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THE INDIAN EDUCATOR

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

Vol. XVIII.

MADURA: JANUARY, 1942.

No. 1.

The Role of Identification

By PROF. ANJILVEL V. MATTHEW.

The child tends to extrude or project the responsibility of what is unpleasant in him to what surround him—persons and things. He has also a tendency to take in or introject into himself those things that please him, even though they are really external to him—he absorbs them into himself. This tendency of "absorbing" a person or thing into oneself is called identification or introjection. The child tends to absorb or introject the loved parent who becomes a part as it were of the mental structure of the child. The interiorized or absorbed parent exerts his influence on the child, and lays upon the latter his commands and inhibitions and his own internal, spontaneous commands and prohibitions. The more a person is loved, the greater is his influence on the loving individual who takes him, mostly unconsciously, as a model after which his own life is to be moulded. William Healy, a psychiatrist who has spent a lifetime in the study of delinquency especially of the young, believes that early delinquencies and sequential criminal careers are to a considerable extent determined by the lack of a chance for healthy identification in childhood. Identification (or *appersonization*, this is another significant term he gives to the same process) is, according to Healy, an important factor in the continuance of the same traits in the same family, generation after generation—as a matter of fact he even wonders whether identification is not even more potent than heredity. "As I study young people and their family settings, I become more and more inclined to believe that "like father, like son" is much more likely to exemplify identification than heredity."*

*Healy: *Personality in Formation and Action*, Ch. II, p. 100 ff., Chapman and all, London, 1938.

Identification however is not a simple process, but has manifold ramifications. For instance, the same person may identify himself at different times, and not rarely even at the same time, with different persons. Sometimes, an inter-play of such appersonizations is helpful. Healy mentions the instance of a boy who was saved from an unhealthy and vicious identification with his mother by a reaction in early adolescence whereby he gave himself up to an intense admiration and love of his father, with excessive incorporation of his father's wide social interests. In a good home there need not be a violent conflict between identification with the father and identification with the mother. But then how many homes are good? In the case mentioned by Healy the later and more potent identification was beneficent; but there is no guarantee that the more potent, later identification may not be of a malevolent kind. Again, conflicts may arise between an identification-pattern established in the home and some later patterns set up through the child's growing contact with the outside world.

There is still another kind of complication in identification which perhaps is more far-reaching in its consequences than any we have referred to in the foregoing lines. Even in identification with some beloved person such as the father or the mother, the process is not entirely a simple matter, which it should have been if the child did nothing but love the parent; but in many a case, not only does the child love the parent, but hates him as well. This ambivalent attitude which he entertains towards the real parent is reflected in his attitude towards the absorbed or interiorized parent. As Clifford Allen puts it: "The child behaves to *itself* as though it itself were the introjected person." For all practical purposes the parent has become a part of the child's ego, and the emotions felt towards the parent are now diverted towards himself.* Such a child who hates the father, and who therefore hates the introjected father, may and often does naturally hate himself.

It is also worth while to notice that it is not only a living person can be interiorized: even a dead person can be thus absorbed, and the opinions and attitudes of the loved parent who is long dead can even now affect the choices and decisions of a young person. It may be this attitude which makes a boy follow his father's profession, even if the father had died before the boy became old enough to know him. The son believed that this was what his father delighted to do; and so, introjecting his father's interest, he follows the same profession. This process of introjection may be so

*Clifford Allen: *Modern Discoveries in Medical Psychology*, Ch. IV, p. 112, Macmillan Co., London.

complete that there is a certain danger, as Clifford Allen points out, in exaggerating the virtues of a dead parent. The boy tries to keep up to the reputed standard of virtue or achievement of the dead father. In actual life where the parent is living, though the son may absorb—identify himself with—the father, he sees not the virtues of the father himself but his weaknesses too, so that in his effort to realize in his overt life the dictates of the internalized father he is saved from extremes by observation of the actual shortcomings of the father. In other words, he does not follow an unreal ideal. But this may not happen when a youngster sets before him the perfection of a dead father—he sees only the gold of his ideal image and does not see its feet of clay. In trying to realize again, within himself, the goal of the dead father, he may set before himself an impossible ideal; and when he fails, as he is often bound to fail, he may, for that reason, blame himself all the more—his sense of guilt may unnecessarily be keener and heavier.

Play Activities in relation to Child-Education.

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

"The world carries away in glee the tinkling of your bells.

The sun smiles and watches your toilet

The sky watches over you when you sleep in your mother's arm, and the morning comes, tiptoe to your bed and kisses your eyes."

Crescent Moon—Dr. Rabindranath Tagore.

There are a thousand and one proofs that the philosophers of ancient India did not look down upon play. They could trace the play of God in the very creation of this universe, so they mention Him as playful.¹ Now, without entering into the subtle philosophical discussions about play, let us examine it from the view point of psychologists and educationists, let us see what value they attach to it and what utility it has in child-life.

1. "Krirato Balakasaibya chestas tasya nishmaya"—*Garuda Puranam* 1-4-5.

Just as a boy breaks and builds up again in the form of play and has no aim in his play; so the Great Creator breaks and builds up the universe again and again. He does nothing with any aim or end in view; for he is complete in Himself and gets whenever and whatever He wishes." *Bishnu Puranam* 1-2-18.

Many psychologists take play for an instinct. The reason for their thinking so is perhaps this, that children play of their own accord and they need no training from any one in this respect. Human children and young ones of all birds and beasts express their boundless joy in the form of play and require no preliminary training in this respect and it is a fact, too, that they play according to their own taste. This has led to the establishment of some theories regarding the origin and development of play, and as such, if we like to discuss it scientifically, we must examine them thoroughly.

1. Schiller-Spencer Theory.

The oldest theory about play is that of the great German poet Schiller. This theory was later on accepted by Herbert Spencer of England after thorough examination. So it is known as Schiller-Spencer Theory. According to this theory play is the outcome of "Surplus nervous energy". If by surplus is meant superabundance of energy, the theory is not true to facts, for in that case children must be dead tired before the play impulse disappears. If, however, it means the energy which is set free, then play may be looked upon as the activity by which such energy is most likely to be utilised. Human children and young ones of many species of animals are carefully nurtured by their parents—they have not to think over about procuring their food, building nests or digging lairs, or protecting themselves from enemies or against calamities of nature; consequently they have a surplus store of energy which when it becomes full to the brim overflows along the most open nervous channels, producing aimless movements of their hands and feet. This aimless movement of hands and feet is in other words called play or gamboling. Of course, this cannot be an organised game which observes various rules and regulations. Skipping, jumping, running, chasing etc. are included in this category.

Thus we see excess of energy is a condition favourable to play activity rather than a necessary cause of it. There is no doubt an element of truth in this theory; but all sorts of play activities, even the most common forms of play of young animals, cannot be explained by this theory. The truth of this theory is undermined to a great extent for one cause, and that is this, that human babies and even young ones of animals do not refuse to play, even when they are tired and they continue to play so long as they are not exhausted, and human adults, too, often have recourse to play just to avoid ennui or to refresh themselves after a whole day's toil. So the theory that play is the natural outcome of surplus energy is untenable. Of course, it is a fact that

one who is well-fed and well-nourished and has ample leisure shows greater eagerness for play; but on the other hand, this is true not only in regard to play but also to work. Proper diet and leisure are great impetus to work.

2. Recapitulation Theory.

There being so many loopholes in the Schiller-Spencer Theory, psychologists have established another *viz.* Recapitulation Theory. Briefly it is this. Before reaching this present civilised stage, man-kind had to pass successively through various biological and sociological stages. Even if we observe the individual development, we shall mark that it is the outcome of the evolution of animal life and human history. That is, from the biological point of view it will be seen that from the simple phoetus to the fully developed adult life there is, as it were, a repetition of the evolution of the complex human life from simple animal life (ontogenesis parallels phylogenesis), and from social point of view it will be seen that the present-day civilisation is nothing but the recapitulation of the dim past. When this dim past is traced, it will be seen that at one stage children pass through a moral and mental stage corresponding to that of the savage. At this stage they like to tramp aimlessly like the nomads and rovers; for their forefathers once led such a life. Then they pass through pastoral stage and finally they find pleasure in the events of contemporary life and now it will be understood that they have reached the civilised stage. This past history of human race is reflected on play. It is seen that children at one stage like to fight, scratch, and bite their mates whether there be sufficient provocation or not and they do not desist until they see their mates bleeding. But in reality this is no fighting: for there is no malice or envy in it—it is a kind of play to them. In the form of play the child is unconsciously repeating the past history of the barbarous stage of mankind. Then comes a stage in the child's life when he likes to tramp all the day with a stick in his hand. This is also a play. In this play the child unconsciously repeats the history of mankind when it had to wander from one country to another in search of food and habitation. Then he likes to play sitting at a place. Here we can see a reflection of the pastoral stage. Eventually the child likes organised games—games which are regulated by laws, and then he reaches the present civilised stage and thus he re-traverses in his play the different stages of human history owing to the successive ripening of native tendencies.

This theory was not accepted outside Germany, for the theory is based on wrong argument even from biological point of view. Human phoetus resembles animals of the lower strata to some extent; still

it cannot be said to be the repetition of the past human history; besides, if the laws of recapitulation are fully accepted, the truth of evolution becomes null and void. There is no reliable proof that to reach the present stage of civilisation from the past barbarism and savagery, mankind had to pass through these fictitious stages. Prof. McDougall is loath to accept this theory. He says, "This recapitulatory theory of play and the educational practice based on it are founded on the fallacious belief that, as the human race traversed the various cultural periods, its native mental constitution acquired very special tendencies, and that each period of culture was, as it were, the expression of a certain well-marked stage in the evolution of human mind."

3. Remniscent Theory.

Prof. Stanley Hall has propounded his reminiscent theory with a slight modification of the recapitulation theory. Observing a child at play he says, "The child is not so much rehearsing the serious activities of his own adult life as harking back and recapitulating those of her remote ancestors." We find nothing new here. The difference between recapitulation theory and reminiscent theory is very little. If one is not accepted, the other falls through.

4. Practice Theory.

There is another theory of play. This theory was first put forth for discussion by Malebranche, but later on it was, with slight modification, accepted by Karl Groos. Observing the play of human children and young animals, Groos points out the obvious utility to them of the play as a preparation for the serious business of life.² Man or beast for his survival in the struggle for existence prepares himself in play in the period of immaturity. This saying of Groos may be explained by one or two concrete examples. Let us consider the play of young animals. If a puppy or a kitten finds a dry leaf or a piece of paper lying before it, how does it play? It will be seen that the kitten or the puppy would jump over the dry leaf, clasp it in its claws, throw it away and then again would run after it in the form of quick attack. It would scratch it, bite it and toss it again and again, as if it is perfecting itself for the practice which will be required in its mature life. Now if the leaf is held before a kid, it would never behave in the manner of the puppy or kitten.

Let us consider further the play activity of young dogs. They play together—attacking one another, chasing or biting one another.

2. *The Play of Animals and the Play of Man* by Prof. Karl Groos.

or trying to resist the attack or to run away. All this is necessary for their mature life. They will have to snatch away food from others, or to escape with the food just collected, or to avoid dangers. As they learn all these activities and varied movements in their immature period in the form of play they become all the more expert when the time comes. So the dictum of Groos that play is a preparation for the serious business of life is in the words of psychology premature ripening of instincts, and as such it reserves Schiller-Spencer dictum—children play not because they are children or they have surplus energy but they have this period of immaturity in order that they may play.³

The truth of Groos's theory is realised to a great extent if we mark the play activity of our children attentively. In our society, girls play with their dolls, give their dolls in marriage with others, play the roles of husband and wife or mother and son. Personal decoration, uprearing of children etc., in short all the important functions of a woman's life, they learn in play. Their play gives the indication that one day they will become wife and mother. Similarly, boys play hunting animals, running shops, driving motors or engines etc., i. e., they learn to some extent the occupations of their mature life through play activities. No healthy normal boy would like to play the games of girls (specially those peculiar to them) nor any girl of boys. There are, of course, exceptions to this general rule; but these are nothing but femininity complex of men and masculinity complex of women.

Now in the play activity of young dogs we see that they fight with one another, bite or scratch one another; one seizes another by the throat and pins him to the ground; but blood never comes out, their teeth never pierce the skin; they rub and scratch, but never so violently as to draw out blood. Why is it so? It is not that their teeth are not so sharp, or they lack in muscular strength or energy that prevents the bloodshed. Blood never comes out because it is no fighting at all—it is a play. All their various postures and movements are very appropriate to fighting but they are not fighting in reality—they are playing. There is no anger or bitterness in it which is the affective state that normally accompanies the instinct of pugnacity.

Now the question crops up again, though it is no fighting but a play still there are almost all the outward signs of fighting; how does the dog in this mock fighting show such a high degree of self-restraint which is the characteristic of only rational animals? One attacks

3. Read Wm. McDougall's discussion on the subject in his *Introduction to Social Psychology*.

another violently, holds him tight to the ground, bites him; but his teeth do not penetrate the skin, or pierce so deep as to draw out blood. He does not forget that it is not fighting but a play, even in the moment of extreme excitement. What is the source of this self-restraint, if it be self-restraint at all? Now, if this self-restraint is not inborn i. e. instinctive, it must be acquired, and if it be acquired, it must require some time to learn. But what about the young dog? It makes all the movements of combat without anger and in a quite restrained manner. Now if it had any experience as to with what force it would bite that its teeth might not enter deep into the skin and draw out blood, then in the light of that experience it might modify its movements; but it is a fact, too, that before such experience it plays thus without causing any injury to its mate. Mr. F. H. Bradley gives a fitting reply to this question. He says, why young dogs?.....full-fledged dogs too play with their master in the same manner, lick and sometimes bite their hands; but they would never bite with so much force as would cause bleeding or pain to the master. This much self-restraint, all such animals do possess and this is a speciality of play which later on changes into various rules and regulations of games. "There is restraint, a restraint which later may be formulated as the rule of the game".⁴

But Dr. McDougall calls this argument of Mr. Bradley to question. He says, "Mr. Bradley here seems to ascribe to the playfully biting dog a certain deliberate self-restraint. I think that in doing so he greatly over-estimates complexity of the creature's mental process, and ascribes to it a degree of self-consciousness and a power of intelligent control of conduct of which it is really quite incapable."⁵ Such play is seen among children too. Little children quarrel, fight, scratch and bit one another in play, but they never hurt any one seriously. It is never heard that children have killed or wounded any one seriously in play. The cause of their not doing so is that they know that if they wound any one seriously they would be punished by their parents. For fear of this punishment, even in the midst of excitement they do not lose self-control which can never be expected of a young dog. The mental process of a young dog can never approach this degree of complexity. Moreover, some sort of restraint may be expected in dogs but never of young dogs which, too, show all signs of self-control before hardly learning self-control from experience of the ill consequences of biting too hard. So Prof. McDougall is not ready to accept the view point

4. *Mind*, N. S. Vol XV Page 468 quoted by Dr. McDougall,

5. *An Introduction to Social Psychology*.

that the young dog when playfully fighting has impulse to bite hard but restrains himself. So, instead of calling it self-restraint on the part of the dog, he would call it "a peculiarly modified form of combative instinct". Let us quote what he says: 'The movements, with their characteristic differences from those of actual combat, must be regarded as instinctive, but as due to the excitement of some modified form of the combative instinct, an instinct differentiated from, and having an independent existence alongside, the original instinct. And that the movements are not the expression of the true combative instinct is shown also by the fact that the specific affective state, namely anger, which normally accompanies its excitement, is lacking in playful activity.'

(To be concluded.)

The Knight of the Child

By MARIO MONTESSORI.

Dr. Maria Montessori was born in Chiaravalle, Italy, on the 31st of August 1870. From the very beginning of her life she showed promise of becoming a woman out of the ordinary. She was the first girl in Italy to attend a public school and because of the narrow ideas of the time she suffered the tortures of criticism, of the cruel jeers of her fellow-students and of general disapproval. She persisted in her studies, however, and entered the University against even the expressed wish of her father, who for several years did not address to her a single word, and although living in the same house behaved as if she did not exist.

In 1896 she obtained in Rome her degree of Doctor in Medicine. She was the first woman of her town and, I believe, in Italy to attain this distinction.

The Makings of an Apostle.

During her student days she joined the Feminist Movement, and a few days after receiving her degree she was chosen as delegate to represent the Italian women at the Feminists' Conference in Berlin. The newspapers had acclaimed her throughout the whole of Italy on becoming a doctor, but now she was acclaimed by the press in the whole of Europe for the brilliance of her words, the strength of her arguments and for her personal beauty. With the appellation of "sun-ray," as the newspapers of Berlin and of Northern Europe called her, she took her place on the platform of the world, which it was her destiny never to leave.

Returning to her country, she took part, under an assumed name, in a contest for a place vacant in the General Hospital of Rome; nobody suspected that the doctor who so brilliantly won the competition was a young lady. She was assigned the place before the fact became known that she was a woman. Thus in 1897 she was the first woman in Europe to be admitted to such a post. In the same year during the Medical Congress at Turin she again created a stir by the accusation she launched against the medical profession in particular and society in general, for their neglect of defectives, who, though being uncared for, were the biggest sources of criminality.

The Empress Elizabeth of Austria had been killed by a lunatic a few days previously. "It is you," Dr. Montessori challenged the doctors, "who have killed Elizabeth." The speech created an enormous impression; the newspapers of all Europe gave wide publicity to it and as a consequence of it the first institutes for backward children were founded in Italy. Dr. Montessori was assigned a post in the institute created in Rome. In 1899 she was elected to the chair of Hygiene in the Women's University of Rome. In 1900 she visited London for the first time as the delegate of the Italian women at a Feminist Conference. There she was received by Her Majesty Queen Victoria and met Dr. Annie Besant.

Experiments with Children.

On her return to Italy, after achieving brilliant cultural results with the deficient children, she left the field of pathological education to dedicate herself to the study of normal children.

In 1904 she was made the Lecturer of Anthropology at the University of Rome, while her success as doctor made her famous in the whole of Rome. Incidentally she introduced Theosophy to Italy by bringing an English woman, a patient to hers in touch with the cultural world in that country, and by collaboration in the translation of the first Theosophical books brought into Italy.

In 1906 the first "House of the Children" was inaugurated. From that moment she left everything to dedicate all her energies to her mission in spite of the pressure that her friends and admirers brought to bear upon her.

Their attitude can be summed up in the words of the Minister for Education of the time who said to her: "Such are women! Nobody has suffered what you suffered in order to become a doctor. You have overcome all the difficulties; you have succeeded in being appointed on the permanent staff of the Hospital, and in becoming a professor

of University. A brilliant career awaits you; indeed it has already begun, and now that all the world speaks of you you want to leave everything, and for what! To become a school teacher (the only career open at the time to women); and nothing less than a teacher of pre-school children, the lowest and the most despised job that there is under me."

