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THE EDUCATIONAL REVIEW

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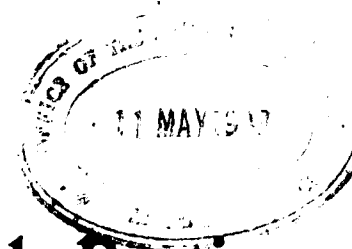
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The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. XLIX

APRIL 1943

No. 4

POST-WAR EDUCATION SCHEME

BY RAJENDRA N. BHARGAVA, *Head Master, Hari Chand High School, Lucknow,* and
NARENDRA NATH PAL, *Teacher, Hari Chand High School, Lucknow.*

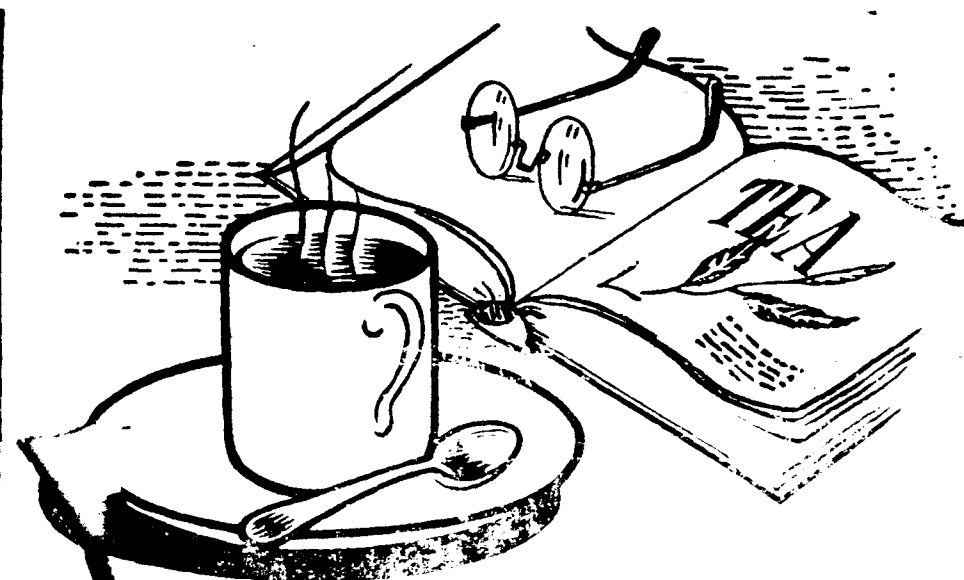
Need. The war prolongs with all its horrors and sufferings and the different nations of the world are convinced that the post-war social structure needs remodelling and reconstruction on entirely new lines. While the Axis powers dream of a new world order, post-war planning has become an established fact in Britain and America. In this direction much work has been done in those countries already by politicians and educationists. It has become a recognised fact that any post-war reconstruction, social or otherwise, to foster democratic conditions, is bound to fail unless it is also re-education on new lines.

Now in India, we are passing through a crisis and looking ahead for great changes. We expect that our country will take her proper place among the great democracies of the post-war world: hence serious consideration should be given to planning of post-war education of the masses—children and adults both.

Recently in some educational journals a few right-thinking persons with an eye to the future educational needs of India, have come out with various suggestions for recasting our educational system after the war, but to the best of our knowledge no concrete plan of what post-war education should

be, has yet been suggested. To fill up this gap, we propose in this article to formulate a scheme in view of the new values education is going to have in future.

Aims. Reconstructional scheme of after-war educational system must reach into every form of our economic, political and social life. We are drifting towards a new form of society and, if the course of history allows us to do so, our scheme should be to transform our society into a well-planned democracy along the lines of both education and public policy. What is done in the post-war stage will matter more than in normal times, and without careful planning of the educational phase of the society in this reconstruction, India can never hope to rise to the height of her ideals. We should bear in mind that EDUCATION does not mean mere formal schooling alone, but all that influence a man to help him to live decently, happily and productively, forming a free, useful unit of a strong, solid society. A strong democratic society must recognise that the individual, especially the child, is the unit on which to build. Without this basic principle, any social democratic super-structure however imposing and detailed, is bound to collapse. The aims of educational reconstruction should therefore be very



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clear and should be kept in view before the scheme is formulated. The aims of post-war education, as formulated and enumerated by the New Education Fellowship Meeting in Ann Arbor, are very exhaustive and deserve our best attention. They are equally applicable to Indian conditions and we, therefore, summarise these for our reader's perusal:—

1. The first duty of the society is to guarantee to every man, woman and child equal opportunity for education without regard to race, birth, sex, income, or creed.

2. This equality of opportunity must include the fullest nurture of every special ability, talent, and skill by removing all obstacles to the flowering of the individual personality.

3. No education can be complete, unless every one through the years after school has opportunity to form himself through satisfying work.

4. The dignity of man demands that every man must be an end in himself and may not be used merely as a mechanical means as visualized by some totalitarian groups.

5. Reconstruction through education includes numberless small and apparently unimportant acts. Therefore we want a system whereby the youngster passes into adult life by a planned transition forming a mature individual personality through the genuine equality of opportunity offered to all.

6. This equality of opportunity should not mean identical educational treatment for all, at least not in the secondary stage of child education, otherwise it would not result in equal opportunity for each.

7. The attainment of this goal postulates a much more generous provision than our society has yet undertaken. It should include proper nutrition, economic security, physical and mental health servi-

8. Schools should be the institution where the ideal of equality, becomes a reality, where learning and doing are combined to the utmost, where development 'of hand and brain' is fostered side by side, where equipment for life and not certificates and degrees are the main aims of education.

9. Post-war schools must be one of the main sources of new power for the democratic society from where new generations of young citizens go out fully equipped, eager to co-operate and to serve, well-fitted to apply the art of serious learning in their daily life and the profession they choose.

Position of Teachers. It is regrettable that in a country like India where teachers occupied the foremost place in the society, now the profession of teaching is held in such low esteem. On this account many though they will take it up for a time till they can find employment elsewhere, never dream of making it their life's work. Others drift into it because they cannot find anything better to do. In neither case can there be efficiency and the school suffers. Naturally the people of other professions look upon teachers of primary and secondary schools as the dregs of that educated mass which is incapable of making any headway in other spheres of life. Also a low scale of pay insufficient to meet the expenses of the standard of living demanded of the teachers bars the way to the real talents to enter the profession. In this way the vicious circle continues degrading the profession more and more. In any post-war reconstruction this evil must be removed.

For educating our youths, we need the best of our talents, the best of all-round men, who have not only the necessary high academic qualifications but also have inborn initiative to become torch-bearers and guides to others with their high moral and intellectual contents. But to attract and secure the service of such people for the profession of teaching it is necessary that the

teacher's profession be raised to the high pedestal from which it has fallen and that a high social position be assured for a teacher. Along with the above, society should see that the teacher not only gets sufficient emoluments to meet his daily necessities of life but also that he does not suffer those emergency needs which arise from time to time in a man's corporate life. People are prone to assert that teachers should enter the profession in a self-sacrificing spirit. This kind of missionary spirit commendable though it may be in other spheres—can never prove conducive to efficiency among secular and vocation teachers, and is apt to defeat its own end if the teachers have to work with the worry of the wolf at the back-door. No doubt the sacred and onerous duties of a teacher demand a high moral standard and a spirit of renunciation, but society should also recognise this and come forward with the reciprocity of granting them special rights and privileges. In a post-war democratic society the position of a teacher must be a high one, otherwise no reconstructional scheme in the long run can remain free from stagnation and degradation as the teaching profession suffers at the present time. In fact teachers should be regarded and given due importance as the corps of designers and builders of the socio-national structure.

Then again, if we would have best talents, we must give them ample opportunity to keep their knowledge up to date. They should have ample funds at their disposal to buy books and periodicals with which to keep themselves abreast of the current affairs and researches, and ample leisure to recreate themselves as social beings to escape from being 'frogs in the well.'

Rights of Children. If the workers and builders have to be cared for so much, no less care is needed for that with which to build and youth is the material with which to build and replenish the society constantly, so every child should have certain privileges as its birthright. In this respect perhaps

nothing can be better, than to quote summarily the broad principles outlined in the Declaration of Opportunities for Children adopted by the 8th Pan-American Child Congress held a few months back in Washington. The Declaration avers:

1. Every child should have the opportunity to grow within the loving care and affectionate discipline of a family life.

2. Every child should have good nutrition, healthful recreation, sufficient rest and ample opportunity for emotional, intellectual and physical development from birth until the age at which he becomes a contributing member of the nation to which he belongs.

3. Every child should have equal opportunity to secure education to discover his special abilities and to train these powers during the years necessary to achieve full development.

4. There should be opportunity for every child to develop responsibility and to learn to participate in the life of the community; so that at the attainment of maturity he may assume appropriate responsibility in any occupational phase he may choose in the post-war democratic society.

5. Proper opportunity should be given to every child to develop his free creative talent so that later on he may be able to transform the raw materials of human life into usefulness or beauty as artist and craftsman, as an organiser, scholar, scientist or spiritual leader.

6. Equal opportunity should be extended to every child to become a worthy citizen with proper development of the consciousness concerning his obligation towards the progress of the community so that he may realise early that the rights he enjoys in a democracy are accompanied by inseparable obligations, which require unselfish and socially desirable use of those privileges.

When we try to evolve an actual educational scheme for the youth of post-war India, we shall have constantly to keep fresh

in mind all the obligations of the society towards its children as mentioned above.

Contents of Education A post-war Educational Scheme will necessitate not only an overhaul of the present system, but an entire change in outlook and practice, complete change of syllabus and complete change. These organising methods of will be necessary not because of any pedagogic fads introduced by educational psychology but due to real necessities of altered socio-political conditions. It is accepted in all quarters that after the war, India will be in a position to assume administrative responsibility herself, and will be a free self-determining country among the democracies of the world. Under these conditions we may safely visualize that she will need to build up and expand her own army, navy and airforce and self-sufficing industries. Her youngmen and pioneers in every branch and stratum of New India will have to explore and develop all the dormant and unexploited resources of the country to bring her up in line with other progressive democracies of the world. Thus we see that the New Educational Scheme should embrace, in addition to moral and intellectual teachings, intense vocational training and culture of national physique to turn out responsible young men with broad outlook, fit to enter the country's army, navy, air force and new industries. Necessarily the new syllabus outlined below depends on all these.

SCHEME IN OUTLINE

Child

0 to 5 yrs. *Pre-school Stage:* Infant school, nursery school or training in loving discipline of proper home environment. Health through correct feeding and proper nutri-

tion. Foundation of character laid through free playful activities and discipline. Training through self-expression.

6 to 13 1st Stage :

Compulsory General School : Classes I to VII providing a general education. Good grinding in 3R's, Social Science (History-Geography), Elementary General Science. Self-expression through Art and Handicraft, Music. Maintaining proper health through correct and regulated nutrition, open air, organised games, children's regular mass drill and exercises. Near the close of this stage children should have freedom of opportunity for multifarious activities to foster their own natural aptitudes and inclinations. At the end of this stage, services of competent psychologists and vocational guidance experts should be available to test the natural aptitudes and tendencies of individual students and to decide their future educational careers. The teaching will be through the mother tongue throughout.

13 to 18 2nd Stage :

Special Schools: These will provide specialised alternative courses. But there will be one thing common to all, one general course for cultural education. A second language "English" will be introduced at this stage, along with other subjects. General course will be taught to all the students for two hours in the morning,

while in the afternoon for 3 hours and a half the school will provide special courses. These will include :

1. Special vocational courses turning out

(a) Skilled men in different trades	To be granted school leaving certificates making them eligible for services and independent careers.
(b) Technicians and mechanics	
(c) Trained men in commercial and business practice, salesmanship etc.	
2. Industrial Courses—Training men in practical work for bigger industries
3. Special courses to enter military services.
4. Agricultural Courses
5. Home Economics Courses for Girls only
6. Fine Arts:

(a) Painting and Drawing
(b) Music and Dancing
(c) Sculpture
7. Special Cultural Courses:

(a) Art and Literature	Ent- rance Exam. certifi- cate mak- ing them eligible to post- school classes.
(b) Science	
8. Science (utilitarian)

(a) Engineering, Mining, Metallurgy Overseer etc.	Eligible to post-school classes.
(b) Medical, Bacteriology, Biochemistry etc.	
9. Sociology and special courses to prepare for law, bar etc.

At this stage to ensure good national physique, Physical Training Classes and

Athletics will be compulsory for all students. To avoid segregating the different groups in various water-tight compartments there should be free intermingling in various extracurricular activities like debates, village and social uplift work, formation of groups for training in civic and political life.

Post-School Stage :

1. *Public University Colleges* providing courses for
 1. Cultural Continuation classes from Stage II
 2. Medical Course
 3. Law and order preservation for judicial and administrative posts.
 4. Engineering and allied subjects
 5. Teachers Training Courses open to exceptionally capable persons.
- II. *Government Departmental Colleges* providing higher training in Army, Air-force, etc., and affording opportunities for research in all branches.

This outline scheme cannot be considered complete without provision for adult education also. To remove the scourge of illiteracy in post-war India, adult education should be made compulsory and all adults should be required to educate themselves upto a certain minimum standard, say the 1st stage of compulsory general education. For this the best practical solution will be to hold evening classes in the building of regular schools under the guidance of capable sympathetic teachers specially trained in adult literacy education.

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IDEALS OF OUR NATIONAL EDUCATION

BY SIR A. VENKATARAMANIAN, M.A., L.T., F. T. S., *Retired Educational Officer,
H. E. H. The Nizam's Govt.*

EDUCATION is not worth its name unless it is national. Any educational system without a root in the past bears no fruit in the present. The subject of National Education in its various aspects is one of our greatest problems of the day. Everyone admits that a well-planned system of national education is the supreme need of the hour in our country. It should aim at the culture of the body, mind, and soul, as it did in Ancient India. The existing system of education is nothing but English National Education grafted on Indian soil with a definite purpose by the East India Company. From the day of its inception till to-day it has been strangely out of touch with the Indian genius, and Indian social, economic, political, and cultural needs. It has been purely an artificial product, and not a spontaneous growth. This accounts for the defective nature of the system. We had our own culture and heritage from time immemorial, but the present system bears no relation to it. The famous Minute of Lord Macaulay reveals to us the real motives of those who laid the foundations of the present system. It says: "We must do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons Indian in blood and colour, but English in taste, in opinions, words and intellect." Judging from the results to-day, one may justly exclaim, "How prophetic were the words of the noble Lord."

Lord Macaulay in a letter to his father says:—"The effect of this education on the Hindus is prodigious. No Hindu who has received an English education ever remains sincerely attached to his religion. Some continue to profess it as a matter of policy, but many profess themselves pure Deists, and some embrace Christianity. It is my firm belief, if our plans of education are

followed up, there will not be a single idolator among the respectable classes in Bengal thirty years hence."

Time, Space, and Energy forbid any lengthy comment on the motives. Suffice it to state that Lord Macaulay deserves to be congratulated on the grand success of the scheme, a scheme which has so wonderfully succeeded in making us turn our backs upon our own culture, heritage, and religion, and in making us think of the British advent as a great "Heaven-sent blessing."

Among the strong advocates of Occidentalising our education as against giving it a national and indigenous bias, Sir Charles Trevelyan was one. His words echo the sentiments of the members of his class. Let us hear him: "What will be thought of that plan of National Education which would revive them and make them popular, which would be perpetually reminding the Muhammadans that we are Infidel usurpers of some of the fairest realms of the Faithful, and the Hindus that we are unclean beasts, with whom it is a sin and shame to have any friendly intercourse? Our bitterest enemies could not desire more than that we should propagate systems of learning which excite the strongest feelings of human nature against ourselves. The spirit of English literature, on the other hand, cannot but be favourable to the English connection. Familiarly acquainted with us by means of our literature, the Indian youths should cease to regard us as foreigners. They speak of our great men with the same enthusiasm as we do. Educated in the same way, interested in the same subjects, engaged in the same pursuit with ourselves, they become more English than Hindu, just as the Roman Provincials became more Romans than Gauls or Italians."

This extract contains the answers to the questions, Why was English made the medium of instruction in Educational institutions? Why was the study of English Literature so much stressed? Why was the study of our own Indian languages and the allied classics relegated to a negligible position?

Lala Lajpat Rai, our well-known patriot, has so rightly traced the rise and growth of Indian Nationalism to five causes: (1) The first is the English education imparted in our schools and colleges established by the British and Christian Missions in our country. By this means the students became familiar with Western notions of liberty and freedom, and were impelled to desire freedom for their own country. (2) The personal contact with British teachers and professors, who, unconsciously as it were, gave students some idea of the spacious life of a free man as compared with the restricted life of a member of a subject nation. In this connection, every student of the Madras Christian College recollects with inexpressible gratitude, abundant delight, and justifiable pride, the very profitable and happy years of his College career, which has left an indelible mark on his character and life. May God bless those professors! Noble souls, indeed, they were! (3) When some Christian missionaries ruthlessly criticised our religions and philosophies, some of our thoughtful and learned countrymen were led back to them to discover for themselves the truth or otherwise of the objections brought against them, and a first-hand study revealed to them that there was much to flatter their national esteem and pride. Spiritual and metaphysical truths of no small worth for all the countries of the world at large were discovered. Some European scholars who studied these precious works of Indians found in them lofty speculations and high moral appeal, and their admiration prompted them to translate those works into their own languages. The disinterested labours of these scholars restored to the Indians

some amount of self-respect which they had lost by the injudicious criticism of some of the Christian missionaries. (4) The precious writings of Madame Blavatsky, Dr. Annie Besant and other Theosophists in Madras, the writings of Ram Mohan Roy, Debendranath Tagore, and Rajendralal Mitra in Bengal, the writings of Ranade and others in Maharashtra, the writings of Swami Dayanand and Sir Syed Ahmed Khan in Upper India, all these contributed to bring about a new awakening. (5) The Indian National Congress was founded, and for some years at least, it gave expression to the demands of Indian Nationalism in a very cautious, sober and moderate way.

A new type of education suited to the present social, economic, and cultural needs of our country is one of the main demands of our Nationalists. This is the topic of discussion in this article, which is designed to be more suggestive than exhaustive.

Popular education received special attention in Ancient India. All of us inherit a certain knowledge and culture from the past, and make new additions to it in our own time. There is a highest common factor of this knowledge and culture, the imparting of which to the average man, after teaching a useful profession, is the chief aim of popular education. Our forefathers had realised the importance of popular education in very early times. The custodians of our culture knew well that proper intellectual and cultural training alone would enable the rising generation to carry forward the trust of the heritage of the past. Ancient records reveal that about 400 B. C. in our motherland, literacy was as high as 75 per cent among the *trivarnikas* (three higher castes).

At present literacy forms an indispensable element in Popular Education, as this is an age of democracy, when elements of Civic and Politics dominate the curriculum of popular education. The aim of popular education should be the imparting of knowledge of the culture of the country along with making the citizens useful and

earning members of society. In this respect, our Caste-system (*Varnashrama Dharma*) served well to solve the latter problem.

What has to be done now for the spread of popular education in our country? In these days of cheap paper and printing, literacy has become quite essential. Its spread must be made sufficient. Travelling libraries as in Baroda are essential to enable the modern villager to be well equipped in culture as his ancestor was one thousand years ago. Weekly or fortnightly lectures on topics of cultural, social and political importance should be organised in place of the old "Kathas." The campaign against illiteracy may be more successful by enlisting the services of the village priest and the bania as part-time teachers. What about the vocational side of education? We may take a leaf out of the old arrangement, and entrust the work to some of the efficient artisans in the villages. Efficient supervision is needed. The best artisans under expert supervision should teach the craft. The State may appoint special trained inspectors and instructors to improve and modernise the traditional methods of village artisans. The literary side of education may be controlled by the State.

Next, coming to the subject of "The place of Gurukul ideals in a scheme of our national education," let me add a few words here, as I already wrote a good deal on this important subject in my article on "Ancient Indian Educational Ideals" in the *Educational Review* of October '42.

The Gurukul ideals are the very life of the young generation. No national education in India can be considered sound and complete that does not incorporate the Gurukul ideals into itself. The following points deserve special attention: (1) Mere intellectual qualification and high academic distinction possessed by a teacher should not entitle him to become a member of the noble profession. Is the teacher a first-class B.A. or M.A.? This is the first question nowadays. But in our new scheme, the

questions are: 1. Does the teacher know his subject or subjects thoroughly well? Does the teacher possess exemplary character? Has he a natural aptitude for the profession? Is he capable of studying the students entrusted to his care and making them useful citizens? Does he lead a simple life?

In a scheme of national education, when the question of proper choice of teachers arises, the above considerations should guide the authorities. In fact, these principles guided some educational authorities in the last century also. It was said that Sinclair, the Principal of the Church of Scotland Mission College, Madras (now defunct) showed "the way out" to an applicant with academical distinctions. His arguments were alleged to be as follows:—(1) Average graduates are less conceited, more sympathetic, highly painstaking, ready to come down to the level of the students and realise their difficulties. (2) Graduates with distinction evince less interest in their work, as they make the profession a stepping stone to another of a more lucrative nature. (3) Average graduates are more obedient to the authorities and less cruel to the students.

Every experienced educationist agrees to the three vital conditions of a successful teacher: Love, Character, and Scholarship. A teacher who has these is a model for his students who revere him like a "God on earth".

"Plain living and high thinking" was the motto of our ancient Indian gurus and students. This must be the guiding principle in life at all times. It is an eternal ideal for us Indians. Simplicity is our watchword in life. Students should lead a simple, hard and austere life and be inured to the inclemencies of the weather, and to the 'ups and downs' of life.

Qazi Ataullah Sahib, Minister of Education, N. W. Frontier Province, very aptly says: "To me it appears that, although there is no dearth of the so-called educated men in our country, there are unfortunately

very few among the problems of our schools and colleges, who can look on the problems of India from a national point of view. I am convinced that this defect is entirely due to the system of education that has been in force in our schools for the past one hundred years or more. Our education is very costly. It has got to be made less costly. The present education creates in our students expensive habits and tastes which are not in keeping with the general poverty of our country. We must see that our students learn to live within their means. The educated young man of to-day has very little initiative, and therefore he runs after paid jobs. He generally prefers a post under the Government to any other work which requires greater initiative and harder work. We have to change this mentality."

The school or college should be far away from the bustle of the town, should be built near some forest, river or mountain, in the midst of beautiful scenes of Nature. The ancient "Forest Sanctuaries" should be our ideal.

Brahmacharya, implying celibacy, continence, sexual purity, and harmonious development of body, mind and soul, should be emphasised, as in the past. "Vivaho Vidya Nashaya" was the ancient saying. Marriage is, indeed, a great bar to education, nay, it is detrimental to it. Food should be non-excitng and vegetarian, nutritious, and moderate. Yogic Asanas should be taught for physical culture and elasticity, and Pranayama (breathing exercises) should be taught for mind-control, as was done in the past. Every one is now aware that modern sports and games are not only very expensive, but they enrich the foreign traders, and impoverish the poor Indian parents. Silent meditation on God at sunrise and sunset should be practised under proper supervision. This essential item should find a place in the daily programme of the students. Compare our "Sandhya-Vandana". In every educational

institution which is "national" in character, the study of Sanskrit should be made compulsory for Hindus, and Arabic-study should be made compulsory for Muhammadans. That will enable the Hindus and the Muhammadans to have a first-hand study of their religious books. Fanaticism and bigotry should not be allowed to pollute the sacred precincts of educational institutions. Every one must certainly love one's own religion, but never show disrespect to another religion. Alturism, philanthropy, Divine Love, and Universal Brotherhood, are the lessons common to all religions. These must be instilled into the minds of our boys and girls. Learning has been looked upon as a spiritual duty by Hindus as well as Muslims since times immemorial.

It is a curious fact that in our country the upper and middle classes had made the first response to the educational system introduced by the British Government. It was for this reason that every attention was paid to their needs and outlook. More money was spent on the higher and secondary education than on primary education. The dominant bookish curriculum and the resultant "Clerical" mentality have been the inevitable consequences of the system. The separation between the educated classes and the masses has been unavoidable and natural.

Our people are ignorant, poverty-stricken, ill-nourished, sickly, and above all completely deprived of cultural and physical amenities of life. A much greater and quicker extension of educational facilities into rural areas, giving primary (or basic) education priority over higher education has to be stressed in our new scheme of national education. The educational structure should be rebuilt from the bottom upwards. Of course, a simultaneous modification of the contents of the curriculum and an improvement of its technique so as to bring it into harmony with people's culture and people's problems is bound to be made. Hence the wise suggestion of the Wardha Education

Committee that the "Book" is an important but subsidiary factor in life, and "Work" of a practical, constructive and creative nature is primary, and the exigencies of life impose it on every individual, except those who might dishonestly manage to shirk it. "It is productive work or craft-work that is sought to be introduced. Such an education will appeal more successfully both to the child-nature and to the masses whose lot in life is mainly to labour at the farm or in workshop."

The present basis of school-work is, as every teacher knows from his experience, competitive and individualistic, tending to produce an attitude of selfishness and self-centredness. It fails to give the individuals a lively sense of his unity with other individuals and groups. Hence it must be totally repudiated. The true test of a truly educated man is that his heart responds to the sorrows and joys of all his fellowmen, his sympathy and sensitiveness are not circumscribed by prejudices. The creation of such a mental and moral attitude is absolutely necessary to obviate the conflicts, jealousies, and selfishness, that characterise modern life.

Our scheme of national education should foster in the rising generation a deep and true love for their country, its culture, its intellectual and artistic achievement, its ethical values and ideals. The love so promoted should be enlightened, but not blind.

Our educational policy should recognise the fact that India is the home of diverse races, religions, creeds, and classes, and that in this diversity lies its richness and promise. The components parts must get on harmoniously together. Mad and foolish conflicts should not disfigure their harmony. A spirit of tolerance should permeate all their relations through and through. Who can doubt that deep devotion to one's own religion is the highest of virtues? But the desire to present its truths to the world should not result in bloodshed and hatred.

A distinguished educationist observes: "The present educational system is ideally suited to produce the bourgeois mentality which attempts at "getting on" in life, irrespective of the means, at securing the maximum for oneself in return for putting in the least amount of effort possible." Our national schools should produce men and women who will be prepared to work throughout their life like true labourers and craftsmen, stretching themselves to the maximum extent in the service of worthy causes.

More than three decades ago at a public meeting, attended by teachers and parents, and presided over by the then Director of Public Instruction, Hyderabad (Dn.), a certain Headmaster of a Government High School delivered a lecture on "Education begins in the cradle." He was hailed as a "Bhagiratha" who brought the Ganges from the celestial regions to the terrestrial. A Sanskrit scholar and teacher who was sitting close to me consulted me to advise him if he should get up and argue on the strength of our Shastras that "Education begins in the womb". As the subject was not thrown open to discussion, it was deemed expedient to give up the attempt.

Our Aryan forefathers of yore knew thoroughly well that education begins in the womb and continues in the cradle. Our scheme of national education should recognise this truth and devise plans accordingly. The *Mahabharatha* reveals us the stories of Prahlada and Abhimanyu who were "educated" in the womb. Let me briefly refer to only one of these, as space forbids. While Abhimanyu was in his mother's womb, he had been instructed about the various manouvres of war by a sage, and that made him a hero in the battlefield later on in life. What interests us is the educationally psychological importance of the incident. The story illustrates the truth that the people, especially the masters, knew the science of psychology, the real basis of all education, by intuition, if not by any other regular training. None can doubt

that the education of a child begins at a date much earlier than is generally imagined.

