-making in the modern sense was also known. Girls were not married before they attained puberty. Buddha married a kin of his. After Gautama's renunciation, Yasodhara's hand was sought by many; many were the candidates for her love, but she rejected their overtures, as she had implicit faith and devotion in her husband.

Parasara say that a woman can take a husband for a second time when her husband is dead, when he proves unchaste, when he appears an eunuch; when he renounces the world, or when he is excommunicated. Yasodhara could have accepted the hand of one of these and remarried. But she did not. Fallen women were not given up as lost. They were reclaimed and raised to society. Women dead to society were kindly and sympathetically

treated by Buddha; he also proved that those who had strayed away from the path of virtue in moments of weakness due to human nature which is for all, can be won over and their life made useful to society instead of subjecting them to eternal perdition. Ambapalli illustrates this. Thus we find that women in Buddhist age occupied a good place in society and they were well treated. But if they deteriorated afterwards, it was due to the time factor and also because the rules laid down by Buddha were not observed carefully, but became lax. It is the case everywhere.

From this we find that the position of women in Buddhist society (from 500 B. C. to 300 B. C.) was not far different from that of women in Hindu society. During Vedic times women were allowed to marry late, learn the Vedas and so on. There was perfect equality between the two sexes. The Buddhist women were a degree lower in that respect. In any religious order the world over, more restrictions are placed on women, the object being to keep them in the path of virtue. It is woman that upholds virtue. Her fall is society's fall. Hence the importance attached to the woman keeping virtue in all societies and religions.

SERVICE CONDITIONS OF TEACHERS IN SECONDARY SCHOOLS

SUGGESTIONS FOR IMPROVEMENT

By SRI T. V. L. NARASIMHA RAO, *Narasaraopet.*

No eminent Educationist denies that one of the most important conditions for the rapid advance of education of the latent citizens of a future India is the manning of the schools with contented staffs.

Despite the oft-boasted financial difficulties of the managements reports of which are very often grossly exaggerated, this is a reality which has to be tackled by every educationist, for on it depends to a large extent the well-being or the otherwise of the Educational Field which is so important for every state, that it cannot be ignored.

Much has been talked of by the Educational Department in our Presidency

about the stagnation in our Elementary Schools, and drastic measures have been adopted to prevent the same by insisting that every elementary school should at least contain the fifth standard, and that grants in aid can be given only to such schools, where such stagnation is avoided. For this purpose, no doubt, greater control has been sought to be exercised, by the appointment of Divisional Inspectors of Schools, the real purpose of whose appointment seems to be the abolition of such schools, as are manned by teachers, who shirk their duty now and then, presumably in the hope of getting some supplementary income by professions other than education.

So has it been in the Department of Secondary Education. Much has been said and done with regard to the control over Secondary Education. The staffs of inspectorate has been continually swelling, in the hope that control alone would bring education to its pinnacle.

Much as one would like that control by all these methods had improved education to a large extent, one cannot forget the dictum advanced by Goldsmith, that "That virtue which requires ever to be guarded is scarce worth the sentinel."

What then is wrong with our system of education and what other improvements are necessary to better the lot of education in our Presidency? As I said above, the basic foundation of education is a contented teacher. He has to be a well-read, hard-working, and self-sacrificing gentleman, whose sole aim is to open and broaden the minds of his pupils by imparting the necessary knowledge. For this purpose, all his time, at least a major portion of his time must be devoted to teaching, by examining the needs of his pupils, by keeping them conversant with up-to-date developments in the various branches of knowledge, and by inventing various efficient methods to impart this knowledge to his pupils, in the best manner possible, i.e. in a manner by which the information can be received by his pupils with the greatest impression.

It is therefore quite evident that his attention should not be diverted from his sole duty as teacher. He should not be disturbed in the middle of his lesson by a remembrance of the painful circumstances of his inability to make both ends meet. The

petty income of a teacher, without much scope for improvement in the face of an ever increasing family, the responsibilities of which have to be fully met is, I may be permitted to say, directly responsible for the slackness and deterioration in the quality of teaching in most educational institutions.

The realities of life cannot be ignored. Here is a department, the most unique in the Presidency, which appears to be very attractive to L.T's and B.Ed's with its tolerably good starting salary. This starting salary is very often the cause of many a teacher's ruin. This soon accustoms him to a higher standard of life, which his means cannot ultimately afford. As he sees his family increasing with sons and daughters, he finds to his dismay that his salary has remained stationary, if not going down as it often does, in many District Board, Municipal and Committee Schools, in the name of retrenchment. The circumstances obtaining in the Committee Schools are perhaps the worst, where the teacher finds himself not only in the midst of the above-mentioned difficulties, but is also continually threatened with loss of appointment every minute of his service.

Here is a Department, which offers no tolerable scope for improvement or promotion despite its importance to the well-being of a nation. For instance, an L. T. or B.Ed. teacher starting his life in a Municipal or District Board High School on Rs. 65/- sees his salary increasing at the rate of Rs. 5. per two years and culminating at Rs. 100. at end of 14 years of service. If he is an S.S.L.C. trained teacher, he starts on Rs. 30 per mensem and increases his salary by

Rs. 2 every two years and stops at Rs. 50. The conditions are much worse in Committee Schools.

A slight comparison with other departments of life will easily convince any one of this miserable plight of a teacher. An S.S.L.C. eligible candidate, selected by the Services Commission for a clerical appointment has hopes of rising to be a Tahsildar in the Revenue Department, or of a Postal Inspector in the Postal Department. The teacher has two years' hard training after he left School, but his hopes die at Rs. 50. A Sanitary Inspector with 6 months training after he completes his S.S.L.C. course has his scale rising to Rs. 110. per mensem while that of the S.S.L.C. trained teacher stops at Rs. 50. A graduate in a Department other than Education always hopes to become a Gazetted Officer at some point in his life. This then is the misery a teacher suffers under. He has no hopes of rising, but always fears of falling. This basic difficulty of a teacher has never been successfully tackled by the Educational Department, and Education cannot improve unless the lot of the teacher is bettered.

I therefore offer some suggestions, which if adopted, will bring about much improvement in the lot of a teacher.

(i) The revised scales of pay introduced by the Rajah Sahab of Bobbili in 1934 and 1935 are too meagre. They should be enhanced to be atleast on a par with those obtaining in the Government Educational Department. They should be even higher than in the Government for the simple reason that in the Government Educational

Department there is scope for an L. T. to become a District Educational Officer while in the Municipal and Local Board services, one should be satisfied with the Headmaster's job, and that too, in the case of a select few.

(ii) The revised scales of the Rajah Sahab of Bobbili brought in their wake the bifurcation of the salaries, into what are called Pay and Personal Pay, and this latter part is continually raided by the managements and sought to be cut off. The new scales may be introduced to apply to new incumbents, but the old incumbents should be allowed to enjoy their salaries. There should be no personal pay, and that portion which is now called personal pay should be merged in pay (regular).

(iii) The members of the vacation Departments are allowed only leave on half pay. Though a teacher enjoys a vacation it is very rarely useful in times of sickness or of the urgent domestic affairs. At such times he has to go on half pay, a very difficult problem for him. At present under the Fundamental Rules, he is allowed 2/11 of the period served as leave on half-pay. This may be amended as 2/11 on half pay or 1/11 on full pay. This would adjust matters favourably to a teacher. Even though there is medical leave, the total medical leave allowed in the service of a teacher is only 12 months.

(iv) When a teacher in a lower scale is promoted to a higher scale, as when a S.S.L.C. trained teacher who has improved his qualifications is promoted to the L.T. cadre or when a teacher of the L.T. cadre

is promoted as a Headmaster, the personal pay shall be merged in the regular pay, and the initial salary in the higher scale should be fixed at that stage corresponding to the salary including his personal pay, which he was drawing prior to his promotion or if there is no such stage, at the stage just below his pay including personal pay plus an amount equal to the difference as personal pay, which should of course, be absorbed in the next increment. It will be even fair, to give him one advance increment as there would be increase in responsibility.

(v) There should be a guarantee that at no stage in service the salaries would make a downward move i.e. there should be no retrenchment or reduction except for inefficiency or misconduct.

(vi) The Committee Schools also should be made to adopt the scales fixed for Municipal and District Board Schools. They should adopt the same service conditions too. Otherwise recognition should be refused to schools, managed by Committees.

(vii) *The most important suggestion that I would make for the betterment of the lot of the teacher and the efficiency of teaching in Secondary Schools is as follows:—*

(a) The system of recruitment of the staff in the Government Department of Education and those of the High Schools, (Municipal, District Board and Committee) should be modified as shown below:—

(i) There should be provincialisation of services with a Headmaster's cadre, a L.T. cadre, S.S.L.C. teachers' cadre and a Commercial Instructors' cadre for the Presidency. For this purpose, the Presidency may be

divided into 4 divisions, each division to be placed in charge of a Divisional Inspector. If this cannot be afforded, District cadres may be arranged and placed under the District Educational Officers.

Payment of salaries will be made and control will be exercised on the staff of each High School by the management of the High School, but transfers in the personnel will be effected by the Divisional Inspector or the District Educational Officer as the case may be.

Once in 4 or 5 years, or earlier, if the management does not like a teacher, transfers may be effected. This would not only prevent unnecessary untoward relations with the managements, which will necessarily result in long stay at a place, but will increase the efficiency on the part of the teacher. A teacher when he enters his service tries for popularity among his pupils, and establish his name among the public, and when his reputation or otherwise is settled in two or three years, there is rarely any necessity for him to work, especially in view of the meagre promotions available in the Department. The circumstances will completely change if he is transferred once in 4 or 5 years. At every new place he begins his service afresh and therefore tries again to establish his former reputation at his new post. Thus the transfer will give him an incentive for better work from day to day. Further the system of transfers, will eliminate a large number of punishments, which are done more for the satisfaction of party men in the Municipal Councils and District Boards than in the interests of justice and fairplay.

If the system of transfers is introduced, the travelling allowance bills may be paid to the incumbents by the managements as in the case of Commissioners of Municipalities.

This cadre should include the Committee School teachers also.

Recruitment in future of course is to be done by the Government by a properly constituted Services Commission.

(b) To give ample scope for promotion which gives an incentive for better work on the part of teachers, the recruitment of Junior and Senior Deputy Inspectors may be made as shown below.

Junior Deputy Inspectors may be recruited only from the ranks of S. S. L. C. Trained Teachers of 10 years' standing in High Schools. Such a Junior Deputy Inspector would be better as an Inspector, than one who is directly recruited and who has no experience of practical teaching.

Senior Deputy Inspectors may be recruited only from L. T. or B. Ed. teachers of 10 years' standing in High Schools.

The selection cadre of the Senior Deputy Inspectors may be filled up by selection from the Senior Deputy Inspectors and Headmasters of High Schools, one fourth of the number of selection posts to be filled up by recruiting Headmasters.

If this kind of recruitment is done, it will not only create a field for promotion of the members of the Educational Staffs, but will increase the efficiency of the Educational Department too, as this will be manned in future by people who have had practical experience of teaching.

Then, of course, the minimum age for recruitment should be raised by 10 years.

Then the selection of Junior or Senior Deputy Inspectors and those of the selection cadre would be on a par with the selection of District Munsiffs by the High Court.

The above changes, I believe, will improve the efficiency of work in the Educational Department of this Presidency and it is hoped that the Department will soon take up consideration of this aspect of the question, of making the teacher contented by providing ample scope for promotion.

AT HAND

(By. Prof. H. E. NICHOLAS ROERICH)

The spear we shall thrust into earth.
 Ended is the first battle!
 Mighty, my tempered sword;
 Calm was my spirit and valiant.
 But during the battle, I saw, boy,
 That thou wast distracted by glamour of flowers.
 When we encounter the host
 Aflame be with battle, my child.
 Believe in the nearness of victory.
 With an eye unflinching of steel
 Keenly look around thee
 Whether battle is needed....
 If victory dwells in thy spirit.
 Let us delight in the flowers,
 Rejoice in the sigh of the dove;
 In the brook let us cool our faces.
 Behind the rock who has hidden?
 To the battle. The host
 Is at hand!

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EXAMINATIONS AND THEIR RELIABILITY

PROF. VALENTINE ON EXAMINATIONS

BY SRI CH. L. SASTRI, M.A., B.ED., Narsapur.

THE dominance of examinations in the present-day education is remarkable. Therefore, their reliability is of high concern both to the psychologist and the scholar. Professor Valentine of the University of Birmingham in his valuable book "The Reliability of Examinations" reports in detail an extensive enquiry as to the reliability of examinations. They are usually considered to be unreliable for the following reasons:

(1) Many of the examinees have to depend upon what is called "an element of luck", in getting through the examination. If one is lucky one finds the examination questions quite suitable to one, otherwise the questions do not suit one and failure is the result. It is curious to note in this connection, that a certain examinee, of average intelligence, with more than adequate industry, failed at the Master of Arts Degree examination, while another of the same calibre and intelligence with a few months' application secured a pass, because the questions quite suited him. This is a clear instance of luck in examinations.