"The world will speak of me more than ever," was her answer.

"What was it that made me reply in this fashion?" Dr. Montessori asks herself even nowadays. "I certainly had no idea of what was to come; but the soul of the child was calling me and I had to answer."

A Great Discovery.

The first "House of the Children" arose in the new buildings for labourers erected in Rome in the slums of San Lorenzo, the worst plague spot of the city. It was the first experiment in tenement-houses made in Italy with the purpose of giving clean, hygienic, independent flats to labourers. There was but one problem: the children.

What would happen when their parents went to their work? The children would spoil the building, soiling the walls and the staircases.

A committee of ladies was organised who decided to ask Miss Montessori, Doctor of Medicine, to help them. Thus was born the first "House of the Children."

The reporters who came to see the buildings went away full of enthusiasm for the children, speaking of a "miracle."

Were these children, sons of illiterate people, the product of the lowest and most criminal slums of Rome? Or were they indisputable proof of a human error that had been eliminated?

Like a flame the renown of "the New Children" swept round the world. Newspapers and magazines in America, in Australia, in China, in Japan, in Africa, carried photographs and articles. From all sides started the pilgrimage that lasts even today when after almost forty years, every trace of the school has disappeared.

People belonging to all religions, to all social classes, Queens and Communists, Hindus, Muslims. Catholics and Protestants from every corner of the earth, came to visit those "New Children"—the Messiahs of infancy.

Dr. Montessori found herself famous without realising the greatness of the discovery that she had made, the "laws of psychic development" of man! the "instinct of growth"!

She did not wish now that anyone should speak of her. She asked the newspaper reporters to speak about the tenement-house, whose owners were furious that everyone should be speaking of "that miserable little class" and pay so little heed to the humanitarian monument they had raised.

Relations became so strained that at last she had to abandon the House of the Children. But meanwhile other houses had arisen: one created by the Socialist Party in the Umanitaria of Milan, another founded in Rome by a Convent of Catholic Sisters for the orphans of the earthquakes of Messina.

The Queen Mother of Italy had at the same time granted a sum of money to continue the experiment of that which was already known as the Montessori Method"; another school had been created in the English Embassy in Rome; and the first manufacturing centre of Montessori material had been started in the Umanitaria.

People who realised the importance of her discovery grouped themselves around her as apostles around a prophet. Some of them asked her to write a book; others begged her to prepare teachers. "You could die, and centuries would pass before others could discover what you have discovered," they said.

The New Education.

The book was written in fifteen days. It is known in English as Montessori Method—a scientific work and at the same time a hymn of love. It was translated in more than fifteen languages in the first year of its appearance. Meanwhile the last links that joined her to the old-fashioned pedagogical world were breaking. She had initiated the "New Education"; she had opened a new way to help on development of the child, a path full of light and happiness; and University teaching no longer held attraction for her, who was the first initiator of a new epoch.

In 1909 she gave her first training course. It was intended to be a Provincial Course for Umbria but the fact that she was going to give it became known.

How? Who knows?

Perhaps because one of the young ladies who had gathered round her to dedicate their lives to the new ideal, as Nuns do who enter

a Religious Order, gave, in her exultation, news of it to her acquaintances; may be in another way; but in any case to this first symposium, which was supposed to be almost a secret gathering, people arrived from America and even from South Africa.

Other courses followed; national and international associations were born in many countries, and Dr. Montessori began the long ministry which still lasts today and which I hope will last for many years to come. The seeds that she had planted all bore fruit: the New Education Fellowship is but an effort to join together the branches of that immense tree which is today New Education.

A curious phenomenon, which shows the vital force of her idea and demonstrates that it is based upon a fundamental truth, is the following. All who come in intimate contact with the Montessori Method find in it the practical realisation of their ideals. Catholics, Protestants, Hindus, Socialists and Communists have at different times told Dr. Montessori more or less the same thing.

"After all you belong to us. Because no one unless he were of our community would have been capable of doing what you have done for, as you see, this and this and this in your method is but this and this and this in our ideal (or religion,)" according to the person who speaks.

The Garden of the World.

A seemingly adverse destiny has pursued Dr. Montessori. But she, with the serenity of soul that is peculiar to her, accepts all the blows of destiny as an indication that her presence is necessary elsewhere. Another person similarly tried would have been crushed. She but doubles her efforts.

During the last World War her institution in Italy was closed. She went to the United States and created in New York a training College that she placed under the direction of Miss Parkhurst. This institution separated itself from her, and she left for Spain. In Barcelona she founded and directed for the whole period of the war the *Seminari Laboratori De Pedagogia*. At the armistice, the Catala authorities suddenly became nationalistic, also towards her, and noticed that she was Italian and said that the institution had to be directed by Catalans. Dr. Montessori pedagogically emigrated to England. In 1922 she went to Italy, where the Fascist Government wished to valorise "Italian values." In 1926 the Royal School of Montessori Method was created in Rome, only to be closed a few years later when Dr. Montessori once again left Italy to return to Spain. There she created

a private institution. "This time," she thought, "the institution is mine and does not lie at the mercy of a Government or of a Municipality. It will flourish and I shall cease to be driven from place to place like a wandering Jew."

The school was but a few months old, when the civil war burst out. Once again she went to England and held there some courses and some International Conferences. She was putting the last touches to the organisation of a permanent institute in that country when the present war broke out. Also she went to Holland and here she again created an institution. A new war, a new voyage, this time to India.

But in every country, in every city, that she visited, she worked and preached. Her ministry has never stopped. Hundreds of teachers followed every course that she gave. Teachers who represented twenty nations at a time, teachers who belonged to the most opposed political, religious or social ideals became (the great majority of them) her apostles, and on returning to their country, created nuclei of work and of philosophy in favour of infancy and in favour of life. Her kind of life has been like that of a farmer who, having prepared the field, has planted the seeds and seen them sprout, promising rich fruit and then is taken and forcibly transported to a foreign land where she is given another bit of virgin soil to sow with the seeds of the new wonderful plant that she alone possesses and that no one can wrest from her.

From Seed to Fruit.

Today Dr. Montessori is 71 years of age. Her method has been completed up to the University, but, as she herself says, her work was only begun. The Montessori Method is her contribution to Infancy, but what is it in comparison with the contribution that infancy can give to humanity? Nothing but a seed of some giant of the forest; insignificant when compared to the immense tree that results from it.

• Such is the child, the great being who produces humanity and whom we must humbly understand. The defects that incomprehension causes in childhood remain fixed in the adult; society organises them and renders possible crimes of barbarity, of exploitation, of cruelty and of slavery in our epoch otherwise so advanced in external civilization.

In the children of her schools most of these defects have disappeared; this is their contribution. Childhood can show the way in which they can be eliminated from society. "It is necessary," Dr. Montessori says, "to create a Social Party of the Child, to defend its

rights and to fight against the adults so that this great Worker be recognised in his importance and be called to take in Society the place which belongs to him.

"The child in his growth incarnates not only flesh, but patriotism, religion and moral ideas. If a man is a Hindu, it is because the child he once was, made him a Hindu, if he is a Christian it is because as a child he was able to grasp the Christian morality from the environment in which he lived. All that we possess, our body, our culture, our way of thinking, we owe to the child who formed us.

"Generous souls were found in the past who created socialism for the worker; others arose who organised the Feminist Movement to defend the women. Will there be no knights to protect the child?"

She, its first Knight, created in 1939 the Social Party of the Child, which was founded in the Great Hall of the Parliament of Copenhagen. Since then she has had to fight against the misunderstanding of everyone. Nevertheless the party exists and she does not desist from her idea. Today, her freedom curtailed, she who has been the greatest upholder of freedom that never existed, does not lose her illusions, in spite of restrictions that war made it necessary to be adopted against her. Generously housed by the Theosophical Society, whose President, Dr. Arundale, and his wife, Rukmini Devi, invited her to India, Dr. Montessori passes her time writing in the magnificent bungalow which has been placed at her disposal, happy to prepare new instruments which will do more to establish peace in the world than any series of treaties that may be drawn up by adults at the close of the present war, such treaties marking, as they do so often, only an interruption in a perpetual war.

—Reprinted from "The Young Citizen."

English in the School Curriculum.

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

(Extracts from a paper read at the Provincial Educational Conference (Bombay Province) held at Belgaum in October, 1941.)

The first argument in support of the retention of the old position to the study of English is that Englishmen are our rulers and English has become the recognised *lingua-franca* for India, not to refer to the position of Hindustani today. No doubt attempts are being made by various organisations to give great prominence to Hindustani and though personally I am not against any of these patriotic attempts, I think that the time when any of the vernaculars of India can occupy the same place now being occupied by English in India will take a long way to come. It is, therefore, necessary for us to ponder very deeply before we relegate English to the back-ground. We are at present carrying on all our official correspondence in this language and you will admit that at present all our business correspondence also is carried on in the English language. Secondly, we should not lose sight of the fact that it is the only language through which we are at present keeping ourselves in touch with the known and recognised world today. I need not emphasise that fact that a person with a knowledge of English is able to carry on his work and his business with the different parts of the world, though it may not be the language spoken or used in that place. I know that it may be argued by those who challenge the status of this language that in Europe it is not English language but French that occupies a recognised place in every day affairs and that English is not so predominant there. But, be that as it may, no one will contradict me when I say that to us it is a language of great importance not only for our every day use but also for higher study of literature, national communication and international correspondence. With this brief introduction about the use and necessity of English to us today I shall proceed to my further arguments as to why English should still have a predominant place in secondary school course.

The students of English literature will bear me out when I say that English literature is very rich in all kinds of branches of knowledge and several great men unlocked their hearts in the English language by means of poems, sonnets, epics, etc. and to enter that vast field it is necessary for us Indians to learn the English language and to try to understand the deep emotions and subtleties that touched the

hearts of these great men with whom we converse day by day. I think I am not exaggerating when I say that almost all the best books in any language are to be found in the form of translations in the English Language. To take only one example, the sacred book of the Hindus, The Bhagvadgita, and the sacred book of the Muslims, The Koran, can be read in translations in the English language, though we may not know Sanskrit and Arabic. I may even say that it was through the English language that many of the Indians first read their sacred book the 'Geeta' before they were able to understand the Sanskrit language and realised the truth of what the westerners said that the Geeta was a great book. Such is the importance of English to us even to this day. In short, it is a Gate-way to the knowledge of the World and one who has studied that language can be a great literator nay a Savant. We may even be able to carry away prizes like the national poet of India, Dr. Rabindranath Tagore, in the English language. What more, we have produced orators, scientists and other great men through a study of the English language.

Every one will admit and it may be granted for the sake of argument, that the regional languages of the different provinces should be developed very soon and I think that no one will object to my saying that the study of English will have its repercussions on the other vernaculars of India as it has done hitherto and a very close study of it has always led to the richness of the different vernaculars of India. I need not go very far to cite any examples. Take for example the present day Marathi and Kannad literatures. Both of them have had on them the effect of the study of this foreign language, and, not only that, several English words have found a permanent place in these 2 languages. Though at present there has been a move to purify these languages of foreign words and to eschew them, I very much doubt, how far they will ever succeed. So far as I know, the Bengali language is said to be very rich in all kinds of literature but all have admitted that its richness is due to its contact with the English language and literature and that the writers who have made their mother tongue rich were all influenced by their study of this foreign language. Let us for the matter of that take the novels of that great Bengali novelist—Mr. Bakim Chandra Chatterji—or the writings and poems of our national poet, whose death we all mourn, and we find that all their writings were influenced by their study of the English language. What more proof, then, do we want to prove that the study of this language of the Britishers has had a salient and ever-lasting influence on the different vernaculars of the various provinces of India? Even if we

take the example of Gujrat we come to the same conclusion. Can any one dare to say being true to his own self, that the study of this foreign language has in any way adversely affected their own mother-tongue? I am sure no one will.

Further, I should like to point out that the study of the regional language does not require as much time as does the study of English being obviously foreign to us, but experience has shown that the study of the same has amply rewarded the students and no one has so far said that the study of this language has made him in any way a loser. It may be granted for the sake of argument that the deeper study of a language may lead to a thoroughness and perhaps more devotion to the same might explain the intricacies of the language but especially in the earlier stages, that is in the Secondary school, such a specialisation is not necessary and in the present state of things not at all advisable. The Bombay University has allowed specialisation under the rules in the B. A. Course and students who devote more of their time to a special study of the language of their choice in the Colleges are able to concentrate their attention on a deeper study of the particular language and also to do some research work in that branch. When such a state of things exists at present and it has not in any way worsened the condition of the vernaculars, one can rightly ask as to why a change is now necessary. Under conditions of things existing at present a person having a proper knowledge of English is considered to be enlightened in India, and, wherever he goes he carries the day and is able to carry on his work and programme properly, as English has now become an international language. Why should we then only think of the regional languages and make ourselves Province-minded and become narrow in our outlook and vision? One is tempted to look back to the time when there was no teaching of English in India and to find out what must have been the state when it was not possible for one to converse with another except with the help of an interpreter. I hope that I shall not be charged with exaggeration if I assert that it is only English education that has brought us to the present state in national and international politics and it is my firm conviction that if we are to progress we can not in any way disregard the study of the English language by belittling its importance. While on this topic I am inclined to refer to the remarks made by the Hon. Dr. M. R. Jayakar at the opening of the Anandilal Poddar Commercial College in Bombay in June last that we should not neglect the study of the English language as that is the only way by which we can rise in the estimation of the world and can earn for ourselves a place in the progressive world of today.

Ideals of Education

By PROF. AMARNATHA JHA.

There are times when it is best to act, to march onward, to accomplish; and there are times when it is wise to pause, to counsel, and to plan. This seems to be an appropriate moment for feeling our way patiently and with sagacity for the paths that will lead to peace and happiness, the true, the good, and the beautiful. In the last century, when popular education was supposed to be the panacea for all ills, one of the more thoughtful writers said: "Is it not far better and safer to refrain from committing ourselves to a given type of social reconstruction, and to walk forward patiently upon the only principle that can be received with entire assurance: namely, that faithful cultivation of the intelligence, and open-minded investigation of all that the intelligence may present to us, is the only certain method of not missing the surest and quickest road to the manifold improvements of which the fundamental qualities of human nature, as well as the relations of man in society, are susceptible?" This glorification of the mind and pathetic faith in the beneficent nature of the intellect have been proved to be false. "The intellectual all-in-all" has brought us to the present testing time when the divinity of brute force is worshipped far and wide. Education must be planned afresh so that nothing may prevent the fruition of the dream that is scorned today. In a changing world education must hold fast to certain ideals and the educator must be quite clear about his goal. He cannot afford to drift. He must plan so that the world regains its equilibrium. In most of the countries that are under totalitarian authority, the initiative has been taken out of the teachers' hands and the aims of education defined in clear terms by the decree of State. General Chiang Kai-Shek thus declared in 1939 what China's educational policy and programme were to be;

"Modern life is wartime life, and individuals and communities failing to adapt themselves to wartime conditions cannot escape extinction or elimination by others. Educators of today must regard themselves as warriors storming forts and braving death, as forerunners in social reform, as founders of a new nation who defy all hardships, as sages and heroes who play decisive roles in critical moments of the nation. Today we cannot subscribe to the campaign for educational independence, which would place educators beyond the laws of the nation, as if they constituted an isolated group. Any discussions of education today should aim at providing a link between it and all other

activities, be they military, political, social or economic; education must become a vital and essential factor in the creation of a new Chinese nation."

In Nazi Germany, according to a competent observer,¹ a new ideal of man has been posited.

"It is the ideal of the racially pure German, the Nordic, endowed with all the racial characteristics ascribed to him in national-socialist thought, to wit: a strong and beautifully-balanced body, untiring and resistant to any kind of hardships of warfare; loyalty and obedience to the appointed leaders rather than individual self-assertion; a passionate desire to help in the accomplishment of the German nation as the master nation above all other races. Most of these qualities are the qualities of the soldier. The soldier is the new ideal of man."

In Italy the educator is constantly preaching the Fascist motto: "Work, obey, fight." In Soviet Russia, the underlying doctrine is that of Lenin, who said, "The school, apart from politics, is a lie and a hypocrisy." The walls of nursery-infant schools used to be decorated with political posters and slogans, pictures of tractors, and Red Army soldiers; the education is frankly atheistic, religion being explained as something needed by the primitive man but now as being an obstacle to progress; at the University, everyone has to offer social science, with its two divisions of political economy and history of class-struggle; manual labour is part of everyone's education. There are recent indications that even in Russia, popular education is now controlled by the belief that humanism and beauty must be the basis of education. In democratic countries, the aim is rather vaguely described. Thus, some of the leading American thinkers say in a book entitled "The Educational Frontier":

"It is reasonable to expect the school to set up an environment in which all of its pupils, through active participation in its organisation and control, may move progressively to a more complete appreciation of the deeper significance of the democratic way of life."

There is an elaborate statement by the Educational Policies Commission of America, which mentions four ideals which education must cherish—(1) *Self-realisation*, to develop inquiring minds, to kindle imagination, to develop sound emotional, mental, and physical health: to enable each child to share in the cultural arts which constitute humanity's heritage from the past; and to develop the sturdy

¹ Dr. Walter Kotschnig, writing in the *Proceedings of the Pennsylvania Schoolmen's Week Proceedings*, 1939.

personality and character without which all other education is useless; (2) *Economic efficiency*, to contribute gladly and effectively to the production of the goods and services which, taken together, make up the modern standard of living; (3) *Human relationships*, to develop the skill, the knowledge, and habits which make it possible for us to get along with other people; (4) *Civic responsibility*, to learn to respect the human soul as something sacred—a broad interest in the welfare of the other fellows; freedom of speech, religion, petition, assembly, and the press; the use of reason in composing differences. Hermann Leitz defined the aim of education as the development of the individual's nature, inherently good, in all directions—intellectual, spiritual, practical, and physical. Simultaneously, since he is a social being, he is to be prepared for participation in the social, economic, vocational and religious life of the nation. Persons undergoing such an educational process can effect an amelioration of social, economic, and political conditions, and the regeneration of the race. Eric Gill said a few months ago that most educators have no idea of man except that his only reason for existence is to get on in this world and have as good a time as possible.