The American author of the book called "The Science of New Life" has dealt with this subject in a masterly manner. A doctor by profession, he has scientifically proved the truth illustrated by the Mahabharatha incident. I earnestly appeal to every parent, teacher, and well-wisher of children, to just go through that book. According to him, it is the period of gestation that is fit to decide the future career of the child in the womb. The home is the centre of pre-primary education, as the mother's womb is the place of pre-natal education. Pre-school education in our country may be undertaken by private munificence with State aid. A body of teachers should be trained in the methods and technique adapted to Indian conditions. We are informed that this is being done at Bhavanagar under the inspiring leadership of Gijubhai, who is to the pre-school education movement in our country what Mahatma Gandhiji is to the national movement, its adapter to the genius of the race.

What shall be the position of English in our scheme of national education? English should continue to be taught in our schools and colleges. There are not differences of opinion on this point; but, it should be taught as a compulsory second language; and the medium of instruction should be our mother tongue. How can we shut our eyes to the importance of English in international communications and to the greatness of the English literature which so many of us enjoyed and cherished. While our beloved countryman the Rt. Hon'ble Srinivasa Sastri was addressing a large audience in London, it was whispered by an Englishman in the assembly "How charmingly fascinating is our dear language!" Each one of our beloved and distinguished national leaders, such as Jawaharlal Nehru, Mahatma, and Tagore, in his own distinctive way commands a style peculiar to his own and it cannot be denied that English language is thereby enriched.

Besides the insistence on the use of our mother tongue as the medium of instruction, attention should be paid to the wider spread of our own native literatures. H. E. H. The Nizam (May he live long!), my royal master has set a wonderful example and given the proper lead to the rest of India, by starting the Osmania University with Urdu, an Indian language, as the medium of instruction, at the same time taking care to recognise the importance of English as an international language and to make it a compulsory second language in the curriculum of studies. At the time of the inception of the University there was a large amount of pessimism as to its success. Difficulties, indeed, there were. Some exclaimed, "Where are the books to come from in Urdu?" Others said, "The literature of English is incomparably rich, and Urdu cannot cope with it". These and many other doubts were raised. But, by the Grace of God, the pioneers were able to overcome all these difficulties gradually. The Translation Bureau worked hard for a number of years and brought out the necessary books. Able scholars were appointed in the University College as professors and lecturers to teach all subjects in Urdu. High Schools and Intermediate Colleges were affiliated to the University. What with the abundant resources of "the richest Indian Prince", what with the remarkable interest of a royal patron, and with the indefatigable efforts of educationists of the type of the late Rt. Hon'ble Sir A. Hydari, and the late Syed Ross Masood the experiment of the University has been a grand success. The Calcutta University Commission after a personal inspection has extolled the working of the University. With a little more of encouragement to the local languages and their literature, the University is bound to become ideally popular, as a national institution.

The State of Hyderabad has shown the way to the realisation of the national ideal. But just as the Madras University has lately included Indian Music as a subject

study in its curriculum, the Osmania University also would do well to do the same. Of course, it is a rising national young institution, and should gradually grow and develop. May God bless it! It has been said, "The Osmania University is a unique institution. It came into existence as an embodiment of self-consciousness and self-realisation. It is an expression of the national awakening. The University has enabled the Urdu-knowing public to have access to the advanced scientific literature of the West in their own language". According to the late Hyder Nawaz Jung, "National Education is that which at no step of his educational career will cut off the student from his cultural traditions and domestic environment". Movements of this kind are based upon the first principles of national self-respect, reverence and respect for our cultural traditions, which are the strongest supporters of a national evolution.

Our national education must be an attempt to revive the indigenous system which was allowed to die out for want of encouragement with the advent of British rule.

Our scheme of national education must satisfy two conditions before it is considered successful: (1) it must appeal to the imagination of the people; (2) it must be financially workable.

When will the scheme appeal to the imagination of the people? When it has close relation with the past of the people and when it looks, as it were, like being born of the soil.

When is the scheme financially workable? It is when it does not add materially to the burden of provincial taxation.

It is not possible, nor is it desirable, to trace the various conflicting influences that have produced Indian nationalism in this short article. Suffice it to mention that it arose out of the social unrest caused by the disintegration of old beliefs, the play of modern economic forces, and the constant

friction between the alien rulers and the subject races.

The "Nationalistic Movement" in our country has brought into being many types of national institutions. Poona is a hive of national institutions of a special type. With English as the medium of instruction, the aim has been to make education cheap with the co-operation of voluntary self-sacrificing Indian scholars. Life-members on a nominal honorarium dedicated their lives to the service of some educational institutions. The Professors formed the council of management. The Ferguson College, and Professor Karve's University are a few of many such institutions.

Tagore's school at Shantiniketan truly seeks to impart that Brahmanical culture, culture as lived in by the Seers of the Brahma, the Soul, which has enabled India to live through centuries of travail and long suffering with unrivalled hope and optimism. This Brahmanical culture is the one that we all want and must have, if our goal is human happiness. At Shantiniketan students enjoy freedom.

The Gurukulas at Brindavana and Kangri are Spartan in outlook. Arya Samajists have no faith in co-education. They emphasise Brahmacharya and Sanskrit studies. Their motto is, "Only the man who has made himself divine can be a Guru."

Let us examine the Teacher's place in national education. A distinguished educationist rightly observes, "It is more important to the school that the teacher should keep himself in good health and free from fatigue, nervousness and worries than it is that he shall correct papers or even teach in the best possible manner".

National education without suitable teachers is playing Hamlet without Prince Hamlet. Technically efficient teachers, strong physically and mentally, contented in spirit, and imbued with the ideal of helping the nation onward are an ornament to our national institutions. Every

educationist knows that a teacher is not a small factor in the building up of a nation. "Yatha Guru thatha Shishya" is a well-known Aryan saying. As is the Guru, so is the Disciple. Whatever a teacher is, his pupils become the same not merely as the result of his conscientious teaching, but more in consequence of the unconscious effect of his personality, his mode of life, his thoughts and feelings, and so on. The silent influence of a teacher counts far more than his teaching and other activities. I remember the case of a boy studying in the topmost class of a Government High School in the city of Hyderabad circulating a notice on the first day of the month of April that the school would be closed that afternoon. The notice was signed by the boy in exact imitation of the Headmaster's signature. All the members of the staff signed the notice as having seen it. At last it was brought to the Headmaster himself. It was April Fool's day, and the boy who was popular among the staff and the students, was a very well-behaved boy. He created fun, and the Headmaster also enjoyed the fun. Not only the handwriting, but even the mode of dressing, the way of talking, and even the gait are so successfully imitated by boys that the truth of the "Bhramarakeetaka Nyaya" as between the teacher and his students is fully illustrated by such examples. I have seen students developing a mentality similar to that of their teachers. Hence the need for ideally excellent teachers. A teacher must be above temptations of all kinds. In walks of life other than the teaching profession a man may do a wrong and confine it to himself, but a teacher's wrong will breed and multiply.

A teacher in our national institutions should be non-communal. He must in practice follow the principle of Universal Brotherhood. "Brotherhood of Man and Fatherhood of God" must be the guiding

principle of his life. He should be enabled to lead a simple, contented and cheerful life, by the respectable treatment and the certainty of the tenure of his office. The employers, be they the State or the capitalists, should ever remember the fact that no teacher can have peace of mind if his livelihood is precarious. Every teacher should realise the nobility of his profession and act up to it. He should not underrate his own worth. A distinguished educationist and fellow countryman observes in a pointed manner as follows: "Although it is not possible to practise the ideals of ancient times in the modern educational world, yet it will not be out of place to mention that the ideals of the Gurukul system of education can lend many a point to the present-day teachers and educational administrators. As in ancient India, the teacher's attitude towards the taught should be that of an affectionate and discriminating father. He should think of the student first and everything else next."

National institutions can thrive only in a national atmosphere. Devoid of the communal virus, prompted by a strong and sincere feeling of universal brotherhood, actuated by a true sense of patriotism, and above all realising that service is true worship, every teacher and student must lead a very harmonious life in every national institution. How I long to see that Hindu Christians, Muslims, Parsis, Jains, Sikhs and other communities that compose the present Indian nation are represented in our national institutions as students and teachers, loving each other as Indians, living in harmony with each other, feeling that each individual is a child of the same God, and that there is absolutely no God that separates the one from the other! May God help us whose only hope and prop no other than That Universal Soul from which we have all sprung!

THE HUMAN SIDE OF SCIENCE

By SRI K. VISWANATHAN, *Bansda.*

KNOWLEDGE for knowledge's sake was the cry some decades back. Far back in the mists of antiquity the outlook was similar. The so called savages and primitive men (compared with whom the modern man, much vaunted, boasting, boosting and posing is no better) struggled to know, to know the why and wherefore of things. During the latter half of this millenium, knowledge has been valued for its own sake and not for the profits or fruits it brought.

Taking the definition of science to be 'knowledge systematised' we get many branches or departments of science, as compared with the art of science. What I mean is exemplified by what is called the science of music and the art of music or the art of writing and the science of writing. The one is pleasant, the other is sublime. Here I take all branches of science and do not confine myself to one particular branch. Even the science of history and the science of language I do not neglect or relegate to the background when talking of science. But when talking of profits, naturally the physical and other sciences will be the main consideration.

Many are those who try to use science for "getting rich quick." This is not the right attitude for the progress of science.

I do not in the least neglect the value of science in its practical aspect or say that it should be ignored. But on the other hand precisely it is the man who wishes to see science made useful to the nation that must stand for science for its own sake and not for its fruits or profits. The tendency now is almost to minimise the value of Science as it is and overstressing the possibility of finding real talent in Science.

Science does not appeal to many as much as literature or history. The reason, accord-

ing to some, is that science is a "dry as dust" subject. True it is that science is dry, but even then it is liked by some, who are the real developers of science. The material side of science is there—laboratories, libraries, professors, expeditions etc. One cannot do without these. These are rather minor points. The essential point is the question. "How are these material resources going to be used and controlled so that the maximum results are obtained?" Here comes an enormous amount of difficulties. A host of human problems crops up. If one studies scientific organisations in various parts of the world, one important thing comes out prominent; the essence of a successful scientific organisation is that it should be organised by a scientist. When a scientific organisation is controlled or advised by persons who have no knowledge of science and who cannot understand science, that scientific institution can be closed that very moment. "A man of science who is a leader is able to control the organisation and is able to create an environment in which science can flourish."

Still what do we find in India? From a school laboratory to a huge research institute, the persons who direct them are any but scientists. I know of a score of cases where scientific organisations are controlled by lawyers, historians, laymen, merchants and so on. I know of cases where the laboratory was built by an overseer without reference to or consultation with the man of science—the assumption being that the scientist was nobody and the overseer omniscient because he was in charge of the P. W. D. In another case the plan of the buildings was drawn by a motor mechanic and it was approved by the state and the building finished without reference to the man (a qualified person) who was to run the laboratory. How can such things be

successful? Again the layman purchases scientific apparatus—the man in charge being considered a nimcompoop or not trustworthy.

Science is organised and systematic knowledge; as such perhaps except on rare occasions it has not a wide and general appeal. The layman is never arrested by Science as by the arts. One should however remember that Science is the creation of the human mind. Behind the human mind are the human personality and the human spirit. Many will be inclined to regard a man of science a mere bookworm. The truth is however far different. I doubt if any one else is more practical.

The history of science has been one of numerous struggles. It records the victory of the human spirit over obstacles. The man of science surmounted all difficulties and stood on the pinnacle. The obstacles science had to deal with during every age and in almost every clime were insurmountable. Read the life of any great scientist. Barring a very few, each of the eminent scientists had to overcome innumerable difficulties. One great obstacle that had been and even today continues to be is—poverty (with possibly a capital P.)

Some of the greatest men of science had come out of obscurity. Lack of food, opportunity, encouragement, support, want of appraisal of worth, raising over them of undeserving men stared and are staring many promising men in the face. The great Faraday began in the humblest of circumstances. He rose to be the greatest experimental physicist of his day. Benjamin Franklin was no better. Edison, the wizard of electricity, had to starve often and face opprobrium. But his faith and patience ultimately overcame all difficulties. The case of Ramanujam is a recent one. He was very poor. He almost died of starvation until he was given an opportunity of showing to the world what he was capable of. Those who encouraged him—from Spring to Hardy, who recognised his worth

and gave him opportunities—deserve all thanks. But for them, mathematics would have been poorer. "The struggle of undiscovered genius would, perhaps, last so long as the present social system existed and perhaps it would last for ever." A Sir C. V. Raman would have been lost to the world but for a Sir Ashutosh Mukherjee.

The man of science needs courage, a grim determination to win against all obstacles, a thirst for knowledge which will not be quenched and a spirit of adventure. Infinite patience is another quality that the scientist has to acquire. One mathematician reduced the relation between the circumference and diameter of a circle to more than 700 places of decimals and gave it as π . Newton was another, who showed enormous patience. Haste is useless. When Wohler finished his work, Berzelius used to say in his stereo-typed manner, "Doctor, it is quickly done, but badly done." The history of science was full of such struggles. Pasteur, Scheele, Black, Dalton, Lavoisier, Davy, Berzelius, and others are examples. Some of the chemists did the same experiments over 300 times before getting the result. It may be a sordid kind of struggle. It is the duty of the administrator and those in authority to make it as easy as possible for real men of talent to come up; not to smother them and raise useless persons with selfish and mean motives. I know of cases where worthy persons had to give way to men of straw because they would not stoop like the latter. Men in authority delight in flattery.

Science is a field in which authority is most circumscribed. There is a growth of sensationalism in modern science. This is a real bar to the growth and progress of science. The desire to announce (in headlines) a thing as great is a bar to the true progress of science. Yet many in authority and notorious newspapers spare no effort to do this.

Many recognise in some way that science may be of practical value to humanity. In

giving its profits for general alleviation of human suffering. The social value of science is recognised. It is also widely recognised that science ultimately produces something which is of economic value, which advances the art, the comfort and the luxuries of life. Applied science has its value. But that is not the main thing. Pure science is more important. It is the recognition of the utility and practical exploitation of applied science which has created new dangers in the path of science. It is recognised that science can do something practical and this recognition is so wide-spread that all want science to give the fruits. They do not care for the means. They do not care to keep the tree alive. The greatest enemy to science is the sore anxiety to exploit science. The desire to exploit science is by itself not bad, but by this desire, science itself is relegated to the background.

The rise of democracy and the rise of the popular element in the administration have given rise to the desire to "get rich quick". But this "get rich quick" policy stands in the way of scientific progress. Science to be real should be science for progress and not research for progress. Modern times and the present war show what I mean. Still I do not for a moment suggest that the man of science should ignore the practical side of science.

"One of the most vital things in science is to find the supremely difficult person, who is capable of seeing the wood and not the trees." When science loses sight of the fundamental purpose, it puts aside the possibility of finding new talent, and harnessing that talent to its service. Sadly enough, that is what is happening in India to day.

No great man of science has really been impelled by the desire for worldly advancement. The ultimate aim of scientific genius is purely intellectual, the spiritual satisfaction of ascertaining the truth, of penetrating the mysteries of the universe. "If you over-stress the economic aspect of science, you at the same time destroy the possibility of

finding real talent in science." Yet, that is what happens everywhere. It is here that the careers of great men of science prove of great educative value. Great men of science could be classified into two groups—the individualists and the leaders. The work of Madame Curie, Prof. A. Michelson, Max Planck, Prince Louis de Broglie, Niels Bohr, and others show the great qualities they possessed and the odds they had to fight against. By their courage and desire to learn, they have earned a name in the scientific world. They stand out almost as models for centuries for the young scientists.

The great scientist showed to the world that "science is not merely intellectual effort, but that the progress of science had been possible by great workers who have vision, who worked for their fellow beings and who have tried to benefit humanity."

How many are the young persons who owed their rise to some of these scientists? Many of the scientists in India owe their rise to men like Sir C. V. Raman, Sir J. C. Bose, Sir P. C. Ray and others.

A great man of science has to battle not only for science, but for truth and humanity. No man of science who cannot stand opposition is worthy of the name of science. The battle of science is a battle against the world. A real man of science is he who alone is capable of making science enter its true field.

Before closing this, let me quote the words of a scientist to show the qualities that animate a scientist. Berzelius was a great chemist. His pupil, Heinrich Rose, gave a comprehensive view of the general character of a scientist in the 'Memorial speech of Berzelius'—a speech of great beauty and with a pleasant warmth of tone running throughout it. At the close of it, Rose says: "The irresistible captivation which Berzelius exercised over those who enjoyed the privi-

* Delivered at a public meeting of the Berlin Academy, 3rd July 1851.

lege of a lengthened intercourse with him was only partly due to the lofty genius whose sparks flashed from all his work, and only partly to the clearness, the marvellous wealth of ideas, and the untiring care and great industry that gave everything with which he had to do the stamp of the highest perfection. It was also—and every one who knew him intimately will agree with me in this—it was also those qualities which placed him so high as a man; it was his devotion to others, the noble friendship which he showed to all whom he deemed worthy of it, the great unselfishness and conscientiousness, the perfect and just recognition of the services of others—in short, it was all those qualities which spring from an upright and honourable character.”

Rose closes with the following: “When a man who is endowed with exceptional talents as an investigator, enriches every

branch of his science with the most pregnant facts, distinguishes himself equally in empirical and speculative research and grasps the whole subject in a philosophical spirit; when he arranges each detail systematically and clearly, and gives out the whole to the world in a doctrinal system, critically sifted and put in as perfect a form as possible; and lastly when he proves himself a noble example of a practical and theoretical teacher to a circle of pupils eager for knowledge—that man so fulfils the highest demands of his science that he will continue to shine forth as a brilliant model for ages to come.” (*A History of Chemistry* by E. Von Meyer, Ph. D.)

Davy writes of Berzelius: “His conversation was much limited to his own subject. His immense capacity of doing work and his activity of mind however made him conspicuous.”

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THE EXAMINATION SYSTEM

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EXAMINATION is a trustworthy, serviceable and reliable means of measuring the achievements of the children. It is a safe guide to discover the progress made by the students throughout the whole year. It not only tests the progress registered by the children, but also reflects the teaching of the teacher. But result-grinding is quite a different thing from teaching. A child well acquainted with the art of examination technique can fare better in the examination than the unfortunate examinee quite foreign to the art. The former passes the test easily and comfortably whereas the latter pores over the books, burns the midnight oil and cuts a poor figure in the examination. The market is overflooded with notes, catechisms etc, showing the tendency of the examiners and the questions likely to be set in the examination. The children pass the whole year in idle gossip and play. They chew and masticate the bazaar notes at the approach of any examination. This, they think, is the shortest possible route to cross the rubicon of examination. This is the reason why efficient and enthusiastic teachers are seldom able to make their influence felt in the prevalent atmosphere of apathy and inattention on the part of children. This is the reason why the general level of intellect of the majority of students is decidedly low. It will be harmful to the interests of education, if no evaluating measure be evolved to put a stop to it. We, the teachers, must launch a crusade against the reading by the children of the so-called 'short-cuts' to examination. A separate examination will have to be introduced to test the general knowledge of the students on current problems and topics and to widen their mental horizon at the end of every academical session—And promotion to the higher class must be contingent on success in this examination.

The paper-setters too should shift the emphasis from an effort of memory in supplying desiderated ideas to the thought-provoking questions involved in the discovery of anything new to the class on the basis of previous knowledge. This sort of testing and training questions consolidated together will be conducive to their education. The answers from the children will be the outcome of careful and thoughtful preparation, stamped by the individuality of the student. A skilfully set question paper is a very great help; it defeats the purpose of the note-makers and tests the examinees through processes of thought and reasoning. This process will turn the mind of the children into the right groove.

Unstandardized examinations are responsible for the failures of a majority of examinees. Different examiners examine answer books from different considerations. The examiner's health, frame of mind, emotional state, and the position of the answer-book will stand in the way of a proper judgment and the examiner's state of mind will be mirrored in the answer book. The whole blame of failures may be levelled against the hospitable door of lack of an examination standard. A student's ability is judged by his familiarity with five or six answers to a set of questions. The fate of the student is sealed by this sample test. The examinee will build an edifice on the substratum of knowledge, provided he remains in a proper frame of mind. Some examinees will fare creditably with another set of questions. Thus it is clear that success in the examination depends upon chance to a certain extent.

This sort of system is not at all desirable. The most disastrous result will follow, if the securing of pass marks predominates in the mind of the examinees. Their mental horizon is overcast with this deciding factor

and they tend to neglect other spheres of activities which are not required for the success of their tests.

Ignorance of the art of answering examination questions is another reason of failure in the examination. Skill in the art will carry considerable weight in securing marks. With a view to realising uniform work from the students, three terminal examinations should be introduced in addition to week-end examinations. This system will stimulate uniform labour throughout the year in all subjects taught in the school. Promotions should be based on the average marks obtained in these examinations, on percentages of attendance in the school as well as in the field, on character and conduct etc. A mark-register should be maintained by the class master who must give each boy marks in indoor and outdoor activities. The student who shows intelligence or extraordinary activity in any undertaking or who reads a number of good books from the class library in a year, must get marks, which will be entered by the class teacher every month. These incidental marks must be taken into consideration in deciding doubtful cases. A boy, whose percentage of attendance falls short of 75%, should not be promoted to the next higher class, unless it is condoned by the headmaster on special grounds, but repetition of this will stand in the way of his promotion. If any student is absent from any examination without any sufficient cause, his name will not be entered in the promotion list. If a student is absent in any two examinations, he will not be promoted to the next higher class. The average marks obtained in all the week-end examinations will be taken into consideration in deciding doubtful cases. If any boy is absent in any of the three terminal examinations, his average marks obtained in the week-end examinations will be taken into consideration.

All the high schools of each province should adopt some common system in awarding promotion. In lieu of this a less laborious and time-consuming process may

be adopted in determining fitness for promotion:—

(1) Recommendations of the class teachers on the basis of the boy's percentage of attendance in the school as well as in the field, his conduct, out-door activities, study of books from the class library, work done in the class, regular habits, work of intelligence etc.

(2) Marks obtained in the week-end examinations containing questions on general knowledge along with others. If such a system be adopted, the holding of any other examinations should altogether be deleted from the chapter of the educational code. It is high time to introduce an effective change in the present system of examination. It is not the only business of the teachers to train the students entrusted to their care to secure pass marks in the examination, but he should make the students quite fit for participating in civic and national life. It is the duty of the teachers to mould them in the unsophisticated period of their life into any shape they like.

It is extremely desirable to eradicate the state of affairs and to bring a wholesale change in the present system of examination and broaden the outlook of their life. There is a tendency with some people to accept any and every remedy that is proposed. There are some who diagnose the defects quite all right, but are unable to devise a remedy. We must expose the defects latent in any aspect in any organisation and receive criticism in right earnest in a sportsman-like spirit and try to improve the system. We must know that change is the essence of universe and be on our guard that it may not bring on deterioration and degeneration. The change must be for the better and not for the worse and stir the imagination of all right-thinking men of our country. The present system of examination is at the root of the want of proper appreciation of the dignity of labour and the spirit of service of the children. A

cramping effect, undue anxiety and strain are felt by the pupils as the outcome of the present system of examination. The three-fold aims of the examination will be achieved, if we have recourse to the tests referred to above: if we guarantee uniformity of work, register the progress of their every day performance and recognise the value of their activities in fields outside the scope of the present system of examinations.

This system will look ahead for the pupils' welfare and lead them to the goal of their

life. This evaluating device will promise to do the three things mentioned above. This system of examination will make the children regular in the school as well as in the field, help them in free expression of thoughts, linked with logical sequence, lessen the labour and waste of time of the students, help in doing impartial and uniform justice, and save the students from misdirected energy. It will save the children from mere memory work and do immense good to their literary pursuits.

A STUDENT EXPLAINS

BY SYED MOHAMMAD, Esq., M. Ed., Patna

AT Almoot in Caucasia, there once lived a magician who had built up an earthly paradise. He used to administer hemp leaves to persons whom he wanted to use as his tools. While they were thus intoxicated he would give them a glimpse of the paradise and extract a promise from them that they would do his behests. In return for this they might hope for an eternal life in his paradise. But, though his orders were faithfully carried out, he never honoured his promise.

Iqbal has drawn upon this theme to illustrate the relation between Capital and Labour. A capitalist is a Sahir-i-Almoot (or a magician) who befools Labour by promising something which is never to be.

This theme has been the source of trouble between a student and his teacher. Here is the story:

In the ancient city of Patliputra, in a time very much like our own, on the bank of the Sacred Ganges there once lived a teacher and his student. The teacher had a very large number of students to care for, and so instructions to the student with which we are concerned were mostly limited to redtapism. He was required to submit

a report of his day-to-day work as often as possible. The register on which he reported his work was the student's own, so, he used to note extracts from books and magazines on the inside covers of the register.

One day, the student happened to read Iqbal's *Khizr-i-Rah* and a couple of lines about the relation between capital and labour attracted his attention. He noted it, as was his wont, in one of his registers. When it was submitted to the teacher, he took a serious objection to it, and the student's wits were literally hounded out of him. The exception taken was so unexpected and so terrifically sudden. Never before had the teacher taken any notice of the quotations, which were a legion.

The quotation in question was:

Sahir-i-Almoot ne lujh ko dea berg-i-hashish Aur tu ae le Khaber samjha ise shakh-i-nabat! It means: "The magician of Almoot gave you hemp leaves, and O! you senseless, thou tookest it to be sugarcandy."

The following day the student received a D.O. calling upon him to explain "who is the Sahir-i-Almoot in this work of Mr. Omys" (that was the name of our student)

and how he was led to mistake the Berg-i-Hashish for Shakh-i-na-bat."

The student replied as follows: "..... The quotation is from Iqbal's famous poem *Khizr-i-rah*. This particular quotation is from the canto addressed to *mazlom*. So you will see it has nothing to do with my work and it refers to no mistake of mine. As I told you, sir, the other day, the quotation is there in my diary because of a habit of mine to note good expressions in the handiest book, copy book or paper. As these days, my registers are my constant companions, they are literally littered with quotations. Any of my books, or past copy books may be examined and they will, in most cases, be found containing quotations from books, magazines or pictures with which, I may have had to do.

"If I could understand you rightly, I am afraid you saw some 'objectionable personal implication' (as your colleague has put it) in that quotation. Such a disrespectful attitude towards a person who is my teacher, my guide, is far from me. To me, sir, the teacher is a vital source of light for his student who is an abyss of darkness. He is a veritable sun of inspiration and guidance. If I, God forbid it, ever try to throw dust on that sun, I know the very same dust will come and settle on my own face.

"To me, sir, a teacher is not an officer. He is a prophet who can lead his students to light and ever more light. He can mould them into great and noble personalities. He is the seed of that great power which influences lives. He is the very source of progress.

"I have never consciously faltered in my attitude towards my teachers, whether past or present. It might interest you to learn that your colleague regarded me an intelligent and capable student of excellent behaviour and he said so on the record card. If, however you think me to have ever faltered, your influence can help me to improve. It is to you that I look for the illumination of what is dark in me, for raising and supporting that which is low."

