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THE INDIAN EDUCATOR

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

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No. 1

On Teaching Recitations in our Schools.

By AN EDITOR.

The teaching of reading, writing and arithmetic, broadly speaking, forms the total of the education imparted in schools. These branches of erudition prepare the scholar for conflict with the duties of life and for proficient occupancy of his niche in the world ; and their knowledge is a possession which enables him to remedy any defect which he may find in himself hereafter. The principal recommendatory qualities of these branches are their utility and their universality ; and they rightly occupy on this account the first place in educative value. But the knowledge imparted by isolated instruction in these branches, despite their valuable qualities, has been found to be insufficiently educative, and the assistance of other branches, notably that of the teaching of recitation, has been called in to afford material aid to the process. The teaching of recitation, then, takes a part in those elementary operations in whose various combinations the rules of procedure in educational matters consist, and helps to make the ideal of a certain disciplinary process considered to be substantially useful to the mental equipment on the scholar. It is not by means of the power of being able to read only, or by means of a detached skill in writing, or by means of individual excellence in any one of these branches single-handed, that any claim can be made to competence, but by their collective influence. Each forms a part in the whole, each constitutes an atom in the mass ; and, were any of these to be wanting, its loss is grievously felt and occasions much useless regret in the future, when perhaps it is no longer remediable.

There is but one objection which can be offered to the teaching of recitation, and that is its tendency to be mechanical, the possibility of its being employed to the annihilation of the intelligence. For this

reason, some hold that it should not be employed at all. These have themselves banished it from their own repertory, and would like to see it assigned irrevocably into oblivion by all. There can be no doubt but that there is some truth in the assertion, and the calumny is not quite unfounded. No better examples can be found than our native youth, who, to a very large degree, master their work to perfection with a perseverance that should have been more profitably devoted, and discover to their own disappointment and the grief of their teacher that the knowledge gained in this fashion is not applicable, is cumbersome as well as useless, that they do not understand what has been so learnt, and that the memory has been tasked to the exclusion of the intelligence. The practice recommends itself to the student by its own easiness; he soon learns to prefer it, and all beneficial results from the education he is supposed to be imbibing cease. To all unbiassed minds, it must be apparent that the mischief is the product of its own misapplication, that its baneful influences are traceable to the neglect of the teacher, whose duty it was to guide this instrument aright, to check the harm before it obtained much development, to stultify its growth, and to vivify the intelligence by the use of those methods which all real and conscientious teachers are not only acquainted with, but are delighted to apply, before that same intelligence was so rudely thrust back into non-entity. The evils of learning by heart are attributable, it may safely be asserted, not to the practice itself, but to injudiciousness in the controlling power, to omission in the conversion to use of the benefits at its disposal, to the exclusion of its rightful usufruct, and to defect in the utilization of those very qualities which enhance its value. The fault is that of the teacher, not of the taught. Against the practice it may further be urged that the scholar who commits everything to memory evolves a barbarous mode of dealing with his work. He knows no other, or at least is suffered to employ no other more reasonable and cultured means. By its practice, it is affirmed, he puts himself beyond the reach of correction, as the matter is too often so inelastically engraved on the memory as to preclude the eradication of what has been wrongly imbibed; that he renders himself insusceptible to the reception of any additions which may be imparted with the view of bringing out further excellences, because these appeal to his intelligence; that he neither shows nor cultivates any taste; and that there is no sympathy between him and his subject.

Provided the recitations be intelligent and not mechanical, the practice of teaching them is attended with many advantages. It will be