It is necessary that we should be clear in our minds about human destiny and be sure whether we are merely to earn our living and enjoy our life on earth or are a being nobler and higher than only a larger ape. Of course, the ability to live and live well must be acquired, but the notion of the survival of the fittest and struggle for existence is responsible for giving to education a purely materialistic turn and for the loss of faith in a spiritual perfection of life. The proper care of the body and the training of the intellect are of course necessary; they are the foundation of all systems of education. But must the process stop there? Is it not to lead to something higher? The healthy animal, the intellectual animal—is that all we seek to produce? Purely intellectual advancement has led to the poison-gases—the lachrymators which cause weeping and temporary blindness; the sternutators which cause sneezing and vomiting; the systemic toxics, which kill by paralysing the central nervous system the lung injurants, which kill the victim very much as drowning does; vesicants, which burn flesh. Is this achievement one to fill us with pride and satisfaction? "Know ye not that you are the temple of God and that the spirit of God dwelleth in you?" The *Taittiriyaopanishad* says: "The purpose of education is the realisation of the divine in everything." Plato, in his *Laws*, says: "We have to fight an unceasing battle in which amazing watchfulness is needed. Gods and spirits are our allies, and we are the property of these gods and spirits. Wrong, arrogance, and folly are

our ruin ; righteousness, sophrosyne, and wisdom are our salvation : and these have their home in the living powers of the gods, though some faint trace of them is also plainly to be seen dwelling here within ourselves." That is also what Froebel means when he says in his "Education of Man": "All his activities, all his will must proceed from and refer to the development, the improvement, and the representation of the inner." In the world of today, everywhere we notice the greed of power. Power is good, but not for itself ; it must be employed for worthwhile aims ; it must be in the hands of the best and wisest, whose life and acts must be one continuous hymn to Providence ; it must be exerted to obtain not human rights but rather the divine rights of man. Education should equip men so that their body, mind and spirit should work in harmony for the glory and advancement of man as a creature of God. They should be trained for harmony and not for strife. They should be taught to work for Peace, for the Universe, and for the Soul of Man. That should be the teacher's great aim ; towards that must all his efforts be directed. He should consciously and of set purpose put this ideal before himself. The young should be taught to aspire to harmony in bodily movement, harmony in thought, harmony in vision and aspiration. The oneness of life must be stressed : oneness with one's neighbours, oneness with environment, oneness with the human race, oneness with the Creator of all things. The young should be taught that the ultimate reality is joy. If all the world over, they can be brought up on this ideal, if strife and discord can be shown to be what they really are—the results of base ambition and want of respect for others,—if the youth can be imbued with the sense of the dignity of manhood and of the sanctity of human life, what a difference will it mean to the world ! Will the teachers take up the challenge ? The veneer of culture, of superficial refinement, all that art and literature and science have superimposed on us, has not really improved mankind to the extent that we desire. Our brute inheritance still drags us down. We cannot wholly banish from life envy, hatred, malice, and all the other baser motives ; but what we can do is to practise virtue, kindness, and generosity, charity, mercy, and humanity, so that mankind may approximate nearer to the divine and be justified in looking upon itself as the chief of created beings.

(Extracted from the Presidential Address at the All-India Educational Conference at Srinagar.)

Mysore State Education League

Hassan Session—1941.

(A delegate's impression.)

The fourteenth session of the League was held on the 6th, 7th and 8th December, 1941 under the distinguished presidentship of the well known educationist, Mr. M. S. H. Thompson, I. E. S., Inspector of Schools, Bangalore. The Hon. Minister for Education, Mr. J. Mahomad Imam, B.A., B.L., opened the conference.

Since the Department was kind enough to permit all those interested to attend the Session at their own cost, a large number of teachers—Assistant masters as well as Head masters of Government and aided institutions—and Inspecting officers from almost every part of the State had mustered in large number ; since the State Elementary Education League also had fixed its third Session on the same dates and at the same place, a very large number of teachers from the Primary Schools of the State had come. Since thirty teachers of Government High Schools are in the B. T. class this year, they too, with their professors, were present. From the point of view of numbers, it was thus a large gathering, representative of every grade of Education.

The Reception Committee under the chairmanship of the popular Deputy Commissioner, Mr. T. Ramaiya, B. A. (Hons.), had spared no pains to make the stay of the delegates as pleasant and comfortable as possible. Thanks to the organising ability of Mr. Natesan, the District Educational Officer, a large number of willing and cheerful volunteers were seen moving throughout the camp to attend to the needs and comforts of the visitors. Of course, the grand moonlight dinner arranged on the 8th evening could have been made a greater success, if the rush of the uninvited guests at the last moment had been better controlled : but for minor complaints regarding that, the arrangements were felt by the delegates as highly satisfactory.

The formal opening of the conference was in the Imperial Talkies at 9 A. M. on the 6th December, 1941. After invocation by a group of girls of the local school, addresses specially composed for the occasion, eulogising the Minister, were read in Sanskrit, Urdu and Kannada. One *lavani* (folk song) was particularly note-worthy, since every one present very much appreciated it. Mr. T. G. Ramaiya in his well thought out address placed a few points for the conside-

ration of the conference. He stated, for instance, that it was for a body of educationists like that to decide the proper place of several languages—Kannada, Sanskrit, Arabic, Persian, Hindi and English; to urge the university authorities to open continuation courses for students taking Commercial and Fine Arts subjects as their optional subjects in the High Schools.

Mr. Thompson's address, without being pedantic platitudes or rhetorical rhapsodies, was of a very practical nature, but much of it was unfortunately inaudible even to those who were seated in the front. I was told, however, that was a very valuable and weighty utterance, being the gist of his several years' experience in India, both as a successful teacher and an able administrator.

Mr. Y. V. Gundu Rao, M. A., the President elect of the State Elementary Education League, in his long address, in Kannada, gave expression to his doubts about the wisdom of the Government's recent decision to take over the control of the Primary Education from the hands of the local bodies.

In the afternoon an interesting symposium on Teaching of English was held and eight papers on the following subjects were read: (1) Fundamental Principles of teaching how to read and write (2) Basic English (3) Library Work in Schools (4) Recitation in our High Schools (5) Composition (6) Teaching of English Poetry (7) Distribution of English work in High School Classes (8) Text books in English. One sad feature of the symposium was that there was no discussion on these papers.

On the second day, morning, under the chairmanship of Mr. M. A. Narayana Iyengar, M. A., B. L., (Vice President of the League) a number of resolutions sent up by the delegates, were discussed and some of them were passed unanimously. In the afternoon Mr. K. Sampath giri Rao, M. A. of the National High School read an unpublished play of his friend Mr. T. P. Kailasam, the name of the drama being "Purpose." 'A beautiful drama, ably read' was the opinion of the House.

8th morning was devoted to reading of some more papers; in the evening the symposium on examinations was held and some very good papers were read on subjects like, Place of Examinations in Education, The Purpose of Examinations, Diagnostic value of examinations, Oral examinations in Middle Schools, The Problem of equivalence of marks at the Public Examination etc. In the night, a select scene from 'Pahlada' was enacted in Kannada and Mr. K. Krishnaswamy Iyengar, M. A., B. T. of Tumkur, as Hiranyakasipu, reminded the audience of the talented actor, the late Mr. Varadachar of Mysore.

One special feature of the Hassan Session was the amalgamation of the two bodies—the Elementary Education League and the State Education League.

After the election of office bearers and invitation of the league next year to Shimoga, a hearty vote of thanks was proposed to the Chairman and the Secretary and the proceedings came to a close.

Notes.

Communal Amity in Schools.

The All-India Educational Conference recently held at Srinagar adopted a commendable resolution requesting teachers and educational institutions to instil in their students the right outlook and attitudes for promoting communal amity in India. It recommended an intelligent and systematic attempt to rouse in them a tolerant appreciation of the cultural achievements and traditions of all communities and a determination to accord equal and just treatment to all the people, eschewing narrow prejudices. We are glad to learn that Prof. K. G. Saiyidain, Director of Education, Jammu and Kashmir, has been the first to put the resolution into immediate effect. By a circular to all the Educational Officers under him, he has asked them to think out carefully ways and means of instilling in students the desired outlook and to impress on the teachers the importance of stressing this fact by their personal example. He reminds them how, by virtue of the dynamic power inherent in human personality, the teacher, by his sincere devotion to this cause, could make his spirit and example contagious so as to mould pupils' minds and hearts in the right direction. To achieve this object, he has suggested the formation of specially selected squads of senior students drawn from all communities to render social service to all irrespective of creed or caste and to work for communal harmony, promoting goodwill and arresting refractory forces and tendencies disrupting friendly relations.

Similar steps have been taken by the Minister of Education in Sind. Enjoining teachers in the province to help the growth of goodwill among the different communities, he has threatened to take drastic steps against those disseminating communal virus among their pupils.

Communal understanding can easily develop on broad and tolerant lines not only by enforcing schemes

referred to, above, but also by scrapping all denominational schools and bringing out new text-books in History free from references susceptible of engendering false prejudices in young minds.

We hope the worthy examples above will be emulated in other provinces of India.

Reviews.

1. **English Poems for Indian Children**: By B. M. Tewari, M. A. Published by Teachers' Co-operative Educational Journals and Publications Ltd., Lucknow. Price: As. 6.

This is a book of poems for young people, of the nature of nursery rhymes. Though not perhaps very good as poetry, they have the merit of being original and Indian in setting, which would be interesting and amusing to children. The illustration for each poem is suggestive enough, and the book is attractive. The author could have used simpler words in some places, to make the poems really useful for children.

2. **A Concise History of the Indian People (TAMIL)**, Parts I and II. By H. G. Rawlinson. Translated by A. V. Sundaresan, B.A., L.T. Published by the Oxford University Press, Madras. Price: As. 14 and Re. 1-2 respectively.

These are A. History Text-Books in Tamil answering to the requirements of the S. S. L. C. pupils of Madras province. They have been based upon the original in English by H. G. Rawlinson, who has brought Indian History up-to-date, incorporating results of modern researches and eliminating questionable representations of facts occurring in older Histories. The translating author has, in adapting the contents to the needs of the Madras pupils, been obliged to modify or drop some portions, and has made a judicious choice of materials, keeping up the spirit of the original. The Tamil rendering is simple enough and care has been taken to use the terms familiar to pupils in their lower forms. Illustrations and pictures, some of them rare, have been given in profusion, and maps and time charts added where necessary. A set of useful questions for recapitulation follows at the end of each book. The books have been attractively got up, and deserve to be encouraged by all schools in the Tamil Nad.

3. **A Map Book of Australasia** for Juniors and the Middle Forms. By A. Ferriday, M. Sc. Published by Macmillan & Co., Ltd., London. Price: Paper Cover—1 sh. 9 d. Limp Cloth Cover—2 sh.

This is one of the series of map books of different continents brought out by the Company, which would be found useful in our High Schools. The chief geographical features of the continent are given in

map form with the relative text facing it on the adjoining page, all the topics being dealt with in 46 pages. Only one question is set at the end of each page, and revision questions and exercises have been added at the end. The get-up is neat.

4. (i) **ஸ்ரீ பிரகோத்தர ரத்னமாலிகா**, (ii) **ஸ்ரீ முருகத் தமாலா**. Published by T. Balasubramania Aiyar, B. G. Paul & Co., Madras. Price: 2 As. and 4 As. respectively.

The first booklet of 32 pages is, as the name implies, a sweet nosegay of 67 Sanskrit verses forming a catechism on the fundamentals of Sanatana Dharma preached by Sri Adi Sankaracharya. The meaning of these verses is given in the form of questions and answers in Tamil to be within the comprehension of the ordinary folk. A book of this kind would be a valuable corrective and guide to all who have come to acquire a false notion of Sanatana Dharma and of life's values, swayed by the all-engrossing materialism of the West. The proceeds of the sale of these booklets would be used to endow prizes to pupils in all schools who come out successful in an examination on the contents, conducted by the School authorities. An inspiring picture of Sri Jagad Guru Sankaracharya of Kamakoti Peetam adorns the cover page.

The second booklet of 50 pages gives 45 Sanskrit verses in praise of Sri Maha Vishnu, sung by Sri Kulasekhara Perumal. Each verse is followed by a transliteration, with meaning and short explanatory notes, in Tamil. The translation of the verses goes to the credit of *Sahitee Vallabha* T. Sundarachariar, B. A., B. L., and the book has been dedicated to Sri Sankaracharya of Kamakoti Peetam, who has been keenly interested in these Bakthi Literature series. A beautiful coloured picture of Sri Krishna adorns the cover page.

The public will appreciate this selfless endeavour of Sri T. Balasubramania Aiyer, Proprietor of B. G. Paul & Co., in the cause of spiritual uplift so much in need nowadays.

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No. 2.

A Teacher—his Qualifications

By SRI MOHIT KUMAR SEN GUPTA, M.A., B.T.

A teacher like a poet is born. Neither learning nor training can make a good teacher of a man who has not in him the making of a teacher. Now-a-days the idea has gained ground that any one possessing academic qualifications can be a teacher. This idea owes its origin to the present practice of appointing teachers in a school. While officers are recruited in other departments an admission test is held, but nothing of the sort is done when teachers are recruited. Moreover, the present practice of recruiting teachers on communal basis is anything but beneficial to the country. A true, inspired teacher is above all communities. He has always the interests of the students at heart, no matter whether they belong to his own community or not. Those who have a fair amount of acquaintance with the educational institutions can testify to the fact that many teachers having brilliant careers at the school and college have proved failures as teachers. On the other hand instances are not rare where with modest qualifications a man has proved a successful teacher.

The first and foremost qualification of a teacher is love for children. Children are the finest flowers in the garden of the world. Nevertheless there are people who do not love the children. It is said that one cannot appreciate poetry unless he meets the poet half way. It is equally true that one cannot be a good teacher unless he is prepared to meet the child half way. The child must be made to feel that the teacher is his friend though senior in age. The innocent smile and frolic of the child must find a sympathetic response in the teacher. I have heard of teachers boast that their very presence strikes terror into the hearts of the young learners. Woe to such teachers and their unfortunate victims. The sooner such teachers give up the teaching

profession, the better for the institution to which they belong and to the country at large.

A teacher must have an exhaustible fund of humour. Without entering into the philosophic problem whether the world is full of happiness or misery, we make bold to assert that humour is indispensable in the world. Humour is all the more necessary to those who have to deal with young boys. Children are not familiar with the stern realities of the world. Theirs is the fairy world of love and beauty. There is no reason why children should be early initiated into the sorrowful ways of the world. When they are born into the world, they will have enough of misery and hardship when they grow up to manhood. Let them continue on the sunny side of life as long as they can. The feelings of a man are catching. A teacher with a morose and grave face cannot but check the joyous out-bursts in the children. A humorous teacher will, on the other hand, carry boys with him from one work to another without making the boys feel bored. Boys have an innate hatred to be confined within the four walls of class-room with their attention concentrated on the dull cold print of the text-books. It is only a humorous teacher who can infuse life into the dry bones of the text-books and brighten the cold atmosphere of the class-room.

A good teacher must be a good story-teller. Boys love stories. It is a familiar sight in every house that children crowd round their granny in the evening and insist on her telling stories. The character of the children is determined to a great extent by the stories heard in their childhood. A child who hears nothing but fairy stories is sure to grow up to be a dreamy impractical type of young man. A child who hears quite a large number of adventure stories is likely to hug in his heart a spirit of adventure which might in future make him a Scott or an Amundsen. A good teacher must have ready a fund of enlightening stories of different types. There are occasions when class teaching becomes dull and boys hanker after something more entertaining than the lessons of the text book. A good teacher will utilise these moments by telling good stories. It is wrong to think that time is lost by telling stories in the class. Many teachers take recourse to the threat of cane to bring back the flagging interest of the boys to the text books. But nothing can be more harmful than this. What is learnt under the threat of cane cannot make any deep impression on the minds of the boys.

A teacher must keep himself abreast with up-to-date information. A lesson cannot be interesting if it is not linked up with events of to-day. A teacher who is dealing with Akbar's policy towards the

Hindus can ill afford to withhold reference to present communal tension in the country and discuss ways and means that should be taken to bring about unity between these two communities. A lesson on the Napoleonic wars will be much more interesting if it is compared with the present Hitlerite war in Europe. Many important researches are being made in various fields of knowledge and the results of these researches are published in the magazines and journals. A good teacher should read out relevant portions of these important researches. Young students evince a keen interest in the everyday occurrence of the world, especially when there is a war in any part of the world. They have neither the patience nor the capacity to go minutely through the columns of the newspaper. It is the duty of the teacher to talk to the students about the interesting events that appear in the newspapers. In many schools there is a common-room fund and boys have to contribute towards this fund. Some news-papers and magazines are generally bought with the common-room funds. But how are these news-papers and magazines utilised? Generally the current news-papers and magazines are placed on the common room table. This might serve the purpose in a college, but in a school where boys are still young, placing the magazines on the tables will not do. The teachers must take some of these magazines and news-papers to the class-room and read interesting topics and thus instil into the minds of the boys a love for reading.

A teacher who wants to be popular must take interest in extra-academic activities. Boys love sports and games above everything else. A teacher who takes part in games with the boys can easily carry the boys with him in the class-room. It may be that all teachers cannot be good players. But interest in games is not the monopoly of players alone. Even when teachers cannot play, their presence on the play-ground and occasionally taking part in the games make the boys feel that the teacher is a friend, though senior in years and knowledge. In some schools now-a-days boys' scout camps are held and tours to historical places are sometimes organised. But only a limited number of students take part in them. The reason is not far to seek. Only the scout-master and the games teacher generally accompany the boys on these occasions. The presence of the scout master and the games teacher gives the impression that these activities are perhaps not commendable and do not constitute a regular part of their life at school. If all teachers, especially the teachers of top classes, accompany the boys on the occasions, they will win the love and respect of the students as well as tend to popularise the extra-academic activities among boys and guardians.



Of late there has been in vogue the practice of calling the boys by their roll numbers and not their names. In colleges when classes are generally very big, the practice of calling rolls may be a device to save time. But no such necessity arises in the school. A teacher should, while taking down attendance, call the boys by names. A teacher who knows his boys by names is likely to be more popular than one who simply knows the rolls of the boys. When a boy comes to know that his teacher is familiar with his name, he feels that the teacher is interested in him and he, too, on his part tries to obey the teacher and to be in the good books of the teacher. If possible, a teacher should try to gather the nick names of the boys; this will be an additional weapon to commandeer the love and obedience of the boys. A teacher should not stop at cultivating the familiarity and friendship of the boys. He should try to get in touch with the guardians. When a teacher meets a guardian, he should talk to him about his ward. He should discuss with the guardian the merits and defects of the boy and ascertain for himself what care is taken of the boy by the guardian and what remains to be done. When the boys know that their teacher is acquainted with their guardians and discuss their work at school, they will take to their work in the class-room with greater zest.

