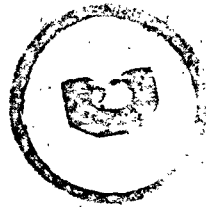


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Vol. 1

No. 7

July 1944



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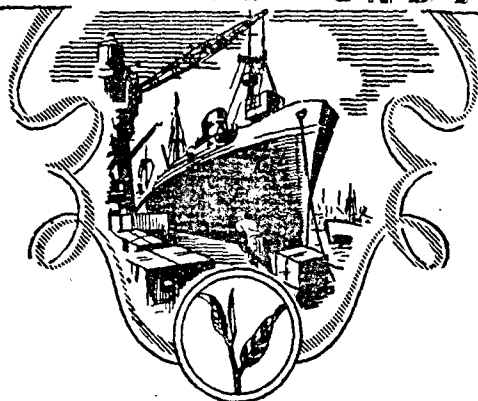
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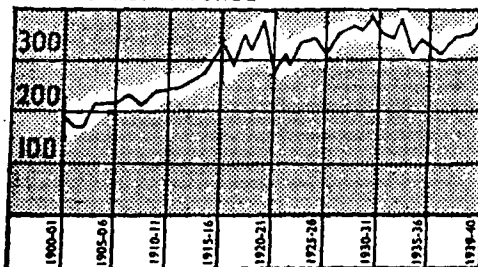
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MUSIC—ITS PLACE IN LIFE AND EDUCATION

BY DR. (Miss). P. C. DHARMA M.A., L.T., D. LITT. Benares Hindu University

MUSIC has been described as the art of expressing the various feelings and emotions by means of the "notes". Beethoven called it the link connecting the spiritual with the sensuous life. It is the mother tongue of feelings, and is the language in which every shade of human feeling from the sensuous to the most highly spiritualised, can be expressed. It is a synthesis of ourselves and our emotions. The soothing, refining and inspiring powers of music are felt by all classes of people civilized or uncivilized, high or low, educated or uneducated.

Music arises from the regular vibrations of the air. It is therefore no wonder that music vibrates the nerves of the body and soul. A single pleasant sound can excite us and rivet our whole attention. British poets like Shelley, Keats and others went into raptures on hearing the warbling of the skylarks.

To us, Hindus, the oft-quoted Sanskrit line describing the power of music is quite

familiar. "*Sisurvetti, pasurvetti vetti gana rasam phani*". (The babe in the cradle, the grazing cattle, and the serpent are charmed by music.) The infant shows an attentive ear for soft music even in the first few months of life. It listens with delight to the song of the mother, is quieted by it and is soothed to sleep. Animals are subject to the influence of music and can be tamed by it. Cows and deer were entranced by the divine music of Sri Krishna's flute in Gokula. One finds references in the *Ramayana* to the use of music by hunters to ensnare deer in the forest. Even the deadly cobra can be subdued, and made to swing with its hood to the tunes of the 'Pungi' of the snake charmers. Music has been the delight of mankind in all ages and in all countries ever since the dawn of creation. Even the savage nations of the earth provide themselves with some sort of crude music. The soothing lullaby of the mother at home, the dulcet sounds of the wedding march, the joyous melodies on festive occasions, and the spirit-stirring martial

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Hon. Editor : Rao Bahadur Sri C. S. Srinivasachari, M.A.

music reveal its potent and varied influences. Merry music makes us cheerful, pathetic music melts us to tears. Solemn music like the church organ and the Vedic chants, considerably enhance the devotional ardour. A few tones well and symmetrically put together, as in simple national melodies and hymn tunes (*Kirtanams* or *Khyals* and *Psalms*) may give us the purest delight, and move our thoughts and feelings towards the sublime. Music is one of the few unalloyed joys of life and a great humanizer.

Medical men have often noted the healing, soothing and softening influence of music in melancholy mental distress, and in mental disorders. Florence Nightingale is said to have remarked: "The music you pour out is good for 'sick folk'." King Charles the IX of France, who was greatly transported with grief by the massacre of the Huguenots, is said to have found solace in music. Martin Luther, exhausted and unconscious after hard work, is said to have been calmed and comforted by the music of the lute. King Saul, the Israelite King, during his fits of madness is said to have been calmed and comforted by David's harp. In America, music is being extensively used for treatment in the lunatic asylums. It has been stated that it is a common sight to see the ear phones hung on the bedsteads of the patients in the London hospitals, for hearing music transmitted through the wireless waves.

The art of music has existed since the time of the *Vedas* (3000 B. C.). The oldest musical composition in the world is the *Sama Veda*, which is a collection of all those hymns of the *Rig Veda* intended to be sung during the sacrifices and therefore set to music. The sages of antiquity were men of great education and used music and poetry to render their teaching more attractive and impressive to the people and also as a means of bringing themselves into the right mood for reflection and decision.

The palmiest days of Hindu music* were during the Epic period. The *Ramayana* and the *Mahabharata* throw considerable light on the universal diffusion of music amongst all classes of people. The references to music that one meets with in Valmiki's *Ramayana* are infinite. The art of music had been brought to perfection, and widely cultivated. The audience collected by Sri Rama to hear the musical recitation of the *Ramayana* of Valmiki by Kusa and Lava, consisted of all classes of men. In those days, the cities of Ayodhya, Kiskindha and Lanka were always resounding with the music of the *vina* and *mridanga* and with the sounds of the military band of the soldiers. Even the ornaments of women fitted with tinkling bells were designed to make pleasant music, whenever the women walked or danced. Music was then considered a necessary accomplishment for everybody. Princes and princesses did not consider it beneath their dignity to learn music and sing and play in places of public resort.

The Sanskrit term 'sangita' or music included, vocal, instrumental and dance music. Women used to be trained in all the three classes. In the *Ramayana* the whole of the tenth canto in the *Yuddha Kanda*, is devoted to a description of instrumental music. The instruments mentioned there are all in use even at the present day. In the fourth canto of *Balakanda*, Valmiki dilates on the theory of music. The rules laid down by Valmiki hold good even now and cannot be improved upon. The esteemed position in which music was held during the Epic period was largely due to the universal education in music and the patronage of the kings. (The decline of musical culture is pointed out as one of the evils of a kingless state by Valmiki in his *Ramayana*.) "The most flourishing age of Indian Music (in historical times) was during the period of native princes a little before

* The music of the Epic period was of the "MARGE" or the celestial style originally propounded by the ancient sages. The present day style of music is the "DESI" or the provincial style.

the Mahomedan conquest and with the advent of the Mahomedans, its decline commenced". Though some princes like Akbar encouraged music, others like Aurangzeb were responsible for the decline. "On account of the luxury and the depravity that prevailed, in later times amongst the native chieftains, music declined and became more sensuous". The art which was held sacred in the beginning, gradually declined and the standing of the musicians became lower and lower. Music gradually became a trade, and passed into the hands of the lower orders of society.

There was a revival of music during the reign of the Vijayanagar kings in the ceded districts of Madras. Later on the kings of Tanjore, Travancore and Mysore did much to revive music in Southern India. In Northern India, the Vaishnava devotees did their best to keep the art of music alive. Though musical art has passed through many vicissitudes, its hold on Hindu society remains at present as good as during the Epic period. There can be no religious rite or ceremony or festivity without music.

MUSIC AND RELIGION.

Amongst all the ancient nations, music was originally associated with religion; and was used mainly for thanks-giving and praising the Lord for His mercy. Music was utilized for pleasure and recreation, only during the later periods. Islam is the only religion in which the cultivation of music seems to have been expressly forbidden. The Hindu temples maintain a staff of musicians who are expected to sing and play during daily worship. The ecstasy created by the church and temple music during worship adds to the solemnity of the service. King David's Psalms, which are being sung in all the Christian churches, do certainly produce a feeling of reverence and awe especially when sung by the congregation in unison with the Church organ. Milton has beautifully described the effect of devotional music :

"There let the pealing organ blow
To the full-voiced quire below,
In service high and anthems clear,
As may with sweetness, through mine ear,
Dissolve me into ecstasies
And bring all Heavens before mine eyes".

Many devotees of Siva even now worship the Lord with dance and music. The *bhagavatas* or the devotees of Vishnu are also fond of dancing, when hymning the Lord with music during *bhajana*.

MUSIC AND FESTIVITIES

Musical performances during the marriages and other religious festivities are believed to add to the auspiciousness of the ceremonies. As pointed out by Narada, in the *Ramayana*, men are fond of enjoying music on all joyous occasions.

MUSIC AND PROCESSIONS

The tumultuous music played during processions, makes the processions imposing and has a great spectacular effect on the masses.

MILITARY OR MARTIAL MUSIC

Martial music is more rhythmic than the ordinary music. It makes the soldiers march joyously to the field of battle (unconscious of the impending dangers) and feel a pride in their prowess. During the marches in peace, the military band makes the soldiers march with brisk and lively steps. The measured march exhilarates not merely the soldiers but also the people watching them.

DANCE MUSIC

Dance music, as cultivated in India, is a superb art. It combines dance and music - both being utilized in the expression of the Nine "*Rasas*", or sentiments (love, mirth, tenderness, anger, heroism, terror, disgust, surprise, tranquillity). It is practically a form of action song intended to rouse the various feelings referred to. Sometime back this ancient art was very much looked down upon by social reformers, but it is coming into its own just now.

MUSICAL CONCERTS

Musical concerts are useful for pleasure and recreation at the end of the day's work or the week's work. They are becoming more and more popular in recent times amongst all classes. Both vocal and instrumental music are combined in these concerts. In the enjoyment of vocal music, a sweet trained voice is an important factor. By nature, woman's voice is sweeter than man's, as the pitch is higher. Women who have had musical training can imbue their children with a correct taste for music. Children are better controlled with a sweet voice than with harsh words. As vocal music is best learnt from teachers having a sweet musical voice and as women have a sweeter voice than men, women are the best teachers of music atleast in the earlier stages.

MUSIC AND ITS STATUS IN MODERN INDIA.

Till about 60 years ago, musicians were held in low repute. The late Pandit Vishnu Digambar was once told by the manager of Miraj Cotton Mill, "Music appears to be a degraded and disgraceful thing. Has it not been identified with the slums of society, low minded women, and ill minded men?" Pandit Digambar felt the truth of the remarks and threw himself wholeheartedly into the task of raising the music of India to its original glorious condition.