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ARITHMETIC OF HUMAN WELFARE *

BROADCAST TALK BY RAO SAHIB S. R. RANGANATHAN, M.A., L. T., F. L. A.,
Librarian, Madras University Library, and Secretary, Madras Library Association

HUMAN welfare, when analysed, resolves itself into physical, mental and spiritual welfare.

SPIRITUAL WELFARE

Taking the last of these first, it is noteworthy that in one of his speeches in the House of Lords two years ago, the Archbishop of Canterbury traced the human misery of today largely to the defect in spiritual welfare. Though a rationalist may see little connection between mathematics and spiritual welfare, it is not without significance that some of the master-minds of ancient Greece should have pictured God as ever geometrising. Nor can it be mere chance that the first three odd primes — 3, 5 and 7—should be so universally dominant in the spiritual literature and occult practices, all the world over. The deep significance of the well-known utterance of the Vedic seers,

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते

(Infinity minus infinity equals infinity.)

is being probed into and even harnessed to utilitarian ends by the arithmeticians of today under the caption, transfinite numbers and orders of infinity.

MENTAL WELFARE

Turning to mental welfare, it will be readily conceded that the human mind will not rest in happiness until it can comprehend and reduce to a few fundamental principles or laws all the known phenomena, be they stellar, solar or terrestrial; and on earth itself, be they physical, biological or social; and in society itself, be they psychological, political or economic. It is a fact that the aid of mathematics had to be invoked, nay, new mathematical tools like the fluxions had to be forged by Newton and Leibnitz to help

the attainment of mental satisfaction through an understanding of celestial phenomena. This happened in the middle of the 17th century. The invention of the calculus of fluxions led to that of a series of other calculuses the bring other phenomena within easy grasp.

STATISTICAL METHODS

In the 18th century, the urge for the mental satisfaction derivable from the pursuit of physical phenomena led to the calculus of probability. Early last century, Gauss deduced from it his theory of errors of observation and the normal curve of error. Some years later Galton initiated and Karl Pearsons carried forward the generalisation of this theory into the calculus of statistics, which is of service in comprehending the far more complex phenomena in the biological and social spheres.

A NEW LANGUAGE

In the theory and application of statistical methods, the arithmetic of primitive man has now reached such a standard of logical rectitude and comprehensive capacity that it is rapidly becoming the only language, in which can be expressed, with unambiguous precision and helpful illumination, the significant trends in social behaviour—pay chology, education, economics, finance, insurance, business, industry, commerce and international intercourse of all sorts. In the *Mankind in the making*, H. G. Wells wrote in 1904: "The time may not be far remote when it will be understood that, for complete initiation as an efficient citizen of one of the great new complex world-wide states that are now developing, it is as necessary to be able to compute, to think in averages and maxima and minima as it is now to be able to read and write." The time of which Wells then spoke appears to be now

* With acknowledgements to the All India Radio, Trichinopoly

imminent. The facts of the social, economic and political problems have now reached a complexity, that they are accessible and thinkable so as to get mental satisfaction and welfare only to those who have had a sound training in this new language of statistical methods, which is a generalised species of arithmetic. One who continues to be illiterate in this language is bewildered and overpowered by the social occurrences that surround him and is therefore mentally unhappy.

So much for the dependence of intellectual satisfaction and mental welfare on Arithmetic.

PHYSICAL WELFARE

The dependence on statistical methods or generalised Arithmetic is even more pronounced in the case of the physical welfare of the modern man. More than ever, one of the abiding facts of life and the world today is the fact that we humans are constrained by forces beyond our control to live, not in isolation, but in society; and that we are literally born members of a thousand teams with which we must learn to cooperate in some measure and share the means of physical welfare, or perish.

STATISTICAL PLANNING

The primary means of our physical welfare are food, clothing and shelter. The ratio of habitable area and consumable natural resources to the density of population is reaching such a low level, that many will have to go without physical welfare, unless careful planning, industrial production and mechanical transport add to nature's free bounty and eliminate wastage of all sorts. This is found to be impossible of achievement except with the aid of statistical methods.

AN EXAMPLE

Let us illustrate with the simple but concrete case of production of children's garments. A few years ago, the Bureau of Home Economics of the United States of America had to take up the complaint of huge annual losses met by retailers of

children's garments. The losses were due to difficulties in securing properly fitting clothing for children. The difficulties were traced to the absence of a scientific study of the body measurements of children and their scatter or frequency distribution and correlation for each age. In its absence it was not possible to determine the satisfactory sizing of children's garments and the proportion in which clothes should be made in each size; nor was it possible to order garments by mail.

The Bureau, therefore, sponsored a project to collect anthropometric data and work out standards. 147,088 boys and girls ranging in age from 4 to 17 were measured according to a prescribed procedure and the statisticians of the Textile and Clothing Division of the Bureau, tabulated and analysed the data and furnished a most satisfactory scheme for the benefit of the industry, the consumers, and the nation, eliminating wastage of every kind. To realise that a satisfactory solution of the garment problem would be impossible without the aid of the calculus of statistics, one has only to look into the report of 140 pages issued by the Bureau on the subject.

CURRENCY CIVILISATION

To revert to generalities, the civilisation of today may well be called a currency civilisation. All values are now sought to be expressed in terms of money and currency. This common unit of measurement is not however common to the whole world. The introduction of this artificial multi-headed mechanism has created new problems in the distribution of physical welfare within one nation and in the world as a whole. As early as 1838, Cournot showed in his *Researches into the mathematical principles of the theory of wealth* that these problems could not be solved satisfactorily except with mathematics. And yet mathematics in economic theory was looked at askance till the turn of the present century. Insurance, which is a modern device to ensure physical welfare under all condition, is wholly a product of

actuarial mathematics. Elimination of the aberrations in physical welfare caused by business cycles has to invoke the aid of periodogram analysis, which is a branch of the calculus of statistics. In the United States, the creation of the National Recovery Administration and the Agricultural Adjustment Administration has called for intensive statistical surveillance to provide an adequate check on current performance and a basis for long range planning to ensure human welfare.

MODERN TEMPER

Illustrations can be multiplied *ad infinitum* to show that the modern temper is to rely more upon the generalised arithmetic, called statistical method. In all human activities, the spirit of our time asks that its conclusions be based not so much on the distinctive reactions of one or two individuals as upon the observation of large numbers of individuals and the measurement of their likeness and diversities. As the data thus gathered from mass phenomena become extensive, it becomes imperative to have methods of display, analysis and inference to make the essential relations stand out prominently from among the mass of detail in which they be hidden. Wherever a populous and well organised state has risen, statistics have therefore come to be used.

LIMITATION I

But there are limitations to the application of statistical methods to the study and improvement of human welfare. The statistician derives no law which can apply invariably to all members of the population he studies; he only deduces tendencies, which are true in the main for the group, but which may not hold good at all for a given individual. He describes the central tendency of the group and of its tendency to depart therefrom i.e. of its scattering or divergence from that central tendency. The statistician may assert that a little over 50% of the children born in a community in a year will be of the fair sex; but he can say nothing about the sex of the baby that is

expected to be borne by Mrs. Smith within the next week.

LIMITATION II

Again, the mathematician knows all his premises; the statistician is usually working in a field where events are brought about by a highly complicated plexus of causes, only part of which can be measured, and therefore he speaks of probability rather than certainty. Sampling errors cannot be avoided and can be mitigated only by the use of larger samples. When a mathematician speaks of an error, he means a mistake. When a statistician speaks of an error or when he gives a measure of probable error, he is not dealing with a mistake but with a fundamental characteristic of the nature of the universe which makes one sample differ slightly from another. There is, thus, no escaping from probable errors.

LIMITATION III

The help that the calculus of statistics can give to human welfare has a serious limitation of a third kind. This it shares with mathematics, its parent. It derives from data merely hypothetical propositions like, "If p , then q ." Here is an example: "If the population of a country is reduced, the wealth per capita will increase." It says nothing about the moral or ideological implications of reduction of population or of wealth per capita. Nor does it indicate the details of the particular practical measures that the statesman should take to reduce the population in case it is considered moral to do so and it is believed that wealth per capita must be increased at any cost. If the statesman makes a practical proposal, the statistical method will have no objection to test its efficiency and if possible to investigate its repercussions in other directions.

The avoidance by the statistician of the roles of the statesman and of the reformer is a limitation which must be borne in mind in determining what can be expected of him. But it is a limitation that raises him to the status of a scientist.

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ELEMENTARY ANALYTICAL GEOMETRY: BY SRI M. V. JAMBUNATHAN M.A., B. Sc. M. V. SESHADRI & CO., BALEPET, BANGALORE CITY. Pp. 119. PRICE, AS. 12 ONLY.

This book is quite useful for the students of the Intermediate classes and is a complement to the book on Calculus by the same author. The treatment of the subject must be quite easy for the students to follow.

A chapter on circles could have been included, without which the book does not seem to cover the syllabus in Analytical Geometry for Intermediate classes. The equation of a circle has been derived as a problem in locus. The author says that 'the equations to straight lines, circles and other curves are derived as natural applications of the basic analytical formulæ connected with 'points'; but the equations of 'other curves' are not dealt with anywhere in the book.

FOOTPRINTS ON THE SANDS OF TIME. A QUICK SURVEY OF HUMAN HISTORY AS MARKED BY THE LIVES OF GREAT MEN AND WOMEN. BY F. G. PEARCE. (HUMPHREY MILFORD, OXFORD UNIVERSITY PRESS. 1942). PRICE 1-12. Pp. xvi & 303.

This collection of descriptive pictures illustrating the evolution of human civilisation is made up of 36 chapters divided into 130 sections, each section dealing principally with a single topic indicated by the key-question put at its top. The key-question runs for example like this: "Where have remains of the oldest civilisation in India been found? What were the main points of Christ's teaching and why did the Jews dislike it? What caused the Crusades and what effect did they produce? What were the good and bad things in the French revolution? What important inventions were made by Edison?" These chapters trace the evolution of human culture from the primitive man through the age of the Aryans and the Jews and the early Chinese

on through the centuries, dealing with figures like Pericles, Alexander, Asoka, Christ, Justinian, the Prophet Muhammad, Saint Francis, Columbus, Leonardo da Vinci, Akbar and Shivaji, Voltaire and Rousseau, Washington and Napoleon Arkwright and Stephenson, Pasteur, Edison and Marconi, Garibaldi, Lincoln, Bismarck, Chiang-Kai-Shek and Mahatma Gandhi, besides the movements and institutions that they represent. The illustrations have been chosen from the most authoritative sources. Every historic figure with which the book deals is significant either for the creation or for the continuation and expansion of forces that have made human culture grow in an unending chain. Care has been taken to make the time-spirit come out prominently in the narrative, which can be regarded as supplementary to the history text-book.

Even the Dark Ages which have been a gap in the growth of civilisation are represented by Attila and Charlemagne. Each chapter has certain questions and exercises at the end. Of these a few are for the more advanced students. Two instructive charts are included in the book, the first in the shape of a spiral, each circle of which is to represent 2,000 years and the topmost three circles of which show the cycle of recorded history from 4,000 B.C. The second is a tabular chart showing oblong spaces in double column, duly filled in with proper details, each marking a period of about 250 years in the ages subsequent to the Christian era and 375 years in the period before Christ reaching upto 3,000 B.C. The book is very suggestive and useful, and the heroes and personages whom it describes have been effectively used as pegs on which the stories of movements and institutional growth have been hung. Appropriately enough, it ends with an exhortation to the pupil to develop his own intelligence and to try to think out his own answers to the problems about him.

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EDITORIAL NOTES

I

[T will not be an exaggeration if we apply the term, "epoch-making," to the recommendations of the John Sargent Committee regarding the necessary minima of the salaries of teachers of various grades and other suggestions as to the re-

organisation of the educational framework of the country. The Committee is a most authoritative body and its distinguished chairman is the embodiment of a synthesis of the highest educational ideals of the different parts of the world. The recommendations are very clear-cut and definite and are most to be welcomed by the teaching profession which is destined to occupy the central place in the proposed scheme of reconstruction. It effectively visualises the truth that the success of any scheme of education is bound to depend ultimately, upon the quality and type of teachers employed: Thus the Committee recommends, in the first place, that only those in possession of a matriculation certificate should be employed in any class of our primary and middle schools, and in the high schools only degree-holders should be employed as teachers at all. It recommends the employment of women teachers in nursery and infant schools, as women alone can be useful to infants, according to the prevailing ideas in all advanced countries.

The next sequential recommendation of the Committee is naturally bearing on the training that ought to be imparted to all teachers, and suggests the lengthening of the period of training to courses ranging from two and a half to three years, except in the case of teachers to be employed in the high schools. It can be urged that in the case of all teachers under training the length of the course should be increased along with the imparting of more effective methods of training.

We cannot have a full idea of the nature of the recommendations in regard to the training of teachers from the mere summary of the report of the Committee that is available to us now and we eagerly await the publication of the full report.

Much more significant than all the other recommendations, from the point of view of the teacher, is the summary of suggestions relating to the salaries of teachers and the conditions of their service in general. The first thing to be realised is that even the lowest teacher should enjoy and be entitled to a respectable status in society by virtue of the important position he occupies in the scheme of social activity and growth. The Committee has fittingly laid down that the minimum salary of a teacher in a primary school should be Rs. 30/ rising to Rs. 50; middle school teachers should work on the minimum of Rs. 40, rising up to Rs 80; and teachers in the high schools should receive a grade of Rs. 70—5—150. Provision should be made for extra allowances towards house rents in all places and towards enhanced cost of living in large towns. Similarly correspondingly liberal terms have been provided for in respect of pensions and provident fund allowances, leave-rules and hours of work.

Headmasters of all Schools have been recognised in their basic importance and their bearing of special responsibilities; and a special pay has been suggested for them in all schools, and for those of high schools a salary of Rs. 300—15—500 has been suggested.

These epoch-making recommendations stand enhanced in their moral value, because they proceed from a Government Committee presided over by the Educational Commissioner with the Government of India and having among its members five experienced Provincial Directors of Public Instruction. The enhanced expenditure that would be involved if these recommen-

dations should be implemented by the Provincial Governments, can, it is suggested, be met by grants made by the Central Government to the various Provincial Administrations. This system of subventions from centre to the parts, particularly in the matter of promoting nation-building activities, is becoming increasingly prevalent in all large, particularly federal, states.

II

We welcome the Chinese Educational Mission headed by Dr. Y. H. Ku, Vice-Minister of Education.

The Chinese Educational and Cultural Mission. China, who have been touring our country this spring. The Mission has both to learn from and to

teach to India educational ideals and schemes of reorganisation in the post-War period. China has succeeded in keeping up her higher educational effort made in her universities; uninjured by Japanese bombings and by the consequent migration into the interior. She has likewise succeeded in harnessing the energy and patriotism of her students to the increase of war effort against the enemy. Her higher schools impart military training as a compulsory subject and lay strong emphasis on discipline and physical culture. All her schools have been divorced from denominational religious instruction; and in no school or college is any denominational subject taught.

According to Dr. Ku, the Chinese ideal is to have one public school for every one hundred families and to pay all teachers the same scales of salary as corresponding civil servants get. Yet another feature is the use of Chinese as the universal medium of instruction. Dr. Ku and his colleagues on the Mission have a great deal to impart to our educational authorities and the proposed interchange of scholars between the Indian and the Chinese Universities will keep up this cultural contact and be productive of a spirit of mutual emulation between these two great Asiatic cultures and peoples.

III

Professor M. Venkatarangiah, one of the ablest and most experienced teachers of South India, presiding over the Conference of the Affiliated Teachers of the Andhra Colleges of the Andhra University, held recently

at Guntur, discussed the elements which should go to make up a successful teacher. He would put down the possession of real scholarship and learning as the first of the requisite qualities, and this implies a mastery not only of the classics on the subjects he teaches, but also a familiarity with the current literature and discussions bearing on them. The teacher must be up-to-date, because by this alone, can he give to his students the truths that have stood the test of time and of challenge. The need for attaining the broad outlines of knowledge is great and particularly invaluable to all of us, as it will enable us to avoid becoming mere coaches for examination purposes. The capacity of clear and effective exposition and the ability to avoid boredom and monotony are rare and delicate qualities hard to acquire, but they contribute most effectively to create a personal and living bond between the teacher and the taught. The cumulative fruit of the possession and practice of these above-mentioned qualities will be a perennial freshness that would mark the teacher avoiding all appearance of a mere mechanical operation on his part and bringing to bear on the student that teaching is not a mere repetition, but will enable the instructor to see new aspects of his subject, new arrangements of ideas, and new and fresh shiftings of emphasis, and put forth new comparisons and illustrations.

Professor Venkatarangiah rightly emphasises the importance of personality which cannot be exactly defined in particular terms and attributes and which contains one of more of the ingredients of solid learning—brilliance of exposition, liveliness, humour, excellence of character and bearing

simplicity of life—being mixed in varying proportions and differing in different persons. It is through personality that the teacher impresses himself upon his students and leaves behind him an imperishable memory of his life and character.

Our Professor deprecates the prevailing tendency to rate capacity for research as being a higher order of intelligence and ability than a capacity for effective exposition and teaching. The unfortunate consequence of such a tendency has been to create a kind of caste distinction among teachers, research workers being assigned to the higher caste and mere teachers relegated to the lower caste. He urges clear thinking in the matter and an analysis of the character and quality of research, as ordinarily understood, to include collection of data as well as discovery of new facts and new truth. The caution given by the Professor is to be carefully borne in mind in our estimate of the value of teachers in general and of lecturers and research-workers in colleges, universities and other learned bodies.

IV

Professor Subrahmanyam, who was cut off suddenly in the prime of his life, did remarkable pioneer work in building up for Geography a definite niche in University studies and a very comprehensive place in the High School courses. He

was an enthusiast, throughout a long and laborious career as teacher for nearly forty years, for the acquiring for geography a more prominent recognition of its status both as a humanistic and as a scientific subject. The importance of environment in the life of man and his social and economic

activity and the value of the study of geography as a science of the earth both received due attention in the school of geographers that he laboured so hard to build up. The definite assignment of a place to geography in the Intermediate and B.A. courses of the Madras University, the successful running of the Madras Geographical Association, the conduct and publication of a quarterly journal devoted to geographical studies and now endowed with an all-India character, and the pursuit of various aims like the running of summer courses for the further training and equipment of geography teachers of all grades and the holding of annual sessions of a Geographical Conference as an adjunct of the Provincial Teachers Conference—these are among the most creditable of the many academic and useful achievements of the late Professor. It

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is but a fitting tribute to his memory that the Memorial Committee started to perpetuate his name should have as one of its objects, the construction of a home of its own for the Indian Geographical Society (formerly the Madras Geographical Association) in his own name, to be called, The Subrahmanyam Memorial Hall. We are further gratified to learn that the Committee, with the enthusiastic co-operation of geographers of the Presidency like Mr. George Kuriyan, should contemplate the publishing of a commemoration volume of tributes to the memory of the departed in the shape of appreciations and learned articles and the presentation of a portrait of his to the University of Madras. We wish the movement every success.

We regret that owing to grave difficulties in getting paper, we have been obliged to reduce the number of pages much against our will.

An Apology and **An** Explanation have tried to make up for it to some extent by packing the lines closer together. It is our intention to restore the usual number of pages at the earliest possible moment: but the situation is so uncertain that we cannot say when this will be possible. In the meanwhile, we request our readers to bear with us in this difficulty and forgive us for giving them less than the usual quota of reading matter.

in this month's *Review*. We have tried to make up for it to some extent by packing the lines closer together. It is our intention to restore the usual number of pages at the earliest possible moment: but the situation is so uncertain that we cannot say when this will be possible. In the meanwhile, we request our readers to bear with us in this difficulty and forgive us for giving them less than the usual quota of reading matter.

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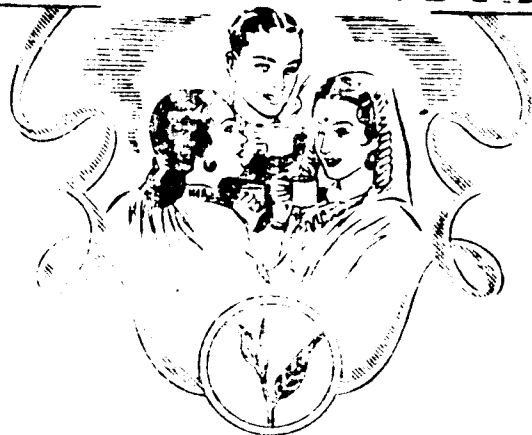
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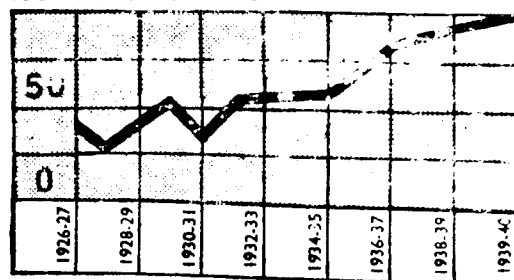
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A COURSE IN WORLD HISTORY—ITS POSSIBILITIES AND PRACTICABILITY

BY SRI MANTHAPRAGADA RAMA RAO, M.A., B. Ed. Parlakimedy, Orissa

In schools, as in the Universities, history is often taught in quite a peculiar way. A list of the names of Kings and generals, and a still greater fund of the dates of battles and the like are dumped on the pupils, whose young and tender minds are given to have a forced reception. But surely this is not history. History should tell us of the people of a country, their mode of life, their achievements, and their thought. It should give us a glimpse of their joys and sorrows, of their dangers and difficulties and how eventually they overcame them. This is the sort of history that can teach us something which might stand in good stead in our lives. This is the sort of history that can set us an example and lead us along the road to progress.

At present, as we have already noted, history teaching largely implies great conquerors and glorious generals, whereas the people who really helped civilization forward are often curiously not mentioned at all. The bane of attaching such undue prominence to killers and destroyers is that the ignorant masses of people are led to believe that the greatest countries are those that have vanquished the greatest number of other countries and ruled over them as proud conquerors. It is a pity that lots of us

do not know who were the first founders of the arts of Life. These founders of the arts of Life are the true civilized men. Not those glorious conquerors who indulged in battle, as do the savages and the animals. So, mere political history alone should not occupy our attention. We have to pay heed as well to the cultural aspect of history. In an earnest attempt to find out what History is, we arrive at the fact that it is the evolution of the human species in all its aspects,—political, economic, social, religious and cultural.

Having argued that history should be taught in its entirety, I shall now plead that it is not the history of one country alone, however multidimensional, that we should teach, but that of the world as a whole. History has to be looked at as a whole, with a view, to find out what each age and race has contributed to the common stock, and how and why each age has followed in its place. We must as well learn how country reacts upon country, for in this way was made our present day composite civilization. We are essentially interested in man, and wherever man is, he has created history for us. And so we are interested not only in particular phases of man's evolution, but in all ages and in all climes.

to its introduction in the secondary schools, it may be argued that it is beyond the comprehension of young boys. On the other hand, an eminent historian and thinker, H.A.L. Fisher, remarks: "I should be glad if every child in the country could begin history with the cave men and receive early lessons of a simple kind about the Babylonians and the Egyptians, the Jews and the Arabs, the Greeks and the Romans before the study of British history is begun about the eleventh or twelfth year." Leaving a margin for the difference in facilities and achievements in the Indian and British schools, we can reasonably try to introduce it in the higher classes of our secondary schools, for by then pupils can be expected to have developed a reasonable amount of imagination, time sense and historical mindedness. World history can at least be made an optional subject, if the consensus of opinion be not in favour of making the burden fall as a compulsory subject on all. In this connection I may draw your attention to the re-organised courses in the South Orissa schools wherein "a broad outline of the history of the world" is to be taught to the pupils of class VIII, i.e., for III form. It is a nice idea in so far as it goes. But I am not quite sure if the end can be achieved without straining the young boys' intellect and imagination. Nonetheless, it does not leave me diffident. The earlier part of world history will arouse the interest and stir the imagination of the pupils because it provides them with the adventure and achievements of the early men. The modern developments—which are a bit complex—may not be hard ground to tread on. Neither will it be strange if in the two previous classes (I and II forms) we can manage to give the boys an outline knowledge of the entire Indian history. Such a knowledge would give them an inkling of the gradual progress and the broad currents of history. Now and then we might refer to the political, economic and cultural achievements of other countries with which we come across in the course

of our study. For example, in connection with the coming of the Aryans we might tell them about the nomadic and the settled life, the Indus Valley, the Nile and the Mesopotamian civilizations which existed before their coming. When dealing with Alexander's invasion we can refer to the political and cultural developments of Greece. Dealing with the coming of the Muhammadans, we can trace their ascendancy in Europe and the conditions in Europe at the time of the Crusades. The coming of the European commercial communities gives us the occasion to say something about the geographical discoveries and their economic, political and cultural influence on the East. Through science which plays a dominant part in our own times, we can refer to the Industrial Revolution and its effects on the West and the East. Making the present Indian fight for freedom the central point we can narrate the 18th century Revolutions for Liberty, the subsequent development of the idea of Democracy, how the western countries have largely become democratic and how the Orient, in spite of all the stumbling blocks, is now heading towards freedom and democracy.

Then comes the question of time. Simply we have to realise the true value of history more so at the present time. Then we will not grudge to give some more time to the study of history. In the Orissa school world history is to be taught to boys of I form and only three periods are allotted for it in a week. Necessarily it involves hurrying up the boys at breakneck speed and the apprehension is that it may fail to be effectively appreciated or retained. For periods a week may work moderately well. But if it is introduced in the higher forms covering a period of two years, there will not be much complaint about want of time.

Now, as to the accomplishments of a teacher, apart from the necessary technical qualification of a teacher, one should have at his command a good knowledge

the history of the world, its broad currents, and, not the least important, its true meaning. He should be tactful enough as to present the various phases of civilization and their significance in such a way that the pupil may be able to understand and appreciate without much strain.

Luckily, we do not have to suffer for want of good books. Of course there are not textbooks and guides made for the purpose. But there are books of inestimable value—Wells' "A Short History of the World" (A valuable translation of this is made in Telugu by Sri K. Satagopacharyulu M.A., B.L. under the nomenclature "Jagatkadha"), Jawahar Lal Nehru's "Glimpses of World History", and Joad's "The Story of

Civilization" wherein he contends that Heroes of History must be Heroes of Peace and not of War, of construction and not of destruction. Nehru's "Letters from a Father to his Daughter" is a very interesting and brief account of the early days of the world "written for children". John Gunther's splendid volumes, and "European Civilization" with a chapter on the "Revolt of the Orient" by three learned professors of the University of California—will be of immense value. Of course a study of these volumes entails hard work, clear analysis, and inexhaustible patience. A very great responsibility devolves on the teacher who has to synthesise his information and present it to the pupil as a brief and simple story without any broken threads.

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LEARNING THROUGH GRAPHIC ILLUSTRATION

BY PAUL T. VERGHESE ESQ., B.A., M.ED. (LEEDS), L.C.P., (LOND.) M.R.S.T. (ENG),
Headmaster, High School, Peringottukara, Cochin State.

THERE are two fundamental principles that are common to all teaching and learning.

Topics (1) must be presented to pupils so that they can obtain as *Real* or as *realistically imagined* an experience as possible:

and (2) must be examined by pupils in such a way as to lead to an intelligent understanding of them.