A teacher must be a keen and sympathetic student of human nature. There is a fundamental difference between teachers and officers of other departments. Officers of other departments deal with dead files and hence they can afford to set to their work in a cold and calculating mood. But teachers deal with living files, the future citizens of the country. They determine the future of the country to a great extent. For a teacher it will not be enough to come to the class when the bell rings and go through the day's lesson as carefully as possible. It is a part of his duty to look to the mental and physical health of the students under his charge. It often happens that a boy who is generally good at work sometimes looks vacant and inattentive and does not take sufficient interest in the class work. The teacher should take the boy aside and ascertain what the trouble with him is. He should then give him proper advice and watch him for some days to follow. It might also happen that a boy suffers from some physical and mental malady and hence he does not take interest in the work of the class. It is the duty of the teacher to know for himself the nature of the malady and discuss with the guardian the ways and means to cure it.

A teacher must be strictly impartial. Boys must be made to feel that they are all equal to the teacher. It is true that teachers are

human beings and hence are not free from personal equation. But we should try to keep it in check as much as possible. It is not infrequent that in a class there are some boys who belong to a very wealthy and famous family. Some teachers are prone to deal with these boys differently from others. Such partiality lowers the teacher in the estimate of boys. Again there are some teachers who are very orthodox. They generally refuse to attend any social function organised by students belonging to a community other than his. Treatment of this type detracts from the prestige of the teacher and should be avoided as far as possible. A teacher should be liberal as far as possible. If it is not possible to give up his religious scruples, he should, on some excuse, also refrain from attending social functions organised by students of his own community. In every class there are some boys who are too eager to answer all the questions asked in the class and again there are other boys who are too shy and too backward to take any active part in the work of the class. A teacher should not throw cold water on the enthusiasm of the eager students nor should he neglect the shy and backward students. Again there are some boys who are too eager to speak out when any question is asked but their answer often appears to be wide of the mark and sets the whole class laughing. On such occasions the teacher should not join the class in their laughter for in that case the boy will be depressed and will hesitate to speak out on other occasions even if he knows that his answer is right. On the other hand the teacher should point out to the class the relevant part of his answer and encourage him to make answer cent per cent right on the next occasions. These are some of the little tricks by means of which a teacher can build up his reputation for impartiality among the boys and win their love and affection.

Play Activities in relation to Child-Education.

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

(Concluded from the last issue.)

(5) Cathartic Theory.

There is another theory of play *viz.*, Cathartic theory. According to this theory all the repressed desires and instincts that generally do not find any outlet for direct expression in life are partially expressed in play. In our present society the instinct of pugnacity cannot be directly expressed, so its mode of expression has changed and given place to play. That is why most of the competitive games are nothing but mock fighting.

In this article we have discussed very briefly the different theories of play. If we judge calmly we will see that the different theories are not contradictory, rather they may be called supplementary to each other. Of all the theories, that of Karl Groos is supported by most of the psychologists. But I think it would be best to combine the Schiller-Spencer theory with the theory of Karl Groos. In play there must always be some energy which is surplus in the sense that it may be used in other ways than to obtain necessary ends.

Play is not an aimless waste of nervous energy. It is pleasure-giving, spontaneous and natural—it is a creation. It would seem apparently aimless, but as a matter of fact it is not so. It has its aim but the aim is natural and spontaneous. Observing this, Prof. Mc. Dougall says, "The motives of play are various and complex, and they cannot be characterised in any brief formula; nor any hard-and-fast line be drawn between work and play." (7) Really the motives of play may be various such as the desire of skill, the pleasure to get the better of others, to emulate, to excel, etc. Here the line of demarcation between play and work is very fine; for, those motives play an important part not only in games but also in most of the serious activities of life.

The impulse of rivalry is the main characteristic of play activity. The more a nation is war-loving, the more competitive will be its national games. So it is generally seen that the sports of Europe are more competitive than the sports of any other country. To prove this, Prof. Mc. Dougall says, "The impulse of

rivalry is very strong in the peoples of Europe, specially, perhaps, in the English people; it constitutes the principal motive to almost all our many games, and it lends its strength to the support of, almost every form of activity.....On the other hand, men of unwarlike races, *e. g.*, the mild Hindoo or the Burman, seem relatively free from the impulse of rivalry. To men of these races such games as football seem utterly absurd and irrational, and, in fact, they are absurd and irrational for all men born without the impulse of rivalry; whereas men of war-like races, *e. g.*, Maories, who, like our ancestors, found for many generations their chief occupations and delight in warfare, take up such games keenly and even learn very quickly to beat us at them." (8) To prove this statement he cites an incident from his personal experience which happened while he was living in the Torres Straits "While living among the hybrid Papuan-Melanesian people of a small group of islands in the Torres Straits, I was much struck by the marked weakness of the impulse of rivalry among them. Though adults and children spent a large portion of their time in playing, the spirit of rivalry was displayed but feebly in a few of the games and hardly at all in most of their playing. I failed completely to get the boys to take up various English games, and the failure seemed due to the lack of impulse of rivalry. The same defect or peculiarity seemed to be responsible for the fact that the people were so content with their equality in poverty that, although opportunities for earning high wages in adjacent islands were abundant, few could be induced to avail themselves of them or work for more than a few months if they did so. These people are unwarlike, and the men and boys never fight with one another—a striking fact, which certainly is not to be explained by excellence of social system or refinement of manners; for but a generation ago these people were notorious for having devoured the crews of several vessels wrecked upon the island." (9)

We are ready to believe that the plays of-warrior classes will be more or less coloured by national life, that there will be somewhat excitement of mock fighting, strong rivalry, and instinct of pugnacity in their games; but we can never believe that for this identical reason games like football, cricket etc., will be utterly absurd and irrational to the mild Hindoo or the Burman. Those who keep any information of Hindu footballers or cricketers will never accept this remark of Prof. Mc. Dougall lying down. Who has not heard of Dhyanchand, the hockey wizard? Who does not know that the Indian hockey team is the

(7) Social Psychology—Chapt. General Innate Tendencies.

(8) See Social Psychology.

(9) See Social Psychology by Prof. Mc. Dougall.

world champion? According to the learned professor, the Hottentot, the Zulu, the Bedoon ought to be better footballers or rugby players than the English; but is it really so? Will the English accept their own inferiority?

However, let us discuss the two main characteristics of play. These two are rivalry and combative instinct. These two may apparently seem to be one but they are not really so. The combative instinct is seen among children at an early age but rivalry is seldom seen among them before the fourth or fifth year of their life and it continues to be a prominent feature in games all through life since then but is subordinated later on to group instinct. The games which children play before the fourth or fifth year are not organised games—they are formless and vague and have no order or aim. It would immediately strike one to see their play that they are simply enjoying the mere waste of their surplus nervous energy. Running, jumping, bounding, skipping shouting etc.; are the play of this time. Then when the children become a bit grown up they do not get any pleasure in their formless and vague plays. With their growth they like to join organised games—games that are competitive. Observing this, Prof. Mc. Dougall classifies play into two divisions—one according to him is pure play and the other is organised games or sports in which various instinctive impulses give to play something of the nature of serious striving towards a definite goal.

Pure play has no goal to drive at, no rules or regulations, no urge to finish the game; but organised games are bristled with rules and regulations and there we find also rivalry and definite aim. In the pure play though there are no rules or regulations, or striving towards a definite goal, still children get abundant pleasure in their aimless movements of hands and feet.

Now it may be asked, what may possibly be the source of this energy? To this Mc. Dougall says, all the requirements of the child's life are supplied by parents, so his hormic energy remains intact; hence he is able to expend the whole hormic energy in play. "Hence in the well-fed and well-rested young creature the hormic energy overflows directly into various motor mechanisms, actuating them to the aimless activities which constitute pure play or gamboling. This is but another more technical statement of the popular view of such play namely the view that it is a mere working off of an excess of "animal spirits." (10)

Here Mc. Dougall accepts Schiller-Spencer theory in a round about way. He has accepted the surplus energy, and has given a vague

(10) See Supplementary Remarks on Play and Suggestion in Social Psychology.

hint to the source of this vital energy but has not said anything definitely. "There is some reason to suppose that all the instincts draw their energies from a common source, the special function of each instinct being to give specific direction of such energy towards its own special goal." (11) What is the common source? Mc. Dougall has thrown no light on it. Is it "Libido" of Freud or "Elan Vital" of Henry Burgson?

Who have discussed all the theories of play. These theories are not contradictory to one another as has already been said, but they are rather complimentary to one another. There is no universally accepted theory of play, and from this very fact we can easily understand how complicated it is; so instead of trying to propound a new theory of play, we would rather try to find out the chief characteristics of play that have been accepted on all hands.

(1) The first and foremost characteristic of play is spontaneity. The impulse would come of itself—there should be no persuasion or high-handedness in it.

(2) Self-forgetfulness. When deeply absorbed in play, children will forget themselves and when this stage arises we should say, children are really playing.

(3) Enjoyment. This is also one of the main characteristics of play. If there be no pleasure in play, there will be very little difference between play and drudgery.

(4) Rivalry. There is no room for rivalry in pure play but all organised games are always marked by keen competition.

(5) Freedom. This is also another important characteristic of play. There may not be any freedom in work but there must be freedom in play.

Next time we will show the importance of play on the various activities, not only of children but also of adults.

(11) Ibid.

Education for the Changing World.

By MR. J. MAHOMED IMAM,
Minister of Education, Mysore.

*(Extracts from the Inaugural Address at the Conference of the
Mysore State Education Leagues.)*

I cannot over-emphasise the importance of an educational conference of this nature at this stage in the history of educational development in the State, and in the country as a whole. Rapid, complicated and profound change has been taking place in the life of our country during the past two decades or so. This change has various aspects, the principal of which could be broadly distinguished as intellectual, social, political and economic. As for the first aspect of the change, the scientific spirit that affected peoples' attitudes and outlooks in Western countries about the close of the last century and the beginning of the present has come to influence profoundly the mental life of our people during the last two or three decades, and has led to a widespread dissatisfaction with, and even revolt against, traditionalism and authoritarianism in all domains of life. The multiplication of human wants in consequence of the application of science to industry and the development of the rapid means of communication and transport have not only made people more interdependent but have also made the whole world a neighbourhood. The old insularities have broken down and larger loyalties have been asserting their superior claims over narrower and local ones. Politically, we have been witnessing a steady progress in the transfer of power to the masses and a larger inclusion of popular element in the Government. And economically, there has been a steady transition from agricultural to industrial economy, to which the present war has given a great fillip, forcing upon our attention the need for technological adaptation to the changing conditions in our economic life.

These changes in the conditions of life have presented a serious challenge to our traditional system of education, as they have done elsewhere. The business of education, like that of all other social institutions, but certainly more than that of others, is to select from our past heritage of culture and retain what answers the needs of modern life and at the same time introduce those fresh elements of knowledge and skill and those attitudes and habits of mental life (called "the main beams and girders of the mental frame-work") that will make for full and effective life in the conditions existing here and now. If in

the race between education and catastrophe, as H. G. Wells has put it, catastrophe is not to win, education should not lag behind the advancing world. This implies a revision, in some cases a radical one, of the purpose, content, and methods of education to meet the demands of a changed and changing society. Failure to do this means mal-adjustment of the future citizen to the conditions of his life, the preparation of misfits, and the frustration of the larger purpose of education.

The intellectual and social change I have referred to, involving change in our mental attitudes and outlooks, is a matter not only of content but of methods of education. The old idolatry of compartmentalised and atomized subject-matter of study, of mental drill and routine, the traditional worship of the printed word, the narrow loyalties, the petty likes and dislikes, have all to give place to a realistic, creative, co-operative and synthetic work and attitude in our schools. The steady progress towards democracy that we have been witnessing in this country brings to the forefront the essential need for enlightening public opinion, with its educational corollary of education of all through equality of opportunity so that each may be able to develop his individual aptitudes and interests, and also the need for the extension of the system downwards into the nursery stage and upwards to the adult level. The economic change has drawn our attention to the need for practical subjects in the curricula of general schools and for opportunities for vocational diagnosis and vocational training.

The ineffectiveness and mal-adjustment of the system of education in this country has been realised and deplored by many a critic. The lamentable amount of waste and futility involved in this mal-adjustment has been demonstrated by hard facts and figures in many an educational report. The Educational Commissioner with the Government of India remarked the other day that the whole of our educational system from top to bottom required overhauling. I do not mean to say that no attempt has been made at educational reform in recent years. On the contrary, the problem of educational reconstruction has been very much present with educational workers and administrators in all parts of the country, as evidenced by the number of conferences where this subject has been considered and the number of expert committees constituted in the various parts of the country to examine the various aspects of this large and really intricate problem. We also in this State have been endeavouring to tackle this problem of the reconstruction of our educational system. As you are aware, we have embarked on a scheme of systematic expansion of primary education so as to bring the benefits of education within the reach of all

children, however socially and economically under-privileged they may be. In order that primary education may be vitally related to the natural interests of the children on the one hand and to the life around them on the other, a representative committee has been recently set up to examine the present curriculum, the courses of studies and the general methods of work in primary schools and to remodel the content and revise the methods of primary education on realistic lines. We have sought also to encourage the opening of nursery schools by instituting a system of grant-in-aid. A campaign for adult literacy started on a voluntary basis in this State will soon be placed on stable footing and all voluntary effort will be co-ordinated, systematised and enlarged with financial aid from Government so that the adult section of the population that did not have in time the benefit of literacy may not miss it altogether. We have liberalised the secondary education provision and have diversified the courses of studies to suit varying interests and aptitudes. It is also proposed by the Department of Education to examine the place of practical (or Vocational Arts) instruction (often incorrectly called vocational instruction) in general schools, so that by providing opportunities for a variety of practical activities its proper purpose of discovering pupils' practical aptitudes and predisposing them towards industrial or agricultural pursuits may be served. The general extension of the system of medical inspection of school pupils and for the free-feeding of necessitous children in schools, together with the compulsory course of physical training and enlargement of the scope for group games and open air sports, are intended to cater in our larger educational programme to the physical health and well-being of school children.

Whatever the scheme of educational reform, let me remind you, its success depends mainly upon the spirit and the competence that the teacher brings to bear upon his work. The teacher has been rightly regarded the pivot of all educational system. Education can be promoted and social progress facilitated only when the teacher has a clear educational perspective, believes sincerely in the worth-whileness of his work, and has the will and ability to bring about the desired change in the experience, attitudes and outlooks of his pupils. I do not deny the fact that the teachers' economic position is a factor for consideration, nor that the lot of the teacher has not been altogether satisfactory from the point of view of his pay and prospects. But you will appreciate that Government have not been unmindful of this aspect of the matter, and the very first thing that Government did after resumption of control of primary education was to revise the scales of salaries of teachers

of primary schools at a total average extra cost of nearly Rs. 2,00,000, and similarly of the teachers of middle and high schools at an average extra cost of nearly Rs. 1,00,000, so that reasonable chances of promotion may be ensured to teachers and the damping effect of stagnation reduced. But I must add that the teacher's status should not be measured in terms of the worldly goods he can afford to possess. The compensations of the teaching profession are moral and spiritual, and they are many. I wish it will be fully realised that teaching is not a mere trade, it is more than even a dignified calling, and that it is a profession honoured and respected through the ages, and particularly so in this country.

Teaching is the noblest of professions and the teachers have been following this avocation at great personal inconvenience and sacrifice. You must realise that a great responsibility is entrusted to you and if you discharge your duty properly you will have done a great service to the country and earned the gratitude of many of your students who owe their career to you. You should not think that your duty is confined only to the teaching of the three R's. You must be able to teach the adult community of the village and be "a doctor, an adviser, a social reformer and an agriculturist" and be a significant instrument for rural reconstruction. Another important duty cast on you is to sow the seeds of communal unity in the schools. Every teacher must make it a point to teach his students to live amicably and love one another like brothers, irrespective of their caste or creed. They must be made to feel that they are the sons of the soil and the loyal subjects of His Highness the Maharaja. The Hindu and Muslim boys must be made to mix with each other freely on play grounds and social functions, thus affording them an opportunity to cultivate friendship with one another and I am sure this friendship will outweigh all communal considerations.

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Post-War Educational Reconstruction

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

Dr. W. Heard Kilpatrick of the Columbia University has recently sought to visualise the inter-relations between post-war education and post-war society. He says: "Reconstruction after this war will fail unless it is also re-education ".....To achieve this aim men must create a free and better world which will provide for all without distinction, opportunity for useful work, happy family life, fruitful leisure and devotion". This is an excellent idea excellently expressed. It is only the application of the Atlantic Charter to the realm of education. Dr. Kilpatrick, like the distinguished authors of the Charter, wants a new planning of the social and political and economic life of the world. He denounces such vindictiveness as wrecked the Peace of Versailles and wants a new era of co-operation to be inaugurated on the earth. He says that we must remove the causes of the disease of which Hitlerism is a symptom.

But the chief defect from which his vision suffers, like the vision of the Charter, is that it sees only the future of the white races. There is no clear vision of the need to end all political or economic exploitation everywhere. Unless and until the armed races disarm and vest military sanctions in a new League of *all free* nations, there is no hope for man. We must have a new armed League of unarmed nations in the place of the old dead unarmed league of armed dominant nations. Even more than this change, the world needs the end of the exploitation of the African and Asiatic races by the European races and by the United States. The fourth clause in the Charter says: "They will endeavour, *with due respect for their existing obligations*, to further enjoyment by all States, greater or small, Victor or Vanquished, of access on equal terms to trade and to the raw materials of the world which are needed for their economic prosperity." The italicised phrase in the above passage is the Achilles' heel. We find another such vulnerable spot in the 8th clause. "They will likewise aid and encourage all other *practicable* measures which will *lighten* for peace-loving peoples the crushing burden of armament." Hence there will be no total disarmament at all!

Thus we have to be clear about the fundamentals. Post-war education must depend on post-war ideals and must help in their realisation. Dr. Kilpatrick refers to 12 points *viz.*, equal

educational opportunity for all, full nurture of special talent, the concept of man as end not means, education for satisfying work, education for service, recognition of society as a changing organism, education for democracy etc. These are unexceptionable and savour of truisms. When he says that "men must be inspired by forces which spring from a deeper dimension of life", we feel a sense of vagueness and unreality. The same measure of vagueness haunts also another otherwise beautiful idea: "To develop men need action; to act, men need faith; to keep faith, men need reason; to direct all three, men need a vision of excellence."