On account of the low status of the musicians, Indian music was regarded in Indian homes as undeserving of serious study. The remarks of Vaikuntam Pandit are equally applicable to South India and Bombay. "Women used to conceal their gifts. Practice at home was within closed doors, partly from a sense of modesty, but more out of fear. Music was mostly heard from the mouth of the professionals. Then came the age of musical institutions and seminaries. They did great good, if not in turning out experts, at least in combating popular prejudice and raising music to the level of domestic necessity."

During the last 50 years, there has been a musical revival both in Bombay and Madras. Musical culture is regaining its honourable status. It is not now-a-days considered *infra dig* for respectable girls and women to learn music. The Universities also have at last realised the importance of providing instruction in music in the schools and colleges. Soviet Russia has introduced music as a most important subject to be taught, and music assumes a prominent place in their curricula of studies. Good teachers, both male and female, are in great demand everywhere. The supply is not at present equal to the demand. The study of music can best be promoted by women, who have got more leisure than men and who are by nature better qualified to preserve the classic music. Composing perhaps is not in their line.

The best stage for starting the musical education of boys and girls is the kindergarten stage. Music should at first be indirectly taught during this period by musical games, action songs, musical marches, musical drill etc., to the accompaniment of a musical instrument—the piano, the harmonium or the violin. Later on, in the primary school stage, simple songs or *gitas* should be taught. "Training in musical rhythm brings about a better co-ordination of mind and body. Gestures and attitudes of the body, as in action songs, enlivens the rhythmical music."

The following extracts from a work of Professor Parker, an educationist of Chicago, are very instructive, as regards the teaching of music to children.

"There are three ways of learning to enjoy music. The factors which contribute to training for enjoyment of music during the Kindergarten years are:—

(A) The development of the instinctive interest in rhythm.

(B) The training of the singing voice.

(C) The opportunity to listen to music, both vocal and instrumental.

(To be Continued)

ADULT EDUCATION

BY MR. M. V. SARMA, B.S.C, L.T.

THE appalling condition of illiteracy in this country has become proverbial. In spite of the enormous amounts of money being spent and the Herculean efforts taken by the Government and the public, the percentage of literates has not appreciably increased. Compulsory primary education has not produced the desired result. Now the watchwords everywhere both in the press and on the platform is adult education. Adult education centres were started in various places and the District Boards and Municipalities began to take interest in them. The pertinent question will arise whether adult education is the proper medicine to drive out the demon of illiteracy.

Before going to the question of remedy let us first see the cause of the disease. More than 90% of the population belong to the agricultural class, and live in far off villages, which number about 700,000. The poverty of the peasant and the necessity for human labour in large numbers make many stop with primary education. After 3 or 4 years of education, they get into the firms, factories or mills and toil for hours together forgetting what little they learnt in schools. So, naturally they lapse into illiteracy and increase the number of illiterates to swell to millions. Thus those who have had no education at all and those who had only primary education, but had no opportunity to maintain or increase their knowledge, form the bulk of millions of illiterates in this country.

Now the problem becomes simple and can be solved easily, if a method is found by which falling back to illiteracy is prevented. To put it in a nut-shell, adult education is the remedy. It can effectively eradicate the evil of illiteracy in this country.

It may be asked how adult education prevents them from lapsing into illiteracy.

The answer is simple. The adults know the responsibility, have the interest and possess the capacity to retain what they have learnt.

Coming to the actual process of imparting education to adults, plenty of tact and resourcefulness are required on the part of the teacher. At the outset there must be some bait like a small increment in their wages or salary, if they learn to read and write. As a matter of fact, when the author was in charge of adult education in a far off village, the scavengers of the Panchayat Board were told that their continuance and permanency of appointment depend upon their learning. All of them who were 'marksmen' on the 20th, learned to sign their names on the first to get their salary. That was the marvellous and wonderful way in which they learnt quickly.

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Now let us pass on to details of imparting instructions.

Selection of Candidates —

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Even in the same age group, they must be classified according to their proficiency.

Hours of study and instructions:—

Most of them will be recruited from the working class. It should suit their convenience preferably between 7 p.m. and 8 p.m. The classes should not last for more than an hour, lest it should be dull after a day's hard work. Even that one hour of instruction must be made as interesting as possible. A brief prayer at the beginning, interesting talk, and music should all form part of the day's programme to relieve the monotony. The instructor should identify himself and make kind enquiries for a few minutes

about the nature of the work and of any important events. Some interesting extracts of the papers and weeklies can be read out or told to make the class interesting.

Method and manner of teaching:—

The instructor must be a tactful, resourceful, and humorous individual with plenty of patience. He must never lose his temper. The harsh word must never slip out. It is more by kind and encouraging words that he should improve the student than by chastising. They must not be made to feel that they are backward, even if they are really so. Occasional tests to make them know their achievement will be very useful. On days when they had extra work or when they feel bored, attention must be diverted by interesting anecdotes. They must be made to learn unconsciously without much strain on their part.

The details of imparting instruction and the method will follow.

THE DIGNITY OF THE SCHOOL MASTER

By SRI V. SANKARA IYER, *Teacher, S. S. Board High School, Rajapalayam*

THE system of keeping the pupils within the ill-ventilated walls and driving into their brains the bare and unrelishing contents of the books should vanish. The word *education*, meaning to draw out should only aim at making the child seek out its own knowledge in its own way under the guidance of the teacher. The teacher should try his level best to develop the creative powers of imagination and thinking. He should convert the young ones into better citizens. So, he should pay special attention to training the formation of right habits together with a knowledge in civic duties besides his routine teaching of lessons.

आचार्यात् पादमाधत्ते शिष्यः पादं स्वमेधया ।

पादं सत्रह्यचारीभ्यो पादं कालक्रमेण तु ॥

According to this passage, a pupil can get only a quarter of his education from the teacher, a second quarter by himself, a third quarter from his classmates, and the rest in course of time from the experience of his daily life. So, what the teacher can do to a pupil is very little.

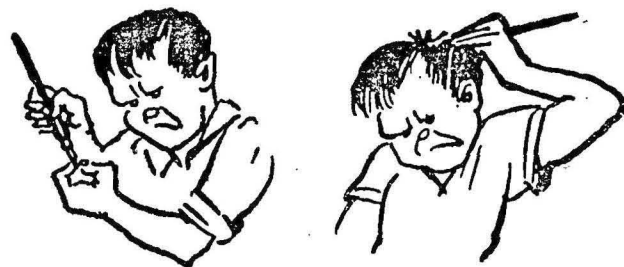
The extra curricular activities such as the literary associations, dramatic associations, school athletics, scouting and red cross societies, excursions, newspaper reading, entertainment meetings, book stores, education and health week activities, will surely improve the pupil's knowledge. Each of them, by itself, serves as an auxiliary to education.

All the pupils have the brains and the power of application to make their work successful. The teacher should give instructions to the pupils in such a way that they should never feel it a drudgery. The teacher should be an experienced and enthusiastic one to achieve this end. The pupils should be made to feel that the teacher is also one among them.

But this is not possible now, as he has to feel his profession as intolerable drudgery, while others with little or less education get their earnings trifold and fourfold. It is natural. But his difficulties cannot be expressed in these few pages. Authorities should also feel for him. Inadequate pay and wretched starving are the lot of this class of people. Further, certain headmasters and the inspecting officers think that their duty consists only in the strict enforcement of their authority over these poor set of people, in seeing that they come to school in time, that they produce programmes of work and notes of lessons, and that they correct a specified number of exercises. They pay no attention to the human element. The whole thing is mechanised. The inspecting officers and the headmasters should think that they are also one among the teachers and that they are not sent from the Heavens to find fault with their assistants. The teacher is also a human being. To err is human. He may err knowingly or unknowingly. The authorities should magnanimously pardon them and advise them to be very careful in future. The advice should be very confidential, cordial, and instructive. They should never be destructive masters. They should be helping hands to their subordinates. Then, the assistants will ever be very grateful to them till their last day. The inspecting officer or the Headmaster should go to school as a friend or a colleague eager to discuss with masters the peculiar problems and difficulties confronting them. He should be a coordinating factor. He should not bother himself about the routine lessons.

The present-day teacher suffers from want of money to support his family. So he had to sell his all, as his salary is very low and as the cost of daily necessities have risen abnormally high. Then he wanders

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to get loans. Who cares for him in this world now? The public view this group with abject indifference, pupils with grudging respect, and the authorities with scant consideration. Further, this group has got no backbone to assert or maintain even the elementary qualities of self respect. This being the case, many a teacher has left this so called *noblest profession* and begun to seek employment elsewhere. Many have started business now.

Neither the Government, nor the public have understood an atom of the difficulties of this group. The pupil of to-day is the future citizen of our land. He should not be a discredit to his family or to the nation. Will not the Government and the Local Boards follow the example of many of the firms and companies who have given their servants a big sum as bonus and try to increase the dearness allowance at least equal to the salary of the employees?

According to the Tamil verse, "ஒரு காஞ்சனவை ஒழியென்றால் ஒழியாய்" If the society allows the teachers to suffer from want of food, how could they be expected to take special care, to watch the movements, to check the faults, to promote the virtues and to encourage by artful device to progress in all the ways of life of the pupils? When such is the state of things, can the teacher be morally held accountable for the life and conduct of his pupils? The school-master is intended to teach the pupils in all the useful branches of learning so as to inculcate in them the elegance of manners and fitness for society. This task calls for all the resources drawn out of the experience and knowledge of the teacher.

The teacher's first responsibility is to develop the pupil's character. He can do this if he watches vigilantly the pupils to rectify their vices. He must be a monarch and a spy on one hand and a companion and a guide on the other. He should know how to direct and control the mind of the pupils. Many headmasters do never realise this point in mind and allow the pupils to pick out the knowledge required.

According to the proverb, "சொட்டில் பழக்கம் சுகாடுமடும்": if the pupils are not trained in their early stage, their bad habits cannot be cured for ever. I presume that everyone from the headmaster to the Director of Public Instruction, knows fully well that unless and until the education upto III Form is made child-centered-not subject-centered-it is quite impossible for the teachers to develop the character of the pupils. On the other hand, the pupils are wantonly spoiled by this so-called advantageous subject-centred system of education. What can the teacher do, if he has to go to several classes in a day? Can he find out what is there within his boys? Whatever may be the soundness or need for the subject master system in the high school stage, on no account is this system advisable below IV Form.