(2) A second cause of the unreliability of examinations in the words of Professor Valentine is "the apparently adventitious nature of some decisions as to a pass or fail". How an examination paper of the same kind or the very answer paper if valued by a different examiner, gives an appreciably different result, may easily be

comprehended. Therefore our Professor's remark needs no illustration.

Broadly speaking, examinations are generally conducted for three purposes (a) for the award of certificates or diplomas, (b) for the award of scholarships and (c) for direct recruitment of candidates into public service. A scrutiny into the results of the three types of examinations, helps us to have a fair idea of their unreliability. The Entrance examination for admitting pupils into the Secondary Schools may be considered in the beginning. The question, "Do the pupils, who do best in the Entrance Examination at 11, also do best in the examinations of the school work at 16 years of age, five years later?", has been well answered in the careful report of our Birmingham Professor. The report speaks well of the unreliability of such an examination. Similarly, the reliability of the School Certificate examination may be tested. Immediately the next question, "Do those who secure scholarships or distinctions at about 18, maintain their pre-eminence and justify their awards in the final University Examination, at 21 or 22? and do those who secure scholarships on entering the university secure better degrees than those who do not?", creeps in. And Professor Valentine argues that "any given School Certificate or even Degree Examination is an incomplete means of estimating the success of a pupil at that stage, and there-

fore an incomplete test of the reliability of entrance or scholarship examination on which the pupil's selection is based."

The figure III and the note below on page 72 of his valuable book, are worthy of our perusal in order to have clear grasp of the subject. They show :

1. The top boy at Entrance drops to 11th four years later and the 3rd to 18th.

2. No 12 at Entrance rises to 2nd, while close by him at Entrance, No. 15 drops to bottom but one.

3. The bottom boy at Entrance who only just succeeds in getting into school, rises to nearly half-way up at School Certificate stage, while No. 18 soars to 6th.

Thus, it can be easily seen how the examinations are not most reliable tests for the award of certificates or scholarships thereon. But, examinations for scholarships at Oxford and Cambridge, or Competitive Examinations for recruitment of candidates into public service, seem to be definitely more reliable than the examinations mentioned above. Regarding this superior reliability

of awards at Oxford and Cambridge, Prof. Valentine, after scrutinising the available statistics of the results of Oxford Honours and Cambridge Tripos Examinations, observes that, however, this reliability is also reduced on a minute examination. Equally superior reliability may be bestowed on the examinations of competitive basis. But, statistics explaining the standard of efficiency of the work turned out by them in the competitive examinations, are not now readily available. The results of the I.C.S., F.C.S., and other examinations must be taken into consideration. But, however, it may be safely argued that here too, there is the element of unreliability, as occasional instances may be cited where the officials rising from ranks proved better than the direct recruits based on the results of the competitive examination.

However unreliable a test the examination might be, there is little difficulty in admitting that it is the most available test. This element of unreliability may be reduced to a minimum by adopting certain methods.

HOW CHILDREN SHOULD FACE THE WORLD*

BY JAGAT S. BRIGHT.

A BOY has been aptly defined as a book in breeches. There is great knowledge in books, but there is greater knowledge in the hearts of boys who study them. Immense potentialities are locked up in your breasts. Who knows how honourable an audience I am addressing just now? A tender ambition lives and grows in the soul of everyone of you. There are judges and ministers among you, poets, professors and philosophers among you, business magnates and millionaires among you. Who knows fifty years hence the hand of Time may reveal a Prime Minister of Bombay or Madras

* An Address delivered to the students of South Indian School, Matunga, Bombay.

among you! It is told of a President of America that he used to pay compliments to every child he met, because he rightly imagined that the very first boy he met might have greater possibilities buttoned under his coat than the President himself.

In spite of mighty probabilities the prospects before you are dim and dark. While you pass through the glorious atmosphere of school and college, the golden plant of ambition grows splendidly in your breast; but once you launch upon the world see what a shock you receive. It is a dire world that we live in, a world in which the good is ignored and the bad glorified, a world in which the honest workers starve while the dishonest reap a harvest. You may write a good book, but who will read it? You may have a nice scheme for reform, but who will care? You may make an exquisite picture, but who will appreciate it? You may have a nice sermon, but who will heed? It is a heartless world in which nobody cares for the good and the noble, a world in which the artists and reformers are starved to death, a world in which only those are fed, clothed and housed, who can jingle coins and balance bank accounts and play to the tunes of some silly paymaster who scoffs at the finer feelings of life. The inevitable result is that many would-be ministers, potential presidents, and inglorious Miltons are shepherded into business offices to sell their souls to ledgers and cash-books.

There cannot be greater death for a young man than to realize that his cherished ambitions have failed to fructify. After you quit the school and college, the greater cause of your discontent will be that even your faintest ambitions will not come

true. You will receive a buffet on every side. I have not come to frighten you, but warn you against what must inevitably happen, and prepare you for conquest before it is too late. Let me assure you that I speak on authority, on the strength of my own experience, the experiences of my friends and the experiences of your own venerable teachers, because we all have faced yesterday and are facing even today what awaits you to-morrow.

If you want to have a successful career, first "know Thyself." As I have already stated, there is great knowledge in your books, but there is greater knowledge in you. Everyone of my little audience is an ocean of knowledge. This ocean you will discover not by reading but by thinking and meditating. Reading and writing and remembering are quite good for examinations. Eating and drinking and playing are quite good for health. Talking and laughing are quite good for diversion. But you need one thing more, a thing you never think of, a thing so simple and yet a thing without which true education is impossible—I mean, a few moments of loneliness each day. Without loneliness and silence you can never keep within. It is one of the besetting sins of modern life that it starves us of loneliness. Not half an hour each day you can be alone. Every minute some body, some knotty problem engages you between sleep and sleep. I am looking forward to a school in which it will be made compulsory that at least for one period every student should sit silent, close his eyes, and look within. That is, however, a distant reality. Anyhow, you must make it your rule from this very day to review your day's events at least fifteen minutes every night before you go to sleep. Consider what you have done

but ought not to have, and what you have not done but should have. Repent for your bad actions and resolve not to repeat them. Congratulate yourself for good deeds and determine to repeat your successes. Think over your bad habits, make up your mind to get rid of them, and note every night how far you have progressed in your endeavour. It will be very wise if every one of you keeps a diary and faithfully records his failures, weakness, successes and good deeds. If you follow up this habit of self-review, you will be better equipped to face the world than you are now.

Self-knowledge must be accompanied by self-control. As I have stated in my "Practical Prayer";—"Control yourself. Control yourself as rigidly as possible. Self-control is the only key to Higher Life. Enforce a strict but humane discipline over yourself as well as over others. Duty and discipline are manifestations of divinity. God himself is cruel to be kind." Self-control cannot be learnt in a day or two. It is a long and tedious progress. If you begin to-day, only ten years hence you may reap the harvest. If your school-life has not taught you self-control, it has taught you nothing. Don't fly into a passion under any provocation whatsoever. Learn to look facts in the face and harden yourself into steel. Instead of running away from troubles, think how to conquer them. Beware of comforts and luxuries! They are biting into the vitals of our society. They weaken us and sap our energies. They consume our money and waste our time. If you want to succeed in life, be prepared for the worst. Be prepared for homelessness, be prepared for friendlessness, be prepared for peninnilessness. If you

get one meal a day, don't blame your parents, but be happy and train yourself for times when you may not get one meal a week. If you can do with one shirt, don't crave for the second, because in the distant future, if you are not prepared to sell your soul, you may get nothing but a loin-cloth. Thus minimize your wants slowly and steadily. In minimization lies the hope. In minimization lies half the battle of life.

Self-control must be wedded to self-sacrifice. We control ourselves so that we should be able to sacrifice ourselves. The salvation of the world lies in the self-sacrifice of the individuals. In all your transactions in school and at home try to be selfless. Think of others first and your own self afterwards. School is your home and here you must live members of one family. Instead of fighting and quarrelling, learn to love one another and help each other. Fraternity first! Fraternity is the true liberty. Fraternity is the true equality. The greatest happiness of the world lies in this that we should all live like brothers and sisters. We should rather have fraternity without liberty than liberty without fraternity; for what is the use of liberty if we cannot live like brothers and sisters? Give us fraternity and the very prison will turn into a paradise. It is a thousands times better that we should be slaves bound in chains of affection rather than haughty lords always at daggers drawn with each other. Let every one of you strive till his last breath to frame chains of affection between heart and heart, between hearth and hearth, between country and country and between continent and continent. There is no greater ideal to live and die for, even if the net result be ZERO.



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“VELAKALI”

By SRI K. P. PADMANABHAN TAMPY, B.A., *Tiruvandrum*

VELAKALI which is the most fascinating, spectacular and interesting entertainment during the *Ulsavam* (Temple Festival) season in the Sree Padmanabhaswamy Temple at Tiruvandrum, wherein is enshrined the tutelary Deity of the Ruling House of Travancore, is a highly scientific and technical war dance peculiar to Travancore. *Velakali* was originally instituted to keep alive martial tactics during times of peace and to provide delectation to the patriotic sons of the soil.

The *Ulsavam* season which occurs usually in March or April lasts for ten days. The gleaming swords, the ornamented shields, the quaint and impressive costumes of the *Velakali* actors and the vigorous martial music to the accompaniment of which they dance lend a rare old-world charm and classic dignity to this indigenous performance which exhibits physical prowess of a rare type.

The *Velakali* actor holds in his left hand an ornamented shield and brandishes a sword held in his right hand. The shield is circular in shape and is a work of art in itself. The sword is short, and slightly curved.

The actors wear armlets and anklets and adorn their exposed chests with garlands of multi-coloured beads, shells, spangles and glass-pieces. Their headdress is a red turban tied into an elongated knot on the right side and adorned with gold or silver lace. They wear two clothes, one snow white reaching up to the ankles and the

other a triangular piece of deep-red silk ornamented with silver knobs and dots. A narrow strip of white cloth which serves the purpose of a belt is tied over the red silk. Before they dress up for the performance, they bathe and worship at the shrine. They smear on their foreheads, shoulders, and chests sandalwood paste and rub their eyes with black dye.

This war dance brings to life the ancient achievements of the Nairs of Travancore in the *Kalaries* (gymnasias) and the battlefield. The Nairs were in the palmy days of yore the warlords of Travancore. They formed the chief warrior class of the country.

Luis de Camoens, the Portuguese Virgil, in his epic poem *The Lusiad* describes the Nairs, with whom he became personally acquainted four centuries ago thus:—

“By the proud Nairs the noble rank is claimed
The warrior's plumes their haughty brows adorn;
The shining falchion brandish'd in the sight,
Their left arm wields the target in the fight;
Of danger scornful, ever armed they stand
Around the king, a stern barbarian band.”

Only Nairs take part in the *Velakali* performance. It is a hereditary right of certain families in the Karunagapally Taluk in Central Travancore to participate in this indigenous war dance. These families enjoy liberal endowments of tax-free land from the Maharaja and the temple. The *Velakali* is enacted before the temple as an act of adoration to the God. The Battalion of *Velakali* actors is commanded by Mathur Panikker, a wealthy landlord, whose

ancestors were hereditary Ministers and Captains of War under the Rajas of Central Travancore.

The *Velakali* actors have to undergo a course of strenuous physical training under reputed masters to become proficient in this military game. They are expert acrobats and they possess complete control over the members and muscles of the body. With lightning speed they move their limbs, jump, tumble and dance. Their movements are acrobatic but never obtrusive. They dance to the stentorian music of drums, gongs, cymbals and trumpets. It is thrilling to watch and hear the simultaneous rattling of swords and shields synchronising with loud beats on the drums and gongs. The measured steps and poses of the actors are guided by the time-beats on the drums. The dexterity of the drummers is truly amazing. The crescendo and diminuendo produced by them are supremely effective.

The *Velakali* actors represent the hundred and one *Kauravas*, the enemies of the five Pandava brothers, the story of whose feuds and enmity is described with an amazing wealth of detail in the great Hindu Epic the *Mahabharatha*.

The great battle of Kurukshethra, at which the *Pandavas* destroyed all the *Kauravas*, is staged by the *Velakali* actors in front of the Sree Padmanabhaswami Temple twice every evening and night during the festival season. This thrilling fight reminds the eager spectators of the heroic battle between the *Pandavas* and the *Kauravas* which is believed to have taken place many many centuries ago.

The *Velakali* commenced with a flourish of trumpets and drums. The *kombu* (horn), *Kurumkuzhal* (clarion), *Thakil* (kettle drum) *Mappu* and *Madhalam* (hand drums), constitute the Military Band of the *Velakali* warriors. On hearing this call of arms the warriors muster and form into a line. The rearmost line comprises of flag men and the front line is formed by the young warriors. In between the elders take their place. The battalion is accompanied by birds and beasts used in olden days for military purposes. Bullocks, swans, etc., made of wood, paper and cloth carried by retainers come last.