sufficient for present purposes to enumerate and briefly examine four of these,—viz., *first*, that it strengthens the verbal memory; *secondly*, that it furnishes the mind with substantial ideas and elegant images; *thirdly*, that it advances the pupil's power of composition; and *lastly*, that it improves the reading. Underlying all the advantages is the basis that every piece of recitation should be first treated as a reading lesson and fully explained, so as to be thoroughly understood before it is committed to memory. It is impossible for children to recite with proper emphasis and expression words whose meanings they do not comprehend. The above fundamental principle of necessity includes a judicious selection of the pieces to be 'got up. The popularity that certain well-known recitations have attained is a sufficient proof that teachers and pupils alike approve of the use of interesting matter with a simple plot in place of the dry combinations of letters and syllables, making no impression on the mind, of which recitations sometimes consist. There is also practical testimony to the fact that children acquire the power of reciting much more rapidly when the process involves something more than the mere mechanical exercise of the faculties of reading and remembering. It is advisable also to extend the application of this principle to pieces adapted for more advanced reciters, and such selection should be made as should in practice be found more adapted for the end in view than the collection of miscellaneous and often uninteresting extracts which are generally made to serve the purpose. The superiority of Lyrical Poetry, over any other form of verse for those exercises in learning by heart which form so important a part in the mental and moral training of youth, is an acknowledged fact. For boys; especially, the Lyric—telling its single, and often stirring tale of truth and faith, of danger and of duty, in musical and measured rhythm—has a peculiar charm. The poetry of Sentiment, on the other hand, should be made subordinate to the poetry of Action, and the value of such pieces as fit subjects for recitation should be to let the children know that the treasures thus collected are but a few drops from an ocean, unequalled in wealth and variety by any existing literature; to open for them a glimpse into the *Elysian* fields of song; to give them a little foretaste of the pleasure and gain that awaits them, through the roads and winding ways of the great and glorious world of English poetry. In selection, the teacher should satisfy himself before deciding on two questions: *First*—Is it good English? *Secondly*—Is it such as the learner can understand and appreciate? No piece should be selected which does not fulfil these two conditions.

The teaching of recitation strengthens the verbal memory and enables the pupil to gradually acquire a good stock of words. A person who is in the possession of only a meagre vocabulary, cannot possibly express his thoughts with accuracy, elegance, and force. It is well to note that good spelling and good composition generally follow good reading and good reciting. A knowledge of the meaning of short sentences and phrases, if carefully taught, does more to make children able to express themselves in plain sensible words, than anything else a teacher can do. Any circumstance that will give our scholars a good stock of words and ideas, and teach them to arrange them the right way, is, of itself worthy of commendation. The verbal memory is a faculty unaccountably neglected, since education took the name of intellectual. It may well be doubted whether the importance of training, which requires not only a thorough acquaintance with the idioms and regular constructions, but a very lively and familiar retention of them, is sufficiently felt in elementary education. Its importance is twofold; on the one hand, it is a means of giving strength and fixity to the results of general study; on the other hand, it is a means of influencing the pupil's prospect in life. When the verbal memory is strong when we are familiar with a language, we have, in addition to the power of reading it with intelligence, that of using it for the expression of our own thoughts.

The mind is furnished by means of the teaching of recitation with substantial ideas and elegant images. Next to the habit of free and well-modulated speech, this is the greatest want of children during their school-life. All teachers are conversant with this phase of young humanity. The countenance of the child expresses intelligence; the tongue alone refuses utterance; the ideas have not assumed substance, and the images are as yet unformed. Elegance in imagery embellishes, illustrates, and lends a pleasing variety to the subjects on which they treat. Their judicious use adds grace and beauty to the style, and often given additional force and clearness to the ideas desired to be conveyed. We employ images to a large extent in ordinary conversation, when we speak of a *smooth* tongue, a heart *inflamed* with anger, or, a *rough* manner. These and similar words are not used in their literal sense, but are intended to be understood with a figurative application to the objects which they describe. By such uses the imagination is filled and the soil is animated. These considerations suggest the great importance of this advantage, one only, but by no means the least of the resultants of an intelligent teaching of recitations.

Its third effect has been said to be that it advances the pupil's power of composition. Learning passages by heart is by approved educators strongly recommended as a means of bringing about excellence in the art of writing a language. Correct writing like correct speaking, is, in the first instance, a matter of imitation. Well chosen passages committed to memory remain in the mind of the learner permanently as so many good models. At its best, the art of composition is an art, that is, in the school, acquired to but a moderate degree of skill and excellence; for the pupil at that period has not the maturity of mind required for its higher aspects. Still much can be done by example, instruction, and practice, to accustom him to its two fundamental requisites,—the arrangement of ideas and correct expression. Perspicuity of thought and expression is considered not only as a negative virtue, or as a mere freedom from defect; it is a positive beauty in style, since it adds to the pleasure of the reader, and carries him through the subject with a degree of satisfaction which cannot be obtained from the perusal of an obscurely written composition. A good model stored up in the mind in the shape of a recitation will serve to afford unity, strength and harmony to the writings of the reciter. It must constantly present itself in comparison with his own original efforts; it will ever protrude itself for this beneficial purpose, and teach its owner to reflect as well as to correct. It is the more so valuable as such an aid, because good composition cannot be performed by any mechanical rules; it takes its complexion in all cases from the general cultivation of mind in him who attempts it.