When it is not possible for pupils to learn through direct experience of things, as is the case in the learning of History, Literature, and to a great extent, in Geography, we must endeavour to induce in them an experience as nearly equal to the real experience as can be managed through words, pictures, models, sketches, diagrams and maps. Thus things, events and scenes not available for direct examination must be presented in as realistic a manner as possible. The more formal and abstract types of illustration *i.e.*, sketches, diagrams, plans and maps, are an important aid to accurate and clear examination. They direct the pupils' attention to certain particular aspects of a thing or event and appeal to their understanding through the eye.

We must also lead pupils to think about what is imagined or mentally constructed by them so as to understand it *i.e.*, to examine it with the help of their ideas and by comparisons, contrasts and analogies out of their own experience. Hence illustrations must be examined, problems raised and carried forward to a solution in a similar way as when pupils are concerned with the real object. It is a great mistake to regard illustrations as merely a means of making a lesson attractive. An excessive number of illustrations or pictures shown in quick succession without adequate time being allowed for examination confuses and dis-

tracts rather than stimulates and assists thought.

Such illustrative aids as have been enumerated are indispensable in the pupils' study of life and occupations in a foreign land or in a period remote from the present. In all history teaching great attention should be paid to the life and customs of the period dealt with and the topics presented in such a way that the pupils' interest will be awakened and he will be led to realise imaginatively the life and actions of past ages. The problem that confronts the teacher lies in the means to be adopted in stimulating the pupil to use his experience in the construction of a realistic and accurate imaginative picture of a scene in a past age. No topic which cannot be realised by having similarities with his own life should be considered. For example, it would be a serious mistake to discuss with young pupils the contribution of Greece to modern civilisation. This contribution lies mainly in the spheres of art, literature, philosophy and science, and the young pupil has nothing in the way of ideas or experience which would enable him to understand and appreciate it. Such topics, however, would be of interest to pupils of over 16 years of age, whose experience has increased in width and whose interests are concerned with ideas. Even at this stage of development the emphasis should be upon the practical results of Greek civilisation in the life and thought and institutions of modern times. The young child has experience of the daily life of the home and the activities and occupations of his family and of his immediate environment. He is familiar with the need for food, clothing, dwellings, implements required in daily life etc., and the activities concerned with supplying those needs. This experience is the basis from

which we must develop and grow their realisation of the life in the past or in other countries. Thinking with this experience, he constructs realistic and accurate pictures of the way man built his dwellings, obtained his food and clothes, and constructed and used weapons and implements in other days, and performed the tasks of daily life in relation to others and the community.

In regard to the moral and spiritual aspects of life, the same principle holds good. The pupil in his home and in his relations with others in the school community has experienced such qualities as courage, perseverance, justice etc., and he is able to recognise and admire similar virtues in others. Thus, he can draw inspiration from those stories which depict the noble, gallant and heroic personalities of history, but the deeper and more subtle qualities of character will lie outside his experience for the present.

Left to himself, the pupil naturally tends to interpret history in the light of his own present day experience and in order to stimulate the constructive imagination to work freely and accurately, the teacher must supply suitable material to assist the pupils' thought and imagination and guide it along the right lines.

Such aids to thought and imagination may take the form of:—

(a) Utilisation of the concrete in either real or fictitious example. Much use can be made of simple source extracts or readings from historical fiction, and a wise use of detailed facts which form apt and stable illustrations of the particular steps in the presentation of the topic.

(b) The use of pictures, diagrams, maps and bold blackboard sketches. The pictures should not be fanciful, but should be accurate representations and should not be verloaded with detail. Pictures showing dress, armour and weapons, buildings, occupations and pastimes should be collect-

ed by the teacher and if necessary, enlarged to a suitable size for class teaching purposes. A teacher of history should take in hand the business of amassing such a collection which should be stored and classified so that they can be obtained at short notice when required. A suitable collection of lantern slides and simple models will form a valuable adjunct to history teaching.

(c) The choice of simple, but suitable language, i.e., the words used should be familiar to the class as words used in everyday life and action. Every use should be made of comparison and contrast with the pupils' own experience and suitable analogies are of great value in helping forward the process of understanding.

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THE SECRET OF SUCCESS IN EDUCATION

By SRI A. VENKATARAMANIAN, M.A., L.T., F.T.S., Retired Educational Officer,
H. E. II. The Nizam's Govt.

A DISTINGUISHED educationist and an eye-witness to the sound working of Dr. Tagore's school at Shantiniketan, a typical centre of our true national culture, observes: "I am convinced that Tagore's school has come to stay and ere long we shall see more of such schools springing up in various parts of this sub-continent and in the rest of the world. And so I say, because it truly seeks to impart that Brahmanical culture, culture as lived in by the Seers of the *Brahma*, the Soul, which has enabled India to live through centuries of travail and long suffering with hope and optimism. This Brahmanical culture is the one that we all want and must have, if our goal is human happiness".

It is the purpose of this article to examine briefly, yet carefully, the secret of success so far as it relates to the Brahmanical culture. An ideal educational system has a sound psychological basis. The human mind is the material of the educationist. Its careful study, and not mere theories of academic perfection, is the strong foundation for an educational superstructure. Any system, like the present system of education, which is based on an insufficient knowledge of human psychology, and which thereby ignores the instrument of study of the human mind, infant, adolescent, and adult, is bound to bear no fruit.

Sanskrit works on educational psychology reveal to us that there were three main principles of teaching recognised by our ancient Indian educationists. "Nothing can be taught" this was the first principle. The teacher is only a helper and guide. His true task is to "suggest", and not to "impose". The teacher is no teacher, if he is only an instructor or taskmaster. He only shows the pupil how to perfect his

instruments of knowledge, and helps and encourages him in that process. He neither trains the pupil's mind nor imparts knowledge to him. All that he does is to show him how to acquire knowledge for himself. It is wrong to say that the teacher calls forth the knowledge that is within. He only shows him where it lies and how it can be habituated to rise to the surface. This sound principle, a characteristic of good teaching, holds good in all cases, be the pupil a child or man, boy or girl. The amount of help and guidance necessary varies, of course, according to the age of the pupil.

The second principle of true teaching is that the human mind must be consulted in its own growth. In modern times the parent or the teacher thinks that the child can be hammered into a particular shape desired by either of them. Our ancient educationists would regard this as an ignorant superstition, and would justly exclaim, "How barbarous!" According to them the child himself must be induced to expand in accordance with his own nature. They were always against forcing nature to abandon its own *dharma*. They realised the baneful consequences of the process. They rightly condemned the selfish tyranny over a human soul implied in such a process. They recognised the loss accruing to the nation thereby, as by that process the nation lost the benefit of the best that a man could have given it. They taught that "there is something divine in every one, something that is proper to him, something that awaits a chance of perfection; and the task lies in finding it, developing it, and using it to the best advantage of the individual and the society." Hence they postulated that "the chief aim of education is to help the growing soul to draw out that in

itself, which is best and make it perfect for a noble use."

The third principle of true teaching is to work from the near to the far, from the present to the future. A man's nature rests on his soul's past, on his heredity, on his environment, on his nationality, on his own country, on the soil from which he draws sustenance, the very air that he breathes, and the sights, sounds, and habits to which he is accustomed. It is these that mould him insensibly. We must recognise this fact and it is from there that we must make a beginning.

Look at the text-books of modern times! Images and ideas of a life that is entirely alien are presented by force for assimilation. How can there be a free and natural growth? Genuine development is impossible. This artificial moulding into an alien form has done incalculable harm to the rising generation. It is God's plan that they should belong to a particular nation, age, society, and that they should be the "children of the past, possessors of the present, and creators of the future". Well may the Chief Minister of Orissa exclaim; "Our country will not be a loser, if a bonfire is made of most of our available textbooks". It must be kept in view that the past is our foundation, the present our material, and the future our aim and goal. Each of these must find its due and natural place in our national system of education.

According to our Indian psychology, the mind or "antahkarana", is the instrument of the educationist. It consists of four layers. The *chitta* or the storehouse of memory, is the foundation on which all the other three layers stand. It is the reservoir of past mental impressions. It must be distinguished from the specific act of memory, which may be called active memory, a higher but less perfectly developed function. The *chitta* may be called the passive memory, or potential memory,

which needs no training, as it is *auton* and naturally sufficient to its task. Every object of knowledge coming within its range is thoroughly secured, safely placed, and faultlessly preserved in that most admirable receptacle. All experience, therefore, lies within us as passive memory. What then is the function of active memory? We are informed that it selects and takes what it requires from that receptacle, the *chitta*.

The second layer is the mind proper or *manas*, the sixth sense of our Samskrit psychology, in which all the others are gathered up. The Samskrit term, *manas* does not correspond to the English word mind. As is pointed out in the *Bhagavad-gita* it stands for that peculiar function, the faculty of attention by means of which the operation of the senses in relation to the external objects are, as it were, reported to the soul. Samskrit psychology explains absent-mindedness as follows: A man is absorbed in some train of thought that he is dead to the world around him, that his senses do not report to his soul their actions to the external world. For the thinking being, the *manas* is not directed to the perception of external objects by these senses. The faculty of attention or *manas* is directed towards the thought or meditation in which the man is engaged. But in the case of those who are not absent-minded, the faculty of attention or *manas* is directed to the perception of external objects by the senses. This is the view of our Samskrit psychologists and renowned *rishis*. They affirm that *manas* can help us in internal concentration or introspection. It is the determination of the will (*ichhashakti*) that controls the working of our faculty of attention, and decides whether it is to be directed externally or internally. This power of will or mental determination is called *dhr* in our Indian psychology.

There is a double function of the mind. First, it receives the images of things translated into sight, sound, smell, taste and touch, the *jnanapanchakam*, and translates

these again into thought-sensations. It does something else. It receives also images of its own direct grasping and forms them into mental impressions. Note that these thought-sensations and mental impressions are the material of thought, and not thought itself. That thought should work on sufficient and perfect material is a principle known to every sound educationist. It is therefore the first business of the teacher to develop in the child the right use of the six senses (*shadindriyas*), which should by no means be allowed to be stunted or injured by disease. They must be trained by the child himself under the teacher's direction to that perfect accuracy and subtle sensitiveness of which they are capable. To act to this, whatever aid can be gained by the organs of action (*karmendriyas*) should be thoroughly employed. The hand, for instance, is the minister of the brain. There has never been conceived or made by man any instrument, machine or contrivance, capable of such a diversity of usefulness as the human hand. Nothing has ever existed with such infinite adaptability to various needs, or capable of being trained to such degrees of dexterity and versatility. Nor is it likely that as perfect a machine will ever be produced by human skill, for the only thing the human hand cannot do is to create an instrument as perfect as itself. Never was there a hand that did not exactly reflect the brain that directs it.

The hand must be trained to reproduce what the eye sees and the mind senses. The speech should be trained to a perfect expression of the knowledge which the whole *antahkarana* possesses.

The third layer of the *antahkarana* is the *buddhi* or intellect which is the real instrument of thought, and which orders and disposes of the knowledge acquired by the other parts. Our psychology lays special stress on this layer as being the most important for the purposes of the educationist. The *buddhi* is an organ composed of several groups of functions, which may be roughly

divided into two classes: (1) the faculties that are comprehensive, creative, and synthetic; (2) the faculties that are critical and analytic. To the first division belong Judgment, Imagination, Memory, and Observation; to the second belong Comparison and Reasoning. If the child's education is to be perfect and complete, all these important functions have to be raised to their highest and finest working power.

There is the fourth layer of faculty known as Genius. It is slowly and gradually attaining a wider development and more perfect evolution; but it is not as yet entirely developed in man. The powers peculiar to this "highest stratum of knowledge" are sovereign discernment, intuitive perception of truth, complete inspiration of speech, direct vision of knowledge often amounting to revelation, "making a man a prophet of truth". These highly developed powers are, indeed, rare. Experience has taught us that many possess them by flashes or imperfectly. Critical reason of mankind distrusts it. On the whole, it must be confessed that humanity could not have advanced to its present stage, had it not been for the help of these faculties.

Educationists have not yet grappled with this question, though the element of genius in the pupil deserves the attention of all educationists. Such important faculties cannot be neglected. Their imperfect development must be perfected. Here the teacher's task is only to put the growing soul into the way of its own perfection. The mere instructor like the normal teacher of modern days discourages and stifles genius; while the more liberal teacher is conscious of his real task and welcomes it.

The precious teachings of Manu lay down four sources of wisdom: (1) Revelation, as given in the Scriptures of the world; (2) The experiences of the Wise; (3) The Vision of the Enlightened; and (4) The right living of the virtuous.

< Genius.

< Buddhi >

Antahkarana:—

< Manas >

Chitta.

Chitta:—

Active Memory:

Faculty of choosing the required knowledge from the receptacle, Chitta.

Passive Memory:

Storehouse of all experience in births, previous and present.

No study is more instructive, more beneficial, and more elevating than the study of human nature. Let us now turn our attention to the moral training as revealed in the system of Brahmanical education in Ancient India. The mental nature of man rests upon his moral nature. Without the perfection of the moral and emotional nature, the education of the intellect is injurious to human progress. The present educational system bears out the truth of this dictum. Every experienced educationist knows how easy it is to frame a syllabus of studies for the training of the mind, and how baffling it is to provide, under modern conditions, a suitable moral training for the school and college. The *gurus* of yore knew that the head is not the heart, that to instruct the mind does not necessarily improve the heart. Can the teaching of moral and religious text-books make boys or girls moral and religious? So long as it is admitted that the mind is not the heart, the attempt must remain a delusion; but, to say that so far it has produced no effect is an egregious error. All that happens when the attempt is seriously made is that certain seeds of thought are sown into the *antahkarana*, and if these thoughts become habitual, they are certain to influence the conduct; and when the conduct is affected, we are able to perceive the result. The ancient *gurus* maintained, and rightly, that the danger of moral text-books lies in the fact that they make the thinking of high

things mechanical and artificial; whatever is mechanical and artificial is capable of being beneficial. Theory and practice become entirely two different things. Morality and Religion must be lived and practised. Professed and practised religions must be identically the same. Spiritual life has to be practised. Spiritual culture is "daily life lived in this birth." Social hypocrisy begins when a man's life shows that professed religion is different from his practised religion.

In dealing with a man's moral nature special attention has to be paid to the most important things:—(1) *bhava* (the emotions), (2) the *samskaras* (formed habits and associations) and (3) the *swabha* (nature).

The only way for him to train himself morally is to habituate himself to the right emotions, the noblest associations, the best mental, emotional and physical habits and the following out in right action of the fundamental impulses of his essential nature."

Unless we can get the hearts and nature of children on our side, no amount of "imposed" discipline can ever command willing and cheerful compliance.

In modern times moral and religious education is totally neglected in schools and colleges, and the inevitable consequence is the corruption of the race. Even in institutions like the Central Hindu College, Benares, the adoption of the English system under an Indian disguise has led to better results; but it is better than nothing.

As has already been pointed out, in the education of the mind, the best way is to put the child into the right road to his own perfection, and encourage him to follow it, without the least interference. The same remark holds good in the education of the heart also. The teacher has to simply suggest, watch, and help, without interference.

It is here that the old Indian system of the *guru* commanding by his knowledge and sanctity the implicit and voluntary obedience, perfect admiration, and reverent emulation of the student, comes in for a share of inordinate commendation as being a far superior method of moral discipline. Is it possible to restore that ancient system? Pessimism answers, "Emphatically, no." On the other hand, Optimism whispers, "Possible under certain circumstances, for, there is nothing impossible under the sun."

In any case it is certainly possible to substitute the wise friend, guide, and helper for the modern teacher who is no better than a hired instructor or a benevolent policeman. It follows from what has been described so far, that the first rule of moral training is to suggest and invite, not command or impose. The best method of suggestion is by personal example, which is several times better than any number of precepts. As is quoted in the *Journal of Education*.

"No printed page nor spoken plea
May teach young hearts what men should be
Not all the books on all the shelves
But what the teachers are themselves."

Book-reading and daily converse are helpful, provided the books contain information suitable to both younger and elder students. For the younger, the books should give, lofty examples of the past, not as moral lessons, but as things of supreme human interest. For the elder students, the books should contain great thoughts of noble souls, excellent passages of literature stirring the highest emotions, and prompting the highest ideals. This, our ancient educators called, *satsanga*, a kind of good company having a very wholesome effect, so long as "sententious sermonising" is carefully avoided. The young life must be given an opportunity of embodying in action the moral impulses which rise within it.

"The thirst for knowledge, the self-devotion, the purity, the renunciation of the Brahman the courage, ardour, honor, nobility,

chivalry, and patriotism of the Kshatriya, the beneficence, skill, industry, generous enterprise and large openhandedness of the Vaisya, the self-effacement and loving service of the Sudra, all these are the special qualities of the Aryan. They constitute the moral temper we desire in our young men, in the whole nation. But without suitable opportunities to train themselves in the Aryan tradition, we cannot get them. Every boy or girl requires practical opportunity and intellectual encouragement to be given to develop all that is best in his or her nature. Suppose there are bad qualities, bad habits, bad *samskaras*, mental and physical. What course has to be followed? Should he or she be treated harshly as a delinquent? Educationists of our Brahmanical culture ordain that he or she should be encouraged to get rid of them by the *rajayogic* method of *samyama*, the method of rejection and substitution. Falsehood must be rejected and truth must be substituted. Fear should be replaced by courage; selfishness by sacrifice, and malice by love. Embryonic virtues, still in the process of formation are not to be rejected as faults. Special care is needed to encourage the perfection of such incomplete virtues.

"Religion" has to be lived, and not merely learned as a creed", is the principle underlying Brahmanic education. The practice of *anushtana* or religious exercise is the essence of religious teaching. Mere dogmas of religion, if taught to children, cannot make children pious and moral. What is needed is the use of various kinds of *sadhana*, or spiritual self-training. The ritual of prayer, homage, ceremony, is craved for by many minds as an essential preparation, as it is a great help to spiritual progress.

According to our ancient *gurus*, the essence of all religions is to live for God, for humanity, for country, for other and for oneself in these. This must be made the ideal in every school or college deserving to be called national. It is no exaggeration to

say that it is this spirit of Hinduism pervading our educational institutions that should be the essence of Nationalism.

A careful scrutiny of the ancient Indian system of education reveals that the practice of teaching one or two subjects well and thoroughly at first and then proceeding to other was common; but the most distinguishing feature of modern training is the practice of teaching by snippets, by virtue of which a subject is taught a little at a time in conjunction with a host of others, with the result, that what might be well learnt in a single year is badly learnt in seven, and the boy goes out ill-equipped, served with imperfect parcels of information, master of none of the great departments of knowledge.

A comparison of the two systems makes one conclude that the ancient system was more rational and beneficial. True it did not impart so much varied information, but it built as a deer, nobler and more real culture, a culture of an eternal nature. This vicious principle of teaching by snippets is responsible for much of the shallowness and fickle mutability of the average modern mind.

A dispassionate critic may remind us of the apparent defect of the old system that the subject earliest taught might fade from the mind of the student, while he was mastering his later studies. Apparent defect, indeed, it was. It was not a real defect. For, the excellent training given to the memory by the ancient method was such that it obviated the incidence of this so-called defect. In defence of the modern system the critic argues that the attention of children is easily tired and cannot be subjected to the strain of long application to a single subject, and that frequent changes of subject give rest to the mind. May I be permitted to ask the critic: "Are the children of modern times, descendants of the ancients, so different from their ancestors? Granting for the sake of argument that they are different, may I ask who made

them so? Has not the modern system been instrumental in discouraging prolonged concentration?" It is we that have made them so.

Madame Montessori, the true messenger of the forgotten citizen, has shown that even a very young child can apply himself. A child of seven or eight (for, that is the earliest permissible age for the commencement of any regular kind of study) capable of a good deal of concentration, he is interested. Interest or *shraddha* is the true basis of concentration. Inefficient teachers, by their harsh compulsion, make the child's lessons supremely uninteresting and repellent, and then complain of restless inattention! Every teacher of modern times knows how wisely children stay away from boring and uninteresting lessons. They play the truant to save themselves the mental strain of attending an unprofitable class!

The substitution of a natural self-education by the child for the present unnatural system is the only means of removing the objection of inability. Watch a child at work in the Kindergarten. Interested as he is, he much prefers to get to the end of his work rather than leave it unfinished. Our ancient *gurus* knew, and modern teachers must know, that the true art of teaching is to lead the child on step by step, interesting and absorbing him in each as it comes, until he has mastered the subject. Every teacher must remember the simple rule that one who has mastered his own language has one very essential facility for mastering another. When the mental instruments are sufficiently developed to acquire a language easily and swiftly, this is the time to introduce him to many languages.

That the medium of instruction at first should be the mother-tongue is admitted on all hands. The first energies of the child should be directed to the thorough mastering of the medium. Children should be

interested in the literature and history of the nation.

The first work of the teacher is to interest the child in life, work, and knowledge, with the utmost thoroughness, and to give him mastery of the medium he must use. Afterwards the rapidity with which he will learn will make up for any delay in taking up regular studies. Just at this moment I recollect that there was a class-mate of mine in the Junior F. A. class of the Madras Christian College. He was a sound Telugu and Sanskrit scholar. He learnt English within a year, passed the Madras Matriculation examination within three years of his learning English, and joined the College. In our Sanskrit classes, we used to note his sound scholarship and the praise he used to have from our Pundit. Invariably, he stood first in the class. This instance is in point to illustrate the truth referred to above. The child who now learns a few things badly will then learn many things thoroughly well.

Thus the secret of success of the Brahmanical culture lay in its right and strong psychological foundation. The ideals of the Brahmanical culture were eternal. Any system of education based on eternal truths is bound to survive for ages. The Brahmanical education answered satisfactorily the three questions: What is the purpose of education? What is the true role of a teacher? What is the nature of the child?

The Brahmanical culture and civilization owe their nature to the answers to these questions.

The purpose of education, according to the founders of the Brahmanical culture, is "to liberate the soul from the bondage of ignorance." To educate is to draw out. To bring about a harmonious and all-round development of the soul, (for the child is a spirit), is the true purpose of education. The *yogic* exercises, the mental concentration, the practical religious life, all these were true aids to education.

The teacher was a living example of scholarship, sanctity, and ideal human conduct. He taught by his every-day life. His silence was eloquence to his disciple. It has been so beautifully summed up in the prayer sloka: *Gurur (Brahma) Gurur Vishnu, Gurur Devo Maheswaraha Gurus Sakshath Parabrahma Tasmai Shree Gurave Namaha*. The *Guru* and God co-operate to regenerate a student, to give him a new birth, to take him out of darkness into light, out of helplessness into strength and independence, out of death into immortality. Nature and God teach the *Brahmachari* no less than the *guru*, but it is the *guru* who first of all shows the way and leads his disciple to God."

If the *guru* and God should appear before a *sisya* at the same time, at whose feet should he fall first? "Certainly," says the Aryan civilization, "at the *guru's* feet, as the *guru* first shows the way and leads his *sisya* to God". It is through the *guru's* grace that the *sisya* sees God. The Aryan Civilization was a spiritual civilization that has triumphed through ages, and as Spirit knows no death, the Spiritual Civilization knows no end. It is eternal.

As for the nature of the child, the Brahmanical culture rightly postulated that the child was a soul and that it had its previous existences, and that the embodied soul with its *vasanas* (tendencies) has incarnated to gather experiences in this life to enable it to reach perfection, which is its goal.

In this short article, I do not find time and space to dwell at length on the various educational processes adopted by our ancient educationists; but, so far it has been my purpose to explain the secret of success of the Brahmanical education, as they were all based on eternal truths (*Sanatana Dharma*). There is a tendency of the modern mind to "antiquate" the ideal educational system, and complacently relegate it to the lumber room. An intelligent advo-

cate of the good in the ancient system is dubbed as a "narrow conservative". The good is good, be it old or new, for God is good.

The simplicity in daily life, the hygienic injunctions in the matter of food of a student, the various commands in respect of behaviour of a *Brahmachari* student, the different *yogic* postures (*asanas*) and breathing exercises involved in *pranayama*, the intense mental concentration exhibited in

feats of memory, such as *ashtavadhana*, *shatavadhana*, the several ways of maintaining perfect physical and mental health *nadi-shuddhi*, and *chitta-shuddhi*, spiritual exercises (*anushtana*) devised spiritual culture, self-realisation and G realization, were all part and parcel of educational system of the Aryans. In grand plan of the ancient *rishis*, where we, the descendants of those immortal souls, stand? Let my friends answer.

THE REVIVAL OF ASIA

BY DR. R. VAIDYANATHASWAMY, READER IN MATHEMATICS. *University of Madras*

IN the wake of the world-conflagration caused by the War has come a deep heart-searching among the peoples of the world. To the Western Allied nations this has meant the dawn of a doubt whether the policy of open or camouflaged exploitation of weaker races pursued systematically by the European countries, was not fraught with danger to the future of human civilisation and of the human race itself. It has also meant the tentative formulation of principles—typified by the Atlantic Charter—to serve as the basis of international conduct, in the new world of justice and freedom envisaged after the end of the War. To those who had watched through the peace and the after-math of the last Great War, these principles may seem nothing more than a pious appeal to an Ideal, to be ignored when the hour of danger is past. But on the other hand, there is the indubitable fact that Justice and Truth are the inmost imperatives in the heart of the human being—imperatives he has to obey at the cost of self-destruction, and finally establish in the world in spite of repeated failure. Those therefore, who believe in Man and his destiny, must hope that the will to build a world of justice on broad foundations will maintain itself in the intoxication of success, when success comes, and a big step

forward will be taken in the journey of human race.

In Asia, the home of ancient spiritual cultures which are still vital beneath surface of governmental and political heart-searching has taken a different direction. The modern scientific culture the West broadcast over all the quarters the globe by the prestige of its political power was seen at last in its true form results, on a canvas of world-wide proportions. It is true that the spirit of Asia has always been a little critical it had always looked askance at the world-outlook behind the modern culture which was spreading so rapidly. Many practical values and utilities were there which added to human comfort and revolutionised the externals of social life; many scientific disciplines and methods of studying the behaviour of matter and putting it to our use. But behind them all there was no vision of life, no sensing of the meaning and destiny of the individual human being or of the race. There was in short a world-outlook, or rather there was a negative outlook in which civic, political, moral, and utilitarian ideals figured large. The problem of Asia is therefore to resurrect the imperishable ideals of her ancient culture which have become temporarily submerged

to vitalise them and bring them to the forefront, to make of them the shaping forces of a new world. In so far as this is a problem of seeking a new education, it is of especial urgency in India and China, the two countries which have preserved the longest continuity of cultural tradition, in the whole world.

In India the problem of education has always been complicated and influenced by the political status of the country. The science, the language and the technique of the rulers of the country had to be mastered, before any question of a free choice of policy in education. The vernaculars and the ancient language of the country and the culture they embodied had to be relegated to the back-seat before the immediate need of the moment. Even when the ancient classics were studied, they were approached from an alien point of view, or as historical and archaeological curiosities, with the result that they no longer inspired, or revealed the secrets they held. What had happened therefore was not a case of one culture assimilating to itself elements gained from contact with another, it was on the other hand a complete reversal of values, a looking on one's self from an alien standpoint. The country has now happily passed this curve of demoralisation and evidences are not wanting to show that a more virile educational policy may be followed in the future, in the wake of vernacularisation of teaching in the high schools. There is every hope that with political advancement will come a re-orientation of education, with far-reaching consequences for the growth of a new synthesis of Indian culture.