The encounter is strictly regulated by custom and convention and no deviation is permitted. The army of the *Kauravas* (the *Velakali* actors) prance like furious war steeds and engage in duels and solo exhibitions of martial prowess such as fencing, jumping. They march in battle array from the encampment against the *Pandavas* who are represented by gigantic wooden statues, and after a mock fight which lasts for an hour, retreat in panic stricken stampede up the temple steps. Their movements are similar to well planned assaults and retreats in regular warfare.

The fight is most spectacular and it provides an evening entertainment to the large crowds of sightseers and pilgrims who gather inside the Fort at Trivandrum during the Temple festival season. The picturesque pennons, in various colours and shapes, of the *Velakali* actors shine resplendently in the glow of the evening sun.

During the festival season huge wooden images of the *Pandavas*, the five brothers immortalised in the *Mahabharatha*, are set

up on either side of the road leading up to the shrine of Sree Padmanabhaswamy. These stately images which are twenty to thirty feet high, look most picturesque in their quaint costumes.

The headdress worn by the *Pandavas* is highly attractive and is profusely decorated with many coloured beads shells, and glass pieces. The images have voluminous skirts of deep-red cloth. The *Pandavas* are portrayed as giants having long, flowing tufts of thick black hair, long and pointed nails, round and bulging eyes and possessing a most formidable appearance.

All the *Pandavas* except Dharmaputra the eldest, are in a standing posture. Dharmaputra is seated with one leg over the other, serene, dignified and calm, watching the battle. Bhima's image is the biggest and most spectacular. He looks a veritable giant with his huge club carelessly poised over his broad shoulder. The costume and make-up of the *Pandavas* bear a remarkable resemblance to the costume and make-up of the *Kathakali* actors.

The images of the *Pandavas* are of such huge dimensions that they are set up and dismantled with the help of an army of men and a number of elephants. The wood carver's art is triumphantly demonstrated in these stupendous statues which are exhibited only once a year. They contain a great deal of intricate, elaborate and delightful carving cunningly executed by master craftsmen of vision. The carving is superb for its

sumptuousness of detail, perfect finish, richness of colour, dignity of expression and demeanour, and artistic perfection. These statues exhibit a sumptuous exuberance of human fancy run riot.

The *Pandavas* look impressive, powerful, determined and confident. These awe-inspiring images are gorgeously draped in deep coloured cloth and they extort notice from a distance. They tower up like defiant giants instilling terror in the minds of children and curiosity and admiration in the minds of elders. The images face the temple. They represent the mighty *Pandavas* and the *Velakali* actors impersonate the vanquished *Kauravas*. There is an epic grandeur in the *Velakali* which has powerful rhythmic vitality. The *Velakali* is a glorious heritage, a remnant of a great nation's martial tactics and artistic skill.

An eminent scholar hits it off thus:

"During the palmy days of the age of chivalry in Malabar, this game supplied an amusement, to the patriotic sons of the soil which the modern military review with its bright uniforms and glittering panoply, its splendid cavalry and powerful artillery, its waving pennons and musical band, fails to afford. It stamped a force of character, a spirit of self-confidence and a readiness for action on the people who form the life-blood of national existence and supply an incentive to further progress. Who can contemplate the decay of such institutions only with a sigh?

EDUCATION AS PREPARATION FOR A PURPOSEFUL LIFE

BY SRI S. THIRUMALACHARI, M.A., L.T., *Dharapuram.*

It is extremely gratifying to note that this year, the S. I. T. U. has selected a topic of living but neglected interest in the field of education to give the necessary clue and lead to the concerned educational bodies to take it up in earnest and work out a scheme of practical education.

THE NEED FOR REFORM.

The volume of adverse comment against the existing system of education is swelling in intensity and educationists never feel tired of proclaiming a tirade against the the present system and suggesting alternative schemes to suit the times. But all this orgy of words and letters is a cry in the wilderness and a definite scheme of the real type is yet to live evolved. Any scheme should change and be modified according to the needs of communities and countries and so a stereotyped system for a number of countries will prove a monstrous failure. Further, the experimental and transitional stage will involve a certain amount of wastage of money and no government should grudge defraying such an expenditure if it should take stock of realities of life. Any scheme adumbrated without a practical and utilitarian aspect is bound to be a vague theory unsuited to the national economic interest. Hence it behoves us to deal at length, about this topic of universal interest, as the right type of education alone would lead to the harmonious development of the right type of man as a

member of the State. The topic is so all-embracing that to do justice to it would mean absorbing scores of pages for detailing it. Here however, I mean giving a short but suggestive account so that it may afford scope for educationists to fill in the details.

The topic requires to be viewed under three heads namely (1) aim of education, (2) how far present day education satisfies the requirements of the goal, and (3) suggestions for reform, on correct lines.

TRUE AIM OF EDUCATION.

Scholars have attempted to define the aim and scope of education. That its aim is only a 'Bread and Butter' motive has been successfully refuted. It should rather be defined as a harmonious development of the inherent faculties of each child, in such a manner as to create in the child a good cultural outlook, economic self-reliance, usefulness to family and society and state and above all, an abiding theistic faith. Judged by this standard our present-day education is woefully lacking in a majority of these characteristics.

THE PRESENT SYSTEM TESTED.

For one thing our present system stands condemned. It has created a poor cultural background and has fostered a love for finery of words and expressions at the expense of translating the spirit into action. It is one of the banes of the "Bastille of civilization". Secondly, instead of developing a

tendency to be modest, simple and humble (as the well-known Sanskrit verse 'Vidya dadati vinayam' says) it has resulted in haughtiness, extravagance and a complex multiplication of meaningless wants. Thirdly, originality and nationalism have given place to useless and irrational aping of anything foreign to the extent of killing individuality and national consciousness. Fourthly, our education is not so devised as to suit all tastes and aptitudes. Hence, pupils of varying mental outlook and faculties are pushed into the same groove with the result that most pupils become literary and economic misfits in life. Fifthly, the value of manual labour is shamefully discounted and the educated pupils develop a false conception of dignity. Lastly, education has failed to solve the great riddle of "How to live" a life. Further it has fostered a tendency to waste and misuse the precious hours of life. Thus, these machine-made products of our institutions leave their schools and colleges with a miscellaneous and ill arranged array of stray and antiquated facts, which do not, any the least, help them, in carrying out their lives' programme. It is a further defect of the system that the girl pupils are also thrust into the same groove, as though they are boys in another shape, fitted for shouldering the same domestic and political responsibilities as men. This want of breadth of vision, and this persistence in a stereotyped aim take the spirit out of education, so that, boys and girls study not because they have imbibed a love for it, but because the scare of the Common Examination coerces them, unwillingly enough, to prepare for the same and vomit the same,

so that, in the end, an empty brain, divested of much of burdensome, painful matter, remains as a bottom piece.

THE RESPONSIBLE AGENTS

When it comes to a question of indicting the responsible agents, who join to shape the future of the pupils, there comes a psychological disowning of responsibility and an easy shifting of the burden on other factors, followed by cheap and tantalising remarks. But this is no constructive scheme. Neither the teacher, nor the parent, nor even the Government should disown this responsibility for this monstrous failure to tackle the problem. That this education is not indigenous, that it is foreign in its method and aim and refuses to fit in with the requirements of Indian conditions and that it has been grafted on to the Indian soil with more of adverse than pleasing effect, are factors of common knowledge. And hence, it should be the main endeavour of the teacher, the parent and the government to so devise a scheme that it fits in with Indian conditions and is thoroughly national and indigenous in its conception, aim and growth.

THE REFORM

Supposing all these factors co-operate, what should be the scheme around which their suggestion should move? In the field of elementary education, a mere compulsory scheme, with imparting of free education, will not solve the problem of mass literacy in India. The scheme should be supplemented by a recasting of the Syllabus to suit varying localities and introducing crafts in schools, as is advocated in the Wardha

Scheme. Further, the shift system should be introduced, so that the services of the boys and girls are at the disposal of the parents for at least one session of the day. Lastly appealing methods of instruction and physical exercise, supplemented by lantern lectures, should be resorted to. By this method, a certain interest in the aspects of education can be created and so attendance in the schools may become regular. Stagnation and wastage are avoided and the pupils are made to be of use to the parents, to themselves and to State.

The Syllabus of secondary education should be so modified that, at the fourth form stage a pupil acquires a good fund of useful, general knowledge divested of the extreme specialist type. The concentric system of teaching certain subjects should be done away with since that involves a needless waste of time. The study of antiquated facts, serving no useful purpose, should be ignored. A sense of eagerness and curiosity and a love for national and then international literature should be roused in pupils by presenting national and international facts in their proper attractive perspective. The rural and urban libraries, started with the help of public and private endowments, should help such pupils to further their knowledge in later life.

At the end of the fourth form stage, the bifurcation of courses should set in. It should include all kinds of technical subjects, suited to local conditions, tastes and aptitudes of pupils, and creating economic self-reliance. At the same time, industrial centres should be established by the govern-

ment, where the technical skill of such students is utilized to the advantage of the pupil and of the state. If the industrial ventures are in private hands, a liberal system of subsidies should be arranged to bring the output on a par with that of other countries.

The functions of no two Universities should overlap. Nor should they serve only for academic and literary types. It should be the aim and endeavour of a University to work for the scientific advancement of the nation by bestowing serious attention to industrial research. The technological course should be attached to the bigger factories, where the scope for experimenting and research can be afforded. Such advanced research studies will go a great way to improve the scientific expansion of India and facilitate heavy industrial output. The arts course should necessarily be such that it is not a copy of the Oxford or Cambridge type. It should be thoroughly Indian in its structure and aim. In all these stages the moral and cultural background, coupled with a constant training in cheap, healthy and Indian games, should be the endeavour. The expenditure on costly buildings and furniture should be retrenched and that on scientific equipment and establishment of factories increased. Thus special emphasis should be laid on a healthy and willing co-operation of the responsible factors of education. Indiscriminate aping of foreign customs and manners should be discouraged. There should be a moral code and a selective recruitment of willing and earnest teachers, constructive inspecting staff and a diversified course suited to localities and tastes.

Employment should be suited to tastes and hours of work in offices should be fixed with a compulsory out-door gaming activity in the evenings. Dignity of labour should be enforced. Impetus to industrial ventures should be given by a liberal grant of bounties. The moral, cultural, physical and economic stamina of the population,

young and old should be so harmoniously co-ordinated and so diverted that words are not a mere display of hypocritical and formal thoughts but are translated into sincere action.

(The substance of a lecture, delivered in the B. H. S. Dharapuram, on the occasion of the celebration of the Education Week.)

SOME THOUGHTS ON INDIAN EDUCATION

BY DR. V. N. SHARMA, PH.D., *Mylapore*

“CULTURE should not be Mikado confining within itself, disdainfully ignoring all other cultures of the world. Only that will survive, which is basically consistent with the universal. The duty of each race is to keep alight its own lamp of mind, as its part in the illumination of the world. To break up this lamp is to deprive itself of its rightful place in the world festival.”

East has a great place in this world festival of human illumination. She had her right place from times immemorial. Co-ordination and co-operation were the key note of the East in the past in all spheres of human life, in religion, art, philosophy and science—as a matter of fact in the whole social organisation.

In this great drama of Life, Asia had her great part all through the centuries.

“Asia is one. The Himalayas divide, only to accentrate, two mighty civilisations, the Chinese with the communism of Confucius, and the Indian with its individualism of the Vedas.” Even the snowy barriers of the Himalayas could not interrupt for one

moment that broad “expanse of love of the Ultimate and Universal, which is the common thought—inheritance of every Asiatic race, enabling men to produce all the great religions of the world, and distinguishing them from those maritime peoples of the Mediterranean and the Baltic—who love to dwell on the particular and to search out the means, not the end, of life.” Okakura, (*Ideals of the East*.)

Asiatic races and nations form a single mighty web. Types, there are many; temperaments, yes, there are innumerable. In ways of daily life, men and nations differ from one another, yet, behind all these difference and diversities, the stream of the Ultimate and Universal Thought (Vedanta) flows in the veins of all Asiatic races and nations, leading them to that Goal of ONENESS (Brahmatva) both in the spiritual as well in the physical kingdoms.

This inheritance of the Ultimate and Universal Treasure is more conspicuous in India even today, as it was in the past. India had upheld this at all times and in all

spheres of life as the spiritual representative of the human race. Learning, culture, spiritual life have been considered in India from times immemorial as greater than the wealth of the fleeting world, the fillet of wisdom as more worthy of reverence than the jewelled diadem of kings. The greatest and wisest of India's monarchs found in the promotion of learning, their noblest and most beneficent achievement, and saw in the foundation of temples of wisdom, the most enduring memorial of their thrones. Moreover, unlike other nations, the forest, not the town and city, is the fountain-head of India's Civilisation and Culture. Here, “trees, and plants, rivers and lakes, had ample opportunity to live in close relationship with men. There was enough of aloofness and of open space; there was no jostling... Still this aloofness did not produce inertness in the Indian mind; rather it rendered it all the brighter. It is the forest that nurtured the two great ages of India, the Vedic and the Buddhistic. As the Vedic Rsis. (Seers), Lord Buddha showered his teaching in many woods of India. The royal palace has no room for him, it is the forest that took him into its lap. The current of civilisation that flowed from its forests inundated the whole of India (Rabindranath Tagore, *Tapovana*.)