The training course itself is so formed as to make each and every secondary grade teacher capable of teaching all the subjects below IV Form. On a particular day a teacher may give home work in English, another in mathematics, another in history, and another in geography and so on without knowing what others have given. That day the pupils have to work in the night till 12 like the devil. So, many pupils would not at all be able to do them and come to school unprepared. If the system be pupil-centred, then the teacher can adjust according to the capacity of the pupils and give exercises with definite plans. A teacher who teaches a shorter period of time can hardly know the individual needs of the pupils. Lack of sole control over the taught keeps many teachers in the dark about the details of the pupils. Further the subject-master system in lower secondary and primary stages encourages the pupils to resort to such bad habits as deceiving the masters by absenting themselves from classes and being intentionally inattentive and mischief makers.

All these defects can be minimised by the introduction of the class master system of teaching. The teacher may be a specialist in

a certain subject. Yet he should know that he has to descend to the level of his pupils. What can he do with his specialisation at this stage? He cannot and should not bore much in the brains of these poor pupils. Now, many young teachers and inexperienced authorities think that they would be considered to be clever if they impart more details.

Questions to primary and middle school classes should be set only by the teachers who have experience in teaching of those classes. If not, they set questions which the pupils cannot even read and understand. So, the teachers when they teach, or set questions, the authorities when they supervise or inspect, should necessarily descend to the level of the capacity of that stage of the pupils they handle. Each and every teacher should bear in mind this fundamental principle.

Special teachers do spoil the students in this stage. They teach what they all know and confuse the pupils with the net result that the pupils are quite incapable of masticating what they received from them. Will the Director kindly consider this matter and try to amend the M.E.R. in such a way as to have a compulsory class master system below the IV Form, allowing Pandits and special teachers such as the drawing master, manual training instructor etc. to handle their special subjects? The present Director, we all know, is trying his best to improve the future citizens in this Presidency. The recent G.O. permitting the pupils who pass the VIII standard with English as their optional, to be admitted into the IV Form of any high school, is a great boon granted by the present Director of Public Instruction, Sir R. M. Statham, to the public as well as to the First Grade Elementary Schools of rural areas where many poor parents reside. Hereafter many efficient first grade elementary schools will certainly spring out in many rural parts of this Presidency. In secondary schools, the need for the opening of the primary classes will come to an end hereafter and the un-

necessary wastage of money of the poor people also.

Besides these, I have to insist upon the excursions and literary associations. These two things are absolutely important. Excursions are pleasant trips made by the pupils under the guidance of the teacher who should allow his pupils freely to wander about. It is only an educative recreation. Literary associations improve the general knowledge and speaking capacity of the pupils.

The library class is now found only in the Director's proceedings. If the library class is conducted well, as stated in the proceedings, the pupils will certainly be benefitted. Which school does follow now the proceedings regarding the conduct of the library class? The library class has now come to the fate of the 'B' group subjects before 1929. Introduction of non-detailed text books will be of much use to improve knowledge.

The Headmasters and the Educational Officers should, in these hard days of struggle for food, feel for the present condition of the teachers, thinking of their own past life in difficult times and try their best to help the teachers in all possible ways. To err is human. They should try their best to help the poor teachers though they commit big blunders.

Neither the department nor the public have eyes to see these people and their sufferings. On the other hand, the public begin to criticise them and the authorities try to destroy them for silly matters even. The result is that that this group of people are forced to leave this job or die. Such is the dignity of the school masters!

I appeal to the educational authorities especially to our present Director, to do their best in all the ways, whenever and wherever possible for the uplift of the schoolmasters. May God grant the authorities the kindness to take the earliest opportunity for effecting the betterment of this poor class of people!

EDITORIAL NOTES

The Paper Control (Economy) Order 1944 imposes a 70 per cent cut in the size of all periodicals and we have been obliged therefore to reduce the number of our pages to 12. We have appealed to the authorities, requesting permission for a larger number of pages. In the meanwhile, we request our readers to bear with us and extend to us the same kindness as hitherto.

WE congratulate the authorities of the University of Madras on their early implementing of the proposal to run a University College of Technology, with the aid of the handsome donation of five lakhs of rupees made by that 'Prince of Donors' Dr. K. V. Al. Rm. Alagappa Chettiar, M.A. Bar at-Law, D.Litt. Their own resources, combined with those of the Engineering College, Guindy, have been well utilised by the energetic Vice-Chancellor, Lt. Col. Diwan Bahadur Dr. A. Lakshmanaswami Mudaliar and the newly started college is to be opened by His Excellency the Governor of Madras, who will, at a special convocation to be held for the purpose, confer the Doctorate degree in laws, *honoris causa*, on Dr. Alagappa Chettiar. Our popular Vice-Chancellor Dr. A. L. Mudaliar, has as the first fruit of his great driving power and capacity to realise visualised ideals practically started the Pachaiyappa's College with a spacious habitation of its own, outside the bustle of the city on a renewed lease of life as it were. His next endeavour was to make a beginning of military education in the real sense to students of the University seeking a career as officers in the Indian Army and now, as a third and a most striking instalment of his contribution to the educational progress of the land, he launches forth the University College of Technology, despite the obstacles inherent in the critical years of war through which we are passing. We wish the college every kind of success so that it may vindicate the fair name of our Presidency in the matter of effective provision being made available at her metropolitan University, for higher instruction in technological studies, for

which Bombay and Bihar and the United Provinces have already established a name.

2

We have pleasure in drawing the attention of our readers to the description of student life in China in the year 1943-44 that has just ended, being the seventh year of her gigantic struggle in China (Chap. VII of *China after Seven years of War*, recently published by the Chinese Ministry of Information, from Chungking).

"Four years of hard work
Under a flickering lamp;
With half an ounce of oil
He studies until roosters crow."

This popular refrain song which gained wide currency in the last final examination period at the National Fuhtan University at Peipei, 50 miles from Chungking, is symbolic of the hard conditions now prevailing in the 'refugee' Universities of China. The Chinese students realise that they are fortunate, in spite of their hardships, to have an opportunity for higher education in a country in which there is only one University student for every ten thousand of the population. These hardships of life have made the students only more versatile and more interested in rearing victory gardens, building roads, engaging in social welfare work and assisting local authorities. Campus wall-papers are sources of college news. Secondhand books and handcopied editions are mostly used. College slang has been enriched by many military and aeronautical terms. On the whole, 30,000 to 40,000 students from the Japanese-occupied province have crossed the line to study in Free China.



470

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CONTENTS

	PAGE
"Education and School Excursions". By Sri Ramaswami Senapati, B. A., (Hons), M. Ed., Asst. Headmaster, H.E. School, Kalahandi State	207
Socrates and His Teaching. Sri Venkata Sivudu, M.A., L.T., Retired Principal (Danavarjapet, Rajahmundry)	209
Music—Its Place in Life and Education. By Dr. (Miss). P. C. Dharma M.A., L.T., D. Litt. Benaras Hindu University	212
Book Reviews	213
Editorial Notes	214

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CONTENTS

OF

THIS ISSUE

Special Articles

Book-Reviews

- + NEW VALUES IN EDUCATION IN THE WORLD OF TOMORROW: by B. J. WADIA, M.A., LL.B., Bar-at-Law, Vice-Chancellor, Bombay University.
- + INDUSTRIAL EDUCATION: by Prof. S. R. DAVAR, Bar-at-Law, Principal, Davar's College of Commerce.
- + REVOLUTIONISE EDUCATION: by CYRIL MODAK, M.A.,
- + EDUCATION IN HYDERABAD STATE: by G. A. CHANDAVARKAR, M.A., M.R., A.S., Hyderabad (Deccan).

- + REPORT ON POST-WAR EDUCATIONAL DEVELOPMENT IN INDIA: reviewed by S. R. DONGERKERY, B.A., LL.B., J.P., Registrar, Bombay University.
- + FIFTY YEARS AGAINST THE STREAM: reviewed by Prof. A. R. WADIA, M.A., Bangalore.
- + THE VARSITIES: reviewed by P. R. KARKINI, M.A., B.T.
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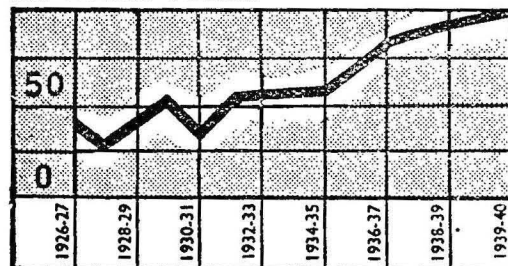
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"EDUCATION AND SCHOOL EXCURSIONS"

By SRI RAMASWAMI SENAPATI, B.A., (HONS), M. ED., Asst. Headmaster, H. E. School, Kalahandi State

I. Excursion in schools an outcome of the psychological trend in Education:—

Education, as a branch of human progress has suffered many changes in its gradual move with the times. The present form of education as practised in the different countries of the world is entirely different from the form practised in days of yore, when people were uncivilized or semi-civilized with different tastes, ideas and standards of living. But in essence, the aim of education has remained the same throughout the ages, namely, "to train the young to be a fit member of the group to which he belongs". As these groups became more corporate with the advance of time, the man in these corporate groups or societies differed much from the man in the primitive days and his ways of living in society required some modification. What was to bring about this modification? Evidently the teachers of the society. Thus the art through which they accomplished this had to change according as the social standards, habits, customs, business manners and communications changed. Thus the progress of education has always been linked with progress in the different branches of social life.

But there was a time when education simply meant the imparting of some knowledge from outside and the "disciplining" of the faculties of the human mind. This sort of training was away from the actualities of life in which the child lived, moved and had its being. Gradually, however, the teachers of society realised for the good of all that education should be linked with "real life". The naturalistic and scientific school of thinkers came forward to experiment on the new in education. The child was allowed to develop according to Nature. He was guided to use his faculties or the healthy energies dormant in him. These teachers realised that these dormant powers, so richly bestowed upon man by Providence,

when naturally unfolded on right lines, make the child perfectly educated.

As times advanced and life as a whole became a mesh of a thousand and one activities, a new school of educationists arose to link the education of the child still more closely with life. The student was to be guided to work for himself; he was to "learn through doing" with but little aid from the teacher. "The Project Method", "the Dalton Plan", "The Activity School" of Adolf Ferriere are but a few attempts to make the child work out his own problems so as to get prepared for life in society. The dull, "cramming" atmosphere of the schools gave place to an atmosphere of healthy useful activities of the children. When "projects" appeared to contribute little towards real productive activity there arose another school, which may be called the "productive school", with no less a person than Mahatma Gandhi as its exponent. The idea behind this school was to enable the growing child to earn a living wage for himself even while he was learning. The motto was "Earn while you learn".