On the side of educational technique, Dr. Kilpatrick is on surer ground which he knows well from experience. He says that the walls which stand between school and community should be broken down; that book knowledge is no guide to life; that secondary education should not be thought of only in terms of selfish advancement; that learning and doing should go together; and that equality should be the guiding watchword. Self-reliance and co-operative endeavour and mutual service should go hand in hand. There should be no unemployment. The best youth must take with zest to the teacher's calling. Teachers should get better pay and status and respect.

Once again we have to search our hearts. What is the true vision of excellence? What does Dr. Kilpatrick mean or rather what should he mean, when he talks about "the regeneration of faith"? What is the meaning and purpose and goal of human life? What are the lowest and highest values of life? How are we to enkindle a sense of such values through education? This is the real essence of post-war educational reconstruction as the unfailing key which will open the treasure-chest of the future—call it New Order, or Golden Age, or Rama Rajya, or Kingdom of God on the Earth as you like.

That great and famous English author, Mr. H. G. Wells, propounded some time ago his scheme about the Rights of Man. There also we found the same limitations of inner vision. India gave a great message long ago. She has not fully realised it herself yet. It alone can save this sad bad mad world. Satya and Ahimsa, so nobly and persistently urged by Mahatma Gandhi, contain the secret of the real human life divine. No nation should cross its borders for economic or political exploitation. Imperialistic domination should go. Colour bars must melt away. Democracy must win everywhere. But it must be real democracy and not sham democracy. Real democracy is liberty and equality and fraternity—a trinity in unity and a unity

in trinity. Not only should the world be safe for Democracy but Democracy should be safe for the world. The Four Freedoms of President Roosevelt must be *full everywhere*. All nations must disarm, only the League of all free nations being armed. The fundamental rights of Labour must be secured. Enlightened State Socialism—not mutually destructive direct action—must reign everywhere. More than anything else the man must taste the joys of art and religion and enjoy the raptures of introversion and meditation and devotion and must not be lost as now in food and drink and sex-perversions. Will the New Education help to secure all this? Let Dr. Kilpatrick answer.

The Bearings of Play on various Activities of life.

By SRI SANTOSH KUMAR De, M. A. (Cal), H. Dip. Ed. (Dublin)
Cer. Psy. (Edinburgh).

In the previous article we spoke about the play activities of children in relation to their education. Here, in this paper, we will show how the various activities, not only of children but also of adults are related to play. Various phases of arts and activities of human life are derivatives and main representatives of play and as such play should never be looked upon as less important than work.

WORK vs. PLAY.

Many psychologists find very little difference between work and play. Really the line of demarcation between these two is very fine. Prof. Dewey says, "Play and work correspond, point for point, with the traits of the initial stage of knowing, which consists in learning how to do things and in acquaintance with things and process gained in the doing." (12) Both play and work are guided by the same motive but this much can be said that the aim of play ends in play and it is direct and looks for the present. Work is also guided by some aim but it is indirect and it looks for the distant future. The motive of play is rivalry, trying to excel; the same motives are also found in work, and over and above that, there is the hope of future gain i.e., profit and above all the greatest difference is this that there is freedom in play, whereas there is no freedom in work. On the whole, as we have said elsewhere, there is little difference between work and play. When the

(12) Democracy and Education by John Dewey.

want of freedom (in work) becomes very much marked it cannot be called work—it is then nothing but drudgery. The halfway between this drudgery and play is work—that will be, I think the best definition of work. Moreover, there is very little room for imagination and emotion in work, it is more or less mechanical and fixed. Drudgery is, of course, quite different. The work that gives little or no pleasure, that cannot arrest the attention of the people, that is done only to avoid punishment or done against the will of the worker, or only for profit may be called drudgery. When there is pressure from outside, hope of profit or avarice in play, the purity of play is impaired and then it cannot be called play any longer—that is nothing but drudgery. So the question crops up, whether professional players play at all. The characteristics of play that have been mentioned already disprove that professional players can play. Players who play to secure a prize of value cannot play in the true sense of the term. They merely pretend to play and are deprived of the real pleasure; consequently play is nothing but drudgery to them.

PLAY AND ART.

Just as work is changed into drudgery when there is pressure from outside or want of will; so when there is excess of joy in work it is changed into art. The source of all arts is this joy. The first potter made the pail or cup only to satisfy his daily necessity; but in ample leisure, when his heart became full to the brim with joy, he displayed various colours on the cup and decorated it with ornaments and thus created a thing of beauty which is a joy for ever, and then it became a piece of fine art. He had no hope of profit in it, no hurry, no pressure; he had only exuberance of joy. So we see the play impulse is one of the principal roots of artistic production. Again this art helps to the better understanding of different nations, however remote they may be from each other.

PLAY AS A FACTOR IN EDUCATION.

The helpless and ignorant young ones become strong and wise partly through physical development but mainly through play. Play is the natural educator not only of savages and animals but also of the civilised people. This truth with all its significance was revealed to Rousseau, then to Froebel and later on with its far reaching possibilities to Madam Montessorie.

Work is closely related with play. That is why educationists have introduced various works (of course, these may be called plays, instead of work) in school curricula. Paper cutting, card-board sizing,

working on wood, cloth etc. playing with sand and clay etc. are now regarded as means for imparting education. Children have to fold, cut, size, measure, or mould and smelt metals like iron, copper etc. Besides this, children are taught gardening, cooking, sewing, book-binding, painting, drawing etc. Old fashioned educationists could not conceive how easily and pleasantly, purely cultural subjects such as history, geography, literature, mathematics, science, hygiene etc. that are being taught from time immemorial, can be taught in playway. It is often possible for a teacher to arrange exercises so that the instincts of children may be called into activity in a playful way. School exercises such as drill, facts of geography, history and many rules of grammar may be so conducted with a little ingenuity that they will really be play. This idea has got complete shape in the educational methods adumbrated by Madam Montessorie. In her method there is no room for "spare the rod and spoil the child"; there the teacher has nothing to do with prize or punishment. Children are all players there and the teacher is a director, a helper. If we visit a Montessorie school it will seem to us that we have come to a play-ground and not to a school house where children are playing with didactic apparatus, sensory gymnastics; yet in this play they are learning all the formal school subjects in a very easy and pleasant way. (13) Caldwell Cook has shown in his book how little children of Parsh School, Cambridge were taught to write beautiful poems, short stories, and to stage dramas and open debates in playway. (14) There is another playway method called the Project Method. In this method various problems that arise in course of teaching are solved by students themselves in a natural way. (15) In Dalton Plan of Miss Helen Parkhurst the different subjects of school curricula are taught in playway.

As regards the educative value of play, Bertrand Russell says. "As regards the educational value of play, every body would agree in praising the sort that consists in acquiring new aptitudes, but many moderns look with suspicion upon the sort that consists in pretence. Day-dreams, in adult life, are recognised as more or less pathological, and as a substitute for efforts in the sphere of reality." (16) But Montessorie teachers do not like to see that the didactic apparatus are handed by children as instruments for fighting with one another; for their purpose is to impart instruction and not to pamper their "distorted imagi-

(13) See *The Advanced Montessorie Method* Vol. II.

(14) *The Play Way* by Caldwell Cook.

(15) *The Project Method of Teaching* by J. A. Stevenson.

(16) *On Education* by Bertrand Russell.

nation". So the educational games for young children should be so planned that the muscular, perceptive and imaginative powers may be called into action and tasted and children learn to enjoy and appreciate the work they are engaged in. This will combine in the most happy way the play and work impulse.

Even in the moral acts the influence of play is no less important. In austerities too, there should be the joy of play.

Lastly, the socialising influence of the play tendency needs little mentioning. It helps in the formation of character, teaches co-operation, honesty, leadership, and postponement of individual to collective ends, and inspires players to take defeat or victory without joy or sorrow. In this connection we like to quote exhaustively from Bertrand Russell to show what he thinks about school games.

"English upper-class education has always attributed an enormous moral importance to school games. To my mind, there is some exaggeration in the conventional British view, although I admit that games have certain important merits. They are good for health, provided they are not too expert, if exceptional skill is too much prized, the best players overdo it, while the others tend to lapse into spectators. They teach boys and girls to endure hurts without making a fuss, and to incur great fatigue cheerfully. But the other advantages which are claimed for them seem to me largely illusory. They are said to teach co-operation, but in fact they only teach it in its competitive form. This is the form required in war, not in industry, or in the right kind of social relations..... This is another aspect of school game, which is usually considered good but which I think on the whole bad; I mean their efficacy in promoting *esprit de corps*. *Esprit de corps* is liked by the authorities, because it enables them to utilise bad motives for what are considered to be good actions. If efforts are to be made, they are easily stimulated by promoting the desire to surpass some other group. The difficulty is that no motive is provided for efforts which are not competitive..... But school games, as they now exist, embody the spirit of competition. If the spirit of competition is to take its place, a change in school games will be necessary." (17) This remark of Mr. Russell should also be taken into consideration with some modification. How much stress we should lay on games and athletic contests, or whether games should occupy a leading position in the school curriculum is not our subject for discussion, at present. But this much we can say without fear of contradiction that to understand the child

(17) Bertrand Russell—Play and Fancy pp. 105, 108.

properly, one should understand his play tendency also. Poet Rabindranath describes in his inimitable language the influence of play on children in his "Paschim Jatrir Diary".

In conclusion, we should discuss the play activities of the talented children who may be called geniuses, who are the pride and glory and future hopes of the country. We should try to ascertain whether they have any speciality in play.

Standford University of America at the expense of an enormous sum of money carried on researches about genetic studies. The findings of this research have been published in three stout volumes. In this book we come to know many new things about the play activities of talented children. We will mention here, one by one, the peculiarities of play of the gifted children. The Standard children were tested with 90 different varieties of games and after the test the result was verified by Reliability Co-efficient and thus various doubts and misgivings were eliminated.

Layman may think talented children do not care much for play, their only concern is with their studies. This is quite a wrong notion. They do not, of course, devote much time to play; but that is not for their aversion to play; for, besides play, their interest lies in many other things; so they cannot devote as much time to play as the average children do. A talented boy or girl of 9 years has more comprehensive ideas of games than an ordinary boy or girl of 12 years.

The following peculiarities about gifted children are noticed :—

- (1) They prefer manly games.
- (2) They prefer to play alone or in solitary places, somewhat more than do normal children similarly situated.
- (3) They prefer to play with children who are elder than themselves.
- (4) They like to play with the same sex i. e., boys like to play with boys and girls with girls; but among the children of ordinary merit tendency to play with the opposite sex i. e., boys with girls and girls with boys is noticed.
- (5) Talented children generally do not like to join any competitive game.
- (6) A good many gifted children have had often imaginary play-mates or imaginary countries.

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

After so much discussion about play it may, of course, be emphasised that plays should not be looked down upon; rather they should be investigated and researches along this line should be pushed forward, as they are being done in Europe and America. The educationists of our country may make a list of the indigenous games and may apply them to the gifted children as well as to the children of ordinary merit to find out if there is any marked difference. Of course, this is easily said than done. There are many obstacles in the way. It is a task to find out the gifted children; for, for that first various kinds of special intelligent tests should be prepared and standardised. It is still more difficult to test their likes and dislikes. It will take time and would cost an enormous sum of money which would never be possible for any individual teacher to stake; still we can say, where there is a will, there is a way, and as such we hope the time is not far off when our educationists will take up the question in right earnest and solve it successfully! Let us wait and hope for the wished for day!

Lastly we must say that the pre-adolescent period is a stage when children are much sensitive to praise and fame and as such this period is highly valuable in their life which should never be overlooked by a keen and far-sighted teacher who wants to be a friend, philosopher and guide to his children. He should try his utmost to utilise this useful instinct of child's life for rousing his joy and curiosity which, if successfully done, will open a gate to child's heaven.

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Reconstruction of Indian Education.

By PRINCIPAL K. S. VAKIL, M. ED., I. E. S. (RETIRED).

The present system of education has grown up during the last hundred and sixty years as a result of endeavours made by Government at its inception to meet certain administrative needs. Government needed English-knowing Indians to man its offices, and official-minded Indians who had lost their jobs on account of the change of Government needed employment under the new regime. Education was thus given mainly with the view of creating a supply of civil servants and sought mainly with the view of obtaining the necessary qualifications for government service. It was given and taken from a narrow, utilitarian point of view. Now that these administrative needs have been more than supplied and other more urgent social, civic, economic, and industrial needs have arisen, it is necessary to revise and, where necessary, reconstruct the system so as to root it in the native soil, relate it to the life of the people and adapt it to the changed and changing needs of the present day.

In re-adjusting the present system to the varying needs of different classes of pupils, it is necessary to remember that in the present state of opinion of parents of pupils, it is impossible to expect any pupils to turn to vocational institutions even if they are provided in preference to the present type of institutions of secondary and higher education, unless and until they are assured that their preference for them will not have the effect of dubbing them as inferior in mental talent and being treated as such by the world at large in the economic, social and other fields of life. Our existing technical and industrial institutions have come to be looked down upon as institutions for misfits and unfits of the ordinary secondary schools and colleges. This mark of inferiority attaching to them in the public mind accounts in no small measure for their comparative unpopularity. If the new vocational institutions that may be provided to meet the vocational needs of certain classes of pupils of our secondary schools are started as separate institutions, there is a great danger that they, too, may, in course of time come to be treated as inferior and may be shunned by the majority of the pupils seeking secondary education. To avoid this danger, which is not imaginary, it is advisable to provide for vocational education in our ordinary institutions for secondary education. Instead of offering only one uniform course of general education they may offer additional alternative courses of vocational education in commerce, industrial training, agricultural training, art training, domestic training, and elementary teacher training, as is done in the Philippines, and meet the different needs of the pupils. The alternative courses provided should, further, lead to the School-Leaving, Matriculation, or University Entrance Certificate of the same market value as the present course, so that those obtaining it on satisfactory completion of their chosen course might have the same status in the world at large. It

should be possible, by suitable readjustment of the new-type secondary school courses, to enable pupils completing their course, if they choose to do so, to proceed straight to institutions of advanced study of their respective subjects and to obtain the university degree in them. The new-type secondary (or, preferably post-primary) school suggested above should also leave it open to pupils who have chosen a particular course to turn back from it if they find it unsuitable and take to another if they choose to do so. In a word, alternative courses of secondary education, both literary and vocational, should be provided with perfect freedom to pupils to choose from them and turn back from any they have chosen if it is found on trial to be unsuitable. We live in an age of educational freedom. Any scheme of educational reconstruction should therefore provide freedom to pupils to change from one course to another.

It requires to be noted in this connection that the alternative vocational courses provided in the secondary school should not be purely vocational. They should all be both cultural and vocational requiring half the time each day to be assigned to cultural subjects and half to vocational subjects. We cannot afford to omit the teaching of cultural subjects altogether from the scheme of reconstruction of secondary education. It must certainly remain, but it should not monopolise the whole of the school time as it generally does now. It should allow for equal attention to the practical and vocational needs of other pupils in the school whose number is increasing from day to day.

An important thing to note in this connection is the need to insist that in any plan of educational reconstruction that may be proposed there should be nothing that will have even the remotest effect of curtailing the existing facilities for secondary and university education. We have not yet, in our higher education, reached a stage at which we should be justified in crying 'Halt'. We have one college student in a population of 2188 against one in 1013 in England, in 741 in Wales, in 473 in Scotland, in 808 in Italy in 604 in Germany, in 579 in Holland, in 543 in Sweden, in 480 in France, in 387 in Switzerland, and in 125 in the U. S. A. All talk of restricting the benefits of university education to "the aristocracy of intellect" is therefore premature.

There is a general tendency on the part of educationists who discuss this question to link the question of educational reconstruction with the question of unemployment of the educated. This tendency has the effect of confusing two different issues. While the first question concerns the present and future generations of youth of the country, the second concerns the generation that has left the portals of our secondary schools and colleges and has been thrown out on the employment market. While the first question is educational, the second is, strictly speaking, economic. Unquestionably, both need careful consideration—not together, however, but each independently of the other. In handling the one, we need to consider how we should readjust

or reconstruct our present educational system so as to prevent further additions in future to the large armies of the educated unemployed and unemployable; in handling the second we need to consider the measures that might be taken with a view to finding suitable employment for the educated unemployed that hang on the market and the measures that might be devised with a view to providing suitable training for the educated unemployable so as to render them employable.

Lastly, it has also to be borne in mind that with the introduction of alternative vocational courses in schools, adequate arrangements will have to be made for the supply of qualified teachers, inspectors, and examiners of vocational subjects and for the administration of the vocational branch of the Departments of Public Instruction.

Journal of Education.

Cultural and Communal Amity.

Contribution possible by Secondary Education.

By MR. A. E. FOOT, M.A., Principal, Doon College.

(Presidential Address, Secondary Education Section, All-India Educational Conference.)

In my few remarks I would like to develop two ideas—that in the matters that we are considering it is unfamiliarity that breeds contempt and that lasting friendship is only to be achieved through common action and experience.

Contempt is the main source of misunderstanding and quarrels and the root of this contempt may be found in very small and trivial matters. It is, perhaps, especially easy for an Englishman to realize the significance of this as the English way of life is more governed by convention than any other. I believe that the prejudice that may finally end in serious political results may arise from absurdly small contributing roots that are concerned with customs of eating, clothes, mode of address etc. and with the habit, probably more pronounced in the English than in other races, of fearing and disliking unfamiliar customs.

Someone brought up in Europe has in his experience never contemplated that anyone would eat his major meals without spoon and fork. It is likely that only by direct experience of an ordinary *desi khana* served in an orderly household with a good cook that he will realize that the spoon and fork though perhaps convenient for him personally are not necessary accompaniments to polite or educated society.

Moreover, when on arrival in India he sees that most educated people that he meets wear English clothes, he is liable to associate a *dhota* with lack of education and culture. If however his fortune brings him in contact at

an early stage in his Indian experience with people wearing Indian dress at parties and social functions this association will disappear. But if his lot happens to be cast in Government or military circles, it is quite possible that his outlook on Indian problems is permanently coloured by an assumption that the ordinary Indian way of life is unsatisfactory and that advance is only possible by assimilation of the West. Even inside India there are sufficient differences of diet and clothes to make it an important part of education to make boys familiar with food and clothes of other parts of the country. At Dehra Dun we are fortunate in having boys from all parts of India and on formal occasions they wear correct clothes from their own home and I believe that a subconscious cause of later misunderstanding between, say boys from North-West Frontier and boys from Madras or Bengal, is quietly removed.

Such removal of prejudice based on these trivial things is far more effective if it is reinforced by common experience. If, for instance, an English visitor spends the day playing cricket with Indians and in the evening dines with his fellow players in Indian style who are wearing their indigenous dress, that major interest of the common experience in cricket will completely remove for all time any misunderstanding about dress or other customs. The same applies to the common experience of, say, a discussion of Shakespeare or Communism, or even an Educational Conference. But if the Indians he meets on such occasions only wear European clothes and live in European style, the prejudice may easily remain to colour his outlook on much more important questions.