Life in India from times immemorial is a complete unit of national and at the same universal life and thought. India's unity is made of variety. Many constituent parts entered into her Life and Thought and made her life richer and eternal.

“We are one all the more, because we are many; We have made room for a common life,

A common brotherhood through all our separateness,
Our unlikeness reveals the beauty of a common life
deeper than all

Even as morning peaks in the morning sun
Reveal the unity of the mountain range
From which they all lift up their shining heads.
(Rabindranath Tagore.)

India's uniqueness lies in the Science of all Sciences (Brahma Vidya), which she has expounded to the humanity at large,—and its expository subordinates the various sciences and arts. Dead past she has none in her life, and her basis of outlook is Satyam, Truth, which is beyond the distorting limitations of a Present, a Past and a Future. This and this is Satyam, so expounds the teacher to all those who approach him, let us understand the consequence. Let us see where the truth (Satyam) leads us. Anything, let it be either visible or invisible, that separates man from man, is Darkness (Avidya), Death (Mrtyu), Unreal (Asat), and as such, it is fleeting and subject to destruction. Any path, which does not point out the immortal and eternal region of Truth is, therefore, Unaryan (Anarya), and the noble of the Arya is exhorted by his teacher not to pay any attention to that. Renunciation (Tyaga) is the lamp that unveils to us the path and India, from times immemorial, found her peace, her freedom and her bliss, her Ananda, the highest bliss, which one can experience in this life and in that life after. “It is only with renunciation that life, properly speaking, can be said to begin,” so said Goethe, and in this alone he could see the mystery of Life's Eternal.

Life in India is regarded as an organism, a body politic with definite organs, each

discharging a definite function, "for the benefit and welfare of the whole community (Yogaksema). Her system of Life, physical and spiritual, has its keynote on this and through this alone, has India built her thesis of life. "Lead us from the unreal to the real, from darkness to light and from death to immortality." The caste system (Varna) and the organisation of her life's vocation (Asrama) are the foundations of her organism, her body politic. The four castes "are emanated by Me by the distribution of qualities and action" (Bhagavad Gita, IV. 13). Each caste and vocation has a Dharma, a place by right either by birth or by the profession which it chooses. One cannot find an appropriate expression in English for the time-honoured word "Dharma." It means duty, yet it is more than that; it is activity, it is service. It implies that a man's duty and service is not shown either by his birth or by his rank; but by his circumstances and opportunities, which are according to the Indian tradition, the outcome of the past evolution of his life; it indicates his best and easiest way of the present evolution. In other words, it is more or less, either directly or indirectly influenced by the Law of Karma and Reincarnation.

The Dharma is the central idea of Indian culture and civilisation. It is the basis of the human social organisation. One fulfils one's own duty and his responsibility only when one thinks of the welfare of the humanity at large, not of his own rights and privileges. On this basis of Dharma, the whole Indian social and cultural system is built up. Each and every one has his

place in this, he can map out his own life, only when he places himself, his life, his work and vocation in harmony with this. To live for the benefit of the mankind, and to work for it is, in other words the purpose of the Dharma. From each, it demands work and service, according to his capacity; to each, it distributes according to his needs. This is the law of the parents, of the family and of the community. It is the keynote of the human society. According to the Indian conception of human life, there will be peace and understanding, happiness and comfort to humanity, when only human society is based on this eternal law of Dharma, not on rights and privileges, as one advocates in the western lands. Dharma demands from each and every one knowledge, pure and true, free from all separateness and distractions; then alone the work done by the individual, would be perfect and beneficial to all around him. Manu, the law-giver of the Indian race, whom India follows even today in all spheres of daily life, exhorts the sons and daughters of the Aryan community on the necessity of acquiring this true knowledge and understanding from birth onwards. "The human society with all its form, and stages, the whole happenings of the Time, past, present and future, the three worlds, are upheld, maintained, made possible and actual, are realised only by true knowledge (Veda). True knowledge beareth and nourisheth all beings. All human welfare dependeth upon true and right knowledge. Right knowledge is the living creature's best and only and most certain means, helper and instrument to happiness" (Manu Dharma Sastra, XII, 97, 99.)

Hence Indian life and culture at all times and in all phases is comprehensive and all inclusive. Dangers, one finds many in such a comprehensive outlook and interpretation, the danger of exaggeration and the multiplicity of rules of daily life. However these are of little importance to those who have a desire of peeping into the mysteries of Indian Life and Thought, for the spirit of adaptability and assimilation reigns in the Indian character all through. There is a readiness in the Indian character to borrow from all sides, yes, even from other lands and races, though they happen to be alien to the Indian mentality, and a tendency we see all round of an adaptation of the borrowed material to the conditions of her clime and temperament. The soul of India has been ever discovering and assimilating or adorning and adapting to her peculiar conditions, for every foreign influence, as one knows the history and culture of India, with which India came in contact or conflict, tries to dictate its own terms on the life and thought of India. The Dharma of India has stood the test of the time; it has over-lived the shock of dynasties, revolutions, foreign invasions, religious conflicts and as well widespread natural disasters. India's best right to live is her vital power of assimilation and adaptation, which is the foundation stone of her existence; it is the Sanathana Dharma, the eternal and immortal spirit of her life and thought. This is embodied in her religion, in her philosophy, in her art, in her politics, in her social and administrative systems, yes, in all her literary forms and traditions. In short, all her ideas and culture could not have found their expression, but for this Dharma.

The whole structure of the Aryan culture as well the Dravidian culture has its basis in this Dharma. This is India's character and India's personality. Three distinct types have contributed to this; each in its own age determined the history of India and her culture and civilisation, the Vedic Aryans, the Buddhists and the Mussalmans. Each has conferred gifts, has worked through the succeeding ages and modified Indian life and thought, no less than her political history. All through these stages of process, a synthetic culture has come into existence, in which both Nature and Man have been comrades, all sentience has had its kinship recognised with reverence and homage.

SERVICE AND SELF-SACRIFICE (Seva, Tyaga.)

Service (Seva) and Self-sacrifice (Tyaga) have been the two means which India has used to shape her culture and her civilisation all through the centuries of her history. Her daily life, communal and domestic rites and ceremonies, and all her social institutions, have saved men and women from turning into unthinking machines of economic production, as happened to similar classes elsewhere. All have their edifice on the mountain of service and self-sacrifice, and with this alone, they have gathered as well utilised their material as well spiritual treasures for the commonweal (Yogaksema) so as to relieve men and women consecrated to culture and learning from working for daily bread. The evolution of the Indian social organisation for preserving and protecting her heritage, rested on these two factors which the Sanatana Dharma

demanded from each and every one. Man begins his life as an individual with an increasingly separative sense of egoism. "He whose parents are living, even though he be sixty years of age, feebleth as light and free, as the two year old baby crawling and rolling on the mother's lap" (Bharata, Santi Parva.) All this time, others have to work for and take care of him. Then he becomes the family. "The man is not the man alone, but his wife and children also. The whole family is the extent and measure of the man" (Manu Dharma Sastra IX, 45.) The man is made to realise through this, that he does not stand alone, but in organic interdependence with other individuals and families. The dominant thought in his life shall be this mutual obligation. He now finds that his family, his society and his country are interdependent with many other similar institutions. Through his service and self-sacrificing spirit he realises that he is the human race (Prajā). "This one is my countryman; this other is a stranger," so thinks the man of narrow mind and heart. "The noble soul regards the whole wide world as kin," (Manu Dharma Sastra, XII, 125.) His duty is not finished with this; now he is more than the race; he is neither restricted nor bound down to any thing that is limited and narrow, but is verily the Universal Self (Antaratma) itself. "He beholdeth the Self in all, and all in the Self; he becometh all and entereth into Brahman (Ibid, XII, 125.)" This is a psychological stage, which each and every one, must pass through at some-time or other; to acquire this state of consciousness, he must be the master of all the orders

(Asrama) and stages of life (Varna). According to the Indian tradition, there are ten marks that unveil to us the secrets of Dharma, of Service (Seva) and Self-sacrifice (Tyaga). These are patience, forgiveness, learning, truth, freedom from anger, self-control, probity, self-restraint, reasonableness. According to Manu, it is only those who realise these marks of Dharma in their personal and daily life, can alone have the right to lead others. This is the ideal placed before every son of the Aryan race on his path of life both in this world as well as in the other world after this, physical life. His conduct of life must be based on this; this alone shall be his life's aim and object. "By this alone one attains fame here and hereafter. His peace and happiness are in this alone" (Bharata, Anusasana Parva, civ.)

The seed of this ideal is sown right in the student life (Brahma Charya). Student life begins, according to Indian tradition, not only when one enters a school for study, but right when one is in the "womb" of the mother. Herein lies the seed of education. All problems connected with education begin now. Hence, it is the duty of the teaching class, Brahmins, to take charge of the child, first through the help of the mother, and then independently when the child reaches his proper age to enter an ordinary school for studies. He has to deal with all duties and responsibilities connected with this stage of life. The seed of education, as he knows, is already there; yet his main responsibility lies in creating a right and homogenous atmosphere for the growth of the seed into a potential plant and

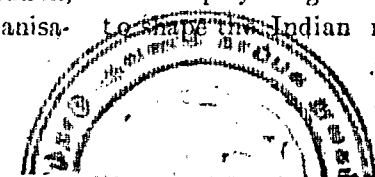
later on into a fruitful tree. The ripening of the seed is in the house-holder-stage (Grhastha). The harvesting is in the stage of the recluse, (Vanaprastha), wherein active life is over. The grinding to make food for human feeding is in the stage of the ascetic (Sanyas), whose work is wholly for others.

Moreover, it is the duty of the householders (Grhastha) to look after the problems of sanitation, domesticity, population, affecting the community at large. As such, so long as they are in charge of this responsibility, they are considered as the merchant class (Vaisya), and discharge their duty in the light of the Dharma appertaining to its position. The problems of administration and forms of government are under the purview of the recluse class (Vanaprastha), and as such, they are considered as the warrior class (Ksatriya). Readiness to serve others, eagerness to learn things from all sides, and preparedness to take up any work, either honourable or menial is the Dharma of the student class (Brahmachari); and as such the manual labour class (Sudra) belongs to this category.

The law-giver, Manu, goes a little further in this connection. He demands certain inner and outer discipline, to carry on the Dharma to its fullest extent. Harmlessness, truthfulness, honesty, cleanliness, sense-control shall be dominant factors in the life of all four classes. Thus, the whole social organism of the Indian society depends, more or less for its success on the harmonious working of the duties and responsibilities of the four castes (Varna) and the classes or stages (Asrama). Due order and steady evolution, are the aims that govern the whole organisa-

tion, for these divisions and groups represent the natural order of growth and evolution in human life. Therefore, every member of the society is expected to do his Dharma, wherever he is, and whichever work he happens to do in his present life on this earth. The foundations of life, as indicated above, are not laid down by those who have some thing to grind, but by men "who scorned the delights of this passing world" and spent their life in constant meditation and prayers for the welfare of the human race. As we read in the religious records of India, we hear that their daily routine was one of self-discipline, from small hours of the day to nightfall, from evening until next morning. They trained their children-whether the their own or those who came to them, so as to become "the children, of light", likewise to lead lives of austerity, simplicity and "high and mighty thinking". Their highest aim was to fill the heart of humanity with the harmonious music of bliss and peace (Ananda, Santam, Sivam). These men of Eternal and Immortal India are still the guiding lights of the Indian home; no one thinks of his own happiness without paying his homage to their feet. There is no mystery in the life of India, when we say that even to day, even in the transitional stage of India in social and economic problems, the son of India still recognises these foundations of life as the basis of his own life, and seeks the experience of his ancestors for light and inspiration in his work and worship.

The Law of Karma and Reincarnation has also played a great part, like the Dharma, to shape the Indian mind and the whole



Indian social organisation. According to Indian conception, the Law of Karma teaches us that we live in a world of causation, of causes and effects; that there is a continuous process of evolution, unbroken, each moment sequential from that before and anticipatory of that in front. According to this Law, evolution is graded. Nature, it teaches us, does not grow but leaps and bounds. All proceed from him who is the fountain-head of Eternal Life, the Flame of all Flames of Life. There is diversity in all forms of life, yet all is One, for the One rules. We all ultimately depend upon this Flame of all Flames for our life and existence. The Gayatri Mantra which every Indian adores, and takes it as his guiding principle in life today, as his ancestors did in the past, is a daily prayer, bringing the individual to this region of the highest consciousness, the Unity of Life, and thus making him behold nothing but the One in all, however they express themselves in different forms and call themselves by different names. Further, the Law of Karma brings home to the mind of the individual, that he is born as a debtor and his obligations are due to the sages (Rsis), to divine ones (Devas) and to ancestors (Pitris), for these have become now immortal through their service to the humanity at large, and in particular to the individual in question, for he can feel their presence in his neighbourhood (Mahabharata, Anusasana Parva, 37.). Until he fulfils his traditional obligations towards these immortal ones, no one is considered free from his debts and fit for "the enjoyment of final liberation in this life" (Ibid.) The first

debt, he repays as a student by the careful study of the science of all sciences (Brahma Vidya) and the Veda, the essence of all divine knowledge. The second, he pays as a householder by the performance of a number of rites and sacrifices, that bring him in constant contact with his neighbourhood in the social organisation. The third debt, he pays by offering to the manes and by becoming himself the father of the family, thus a responsible member in the society (Ibid.)