These educators, who studied the psychology of the child as it grows up, and helped to unfold the dormant energies in the natural way were the first to appreciate the value of school trips and excursions at the adolescent stage. Before psychological investigations were made, people thought in general that the books read in the school were the repositories of universal knowledge and that a cramming of the whole book from cover to cover, as still practised in some old-fashioned Sanskrit *tols*, was the right way of learning. Fortunately however, this misconception was removed in course of time and the scientific way of thinking influenced the art of training the child. It was realised that the training of the teachers in some recognized institution was of great importance. The psychological

outlook of the would-be teacher was broadened by theory and practice thus leading him to realise how much the out-door life has to do with the class-room life. We now realise that a boy in the fields or in the playground is not a useless or naughty chap. The aim of education which is "a uniform development of the child, physically, mentally and morally to make him the most serviceable citizen" has necessitated the development of the body, mind and the heart of the child through all possible means—both out-door and in-door. The contribution of psychology towards this realisation has been immense.

II. Psychological Basis of Excursion :—

Psychology has discovered that there is a stage in the life of a student which is called the adolescent period. This stage corresponds to the High School stage of the modern education system. This period is known as the most formative period and is fittingly known as the period of "storm and stress". The adolescent in the teens is the most active, the most vigorous and the most "touchy". One characteristic which is present in every normal adolescent is 'life'—life in abundance. He instinctively hates the cramped atmosphere of the class-room. He loves to be always "on the go". He feels an inner urge to run, to play, to create things, to have novel experiences—in short to enjoy life in all its aspects. As Dr. Hall points out, "the whole future of the youth depends upon husbanding and directing the new powers" with which Nature endows the adolescent. It is at this stage that we find truants, that is, boys who leave the class unnecessarily during school hours. This characteristic unrest in the life of the adolescent indicates only too clearly that youth is not naturally tolerant of the restraints and routine of the school room or the home. The impulse to run away is so strong that it is "a veritable wander-lust and has without doubt an instinctive basis". The adolescent is a wanderer both physically and mentally. It is to satisfy this instinctive urge, this migratory habit that the modern educationists have advocated educational trips or excursions of various kinds as a

part of school-work. These have been found to supplement a good deal the study of geography, history, nature study, etc. It is for this reason that trips and excursions have become a regular feature in schools in Great Britain, where such trips are under the management of "the School Journey Association". In America, too, it is becoming more and more curricularised in connexion with such subjects as science, music, English, art, agriculture etc., where teaching through "correlation" is being adopted. School trips and excursions have been found to provide ample opportunity for satisfying the psychological needs of the adolescent as well as for bringing about a happy correlation between study and practical life.

III. Educational Value of Trips :— The very idea of going on an excursion to some new place implies hearing some new things. Nobody returns from a trip without adding to the stock of his knowledge. We learn more from experience than from books. Excursions provide us with varied experiences, which greatly improve our outlook on the life. For improving all the branches of our knowledge, the excursion appears to be an indispensable counterpart. For example, the historical account of the life of Buddha may be improved upon by a visit to the images, caves, and temples at different places or by seeing the large number of images of the Bodhisatvas preserved in the Calcutta museum. A discourse on the Nalanda University in the class-room can be made a hundred-fold more interesting by a subsequent trip to the excavations of the university near Patna giving an imposing picture of the lecture-halls, assembly-halls, dining-halls, the temples, the wells and other things. The interesting, though small, museum near the university site may tell us more about the reign of Jarasandha and the Buddhist kings within an hour or so than all the historical accounts of them can possibly do. A short trip on a river in a country boat will practically demonstrate how two forces acting at right angles to each other produce a resultant force. A short trip to the near-about hill where the hill-tribes live will explain

more realistically the life of these people. The flora and fauna about which we read in our geography books simply remain in pictures. How many of us, for example, have seen a rubber-plant, or a zebra or a rhinoceros? Would not, then, a visit to the Zoo or the botanical garden in Calcutta be of great help to let the boy know actually the things he learns about in the class and that too in a more practical way? The school boy or girl can get a practical knowledge of how to keep accounts in actual life by maintaining accounts of receipts and expenditure of an excursion. In short, trips and excursions serve the purpose of illustrative or demonstrative materials like maps, charts, models etc., in a more practical way. Shorter trips to a hill or a mountain or a river or a factory or a farm nearby the school are good aids for illustrative purposes. But longer excursions to distant places for fifteen or twenty days at a time require intelligent planning and a good preparation in advance.

In order that the function of the school which consists in producing good citizens able to take active and intelligent interest and responsible membership in the commu-

nity to which they belong may be fulfilled, the different branches of social life should be carefully studied not in the class-room alone as is done in many educational institutions even now-a-days, but also by bringing the student into the social, commercial and industrial life of the community through such short or long excursions. The knowledge one gets through books is only second-hand and so a more vital contact between the prospective citizen and his community and state should be established through such school excursions. If this natural satisfaction is not provided for, the valuable urges in the life of the adolescent may dissipate and make the youth lazy and cultivate in him a distaste for all substantial things. Theoretical history may give the boys beautiful stories, geography may teach them of distant lands full of romantic views, and literature may draw a romantic picture of "old unhappy far off things and battles long ago" or may drive them to muse in dreamlands of Kubla Khan. But the school trips lend reality to the feelings roused by these different studies. They supply experiences that are real, personal and genuine.

(to be continued)

SOCRATES AND HIS TEACHING*

SRI VENKATA SIVUDU, M.A., L.T., *Retired Principal (Danavarjapet, Rajahmundry)*

ATHENS attained to an all-round pre-eminence, not only in Greece and Europe, but in the whole civilised world, between the years 460 and 420 B.C. Sculpture and architecture, poetry and philosophy were then in a most flourishing state. Those who were the leading figures there in history and in the fine arts are our masters still. Aeschylus had written his three world-famous tragedies Sophocles and Euripides were his distinguished contemporaries. The great sculptor Pheidias had executed his master-pieces at Athens.

Pericles the orator and statesman died in 429 B.C., The famous historian Thucydides, and Anaxagoras who struck out a line for himself in philosophy, belonged to the Athens of this time. But while these persons rose to prominence in some one department of thought or field of activity, there was one who excelled them all in force of character and originality of thought, and who, though taking no part in politics, obtained the homage of princes and potentates. This is Socrates. He has placed the whole civilised world

* VALEDICTORY ADDRESS delivered before the Associated Societies, Government Training College, Rajahmundry.

under obligation to him by his contribution of best thoughts and noblest ideals, and laid deeply and firmly the foundations of knowledge. He gave the first place to reason in the acquisition of knowledge. He was the first to assert the supremacy of the human mind over the conventions and compulsions of the world. And he pushed his convictions to their logical conclusion by fearlessly speaking the truth and courageously doing the right; and, when the exigencies of the situation required, he cheerfully laid down his life in the cause of justice and righteousness.

It is a pity that there are few books which can give authentic information about this great man. Socrates, powerful thinker and speaker though he was, wrote no books himself. And what little we know of him has to be carefully gleaned from the writings of his followers and other contemporaries. Chief among the former are Plato and Xenophon. They are among his most intimate disciples. Both wrote extensively. The former was thinker and philosopher, and the latter soldier and historian. Xenophon's "Memorabilia of Socrates" is replete with interesting anecdote and reminiscence from the pen of an adoring pupil, but the graces of style for which Socrates was so famous among the ancients, are almost entirely absent from it. These last, however, are in rich abundance in the "Dialogues" of Plato, which moreover present to us the true Socratic atmosphere. But Plato who wants to show gratitude to his master by making him the hero or principal speaker in almost all his Dialogues, often over-shoots the mark by converting him into a month-piece for some of his own peculiar doctrines. It is therefore often difficult to say where Socrates ends and Plato begins. But these are not insurmountable difficulties. Fortunately there is a substantial amount of agreement not only between Plato and Xenophon, but also between these and some of the hostile writers of the day like Aristophanes. By placing their records, so to speak, in juxtaposition, we can obtain a tolerably correct

and complete picture of the historical Socrates.

The few facts of Socrates' life are soon told. He was born in 468-469 B.C. His father was a sculptor, and mother a midwife. Through the treachery of a guardian to whom the father had entrusted his property, Socrates became poor and was obliged to take up his father's profession early in life. The figure of the Graces kept in the Acropolis was pointed out for a long time as the work of the youthful Socrates. He married twice, and his second wife Xanthippe, has become a by-word for a shrew. Lamprocles, the eldest of his three sons, was about eighteen at the time of Socrates' death.

Socrates is associated with an ugly face, crab-like eyes, flat nose and thick lips, but was of a hardy constitution. His grotesque features easily lent themselves to the scoffings of his critics. He was very abstemious in diet and dress. By dint of self-control, he inured himself to extremes of weather. He was a man of strong individuality and decision of character.

Like his body his mind sometimes exhibited morbid characteristics. He was subject to trances which, on occasions, extended for hours and days together. He said he often heard a *Daemon* or Divine voice, which guided him in life and especially warned him against certain acts and methods of procedure.

Like the other Greek citizens of the day, he served his country for sometime as a *hoplite* or voluntary soldier. At Potidaea he saved the life of Alcibiades, and on the battle-fields of Delium and Amphipolis, he acquitted himself most courageously. Similarly we find him later on serving as a senator. In 406 B.C. he became a member of the Senate, and was its President for a day, when it was proposed to take a collective vote on the acquittal of the eight commanders in the battle of Arginusae. As it was an unjust and illegal procedure, Socrates stoutly refused to put the question to the vote of the Senate, notwithstanding the threats of most in the House. He showed a like courage and uprightness two

years later, when asked by the "Thirty Tyrants" to bring over Leon from Salamis to Athens, there to be unjustly put to death.

Socrates early discarded professional life that he might spend all his time in conversation with the people and thus contribute to their enlightenment. To this end he led a life of contented poverty, "counting the wise only rich". He felt that he undertook a divine mission. But he never took part in conversation without plan or purpose. To drive away men's ignorance, enlighten them and rectify their conduct—this was his object in life.

For this purpose he adopted a strict programme. Early in the morning he would visit the principal gymnasia of the city where youth assembled for exercise. In the noon he visited prisons and market-places. The evenings he spent in the most crowded places and held lively discussions with young and old.

He would make no discrimination in regard to his audiences, but freely conversed with all classes of people. Soldiers and sophists, artisans and politicians—all would crowd round him. Youths, some of whom hailed from distant places like Thebes, Megaris and Cyrene, were his favourites. By brisk and appropriate questioning, he would lay bare the ignorance of the hearer and thus paved the way for his attaining right knowledge. This mental probing and tedious cross-questioning infuriated generally the elderly and aristocratic among the hearers, while the younger would feel all the more stimulated in shedding ignorance and acquiring right knowledge.