It improves the reading, the practical importance of which branch of school education warrants the commendation of it to a larger share of the teacher's attention than it generally receives. Reading is the means by which the pupils are to instruct themselves, when in course of time they take their place amongst the people of the country. Reading is taught to serve as the basis of further reading and further study. It is with the hope that when the school career is over, the art of reading taught during school life, may lead the pupils on in after life to wider and more systematic study of English literature, and will tend to promote one of the most healthful of all human tastes—a love of books, that the teacher so carefully leads his pupils on from mastery of the alphabet to the perusal of literature. The scholar who can use this instrument, and has been taught to feel a pleasure in using it at school, will not fall away from its use when he passes into the world; he will by its means keep alive his own intelligence and maintain himself in

contact with the current information of the day. But he must carry away with him a certain degree of fluency in reading; with this, he will continue its use, for every one likes to do what he can do well; without this, he will give up its practice, for no one likes to do what he can only do imperfectly and with difficulty. Reading is an intellectual pleasure, and like all intellectual pleasure is superior to bodily pleasures. As such, it can be enjoyed properly only by those whose mental faculties have been carefully trained, and, as has been urged above, the teaching of recitations in our schools is an instrument by which it can be improved, a means by which it may be better developed. To sum up; this branch of teaching should not be discontinued, but should be practised; carefully, however, for, from its own easiness, the system of learning by heart is apt to produce harm if employed in acquiring other studies.

Primary and Rural Education

By PROF. N. KUPPUSWAMI AIYANGAR, M. A., L. T.

SHOULD RURAL EDUCATION BE DIFFERENT FROM URBAN EDUCATION?

It seems to me that the naming of this section is not particularly happy. The names might be all right from the point of view of the Educational policy of the British Government in India. But it is not consistent either with the accepted policy of the Federation or with the modern developments in Education. First of all, why should Rural Education be coupled with Primary Education? Does this mean that, in the opinion of the Federation, Rural people should confine themselves to Primary Education? Or does this mean that Primary Education in the rural parts, should be different from that in the urban area?

It is obvious that neither of these views is consistent with the aim of Indian National Education Scheme that the Federation has accepted in 1939 and quoted by the Secretary in his letter of invitation, namely "The aim of Indian National Education is the realisation of the maximum growth of every individual with a view to evolving an efficient Co-operative Social Order." I suppose, it is not suggested that Rural Children are superior, that Primary Education is sufficient for them to attain their maximum growth: and it cannot be claimed that the natures of urban and rural children are so different that they require different kinds of Education even at the primary stage for the realisation of their maximum growth.

No doubt, there is some difference between the environments of the rural and the urban children. But our object of bringing about an efficient co-operative social order cannot be realised by emphasising these differences and creating a different outlook which are sure to be the results of different kinds of education. That is why, to the question "what kind of Education would he recommend for the urban population," Gandhiji replied "the same kind though the crafts may differ."

There would have been no occasion for the question of separate education for the rural population but for the fact that, at the time, the Government of India was trying to introduce a system by which pupils especially the rural pupils can be diverted from higher education at an early age. Naturally the Government of India is unwilling to accept Gandhiji's policy. This should not be a matter for surprise if we remember that even to-day the British Empire is ruled by a few families, all descendants of the old Norman Conquerors or those of the people taken into their fold. And this has been made possible largely by their system of class education. For a long time liberal education for the classes and practically no education for the masses was the rule. At that time, "the distinction between those who toiled and those who were born to authority and leisure" was recognised to be more or less legitimate. With the growth of democracy, when the cry of the common people for a place in the Sun could no longer be ignored with safety, separate schools were established for the masses. Preparatory Schools and Public Schools for the classes and Elementary Schools and Municipal Schools for the masses became the practice. When this brought about intense competition between the governing class and the educated lower classes for what are called white collar employments, various devices like Central Schools and Junior Technical Schools to divert children from Secondary Education at the early age of eleven plus were tried. All these have failed. They did not satisfy the cry of the lower classes for equal opportunities in matters educational.