Thus Education is a life-process. From a student, an individual becomes a householder, from a householder he becomes a recluse, and from a recluse he becomes an ascetic. Different duties are prescribed at each stage. Ends become means to further ends, until eternity and unto infinity. This process alone prepares the individual to the highest stage, the stage of liberation, disentangling of oneself from ephemeral pleasures and joys. It is said by many ancient Indian authorities that in the first stage is the mind opened, and well disciplined; the body is made fit to carry out the orders of the mind. In the second stage, the individual can put the principles of life he has learnt as a student into practice, and thus he can realise the true nature of all things, practical and theoretical. In the third stage he can safely turn his attention inward so as to recognise the true and intimate relationship between the individual and the eternal Self, in which "is seen the foundation of the origin and the meaning of existence here and there". Therefore, all Indian books of religion and philosophy emphasise the necessity of educational plans based on this true ancient principle of life.

In the face of Dharma and Karma, there is no gulf between the rich and the poor. Honour and dishonour do not depend on the command or lack of physical riches. Wealth of knowledge and the experience of the highest state of Life is considered, therefore in India in all times, richer and nobler than all worldly and man-made riches. True wisdom, true knowledge is the thing hence, that is demanded from all stages and from all classes of men. Manu enjoins this injunction as a fundamental obligation on all members of the human race.

Therefore, according to Indian conception, Education is the root and the civilisation the fruit. It is the first charge upon public revenues as well as private incomes. Manu exhorts kings and ministers, rich and the poor, as a prime duty, that they should according to their mite support the educationalist, the Brahmana and warns each and every one, that they will receive punishment from the Mother Nature herself, if they fail to fulfil their duty in this connection. "Education is the most important thing in this world. She is the goddess of learning and wisdom. In all animate and inanimate things we the highest Self in Her Form as well in Her formless Form (Manudharma Sastra). Hence, it is considered by seekers of wisdom, that she is Saraswathi, Goddess of Knowledge, and her complexion, according to the tradition is white, a mystical symbol for pure and true knowledge. Her seat is on the lotus flower, the all-embracing stream of life. We find throughout India many a symbol and mystical meaning so as to emphasise her indispensable part in the evolution of the individual being to reach the highest goal in this life "to the seat of the Mother Saraswathi itself." All tell us that she dwells in

the centre of all life and she is the heart of all existence pointing the way to the initiate through her beauty of colour and movement to the highest heaven. "Of manifestations I am the beginning and the middle and also the end; of all knowledge I am the knowledge of the Self" (Bhagavad Gita, X, 32.)

But there is only one science, the science of the Self. Only he who knows it, can rule his world. What is this, this science of the Self, which the India tradition enjoins on all to behold? All books of Indian culture tell us that it is a science, which is complete in itself, and all other sciences are subordinate to it. It is said that those who behold this truth, know the ends of Life; to them the types of all forms, visible and invisible are known. One cannot get this knowledge from books, yet a contact with the men who have realised the highest Self in themselves is quite enough as a preliminary step. It is the science of Life, eternal and immortal, everincreasing. Means to attain this are Truth, Happiness, Peace, Bliss, Beauty and Prosperity (Satyam, Priyam, Santam, Sivam, Sundaram, Hitam). Or, as some authorities say, through more familiar traditional definitions of Life Universal, through fulfilling one's own immediate obligations (Dharma), through gathering wealth (Artha), through creating an aesthetic beauty and understanding (Kama), and through realising the ultimate truth (Moksa). Therefore, the developing these qualities in oneself is considered in India more than anything else. These dominate the whole life of the individual from morning until evening, from evening until the next morning. As such, every one is exhorted to go through a course of discipline and meditation, which might be of great use in

this connection. Behind all forms of discipline is the formation of character the most important one." The result of education is good character and good behaviour" (Mahabharata, Sabha Parva, 5.) "The result of education and learning is good character and good conduct" (Ibid, Udyoga Parva 38.) "High moral character is the only valuable qualification for being a Brahmana, not so much of race or learning. Character should be scrupulously cultivated by all and in particular by a Brahmana. A Brahmana without good character is less than a Sudra" (Ibid, Vana Parva, 312). "A conquest over another does not make a hero, nor a student a wise man. He who conquers his own senses is the real hero. He who practises virtues is really a wise man" (Vyasa Samhita, IV, 59-60.) "Conduct is the highest virtue as included by all books of the wise (Smṛti and Śruti)". (Vasistha Samhita, VI.)

Therefore, all spheres of Indian Culture and Education are vast and comprehensive. To lead the soul from its birth—even before the birth, when the child is still in the womb of the mother to its final emancipation, from birth to birth is the work of culture and education. It prepared men and women for a life whose activities, therefore, are vast and vivid, but, at the same time cognate and correlated. Not to make men more recluses and monks,—in the sense one uses these expressions in the western lands, but men and women of world with a definite part to play therein is the aim of education and culture. Activities of life are well arranged in such a way as to prepare them towards their highest goal in this life. Hence, we see an all round development in man, not only for this life, but as well for a future life. The harmonising of this life and the future

is the aim of education; it is the work both of the teacher and the scholar. The child, both in the womb of the mother and from his birth is reminded of this truth. All education aimed at fulfilling the highest life in the individual is given to us, according to Manu, so as to produce us gentle men and women, each one of us realising our part in the home as well social life of the human organisation. Neither entering into conflict with each other, nor competing with the others, but supplementing the qualities, each one is possess, and thus making the life's path nobler and smoother for the human society at large is the aim of our life on this earth. While paying special attention on this human aspect of education in his codes of life, Manu tells us that the human soul has neither sex nor caste, nor race nor class, but incarnates now in one sex and now in the other. Hence, there is no idea of inherent superiority, nor inferiority, of either sexes to the other. Therefore, according to Manu, the method of teaching is to encourage the learned so as to transcend human conflicts and competitions. The scholar is enjoined to realise the secret source of all things. The moment he knows this, it is said, that every thing else is evanescent." If your ideal is mortal, so shalt thou be. If your ideal is matter, matter shalt thou be. Behold your ideal, the ideal of the spirit. It alone exists, and nothing else exists. Like it, live for ever (Manudharma Sastra). Whatever we learn, and whichever we gather in course of our life on this earth in the way of studies etc., is intended to remove one's own misguided actions and sins; and all paths of learning ultimately lead us to the source of all knowledge, Brahma Vidya, that wisdom, which teaches us that the true and the real Self is always free

from sins. "This self (Atman) is devoid of all sin" (Candogya Upanishad, 8-7-1.) Happiest is he, who realises this truth. His Dharma and Karma are the divine boons placed at his disposal in search of this truth. By realising of this truth alone, he "crosses beyond both good and bad. What has been done or what has not been done, never burns him (Bṛihad. Upanishad, 4-4-22). Indeed, he is the wise one, the true seeker

after knowledge and wisdom. Through this understanding, he casts aside both joy and grief (Katha Upanishad 2-12.) None of the things acquisition of wealth and other good things or the attainment of mystical and wonderful powers attract him who beholds this reality," any more than a rural girl is attractive to a man of the city, the lover of an urbane damsel" (Vidyaranya in his introduction to the Taittiriya Upanishad.)

PHYSICAL EDUCATION

BY PAUL VERGHESE ESQ., B.A., M.ED. (Leeds), L.C.P. (Lond.) M.R.S.T. (Eng.) Ollur,

PHYSICAL Education aims at much more than the training of Health and Strength, Agility and Power of Movement, Grace and Poise of Movement, and Skill. It aims by its various measures to call out and cultivate all those powers of will, emotion, and intelligence and to develop those qualities of character and intelligent adaptation that are needed in the Physical and Practical Activities of Life. It is the appeal to what is instinctive and spontaneous in the boy that makes any kind of school activity a truly educational discipline, for to satisfy these inward urges the boy brings the full force of his instinctive feelings, will and intelligence to bear on it; and from the satisfaction the activity brings arise interests and purposes of a permanent character with the will and power increasingly to develop them. It follows, therefore, that the mainstay of Physical Training must be found in the three forms of Physical Activities that appeal most to the young viz:—I. Games and Sports; II. Outdoor Recreative Activities; III. Practical and Constructive Occupations. The latter of these are more

fully dealt with in the typed sheet on Practical activities.

Games. All games are physical contests in which one individual (or team) pits his strength and agility, skill, intelligence, will and determination against those of another individual or team, and in team games to these is added the important power of team cooperation and spirit. From that human cooperative and competitive striving there is exercised and disciplined such qualities as esprit de corps, loyalty, obedience to officers and rules, ideals of fair play, self control, and will and power to work together to a common end, and with united will and individual determination to face blows, hurts, difficult situations with persistence, and without flinching and to take triumph and defeat with equanimity. Such qualities are of inestimable value in the "game of life."

On the side of intelligence the mind has to be alert and held ready to meet the ever changing circumstances and situations of the game, to size up a situation and with initiative, resource and judgment to adapt

movement intelligently and in cooperation with others to an end. The game calls for every variety of movement of body and limbs working together in harmony to produce an effective piece of play to which is added adjustment to opposing wits and will. Ineffectiveness is immediately penalised, which public penalty excites the will to retrieve the situation and to endeavour in the future to meet a situation with more developed skill or wits or determination.

The movements in a game are not performed to the word of command or in a regular and known sequence, but have to come as an immediate and quick adaptation to situations that demand alertness, quickness of decision and immediate action. The concentration of mind and will to do this is of great value in life.

PHYSICAL EXERCISE.

These play an important but a different role from that of Games and Sports. For reasons of economy of time games cannot come regularly every day, but the development of health and vigour demands a daily physical discipline. To meet this demand Physical Exercises have been devised and in order that these shall develop qualities of character, will and intelligence there is a growing movement to make many of these take the form of gymnastic games and contests of a cooperative and competitive nature. There is value, however, in the more formal exercises, in their being a corrective and remedial exercise to the sedentary life of the child sitting in desks in relaxed attitudes during the major part of each day. During this time the heart, lungs and other vital

organs are functioning at their lowest, the muscles of the chest, body, and limbs are largely relaxed. Everyday there should be spells of exercise, performed with vigour to open out and develop the chest, stimulate the action of heart, breathing, kidneys, skin and digestive system, exercise the muscles of the trunk and limbs. The more vigorous such movements are and the larger the muscle groups called in play, or in other words the greater the physical work done the greater is the physiological stimulus and the greater the development of healthy life and growth so long as strain and fatigue are avoided..

Gymnastic Exercises with apparatus (horse, bars, etc.) appeal to boys because of the skill and difficulties and sometimes risks they involve. These appeal to their pride and sense of mastery when they can perform them with skill and they seek to excel in them. Such exercises have their place so long as they are judiciously used and no undue risks of broken bones are incurred.

OUTDOOR RECREATIONAL ACTIVITIES

Those are as essential a part of Physical Education as Games, Sports, and Physical Exercises. Exercise of the body generally is not only a stimulus to bodily functions and therefore to bodily health; but interest in country life and scenes, in the fields, woods, country lanes, moors and fells, provides a never ending joy and pleasure to the mind and develops an attitude and contentment of mind and reflexion not provided by the town environment. It is important therefore to develop in each child interests and habits that will take him to the country as a

physical and mental recreation. Those interests may be in the study of plant and animal life, in strata, rocks and streams, in old churches, castles, houses, in camping, climbing, pot-holding, in photography or sketching or in companionship, or the joy of the ever-changing scene of field, wood, hill and sky. The country and activities in the country

should become a permanent interest right through life.

Physical Education has thus a great part to play in the education of the young, in the development of a mental attitude to life and nature, of social spirit and ideals, of will, determination and grit, of practical intelligence as well as in the development of Health, Strength, and Power of Movement.

TEA ENTERS SRIRANGAM TEMPLE.