Popular discontent against Socrates manifested itself conspicuously twice during his life. The first time was when he was of middle age. Then he was attacked by the poet Aristophanes in his comedy, the

"Clouds". In this the sophist and the natural philosopher were mixed up and their sins attributed to Socrates. He was accused of being an atheist and corrupter of youth. Socrates however could afford to smile at these denunciations as they were entirely devoid of truth.

More serious, however, are the charges brought some twenty years later. Then Socrates was past seventy. He was accused this time by three Athenian citizens, Meletus Anytus and Lycon, before the chief civil magistrate of Athens, of denying the gods, of importing strange deities and of corrupting the youth of the country, the penalty fixed being death.

The city must have been considerably agitated on this occasion. Not so, however, was Socrates whose reputation as teacher had been firmly established by this time. He was confident that his whole life was a sufficient refutation of the false charges levelled at him. Moreover, as a person well-advanced in life, he was quite indifferent to the consequences of the proceedings. He even felt that death would be most welcome to him!

Socrates was consequently rather half-hearted in his defence. He spoke not so much in his defence as to posterity. It was a notorious practice at that time for the accused to appeal to the feelings of the judges and thus easily manage to escape punishment. But Socrates would be no party to such an unjust and unrighteous procedure. The result was that this teacher and benefactor of the country, "who ought to have had a public maintenance at the Prytaneum" for his services, was unjustly condemned to death. A cup of hemlock put an end to the life of this great teacher of antiquity.

(to be continued)

BOOKS

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MUSIC—ITS PLACE IN LIFE AND EDUCATION

BY DR. (Miss). P. C. DHARMA M.A., L.T., D. LITT. Benares Hindu University

(Continued from page 198.)

A. DEVELOPMENT OF INTEREST IN RHYTHM.

Rhythm is the most fundamental element in music. The development of interest in rhythm is largely provided for through rhythmic plays and games.

B. LEARNING TO SING FOR THE JOY OF SINGING.

Group or chorus singing is a part of the elementary school curriculum. In Christian schools it has been utilised as a means of religious training in the form of psalm singing (*Gitas* should be sung in Hindu schools with the same object). Teachers may also use rhyme and time as a means of teaching the alphabets. Later on, the songs used should be motion or action songs. The songs must be accompanied by a series of imitative movements, suggested by the words of the song. Later on, in the singing, games and movement would become the prominent feature. Recently singing for its own sake has come to occupy an important place in the school curriculum. Trained teachers (in music) must be employed for this purpose. Songs for little children should be short, adapted to the children's musical ability and interesting in content.

C. LISTENING TO INSTRUMENTAL AND VOCAL MUSIC.

The foundation for musical culture must be laid in the kindergarten and primary school stages. The gramophones are very useful for this purpose. Musical training is useful both for boys and girls and must be compulsory for both in the elementary school periods. In the case of girls, music is a necessary accomplishment. Music should be a compulsory subject for girls both in the schools and colleges. The majority of teachers employed in the future in the elementary schools are likely to be women as in the case of America. Women are better fitted than men to teach young

children, whether at home or at school. And as music plays an important part in kindergarten training, there must be intensive training in music for girls in the schools and colleges.

As vocal music is the basis of all musical education and as singing is learnt by imitating the teacher's songs and as a sweet voice is more often found in women than in men, women teachers with a training in music must be in charge of the music classes. In women's colleges, women teachers would certainly be preferable to men. In the case of colleges for boys, music should be one of the optional subjects for the degree examination.

A musical training disciplines the mind, sharpens the memory, improves the power of concentration, increases critical acumen, corrects the sense of judgement, aids in appreciating beauty in sound, and in short makes one acute, alert and agile. It gives a correct perspective and precision, and enlarges the vision and outlook on life. It also arouses the spirit of patriotism as in the case of national anthems.

There is at present a great danger of ephemeral music receiving greater attention than classical music. The canker of communalism has penetrated into the realm of music. Hair-splitting differences are made. Self-styled professors and self-appointed experts seem to be very busy in manufacturing difficulties and differences. In the future revival of Hindu music, attempts should be made to preserve unalloyed the classical models of the great composers handed down by tradition and not wrangle about various musical theories. In India, where music and religion are in the very marrow of Hindu life, one can see the effects of music in cementing very powerfully the seeming diversities and differences, and producing a united Hindu nation. Difficulties would then disappear and differences would vanish.

BOOK REVIEWS

HISTORY OF THE SIKHS. BY HARI RAM GUPTA, M.A., PH.D. VOL. II—CIS-SUTLEJ SIKHS, 1769-1799—PP. XIX & 320. VOL. III—TRANS-SUTLEJ SIKHS, 1769-1799—PP. X & 183. (THE MINERVA BOOK SHOP, LAHORE, 1944.)

Dr. Gupta has established a secure reputation as a researcher well-versed in the history of Northern India in the 18th and 19th centuries. The first volume of his *History of the Sikhs* (1739-68) was in the words of Sir J. N. Sarkar useful in building up on a *granite foundation* one period of Punjab history, including that of the Delhi Empire. Though not a Sikh himself, he brought out in shining colours the heroes and patriots of the Sikh community in the pre-Ranjit Sing epoch, and he also gave us therein an instructive picture of Sikh life and character, which had been moulded by factors of political oppression and a bitter struggle for survival.

Thus, Dr. Gupta says that the story of the progress of the Sikhs of the Cis-Sutlej country, from 1769 onwards until the close of that century is one of their almost blundering raids into the Upper Gangetic Doab, which, however though full of sad relics, has not been wholly unprofitable. With a little more vision and a little more statesmanship, the Sikhs could easily have become masters of Northern India. After a survey of the political condition of India, comprehending even states of the distant south like Hyderabad, the Carnatic and Mysore, our author finds a life of complete selfish isolation marking all the states of the time with no personal bond between the ruler and the ruled and justifying the remark made by Jean Law that "so far as I can see there is nothing that you could call Government between Patna and Delhi." The Cis-Sutlej Sikhs themselves were torn by mutual rivalry and jealousy and their army consequently came to be split up into a miscellaneous collection of independent feudal contingents, based upon a chain of dependency of land holding reaching down to the individual horseman. The enterprising expedition indulged in by the Sikh Chiefs formed in one sense a transition to

the evolution of their territorial chiefships. Their relations with Zabita Khan Rohilla in the years 1775-79 form a very intriguing and complicated tissue of political fraud and changing military alliances. Abdul Ahad Khan contributed a good deal to the intervention of the Sikhs in the affairs of Delhi and the Doab. The career of Amar Singh of Patiala is illustrative of the way in which a resourceful Sikh Sirdar built up his position and took advantage of the political situation. Najaf Khan had to repeat in 1781 what the Sayyid brothers had done to the Marathas 62 years before and to accept the sovereignty of the Sikhs over the country to the west of the Jumna and their right of levying blackmail called *Rakhi*, being two annas in the rupee of the standard land revenue in the Mughal territories in the Upper Gangetic Doab. The importance of this recognition and its consequences are clearly brought out by Dr. Gupta. The further open encroachment of the Sikhs and their increasing interference in Delhi politics alarmed the British government and Warren Hastings minuted on the 22nd April 1784 on the need of forming an alliance with the Emperor against the Sikhs, as an additional security against their invasions near the frontiers of Oudh. Hingne, the Maratha Agent at Delhi, feared the consequences that might result from this new plan and Hastings had finally to give up the idea of setting up a pro-English party in Delhi. Mahadaji Sindia's treaty with the Sikhs concluded in May 1785, though on a provisional basis, had a fitful career and finally broke off, owing to the inherent difficulties of the situation. On the whole, the Sindia's policy towards the Sikhs should be said to have been a failure. He appreciated the fighting capacity of the Sikhs and the value of an active cooperation with them. But they were most intractable and not at all amenable to reason and lacked political vision and a sense of diplomatic values; and the result was that the Sindia failed to keep them in check and his Agents were unable to prevent their inroads and in the years after his death their depredations became more marked and their clash with Thomas and Perron and final submission to Shah

Zaman closed an epoch but did not indicate any definite settlement.

Dr. Gupta takes up in the third volume the story of the Trans-Sutlej Sikhs in the same years. He traces the career of expansion of Sikh power from the Doabs of the Central Punjab into the surrounding plains on all sides and thence on into the regions of Kangra and Jammu. Their conflict with Shah Zaman in the fateful years 1793-99 are delineated at great length. The significance of Ranjit Sing's occupation of Lahore was two-fold. It meant the beginning of the process of the extinction of independent Sikh chiefs and the establishment of a definite united monarchy. A chapter is devoted to the nature and character of Sikh administration with particular

attention to land tenure and revenue and the administration of justice, regarding both of which a considerable improvement was effected on the previous condition; it is however, to be noted that fear of the growing Sikh power diverted trade from Afghanistan and beyond from the Punjab to the Northern Rajputana. The picture of the social and economic life of the people is interesting but does not call for any particular remark, except that the country was on the whole well-governed and the condition of the cultivators and other classes of the people was very much better at this time than it was subsequently under Ranjit Singh and his followers. The documentation and illustrative maps are very useful and the index is clear and very explanatory.

EDITORIAL NOTES

We regret that we have not yet been able to obtain permissions to increase the number of pages of the Review. We are continuing our efforts, and we request our readers to bear with us in these difficulties for a little while more.

WE readily take the opportunity of bringing to the prominent attention of our readers some of the conclusions arrived at by Mr. B. K. Boman-Behram in his very competent survey of *Indian Educational Controversies* in the nineteenth century, published under the attractive caption—*The Cultural Conquest of India under British Imperialism*, published by Messrs. D. B. Taraporevala Sons & Co., Ltd., Bombay. The first reaction on the mind of the reader produced by a survey of the book is the feeling that opposition to the basic principles of Indian Education as framed by Macaulay and Bentinck still continues in the minds of Indians so far as the controversy known as the Anglo-Orientalist question has affected the resuscitation of Indian culture and learning as embodied in the classical and other languages of the land.—Again, with respect to the parallel controversy known as the Anglo-Vernacularist dispute that has been treated in its origins as the second part of the book, the idea has increasingly been gaining ground that orientation was completely wrong, and the

imparting of education in the vernacular languages of the country, whatever be the content of the educational curriculum would have avoided many of the pitfalls and abnormal features that have characterised the progress of Indian Education.