Inside India the differences have recently arisen in an apparently more formidable way in misunderstandings between members of different religions and it is this point which is the major theme of this conference.

I believe that these misunderstandings will only disappear as a result of common experiences on a plane different from the one in which there are the differences. I do not believe that any real progress is made by teaching boys of one religion the doctrines of another. Instead of this they must be provided with some new experience—new for all of them. Some well-meaning visitors to the Doon School have suggested to me that the boys of each religion should have prayers of their religion, or that at our general assembly for prayers we should have one Hindu prayer, and one Moslem, one Sikh, one Parsee and one Christian prayer. This sort of communal representation in prayers seems to serve no useful purpose unless it is useful to lengthen the time of prayers. On this line we would have before long to add a Jain, a Jewish, a Sunni, a Shia, a Brahmo and gradually more and more prayers.

Far better is to have the prayers designed to lift those who take part above their doctrinal differences on to the plane where all religions meet.

But to my mind religion is not a matter that is confined to formal prayers but it is something which finds its expression in all types of human activity, and that sectarian differences disappear where the faculties are developed as widely as possible. But the positive contribution to their removal

must be based on doing something together. In a school where there are plenty of facilities for games, intellectual and social societies and other out-of-school activities, the problem should solve itself, though some creative project in which all will take part has a more permanent and deeper effect. The first and most obvious way is by social work. In India the largest field for this is in the villages and the first problem, that is big enough to last for some time, is in education. There is no need to enlarge on this, but it should be an essential part of the organisation of any school that the boys and masters should be engaged in a definite scheme for work of this sort.

In England the differences which handicap social life more, I believe, than communal differences ever have in India, are the cleavages between different social classes. In India, the communal problem may seem at present to be the most pressing, but when that is solved, the differences between the classes of different economic status and different education will remain.

Common troubles are rapid levellers, and it is likely that the terrible experiences of the people in the air-raids will bring so great a levelling of these differences that the effect will spread to the countries that have been spared their horrors.

In the years before 1934, when I left England, one of the major problems in Britain was the Distressed Areas. One of the methods by which this was attacked at any rate so that mutual distrust was removed was by expeditions of young men and women from more fortunate areas actually to live in the houses of miners and others, share their food and work with them at starting alternative occupations—mainly in cultivation of vegetables. The key to the success of these efforts was that the visitors actually shared the daily life of the people they were endeavouring to help. When more settled times arrive, I believe that it would be very valuable in attacking the problems of the villages that parties of boys from the towns should go for, say, a month or a fortnight of their holidays and live with the villagers and work by their side in some project for the improvement of the life in the villages. This would be far more valuable than spasmodic visits from outside in which the visitors do not actually share the life of the people they are trying to benefit.

The Duke of York's camp had a similar purpose. Although I believe that the experience of many of the boys had a lasting effect on their outlook on social problems, there were two limitations to its influence. The period (one week) was somewhat short, although a common experience of working together is much more valuable.

The thing which I believe to be completely useless is a meeting of, say Hindus and Muslims in order to discuss Hindu and Muslim unity. It is worse still if they are photographed together. Unity will come only if they succeed in making a common effort to do something positive that has nothing to do with their differences.

Naturally the suggestions which can be carried out by teachers can only remove the effects of class differences, but these effects are themselves causes of other difficulties. First is for economists and politicians to plan for the future so that differences shall in the end cease to exist, but we teachers must make the best of the problems provided by the conditions in which we find ourselves today.

Notes.

War and Education.

While Education has been receiving increasing attention and new schemes for its re-orientation are being discussed in the West, conditions in India and Burma are disappointing. Dr. Kilpatrick and other professors in America have recently sought to visualise the inter-relations between post-war education and post-war society, a criticism of which we publish elsewhere. Earnest attempts are being made there to resuscitate Education and protect its custodians. The Burnham Committee in England has recommended substantial war bonus to teachers at the rate of 10 shillings a week to a male teacher and 7 shillings a week to a woman teacher, in addition to the usual salary they are drawing.

Conditions on our side are now unsettled. In Burma the Rangoon University Act has been abrogated and the University is now in charge of an Administrative Officer. All the schools and colleges have been closed *sine die*, and Education is at a standstill now. Large numbers of evacuee teachers are reported to have reached India with nothing to fall back upon. In Bengal a number of institutions in the danger zone have ceased to function. Some of them have been commandeered by Government for military purposes, and others for their inability to conform to the A. R. P. measures. Many schools present a deserted appearance, the attendance having fallen by the exodus of an appreciable number of pupils. The distressing feature of the situation is that arrangements have not been made for the living maintenance of the teachers thrown out of employment or suffering reduction in salary. An attempt is being made to group existing schools for normal

functioning, but it remains to be seen how far it would prove fruitful.

The picture in Madras Presidency seems to be a bit more hopeful under the administration of Mr. R. M. Statham, the Director of Public Instruction. Institutions in Madras which have to face deficit in fee income by the exodus of pupils have been promised enhanced grants in proportion to the loss. Steps have also been taken to make advance disbursement of grants, and a half-grant or more towards the cost of A. R. P. measures in schools. Mr. Statham has emphasised that 'it would be unfair and even immoral for schools to reduce their staffs or effect a cut in their salaries on the ground of depletion of fee income in the present extraordinary situation'.

Commendable as this endeavour of the Director has been, teachers both in Madras and elsewhere would very much like if Managements and the Department would immediately see their way to grant substantial war bonus to relieve their present distress. If Great Britain can afford to spend more than two crores of Rupees, cannot we expect the Government to provide at least 3 lakhs of rupees in the present budget for the relief of teachers? The Director had also proposed to bring the scheme of re-organisation of Secondary Education into effect very shortly. Would he not do well to wait and study the present world trends in the re-orientation of education with a stress on new fundamentals, and formulate schemes which would regenerate India on healthy lines inspiring regard for higher and permanent values in life? —

Reviews.

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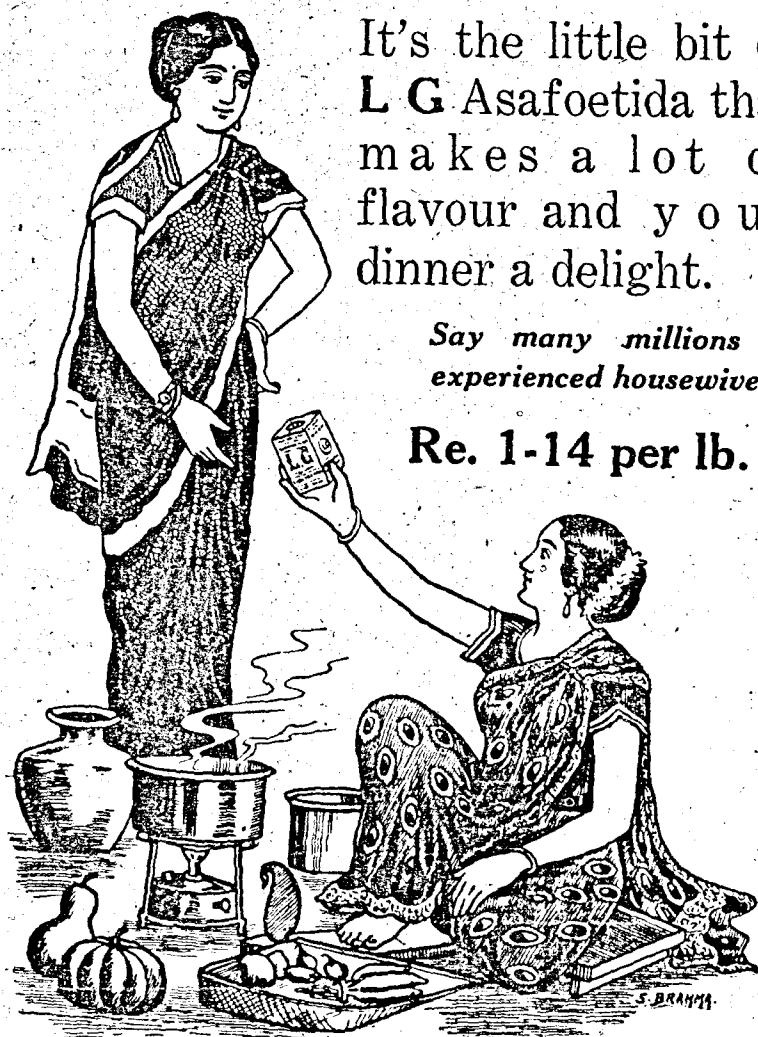
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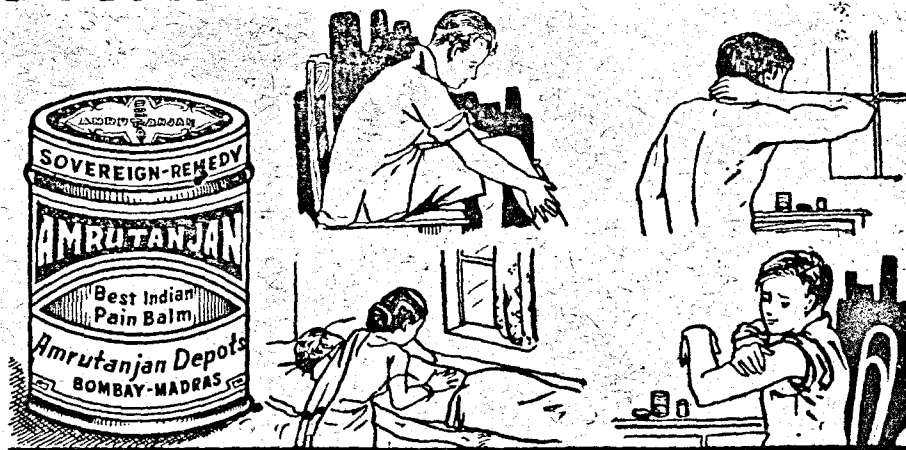
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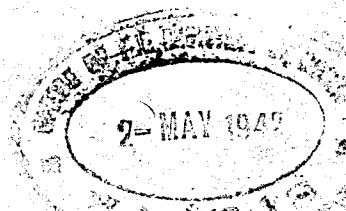
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AN APOLOGY

Owing to unsettled conditions in the city and in the paper market, we were obliged to bring out March number rather late, for which we beg to be excused. April and May numbers will appear as a combined issue, in due course.

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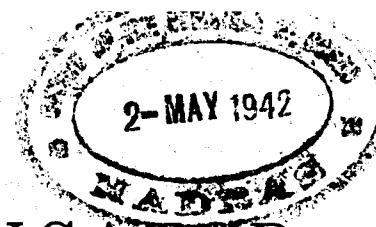
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THE
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MR. V. ARAVAMUDA IYENGAR, B.A., L.T.— *Managing Editor.*

Vol. XVIII.

MADURA: MARCH.

No. 3.

Schools and Culture.

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

THE SPREAD OF CULTURE IS THE MAIN PURPOSE
OF SCHOOLS.

Culture sums up the improvement brought about by man in every sphere of activity. Institutions such as schools and colleges in all civilised countries are the best examples of the conscious efforts of human beings for maintaining the culture level attained so far and for raising the same still further as far as possible. Therefore they are the best *media* for the preservation, spread and growth of culture in every land. Other agencies also work in the same direction; the state, several kinds of associations or societies for improving the economic, political, social and spiritual welfare and status of their constituents, the church and all religious institutions and organisations, and newspapers are some such agencies. Their purpose, however, is not the improvement of culture in an all-comprehensive manner, as is that of schools and colleges.

HOW SCHOOLS CONTRIBUTE TO CULTURE.

It is in schools at first that the young children understand why and how they should be clean in body, thought and action and their surroundings. Cleanliness of person as resulting from proper bath, toilet and hygienic regulations, not only taught in theory but also daily insisted on in the conduct of the pupils, honesty and politeness in word and deed, both preached and practised in schools by a set of highly educated and cultured teachers in schools and the learning or knowledge imparted in several subjects like science, history, geography and literature together with physical culture and vocational or manual training go a very long way in the imparting of culture to the youth of a country who have to imbibe it and hand it on to future generations.

THE DEVELOPMENT OF THE SPIRIT OF TOLERATION IN SCHOOLS.

An important aspect of culture is the spirit of toleration. In a school children belonging to various castes, communities and creeds, and to all ranks and modes, come together, to study in one class under the same set of teachers. Hence a sort of catholicity is cultivated. Children come to realise that behind all these differences, there is a unity in humanity and that it is quite wrong and unjust to hate others who differ from them in their views, beliefs and practices, and that each should be free to act according to his own convictions in all matters if thereby he will not be robbing the freedom of others to do likewise. A school which does not create such a spirit broadbased or a liberal outlook is not worthy of the name. Even schools which are sectarian and communal in the composition of their pupils are not justified in creating any narrow intolerant attitudes among the pupils though they may justifiably hold up some comparative excellences they mean to develop through the studies they may arrange. For the development of this aspect of culture, the secular, non-sectarian schools in our country are the best institutions we can think of. The depressed classes do now rub shoulders with the higher castes and religious bigotry cannot develop in cosmopolitan institutions.

THE DEVELOPMENT OF THE SENSE OF DETACHMENT SHOULD BE ATTEMPTED.

Schools should also cultivate among their pupils a sense of detachment while also preaching a sense of duty. All men should do what they must and are expected to do. But no one should feel proud and highly elated if the results are good and beyond expectation; nor is one to be depressed in spirits or plunged in sorrow if the results are bad. The consequences are not to affect the innate cheerfulness of a healthy temper which is the priceless boon bestowed by a good culture imparted through schools, or for that matter, by an agency of any kind. This spirit, which is sometimes described as sportsmanliness, is to be aimed at in our schools, much more than the successes in the public examinations. The physical activities, games and sports organised in schools should be so conducted as to foster this spirit. In fact, the failures in the public examinations ought not to damp the cheerfulness and enthusiasm of the teachers and the taught, any more than defeats in games and sports should depress the defeated.

A TASTE FOR RIGHTEOUSNESS AND FAIRPLAY.

Schools are the best places for imparting a taste for righteousness and fair play. Here again the noble lessons contained in the

literature taught can be supplemented by the practice of the sports ground. All should be taught to play the game. Fair dealing should be held up as the best motto for life. We are living in a bad world; it seems to grow mad after possessions and thus we feel sad that righteous conduct is becoming rare with all the tremendous advance in civilisation, science and art. The world is full of selfishness, not only individual but also communal and national. Injustice and unfairness on the part of an individual to another are easily detected and rectified; not so those of a community to another, of a nation to another. It is high time that schoolmasters all over the world stand up to resist communal and national injustices and atrocities, even against their own governments, at the risk of their lives too if necessary, for the sake of saving the culture of the world from the hands of savage war and cruel destruction.

EFFICIENCY TO BE THE REAL AIM.

Schools should really make the pupils educated by them truly efficient in something or other. There are many kinds of schools. High Schools and Arts Colleges impart general education. There are schools and colleges imparting technical, technological and professional education like those for Law, Medicine, Engineering, etc. Whatever is the aim, in that, a certain level of efficiency must be attained. It is not enough merely to manufacture passes in public examinations for which they may be sending up candidates. Their aim should be to give the pupils knowledge and training in a real manner and not simply to enable them to clear the examination hurdles and come off with questionable certificates and dubious degrees, not really guaranteeing the efficiency the diplomas may signify. It is a pity that now-a-days the authorities running and controlling schools and colleges only care for the multiplication of these mere hallmarks of culture, snatched through an educational gamble and muddled based on a system of external examinations dignified by the title of "Public Examinations". The showy successes in these "Public Enemies to Real Education" produce only products of shadowy culture and not a substantial one.

SRI C. RAJAGOPALACHARI AND SRIMATI RUKMANI DEVI ON SCHOOLS AND CULTURE.

In a fine address recently delivered to the students of Annamalai University, Sri C. R. says that he does not think politics so important as culture, that students come to universities (or schools) for culture and that if they were to go without it, it would be utter waste of time and energy. Srimati Rukmani said at Adayar on the celebration of her birthday, "We must have an education on cultural lines, so that every

single student from our school will go into the world as a cultured person..... We must have an ideal education, an education of mind, of emotion, of bringing into the lives of the young a spirit of dedication to the Motherland and to the world as a whole." The ideal of beauty is placed by her in the forefront of many ideals. "Translated into beauty of life we have compassion, the highest ideal of beauty. In this marvellous atmosphere of friendship and compassion, I shall endeavour to be a miniature reflection of those Great Teachers who have taught the highest ideals and have shown in their own lives the ideal of beauty. If we can follow them we can bring the highest spiritual idealism into the world." That, then, should be the main purpose of culture and schools or rather culture through schools—"bringing the highest spiritual idealism into the world."

Democracy and Education.

By SRI V. LINGAMURTY, B. A., (Hons.)

Philosophers belonging to divergent schools of thought have emphasised with one voice that it is one of the fundamental duties of every modern state to promote education. We learn from our great historians and poets that even in the past the triple function of government was to promote education, to give justice and to provide employment. Differences may exist regarding questions like the mode of education, the authority to control education etc. But democrats as well as dictators, capitalists as well as socialists have all realised the supreme importance of education. Education has special significance in a democracy. Democracy, as is commonly defined, is "a government of the people and by the people." The government is carried on by consultation and conference. Before any important law is enacted it is referred to the people through the press and the platform and the people have complete freedom of speech to ventilate their views. But freedom of speech to an illiterate public will be an absurdity and a theoretical abstraction. It is like giving freedom of speech to a dumb person. So it is the supreme duty of every democratic state to promote education and it is a fundamental right of every citizen in a democracy to receive education.

As every person in a democratic state has certain rights over the state, he has also certain duties to fulfil as a citizen. "Citizenship has been defined as the contribution of one's instructed judgment to public

good. It follows therefore that the citizen has the right to such education as will fit him for the tasks of citizenship." A voter who cannot read even the election address presented to him is not fit for voting. To give expression to his experiences or wants he must be provided with the power of expression. Generally the illiterate people become tools in the hands of the educated and the so called freedom of speech will only be a shadow without substance. The policy of the government will be moulded by a few educated people and those who lack education will be bound to be the slaves of others.

So the spread of education among the people is the crying need of the hour. How to educate the masses? It will be an absurdity if they are given the education that the boys in the elementary and secondary schools receive. The lessons to be given to the adults must be more of oral than of bookish nature. After all, thinking is better than mere reading is a truism which cannot be criticized. In every town and village schools must be started and during nights, for the masses will have no other leisure hour; they must be given lessons on their civil duties such as sanitation, public health, respect for law, tolerance for the views of others etc. Books prescribed for their study must be written in lucid and simple conversational language and the lessons in such books must be of such a type as will promote their civic consciousness.