The problem in China must be largely similar to the Indian problem, though free from its political complications. It is therefore gratifying to observe that a Chinese Educational Mission has arrived in this country for the purpose of effecting cultural contacts and interchanges of students, and for comparing notes on educational problems. I had the pleasure of meeting the members of the Mission and exchanging some hurried impressions with them. It is a matter for congratulation that the Chinese Government, even though under the grip of a prolonged war, has been able to preserve the facilities for higher education in the shape of some forty travelling Universities. Marshal Chiang-kai-Shek has, we learn, advanced to a considerable extent the industrial education of the Chinese, giving them an outlet for their native talent and increasing the war-time productivity of the country. The leaders of the Mission have assured us, that education in China is 'national' with a bias towards indigenous culture. Though we have no means of judging the precise implications of this, we have no doubt that the Chinese under the pressure of difficult circumstances are seeking strength and unity in the rehabilitation of their ancient culture through a national education. We sympathise with their great effort; we wish it all success and hope that the spirit of China will wake again after the sleep of milleniums and speak to the nations with her ancient voice of wisdom. A free India and China, come to their own, will after all be the greatest guarantee that can be conceived for the peace and progress of humanity.

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POST-WAR SECONDARY SCHOOLS AND PUBLIC ADMINISTRATION

By SRI N. SARANGAPANI, M.A., L.T., ASSISTANT DIRECTOR OF WAR PUBLICITY, Madras

The Post-War World. The Post-War world will have an international outlook and connection and with a revolution in means of transport, India with her vast population and material resources will play an increasingly important part. To do this, she is bound to have a good deal of agricultural expansion and expansion of industrial and commercial activities. Such expansion should provide vast scope and fresh fields for employment for our young men. If they are to profit by it, they should be given facilities for receiving suitable technical training with provision for practical work during the training period. This may be achieved by the establishment of a network of Agricultural High Schools, Industrial and Technical Schools and schools for providing for Specialist Courses. These institutions will have to depend largely on the products of our existing Secondary Schools and it is imperative that the education imparted in these schools should be so reformed as to bring it in accord with the new economic requirements of the country. This is true also of employment in the public administration, which is bound to expand in the post-war world and require a good number of trained men to fill in posts of trust and responsibility. To reform the present scheme of education, a bold policy and public co-operation are essential and the rigour of the present theoretical and academic course should be removed.

The Nature of the Training given in our Secondary Schools is stereotyped and uniform and has a strong bias only for a University education. So much so, there has been continuous dissatisfaction with the present scheme of education in the public mind for nearly two decades. Not only the training given is stereotyped and uniform, but it lacks any provision for directing pro-

fitably varied talents and interests of individual pupils and making it suitable for their aptitudes. There is also the fact that the training is purely academic and the pupils are ignorant, in the majority of cases, of simple dealings of daily routine in practical life. Similarly, when they take up occupations in business concerns and public offices, they find themselves in a new world altogether and feel helpless. They have to be trained for three or four years in their new situations, to be useful to their employers. Several of them carry on a humdrum existence with very little push or initiative and find it difficult even after several years of service to rise to posts of higher responsibilities. This state of things requires to be remedied at the earliest possible moment, especially when it is remembered that the minimum qualification for entry into Public Service is the possession of an S.S.L.C. with certain minima of marks at the Public Examination. Even though S.S.L.C. is the minimum prescribed for Public Service, higher qualified men—Intermediate in Art, Bachelor of Arts, Bachelor of Science and Honours-men—compete for the competitive examinations and many are rejected by the Public Services Commission. In several cases where they secure selection, they have found themselves unhappy since they do not possess the equipment obtained through Specialist Training for the jobs.

Attempt to remedy the positions: The first attempt to give a sort of vocational bias was made in this Presidency, when the Ministry of Education introduced in Secondary Schools, schemes for pre-vocational training about 1923. But the facilities were either delayed or worked without adequate interest in the majority of schools and no improvement could be achieved, notwithstanding the fact that pre-vocational training

was declared compulsory and was separately aided on a liberal scale by Government. There have also been several enquiries and surveys of Secondary Education and reforms have been suggested since 1925.

Government's First Pronouncement regarding Reform: The first serious pronouncement for the reform of Secondary Education was made by the Local Government in 1937 and criticisms and suggestions were invited by them from all agencies interested in Secondary Education. After receiving and considering a good volume of criticisms and suggestions, they issued the Press Communique of July '40 (G.O. 1339 Edn. and P.H., dated 19.7.40). The sole aim of this communique is to provide for a change in the present Secondary School Course so as to widen the scope of the training given in Secondary Schools and to prepare students for regular employment in particular occupations by giving them adequate training in the subjects relating to the different callings in life.

Impact of War and Technical Training Schemes: With the advent of war and the vital importance that mechanisation has assumed, the Government of India recognised the need for training an army of skilled workmen not only to manufacture tanks, guns and ammunitions required by the Defence Services but also to repair, maintain, and look after the equipment in the field. They have opened up about 400 training centres scattered throughout the length and breadth of the country. The training is free but intensive, so that trainees are passed out even before the term of one year, if they have attained the requisite degree of skill in any particular trade. Thirtyfour subjects are included in the Schemes and regular employment is provided for the men at the completion of the training. Except for a few trades—like Instrument Mechanics, Draughtsmen, Surveyors, Wireless Operators where S.S.L.C. qualifications are required, there is provision for literate boys from towns and

boys from villages who are not literate, provided they satisfy physical standards. The scheme has attracted hundreds of young men from all parts of the country and has greatly helped at the solution of the unemployment problem. There is also scope for any number of youths to receive suitable training and become technicians in one department of activity or another. The results of the scheme point to the value of provision for Specialised Training at an early stage at our Secondary Schools may draw a less from the experience provided by the Centres.

Points included in the Communique: Attention is, in this connection, invited specially to paras 11 to 14 of the Communique. Paras 11-13 deal with the questions of Government employment, of lower age limit for entry into clerical posts by young men with different educational qualifications, the criticisms levelled against a lower age limit and special provision that can be made for recruitment to special posts, such as Deputy Tahsildars and posts in the Secretariat. Para 14 is of special interest for the discussions of the subject on hand, since it includes definite decisions of Government in regard to reorganisation and the provision of alternative courses to breakdown the dead uniformity of the present curriculum. It is clear that Government have been anxious to divert young men to suitable careers at an early age not only to eliminate the monotony of the present courses, but also to provide an alternative to it. A purely literary and University course of studies involves heavy expenditure to many parents, who cannot afford it. Even where parents are able to pay, the talents and abilities of boys do not render them fit for University courses. Again, boys of backward communities who are not capable of following a literary course with advantage are now left disgraced and they consider it beneath their dignity to take to hereditary or manual occupations after their school course. The

alternative courses are highly useful to these children in as much as they open up a useful course leading to entry into professional employment.

Para 14—analysed. The first four items in para 14 deal with bifurcation at the IV Form stage, the provision of literary and vocational courses and the subjects of study. Item 5 deals with Director of Public Instruction's powers. Items 6—8 deal with age, qualifications and recruitment to clerical posts of different grades. Item 9 defers consideration of Vocational Courses after further examination by Government. Item 10 says that the revised arrangement is to be given effect to from 1944.

Sectional Course allowed to be introduced. Under a recent circular of the Education Department, it is understood that the option of introducing Secretarial Courses, as the first instalment of reform has been given to managements. It is also gathered that the Department itself has been considering proposals for trying the course as an experimental measure in a number of public managed Secondary Schools. In view of these, I take it that this subject has been put in the agenda so as to focus professional opinion, as to how far it is feasible and desirable to exercise the option in the existing schools, especially, private managed institutions and what the reactions on instruction in other subjects are likely to be. I would refer here to a few criticisms levelled against bifurcation at the IV Form stage:

(a) There is a considerable body of opinion which is against this stage being fixed as the demarcating line for bifurcation, the argument being that the quantum of general education is meagre and inadequate to enable the average pupil to pursue the vocational course with profit and that bifurcation should begin after the S. S. L. C. stage.

(b) There is another section which is rigorously conservative and against any

change, for the reason that the present system has been usefully worked, for more than three decades, has produced great men in the past and should not, therefore, be superseded.

(c) There are others who feel that the responsibility for academic dislocations and financial implications will have to be borne entirely by the managements themselves and that the present times are not propitious for shouldering this responsibility. The suspicion has gained ground, as nothing is stated about these matters in the Communique, nor in any departmental circular issued subsequently. There is, thus, a feeling that the reform is beyond the means of many managements and is not, therefore, acceptable.

(d) There is yet another school that looks, with scepticism, on the dislocations likely to occur in the present system, since it is considered that the changes would usher in a transition which may be difficult to be got over.

(e) There is, further, the fact that this kind of alternative courses to be introduced should be decided after consulting the interest of the profession for which students are to be trained, e.g., business and industry. In this event, it is expected that these interests might assist the training course by agreeing to provide opportunities for practical training in their concerns at so many stipulated hours per week (as in Trade Schools). Other similar criticisms may be multiplied, but the above are sufficient to show the reactions to the proposals of Government.

I wish to make a few observations on these criticisms:—

(a) *Objection to IV Form stage being the demarcating line* is based on the fear that standards have deteriorated a great deal already in our High Schools and that a student of IV Form will not be able to pursue a vocational course with profit owing

to poor equipment. This, however, overlooks the fact that real specialisation starts at present at the V Form stage (after the IV Form is completed) in the case of the existing optional subjects. It is not clear why a student, who chooses one of the subjects in the present list of optionals in Form V, should be unable to select a vocational course which stands on the same footing as the other optionals. Presumably an important factor has been omitted to be assessed properly, *i.e.*, that the entire course in the lower forms and upto the V form in all non-language subjects is pursued in the mother-tongue, which helps at intensifying knowledge in subjects like Elementary Science, History and Geography, etc. If special facilities for intensifying instruction in English and the special subjects chosen are provided in V and VI Forms, there is no reason to believe that the student of the Special Course will breakdown. For the Secretarial course, for example, a third of the total number of periods per week may go to English, including Drafting and Precis-writing, a seventh for the mother-tongue and the balance, *i.e.*, about 59% for the special subjects. The staff may have to be strengthened and special equipment such as books and typewriters will have to be provided. These ought to be approved by the Department for purposes of grant. The objection may thus water down and the new subject will prove useful for providing the preliminary training for clerical occupations immediately and for administrative posts in future.

(b) *Soundness of the present system.* This is an old argument which should be taken to have been demolished by destructive criticism in recent times against the overburdened theoretical nature of the existing Courses. The change may prove useful to really capable students in regard to literary courses and divert others for training in occupational courses. Such a course is likely to improve the quality of instruction in those competent to go up for University studies and enlarge the scope for initiative

and originality in pupils in higher courses of studies.

(c) *Implications.* It is true that the fear of managements (that they might be asked to bear the entire burden of the staff buildings, equipments, etc., required for new courses) is based on the absence of any announcements in connection with the new alternative courses. There is also the fear that the schools will suffer in popularity and lose strength by adopting the change. It is necessary that these fears are allayed by suitable announcements by the Department if managements are to co-operate wholeheartedly in the new reform. It is also suggested that representations may be made by the interests concerned to the Department for removing the fears by a definite announcement regarding the extent of financial aid that schools may expect to get from Government and measures likely to be concerted to soften the difficulties in the transition. Government may themselves announce this when the full scheme of courses may be required to be introduced especially as the present season is one of stringency and the cost of education is already fairly high for the average parent in respect of Secondary Education. The parent may not, therefore, be able to shoulder additional burdens for the reform.

(d) *Difficulties in transition* are inevitable. They can be overcome only by a re-adjustment of the factors relating to the actual working of the different course. To this end there should be a ready measure of sympathetic guidance and advice from the Education Department. It has at its head at present, one of the most sympathetic administrators, Sir Meverel Statham, and he may be expected to advise his officers suitably in the matter. Difficulties may be solved by seeking remedies as and when they offer themselves for solution. The reform may be possible, if a bold step forward is to be held up purely on grounds of difficulties in transition.

(e) The Department suggests the introduction of only the Secretarial Course now as an earnest of other courses, which are still under their consideration as stated in the communique. These courses may include training for other Public Callings, such as the Army, the Navy, the Air Force, Marine Engineers, Sanitary Engineers, Civil Experts like Imperial Councillors, Panchayat Officers, Public Health Specialists, etc. These courses may also be provided in institutions for higher studies—Universities. It is urgent that the introduction of other Specialist Courses should be speeded up by the State. A bold forward policy, by Government is therefore called for.

In estimating the effects of changes, the provision of technical training, the anticipated results, the needs of the times and the pressure of abnormal circumstances,

such as war time conditions bring into play, should all be weighed and responsible criticism should be gathered and provided for the administration. Any new reform will be possible, only if it is carried out in a spirit of mutual adjustment between the various interests involved, goodwill and willingness and confidence with which it is to be carried out. The experience provided by Government in the Technical Institutions for skilled technicians, may also be ascertained and utilised for purposes of effecting changes in regard to specialised courses.

It need not be taken that the above survey is exhaustive or final. It is offered for evoking useful discussion on the subject and the formulation of constructive proposals by men of experience and interest in Secondary Education

BOOK REVIEWS

A SHORT HISTORY OF THE DELHI SULTANATE BY SYED MONIRUL HAQ, M.A., LECTURER IN HISTORY, MUSLIM UNIVERSITY, ALIGARH. PP. II & 293.

The purpose of this text-book is to give within a short compass a brief and upto date account of the history of the Sultans of Delhi, including in its scope the Muslim dynasties that played a part in India before the establishment of the Sultanate and also the minor kingdoms in Northern India and in Deccan that grew up in the age of its decline. The treatment is marked by a due sense of proportion between the political and cultural aspects. A special chapter is devoted to the description of government and society in the age and age to art and literature. An account of the Hindu States as they were about 1,000 years prefixed to the treatment. The career and achievements of Mahmud of Ghazni and of Muhammad of Ghor are

sketched with a moderation and a fair perception of their real import. The view is put forward that the former could not have created a hatred for Islam by his plundering expeditions. The Khiljis and Sultan Muhammad Bin Tughlaq and later figures have received adequate treatment. The illustrations of architectural specimens of the period and the fine colored plates of maps at different dates enhance the value of the book, which though perhaps exaggerating Muslim influences on Indian culture to some slight extent is still very fair. Muslim traditions are held to be most pronounced in the buildings of the Khilji period. Authorities are cited in the foot-notes, but a separate bibliography, dynastic charts, and an index would have enhanced the value of this otherwise excellent book.

EARLY HISTORY OF INDIA, BY PROF. GULSHAN RAI, HEAD OF THE DEPART-

MENTS OF HISTORY AND POLITICAL SCIENCE, SANATANA DHARMA COLLEGE, LAHORE AND LECTURER, UNIVERSITY OF PUNJAB. (S. CHAND & CO., DELHI LAHORE).

This text-book written by a professor of considerable teaching experience is to be recommended for the students of the High School and Intermediate grades in our Universities. It goes back to pre-historic times, though perhaps its notice of the Indus-Sumerian civilisation is scanty. It devotes a chapter to the development of early Indian polity, wherein the state and governmental organisation as they existed in the days before the Mauryas are described. Mauryan Imperialism and the succeeding centuries of foreign invasions are treated fairly clearly. The name Yakshas has been applied to the Kushanas, and the age of Hindu Renaissance is made to rightly begin from the rule of the Sungas. The spread of Indian colonies and culture abroad, both in the Archipelago and in Central and Eastern Asia, has been noticed in some fullness. The post-Harshan Rajput kingdoms in Northern India are traced with a note on the Seva dynasty that preceded the Palas. The Deccan and South India however receive relatively scanty treatment. The last chapter is an ambitious one and portrays the entire range of Hindu culture and civilisation. The maps and illustrations are useful. But an index, dynastic tables and a synchronistic chart would have enhanced the value of the book.

PRACHIN BANGALA PATRA SANKALAM
EDITED BY DR. SURENDRANATH SEN.
(PUBLISHED BY THE CALCUTTA UNIVERSITY 1942.)

The Government of India authorised the talented historian, Dr. S. N. Sen, their Keeper of Records, to publish the records in oriental languages in his custody through different agencies. Dr. Sen has planned

a programme of publication of several volumes of these records through and by learned societies like the University of Calcutta and the B. I. S. N. Mandal, Poona and individual scholars. In this pioneer volume, edited by Dr. Sen himself, there are printed in the Bengali original 169 letters, mostly dealing with the history of Cooch Behar, Assam, Manipur and Cachar in the troubled years of the close of the 18th and the beginning of the 19th centuries.

The original Bengali text has been modernised wherever necessary and has been fully annotated and illustrated with pictures of some letters and seals. For the sake of the non-Bengali knowing scholar, Dr. Sen has given an elaborate and learned introduction dealing with all the historical points referred to in the letters, and also synopses in English of these letters *seriatim*. He has supplemented the synopses with ample biographical and geographical notes culled from a variety of source about all personage and places occurring in the course of the letters. From the introduction and the synopses the reader can have an accurate idea of the domestic revolutions and incidents in the history of Cooch Behar from about 1750 down to about 1820, and also of the English relations with and the domestic confusion in Assam and similar tales occurring in Cachar and Manipur.

The history of the early Cooch Behar kings has been given in a recent publication "A History of Cooch Behar" (from the earliest times to the end of the eighteenth century A. D.)—translated from original Bengali by Sarat Chandra Ghoshal, M. A., B. L., and we have for Assam two books, among others, of recent publication: (a) (The Tungkhanga Buranji of A History of Assam 1681-1826 A. D.) Edited by S. K. Bhuyan, the first Director of the D. H. A. S. Gauhati and (b) his edition of Hamilton's "An Account of Assam." The bibliography of Dr. Sen is very elaborate and goes even to the most recondite sources. The preliminary account is equally learned. We learn

from it, in brief compass, that the troubles occurring in the Cooch Behar Raj, particularly the quarrels of the Rani and the Nazir and the interference of the Bengal Government, which is held by our author not always to have been in the best interests of the State and its people, produced a crop of miseries.

The study of the relations of Cooch Behar with the British ends with the reforms of Macleod, who was Commissioner about 1813 and subsequently judge and magistrate of Rangpur, and who reformed the laws, overhauled the revenue system and established peace and tranquillity in the State of Cooch Behar.

In Assam the plight was even worse and the quarrels of the principle officials of the State, the Gohains, the Baruas and the Phukans, are all succinctly treated, and the embassy of Captain Welsh the subsequent events that happened after his recall, and the fateful fruit of the Company's policy of non-intervention with the resultant Burmese aggressions are all treated. In Manipur and Cachar, the course of events was marked by the ambition of rulers rendered impotent by their weakness, and their fortunes are traced down to the decade of the Burmese war. The moral of these letters is the same in the cases of these various States. It is thus clearly put by Dr. Sen: "The prevailing anarchy and disorder loudly called for British intervention, if not annexation. The nobles of Assam like the Raja of Cachar, implored the Governor-General again and again to save their unhappy land from desolation and ruin, but the East India Company's Government refused to interfere until Burmese aggression forced their hands and rendered a radical revision of their North Eastern frontier policy an imperative necessity."

The synopses contain everything that is of importance in the letters and are very clear as to their dates. The book forms

the norm and the ideal to be followed by its successors in the series and is yet another illustration of the painstaking, intensive, and thorough and comprehensive scholarship of the editor.

INTRODUCTION TO JOURNALISM. BY S. P. THIAGARAJAN FOREWORD BY SYED ABDULLAH BRELVI, M. A., LL. B. (THE EDUCATIONAL PUBLISHING CO., 12, SECOND LINE BEACH, MADRAS).

This is a very readable and instructive account of Journalism in its evolution, modern growth and requirements, based upon fairly extensive study and a detailed knowledge coming from familiar associations with the working of modern newspapers and journals. The dedication to Dr. S. Sachchidananda Sinha is appropriate, as he has contributed to the making of the press in an important part of Upper India. The author modestly feels that his work has no pretence to originality; but it contains a number of vignettes each with a value of its own. He was helped in the compilation by Mr. C.H.V. Pathy and Mr. M.R. Sampathkumaran, and he has done much in the book to hold up high the ideals of Indian journalism. He feels that the profession of journalism is fascinating, in spite of its drawbacks and hardships, and quotes Mr. Wickham Steed that it furnishes "an opportunity for those who can seize it and are determined to use it to the fullest extent in a self-constituted trusteeship for their fellowmen". The journalist is a moulder of opinion and can be satisfied with a sense of duty well done, in however small a measure he might have done it. He discusses the question as to the functions of a newspaper and says that after all news is its main business. The evolution of the newspaper through the ages from the proclamations of Egyptian and Indian rulers on rock to the age when intelligencers supplied statesmen and governments with news-letters and from thence on to the political

pamphlets and journals of the eighteenth century to the beginning of modern journalism at the end of that century is instructive.

The abolition of the newspaper stamp in duty 1854 by Mr. Bright in England is a landmark in the development of modern journalism, which, according to Lord Northcliffe, was really put into shape by John Walter II of the "London Times". All the subsequent material improvements were due mainly to the fact that the *demos* was becoming literate, but not literary and wanted the article modified to suit its peculiar taste. Thus Fleet Street high-brow orthodoxy did not recognise for long Newnes and Harmsworth as the pioneers of a new age marking the advent of New Journalism. "Newnes, Pearson and Harmsworth in England, and Pulitzer and Hearst in the United States of America discovered and catered to the tastes of a *Demos*, recently taught to appreciate the beauties of the three R's; and the result was the New Journalism, as at the time it was called, though to day it threatens almost to become a respectable old Journalism."

Alike the American and Indian Press have been the offspring of the British newspaper. Both began their existence towards the end of the eighteenth century. While the American Press became an instrument for free opinion, the Indian Press either catered to the prejudices of the ruling race or spent itself in meeting the subtle and masterful opposition of the civil service. Mr. Thiagarajan thus laments that the history of the Indian Press has still not been explored by researchers: "The history of the Indian Press is still virgin field

for the plough of research. Pat Lovett's lectures deal fairly fully with post-Congress developments. For the earlier period, one must refer to Sanyal's articles in the Calcutta Review a score of years back (1907 to 1912), and also to Prof. C. S. Srinivasachari's admirable summary of a century and a half of development in the Golden Jubilee Souvenir number of the Hindu, Madras, dated October 7, 1928. For the rest, one must consult various books on Indian history and scattered magazine articles. It is a pity that no one has thought of collecting them all and issuing the information in handy book form. The Encyclopaedia Britannica, that repository of all wisdom, evidently thinks it *infra dignum* to refer to any newspaper in India not owned by the members of the ruling race."

The evolution of the Indian Press has been adequately treated down to the present day, inclusive of the weeklies and the monthlies of India. A weekly lives mainly by the weight of its views and of its literary contents. It is regrettable that we have not in India monthlies of the type of the *Strand*, but there are not wanting serious minded journals like the *Modern Review*, the *Hindustan Review*, and the *Indian Review* and the vernacular press has thrown up quite a number of respectable weeklies and monthlies.

The gathering of news is the subject of a separate chapter. Attention is given to the treatment of the reporting of war news and to the social gossip and sports columns and also to the several agencies of international news-collecting. As yet, in our land the scope for scoops is extremely limited. The

The Russian Reviver. The Russians fill their teapots many times a day from their famous samovar inside which water is heated round a vertical pipe containing live charcoal. They do not put any milk but prefer a slice of lemon or a small spoonful of jam. In some circles they break up their sugar and pop a small piece in before sip of tea.

work of the reporter is analogous to the cog which keeps the machine going and to the tentacles by which the daily press combs the world. The essential qualities of the paper reporter are very difficult to define. But Mr. Thiagarajan makes delightful reading of his sketches of the reporter and of the work carried on at the office in shaping his material. The equipment of the editor and the sub-editor, the development of the art and the make up of the newspaper and of the featuring of news are next gone into. A knowledge of the press law which in India sits so tight over the newspaper is indispensable to the journalist. This law should include the law of copyright also. A plea is put forward for the regularisation of the conditions of service of journalists in the land. The danger of a commercialisation of the press is very real and a proper protest is laid against it. A recommendation is given that the journalist should combine executive ability and professional equipment. He should have personal magnetism and

tact and above all, an intuitive judgment of news values.

The propaganda value of the press, and the influence of big business have been indicated. The conditions of journalism in India and the outlook for the future are treated in the end. Persecution has often been the badge of the entire Indian owned press, it is remarked. But it possesses certain cultural, economic and political factors that have impressed a fundamental unity of spirit over the whole of India. Its virtues and weaknesses have been largely due to the fact that it is a child of the British Victorian Press with its monotony of news, heaviness of leader writers and paucity of topical subjects. The Golden Age of the Indian Press is yet to come and is bound up with our increasing faith in democracy. "As the full-throated voice of democracy, the siren song of the dictator, or the clarion-call of the patriot, the Press is bound to dominate the thoughts and actions of men."

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OUR CONTEMPORARIES

THE BRITISH BOOK TRADE IN WAR TIME

Mr. Stanley Unwin, President of the Publishers Association of Great Britain and of the International Publishers' Congress, has given, in his report, an interesting survey of the enduring and vital prosperity of the book trade under the present stress. He says that in 1940, over 11,000 new books were published, being nearly double the output of 1917. Dents have sold, from the beginning of the present war to the end of February 1941, more than one million of Everyman volumes. Most striking is the way in which the publishing firms recovered from the effects of bombing of the fiercest type to which they were subjected in the summer of 1940.

Within a fortnight all the firms whose premises were destroyed in the City Fire had established themselves elsewhere and were carrying on business. The rapidity with which they did so is startling. Here is an actual instance. One of my fellow members of the Council of the Publishers Association learnt at 9-30 one Saturday evening that his premises were on fire as the result of enemy action. He telephoned at once to inform his brother who, by chance was spending the week-end with a book-trade colleague—the head of a famous firm. Nothing could be done that night because the fire was not yet under control, but the brothers agreed to meet at daybreak. When their book-trade colleague, who insisted on accompanying them, saw the devastation the fire had caused, he said: "Come along at once, we must clear a floor in my building for you." All day Sunday the three of them, together with some watchmen and others, worked steadily. On the Monday morning, when the publisher's staff arrived to find their usual premises gutted by fire, they were sent on at once to the alternative accommodation which had been prepared for them and work continued without interruption.

No one likes being bombed, but there is one thing that can be said in its favour; it is a remarkable stimulus to mutual aid and co-operative activity.

The complete destruction of Simpkin Marshall provided a further excellent illustration of this. It happened one Sunday evening. By 9 a.m. on the Monday their competitors, W. H. Smith & Son, were already busily helping them to deal with their orders. Before 11 a.m. their Managing Director was discussing future plans with me on the telephone. Within a matter of hours thereafter the Economic Relations Committee of the Publishers Association had got busy, and three of us had undertaken to buy the goodwill of the wholesale and export side of the business with a view to its becoming a co-operative organisation.

How the brothers Pitman came to our assistance and placed their "Book-Centre" at our disposal and the new firm of Simpkin Marshall (1941) Ltd. was created can be read in Mr. Geoffrey Faber's interesting article "The New Simpkins" which has appeared both in "The Author" and "The Bookseller."