When in 1854 a new epoch in our educational history opened with the laying down of the broad lines of our present day system of education, the star of Anglicism had already passed its meridian and was according to our author and correctly too, visibly though gradually, on the decline; and the advocates of complete Anglicism had ceased to be as obstreperous as they were formerly. While the English language was emphasised, more attention had begun to be paid to the vernaculars, and this attitude led to a rapid realisation of the worthlessness of any education that would ignore the 'vernacular' element. Another result of the operation of the Anglicist system of education was due not to the language and content which it stressed, but to the uniformity of system which it attempted, taking little account of the



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differences in requirements of the various parts of the country and the different classes of the people. There also early dawned in the mind of the government itself a conviction of the ultimate and even proximate failure of the new policy of attempting wide spread enlightenment through the medium of English. It was only one or two courageous minded and generous Englishmen that questioned the assumption as to the poverty and inefficiency of the vernacular languages and it is heartening for us to read that scholar-civilian, B. H. Hodgson, accepted and recognised "the necessary capacity of the Indian spoken languages to bear any weight of knowledge, coming home to the business and bosoms of mankind that we can lay on them". He further deplored the exaggeration of the perfection of the English language as much as that of the supposed imperfection of the languages of India that was but too common and the blindness of the assertion that the Indian languages neither were nor could be readily made competent to express western knowledge, was equally galling to his sensitive and generous temper. He also appealed to the experience of history and declared that the English language in the days of Sir Thomas More was probably even less developed than Bengali in 1835, but still was enabled to develop to magnificent proportions from the moment that it came to be recognised and resorted to as the medium of popular enlightenment.

Still another idea of Hodgson that we may commend to the democratic thinkers of our own age is his cardinal tenet that all educational endeavours must be primarily and directly addressed to the enlightenment and uplift of the mass of the people, through a regularly trained body of teachers and translators necessarily small at first but becoming more numerous with the passage of time and not to that of certain classes who chose to avail themselves of the means of education offered to them and to whom, in accordance with the filtration theory then in vogue, it was left to work out the mental emancipation of the majority of their countrymen. Learning should be generally diffused and as its ideal should be identified

with the ordinary pursuits and thoughts and wants of society at large, when alone it would become a wholly beneficent power, incapable of being applied for purposes of class tyranny nor becoming stale and unprofitable, because of its being confined to certain classes.

Mr. Boman-Behram also discusses the Anglo-Vernacularist controversy at some length, and naturally enough, goes into fulsome praise of the Bombay experiment for the diffusion of education through the vernacular languages that originated with Mountstuart Elphinstone and was furthered by Sir John Malcolm. This experiment is worth analysing as to its character and consequence. Bengal had largely neglected the vernacular in favour of the foreign medium. Madras was subjected to frequent changes of plans and policies and could not then make any contribution to a solution of the educational language problem. The then North-Western Provinces experimented successfully with vernacular popular education and not with much effect on the rest of the country. Though the Directors of the company approved of the spirit of the Bombay Government's activity, the tide of Anglicism could not be stayed either by them or by other agencies. It is shown in conclusion what everyone ought to grasp vividly and well that our language problem has still remained unsolved in spite of a century of discussion. Our present educational policy and system owe a great deal to these early controversies that are described in the book. We ought also to learn that some of the apprehensions of the Orientalists in those controversies regarding the effects of a purely English education have proved to be true. Not only was Bentinck's policy the grave of Orientalism but also the birth of a new ideology by which our culture has effectually surrendered to Western culture and the land has become subject to the sway of British institutions and ideas in addition to British political control. This moral conquest, following closely upon the political, has just been indicated by the author, but it might well form the starting point of a serious line of thought for all of us.

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CONTENTS

	PAGE
Study of Modern English Prose. By 'Scribbler' ...	219
Socrates and His Teaching. Sri R Venkata Sivudu, M.A., L.T., Retired Principal (Danavarjapet, Rajahmundry) ...	220
The Esoteric Meaning of "the Ramayana". By Sri M. B. Narasimhaiengar, M.Sc. Advocate, Bangalore ...	223
'Education and School Excursions'. By Sri Ramaswami Senapati, B. A., (Hons), M. Ed., Asst. Headmaster, H.E. School, Kalahandi State ...	224
Library Edifice of Post-war India: 5 Supply of Human Energy. By Rao Sahib S. R. Ranganathan, M.A., L.T., F.L.A., Librarian, University Library, Madras, and Secretary, Madras Library Association ...	226
Editorial Notes ...	228

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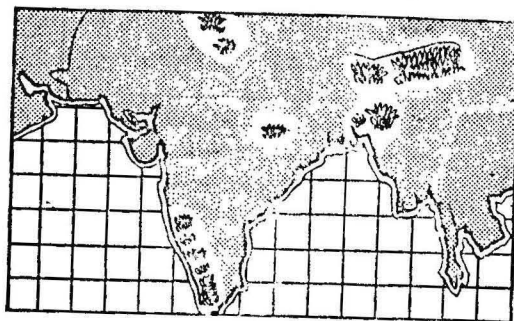
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STUDY OF MODERN ENGLISH PROSE

By 'SCRIBBLER'

THE complaint is now general that the standard of attainment in English of the student, whether in schools or colleges, has deteriorated considerably. It was reported in the press recently that the Director of Public Instruction, Madras, had sent a circular to the headmasters of all high schools, drawing attention to the poor performance in English of the students at the last S. S. L. C. public examination. What is true of the S. S. L. C. examination appears to be true of higher University examinations as well.

Doubtless, many factors have contributed to this result. During recent years, there has been a shift in emphasis from the study of English to the study of Indian languages. The mother tongue is being increasingly adopted as the medium of instruction in our schools. All this cannot be said to be an unwelcome development from the point of view of national culture, and the change from the over-emphasis placed on English to the detriment of Indian languages and Indian culture is long over-due.

It is all the more necessary, however, in view of the gradually decreasing importance of English in the scheme of our education that such English as is taught should be taught carefully and efficiently. A great deal depends on the choice of text-books also, and every care must be taken to see that the specimens of English prose that are studied and regarded as authoritative by the students do not leave them in any doubt about what good King's English is. Judging from some text-books that have been recently prescribed, there seems to be considerable room for improvement in this respect.

There has been a tendency in recent years to introduce our students to specimens of good contemporary English. At first sight, this seems not merely unobjectionable, but highly necessary as well. After all, the

majority of our students study English for practical, and not for literary purposes. It is obviously desirable that they should know how English is written and spoken today rather than concern themselves with how the classics of the past dealt with the language.

But there is one consideration which makes it necessary that the selections from twentieth century prose must be made very carefully. For there has been a marked movement in post-war literature against rules and regulations of all kinds. Self-expression has now been interpreted by a school of poets to mean writing without reference to the reader. Such things as meaning and sequence of ideas are disregarded, and interesting experiments are made in describing 'the stream of consciousness' and haphazard association of ideas. These tendencies may be noticed not merely in poetry, but in prose and even in the novel.

As a result of this atmosphere, many contemporary prose writers have developed a partiality for license in grammar and idiom. It may be that, under certain circumstances, language is felt by great writers to be inadequate to the needs of thought. Such exigencies may justify daring departures from the norm of expression. But deviations of this kind now tend to become the rule without any well-grounded reasons for their violation of the accepted conventions of language. For instance, take the phrase 'descending a long avenue hill of eucalyptus', which occurs in a text of prose selections prescribed for a university examination. It appears to be some kind of 'short-hand' for 'an avenue of eucalyptus in a hill': and however it may be justified by the logic of association of ideas, it may from one point of view at least be regarded as the result of slovenly workmanship and impatience with the elementary rules of language and grammar. In the same extract

is found another curious sentence: "The sky was high, wall-less air." It is possible of course to wrest good sense from this sentence, and the context also helps. But it is intended to be some kind of *tour-de force* in expression. The same writer also adopts other curious tricks like writing a sentence without a predicate and ending a sentence (and a paragraph) with a colon. They are doubtless, meant to be significant. But one feels that here language and punctuation are forced to do work which is not properly theirs. The strain put on them is surely worthy of a better cause.

Other dangerous features of modern English prose—dangerous, that is, from the point of view of the young Indian student—include its partiality for journalese and its predilection for slang and colloquialisms of all sorts. It has been claimed as a virtue of modern prose that it tends to approximate to the language of conversation. No fashion, whether in dress or in literature, is absolutely new. And it is not necessary to go back beyond Wordsworth's strident proclamation in his preface to *Lyrical Ballads* to find a precedent for this fashion. But the inroads made by slang on chaste English idiom often tend to give the unwary student a lopsided

vocabulary. After all, the Indian student has troubles of his own to face in avoiding 'Indianisms.' Why should he be burdened with the more onerous responsibility of having to pick and choose between slang and King's English?

The point at issue is just this. It may be desirable for the interested student of English literary history to investigate imagism, associationism and other such phenomena of the world of letters today. But those who wish to study English for practical rather than literary purposes may be guided along the broad highways of English prose rather than its curious by-paths.

Writing of the style of Addison, Johnson wrote: "Whoever wishes to attain an English style, familiar but not coarse and elegant but not ostentatious, must give his days and nights to Addison." The student of today may have his own difficulties in dealing with Addison, and others may have taken his place for us today. But surely the ideal commended by Johnson is still not out of date, and it is desirable that the prose selections prescribed for our students should be free from the taint of slang and eccentric literary fashions.

SOCRATES AND HIS TEACHING

By SRI R. VENKATA SIVUDU, M.A., L.T., *Retired Principal (Danavarjapet, Rajahmundry)*

(Continued from page 211.)

II HIS TEACHING

A FEW words may be said about the teaching of Socrates in the intellectual and moral sphere. As he reached years of discretion, contact with fellow men strongly impressed him with the enormity of the ignorance and self-conceit which prevailed among the Greeks of the day, notwithstanding their boasted culture and refinement. He soon made up his mind to give up his profession in order to combat this evil by holding daily conversations with men. He entertained the notion that he was under a

divine mission to examine men thus for their own good. The story that Socrates engaged in these conversations in order to test the accuracy of the prophecy of the oracle of Delphi that he was the wisest of mankind, may have been utilised by him only as a device and additional excuse for pursuing his missionary activity. "I cannot hold my peace, for that would be to disobey God"—these words are on his lips over and over again.