Among the students in a democracy must be fostered the spirit of organization and originality instead of submissiveness and slavish obedience. In Dictatorships scarcely any liberty is given to institutions like colleges or universities. "Centralisation" is their watchword. All organisations in Germany or Italy or Russia are strictly controlled by the Nazi or the Fascist or the Communist party respectively. In a Dictatorship,

"Their's is not to question why

Their's is not to reason why."

But exactly the opposite should be the case in a democracy. Freedom of association is one of the tenets in the democratic constitution. Students in a democratic state must be allowed to form their own organizations and they must be given due freedom to express their views. Any measures taken to stifle student organizations will result in retarding the growth of the spirit of initiative, organization and originality among the students.

"The teacher in a democracy must be free to follow the lead of his subject matter." The Universities and learned societies in Russia were purged of scholars unsympathetic with Communism and newly staffed with persons willing to interpret their subjects according to

Marxian principles. In a democracy, far from having any such control over the teachers, full academic freedom must be allowed. On his part it is the sacred duty of a teacher in a democracy to develop among his pupils the ways of upright and fearless citizenship. Today the relation between the teacher and his students is confined to the four walls of the class-room and the teachers entertain wild notions of their status and dignity. Having fallen victims to the bureaucratic training they feel that to move with the students is to stoop from their high pedestal. Today we hear of many student strikes and the very fact that such incidents have been occurring in a majority of schools and colleges is proof conclusive that the student world has been suffering under certain grievances and instead of redressing their grievances they are being suppressed. Such incidents, unhappy as they are, can be mitigated by a closer cooperation between the teacher and the taught because, the teachers are the only persons that have close contact with the students. It is high time for the educational authorities to redress and not to repress the grievances of the students.

"Attainments in learning and science do little to make men wise in politics." For a proper understanding of the governmental machinery certain subjects must be introduced for compulsory study in the Secondary as well as in the College Departments. For example, a subject like "Civics" must be introduced as a subject for compulsory study in the Secondary Department. In a democracy it is of supreme importance to make the people conversant with different forms of government prevalent in the modern world, with the main problems in a democracy like the theories of representation and voting, with the relation of man to society and his duties as a citizen and the duties of the state to him like sanitation, public health and education. To any such proposals as these two points of stock criticism are generally raised. (1) That the introduction of an additional subject will lay greater strain on the students; (2) and that the students will be able to learn very little of their duties as citizens. The first point, no doubt, must be given due consideration. The difficulty can be got over by withdrawing a subject like British History. It matters little if your High School students do not know how Christianity was spread in England or the results of the Roman invasion or why Charles I was executed; but they are not fit to be citizens of a democratic state if they are ignorant of their duties as citizens and of the duties of the state towards them. As regards the second point of criticism it is sufficient if we note that the intention in introducing such a subject for study in the high school department is not to make the students proficient in the intricacies of government but

to make them know some of the general principles of government and this is not unattainable. After all, the end and aim of the High School education is to provide the students with a working knowledge of every subject that they study but not to make them proficient in any subject.

In every state, and particularly in a democracy, communal harmony and unity must be promoted for the smooth working of the democratic machinery. Democracy can be worked out only when there is a common ground for agreement between the different communities. If the gulf between the different communities is too difficult to be bridged then the democratic machinery cannot be worked. One of the means by which homogeneity between the different communities can be brought about is by imparting proper education to the youth of the country. From their childhood they must be taught that racial differences are only superficial, that they all belong to a single nation and their salvation lies in their unity and not in antagonism. A tree can never be bent, it only breaks; but a plant can be bent in whatever way we choose. Here it may be noted that in our country the teachers in Colleges and High Schools while teaching subjects like history by laying more stress on the noble attempts made in the past by such great rulers as Akbar and by such great reformers as Kabir and Nanak, to bring some sort of rapprochement between the Hindoos and the Muslims, than on the atrocities committed by Aurangzeb, will certainly help not a little in solving our communal problem. Thus proper education will enable to work out democracy smoothly by tempering the communal differences.

Class-room education is not the only kind of education that can be imparted to the people. That practical knowledge of anything is far better than theoretical study is evident. So it is said that the introduction of as much of democracy as practicable in the sphere of local government is the best way of training the people in the art of self-government. Mr. Bryce pertinently puts the question, "Will the now illiterate inhabitants of British India be better fitted to cast their votes, whenever the suffrage may be extended to them, by being enabled to read, far more widely than now, newspapers published in their vernaculars?" If the Swiss people are working the democratic machinery with efficiency it is only due to their long practice in local self government. Having realised this, the Local Boards in India were made representative institutions and it helped not a little in training the people in the art of self-government. Let us hope that the start given in the local sphere will reach its logical and ultimate end.

Thus the bonds of relationship between democracy and education are so closely intertwined that the two cannot be separated. Ar

enlightened and educated public is an essential for the proper working of democracy. So education must be provided for all irrespective of creed or colour or sex. Universal and compulsory education for all boys and girls till they attain their 16th year must be introduced. It is only through education that such qualities as discernment to choose the right officers, self-control to accept the decision of the majority and tolerance to hear the views of the opposition, can be developed. In short, a democracy without an enlightened and educated public will be a Satanic force.

A Charter to the Child.

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

Worshipful Child !

Thou hast not, openly, consciously, agitated for a charter. But the look of dis-satisfaction in thine eyes, the air of pathos in thy face, the spiritual bloodlessness in thy being, have awakened us to a sense of our duty towards thee. We recognize with a shudder that we have been guilty of many sins of commission and omission towards thee. Out of an awakened sense of responsibility, out of a compelling sense of duty, prompted by the urge to right ourselves with thee, we out of our own free will grant to thee this charter, and we know it blesseth him that gives and him that takes,

We shall not, hereafter, regard thee as a small, insignificant, unknowing creature to be treated as a mere atom in a mass, capable of being shaped this or that way as we like. We shall remember that behind thy small exterior is a soul that has had a long and eventful career, and has assimilated many experiences and has become unique in its own way. And in our proceedings with thee we shall never forget that only by an understanding sympathy and a reverential attitude can we be of any help to thee, and that thou canst give unto us as much as thou canst possibly take from us.

We shall do all we can to nourish thy body to strength and endurance, remembering that the touch of the Infinite is on all thy limbs. We shall not banish thee from thee bright light of the sun, from the cheering embrace of God's own breeze, from the rapturous delights of Nature's abundance.

We shall not starve thy mind by refusing to bring unto it the food of true education, the charm of high poetry, the solace of great

stories, the sweetness of a complete living. We shall not feed thee on mere systems and time-tables, but shall gather around thee all aspects of a bright culture.

We shall not deny to thee the touch of God, imagining that secular education alone is our province. We shall water thee with the nectar of Religion in its purest and most unadulterated form.

We shall not 'punish' thee ; we shall not damn thee with failure ; we shall not pronounce thee an unfit, knowing that in God's universe none is without a mission and none without the needed capacity.

We shall ever remember that where thou art is a Temple, and that we priests are engaged in a perpetual worship of thee.

We enthrone thee, and promise unto thee our loyalty and our faithful adoration.

We remain,

Dedicated to thy service,

THE ORDER OF TEACHERS.

War and Secondary Schools.

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

I am not in this short article going to deal with either the changes that are likely to come over our Secondary Education after the War or the Post War reform in education, but only with that aspect of it, which affects us and which we can make use of, to turn out more patriotic, able-bodied and national-minded citizens of the future. The pupils of to-day will be the citizens of tomorrow and if we rightly shape their ideas and character we need not despair of either the future of the nation or of its future citizens.

Let us for a moment consider how and in what way the war at present has affected us. The Eastern Gate of India—Singapore has been forced open and Hitler during his intended and planned Spring attack will knock very hard on the Western gate too and try to force it open too. At such a time our duty is quite clear. We should, in all possible ways, try to help the Government which opened the gates of Western knowledge to us. Whatever the controversy regarding the utility or futility of the introduction of Western knowledge in preference to Eastern knowledge, it is no doubt true that English education has given us a culture which has placed us in a very high position

in the world of to-day. War has come to our gates; and as one gentleman put it the other day, it is under our very nose. Greater India has been attacked and a part of it has succumbed to the severe unexpected and cowardly blow of the enemy.

Our schools have been asked to do their bit to help the Government and a majority of them have responded to the call. The question is, in what way we can help. First of all we can do so, by contributing to the war effort *i. e.*, by contributing our mite towards the War gifts and loans. In my own school pupils have been persuaded to buy Defence Savings Certificates and Savings Stamps. Some of them have willingly done so and the parents and guardians have willingly helped them. So, we have thus far been able to collect a handsome amount in this way by small contributions only in the shape of Defence Stamps. Every sum we contribute makes our effort stronger and our blow to the axis powers more severe.

Our school scouts also did their bit and went on collecting scrap, which is really valuable from the point of view of war effort. Some of our students also enlisted themselves as Civic Guards and some more in the First Aid Class to be able to do Social work and also to be able to help in case of a probable Air Raid, which has become a common thing now. A. R. P. instructions have been regularly imparted to pupils not only to help themselves but also to help others. When we read the description of Air Raids in other Western countries, we find that to children of those lands an A. R. P. warning has become a common thing, and also that they have very meekly submitted to it and have learnt how to save themselves and also to help others in time of difficulties.

Formerly *i. e.*, in 1914-19 during the time of the last war, very few pupils were found taking interest in war and fewer still were found congregating to discuss the latest war news. But times have changed. If we collect statistics, we shall certainly find out where the exact position of several places in the several War Zones and try to find out where the several important places such as — Smolensk, Benghazi and Port Darwin and such others are situated. This in a way helps pupils to understand world geography. My own experience is that pupils eagerly expect the teachers to dole out to them important pieces of War news and War information and that they listen to the news with rapt attention. Several new words which have become quite common now appeared to jar on our ears formerly. But they are now words of everyday use and occurrence. For example, the names of the several kinds of the new types of destructive machinery used in modern warfare

such as Fighters and Bombers, tanks and A. R. P. warnings, Blitzkrieg and Luftwaffe are words which ordinary people understand today, and all this has led them to become war-conscious. An A. R. P. warning in India was quite extraordinary till recently, but now, it is a common thing in the big towns of India. Thus new tactics in War can be made easily understood by pupils in case lantern lectures are delivered. This will help the students a great deal, as the subject goes home to them. Such instruction will help the students to grasp the principles clearly.

To supplement these aids there are also other ways devised to make the young students realise the gravity of the War situation and also to understand what is being done by the public as well as by the Government to augment the War effort. To give a bit of my own experience in my school, I had to deliver a series of War Information lectures and magic lantern lectures on India's War Effort and India's Industrialisation during the War time. The class appeared to me to be taking very keen interest and understood all that was given out to them and also put some very intelligent questions pertaining to the subject matter. Illustrative magazines, War in Pictures, and Indian Information, help the students a great deal in understanding the War technique.

Such magazines, with the help of pictures, will make the students of today realise their own duties towards the State, their own country, and will, in my humble opinion, make them united and strong. They will, in short, become 'Military-minded' and understand that they will in course of time be required to shoulder the responsibility for her own defence and will after the war is over be able to defend their native land. India, after the war, they say, will be given Dominion Status, hence the proper discharge of their duties by the pupils of today, who will become the citizens of tomorrow will stand them in good stead; and the training they have had to undergo will make them better fitted to bear the brunt. Everything we do has its own repercussions and I should certainly think that that it will certainly do good in the long run. Let us not let our opportunity slip and let us not fail to capitulate the enthusiasm shown by our pupils of the present war. Well directed, this enthusiasm will be the means of making us a new people, a strong and virile nation thinking alertly of the future, and not, as we are now doing, dreaming of the past glories that are now no more.

Is Teaching A Profession?

By PROF. H. E. DEWEY.

The ancient pedagogue was a slave, the medieval schoolmaster a subordinate churchman or an incompetent in other trades, the colonial school master too often an indentured servant or an over-worked orthodox clergyman, the nineteenth-century teacher a transient seeking to bridge the gap into business, law, or medicine. To a limited extent the twentieth century has seen the development of the teacher as an expert in psychology, sociology, and education, but the experts climb to "higher" positions, leaving the ordinary teacher at a so-called lower level with a meagre salary and a mediocre social position.

Both law and medicine inherited similar traditions of mediocrity. In the Middle Ages the medical man imitated Galen, preyed upon the poor and ignorant with his own ignorance, and proved himself to be helpless against the plagues that harassed humanity. The lawyer was generally mistrusted by our colonial ancestors, and his social position was little better than that of the disbarred attorney of our day.

The methods by which law and medicine were lifted to dignity were adopted and administered by the members of these professions, who formed a closed corporation and defended themselves by building up and maintaining their own standards and ethics. Legal support came after the organized efforts of practitioners, not before.

Teachers however, have done little as a body to make teaching a true profession. Elementary and high-school teachers are usually regarded as belonging to separate categories, and have failed to find a common ground on which they can build a profession. There is a wider gap between the one-room rural school teacher and the exalted university professor with his Ph. D. degree than there is between the finished interne and the M. D. or the small town lawyer and the Supreme Court Justice. This is an inexcusable anachronism which must be rooted out. Teaching can never become a real profession until we destroy forever such mistaken ideas as these; that the high-school teacher deserves a higher salary than the elementary teacher because he teaches older children; that the rural teacher is "promoted" when he secures a position in the graded school in town; that degrees are more important than skills in teaching; that the academic teacher is more important than the music teacher, etc. The state may set up standards that will lead in the direction of making teaching a profession, but the genuine self-determined standards which grow out of unity in the aims of all teachers everywhere are far more important than any state regulations.

Teachers might adopt the methods of skilled trades and attempt to gain their ends by collective bargaining, as they now do in many cities,

through teachers' unions. Although such efforts have met with some success, the great variety in teaching positions in various sections of the country make it improbable that teachers can ever successfully organize on a national scale. Public opinion would offer strong opposition to such a movement, and the "transitional" teacher would fight against the closed shop to the bitter end.

But instead of adopting the methods of the skilled trades, would it not be more expedient to utilize the methods of the learned professions which have won out after severe struggles against public apathy and indifference? Why not find out what a profession really is, then set out to court public approval of standards proposed and enforced by teachers themselves?

For a job or trade to become a profession, at least three requirements must be met: (1) specialized skills must be acquired, and only those with the required skills must be admitted to membership; (2) the "professor" with his acquired skills, must be dedicated for the major part of a lifetime to the service of humanity; and (3) though these skills may be recognized by the state, they must be determined, asserted, and supported by the profession itself.

* * *

Skill in medicine or law is recognized by an enlarged practice and additional compensation. Teaching skill is rarely even nominally recognized. In fact its presence is always open to question. Hence teachers are forced to take what society is willing to give.

By way of contrast with other professions it may be pointed out that degrees are of less importance in medicine or law than they are in teaching. Advanced degrees are given, but in selecting a lawyer or doctor, the citizen rates proved skill above the possession of any degree above that of M. D. or LL. B.

In teaching, the situation is quite different. The pursuit of degrees is too often undertaken without thought of improvement in skill, but only to get the stamp of approval, increased recognition, and perhaps a larger salary. The tendency of the layman to make light of teaching degrees or even to be suspicious of them is not hard to understand, and is even to some extent justified. As long as degrees are given for reasons extraneous to genuine skill this public feeling will persist and will hamper the progress of teaching as a skilled art or science. If research degrees are to be justified, why not parallel them with equally dignified degrees awarded on the basis of demonstrated skill in the process of which all education is maintained—teaching?

By all the rules of a profession, the primary teacher's training should be at least equivalent to that of any teacher at any level. If teaching is to become a true profession, the primary teacher's social position and salary should be about equivalent to that of a Ph. D. professor at the graduate level.

It is not the purpose of this article to specify methods which may be employed to test and refine skill in teaching. The significant point is that this

must be done if teaching is to be recognized as a profession. It seems reasonable to hope that some means of measuring teaching skill may be devised by the teachers themselves. If this task could be accomplished at the various levels by impartial methods, there is little doubt that the public would demand honors and a higher salary for the skilled teacher, and would likewise demand exposure and elimination of incompetent teachers.

Teaching can never become a real profession until those who prepare for teaching are willing to devote years of service to this field of work, while constantly seeking to improve in skill, knowledge, and understanding.

One of my boyhood friends was the son of our family physician. When I inquired of him what his father did when not caring for patients, the answer came in two words: "he studies." Study for the teacher does not necessarily mean attendance at summer classes in the university or teachers' college—it means rather continuous effort to develop those interests that are supposedly a part of the teacher's equipment. If ever an occupation gave opportunity for such development, teaching does. The summer months are vacation months for most teachers; months in which they may travel, attend classes, read at home, or experiment in a variety of ways under ideal conditions. Yet thousands of teachers ignore all these opportunities and engage in activities that offer them no chance to improve in knowledge or skill.

The heavy turnover in teaching positions not only prevents teaching from being respected as a profession should be, but it penalizes children who are subjected to a variety of unsettling changes and interruptions at school. Probably in no other modern civilized nation is the turnover so great as in the United States. The National Survey of Secondary Education in 1932 reported that 40 per cent of our rural teachers are "new" every year. In 1930-31 one out of every 4.8 teachers was "new." The turnover was somewhat less for the junior high school. It was much less in cities over 100,000 and still less for the senior high school. The figures given were mere averages, and do not disclose the traditional small-town situation in which, because of a few personal complaints, almost an entire teaching corps may be dismissed and reconstituted to suit a vulnerable board of education. Few states have adequate tenure laws, and only the larger cities are protected against ruinous changes every few years.

Improved standings and greater stability of teaching as a profession are also dependent upon a more careful selection of prospective teachers. Contrary to conditions in Europe, only a few tentative attempts have been made in the United States to select teachers who show promise of being able to acquire a real teaching ability. What happens in a typical college or university situation is that students take two years of college work or complete the junior college. Then, following the lines of least resistance, and feeling that teaching degrees at least offer some hope of employment, they join the ranks of prospective teachers and take the required courses. If they seek elementary posi-

tions or teaching positions in rural schools, they are usually satisfied with the minimum training required for state certification.

Conditions of this sort militate against the development of teaching as a profession capable of guaranteeing approved skill and permanency of tenure to its members. Vigorous efforts to overcome these handicaps should be made by organized teachers for their own benefit as well as for the welfare of public education.

Finally, the essence of a true profession is dignity, not dignity in the "stuffed shirt" sense, but dignity that arises from self-imposed standards both ethical and practical.