One often hears the expression "a heaven-sent opportunity". By what some witty person has described as "a hell-sent opportunity" we now have the beginnings of a clearing system for which the British Book Trade might otherwise have had to wait for a century.

But the war has brought us many new developments of a co-operative nature. A good example is "Guild Books". Many publishers want from time to time to publish sixpenny editions of individual books; but it is uneconomic to issue isolated volumes at that price. Accordingly a group of publishers planned a new kind of undertaking. Books approved by an editorial board are produced (in an agreed uniform style) by the actual publisher concerned, but the marketing, publicity and travelling is done collectively. There is thus no longer any need for publishers to lease their sixpenny rights to a third party.

It is pleasant to be able to record that book sale receiving more attention and recognition in Great Britain than ever before. Special concessions have been granted in connection with paper rationing and books have been exempted from the incidence of the purchase tax.

EDITORIAL NOTES

Vernacular Education It has been an unfortunate event in the history of modern Indian education that the fateful decisions of Bentinck and Macaulay regarding the English language as the chief medium and European literature as the main theme of Indian education should have been so oblivious of the Indian mind and of Oriental literature as to cause the latter to almost disappear from the field. At that time, besides Wilson, Radhakant Deb and other so-called Orientalists, there was Adam, the erstwhile Baptist Missionary who was a sympathetic student of the language, customs, traditions and manners of the people, was a friend of David Hare and Rammohun Roy and was, above all, neither an Anglicist, nor an Orientalist. While Adam felt that European knowledge should be imparted to the people, he was convinced that the English language could not and should not be the universal medium of instruction. He argued for a system of national instruction that should be the beginning of a new era, protested against the limitation of governmental education to the upper and middle classes and demolished the celebrated filtration theory believed in by both the Anglicists and the Orientalists that believed in the percolation of the effects of the education of the classes to the masses.

Adam wrote two remarkable reports (recently republished by the University of Calcutta, edited by Anathnath Basu, entitled 'Adam's Reports on the State of Education in Bengal, 1835-38' recently reviewed by us in an editorial note). These reports can be ranked for the value of their substance, along with the famous *Fifth Report* of 1812; and one writer has aptly remarked thus on what they might have been.

"If Cornwallis had waited only for a few years as he was advised by Sir John Shore, useful data could have been collected and the mistake of the Permanent Settlement might not have been made. If Bentinck had waited for some time instead

of being carried off his feet by the rhetoric of Macaulay, a different educational policy might have been pursued."

Adam did not minimise the importance of Sanskrit and Islamic studies, even if he rightly evaluated the excellence of Western learning. He was not for the conveyance of Western learning through foreign medium, nor was he for a wholesale admiration of the Hindu learning of the *Upanishads* and the *Upanishads*. He felt that Sanskrit was responsible for the cultural unity of Hindu India and that Sanskrit studies should be revitalised as "the great storehouse from which the dialects (vernaculars) would obtain increased power, copiousness, refinement and flexibility. He also felt that Persian which was in official use at that date in Bengal could never be a fit instrument for elementary school instruction even for the *Muhaddiths*. Persian should be maintained and utilised as a means for improving the state of instruction.

Thus Adam visualised even thus early the true ideal for the education of the Indian masses, through the vernacular tongue, but conveying all the essential features of modern learning. How much of advance could have been made and the set back characterising the progress of Indian education could have been avoided if Adam had been followed, should be plain to every reader.

For more than two decades now Indian students in America have been helping to

Indian Students in the U. S. A.

interpret their homeland to Americans and they have also been able to come into contact with the thought and culture of many different peoples, Oriental as well as Occidental. They live mostly in International Houses attached to various Universities which serve the purpose of miniature Leagues of Nations. Many of them congregate in the three cities of New York, Chicago and Berkeley (California) and also Boston. The largest single group is in Boston.

The next largest is in California. By far the major number of the students learn technical and engineering subjects including aeronautics. These students seem to be welcome on the whole in the U. S. A. and women students take courses in Education, Public Health and Child Development and also take courses in mining, engineering, geology, commerce and agriculture. India may be sure that each of these representatives in the United States will give a good account of himself on completion of his course. In various types of engineering, modern agriculture, teacher-training and public health—not to mention medicine and dentistry—American Universities offer Indian students opportunities for training among the best in the world. Scholarships are offered without discrimination to properly qualified candidates and opportunities for self help of which multitudes of American students avail themselves, are also open to Indians.

The presidential address, delivered by *Gurukula Dharma Acharya*, Sri K. Rangaswamy Iyengar, B.A., B.L., L.T., Headmaster and Correspondent, The Hindu Theological High School, Madras, at the 33rd Madras Provincial Educational Conference held at Vellore is remarkable in more ways than one. It strikes a distinctly individual note in its survey of educational problems and its criticisms and constructive suggestions, and there is everywhere evident the spirit of practical idealism, which has inspired the life and work of the distinguished president.

After referring to the dislocation caused by the war and stressing the necessity for carrying on education under all circumstances, Sri K. Rangaswamy Iyengar proceeded to outline the principles of post-war reconstruction in education.

"Let me stress here," he said, "two essentials of the problem which in my opinion are most fundamental. The first is the provision of all facilities for every child to develop his hidden potentialities and persona-

lity to the fullest possible extent, so that, when the time comes, he may worthily play his part as a citizen. The second is the recognition of the inherent unity that exists between the cultural and technical aspects of education. It has been established on the basis of experiments conducted by neurologists that mental ability, clear thinking, resourcefulness and originality increase as the skill to use the hand and the eye increases. One cannot think of a more stable foundation for an enduring edifice of Post-War Education than a well-thought out and carefully planned scheme of training in arts and crafts. Its chief merit lies in the fact that it neutralises the destructive and stimulates the creative instinct in the child, silently transforming him from a Vandal of Destruction into an Angel of Protection. Herein lies the supreme value of the Scheme of Basic Education that emerged five years ago from Wardha, the Mecca of New India. Its author, Mahatma Gandhi, is the teacher of teachers. Who knows better than he the millions of the toiling masses of India, sunk in poverty and ignorance, their thoughts and feelings, their trials and tribulations, their hopes and aspirations? Planned by veteran Indian educationists who have travelled abroad and studied educational organisations all over the world and whose sole aim is the good of the land of their birth, the scheme has come to us as the *Saviour* of the nation. The principles on which it is based are finding general acceptance in the country, while the scheme itself or some modification of it is being successfully tried in a few Provinces. Any one who is conversant with the advanced educational thought of the day, can have no doubt that at the end of the War the Basic System will be finally established in our country. A sound superstructure has, however, to be erected on it, which means scrapping a good deal of what at present goes under the name of Secondary and Collegiate Education. Earnest efforts will have to be made, on a nation-wide scale and in accordance with a concerted plan, for the liquidation of the appalling illiteracy in the land by the introduction of a system of free compulsory primary education. In this connection, it is well for us to recall the statement made by Dr. Ku, the leader of the Chinese Education Mission, which very recently visited our Province, that in China by an organised attempt the percentage of illiteracy has been brought down from 75 to 36. Military training for national defence will certainly have to be included in any scheme of reorganisation."

Turning next to the question of bifurcation at the IV form stage, Sri K. Rangaswamy Iyengar succinctly but forcefully pointed out the objections to the scheme proposed by the Government. It forced an irrevocable choice at a premature age: it would amount, in effect, if not in intention, as a serious blow to higher education, and in view of the inadequate general knowledge of the average IV form pupil, it would appear to be governed more by administrative expediency than any intelligible educational principle. He then went

on to point out that the introduction of the mother-tongue as the medium of instruction had been an unqualified success and pleaded for the extension of this long delayed salutary reform to the University.

Outlining a scheme of training in citizenship, he pointed out that we must bring up our students in an atmosphere of regulated freedom as members of a democratic community. A Pupils' Parliament and a Pupils' Court of Honour must figure in the social life of every school community. And in view of the fact that for several reasons the Scout movement had not struck deep roots in the soil of our educational institutions, it was necessary to provide an organisation in the shape of a Volunteer Corps or a *Sera Samithi*, which would harness spirit of service among the pupils to good purpose and remain the Red Cross and Honorary Police of the school within and a Social Service League without.

On the question of religious education, the president had many valuable things to say. Religion was not so much a creed or a dogma as an influence, an atmosphere in which children, under the inspiration of the teacher's example, unfolded their spiritual nature, as the lotus opened its petals to the springing sun. There should be instruction in religion; religious services should be held in every school in appropriate surroundings; and devotional music should be widely employed. Children of one faith should not be compelled to receive instruction in or attend the services of another faith. But no child studying in a school should be denied the solace and exaltation of his religion. Only non-sectarian religious instruction, imparted in the free open atmosphere of our Schools, could promote lasting unity, cordiality and goodwill amongst the different communities of our ancient land.

After traversing many other issues of interest in the same clear sighted practical way, Sri K. Rangaswamy Iyengar concluded his noteworthy address with

a credo breathing the lofty spirit of the *Upanishads*. "In conclusion," he said, "let me in all humility sum up the faith I have in the future of our country. May we, teachers, live for Youth! May we, teachers, grow for Youth! May we, teachers, educate ourselves for Youth! May we, teachers, die for Youth! May we, teachers, be ready to immolate ourselves for Youth, so that we may be born into Life Eternal."

In the thoughtful presidential address delivered at the Conference of the Andhra Teachers' Federation, which Prof. V. Appa Row on Bifurcation, M.A., L.L.B., stressed the need for the re-organisation of our system of secondary education. After pointing out that the secondary school course, in spite of all attempts at reform during the past 35 years and more, had continued to be too English, too rigid and too impractical in outlook, he proceeded to draw attention to the history of the school for bifurcation at the IV form stage. He was distinctly of opinion that vocational courses should be introduced at the end of a successful S.S.L.C. course and should be parallel to the University Intermediate course. Secretarial and clerical training should certainly be introduced in such courses. In other subjects should also be taught in technical and commercial schools that should be instituted.

"It must have been an excellent year from all the Professor Appa Row went on to conclude that any scheme of secondary education under existing conditions requires great scrutiny and before this is laid, a preliminary survey of the problem in this province, as suggested by the Andhra and Ward reports, must be immediately started and would then be desirable for the Government to place in the presidency after ascertaining the views of the local authorities in consultation with the representatives of industry and commerce. To sum up, it appears to me (i) that the present proposal of bifurcation is convincing from any point of view, (ii) that, immediate steps should be taken to improve the general standard of secondary education and that a few Model Senior Technical and Commercial Schools should be instituted at a very early date."



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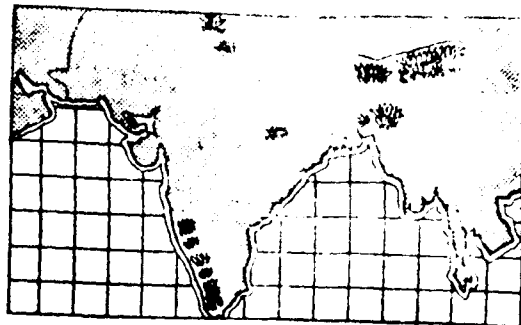
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JUNE 1943

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THE TEACHING OF ESSAY-WRITING

BY MR. J. P. SAKSENA, B.A., B.T., *Brajnagar*

THE true essay is a diluted lyric. We enjoy the lyric most, but why? Is it not because the poet places his individual emotions before us and we feel in tune with him! Heart speaketh unto heart and the language of love is understood everywhere. This saying is true in the case of an essayist. The essay is not a treatise or an article dealing with abstruse facts in logical sequence, a bundle of transmitted notions and antiquated ideas which are like chewed bones thrown out. The true essay is a matter concerning the heart of an essayist.

In this great world of ours, we are like children playing various games. While at play, one sees a rose here or a marigold there, or finds an oyster on the sand or a pearl deep in the sea. We feel an exuberance of joy and we wish to share it with our comrades. The transport comes and its essence is put down in black and white and it imparts an ecstasy not only to him who experienced it, but also to all those who care to bask in the sunshine of the essayist's pages. Thus, it becomes something like what Thomas Moore said:—

'Thus memory draws from delight ere it dies
An essence that breathes of it for many a year.'

It is life that impart life. What can a dead mass of things impart! There might

be a well composed dissertation, say on 'Photography' or 'Life Insurance'. The learned writer may exhaust all his skill in discussing the subject-matter, but does it give us even an iota of joy? Certainly not! While a true or lyrical essay may be on a very trifling topic. Take, for instance, any essay of A. G. Gardiner (Alpha of the Plough). What a supreme joy therein we find! We are for the time being transformed into the author himself and we feel as if we ourselves are experiencing those very things we are reading. We lose our conscious individuality and like a drop of rain mixing into the sea, forget our separate existence entirely.

A really good essay should have beauty of three kinds, of thought, of feeling, and of language. And we amply find these different types of beauty in his essays. He opens up new vistas for us in simple ordinary things of daily life, which we never dreamt of before.

The personal essayist, then, records not what he is expected to feel, but what he actually feels, tries to be, in a word, wholly and sincerely himself.

The real essayist offers us a fine gooseberry wine which has the same flavour and savour for us, as it had years ago for the blessed wife of the Vicar of Wakefield. A

book of lyrical essays gives us the same joy as a book of verse or the daintiest of dishes or sweet music emanating from some electric being and we begin to feel with Omar Khayyam:—

A book of verse is made with the same
A jug of wine, a loaf of bread and Thou
Beside me, in the heart of Winter, as
Oh, Wilderness! whose bitter winds and snow

The true essayist like a lyricist unconsciously builds a fairy castle for us out of twigs and wild leaves with his magic hand of chance and leaves us in a trance.

Having discussed the qualities of a true essay thus far, let us see in what easy steps we can train the students in the art of essay-writing. But, it must not be ignored that the path to personal essays is through impersonal ones.

In the beginning enough practice should be given in oral composition. As soon as pupils can frame sentences and have sufficient vocabulary to express their ideas, they should be introduced to the art of story-writing.

Picture-compositions must have an adequate place in the earlier stages. Pictures depicting Indian life, scenes, thoughts and tales should be had in plenty, although at present there seems to be some dearth of them. The teacher should put questions bearing upon the picture and elicit answers from the students. If the answer is incorrect, the student should be asked to correct it. If he fails, let some other student correct it. The corrected sentence should be written on the black-board. When the topic has thus been completed, the black-board should be removed and the class asked to write out the composition.

Later on, every student in the class should have his story book before him. A student who can read well should read a selected story aloud before the teacher. Other students should keep pace with him with their eyes on the book. When the reading is done, the teacher may clarify

any difficulty of the story. Then, the other student should read it at the same time. The story is then discussed in class. Not all the details of the story need be discussed. The students should read the story fully as they can, each at his own time, in his own world within the time prescribed.

When, thus, they have heard the practice the method of reading the story is not to be followed. The story is not to be read in class. The student should study the paper before him and listen attentively to the teacher, who should read the story slowly to the class. The student must not put any question of the story while he is reading, but must do his best to catch and retain the drift. Then, he must at once reproduce the substance in his own words.

At an advanced stage the student may be asked to reproduce the drift of narrative poems in plain and ordinary prose. It will not be a simple job, as it is a difficult art, in so much as they will be required to render each phrase and each line from one form of speech to another, but to put aside the poetry altogether and to think only of the substance and reproduce it.

In due course of time, the teacher will give the student an outline of one of Aesop's fables or any other interesting story and tell him to expand it in the form of a continuous narrative. This will be a new step in the advance towards original composition and the student, after gaining the experience in working in the previous exercises will not find the task too difficult. The pupil should learn to give a suitable title to the story and also a moral.

Gradually, the teacher should provide the student with outlines of object lessons, such as a black board, chalk, rice, cotton, linen, tea, coffee, etc., and afterwards with those of short essays on general subjects.

Now we come to the essay proper. The essay is the final and the most difficult form of composition with which school-boys have to deal. Yet, this is in itself capable

of division into many branches according to the degrees of their difficulty. Essays of varying degrees of difficulty should be introduced into the respective classes in their proper order.

A useful classification of essays distinguishes five types: the Descriptive, the Narrative, the Didactic or Expository, the Reflective and the Argumentative. This is also the order of increasing difficulty. We shall deal with them one by one.

(a) *The Descriptive*.—These essays are, at least theoretically, written in the light of one's own experience and observation. They describe, true to their name, something. While in the descriptive stage, students should be given only such objects for essay-writing as fall within their personal knowledge and experience. The advantage of starting with descriptive essays is that they form a natural transition from the story writing stage which immediately precedes this. The students in this way proceed from the known to the unknown as they have already practised descriptive composition in writing about an object or picture placed before them.

In actually dealing with the matter in the schoolroom, the teacher should take care to set before the students a topic with which they are familiar, for instance, the home. This is with a view to reducing the difficulties of the students as far as possible to one class—the linguistic. In the initial stages a boy should not have to grapple with the difficulties of subject-matter. Let him be solely concerned with the problem, 'How shall I write?'

To start with, the teacher should give the students plenty of help; most of it will have to be in the direction of the arrangement of material. As for the material itself, as shown above, there would be no difficulty. A series of questions stimulating thought is all that is necessary to elicit the relevant points known to the students. The answers to the leading questions would serve to construct an outline or form a

precis, which must be put down on the black-board to guide the actual composition work of the class. Questions of the following type on a subject like football may be regarded as typical:—

What are the games you like best? The students say: football, hockey, cricket, etc. What games attract the largest number of spectators? All the three attract spectators in India, specially football. What is the object of the game of football? The object is the scoring of goals as well as prevention of the same. Questions of this type dealing with the various aspects of the game and their answers may be written on the blackboard. Then, an outline of the proposed essay should be prepared:—

FOOTBALL

1. *Introduction*.—Popularity of the game.
2. *Description of the game*.—(a) Object—scoring of goals and prevention of the same. (b) Players and methods of play: (i) attack and (ii) defence. (c) Rules and penalties for foul play.
3. *Qualities required in a player*.—(a) Individual—skill, speed, strength. (b) Combinative—passing skill; practice with other players.
4. *Comparison with other games*.—How it compares with hockey and differs from volley ball.
5. *Conclusion*.—Value of football: physical and moral.

It is evident that the *precis* does not give new information, but only helps the inexperienced writer to give order to what he already knows. In the actual composition he is called on to describe what he has seen and known depending on his memory. As for intellectual effort, nothing more is required than that of correct expression.

Some suitable subjects for descriptive essays are:—(1) A hospital. (2) A garden.

(3) The elephant. (4) The Ganges. (5) The game of Cricket. (6) The monsoon.

(b) *The Narrative*.—The next stage in essay-writing is the Narrative, where the students are called on to narrate well established facts and events. Any well-written answer to a history-paper question is a narrative essay. The province of narrative essay, therefore, embraces history, biography and autobiography. No doubt, recent occurrences or contemporary events also form legitimate topics for narrative essays. These are more difficult than descriptive essays, since attention has to be paid to the chronological sequence of the events narrated, memory is taxed, and expression of views and opinions is necessary.

Practice in this type of essay-writing may very well begin with an account of some historic personage whose biography has been recently done in the history class. Thus, the difficulty of matter is minimised, correlation established, and the student given freedom and time to deal with the difficulty of method. Here, again the help of the teacher is required in the matter of selection and arrangement of material: for there is the risk that the student, left to himself, may indiscriminately drag in every shred of matter he knows and produce an unshapely mass of verbiage. Quality ought to get precedence over quantity and what is wanted is a systematic, rounded, chronological and artistic account.

Once more the teacher has to ply his class with some chosen questions with the object of eliciting a good arrangement of the *precis*, rather than to awaken dormant memories of the subject-matter as in the first instance. Where shall we begin? Will it be right to start with the death or accession, say, of Akbar? The whole life in a short essay is out of question. What shall we omit and what include? A *precis*, such as the following, must appear on the black-board:—

AKBAR

1. *Period*. Sixteenth century: contemporary of Elizabeth.

2. *Birth and Education*. Born at Umatkot in 1542: practically illiterate but otherwise highly cultured.

3. *Stories of youth*. Regency of Bairat Khan: the assumption of the reins of government.

4. *Early reign*. Ascended the throne at the age of 18 in 1560.

5. *Conquests*. The extent of his empire.

6. *India under Akbar*. Tolerance; prosperity.

7. *The man himself*. Wise, good, truly great.

Useful subjects for narrative essays may be selected from the previous study of students, such as (1) Shivaji, (2) Asoka, (3) Nur Jahan, (4) Raja Ramnohan Roy, etc. It would be desirable if the students were sometimes asked to reproduce in the form of dialogue or letters an essay written in the narrative form in *their own words*.

(c) *The Didactic*. Didactic or expository essays demand comprehensive and thoughtful reading as well as thought and descriptive power. Here, not concrete objectivity so much as an ability to dwell on the abstract aspect of things is required. It is precisely in this demand on imagination which didactic essays make that their superior difficulties lie.

When these come to be attempted, it is best to give the students some time for active preparation by independent study of sources of information. Hence, the subject for the essay must be announced at least a week in advance. To set the students subject of which they know precious little and ask for an essay to be immediately written is to waste time and labour.

In essays of this type knowledge of established fact is even more serviceable

than power of original thinking. Hence, subjects are best chosen for this purpose from science, technical matters, and geography, which have previously been dealt with in the class. The first specimen of the didactic essay should be worked out by the teacher with the students, till a *precis* has been made. A subject like malaria may be chosen and a *precis* prepared as given under:

MALARIA

1. *Introduction*. Where and when prevalent—warm climate with stagnant water.

2. *Cause*. Parasite borne by mosquitoes.

3. *The anopheles*. The female anopheles mosquito causes malaria.

4. *How the parasite travels*. The malaria parasite is conveyed to man by the mosquito.

5. *Prevention and cure*. Use of quinine; use of nets to prevent bites; prevention of mosquito-breeding.

6. *Conclusion*. Who discovered the truth about malaria? Sir Ronald Ross.

(d) *The Reflective*. Reflective essays are unique among essays inasmuch as they allow wide latitude of personal fancy, speculation and thought. Thus, a reflective essayist knows nothing of external restraint. Here, mere reading and objective knowledge would not do; the power to form and advance original views is essential to the cultivation of this field of writing.

When the students reach this stage no amount of help, in the beginning, will be too much for them. They usually find themselves confronted with the task the like of which they have hardly ever tackled, having regarded learning, so far, as mere passive reception of knowledge. Hence it is the part of the teacher to minimise the difficulty inherent in the very species of this undertaking by setting topics coming more or less within the daily experience

of the class, such as punctuality, good manners, the choice of a calling, etc. Plenty of conversation, suggestion, and thought-provoking questions should precede the writing of the earliest reflective essays.

In the case of a subject like 'Manners make the man', reflection should be initiated by questions like the following:—

1. Why should we be polite?

2. Is there any connection between civility and servility?

3. Who suffers by rudeness—the one who is rude or the person towards whom one is rude.

Allied quotations like 'To thine own self be true', 'Politeness is the oil which lubricates the social machine', 'Gentleness costs nothing but buys everything', etc., may be either elicited or given. Next the students should be required to construct a *precis* independently. The best must be selected and written with the minimum alterations on the black-board for the guidance of the class.

(e) *The Argumentative*. The highest literary effort that school-boys in India have to undertake is the composition of the argumentative and critical essays in English. The superior difficulty of this kind even over the reflective essays consists in their demand for both sides of a question, for logical and critical faculties on the part of students, and above all, for the spirit of impartial judgement so rare even among the adults. Thus it is no mean mental and literary effort to write out a good argumentative essay.

When this final stage in school teaching has been reached, the teacher would do well to select two subjects—one of which he will comprehensively discuss with the class, the other being left for their independent treatment. This method is quite sound, since it combines teaching, which is very necessary, with private endeavour which too is essential.

Debatable proverbs and quotations form typical subjects for the argumentative essays. For example, the speech of Iago in *Othello* is a good subject for an argumentative essay:—

'Good name in man and woman, dear my lord,

Is the immediate jewel of their souls:

Who steals my purse steals trash; 'tis

something, nothing;

'Twas mine, 'tis his, and has been slave to thousands;

But he that filches from me my good

name

Robs me of that which not enriches him

And makes me poor indeed.'

A debate may be started on the doubtful importance of this passage. Is money honestly earned trash? Do we reward the services of our best public servants with trash? Is my good name, which is identical with my good character, capable of being stolen? These questions will open up a vista of fresh and unsuspected thoughts and fruitful speculations. A *precis* should then be made with *notes* and *conclusions* by the teacher in co-operation with the students.

PROS

1. Gold is dross. Mere metal is nothing compared with virtue.
2. The loss of money is the loss of a trifle.
3. Good name is the most cherished and valuable possession.
4. He who takes name away leaves nothing. Part with all rather than character.

CONS

1. Money is not trash. It represents honest effort. It is necessary to life.
2. The law court considers stealing of money as more than removal of trash.
3. One's name is nothing. It lies on the lips of men and changes.

4. None can steal character. Malicious reports cannot alter it.

A possible conclusion may be suggested. The speaker of the above is rather loosely expressing himself, confusing good name with character.

It is possible to enhance interest by occasionally providing the class with one side of a question leaving them to think of the other. An argumentative essay can sometimes be easily put in the form of dialogue and sometimes in the form of correspondence.

Having noticed the various forms of essays which may be set for school exercises, and pointed out the plan of procedure some general principles necessary to be borne in mind for systematic composition may be considered. The most important structural essentials of an essay as a whole are unity, coherence, order, emphasis and proportion.

To secure Unity, the essay must deal with one subject only; all irrelevant matter must be excluded. An essay on Arabian Nights, for instance, ought not to contain a digression on the virtues of Queen Elizabeth.

Too much attention cannot be paid to the orderly arrangement of an essay. Since against Coherence and Order are far too common to need special mention. The condition to secure a safe guard against temptations to digress is the logical arrangement of Matter. Hence, the beginner should not lose sight of the significance of the outline. The connexion between ideas in the actual essay must be clearly indicated by transitional phrases like *sooner or later*, *afterwards*, *as a consequence*, etc. The paragraph construction, a subject so important as to deserve an essay for itself, is no more than a device to secure this all-important order involved in the interdependent variety of ideas bearing upon the topic. Only it must be understood that order will be sadly ruined, if ideas cluster

ring round one sub-division of the subject are not scrupulously confined to one paragraph. Just as the coherence of the essay is secured by the logical arrangement of relevant paragraphs, that of a paragraph itself is to be secured by the arrangement of rightly constructed sentences.

The order of arrangement is also important as a means of emphasis upon weighty ideas. The most significant part of the essay must be placed in the most conspicuous position at the beginning or at the end. In order to secure the right distribution of Emphasis, the treatment of the topic should be proportionate. Space must be devoted to each sub-topic in accordance with the relative importance of that part of the subject. Minor sub-divisions should not obtrude themselves either on account of the wrong places or the lengthy paragraphs assigned to them.

Last but not the least is the art of Letter-Writing. Students before leaving school should have training in this branch, which is the most valuable of all types of composition exercises. In the initial stages, suitable letters to friends and relatives should be introduced. The six important parts of every letter should be written on the black-board. These are:—

- (1) The heading. It consists of the writer's address and the date of writing the letter.
- (2) The salutation or form of address, *i.e.*, the terms in which the writer greets the addressee.
- (3) The body of the letter. This is undoubtedly the most important part, the rest being mere accompaniments.
- (4) The ending or subscription or courteous leave-taking or conclusion or complimentary close; *i.e.*, the words which the writer uses to bring his letter to a close before signing his name.
- (5) The signature or the name of the writer, which must be written legibly just

below the ending and a little more to the right.