URBAN CAMPAIGN IN TRICHINOPOLY

THE outstanding result of the Indian Tea Market Expansion Board's urban campaigns in recent months is the success achieved in gaining admission to the Srirangam Temple in Trichinopoly. This Temple is one of the most sacred to orthodox Brahmmins in South India. It is situated in the midst of a large area inhabited mostly by members of the priestly caste who were not kindly disposed to the work at its commencement. When, however, the necessary permission was obtained from the temple authorities for work to be conducted inside the temple, objections were withdrawn and work amongst this community was started. A room in the outer precincts

of the temple was set apart as a tea preparation room which was opened officially by the Executive Officer of the temple. In the course of a short address in connection with the opening ceremony, the Executive Officer stated that the Government Hindu Religious Endowment Board had permitted the Indian Tea Market Expansion Board to distribute tea inside the temple as they felt that nothing but good could result from acquiring the tea habit. One of the trustees of the temple also spoke and assured the Board's staff of the full co-operation of the temple authorities. From this room tea is now distributed to the priests and it is hoped that their example will soon be followed by the more conservative elements of the Hindu community in Trichinopoly.

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THE NAZI SYSTEM OF EDUCATION

By SRI SANTOSH KUMAR, DE, M.A. (CAL.), H. DIP. ED. (DUBLIN), CER. PSYCHOLOGY (EDB.)

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IT is very difficult to believe that Hitler the devout devotee of Mars, the thick-skinned diplomat, the terror of the world, would ever bother his head about the educational policy of his country. The educational policy of a country or a nation has from time immemorial been laid in the hands of meek philosophers and poorly paid teachers. One is really astonished to see that a war-monger, a steel-hearted soldier to whom the life and death of millions of men are matters of very little importance, has thought so deeply about education for the uplift of his countrymen. Hitler has not merely thought of educational policy, but he has given a definite shape to his ideas and has held up a practical scheme of education before his country. This education has, of course, mainly derived its inspiration from the Spartan source; still it would be doing sheer injustice to him, if it is said that it is a blind imitation of the Spartan education.

If we go through the scheme we shall see that Hitler has burnt much midnight oil over the subject and many modern educationists will not hesitate to accept a great deal of the plan. How far Hitler has given his thoughts to the education of his people and what his educational plan is will be very briefly delineated here.

For the thorough understanding of this educational scheme of Hitler one should have some idea of the condition of education in pre-Hitler days, but that would involve much time and space. So, instead of trying

to do that, we should begin to discuss the educational scheme of Hitler at once.

According to Hitler, since the last European War decay and despair were visibly marked on the face of the German nation. The people could not show their full energy in whatever work they undertook to perform. For this, Hitler says, the German system of education alone was responsible. Pre-Hitler German system of education was full of faults and foibles; the most conspicuous of which was (according to Hitler) that education was one-sided. The whole system of education was so planned that the entire nation became burdened with knowledge, but it was blind to the growth of the other side i.e. it wanted the development of the head at the cost of the other limbs. There was nothing in the educational policy of the Government that would make the nation practical, and able to take responsibility in their own hands, acquiring strong will and firm determination; in short the character of the nation might be formed. As a result the nation became a band of reputed scholars, but there was lack of iron-willed, resolute men of character i.e. people who would be the leaders and guides of the whole nation. The scholarship and learning of the German people spread all over the world, they began to be respected everywhere for their sharp intelligence and encyclopaedic knowledge, but they were ridiculed everywhere as a people having no practical ability, as idle idealists, wrong in dedicating

one's life in the search after knowledge, provided the nation had not to take responsibility—its defence and government had been laid in somebody else's hand. That is such a system of education can be tolerated under a kingly form of government, but under a government where the people will have to undertake the responsibility in their own hands, will have to extend the frontier, or will have to dominate over others, such a system of education will prove ineffective. An empire cannot be built up or protected by a spineless nation with its head stuffed with dubious knowledge. The king's or emperor's seat is established on the weakness or timidity of a nation; so a great monarch and a great man cannot flourish at the same time in a state—they are incongruent. So the monarchical form of government never makes any provision for the freethinking of the people never wishes to see that the nation becomes powerful. So Hitler is of opinion that the system of education in the days of Kaiser will never serve any purpose in Nazi days. The lost glory of a country can never be brought back by weak, emancipated and physically wrecked scholars. The nation, from the very beginning, should be trained that it becomes daring, desperate and resplendent with health and spirit. So Hitler says, first of all the people should be trained to make their physique hard as steel. None can neglect his body simply, because it is his own; for as he is under the state so his body belongs to the state, and he shall have to sacrifice it for the cause of the state.

"It must rid itself of the notion that management of the body is the business of

the individual alone. No one should be free to sin at the expense of posterity, that is of the race."

Boys and girls, young men and women, one and all must spend their leisure period i. e. the time after work or study in physical culture instead of whiling away their time in the street, cinema, opera, theatre, cabaret or variety show. If studies or culture suffer to some extent for spending time for the improvement of the body, it will not matter much. To keep one's soul uncontaminated from the vitiated atmosphere of pleasures and temptations all around, one should spend one's leisure period in physical culture. Hitler can never approve of students or young men visiting erotic picture houses. According to him the chief aim of education is to keep the physical and mental health of the nation unimpaired. In this matter the question of personal freedom does not crop up at all.

"The right to personal freedom comes second in importance to the duty of maintaining the race."

Nor does Hitler approve of students' visit to art gallery (kunststatte), specially those art galleries where naked or objectionable statues or pictures have been preserved with the warning "for adults only" on the pretext of the culture of art. Hitler fails to understand how a picture or a piece of art objectionable to children may be source of learning to an adult. The principal tune that is constantly vibrant from the beginning to the end on the strings of his educational plan is that a firm national character should be earned. He wants the whole

nation to be composed of men of strong character. By character, he never means mere physical purity. He says, if a nation possesses mediocre intelligence and with it if it can claim robust health, firm character, patience, perseverance, self-reliance and strong will power it is bound to be a success in this world. Spineless intelligentsia is an object of pity to Hitler.

"Our political preparation for war and our technical armaments were insufficient not because the brains governing our nation were too little educated, but rather because our rulers were too highly educated, stuffed with knowledge and intellect and empty of sound instinct and utterly wanting in energy and boldness."

Hitler never believes that a strong character may lodge in a weak body. He thinks shattered health and weak body are the root of all immorality, impurity and corruption. So in his educational plan Hitler says again and again,—"Have a good physique, make your body as hard as steel, let it be able to bear all reverses without murmur." He has made physical exercise compulsory in all schools and colleges. All boys and girls, young men and women shall have to take exercise at least for one hour daily in the morning and the evening.

"Boys in Labour Camp are occupied with either manual work, organised games, or lectures from 5 A. M. to bed-time at 10 P. M. so that no time is lost for a boy to think for himself. It said that 1300 camps are so organised that every boy in them is doing the same thing at the same time." So says one critic in criticising the Nazi system of education. This rule applies to those also

who are out of schools or colleges. This physical exercise must be taken by everybody so long as the development of the body will go on. This exercise may be either in the form of play or in the form of wrestling. Of all exercises, he says, boxing is the best, although the cultured people may look down upon it, or may think it as meant for the vulgar. According to Hitler, boxing requires ready wit and alertness and it increases the courage of a man and makes his body strong and pliable.

His second point in educational reform is that the whole system of education should be so reoriented that as a result of that, strong self-reliance grows among the people. They should be given this lesson that they are in no way inferior to any European nation, rather they are superior and unconquerable. This lesson should be infused into the mind of all Germans.

"Their whole education and training must be directed towards giving them a conviction that they are superior to others."

Hitler thinks that by this conviction the nation will be able to recover its past glory.

His third point is—the nation should earn discipline. From childhood people should learn to obey the orders of the higher officers and superiors with this object in view that one day they should also order and guide others. The whole nation should have full confidence in its own power and there should *esprit de corps* and finally it should learn that the German nation is unconquerable. All educational institutions should broadcast this idea.

His fourth point is—silence. Hitler never likes a chatterbox. According to him a nation should do its work silently and should keep its success a secret. If children are not taught to curb their tongue, many secret things which an outsider or an enemy should not know, become public. Every nation has many a thing to keep secret viz ; things concerning war, trade and commerce, defence and safety of the country. If the nation does not learn from infancy that silence is golden, it would simply be impossible for it to keep these things long concealed.

"Did German education before the war ever bother to represent silence as a manly virtue? No, for our existing school system regards that as trifling matter. But that trifling matter costs the state untold millions in law expenses, since ninety per cent of the libel cases and the like arise simply from inability to keep silence."

His fifth point is cramming should be eliminated. He says, "Knowledge obtained by cramming will not produce the inventive qualities, but only that which is inspired by talent."

After these remarks on general education, Hitler criticises how scientific education should be imparted. He believes that scientific education is very necessary and the life and death of a nation depends on it. So he earnestly desires that the cultivation of science should spread to all, but he does not approve of the method in which scientific education is given. He proposes there important changes in this direction.

(1) First he proposes that, as the syllabus of the German Gymnasium (general school)

and the Oberreal Schule (modern school)* is very heavy so as to tell upon the health of the children, it should be reduced, and specially the subjects that rarely come to use even in advanced life should be carefully eliminated from the syllabus. These unimportant subjects seldom come to use in practical life, so people forget them easily. The syllabus of these schools should be reduced to minimum for the average students, but provision at the same time should be made for additional subjects for meritorious students, and these additional subjects should be elective and subjects that require specialised knowledge should not be introduced at this stage.

(2) His second suggestion about scientific knowledge is that a clear line of demarcation should be drawn between industrial and technical knowledge on the one hand and special knowledge on the other. Those who want to have special knowledge in industrial or technical subjects must have also liberal education along with it i.e. they should have to study humanities, literature etc. The reason that he assigns for this is that those who will thoroughly devote themselves to special technical or industrial knowledge must have some acquaintance with humanities, otherwise they will never be able to be liberal minded and will consequently selfishly run after Mammon.†

*The subjects studied in these schools are:—History, Geography, Mathematics, Hebrew, Greek, Latin, German, French, English, Drawing, Music, Science, Logic, Metaphysics, History of Philosophy, and Theology and the period of study is from 8 to 10 years.

† The discourse, Science vs. Art, is not new. It has been going on since the days of the Greeks. This opinion of Hitler tallies with that of Plato to some extent. Prof. Dewey's opinion should also be considered in this connection. He says that the aim of science teaching should be not only to make man the greater worker but the profound thinker etc.

Trade and industry of the country should be developed, but that should be done inspired by a noble ideal and most disinterestedly i.e. in the development of industry there should be no question of personal profit. The development of trade and commerce and industry means prosperity of the country, of the nation—there is no room for self-aggrandisement here.

(3) His third suggestion is, the aim of national education should be to think science as the only means of expressing the nation's pride and glory. The ideal should be kept in view for writing the history of the world, the history of the nation and the history of civilisation, and education should be based on this ideal. When a German invents something, he should be honoured not only as an inventor but also as a German, as a citizen of the German Reich. A great writer, or a great inventor will be an object of adoration simply because he is a German. The great German writers, inventors, and eminent men of the past age should be held as ideals before the nation and the youths should be inspired, and their love for the country should be awakened by their name.

After this Hitler says how history should be taught. He advises that there should be a through change in the attitude of teaching both from the students' as well as from the teachers' point of view. History should also be written with a new object in view. In the name of teaching history in schools or colleges undue stress is given only on the dates of the birth and death of kings and important personages, whereas the real facts of history are overlooked. True history of a country is not a mere catalogue of dates

or names of kings and emperors; still these things occupy a conspicuous place in history whereas what is true history generally recedes to the background. He thinks that real history should be written and the teaching also should be given from a realistic point of view and for this the subject matter should be considerably reduced; for the aim of history is not merely to know what happened in the past, but also to find out the secret how a nation can preserve its existence for ever, to get the light to show the future path that a nation will have to traverse. For the thorough understanding of history one should preserve its connection with ancient history and for this, Hitler says, the History of Rome is the best means.

"Rightly conceived on broad lines, Roman history continues to be the best instruction, not only for now but for all periods."

Then should be written the history of the world and in that nation should occupy a conspicuous position.

After the completion of general education military education should step in. When a student finishes his Military education, his education should be considered as complete.

"This education should be completed by service in the Army; just as for ordinary Germans the period of military service ought to count as the conclusion of normal education."

German children are systematically hardened in mind and body. "German youths", says Hitler, "must be as hard as steel from the factories of Krupp".

About female education Hitler says that women should also first build up their body by exercises, then they should be trained to form their character and last of all they should devote their time to the improvement of their brain. His final word on the aim of female education, perhaps none would, in these days of female awakening, acknowledge as final. He sums up in a few words the aim of female education.

"But the one absolute aim of female education must be with a view to the future mother."

Perhaps he met with some woman resplendent with uncommon beauty—and majesty, that why he wants to say that the summum bonum of a woman's life is her motherhood. He never approves of the higher education of girls and he also equally disapproves of the rivalry between man and woman that is going on in Europe and America to-day. In his considered opinion the sphere of activity of man and woman is entirely different—if they go to compete with each other in the same sphere it would produce only discord and the harmony of the nation will be destroyed. He calls women and says, "Go back to your kitchen—that is your proper place." To Hitler women is better known in her pristine glory of motherly form than as an object of passion. Perhaps his idea can be better expressed in the word of the poet:—

Womanliness means only motherhood.
All love beigns and ends there...roams through,
But having run the circle, rests at home."