What can be done to provide this dignity? Nothing, unless teachers collectively are willing to close the profession to outsiders whose interests are not in teaching; nothing, again, unless those who hold the occupation at the trade level are slated for elimination.

The writer proposes for the "purge":

1. Those who over-sentimentalize about teaching. Such teachers use the plea that they ask nothing for themselves, but everything for the children. This is a noble sentiment, but to the public it often seems like hypocrisy.
2. Those who talk and act as though teaching were a job rather than a profession. They are "school keepers." In the classroom they fall back on their own experiences and imitate what was done to them, to avoid trouble in the community. They are afraid of new ideas, afraid of parents, afraid of the school board, afraid of everything.
3. Those who use teaching as a transitory profession. They are always ready to jump at the first chance to escape, and they should be encouraged.
4. Those who have sidelines in order to piece out a living. They are half teachers on full pay.
5. Those who get "solid" with the community by displaying every kind of civic talent except the one essential talent—good teaching.
6. Those who consider themselves martyrs and act as if they have given up all hope in life for the cause. They nurse grievances and pity themselves. They are poor martyrs and hopeless teachers.

To meet a practical problem with a practical solution, teachers should undertake the task of building a closed profession by using the agencies they have already set up. The steps in the required nation-wide process need careful planning and a recognition of the fact that "Rome was not built in a day."

—World Education.

The Teaching of Poetry.

By SRI B. C. CHAKRAVORTY, M. A., B. T.

The teaching of poetry will differ from that of prose in as much as there is difference between prose and poetry themselves. Prose appeals to intellect and reasoning. Poetry appeals to emotion and imagination. Prose contains the bare statement of facts—the actualities of life. Poetry embodies the interpretations of these facts—the realities of life. If there is a strong imaginative element in a prose passage, it is no longer prose; it becomes poetic. If, on the other hand, a poem is severely logical and argumentative, it is no longer poetry; it becomes prosaic.

Thus, in teaching prose a teacher has to make his pupil understand the train of reasoning in the passage under consideration. He has to halt at every step, analyse a passage into its component parts and his pupils must thoroughly understand them before he should proceed further. A teacher of poetry has to follow a different method altogether. He cannot at first analyse and mutilate the poem that he intends to teach. He has not to make his pupils understand the poem so much from a distance but to feel the poem and to live the poem. In other words, the feelings and experiences of the poet are to be felt and experienced by the pupils.

The first step in the teaching of poetry will, therefore, be to give the class the impression of the poem as a whole. It should not be analysed into its component parts as it is done in the case of a prose passage because that might help logical understanding but it would hinder aesthetic appreciation. But this leads to a difficulty. We cannot reasonably expect children to appreciate intelligently a poem if it contains difficult words, phrases or expressions which they do not understand. It is advisable, therefore, for the teacher of poetry to catalogue the difficult words, the unusual phrases, the obscure references that a poem involves at the very outset. He should explain these things to the class before he actually takes up the poem for teaching. This explanation would be confined not only to difficult words or phrases but also to metaphors and, in fact, to everything that might stand in the way of the boys' rational understanding of the poem. This precaution should be taken to save the poem from "tearing and hacking" when the boys are actually receiving the first impression of the poem.

Having thus safeguarded against possible pitfalls, the teacher would next prepare the "mind and mood" of the class. This sort of preparation will differ according to different poems and depend much upon the skill and ingenuity of the teacher himself. In short, he has to create an atmosphere in the class which should be in tune and harmony with the sentiments and feelings expressed in the poem to be taught.

Having thus prepared "the mind and the mood" of the class, the teacher will present the new poem. The first step in presentation is the recitation of the poem by the teacher. The class should not open their books. There should be no distracting element whatsoever. They should enjoy the delightful music and rhythm of the poem through the ear. It is better for the teacher to learn the poem by heart, so that constant reference to the book in course of recitation might not hamper the effective delivery of his lesson. He should read with a certain degree of emotion and earnestness and must not use a bare, colloquial style of reading. Sometimes the sense may not be in agreement with the sound. In such cases the teacher should sacrifice sense to sound so that at least the element of music might be appreciated by the boys. The teacher should not be content with merely a single reading. He should read twice and thrice till the very atmosphere of the class is saturated with the music and rhythm of the poem. He should next select a boy who can read best. His reading of the poem will be followed by that of a few other boys. The teacher should set such a model that the boys will enjoy the very reading of the poem itself.

After all this is done, the next step of the teacher would be to ask the class, "what lines, what words, what phrases, do you like best and why?" The class would readily tell the teacher their choice but seldom assign reasons for it. But there is nothing discouraging about it. It is enough if they give their own independent choice. It will be the business of the teacher to find out reasons for their choice. There would now be a sort of aesthetic discussion and the teacher and his pupils will freely exchange their views. It will be interesting for the teacher to note how it is alliteration in a particular line that makes it so pleasing to the class. He should also draw the attention of the class to the appropriateness of particular epithets and other beauties of the poem. He may also quote lines from other poets dealing with the same topic but in a different way.

The next step for the teacher will be intellectual discussion. When the warmth of the emotional fervour of the class has cooled down, the teacher should begin his analysis or exposition of the meaning

of the poem as a whole. Now he is on the familiar ground of intellect and not the mystery-haunted realm of feeling. He should be analytical and explain the details that were left so far without consideration.

If the teacher has been successful in following these steps, his pupils will naturally be eager to commit the poem to memory. They will be encouraged to do so. If the poem be long, they should be encouraged to get by heart those lines that are appealing to them. The teacher may also give his own suggestions. This will give a living and lasting interest to the passage that has been studied. The lines got by heart will remain with the boys a source of joy for ever.

To what end Education?

Dr. Mary Woolley has a right to speak on the future of Education, earned by thirty-seven years educational work as President of Mt. Holyoke College, (U. S. A.) and as Chairman of many international institutions for the promotion of world wide Friendship. The following contribution was sent to The International Convention of The Theosophical Society:

There are two points of view from which I should like to attempt an answer to this question, and the first is from that of the individual.

The age in which we live is putting a new emphasis on the value of the individual, a statement which, at first sight, may seem a *mis-statement*. "A new emphasis on the value of the individual,"—in a day when the streets of London are choked not only with the debris of the treasure of the ages, but with the mangled bodies of innocent human beings? But qualities other than reversion to savagery are being revealed in those tragic streets: courage, self-sacrifice, the holding of one's own life cheap, if only it may preserve that which gives meaning to all life. That the individual may be not a mere cog in a mechanized world, but a human being, entitled to "life, liberty, and the pursuit of happiness,"—that is the real significance of the Battle of Britain.

It is against this background that the subject of education is projected. As the individual, so will be the course of history. That has always been true, but never to the same extent as today. The very closeness of human contacts in the world in which we are living makes the question "*what kind of individual?*" one of supreme importance. "To prepare us for complete living is the function which education has

to discharge," says Herbert Spencer. And I should like to add that the essential to "complete living" is the development of power.

"Life is a search after power." The pendulum is fast swinging toward the century mark since Ralph Waldo Emerson wrote those words, a century that, beyond any one hundred years in recorded history, has illustrated the truth of his statement.

It would be easy to fill this evening with illustrations of the incredible progress of mechanical power and the use of power, progress not only within the last century, but within our own life-time. It is marvelous—not only the power itself but the ability of man to discover and apply it, to make it the servant of mankind. The servant, yes, but what if it becomes the master? That is the momentous question which humanity is facing today. "Power politics," the expression so new and yet already so familiar—is indicative of the sword of Damocles in our modern world. The exaltation of a power which turns the human being made in the image of God, into a brute,—that is the supreme tragedy of the day in which we live.

There is another kind of power, the power which builds up instead of tearing down; saves life instead of destroying it; prepares the way for a finer civilization instead of a backward plunge into barbarism.

There are many angles from which this development of power in the individual may be considered; upon three of them I should like to centre our thought. The first is the *power of achievement*.

"The consciousness of a thing well done," that is an end of which we have too often lost sight in our educational work. The desire "to get by"; working for the returns of a living; the lack of industrial idealism if it happens to be work of that type, or of idealism in any form of work; the looking for enjoyment outside of one's task rather than within it;—these ideals, or lack of ideals, have been too prevalent all along the line.

When I make this statement I am thinking of all kinds of human achievement; the work of the hands, the work of the mind; the work which is creative, and that which is more difficult because it lacks the stimulus of the creative. In this human world of ours we need all types if we would continue to live, a fact which education must realize.

A second power which answers the question "To what end education?" is the *power of thought*. There has been a tremendous development in the educational system in this country within the memory of many of us, but unfortunately there has not been a commensurate development of thinking power. Thinking on the surface of things; pseudo-thinking; thinking that does not grapple with a problem; the securing of

opinions, as we secure our clothes, "ready-made"; I could go on indefinitely along this line. It is hard work to think; we all know that from our own experience, and make all manner of excuses to free ourselves from that obligation.

My third answer to the question "To what end education?" is development of the *power of culture*. Do you remember the parable of the householder: "Therefore every scribe which is instructed unto the Kingdom of Heaven is like unto the man that is an householder which bringeth forth out of his treasure things new and old." A weakness of our educational system is its "thinness," a danger by no means limited to the student-contingent of the day in which we are living. For the thinness of culture many things are responsible, among them the emphasis upon amusement, the over-abundance of ephemeral literature, the extravagant desire for pleasures which come easily.

Culture is concerned with the training in good manners as well as with the development of inner resources. May I turn again to Emerson: "The maxim of courts is that manner is power." "Manners are the happy way of doing things.... If they are superficial, so are the dew drops which give such depth to the morning meadows."

A WAY OF LIFE.

In a recent address, President Butler said: "Whether it be generally recognized or not, what we call the civilized world, which for seven hundred years has been moving steadily forward in the spirit of liberalism and toward liberalism's high ideal, has not turned suddenly and violently backward. The guidance of reason and of understanding, of moral principle and of religious faith, has been shockingly and cruelly displaced by the rule of brute force."

"Mechanization at the bottom and raw savagery at the top—this is what modern society has come to," quoting the words of another writer. Humanity totters on the brink of being destroyed like a Frankenstein by its own inventions.

A way of life,—which shall it be? The way of totalitarianism, with its ruthlessness and faithlessness; its emphasis upon success without regard for reason, justice, or humanity; its sacrifice of the individual to the state? Or shall it be the democratic ideal?

"THEY SHALL NOT PASS!"

The path that stretches before education in this land of ours is not an easy and broad highway; it is rather a steep and difficult climb to a new and broader outlook. The individual, the group, are confronted by staggering problems, problems economic, political, racial, social. Will

the individual, the group, have the strength to solve them? This is not the time for the spirit of defeatism. Rather, it calls for the spirit of "they shall not pass," these foes of reason and humanity. In the case of the group as in the case of the individual, we need power, the power of the human mind. In the mechanical world intellectual power has been developed beyond our wildest dreams; the impossible of yesterday has become the commonplace of today. Difficulties did not daunt the scientist. If they had, we should be living today in the horse-and-buggy age of the kerosene lamp; rather, in the day of the ox-team and the tallow dip.

Problems of democracy within the nation, that its citizens may have not only political rights but also economic rights; problems of the world, that we may learn how to live together, are problems indeed, difficult, but not insoluble.

"To what end education?" To the end of the development of thinking-power in the world's day of desperate need.

But there is something beyond even that. The human problem is more difficult than the mechanical problem. It calls for the power of the mind; it calls also for the power of the spirit. "What is the power of the spirit? It is so intangible, so impossible to explain." We do not refuse to use power in the physical world which we do not fully understand or cannot completely explain. We ask not what a power is, but what it can do, and then put it to the test; snap on the electric light; turn on the radio; start the car. I could keep on indefinitely supplying illustrations of our habit of asking only what a power can accomplish without waiting for an explanation of what it is. The miracle made a commonplace, using "common" in the sense of the taken-for-granted, is an outstanding characteristic of our physical environment; why may it not be made the outstanding characteristic of our inner living, of our real selves?

—MARY E. WOOLLEY (*Conscience.*)

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Notes.

Teaching—A Job or A Profession?

The Ex-Premier of Madras, Sri C. Rajagopalachari, while presiding at the Tanjore Provincial Educational Conference, before he assumed office, spoke to a meeting of teacher workers that even a constable could be drafted to teach in elementary schools in villages, in the off-season, which provoked some resentment among teachers. Sri C. R. is not the only man who honestly believes so; there are vast numbers of the public and parents who also believe that any Tom, Dick and Harry could easily take the place of the teacher in schools. Accordingly, the tale of treatment accorded to masters either in aided or in Local Board schools is not consoling, more particularly in the latter where Education clerks or Commissioners and their subordinates look upon masters as so many menials in their service. Some of the Deputy Inspectors of schools are even more culpable, who pose over the poor Elementary school masters as *mirasdars* do over their indentured peasants.

The reasons for this scant courtesy are not far to seek. Is not teaching now looked upon as a job or trade? What have the teachers done as a body to deserve teaching being reckoned as a noble profession? Are not people, good, bad and indifferent thronging to it, for want of something better? Are not the masters literal *Purohits* doling out or 'pumping' some information into young heads? Is not the D. P. I. styling himself 'Director of Instruction' instead of more appropriately as 'Director of Education'? Are teachers, after earning their degrees or getting the stamp of training, taking to a continuous effort to develop the interests forming a part of their professional equipment? Are not most of them content to be one chapter ahead of the pupils? Are they using their leisure during vacations and holidays to improve their skill and knowledge by travel, attending conferences of teachers and refresher courses or by studying up-to-date books and papers and methods of teaching? How can they escape the

charge levelled against them by the Editor of 'Education' that teachers have more holidays than necessary and they waste public money. We can't blame laymen when they make light of teaching degrees or of the training certificates if a feeling is allowed to persist in them that teaching after all is something that any man in the street could very well take to with ease and it is not an art or science.

'Raise yourself by your own efforts', says the Bhagavad Gita, which is the motto on the cover page of the '*South Indian Teacher*'. Teachers could hope to get recognition and higher status and salary, only by their own efforts, by raising themselves in public esteem. Teaching can become a real profession only when those who prepare for teaching willingly devote years of service to this field of work, while constantly seeking to improve in skill, knowledge, and understanding. While recognising that theirs is not the functioning as mere 'pumping agents' they should realise that their task is the shaping of divine little beings into full baked responsible, god-fearing young citizens, for which they need to be conversant with the latest psychology and up-to-date methods of maintaining class-room discipline. Teachers should 'learn' every moment of their life and be all-round to command pupils' esteem. They should endeavour to invest teaching with a halo of dignity that arises from self-imposed standards, both ethical and practical. The primary teacher has a more responsible task, and he needs to be raised in qualification and status to equal his compeers in the higher grades. Only when the teacher, by demonstrated approved skill in teaching, makes himself distinct from the ordinary laymen, can he hope to compel public deference to him and demand his own terms quite as a skilled lawyer or doctor does. This means that the main aims of education should change, new standards of testing the skill of teachers should be framed and teaching diplomas awarded on the basis of demonstrated skill in the teaching art.

We invite the attention of our readers to an article in this connection by Prof. H. E. Dewey appearing elsewhere.

Reviews.

1. Air Training Corps Mathematics : By T. H. Fallows, M. A.
Published by J. M. Dent & Sons, Ltd., Agents : Macmillan & Co., Ltd.

This is a specially prepared edition of Mathematics conforming to the syllabus of mathematical work prescribed for instructors and cadets of the Air Training Corps. It includes chapters on Arithmetic, Algebra, Trigonometry, graphs and vectors such as would ensure proficiency in the subjects essential for the study of air navigation and the use of mechanisms. Examination questions relating to the course have been given, with necessary Logarithm and Trigonometrical Tables added at the end. The book will be found useful for those wishing to enter the Air Services and the National Engineering courses.

2. Old Testament Story Readers : (i) Outlaw and King, (ii) The Lion of Judah, (iii) In all His Glory. Paper. 8d: 96 pp, each Macmillan & Co., Ltd.

These three books complete the series of Old Testament Story Readers already reviewed in our columns. *Outlaw and King* relates to the story of David who, from the position of a shepherd boy, rose to that of ruler of Israel. *The Lion of Judah* treats of the second half of David's life when he became king over all Israel and turned the Israelites into a powerful people. *In all His Glory* is a story of the time of King Solomon. All these present a judicious blending of fact and fiction in simple English, with attractive cover pages and apt illustrations. High school pupils will profit by using these for extra reading.

3. A Dramatised Bible Reader : Book I—Parts i and ii Price: 1/6 and 1/4 resply. Published by the Grant Educational Company (London) Ltd., Agents : Macmillan & Co. Ltd.

These dramatised Bible Readers treat of Bible stories capable of appealing to children. The actual narratives in the Bible have been skilfully dramatised in true devotional spirit, and have been made 'alive', aided by apt illustrations. Part i has three Acts treating of the Patriarchs, and Part ii has the remaining two Acts treating of Moses and Joshua. Each has a useful map. The Readers have been neatly

got up and will be found valuable by those engaged in Religious Education.

4. Adventures into Poetry : Selected and Arranged by W. M. Daunt, Macmillan & Co., Ltd. Junior Books I, II, III and IV. Price : I and II each 9d. III and IV each 1 sh.

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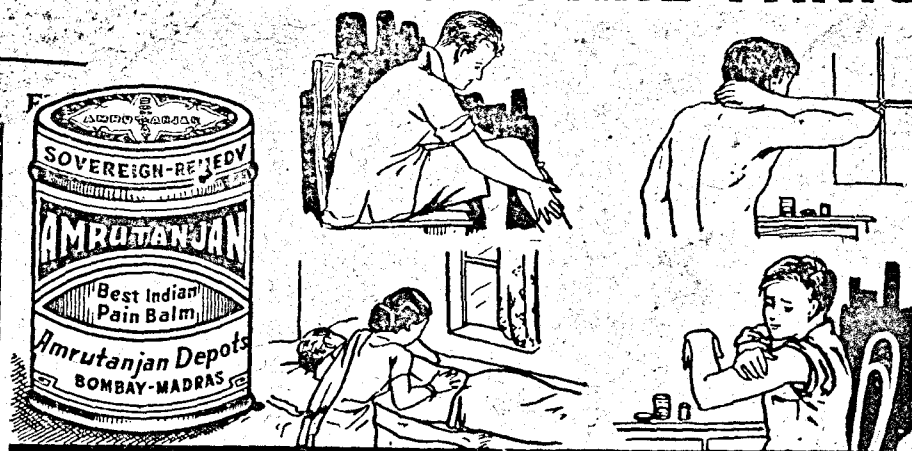
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