(6) The superscription or address on the envelope, which must be clearly written and be well spaced.

In the higher classes students should be trained in writing more conventional forms. They should know how to apply for suitable posts paying due regard to the points regarding their qualifications, etc., which must come first and the order in which they should follow one another. The teacher should also discuss business forms and insist on the necessity for brevity and clearness. It is also very necessary that the proper forms of addressing persons of different ranks in society and of referring to them in the body of the letter should be brought to their notice.

J. C. Nesfield's *Senior Course of English Composition* (Macmillan) is a book worth critical study. And his *Junior Course of English Composition* (Macmillan) besides dealing with the art of writing composition contains a special chapter on Letter-Writing.

Finally, a model argumentative essay in the form of a dialogue is given below for the guidance of the reader:—

WHAT IS BEAUTIFUL?

(Partly based on *Socratic Discourses* by Plato and Xenophon, Everyman's Library, Dent.)

Teacher. What things, Friends, would you call beautiful? Would you call a thing that attracts attention beautiful?

Pupil. Yes, indeed, sir.

Teacher. Suppose I am wearing a snow-white suit and just near my pocket there is a stain of ink. Does such a blot not attract your attention?

Pupil. It does.

Teacher. A blot is, then, according to you beautiful.

Pupil. No It's not beautiful. But, a thing which makes an appeal to the sense is beautiful.

Teacher. There are two keys here, one of gold and another of wood. The former does not fit in any lock but makes an appeal to the senses; while the latter fits in more than one lock, but does not appeal to our eyes. Which of the two is beautiful?

Pupil. That which is made of wood is certainly useful. But, I doubt if it is beautiful. Can a dung-basket be a beautiful thing because it is useful?

Teacher. Yes, and a golden shield may be an ugly thing, if the one (basket) be beautifully formed for its particular uses, and the other ill formed.

Pupil. Do you say, then, that the same things may be both beautiful and ugly?

Teacher. Yes, undoubtedly, and also that they may be good or bad: for oftentimes what is good for hunger is bad for a fever, and what is good for a fever is bad for hunger.

Pupil. In that case, sir, can what is beautiful be unlike what is beautiful?

Teacher. Most certainly; because one man, who is beautifully formed for wrestling, is unlike another, who is beautifully formed for running. And a shield which is beautifully formed for defence, is as unlike as possible to a dart, which is beautifully formed for being forcibly and swiftly hurled. Do you imagine that the good thing is one thing and the beautiful another?

Pupil. Yes sir, there is the *champak* flower which has scent but no beauty, while the sunflower has beauty but no scent: and the one which has perfume is good and the other is not.

Teacher. What do you think the beauty of a flower consists in? Does it consist in being useful to the nose or to the eyes?

Pupil. To the nose, sir.

Teacher. The purpose of a flower, according to you, is perfume and not necessarily appearance. In that case, the *champak* flower is certainly beautiful, for whatever is good is also beautiful, in regard to purposes for which it is well adapted, and whatever is bad is the reverse of beautiful, in regard to purposes for which it is ill adapted.

Pupil. But, sir, what is good?

Teacher. Certainly a thing which is good for nothing is not good. But, a thing that serves its purpose well is good. Do you not know that good is loved on account of evil? For if there were nothing any more to hurt us, we should have no need whatever of any assistance. And thus, you will see that it was only on account of evil that we felt regard and affection for good, as we considered good to be a medicine for evil, and evil to be a disease. But, when there is no disease there is, we are aware, no need of medicine. This, then, it appears, is the nature of good. It is loved on account of evil by us who are intermediate between evil and good; but itself, and for itself, it is of no use.

Pupil. We agree; thank you, sir.

POET NANALAL AND HIS MASTERPIECE

By SUREN J. JALADISWARANANDA, *Sri Ramakrishna Asram, Rajkot, Kathiawar*

KAVI Nanalal is the greatest poet of modern Gujrat. He is still living, though advanced in years. Now he is above sixty, yet his creative genius is in full swing. About 15 years ago, his countrymen celebrated with great eclat his golden jubilee and unanimously acclaimed him as the '*Kavi Samrat*' of Gujrat.

Nanalal was born in 1876. His father, Dalpatram, was a prominent poet in the pre-modern period of Gujrati, a language now spoken by forty millions of Indians on the western shores of the Arabian Sea. Dalpatram emphasised in his *Dalpat-Pingal* the utility of the *Chhandas* in the composition of poems, but his son, Nanalal has not followed him much. Nanalal is a Master of Arts of the Bombay University and spent many years in Government service as the Chief Educational Officer of Western India State Agency. In 1921, he resigned his post in response to the call of Mahatma Gandhi and joined the non-cooperation movement for a short time. Afterwards, he settled down in Ahmedabad and started his life's mission as a poet. History is his favourite subject. He is a keen student of religions, especially of those that are current in Gujrat and Kathiawar, such as Swami Narayan Sect, Prarthana Samaj, Pushti Marga, Arya Samaj, Sanatan Dharma, Islam, Jainism, and Christianity. He has thoroughly studied the works of the preceding poets of Gujrat, namely, Narsing Mehta, Premananda, Dayaram, Narmadasankar, Navalram, Dalpatram and others, for whom he has high respect also.

Nanalal has written as many as fifty works—dramas, novels and books of poems. He is said to be firstly a poet, secondly a dramatist and novelist; and lastly a critic. He has written an excellent appreciation of *Sarasvati Chandra*, the famous work of Gobardhanram, the first

novelist of Gujrat and has admirably pointed out the place of Gobardhanram in literature. Nanalal has widely travelled all over Gujrat and Kathiawar to awaken popular interest in literature. He is a great creator of '*Ras Sahitya*' of Gujrat, in which he has given vent to the emotions of the popular mind, particularly of women for whom *Ras Sahitya* is chiefly meant. His *Ras Sahitya* is characterised by sweetness of words and ideas, as well as depth of feeling. He is an eloquent speaker and a writer of thought-provoking articles. It has rightly been said that his poems, dramas, articles and lectures are the *Bhagavat* of Hindu life in Gujrat. He is a great lover of Hindu culture, a staunch admirer and follower of Hindu life. He is above all a far-sighted thinker.

Nanalal's works are store-houses of ideas and words and remind the reader of Tennyson. Nanalal is a towering genius and vigorous writer. It has been remarked by one of his countrymen that, as a poet, he sits on the peak of the mountain, but as a man he sits at its foot. It is so only, because he is very uncompromising and fearless in his criticism and dealings. He does not hesitate to criticise even Gandhiji and his colleagues. But he is very kind and his hospitality is proverbial. His nature is dignified. If he is pleased, he will give his life for you. He is a poet both for the class and the mass and is the Guru of the Gujrati youth, whom he wants to uplift and enlighten. Nanalal has also been distinguished as a short-story writer. He has been called by the admirers as the Tapasvi of Gujrat and the Sadhu of Saurashtra. His historical poems—*Kurukshetra* and *Sowhamitra*—testify to the beauty and grandeur of his ideas. His style is flowing and his sentences are small and well-balanced. *Akbar*, *Nurjahan* and *Jehangir* are his

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well-known historical dramas. He is endowed with the extraordinary power of combining history and poetry. Even in his dramas, he does not murder history for the sake of poetry. In *Akbar* he expounds the message of world-unity and world welfare. In *Nurjahan* and *Achanqir* he preaches Hindu-Muslim unity. In his dramas, he is more an idealist than a realist. His dramas show his patriotic fervour and discuss intricate problems of life. His prose writings are marked with his historical outlook and insight. In the dramas, *Intra-kumra* and *Usha*, he expresses the ideals and aspirations of youth. Sri U. K. Oza, editor of *Sudhanta*, a Rajkot weekly, who is the distinguished translator of the poet's *Jaya and Jayanta*, remarks: "Nanalal is more a teacher than a poet. He has gorgeous imagination. In spite of having received a University education, he is essentially Oriental in outlook and expression." All his *dramatis personae* are from Hindu mythology. Professor Shankerlal G. Shastri of Bhaubuddin College, Junagarh, Kathiawar, observes that Nanalal looked into the past, studied the present and predicted the future. Nanalal also is a deep student of politics and philosophy and his *Upanishadic* interpretations and *Vishva Gita* are extremely interesting and wonderful.

The drama, *Jaya and Jayanta*, is the master-piece of Nanalal.

In this drama the poet's subtle imagination soars high. In this, he conveys to the modern youth the eternal message of perfect continence and the pure form of love. *Jaya and Jayanta* was first written in 1914. The poet says in the preface to the work: "My niece, Yashakumari, was with me. She had taken a vow never to marry and to lead a life of spiritual chastity. This suggested to me the necessary theme for my work." He proceeds to say: "It is true that the vow of continent life has not been carried to a successful end in many cases and those who never break it are exceptional. The life stories of the inmates

of monasteries, both in our country as well as in Europe, are not uniformly bright and clean. Yet mankind cannot afford to forget the message conveyed by the *Ramayana* through the life of the ever celibate Hanuman; and by the *Mahabharata* through the life story of the warrior Bhishma, who refused marriage and women. In this age of ever increasing sensuousness, the song of the glory of renouncing all opportunities of sensuous enjoyment will sound harsh and out of date to many. The path of Platonic love and spiritual celibacy is not smooth. There are infinite temptations in the way. There is risk at every stage, but the heroism of a rarely heroic soul lies in his very fearlessness and supreme faith in the midst of all risks. This, however, must be clear. The path is not meant for anybody and everybody. It can only be taken up by extraordinarily self-controlled men and women." The poet also shows in his master-piece that love is possible without sexual union or physical contact and that it is not at all necessary that love should end in physical union.

Jaya and Jayanta is a drama of three acts. Its narrative is as follows: Giriraj and his queen Rajarani, had a daughter named Jaya their only child. Reading the star of the child, Devarshi prophesied that Princess Jaya would remain ever-celibate, an eternal virgin keeping her physical form untainted by all manly touch.

As the touch of the lightning stream does burn,
So does the touch of her virgin frame will scorch
whomsoever touches.

The King's minister died, leaving his only issue, Jayanta, who was brought up by the King and Queen as their own son. Jayanta goes to a battle with the demons. On his way to the gods' abode on the bank of the Heavenly Stream, he was blessed luckily with the holy sight of Lord Vishnu, who was pleased with him and conferred on him the boon of victory over the demons. On his return after a brilliant victory over the demons, Jayanta is warmly greeted by

the people of the land and also by Princess Jaya who was so beautiful that she "looked like a moon walking on earth." Jayanta falls in love with Jaya and proposes marriage to her. Jaya refuses the offer saying:

"Of mind the mightiest enemies, first thou win,
And settle the earth with Gods.
And make of earth a heaven.
Infinite are both—Hope and Time."

In the meanwhile an avalanche from the snowy mountains comes dashing down towards Jaya. Jayanta lifts up the princess entangling her in his bow, takes one long jump and lands safely on a summit. The icy avalanche goes down with crashing and thundering noise into the deep valleys below.

The King wishes to marry Jaya to Jayanta, but the queen desires to get her married the King of Benares.

Now Jaya reveals her ideas and aspirations, puts off her royal garb and dons the robe of virgin-hood. When the dancing maid of the palace tries to dissuade her, she says:

"Pleasure lies in the highest good.
Virtue is mightier than Vice.
The body dies, the soul for ever lives.
On the waves of the ocean of Time,
Life is a voyage to the haven of Good."

Jaya then expels the dancing maid from the palace and exiles her for good. Jaya and Jayanta are seen together on the bank of a lake in the heart of the Himalayas. The lake is full of swans, 'whose bodies are made of pure moonlight'. The god of love (Kamadeva) shoots two flower shafts at them, but neither strikes Jaya or Jayanta and both fall into the lake.

The King of Benares is invited by Jaya's parents to come to their palace and marry their daughter. Kasi Raja, on his way to the palace of Giriraj, meets a Brahman maiden named Shevati, a paragon of beauty and grace, and falls in love with her in a garden on the outskirts of his kingdom. Jaya, refusing to marry Kasi Raja, dis-

appears from the palace with the knowledge of Jayanta. Kasi Raja is offended at the absence of Jaya and occupies their kingdom. Jayanta has already been banished by Jaya's parents. The dancing maid exiled by Jaya has founded a religion of pleasure (whose motto is "not to marry from life to life but to wed from day to day and to accept all men as husbands"), in company with her lover in the wilds of the Gangetic plains. They all worship the god of love 'who reigns in every Home.' Jaya having lost her way after renouncing her hearth and home, comes up to the temple of the maid on a night of festivities. She is persuaded to join the church, but a hunter pursuing her saves her from the clutches of the High Priest and Priestess of hedonism by a timely shot. The hunter wants himself to marry Jaya. When he is temporarily absent, Tejaba, a girl whom he had kidnapped and imprisoned, appears before Jaya with a steel bow and arrows. Jaya borrows them and shoots the hunter on his return. Then both the girls set out for Benares. Kasi Raja returning from Giri Raja's palace, renews his love with Shevati and marries her.

Jayanta is in search of Jaya. He practises austerities in order to be able to find Jaya and receive divine inspiration to found a college of spirituality there. Anchorite Jayanta sits in the centre with four ash-heaps in four quarters. As he had a soft corner in the heart for Jaya, his illumination was delayed. When the divine voice from Heavens said to him to give up the last tie cherished by his mind for Jaya, he did so finally and was immediately blessed with the highest realisation. Jayanta is now famous as the sage of the Supreme Light. Hermits, going to Benares on the day of a famous fair, visit the saint Jayanta. Jaya and Tejaba fall into the hands of the priest of the Temple of Sin in Benares. Jaya falls into the Ganges to save her honour, while Tejaba recognises in the priest her long-lost brother. The Brahman maid,

THE PRESENT SYSTEM OF EDUCATION

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THE literal meaning of the word, education, is knowledge. Secondly it bears the meaning of developing one's mind so as to differentiate men from men and things from things. Moreover, it is a training of one's mind to know the right from the wrong. Just as a sculptor chisels a stone, and with necessary touches, shapes it into an idol, similarly education trains the mind and soul of man and develops them in such a way that he can attain a high degree of humanity. To an illiterate man, the green meadows and fields and other natural objects have no value, but an educated man entertains his mind with those objects and finds charms and beauties in them; thus the love of God is created in him. Therefore it is very essential to pay particular attention to our system of education so that we may not lag behind mentally, in spite of having been trained and educated.

We can briefly say that the past system of education, though not based on sound principles, yet produced scholars of a solid type. In other aspects, the modern world eclipses the past one, but it has failed miserably to produce great scholars. It is doubtful whether that system of education, if re-introduced now, would be successful; the circumstances and the atmosphere have absolutely changed. Students as well as teachers of that kind and manner are rarely found now. According to the old regulations, everything depended on the students and the teachers only helped them when a difficulty arose. The students had a great thirst for knowledge and they could not sit comfortably, unless it was quenched thoroughly with their own labour. The physical exercises were natural. So they were healthy throughout their lives. In olden days, knowledge was limited, but

now it has advanced to a great extent and the increase of population has added to the number of students. It is very difficult, according to the old system, to bring education within the reach of each and every one.

The great thinkers after deep reflection organised universities and colleges. Rules and regulations have been framed, according to which education is divided into three stages—primary, secondary, and higher education. A thread of artificial physical exercises runs throughout the academic course. Though great importance is given to them yet they have proved less beneficial than the exercises of olden days.

In primary education, the students are taught several subjects, so it is very difficult for them to find out to which branch of education their minds are inclined. Moreover they are habituated to get prepared morsels of knowledge from their teachers and therefore they give no the efforts to depend on themselves, and the capacity of hard working, instead being strengthened, decreases. Fundamentally the students are not given correct instructions. As they grow, their knowledge grows imperfect.

Having completed the primary courses, the students are promoted to the secondary stage. Now they study more subjects, such as the Sciences, History and Geography, Mathematics, a vernacular language and an additional language. The chamber of the brain is not capable of receiving so many subjects. If special attention is paid to a subject, the others are forgotten. The students feel perplexed and naturally their minds lose the capacity of mastering any subject.

According to Bacon, the study of different subjects helps to develop the various intellectual capacities of mind. This is true,

but only theoretically. At this stage it can be appropriately said of a student that he is a Jack of all trades and master of none. He acquires something of everything, and nothing perfectly. The teachers are held responsible for the students' success; so they give them everything prepared and the student gets them by heart and produces them in the examination. Owing to disuse, the mental capacities grow weaker and weaker day by day.

Having finished the course in such an abrupt and incomplete manner, the students are sent to acquire higher education i. e., college education. Here they find quite a different atmosphere and they are not so strictly controlled. Finding themselves less checked, they grow careless of their studies and spend their whole time in doing mischief and teasing the lecturers. The lecturers deliver lectures only on the prescribed subjects for the class and the students take some short notes of these lectures. The students of science know everything theoretically. They do not understand the mechanism, adjusted outside. This is because

the students are deprived of technical and practical knowledge.

The present system of examination is also defective. It is not a real test of a student's knowledge. Suppose a student reads only a few chapters of the text book and fortunately the questions are set in that portion, the result will be that the student passes the examination although he does not know his subject well. The study of years is examined in two or three hours.

The valuation of answers is not satisfactory. It wholly depends on the mood and mentality of the examiners. If he is in a gloomy mood, it is to be feared that he will 'slaughter' the students. In some of the universities of the West, this question has been investigated by giving a hundred copies of answers that were considered unsatisfactory, to the other examiners for valuation. The result was that 34% of the failed candidates secured second class marks and 10% third class marks. This shows clearly that the present system of examination as well as valuation is not accurate or satisfactory.

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AN INVESTIGATION INTO CERTAIN ASPECTS OF THE TEACHING OF ENGLISH IN THE NEW INDIA¹

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Chapter VII. Continued from page 131

Let us now, in the light of the foregoing discussion, assess the two aspects of our school work in English and arrive at an equitable ratio, which may serve as a reliable guide to the teacher in the classroom. M.S.H. Thompson and H.G. Wyatt have suggested, in the matter of expressional and impressional work, a ratio of 2:5 in the lower and 3:5 in the higher classes of the High School. We shall therefore examine their suggestions and see if their suggestions hold good even in the present conditions i.e., after the vernacularisation of the medium of instruction and the assigning to English the place of a second language. In assessing our work we shall be guided by the fact indicated in the above discussion that any work which involves the comprehending or understanding ability wholly, mostly or mainly is impressional and that which calls for speaking and writing wholly, mostly or mainly is expressional. Leaving the common elements like thinking, sensation, etc. etc. of the one to neutralise those of the other and dividing the marks equally between the two heads, when both abilities are clearly involved in equal measure. On this criterion, the Patna University Matriculation Examination questions in English may be analysed as in the accompanying Table III.

This Table represents the ratio of the two kinds of work with respect to the requirements of the University Matriculation Examination. At this stage it would be useful to compare those figures with those of actual work as it is done in the classroom. For this purpose, I had planned to obtain from 44 typical High and Middle Schools

an analysis of their time-tables of all classes and subjects including games and extra-curricular activities. Of these only 7 sent replies, most of them so fragmentary and incomplete that they cannot be regarded as reliable sampling and hence I have rejected them as data altogether. I may, perhaps, rely on my experience here and say that classes X and XI of most schools are generally turned into coaching classes wherein feverish preparation in written work and the so-called correction goes on incessantly. In many schools what is done in the class materially differs from what according to the time-table should be done in a particular period. For example, it is not unusual to find in the period for 'rapid reading', boys busy in writing substance or summary of passages from their textbooks or 'Rapid Reading' books, instead of doing silent purposeful reading. Similarly in a composition period, very often one finds boys engaged in memorising 'pairs of words similar in sound but different in meaning' and things of that sort. School offices keep records because they are compelled to or because they may lose the grant-in-aid and I shall not be wrong if I say, few educational administrators in our country have developed any sense of the utility of educational statistics. In such circumstances, it is not easy to estimate exactly what amount of expressional or impressional work is done and which aspect is emphasised. I shall therefore refer only to the matriculation examination requirement of other Indian

¹ A specimen copy of the form circulated, is here even, attached herewith for reference.

¹ Report of an investigation accepted by the Patna University as part of the author's qualification for the M. Ed. Degree (1940)

Table III

Analysis of Patna University Matriculation Examination questions in English.

(Impressional)	English I.	Marks.	(Expressional)	Marks.
Understanding or comprehending the meaning substance etc.	(15)		Composing a dialogue or writing a letter etc.	(20)
			Writing an essay	(20)
			Writing the meaning or substance etc.	(15)
			Translation into English	(30)
				(11)
			Descriptive questions on the Prose Text.	
Descriptive question on the prose text	(11)		Explaining passages from Prose text, with reference to context	(9)
Explaining passages from Prose Text, with reference to context	(9)		A descriptive or critical question on the poetry text-book	(9)
A descriptive or critical question on the poetry text-book.	(9)		Explaining lines from poems read	(6)
Explaining lines from poems read	(6)		Grammar and composition.	(15)
Grammar and composition	(15)			
		65		
		32-50% to 200.		i.e. 67-50% to total 200.

Ratio - 67:32 i.e. approximately 2:1

Universities represented in Table IV below and content myself with making certain general observations on the available data.

These figures (which indicate the marks assigned to each head) have been taken from a publication of the Patna University³. The Patna course reproduces the Matriculation examination courses of study of other bodies also—the Bombay, the Madras and the Rangoon Universities and the United Provinces Board of High School and Intermediate Education, but no figures for these bodies are given. The analysis of marks in Table IV shows the relative position of each part of language work in English. The intensive study of English Prose and Poetry text-books has the highest marks to it, while Dictation, which is a subject of test only in one out of 7 examining bodies, comes lowest in the scale. Two Universities have 'rapid-reading' while three have 'unseen passages' to test knowledge of reading. Reduced to the two aspects of expressional and impressional work, according to our definition of the terms aforesaid, the allotment comes to 50% for each i.e., a ratio of 5:5. Now compare the three figures available:—

TABLE V

Ratio between different aspects of work in English.

Ratio between expressional and impressional work in English at the *Matriculation stage*.

(1) The Punjab, The Calcutta and the Osmania Universities and the Board of High School & Intermediate Education, Rajputana, Central India and Gwalior... 5:5.

(2) The Patna University... approximately 2:1

(3) Suggested by Wyatt... approximately 3:5

Reduced to more comparable units, the ratio figures 3:5, 2:1 and 5:5, come to 3

³ A Summary of the Replies to the Matriculation Examination Committee Questionnaire pages 76-112.

Table IV

Analysis of the English Syllabus of some Indian Universities:

University	Grammar and idiom, and applied Gram.	Comp. Prose	Mother-tongue to English (Trans.)	Text-book R.R. Prose (Rapid-Reading)	Unseen Dictation (Passages)	Time	Papers
1. The Punjab Un.	25	50	—	50	20	10	Time 3 hrs. each, 2 papers
2. The Calcutta Un.	15	15	40	50	—	20	Time 2 hrs. each, 2 papers
3. The Osmania Un.	50	35	35	50	—	20	Time 2 hrs. each, 2 papers
4. High S. & Inter Ex. Board, Rajputana	15	22	23	45	15	15	Time 3 hrs. each, 3 papers
	105	122	123	195	85	75	
	iv	vi	vi	i	vii	viii	

(Wyatt), $\frac{2}{3}$ (P. U.) and $\frac{1}{3}$ (Other Universities). The meaning of the findings is clear. Wyatt wrote his book⁴ many years back and he did not take into account the changed medium of instruction, the emergence of Hindusthani as lingua franca and the need of greater emphasis on the impressional aspect of work in English teaching, yet his suggestions in this respect are marked by sanity of out-look and balance and are educationally and pedagogically sound. But these suggestions have been in the field for several years and yet our universities cannot see the simple point. They demand through their great instrument, the Matriculation examination, that Indian boys shall do at least as much of the creative as they do of the comprehending work in a foreign tongue like English. And in the realm of the mother tongue where creative work is more natural and even essential for individual culture, these august bodies say nothing! The Patna University is of course the worst offender in this respect. It demands that our boys shall do twice as much expressional work in English as they do the impressional!

There is however a danger in carrying this antithesis between the expressional and the impressional aspects too far. If a teacher becomes too much 'aspect'-conscious, he

⁴ The Teaching of English in India by Wyatt and Thompson.

will be a sorry worker and artist in the class. His mind will be subject to constant conflicts, leading to halting haphazard performances. We must therefore resolve this dualism and remember that the distinction is not fixed or absolute but is relative and has always a functional unity which, as we have said, is the soul of language work in the school. On the basis of the considerations outlined above, I suggest that the ratio between the expressional and impressional aspects of work in English in the new scheme of things should be 2:5 at the matriculation stage in the teaching as well as in examination. A retired professor of education, who has a large amount of research work to his credit, writes: "It is not necessary that you should learn to speak just as—I should not say—an Englishman because different Englishmen speak in different ways—say an Oxford graduate. The most important thing for our pupils is to learn to understand written English. Everything else should occupy a subordinate position. Even during the transition stage when we do not have enough books in the vernacular, it is sufficient if we learn to understand written English". Or as another educationist has expressed himself in the reply to my questionnaire: "The passive should receive more emphasis though the active can't be quite ignored".

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SELF-EDUCATION

By SRI A. VENKATARAMANIAN, M.A., L.T., F. T. S., Retired Educational Officer, H. E. H. The Nizam's Government.

NO less a historian and literatus than Edward Gibbon observes, "Every person has two educations, one which he receives from others, and one more important, which he gives himself." Experience as taught us that what we teach ourselves is always more useful than what we learn from others. Locke, the celebrated educationist, reminds us that nobody ever went far in knowledge, or became eminent in any of the sciences by the discipline and restraint of a master. Our world famed worthy fellow-countryman and scientific genius, Sir C. V. Raman, is a remarkable instance of this. Mother India is justly proud of her illustrious sons of that type. To bring nothing to light is, indeed, no small achievement. Recollect the services of Sir J. C. Bose rendered to the world of science. May God bless such worthy selfless noble souls.

"The true method of self-education", says John Stuart Mill, "is to question all things; never to turn away from any difficulty; to accept no doctrine either from ourselves or from other people without a rigid scrutiny by negative criticism, letting no fallacy or incoherence or confusion of thought step by unperceived; above all to insist upon having the meaning of a word clearly understood before using it, and the meaning of a proposition before assenting to it:—these are the lessons we learn."

The supreme cultural gift of India to the world is education in the the fullest and the highest sense of the term. Our literature and art are eloquent as regards the cultural institutions of our hoary motherland. These were transmitted to posterity by a sound system of education. The dispassionate historian reminds us that the Soul of India is in evidence through the ages, overcoming

and assimilating or adorning and adapting to her peculiar conditions every foreign influence with which she came in contact or conflict.

Despite millennia of unceasing foreign invasions and numerous centuries of foreign domination, we Indians have never lost touch with the goal of human life. In his daily *sankalpa* every Hindu repeats the four-fold goal of human endeavour, *Dharma*, *Artha*, *Kama*, and *Moksha*, the *chaturvidha purusharthas*, to be his goal.