Neither the deep resentment of elderly and high-placed men due to the humiliations

received in his merciless cross-examinations, nor the public ridicule of comic poets like Aristophanes, deterred him from pursuing this self-imposed task. If some were repelled from him, many and especially the younger section, were attracted towards him. They felt his words thrilling and inspiring unlike the insipid teaching of the Sophists, the accredited teachers of current education and traditional morality.

Here a word may be said about the chief points of difference between the Socratic and the Sophistic methods of teaching. No doubt both started somewhat as innovations. They discarded as barren the fanciful theories which were the stock-in-trade of the Natural Philosophers of the preceding age. To the eyes of both, the world around was bristling with interesting social and political problems. For both, "the proper study of mankind is man." But here the resemblance ends. While the Sophists held their classes in groves and houses, Socrates had no fixed place for teaching. Wherever men congregated, there was his school. He received no fees from the pupils like the Sophists whose practice in this matter he condemned with all his might. The Sophists were most unscientific, and based their education on unexamined commonplaces. Their object was to qualify their pupils for success in life. Socrates, on the other hand, was welded to the teaching of truth. He was a reformer and was not content to accept the traditional morality of the people.

In these conversations with the people, Socrates followed the *dialectical* method, which consists in incessant questioning and cross-questioning. Some of the "Memorabilia" of Xenophon and the "Dialogues of Plato" are good illustrations of this method. Socrates engaged himself in conversation with young and old, on subjects of everyday interest to people, such as friendship, justice, piety, courage and temperance. He held that "an unexamined life is not worth living." From these conversations he perceived the hollowness of popular notions. Men used words whose exact meaning they did not know, but which they

fancied they knew. Socrates would feign ignorance of the meaning of a common word like friendship or piety, and look around for enlightenment. This is what is generally known as Socratic irony. Then some one in the crowd would hazard a guess, but the answer advanced is shown to be too wide or too narrow or otherwise inaccurate. Whereupon, the respondent attempts another definition, which too is shown by Socrates to be unsuitable. At each turn he tested the definition offered, "by applying it to particular cases, by putting questions and by analysis." The person thus found himself led into hopeless difficulties, and was forced finally to feel or confess that he was ignorant where he had all along thought himself supremely wise!

The object of Socrates in these frequent cross-examinations, says F. J. Church, "is to produce this painful and unexpected consciousness of ignorance in the minds of men who thought they were wise and who were well-satisfied with their intellectual condition". This consciousness of one's own ignorance according to him is "the first and a long step towards knowledge." Such a man really begins to learn. Very many of those who talked with him came to this state, and took deep offence with him, "though there were others, especially those who became later on his intimate disciples, who found this experience of theirs as a stepping stone to higher things."

But for this method of "colloquial cross-examination", Socrates held that there was no royal road to learning. According to him it was necessary that "mind should work upon mind by question and answer, or an expert employment of dialectical process". It is only then that truth will dawn upon the mind. It should not be supposed, however, that this is a purely negative process. "It drove the hearer back, giving him a new impetus to spring forward". Grote, who says all this, contends that "the Socratic dialectics cleared away from the mind the mist of fancied knowledge and laid bare ignorance, and produced an immediate torpedo-like effect. This newly-created consciousness of ignorance,

unexpected, painful and humiliating—a season of doubt and discomfort—and yet combined with an internal working and yearning after truth, was never before experienced. Such intellectual quickening which commences only when the mind has been disabused of its original illusion of false knowledge, was considered by Socrates as the indispensable condition of future progress." The same writer dwells at length "on the colloquial magic of Socrates and its vehement effects. Its extraordinarily suggestive and stimulating power made men think, weigh and examine for themselves. The Socratic conversations exhibit features of genuine inductive method. Instead of an anxiety to plant in the hearer a conclusion ready-made, or accepted on trust, the questioner keeps up a prolonged suspense, especially emphasising the particulars, affirmative and negative, till knowledge and evidence is created out of which the conclusion starts as a living product".

"Socrates' object" says Church, "was to impart not any positive system, but a frame of mind". The Socratic method tends to create minds capable of forming conclusions; not to plant conclusions ready-made. "Socrates' method", says Grote, "aspires not to multiply proselytes, but to create earnest seekers, analytical intellects capable of forming conclusions and teaching others to do so. The didactic value of Socrates' dialogues consists not in the positive conclusions proved, but in the argumentative process itself. The negative arm is indispensable by way of stimulus and control".

Plato dwells chiefly on the importance of this object of clearing the ground, of producing a consciousness of ignorance. He lays great stress on this negative and destructive side of Socratic philosophy, but nothing on the constructive side. But the question is, whether Socrates had in view a constructive side at all. From Socrates' own admission that he was never any man's teacher, one might infer that his object was to impart no positive system, but a frame of mind. His professions of his own ignorance may therefore be taken as wholly sincere. Zeller says that Socrates

never undertook to start a philosophy, but only to train men to reason correctly.

The other view is represented by Professor Henry Jackson who says: "Socrates considered dialectic as the only admissible method in education and that the two processes in the application of it are the destructive and the constructive. Socrates combated not with mere ignorance, but with false conceit of wisdom. Of these, the destructive process attracted more attention because of its novelty and many stopped short at the stage of perplexity. But to Socrates, the constructive process was the proper and necessary sequel. In Plato's works it is not always followed by the constructive. In Xenophon, on the other hand, construction is not always preceded by destruction because his principal purpose was the defence of his master by showing Socrates' excellent positive teaching. Plato, on the other hand, is not so anxious to press for Socrates' positive teaching as to stimulate self-scrutiny. Xenophon is a mere reporter of Socrates' convictions and gives results, omitting reasoning; Plato withholds results so as to secure the advantage of the dialectic stimulus." Thus, the main and solid contribution of Socrates to the field of thought consists in the search for *correct definitions*. He laid the foundations of Formal Logic, afterwards expanded by his pupil Plato, systematised by Aristotle and the moderns.

Socrates' work in the field of intellect, however important and considerable it may be, pales into insignificance, in a way, when compared with his contribution to Morality and Religion. He was the first to look upon Ethics as a Science. His dictum that "Virtue is knowledge" may be considered somewhat narrow and erroneous, in that it makes moral action quite subordinate to the intellect, excluding the emotional element altogether. What he believed was "that steady moral action depends upon rational consideration of moral ends and means." But we are more interested in the larger contribution Socrates made to morality and righteousness by precept and example. His whole life and manner of

death constitute the best illustration of a "holy living and dying". He looked upon life as a spiritual mission. He became a teacher of men with the purest and most disinterested of motives. "He looked upon the search for wisdom as a duty laid upon him by God". In the *Apology*, he says that no threats and no danger to life will ever turn him from the service of God. The words that fell from his lips in this connection, "Athenians, I hold you in the highest regard and love, but I will obey God rather than you", ring across the centuries in the ear of humanity as the words of one of the best and bravest of men. He scorned to appeal to the tender feelings of the judges,

or stealthily to make good his escape from prison. He would not return evil for evil. Do not his concluding words to the Judges, "But now the time has come and we must go hence,—I to die, and you to live. Whether life or death is better, is known to God and to God only," constitute the most telling appeal which ever went from man to God, against unjust verdicts and ungrateful treatments in an iniquitous world? It is not Cicero alone that complains he cannot close the *Phædo*, which paints graphically the last scene in the life of Socrates, without a moistened eye!

(To be Continued)

THE ESOTERIC MEANING "OF THE RAMAYANA"

By SRI M. B. NARASIMHAENGAR, M. Sc., Advocate, Bangalore

THE *Ramayana* enunciates four principles of truth. It has been so accepted by our great *acharyas*. To a cursory reader the whole epic appears to be the story of Rama and his consort, Sita. But if the lines of the epic are read carefully, one will find that there is an inner meaning hidden somewhere between the lines. The four brothers, the sons of Dasaratha, are introduced into the epic and each of them illustrates one or other aspect of truth: that, we shall presently.

Sri Rama has been regarded as an *avatar* of *Vishnu*. Valmiki states it in the sixteenth chapter of the *Balakanda*. Some modern critics have come to the conclusion that this chapter is only an interpolation by a clever poet and does not form part of Valmiki's composition. Even then on two other occasions, this idea is brought forth vividly to our mind. After the death of *Athikaaya*, the son of *Dhaanyamaali*, Ravana presumes that Sri Rama should have been an incarnation of *Vishnu* (See *Ramayana VI, 72—11*). Again *Mandodari*, the wife of Ravana, gives expression to the same ideas (See *Ramayana VI-114—15*).

Sri Rama stands for an ideal life in the world. His whole object appears to be

this: How should one behave in the world towards his relations, his friends, and his foes? No supernatural powers are displayed by him. He does not make use of the conch or the disc, that Sri Krishna is fond of. The bow and the arrow are his instruments of war. On many occasions he does not make use of the chariot even. On the whole he behaves like an ordinary man in the world. He obeys implicitly the words of his father and he goes to the forest. He meets *Agastya*, the sage who requests him to make his abode at Panchavati. He never questions the correctness or otherwise of this proposal. But he goes at once to Panchavati and lives there for three years. There he comes in contact with *Surpanaka*, the sister of *Ravana*. Again he implicitly obeys the command of the Lord of the sea, and he builds a bridge over the sea with the help of *Nala*, the son of *Maya*, the divine architect. There is not one single instance, where he is said to have displayed supernatural powers. He has lived the life of the ordinary man and he is a person, whose footsteps every one should follow in the world.

The second brother, *Lakshmana*, is introduced by the sage Valmiki in order to

illustrate what *service unto the Lord* means. Lakshmana looks after the comforts of Sri Rama. He attends upon Sri Rama on all occasions and he supplies him with all the necessities of life. Nowhere it is stated that he looked after his own comforts. It is even suggested that he did not take a morsel of food for fourteen years, when he lived with his brother, Sri Rama, in the forest. The main reason is that Sri Rama did not put a single question as regards his food and other necessities of his life. His only consideration is that Sri Rama should not complain of any event in his daily life. To that end he leaves his wife behind at *Ayodya* and follows Sri Rama to the forest.

The third brother, *Bharata*, stands for an *ideal bhakta*. He obeys implicitly his brother, Sri Rama. He carries on his head the wooden sandals of Sri Rama and crowns the same at *Nandigram*, a village near *Ayodya*. He carries on the administration of *Ayodya* in the name of Sri Rama. Though his mother, *Kaikeyi*, procures a kingdom for him, he refuses to be crowned King. He does not prove false to Sri Rama.