War or preparation for war seems to be one of the key-notes of the whole teaching

plan. A favourite school marching song that looks to victorious war is given below:—

Though the whole world be ruined around us after the day of war,

What devil do we care—we don't give a hoot any more.

We will go marching forward though everything falls away,

For the world will be ours to-morrow as Germany is to-day.

Hitler also suggests how the youths at the end of their educational career should be absorbed in the state service. This is not, of course, strictly in conformity with the subject of our discourse; still, it is better to have some idea of how Hitler thinks of it.

In his opinion only the fittest men, to whatever class they may belong (not the Jews of course), should be taken in state service. Generally people belonging to high, aristocratic or influential family monopolise fat-salaried responsible posts. Hitler strongly disapproves of it. He rather wants to see that the state services are largely filled by the sons of common people, for, he says that though the children of the upper class people show greater talent in academic life, that talent can never be called real talent. The bourgeois children can show this talent simply because they get greater facility in every respect than the proletariat children. The workers, peasants, labourers—the so-called people of the lower strata of society can also show this talent, if they get adequate opportunity. So if greater facility is given to these people, if they are encouraged by all means, the result would be that the talent, now confined to the upper class people, will spread to the mass of the nation and thus instead of a particular class or

sect the whole German nation would get place and dignity.

"It is not its (national state's) duty to confine deciding influence in the hands of an existing class of society but it is its duty to draw the most competent brains forward out of the total mass of the nation and promote them to place and dignity...It should consider it its highest duty to open the doors of the highest state educational establishments, without distinction to talent of every sort, in whatever class it appears."

"It will be the duty of the national state its educative capacity to see to it that there is perpetual renewal of the intellectual class by fresh blood from below. It is obligatory on the state to select with the utmost care and exactitude from the whole sum of its nationals all human material with obvious natural talent, and apply it in the service of the state." The remark of Hitler should be taken into consideration.

Hitler is neither an educationist nor a philosopher. His life has been spent in battle-fields, in diplomacy and in forming blocks or parties; still none would have any valid objection to agree in many points with what he has said of education. According to him the aim of education should be to make the whole nation strong, able bodied and of sturdy character; self confidence and self-sacrifice should be inculcated in the heart of the people and this education should be broadcast among all classes and sects. All educationists from Socrates down to our time who have discussed the aim or ideal of education have said the same things;

so, I think, none should raise any violent objection to this educational scheme of Hitler; but when the plan is analysed, perhaps many would differ; still when we remember that a soldier and demagogue like Hitler thinks so deeply about education, we cannot but wonder. There is no doubt that the whole scheme has been planned to turn out leaders and develop the harder virtues of discipline, self-sacrifice, hard work and physical endurance. One critic says, "The Nazis have given Germany a most efficient system of education, the aim of which is quite frankly to turn out millions of young German with wonderful bodies and with characters stamped all in the same mould." Hitler wants to run the whole nation into an invincible military nation. Here we cannot agree with him. Truth, beauty and good—that can make a nation immortal—to which saints and sages of all ages have paid homage and sung halleluja is far from the ken of Hitler. If one does not admit truth, beauty and good in life, it would appear one day in its terrific aspect! It would be too late then! Who knows, perhaps that is the stage through which Germany is passing.

In this educational scheme Hitler has given vent to a feeling of robust life force. He wants to infuse a new spirit into the heart of the nation. He wants to say as it were:—

"Be thou, Spirit fierce,
My spirit be thou me, impetuous one,
Drive my dead thoughts over the universe,
Like withered leaves, to quicken new birth."

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ESSAY "ON CLASS-ROOM PROBLEMS AND HOW TO TACKLE THEM?"

BY SRI P. RAJAM IYAR, *Varaganery*

THE successful management of a class is conditioned by three sets of influences: (1) Those dependent upon organisation, that upon proper arrangements being made for conducting the work with the least loss of time and the maximum of comfort and efficiency; (2) those which are connected with the Government of children, that is with proper exercise of disciplinary power and control; (3) those arising from the way in which the teaching is given.

Organisation :—Cleanliness and pleasantness of the school room are necessary conditions, not only of health but of that cheerfulness and brightness which should characterise children under instruction.

Dust should be removed every day from the floor, furniture and any crevices where it is likely to accumulate. Walls should be white washed and made attractive by a judicious arrangement of pictures, diagrams and maps.

The floors of the room should be warm and dry and as noiseless as possible. The best floor is one made of wood blocks carefully laid in cement to form a smooth surface.

A room for teaching purposes should be well lighted ventilated. The best light is one from the left and well above the level of the children's heads. In no case should the windows be low down and directly in front of the children when in their usual working places. Constant supply of fresh

air is essential. Movable seats of suitable heights for the children, should be placed.

The proper arrangement of time and subjects is a most valuable aid both to teaching and disciplinary control, where such arrangements is made, every pupil know what his work is, when it should begin, and when it should end. There is therefore no excuse on the part of the scholars. For idleness with its accompanying temptations to mischief; and the consequent need for punishment of faults arising in this way is much reduced. The teacher is also saved much unnecessary worry and anxiety, and confusion and loss of time in beginning are prevented.

Without proper materials for use the teacher is severely handicapped in his work. All sorts of make shifts and expedients have to be adopted in order to reduce the resulting difficulties as much as possible.

Many Elementary schools it is to be feared are yet but badly equipped, in the way of apparatus, with even the things necessary for the work to be carried on with ease and efficiency. It is a great mistake to starve a school in this respect.

The more important things are, maps, pictures, diagrams, models, specimens. In addition to these may be noted a ball frame, number pictures, a box of small cubes, the commoner weights and measures, a letter box, some large lesson cards for the purpose of reading and reading sheets.

Good discipline makes classroom happy and work successful. It secures best conditions for intellectual progress and formation, of good habits of obedience. The assembling of large groups of children for classroom instruction creates the necessity for the development of this power of complete control on the part of the teacher. In some cases school discipline appears to be a natural endowment; in most cases however, the discipline which a teacher manifests in the school room is a growth first exercised imitation of a good model and afterwards developed by wide experience.

To be a skilful disciplinarian is a necessary qualification for responsible employment on any school staff. "Perfect discipline in a class is an indispensable condition of successful teaching." By it, the pupil will learn, in a given time, twice as much and twice as easily. One may secure discipline by personal influence and another by force. It is better to gain it by force than not at all.

Teacher :— Should be recognised by the pupils as fit to command a good presence, a bright and cheerful manners, an apt and ready power of presenting knowledge, an ability to maintain intellectual effort, a willingness to assist to weakness, a power to detect indifference and an earnestness of purpose to do and to have done the work of the moment together with a patience and perseverance which do not rest content until the work is satisfactorily accomplished. These are absolutely necessary for the teacher to tackle the class room problem of efficient teaching and maintaining perfect discipline in the class-room.

TO MAINTAIN JUSTICE IN THE CLASS-ROOM.

Certain well established and clearly understood rules or laws may be drawn up and publicly exhibited in the school room. In applying these, there must be unwavering uniformity. There must be not apparent favouritism. When rules are violated the consequences must inevitably follow for children are very ready to discount their chances of detection.

The effects of non-compliance may with advantage be pointed out. *Lateness* :—A boy come late and thus fails to receive instruction in certain subjects and as a consequence he falls behind in those subjects when compared with others. The advantages of regular and punctual attendance may be clearly pointed out to the class and an effort to be punctual induced.

To maintain silence :—Signals over verbal commands always appeal to the pupils' attention and obedience. They secure prompt obedience with less strain up on the personal relationship existing between the teacher and his pupils. *The teacher should recognise the fact that he is dealing with child nature with all its weakness and inexperience.* He must show sympathy to the children and be patient. He must be patient with the dull and impatient with the ignorant.

Tact is a term of wide meaning. In a class room it is specially applied to the ability a teacher manifests in readily and successfully dealing with unforeseen difficulties. To have a good order in the class room, the teacher must be orderly himself. "Every thing in its place and a place for

everything;" must be the orderly teacher's content motto. The teacher must be neat and punctual in every concern in the class-room.

The subjects of instruction to be made attractive and feelingness utilised. The object to be observed should be made attractive either by colour, boldshape, striking contrast or novelty. These are sufficient to arouse the feeling and thus direct the attention of the pupils in the class-room. Again, suppose the lesson to be a language exercise, the topics selected should be children's experience. *Exercises and lessons must be short and varied.* A class of infant children may have become almost wearied with the effort of distinct articulation in a language exercise; it will however turn almost immediately with fresh and full energy to the exercise of clay-modelling with the hands or to the movements of musical drill with the feet.

The teacher should be present and the counter attractions should remove during the lesson, every class must have a separate room.

Quarrelsome and talkative pupils may be isolated. The tendency to restlessness and wandering during lessons is often best corrected by the pupil being kept fully occupied. Repetition of lateness may be caused to make up the lost time-regular and punctual pupils to be given rewards. *Truthfulness*, School exercises such as marking their own mistakes in dictation and correcting the errors made in arithmetic. Truthfulness in the above may receive a word of commendation.

Teaching :—(1) We must proceed in accordance with nature may being from cradle but not book learning. (2) Methods must be exactly suited to the needs of the pupils. Simplicity and force of language are important. We must educate as well as instruct. (3) The child's first impressions, being the most powerful, should be the correct ones. (4) The senses should be largely exercised in the case of the little children. It is better to appeal to both eye and ear than to either alone. Hand work may usefully be associated with mental exercise. (5) Teaching must be rational but not formal or mechanical. It should appeal to the judgment as well as to the memory. (6) The child should be encouraged to self-effort at all points; it is the teacher's business to clear the path to knowledge. It is better for the child to discover than to be told. (7) The teacher should proceed from concrete to abstract, known to unknown, simple to complex, examples to rules, facts to laws. Consciousness of complete mastery stimulates the pupil and inspires him with confidence and interest. *Practical exercises* must not be made so difficult as to discourage. Dulness in the teaching can only end in failure. Reasoning for children should be direct, the conclusion being arrived at last. "Therefore" is a better word for a child than "because" knowing and doing should proceed together. Change and recreation are necessities.

Much variety is necessary in teaching children watch the opportunities and return to an important point over and over again, if necessary with illustration, an anecdote, a few minutes of questioning, or a change

of style, in between. Learn to detect by a child's looks, by his eyes, whether he is following you or not, the frequent use of questions is absolutely indispensable in the teaching of the young.

The teacher should be careful not to fall into the common error of advancing close up to the front row and addressing his lesson, to some half-dozen children just in

front of him. The teacher should avoid the two extremes of remaining like a post in the same spot during the whole of the lesson and of walking about in a fidgety restless way like a caged animal. If the black board is properly placed, the teacher's general position will be near it, and at least it should serve as a reminder to him not to stand too close to the children.

MILK

BY SRI V. SANKARA IYER, *Kamuti*.

I intend writing a few lines about milk as it is the most important food for all mammals including us. I have specially chosen this subject, because I feel that the public have not well-understood its importance.

The secretion from the mammalry glands from the female after delivery, in the case of cow after calving, is known as milk. Milk secretion commences about a week before and after calving. It is different from the normal milk. It is a honey-like liquid. It contains much fat and protein and has a laxative property which is necessary for the young for its growth at that stage. Afterwards this honey-like liquid turns into milk. In our country, we use the milk of the cow, buffalo, sheep and goat.

Milk has the property of absorbing dirt and odour easily and so we should keep it very safely covered. *The London Observer* states one quart or 2.25 lbs. of milk is equal in food value to any one of the following foods:—

- 10 lbs. of eggs.
- 15/16 lb. of beef.
- 2½ lbs. of chicken.
- 5 lbs. of oats.
- 2½ lbs. of potatoes.
- 6½ lbs. of turnips.
- 8½ lbs. of lettuce.
- 5/12 lbs. of wheat flour.

5/12 lbs. of cheese.

5/24 lbs. of butter.

I shall say a few words about Dairy farming. The pastures should be rich, and as soon as cows come in, their hind parts and udders should be cleaned with warm water and dried. The utensils and the hands should be well-washed and then milked. The milk should be boiled in vapour before using so that no vitamin is lost of it. Mortality from diseases including consumption is due to the use of impure milk.

I may add that the milk problem is very acute in this country. We all know very well know that the future of any country depends on its youths and unless and until we can produce robust and healthy men and women it would be difficult for this country to withstand others in competition.

There are physical training and games in schools. But what can these do to the youth if their nutrition is bad? Therefore I request all our young friends to take everyday at least some quantity of milk or its equivalents so that they can maintain their health. Any seed taken in, as food at the time of germination, has got the power for the good growth of the body. Also, I request my young friends, to stop the bad drinking habit of coffee and similar things which do harm rather than good; especially from the hotels where all kinds of contamination are natural and prejudicial to health.