Various have been the educational methods employed by our ancient Teachers, according to the capacities of the pupils, and according to the nature of the subject to be taught. But in the acquisition of the highest knowledge, self-education was regarded as the proper method. Parents, teachers, and *acharyas*, are useful up to a certain stage of educational progress; but in the matter of *Brahmavidya* (the Science of the Brahman) self-education is the only proper method. "Self control, self-knowledge, and self-reverence, lead to sovereign power", says Tennyson. But these can be achieved only by personal effort and self-experience.

Self-realisation and God-realisation are possible only to the person having *Brahmajijnasa*, the thirst for spiritual knowledge. A true *Brahmajnani* (God-knower) is a world-citizen, knowing no distinctions of sex, caste, creed, or colour. He sees God in all. He is a friend of the whole Creation. Lightning, thunder, and storm can disturb the peace at the foot of a hill, but at the top of it there is peace and calm. Likewise those that are at the foot of the hill experience the horrors of elemental rage: but those who have reached the top enjoy unrivalled bliss. Even so, *Jeevan-*

muktas (living beings who have realised self and God) are not disturbed by the turmoils of this *samsara*, which is an ocean of sorrow. Camels eat thorny bushes even though their mouths bleed. Men immersed in colossal ignorance (*avidya*) continue to be attached to this world of sorrow and pain, even though they are experiencing the bitterness of life every moment.

Seekers after Truth are everywhere, but they are few in these days and found here and there by those that care to know them. It has been my good fortune to come across such noble selfless souls not only among Hindus, but also among Muslims and Christians. They strive to climb the Hill of Spiritual Eminence, and as they do so, they delightfully lead those that follow them. May God bless them! They are of the universe. They see God everywhere in the whole Creation. Their behaviour, their love, their speech, their food, and their disinterestedness are specially characteristic of such souls. Their facial effulgence (*tejas*) is an unfailing index to their nearness to God and His Creation.

The best instance of self-education is in the *Taittiriya Upanishad*. It is the purpose of this short article to illustrate it. The *Upanishad* in question is divided into five parts, each known as a *Prashna*. The five *Prashnas* are: *Shikshavalli*, *Brahmavalli*, *Bhrigevalli*, *Narayana Prashna* and *Chitti Prashna*. Our present discussion centres round the first six *Amrutakoshas* (Chapters) of *Bhrigevalli*.

Bhrigu Maharshi, the son of Bhagavan Varuna Maharshi, in all the humility characteristic of a true spiritual aspirant, approach his learned father who was a "God-knower" and said:—

"Revered Sire, teach me what is *Brahman*."

After the father explained to the son the nature of *Brahman* and the best means of realising it, Bhrigu did *tapas* (meditation) as ordered by his father, and discovered

annam (food) to be *Brahman*, as all the distinguishing characteristics of *Brahman* exist in food. For example, it is by food that all living beings live and move after being created, and into it they finally resolve themselves.

To make sure that his discovery was correct, the son reverently approached his father and said: "Sire, teach me what is *Brahman*." It is noteworthy that there can be no better teacher than one's own father of the type of Varuna, to teach without an reserve all the secrets of *Brahman*. Parental love is proverbial. The rapturous request of the son made his gaily father rejoice beyond all bounds. We all know that a competent, qualified father is best fitted to teach his own son. The very mine of knowledge will be opened to the son with "Jnanathrishna" (thirst for knowledge).

Varuna makes reply: "You ask me whether food or vital airs, the eye or the ear, the wind or the spoken word, which of these is *Brahman*. That in which all these things have their being, by which all these things live and move, and into which they finally resolve themselves, know that as *Brahman*. Find that out by meditation."

Off goes the son of Varuna plunged in thought. Reflection teaches him that food is *Brahman*. He argues: Do not human beings spring up from food, which becomes blood and the vital juice? Verily, all beings live on food and when the body is resolved into ashes, these sustain plants and herbs and become transformed into food again. Thus he made sure of his answer by *tapas* or meditation. The *Maharishi* says:—

*Manirashentragatavachah hyekvaagran
navramam tapaha.* (The acute concentration of the mind and the *tapas* (senses) is the best *tapas*.)

Bhrigu again goes to his father who puts him off with the old caution: *Tapas Brahman Vijnayate* (Know *Brahman* by

meditation) *Tapaha Brahman Hi Upatyate* (is *Brahman*).

This time meditation taught him that vital airs constitute *Brahman*, as birth, growth, and dissolution depend on *Praana*. But he argued: How can that be? The inert nature of *Praana* disqualifies it and it cannot be *Brahman*, which is all *Chaitanya*. So to clear his doubt, he again approached his father and said: "Sire, teach me what is *Brahman*." Varuna's reply was again the old caution: Find out by meditation, as *tapas* is *Brahman*.

Off again Bhrigu goes for *tapas*.

This time meditation resulted in his conclusion that Mind is *Brahman*, as on Mind (*sankalpa*) depends the whole creation. To clear his doubt, he approaches his father for confirmation, and prays as usual: Teach me *Brahman*. The same old reply was repeated by the father. Mind was like one of the senses, whereas *Brahman* was *swatantra*. Hence he concluded that "Mind cannot be *Brahman*".

Further meditation taught him that *Vijnanaan* is *Brahman*, for it is the cause of birth, growth and dissolution. To clear his doubt and secure approbation, he approached his father and requested him to teach him what is *Brahman*. He was put off as before with the caution: Find out *Brahman* by meditation, for meditation is *Brahman*.

Accordingly, Bhrigu again went into meditation.

In this manner the *Vishuddhaatma*, Bhrigu Maharshi, by frequent meditation discovered that the qualities of *Brahman* are not fully found in food, vital airs, mind, and *vijnana*, and by his steady and persistent application in meditation at last found out that *Ananda* is *Brahman*. The bliss or happiness in life, ultimately sustains all

creation, though it lapses now and then into a mood of pessimism and melancholy. That was the *vidya*, which Bhrigu learnt and inculcated for the benefit of humanity. He no more goes to his father for the approval of results. Note the laborious self-examination and self-education involved in the process of discovery. At last he attains to the point of self-satisfaction.

The educational work has to learn grand lesson from this. The old Vedic teacher was no victim of the Faculty Psychology and he did not regard the pupil's brain as a *tabula rasa* in which facts were stored or ideas instilled. He realised that the advanced brain was a veritable dynamo, which needed guidance for the proper exercise of the natural reactions, and improved with every such exercise.

Thus in the advanced stages of education, self-education plays the most important part, for it is the best and the highest kind of education.

As described by Bhagawan Sree Sankaracharya, the ideal teacher of the highest grade was Sri Dakshinamoorthy, who had the vow of silence, but whose magnetism penetrated men of age and experience.

Paul Brunton's observations in his *Secret Search*, regarding the silent influence of Sri Ramana Maharshi of Tiruvannamalai, the modern typical saint, on the true aspirants may be recollected with advantage by those who had the good fortune to read his book. In his wonderful Silence, the *Brhma-jijnasaa* pleads abundant eloquence. That *parishuddhaatma's* penetrating influence is indescribable. The brilliant Divine Effulgence is the result of this *tapas*. How many more such self-realised and God-realised souls there are still in this sacred land is known only to those that seek; for it is those that seek that find.

EDUCATIONAL DEVELOPMENTS IN THE TWENTIETH CENTURY

By S. T. DHAR, M.A., B.T., LL.B., Kashmir.

THE nineteenth century was, on the whole, conservative in regard to educational development. The educational reforms of Pestalozzi and Herbart did not penetrate into England till the latter part of the century. In the early years of the century, elementary education in England was mainly financed by philanthropists. It was in 1833 that the first grant-in-aid was initiated in England. Throughout the century, the conception of the "education of a gentleman" persisted. The experiments in child psychology by Pestalozzi and Froebel influenced but little the English public school. Adult conceptions were imposed upon the child, who was thought to be a little edition of man. The utilitarian view reigned supreme in the sphere of education as in other institutions. The urban children were schooled under crude monitorial system, in cramped dwellings. The teachers, so called "the dull explanatory persons," who generously used the rod to mould the imperial race, laid emphasis on the learning of languages, on academic acquisition. Darwinism dealt a strong blow to Victorian self-complacence. The salutary educational reforms of Herbert Spencer and Arnold of Rugby in the last quarter of the nineteenth century were a fitting prelude to the revolutionary changes in the theory and practice of education, initiated in the present century.

With the turn of the century a tide of change swept over all progressive schoolastic institutions. Methods came to be intelligently studied. The thread of investigation started by the German thinkers and educationists was taken by the English educators and educational psychologists. Child study received a new impetus and the new conceptions were put to the acid test of practice. The teachers of the type who

"were keeping the children overfocussed, over-conscious and un-childlike" disrobed themselves of conservatism and partook of the new spirit of teaching. That new spirit was, as Dr. Hall put it, Paidocentric. The public schools of Eton, Harrow, Winchester and Rugby, once engines of British imperialism, yielded to many democratic postulates of the reformers.

The claims of child nature were recognised by the school. The Heuristic, Montessori and other systems that we shall presently discuss grew up in the educational stir. There rose up a wide reaction against the omnipotent text-book, which was deposed from the pedestal it had, illegitimately enough, occupied hitherto. Its seat of power was rightly adopted by the teachers who based his method on new psychology. Not psychology but psychologies, such as Behaviourism, Pragmatism, Psychoanalysis, Gestalt Psychology and Individual Psychology guided the efforts of the oriented teacher. Out of these conflicting claims an under-lying unity emerged in definite schools, nascent in the first instance and later popular through experimental success and State co-operation, came into gradual existence. The curriculum re-organised so as to give place to the "rich" of the child to be absorbed as a child in the natural occupations of childhood" against adults. The intimate connection between physiology and psychology followed as a corollary. The body and mind were integrated in the concept of the body-mind. This is, in brief, the genesis of the dawn of the new education somewhere about the beginning of the present century.

In the pre-Great-War years the progressive western nations definitely reorganised education in scientific and national aspects.

Germany, Prussianized her education in scientific and national aspects, giving it a military bias, while the democracies democratised the prevalent educational practices. During the War the innate conservatism in the human race in regard to education was definitely revived, because the warring nations were too much engrossed with "Replacements" to attend to educational reform. After the stress of the war, the youth, among social and economic crises, selected its own course. Authority was flouted; the adherents of the classics and abstract studies were hooted to silence. The intimate connection between science and national industry on the one hand and education on the other, was realized.

The political and the economic elements trespassed on the sphere of education, and vocational education was organised and encouraged by the State, America giving the lead. Education under communism intimately connected the school with the social system. The proletariat dominated the educational system and education was "collectivised." As science and industry embraced each other closer than ever before, production increased at an enormous rate, causing economic complications. The new economic developments directly influenced the education of the young. This process went on at a breath-taking rate in countries that were to become totalitarian. The case of Japan's rapid, or rather, phenomenal progress in mass education is well-known. The task before the Nazi overlords was easier as the percentage of literacy among Germans was already high. Likewise, Mussolini reorganised education in Italy, the so-called Corporative State, making it follow the leading strings of aggressive popular Nationalism. Looking back at the accomplishments of the totalitarian system of uniform education, the greatest one is the unexampled success attained in the emotional propaganda of war mentality, whose savage climacteric has plunged the world into the present war. Hitler was right when he said, "Whoever has the

youth has the future"; he appealed to the baser instincts of the Hun youth, instilled into his raw mind the pseudo-scientific cult of the Nordic race, and managed to warp the finest youth of the world into a standing menace to international peace and progress. Quite the opposite practices and ideals were fostered by the peace-loving Western Democracies, who combined the liberty of the individual with education in citizenship.

Educational changes and innovations in the twentieth century are so recent that it is rather difficult, if not impossible, to deal with them in the proper perspective. In spite of the handicap, we attempt a summary. Freud's contribution to psychology as to how an impulse prevented by behaviourist methods from finding overt expression sinks in the unconscious, only to come up in an undesirable manner, revolutionised the system of instruction. Children, as in a Montessori school, were not coerced into activity, but self-activity became the recognised creed, to prompt which planned material and graded apparatus were evolved by Dr. Montessori. "The Didactic Material" eliminated the necessity of rewards and punishments to serve as incentives. Beginning with sense-training the child was lured by self-activity to self-education. Miss Helen Parkhurst, an American disciple of Dr. Montessori, propounded the Dalton Plan which reorganised the curriculum in an economic way, substituting subject or specialist teaching, during voluntary hours, to class teaching. Evelyn Dewey says about it: "The plan does more than preserve the advantage of individual study and subject promotion. It requires a method of study that calls forth the kind of intellectual and moral habits that are so necessary for the development of an intelligent, responsible and successful citizen." The Dalton Plan freed the child from the rigours of bells and fatigue.

While Dr. Watson believes in the omnipotence of education as such, Prof. Dewey, an American educationist of world fame,

the founder of an ideal, experimental school at Chicago, rests his educational philosophy on education through complete experiences, to be best had in an environment that reflects the home, with all the social converse of the family. Dr. Stanley Hall, like Prof. Dewey is an evolutionist, and as Bowl holds, "he has brought the evolutionary principle of recapitulation to bear on practical work of education." Both the American educationists emphasize education through occupation, "training the scholars for complete living in the social world of today." In this respect, the Project Method, that freed the school of classified and isolated facts, is largely a practical outcome of Prof. Dewey's educational philosophy. Yet another American view founded on mainly individual psychological research, due to Dr. Crichton Miller, leads us to an extremist practice, that the child at an early age should himself choose his subject of instruction. To Norman MacMunn, we owe the new method of class self-teaching, in which boys alternately assume the roles of the pupil and teacher; this is an unhappy crude reminiscence of the Lancasterian system, which prevailed in England in the first half of the nineteenth century. England has peculiarly enough synchronized the public school tradition with the democratic ideal of education, and evolved a definitive, healthy conception of citizenship, whose stamina is evidenced in best colours in the present days of the Second World War, when England continues to fight and uphold the cause of democracy, liberty and freedom.

From the world survey of educational developments, we come to consider the education in India. Western learning and educational practice have largely moulded the system of education in India, ever since the first quarter of the seventeenth century, when the East India Company chose to propagate the gospel in this country. Indians faithfully reproduced Western standards, Western educational practices and even Western school organisation,

almost till Mahatma Gandhi evolved the Wardha Scheme. It is gratifying to learn from the workers of Basic National Education that "it is in no sense an importation from the West." The craft work, like Sloyd, is introduced to provide an all-sided education and not to create a vocational bias. The study of mother-tongue has at last been amply recognised. Much of the spirit behind the method is certainly improving other educational methods in India. That the Dalton Plan and the Project Method have fairly spread in our country is well known. Dr. Montessori is personally touring India to stimulate child study and her system has been accepted and practised by several institutions. No one is unfamiliar with the contributions of poet Tagore's Santiniketan, which harmonises the traditional and the experimental cum-modern, in a realistic manner, that has lent it world importance.

We have covered the major educational advances in the present century. For lack of space we have not considered the contributions of scientific pedagogy, the intelligence tests so popular in America and elsewhere, the new grading of school children on basis of mental rather than chronological age and the mechanical and other aids to teaching that have simplified teaching methods. We should not be lost amidst the heterogeneous theories that surround us. Producing a happy compromise between tradition and experiment, between the good citizen and the good individual, "education in citizenship can retain what is best in individual culture." While recognising that the coerced child responds with hatred and develops complexes, we shall not, at the same time, advocate quite free and voluntary lessons. We cannot go whole hog with Dr. Montessori in eliminating rewards and punishments. Though the collective teaching is not ignored in the new teaching, it emphasises the development of the individual. The modern movements, above epitomised, prevent education from becoming a narrow training either for mere work or

mere citizenship without reference to the deeper needs of the human soul. "Education," Mr. K. G. Saiyidain says, "is an activity which is concerned with both the individual and with the society or rather

with the individual-in-society" and is to "derive its inspiration from the achievement of the past and the preoccupations of the present."

BOOK REVIEWS

HISTORY OF EARLY MUSLIM POLITICAL THOUGHT AND ADMINISTRATION BY PROFESSOR H. K. SHERWANI, M.A. (OXON)—SHAIKH MUHAMMAD ASHRAF, LAHORE, 1942—PP. VIII & 290—PRICE RS. 6.

THIS collection of studies is based on papers contributed by the author to learned journals etc., duly revised and remodelled into organic continuity. It begins with an estimate of four remarkable political thinkers of the East, Confucius, Mencius, Kautilya and Ibn Khaldun who forestalled many ideas of later European political philosophers, particularly in the art and basis of government. In the succeeding chapter which is devoted to the Qur'anic State, the political exposition is shown to be based on the historic method explaining general precepts from the history of Arabia and the neighbouring lands. Stress is laid on the concept of Universal Law and the doctrine of Justice, as well as on efficient and inexpensive government, on toleration and internationalism.

Going to the evolution of Muslim political ideas, Professor Sherwani cautions the reader that early Muslim thought was purely Oriental in essence with its multitude of illustrations from Arabic, Persian and Indian sources, despite its early and partial inspiration by the translations of classical Greek writers into Arabic and Syrian. Ibn Abi'r Rabi (cir 830 A. D.) was the earliest definite writer on the politics of Islam and was dominated by ethical considerations. He upheld the idea of the perfect equality of all races and religions and stood midway between the extremes of state omnipotence

and perfect individualism. Though he advised state officials to study history, he ignored history in his enunciation of the ideal and effective principles of statehood.

Farabi (870—950 A. D.) was the author of five works on politics, of which *The Model City* embodied his matured thought and the *Siyasat* comprehended his entire range of theory. He anticipates Hobbes in the idea of a compact for a mutual renunciation of rights and insists on the non-artificiality and naturalness of the state at the same time. His ideas on sovereignty and on individualism are refreshingly vigorous and independent of Greek thought. Imperialism and colonisation also come within his purview; and his ideas cover practically all that is connoted by Political Theory at the present day.

The principal writers of the 10th and 11th centuries are next surveyed, with a preliminary note on the political conditions of the Islamic State in that age. Contemporary thought was marked by a conflict and a contact between two schools of ideology—one leading to the revival of pure Arabism, represented by Mawardi (d. 1058) and the other leading to a certain amount of alienism and to Persian and Aryan traditions and being embodied, typically, in the *Qibus Namah* of Kaika'us (d. 1088). Mawardi was greatly influenced by the Islamic theory of the state and ignored the foreign elements that had crept in. Kaika'us, on the other hand, freely illustrates his theories from contemporary facts, from the history of Islam and from the history of non-Islamic peoples. A third writer of the

age, Nizamu'l Mulk Tusi, follows the historical method, in a broad sense. All the three writers demonstrate, in their works, the prevailing conflict between the Arabian and non-Arabian cultures going on then.

A later writer, Ghazzali (d. A. D. 1111) stresses personal human experience in preference to human intellectual perception and propounds ideas about the social nature of man, the doctrine of sovereignty, the organic structure of the state and law that are very modern. His doctrine of justice enumerates ten rules of the conduct of government that are worth noting. Professor Sherwani rates Ghazzali as being higher than his three great predecessors, in dignity and grace, in analytical and comparative presentation and in a perfect non-personal attitude.

Mahmud Gawan (d. 1481), the great Bahmani Wazir, of whom our author has

given a full-dress biography, is the last of the thinkers and writers dealt with in this book. In the last chapter the chief headings of political theory like the origin and form of the state, sovereignty and state interference are traced as evolved in the writings of the personalities treated above. These, given only as illustrations of the rich crop of Muslim political thought, will justify Indian teachers of political theory in demanding a place for Muslim, Chinese and Hindu political thought, in the scheme of the study of politics which, at present, is bent almost wholly in the direction of European thought and tradition. By his studies in the history and range of ideas of Muslim political thinkers, Professor Sherwani has done a real service towards the elevation of Oriental political theory to a plane of equality with that of the West.

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EDITORIAL NOTES

THE recent and Twenty First session of the All Bengal Teachers' Conference held at Bankura under the presidency of Dr. S. N. Dasgupta, C.I.E., I.R.S., laid stress on the lapse of duties towards education on the part of Government, the political leaders and the public. The Bengal Government, the president boldly pointed out, has been apathetic in giving effect to the wholesome advice and the well-planned schemes of educational experts; while the political leaders of all parties alike have been doing precious little to agitate the public conscience of society in the interest of the spread of education; and society has refused to give the teachers their proper position and status. The president has rightly remarked:—"In the face of such economic desolation, impending catastrophes hanging over their heads—cheerless, hopeless, dissipated and frustrated on all sides, without joy and without amusement, all high-sounding talks of systems of education and ideals of education are mere vapourings in the air." The point to be grasped is that no adequate or fruitful reform of education can be effectively realised until the economic and social position of the teacher, particularly in the lower grades, is definitely improved.

One another lesson may be learnt from the president's address: and that is the basic necessity of diminishing the chances of development of religious communalism in the minds of the pupils. In our country all teachers ought to be acquainted with the most universal and highest teachings of Hinduism and of Islam, so that in their teachings the side of agreement of religions may be emphasized and the boys may know that differences in the externals and rituals of religion do not matter much, and, in the interests of humanity and society all religions can be seen to be essentially alike.

The death of Sir Nilratan Sircar Giridih on the 18th of May last at the age of 82 has taken from us one more giant from the dwindling galaxy of Bengal giants who shone as an all-India and international lustre. Asutosh Bose, Tagore and now Sircar—these have been giant purveyors of culture whose labours spread over the last six decades and more. His enthusiasm for modern medical science was genuine and his confidence in its efficacy was contagious. He started the College of Physicians and Surgeons which was later amalgamated with the Calcutta Medical School. He took a very prominent part in the establishment of the Carmichael Medical College and in the origin and growth of the Indian Medical Association of Calcutta. For all these services and for his occupation of the Vice-Chancellorship and President of the Post Graduate Departments in Medicine and Science of the Calcutta University, gained a great reputation as a great medical man and a leading educationist; and Universities of Oxford and Edinburgh conferred upon him honorary doctorates on the occasion of the Congress of the British Empire Universities in 1922. Sir Nilratan was also a pioneer industrialist of Bengal and gave a great impetus to industrial activity in that province.

We are happy to learn from Mr. Sargent how the aim of an ideal Polytechnic is to become a People's University. The question is essentially simple and practical and lends itself to easy test. The difference between literacy and illiteracy is one of horizon. The illiterate man can only receive second-hand impressions from outside his own circle of experience. The literate commands a far wider sphere. The act of literacy is more important than the vehicle and no attempt is made in the census to record the language of literacy.

of learning in *activity*, which is the essential principle that underlies the system of basic education. It applies to all the higher stages of education. Moreover, the Polytechnic is a place where many arts and crafts should be taught. The doors should be open to all *bonafide* students and it should provide instruction in all subjects for which there is a sufficient public demand and also instruction in subjects like art and music which add to the pleasures of life. Besides it should provide opportunities for further education for grown-up people who have missed such opportunities in their youth. Thus the Polytechnic strikes a fresh note as it develops more fully and prepares young persons better to face the world than high schools or even Universities can do. Thus according to Mr. Sargent, the Polytechnic should aim at becoming a People's University and can do so with some effort. It is high time that Madras starts a Polytechnic of its own.

Literacy is not education, but only a means to that end. While figures can show approximately how literacy is increasing, much more than statistics of quantity is required to assess the progress of education. If education is understood in its broadest meaning of a knowledge and understanding of life and of men, the literacy basis is not even indispensable, although useful and desirable. Literacy only opens the door of education.

The census approach to literacy is to ask of each the question whether he could write a letter to a friend and deal with the reply. The question is essentially simple and practical and lends itself to easy test. The difference between literacy and illiteracy is one of horizon. The illiterate man can only receive second-hand impressions from outside his own circle of experience. The literate commands a far wider sphere. The act of literacy is more important than the vehicle and no attempt is made in the census to record the language of literacy.

More increase in numbers and circulation of newspapers and books does not necessarily imply a proportional increase in literacy. Such increases are only symptomatic, particularly in the case of newspapers. There should be no difficulty in the application of the ordinary literacy test. The census figures usually reveal that the test of literacy is not always accepted cheerfully and many parents desire that their children should be entered as being literate in English. Vernacular papers will rise steadily with the growth of a reading public. Smaller vernaculars hold their own ground when it comes to book publication, but in newspapers they cannot compete with their more powerful compeers.

Trading castes show a better record in literacy; but female literacy is negligible among them. Weavers and artisans have a higher literacy than other cultivating castes. All educational curves tend to show a greater increase than the literacy ones, and there should be a certain lag between an increase in scholars and the consequential increase in literacy. It is difficult to arrive at estimates of continuing literacy, because it is difficult to hit upon some degree of acquisition of instruction that could be identified with a stage after which literacy was not lost. Cities return a uniformly higher degree of literacy. City literacy greatly exceeds the province rates for every age group.

These features are fairly stable factors and may be expected to hold good for the figures of the 1941 census which will be soon available. They constitute a subject of absorbing study for the curious student.

The magnificent gift of five lakhs of rupees made by Mr. Rm. Alagappa Chettiar towards the encouragement of technological studies in the Annamalai University is a most welcome and significant event in the history of educational philanthropy in South India in the present

V. Mr. Alagappa Chettiar's Endowment to the Annamalai University.

THE EDUCATIONAL REVIEW

Not merely has Mr. Alagappa demonstrated that the stream of *Vidyadhana* flowing from the fountain spring of the Nagarathar community is perennial and not merely seasonal, but he has fully appreciated the necessity of adding a technological faculty to the University which has been developing, on account of lack of adequate funds, only on the arts and science and Oriental culture sides. The cry for the starting of a technological faculty in that University has been raised often, particularly as some promise of it was implied in the discussions in the Legislature at the time of the passing of the Act of 1928, creating the University; and the quickening of the pace leading to the realisation of that aim has been made possible by this donation. It is to be hoped that this act of philanthropy will be followed by other endowments, and the faculty of technological studies to be started at Annamalai-nagar will provide as broad a course of instruction as may be possible and make the University take its place in the vanguard of Indian institutions offering the technological instruction so much needed for speeding up the industrial progress of the country.

The Report on the educational survey of the Kolhapur state issued by Mr. P. C. Patil, its Education Minister, shows that the survey is based on the village viewed as a population centre and not on the mere technical revenue village. The village as a population centre is a group of house-holds within a radius of a mile and a half of a school, to which children can go easily. Thus the number of population villages in the state in 1933 as against 720 revenue villages comprehending the state area. Of these population groups, only 178 are still without schools, and the state has a programme of providing schools for these

groups before 1944. The *Kolhapur* has to provide educational facilities in bigger villages, and private smaller villages aided by the Government the former. For very large population, a special form of the teacher system has been devised, a survey which is being rapidly in progress. It deserves careful study as aiding the location of schools, the improvement of inefficient schools, the closure of superfluous ones and the amalgamation. Madras has had the benefits of such a survey; in the U. P. a similar survey is being attempted; but the other states still lack such a survey. It is a great achievement for Kolhapur not only to have effected the survey, but to have put the scheme of expansion into

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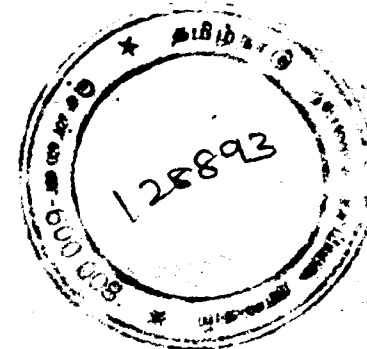
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