His devotion unto Sri Rama is such that he lives practically the same life as that of Sri Rama, when he governs *Ayodya* for a period of fourteen years. On the whole his life is that of an *ideal bhakta*. He has been represented as such by the great sage, *Valmiki*.

The last brother, *Satrugna*, stands for *ideal service unto a bhakta*. He is named *Satrugna* by the sage, *Vasishtha*, as he would, in course of time, kill *Lavana*, a *rakshasa* and a great warrior. He spends his whole life in serving *Bharata*, an *ideal bhakta*. He never deviates from this path of service. It has been stated by our *acharyas* that service unto a *bhakta*, who could be regarded as an *acharya*, will lead one to final salvation. Service unto the Lord may be a difficult thing. But the easiest of all is service unto one's own *acharya*. Therefore it has been accepted that service unto one's own *acharya* is the nearest path to salvation. *Satrugna* illustrates this aspect of *dharma* by leading a life of service unto *Bharata*, an *ideal bhakta*.

Thus the four brothers stand for four principles of truth.

EDUCATION AND SCHOOL EXCURSIONS

BY SRI RAMASWAMI SENAPATI, B.A., (HONS), M. ED., Asst. Headmaster, H. E. School, Kalahandi State

(Continued from page 209.)

IV. Preparations for an Excursion:—As has been said above, long trips require careful planning beforehand. The planning and organization should be based on the established principles of education. That we are out of the school is no guarantee that we are away from education or our specified mission. Teachers outside or inside the school have the one mission to educate the young, that is, train them on the lines accepted by society to be right on the basis of educational and psychological standards. During an excursion all care should be taken to provide the young boys with opportunities of practical learning under well controlled circumstances. On no account they should be robbed of any

facility for self-education. The teacher should feel that he is only a guide and it is his pride if his boys can manage everything without his direction or help. But he should be on guard to see that the liberty given to them is not abused. If the teacher leading the trip does not give his boy free scope to work, and wants or demands to have a hand in all matters which the boys could possibly do for themselves, he will find himself in difficulty, because in that case the boys will feel inclined not to take any responsibility for anything and whisper among themselves: "Why worry, the master will do it!" Thus they will throw all responsibility on the teacher and do nothing at all.

In order that the boys may get the greatest benefit out of a trip, they should be made to feel that the success of the whole trip, from start to finish, depends on their taking keen interest in it. It is their business. So before actually going on a trip they should form an Excursion Committee, whose function would be to arrange everything for the trip before it is undertaken. Unlike most committees and conferences, which indulge in more talk and less work, this committee should be less formal and more business-like. It should be formed of competent boys. If it is left to boys only to elect members for the committee, boys are very often found to elect only the "good students" of the class. But all "good students" are not always good organizers. The so called "bad boy" sometimes proves very competent in out-door activities. So such robust young lads with less theory (book-knowledge) and more practical knowledge, should be nominated by the teacher as members of the committee in addition to the others elected by the boys themselves. These members will divide their work among themselves. Sole responsibility for certain things should be thrown on the boys individually rather than on a number of boys. Divided responsibility in one particular work is no responsibility, because when something goes wrong, each member of the group to which the work was allotted, will throw the blame on somebody else to escape from the responsibility for the consequences of their bungling. So it ends in a quarrel or helps to rouse ill-feeling among the members of the group, and thus the purpose of the trip fails. But when the different duties of the whole group are distributed among the boys, each task (however petty it may be) being solely left in charge of one boy only, each of the group will try his level best to see that his task is accomplished much better than that of the others. Naturally there will be a healthy competition among the boys and their instinct of self-assertion will find scope for exercise in a natural setting. Specially this instinct is very prominent at this stage of adolescence and so it should be most profitably utilized.

That is very necessary for managing a group of boys on a trip. The school-room discipline has to be loosened. Let not the boys feel that the teacher is always after them. Some freedom should be given. Otherwise too many restrictions may result in flat disobedience. A good trip leader is a respected teacher inside the school and a friend and guide outside it. He allows the instinctive urges of the boys to play their part though not in undesirable channels. The migratory instinct should be fully exercised by allowing the boys to go to different places of interest during the day till they are tired, so as to have a sound rest at night. A successful trip brings credit to the leader.

V. Places to visit:—Such places as are likely to widen the outlook of boys should be selected for a visit. Places of historical importance like Bhubaneswar, Ajanta, Tajmahal etc; famous educational institutions like the one at Shantineketan or the village school at Moga; fishing centres like Bimlipatam in the Vizag District; places abounding in natural beauties; mills and factories; big railway junctions and communication centres; dock-yards; zoos; museums; agricultural and dairy farms; cinemas and theatrical performances; industrial, agricultural and pictorial exhibitions; big libraries; historical monuments; remains or sites of forts, battle-fields, caves etc; sources of rivers or streams; open air or experimental schools and such other things of interest may come under the programme of school excursions. Such places and objects not only make the boys much interested, but also they furnish them with useful information regarding many facts in a practical way. If necessary local people may be hired as escorts to show all the things of interest in the locality. From such records it is often easy to gather many legendary stories regarding the places visited. Such stories are sometimes helpful in starting wide study or research in order to find out facts about those things.

To be continued

LIBRARY EDIFICE OF POST-WAR INDIA

5. SUPPLY OF HUMAN ENERGY

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

51 DEMAND

THE effective use of libraries will demand not merely plenty of books in mother tongue on all conceivable subjects of current thought, but also able and learned men who can establish contact between readers and books exactly and expeditiously. Books are only like storage cells in which thought energy is tied up in a potential and transportable form. Its transformation into the kinetic form of the thought of living human beings needs the switch of human energy in the form of reference service. This is as essential as books. To feed the reference staff, a technical staff well-versed in classification and cataloguing is equally essential.

52 QUANTUM OF DEMAND

When the Indian Library Edifice envisaged in the earlier articles is completed, it will have to be manned by no less than 40,000 trained men. Mere superannuation alone will, therefore, require an annual recruitment of about a thousand of them.

53 SUPPLY

The Diploma courses in Madras, Bombay, Lahore, Benares and Calcutta will prove inadequate. The supply will have to depend ultimately on all the eighteen universities of India. When the demand is so large, a degree course will be more appropriate. This course may be conducted at the beginning as part of the B.A. course and eventually in an independent professional college.

54 RESEARCH DEGREES

When the profession is so large, there will be need to tone it up. Further, Library Science too is a growing one like every other subject. Its boundaries will have to be constantly extended and new techniques will have to be forged. This means a demand for a research organisation. This in its turn would require institution of research degrees. This alone can lift up to progressively higher levels the standard of the pedestrians in the army of 40,000 professionals.

55 DEMAND OF LOWER QUARTILES

The need for this is not felt at present as those who now use the library are only the uppermost centiles of the community, who are always self helpers and flourish in the absence of right technique and even in spite of faulty technique. But the libraries of post-war India are expected to extend its service to the lowest quartiles. These cannot derive benefit unless they are helped individually with a highly evolved technique. This alone will be constantly creating problems for research.

56 CONCLUSIONS

Thus the supply of human energy in the libraries will be no less arduous in post-war India than the supply of books. The belief that the library obligations of the state are discharged by providing the books and buildings and leaving them in charge of semi-literate custodians will prove fatal. Such a belief must be exorcised. Post-war India must produce trained librarians in thousands.

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THE education of the handicapped has received attention at the hands of the Sargent Committee of Educational Re-organisation; but not at all discussed by the public to any appreciable extent. Psychological research has done some service towards a clearer understanding of the requirements of the mentally handicapped children and distinguished two main divisions among them, those born with brain capacity below normal, and those who have become backward owing to some form of maladjustment or physical ailment. The dividing line between normality and abnormality is being periodically changed; and the different degrees of abnormality merge almost imperceptibly, each into the next. What is wanted is a very detailed study of individual cases and the tracing of particular causes which may be at the root of a child's failure to make good progress at school. School medical services should discover and remedy those defects that are temporary and curable. It has been urged by the Sargent Committee to measure the degree of backwardness by a definite objective standard, which should not, however, be too abstract.

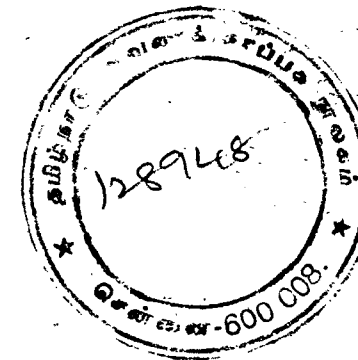
The three-fold division of children on the basis of intelligence tests, into (1) dull, (2) feeble-minded, and (3) imbecile, can be well acted upon. The 'dull' children will always need a certain amount of sympathetic supervision, if they are to become and remain reasonably efficient; the second class of 'feeble-minded' children may also be kept in the ordinary schools, but should be given only simple tasks to do. It has been recommended that a proportion of one per cent may be taken as an approximate figure for the number of feeble-minded, in the different individual age-groups; while the proportion of 'dull' may be about 15 per cent.

It is deemed essential to keep the dull children in the ordinary schools and not to segregate them. Even for the feeble-minded, special schools should be provided only at a later stage. For these children a carefully planned programme should be framed in relation to their potentialities, rather than

in terms of achievements of the normally developing children. "When it is realised that the understanding of the child is of prime importance, and that the subject-matter is secondary, then, and only then, can a school help each child to realise his own potentialities"

Teachers should therefore possess for this purpose, a familiarity with children's ways, a capacity to rouse their interest and a sympathy with them in their achievements and failures so as to breed in them liveliness and cheerfulness. The problem of securing an adequate supply of such teachers is a difficult one; it will have to be borne entirely by the training colleges themselves and perhaps any planned institutions for industrial psychology and clinics for child-guidance may be able to afford some help.

The physically handicapped children, like the blind, the deaf-mute, the deaf, the cripple, the delicate, and the speech-defective must be served on a comprehensive scheme of state action, supplemented of course by voluntary help. Comprehensive legislation is urged in the general interests of the blind, ensuring the compulsory education of blind children and measures for their vocational training with a view to their employment. A uniform Braille code should be compiled for Indian languages as a whole and a central press with an up-to-date embossing plant and a workshop for manufacturing educational apparatus as well as a central library for the purpose, should be first provided. There should be an after-care department for providing jobs for the trained, and a research bureau to investigate improved methods of training and new avenues of employment. Special institutes should be started for training teachers for the blind schools. Of course there should be separate schools for the education of children suffering from different infirmities; and these must primarily aim at the restoration of the form and straightness of the body, the re-education of the restored functions and the rehabilitation of the body so that it may help in the restoration and re-education process.



72
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