PRACTICAL SCIENCE IN SCHOOLS

BY MR. M. R. PARANJPE, *Poona*.

IN the last few years, I have ceased to be a regular reader of *NATURE*, my work being chiefly restricted to an elementary school. But twice or thrice in a year I got the issues and glance through their pages. Recently my attention was caught by some correspondence on the question of "Laboratory Work in School Science" appearing in June, July and August, well-known teachers arguing for or against it. In 1923 the then editor of *Nature* had in a note referred to my article on the same subject, in the *Educational Review*, Madras (India), in which I had pointed out that laboratory work had not proved as useful as it was taught it would, and a good deal of space, equipment and energy was wasted. I still hold the same view.

In this discussion it is irrelevant to stress the importance of practical work for a real grasp of scientific truths. Nobody denies it and it is never suggested that laboratory work in the I. sc. and B. sc. classes should be discontinued. The question under discussion is: "Can laboratory work be paying in secondary schools where the aim is not to prepare scientists, but young men who have a fair knowledge of the usefulness of science in ordinary life and where the time allotted to science—both for theory and practical work together—is 3 out of 34 periods in a week. Armstrong's heuristic method may not be practicable in schools, but it enunciates a sound principle, namely, to get some advantage of practical work in

the laboratory, the pupils must go wrong and learn to find out mistakes, they must draw wrong conclusions and correct them by discussion with their co-workers or tutors, they must have enough time to understand and appreciate the usefulness of a particular procedure adopted or a particular apparatus supplied. But two periods a week is too short a time for this and in order to facilitate their work the tutors supply fool-proof directions to the pupils, which reduce the experiment to a ritual. The pupils do not think; they mechanically carry out the directions and obtain the results. In schools which can give more time to science, in a class of pupils particularly interested in it and willing to devote some of their ex-school time, practical work will be more paying; there it may even be essential. But in schools where the study of languages monopolises a major part of the time card demonstrations and discussions are more useful than formal practical work in the laboratory.

There is another aspect of the problem which needs to be considered. When feeding a child it is not enough to choose the most nourishing food; the food should not put too heavy a burden on the child's digestive system. There is a stage in the child's development when he is not satisfied with demonstrations only; he likes to do the thing himself. And at this stage qualitative experiments are better appreciated than quantitative ones. The pupil is interested

to find an iron ball losing weight when dipped into a bucket of water; he is further interested to find that the loss of weight is greater if the ball is bigger; and he is surprised to discover that the loss in weight of a body depends on its size. Instead of giving these cheap but instructive experiments to the pupils we ask them to find the specific gravities of lead and iron and in order that the experiment be completed in a period or two we supply them with a table to fill. Thus.—

wt. in air.	wt. in water	wt. lost	specific gravity
w = ...	w' =	w - w' = ...	$\frac{w}{w - w'} = \dots$

In filling the table, pupil probably learns the use of the balance, but fails to note what gave unbounded joy to Archimedes.

We recognise at present only two stages in the teaching of science and the first of the two is only a small-sized image of the latter which is reached in college classes—lectures—demonstration and laboratory work *requiring precision and accuracy*. There is a third in which the pupil likes to know more about the demonstration and, if possible, do it himself. He is not satisfied with the teacher showing him that an ignited splinter burns vigorously in oxygen and is extinguished in hydrogen although the gas itself is inflammable. To satisfy this curiosity it is not necessary for each pupil to prepare the gases; it will be enough if each one has cylinders filled with those gases. It is both expensive and unnecessary for a beginner in biology to dissect a frog himself; but it is very desirable to allow him to examine a dissected specimen at close quarters, feel the touch of the exposed organs, and ask

a few questions or answers those asked by the teacher.

The best method of teaching geography would be to take the pupil on a world tour. But schools cannot afford it and Indian boys learn about England from pictures and books. British boys probably have an additional source in Britishers returning periodically from all parts of the world. But the fact remains that the method adopted in the teaching of geography is dictated by the funds and opportunities at our disposal. Curiously enough we do not recognise these limitations in science teaching and insist on every school laboratory being a miniature college laboratory equipped with massive tables, electric fitting, gas taps, water supply, and costly apparatus. And a good deal of it remains unused for years because there is not enough time given to the subject, or because there is no qualified teacher on the staff, or because the headmaster is not interested in it and does not make adequate provision for recurring expenditure; but often because there is no practical test in the final examination and the pupils are not interested in the ritual of experiments.

The appreciation of accuracy and precision requires a good foundation of scientific knowledge; the pupil who is asked to be accurate and precise, must feel the need for it and must also know the limitation of his apparatus and his own ability to take accurate measurements. The preparation of the Vernier scale was, at one time, the very first experiment given to the pupils who had just started the study of Physics; while a science inspector once asked science-

masters to obtain the amount of heat given by a gramme of candle-wax by heating a weighed quantity of water placed in a copper pot with a burning candle. Once I saw a research student in chemistry trying to evaporate the three or four drops of water which he had inadvertently added in excess, to a 1000 c.c. solution of sodium carbonate. He did not mind the other sources of error, the flask was marked at 15°C while the temperature of the laboratory was over 30°C. Quantitative work and accurate measurement have their value with advanced students; in the classes of juniors qualitative demonstrations have greater utility.

I may here state an experience which I had about 30 years ago, when teaching Physics to Intermediate Arts. It was a big class with over 200 students and I took them in two batches. I was explaining the laws of gravity and demonstrating them with the help of the Atwood's machine. Inexperienced as I was and ignorant of student psychology, I told the class, before starting the demonstration, that the results obtained with the Atwood's machine would not be identical with those obtained by calculation; the friction of the wheels, the unevenness of the floor, the occasional breeze of wind, the skill in dropping the support of the falling weight were disturbing factors that could not be altogether eliminated. The result was that the class invariably noted the difference of the few seconds between the sound of the metronome and the striking of the weight on the platform. The class was dissatisfied with the demonstration

although from my point of view it was successful beyond expectation.

I corrected myself when taking the other batch. I did not tell them anything about the defects of the machine, but demonstrated the laws as if I was working with a perfect piece of apparatus. The class was highly satisfied and some of the students who met me later spoke well about my ability to teach Physics and referred particularly to the demonstration with the Atwood's machine.

The Intermediate Arts Class, 30 years ago, was a class of beginners so far as Physics was concerned, although they were intellectually more developed than the pupils of secondary schools. The above experience shows how premature imparting of knowledge may sometimes prove a handicap in the proper appreciation of a subject. I have been feeling for over twenty years that the kind of laboratory work demanded of secondary school pupils is not only not doing them good, but is probably doing them some harm by throwing on their intellect a burden too heavy for them to bear.

The insistence on laboratory work was a reaction of the old lecture method of teaching science. In the last 40 years facilities for good demonstration have increased facilities, which were almost unknown in the first decade of this century; and in my opinion time has come when a thorough inquiry should again be instituted in the different aspects of the problem and a report be made on the relative value of the laboratory work, quantitative and qualitative,—oral discussions, and class

demonstrations in secondary schools (i) in which elementary science is a minor subject comparatively and the study of languages dominate the syllabus, and (ii) in which the study of science has a dominant place, the languages being regarded as of subsidiary importance. Those who believe in the utility of practical work in the laboratory and can afford the cost of providing it should of course have full liberty to go their way, but it is necessary to ascertain if practical work is a *sine qua non* of elementary science

teaching in schools and if similar, if not better, results cannot be obtained by good demonstrations, oral discussions on the demonstrations, and opportunities to pupil to examine the apparatus at close quarters and try a part of the demonstration themselves.

It would also be useful to distinguish between the aim of science teaching in the different types of secondary schools, junior classes in colleges, and science classes of the University. —*The Progress of Education*.

BOOK REVIEWS

ALGEBRA FOR SCIENCE AND ENGINEERING STUDENTS. BY E. H. LOCKWOOD, PAGES IX+100, CAMBRIDGE UNIVERSITY PRESS, 1940.

Educational reform in the West has been pressing forward in the direction of teaching Mathematics not as a technical subject to be taught only those with a special aptitude for it, but as a broad cultural discipline indispensable for correct thinking not only in the physical and technological sciences, but also in the biological and social sciences. The book under review is an excellent introduction by a capable author, to the Binomial Theorem and Infinite series, Probability and Statistics written for the benefit of Science Students. The treatment starts ab initio from laws of indices and is brief

and clear; and the enormous range of applicability of simple mathematical principles of even the pre-calculus stage is brought out in the numerous examples connected with physics, biology etc. While the book may not cover exactly the syllabus of the Intermediate course in the Madras University, it would prove helpful and inspiring, particularly in the matter of its questions for solution, for use as an auxiliary text-book in the first year course.

It will of course be desirable for Madras and other Indian provinces to bring syllabus into line with modern educational practice and introduce the elementary statistical ideas into the compulsory portion of Intermediate Algebra, instead of isolating statistics and teaching it as a 'special subject.'

EDITORIAL NOTES

THOUGHTS ON BASIC AND ADULT EDUCATION

I

WHILE the protagonists of Basic Education are claiming that the whole course of their scheme should be regarded as one coherent and consecutive unit for children between the ages of 7 and 14, there has been put forward another viewpoint that the course may be construed as falling into 2 parts. At about 11 or 12, the child develops mental and physical changes which should be recognised by corresponding changes both in the content of the curriculum and in the methods of instruction. Hence, as the Second Wardha Education Committee of the Central Advisory Board of Education has taken care to suggest it will be good if the protagonists of the scheme, while preserving the individuality of the entire course, would accept the necessity of recognising the psychological change due to the ageing of the child by accepting a dividing line at the end of the 4th or 5th class. Not merely is this change desirable from the psychological point of view which would plead for the recognition of the on set of adolescence, but there accrues the additional advantage of offering to parents the option of changing their children from basic schools to other forms of post primary educational institutions, both in rural and urban areas. This option would be more largely utilised in towns and in the larger class of villages. Again even if a child is made to continue to learn

according to the 'basic scheme' there should be some difficulty in continuing him in the post primary stage in the school of his own village, if it should happen to be a small one. Not all villages can afford basic schools up to the highest point, and the economic and administrative necessity will be soon felt for concentrating post primary basic education in central schools, and this will involve a definite recognition of the lower or primary stage that can well go up to the 11th or 12th year of the child. In areas where co-education of boys and girls may not be possible or may be disliked by parents, after the children become adolescent, this division into primary and post primary schools may be obviously a convenience to all concerned.

Some of the conclusions arrived at by the sub-committee of the Central Advisory Board, like those adumbrated above, deserve reflection and support from all parents; particularly we commend the option to transfer children from the basic school to other forms of post primary education. Like wise we support the view that in post primary schools, other than the basic ones, there should be provided a variety of courses extending for at least five years, and in these, while culture should be stressed, the curriculum should be designed to cover preparation for industrial and commercial occupation.

II

Reflecting on the problems connected with adult education, one is confronted with

the difficulty of carefully distinguishing between adult education as such and other forms of part-time continuative education that can be of a vocational character. While all forms of adult education ought to be co-ordinated together and in the village area, it is impossible to define too strictly its sphere, it may be still desirable to draw a general line, first, between adult education in the literary sense and technical, commercial and art instruction and next between it and the aesthetic, recreative and literary activities inseparable from the character of such educational effort. The worker in the field should bear in mind the differences in requirements and in general aim marking off the village adult centre and that in an urban or quasi-urban area. The effort in the rural centre should be based primarily on agriculture and the crafts allied to it while the urban effort may well start from and proceed on distinction between separate institutions for different kinds of training and vocational instruction, but even here there should be a co-ordinating uniformity of educational character in spite of differentiation urged by administrative and economic reasons.

It is now generally well recognised that boys under 12 should not be admitted into adult instructions and also those attending day schools should not be encouraged to attend evening classes as well. One cannot see any reason why boys and even men attending these institutions should not be taught together, though pedagogic idea would favour the formation of a separate organisation for boys between the ages of 12 and 16. With regard to girls, it is

thought convenient if girls under 15 or 16 should be allowed to join any adult classes for women from which they might benefit.

What part the University Extension movement and Workers Educational associations, Rural community councils and Women's institutes will play in developing the adult education movement will naturally depend upon various factors, local, financial, economic and otherwise. But it is almost axiomatic that technical students should have access to classes of cultural and recreational value. Control over all agencies of adult education should be effective in the matter of providing adequate safeguards against non-educational propaganda, and this is particularly essential in the matter of private agencies. As has been remarked elsewhere: "The possibility of mobilising students and pupils throughout the educational system to serve in the literacy campaign and in the wider field of social reconstruction is a question of the utmost importance." There has been suggested a conscription duty to be imposed on all students eligible for a degree or a diploma of doing an allotted task of social service. Some form of such educational conscription may be desirable, though there may be different views about the stage at which and the period for which it should be enforced. The range and character of social services should also be carefully determined and also the stage at which the students utilised for the service would have imbibed sufficient education to make them effective social workers. Government may well constitute an All-India Committee to discuss and make

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