This war is likely to see the end of class education in England. Sometime ago, the Parliamentary Secretary to the Board of Education was reported to have stated, "Hitherto, English education had been too much stratified into social grades and had at an early age segregated the youths, giving them a narrow class outlook and forcing them to associate almost entirely with those of similar gifts to their own. The secondary school was not free from this limitation. The Board intended to further the Prime Minister's policy of 'establishing a state of

society where advantage and privileges, which hitherto have been enjoyed only by a few, shall be far more widely shared by the men and youth of the nation as a whole." Even the bluest Tory, Mr. Churchill, has accepted this policy.

In India, the British conquerors are following a policy more or less similar to the one followed in England by the Roman conquerors. We are now at a stage when the Government wants to introduce class education though camouflaged by fine words like aptitudes, fitness and economics of education. One system for the rich and the urban population and another for the poor rural population. English and higher education for the classes and Vernacular and vocational education for the masses. The bifurcation is to be made at eleven or twelve, at a time, when no one can say with confidence what the pupil is capable of. In this you see the policy of Divide-and-Rule working in the sphere of Education. English medium has already created a wide gulf between the educated classes and the masses. This bifurcation will make the gulf wider and the exploitation of the masses through the educated classes more efficient.

This system is gradually coming into force in Madras. To give an instance, we have in Madras what are called higher grade Elementary Schools containing 8 classes. The 6th, 7th and the 8th classes correspond to the first three Forms in a high school. Education here is much cheaper than in Middle Schools—Till recently Head Masters of High Schools were allowed to admit the products of these schools into the 4th Form if they were found fit for the class. Very many poor villagers took advantage of this, made themselves fit for the 4th Form by attending these cheap schools in their own villages.

In order to prevent this, the Government of Madras have not only revised the syllabus of these schools so as to make it difficult for these pupils to attain the standard required for admission into the Fourth Form but also made a rule that these boys should not be admitted into any Form higher than the Third whatever their attainments may be, thus positively discouraging higher education for the village poor however able they may be. Unfortunately, some of us do not realise that, in this matter, the Englishman is trying to make us wear his own cast-off clothes and that we, like slaves, enjoy wearing the cast-off clothes of our masters. But it did not require a war for Gandhiji to see that the system is not only undemocratic and unscientific but unjust to the poor rural population. Following Gandhiji, this

Federation, in the scheme of National Education for India adopted at the Lucknow Conference in 1939, has provided only one kind of education for all, rich or poor, rural or urban, until the pupil reaches fourteen, an age below which modern psychology has no means of finding out with any degree of certainty whether a particular pupil is fit for this or that kind of education. Having accepted the policy of the same education for all, rich or poor, rural or urban, until the pupils reach fourteen, the Federation will do well to omit all nomenclature that indicates a different policy.

WHAT SHOULD CONSTITUTE PRIMARY EDUCATION ?

Secondly, I take it that the term Primary Education is used here in its usual conventional meaning, namely, education up to the 4th or the 5th class; and it is intended to cover the period between the Pre-school and what is now called Secondary Education. At this stage not much more than the 3 R's is contemplated. If it is so, it is again inconsistent with the accepted policy of the Federation. In the Federation Scheme of National Education, the period between the Pre-school and Secondary Education is called The Basic or Primary Stage. Here the word Primary is used in its original meaning, 'of the first importance'—the education which is of the first and greatest importance to a citizen. Perhaps, the term Primary Education was used in the same sense even at the beginning. Only in those days as the function of the citizen was merely to obey the law and be loyal to the King, the three R's were considered sufficient for citizenship.

But now with the growth of democratic ideals a great deal more than the 3 R's is necessary for good citizenship.

The Wardha Scheme was intended as "the minimum of education required for the intelligent exercise of the rights and duties of citizens." It is this education that Gandhiji said was of the first and greatest importance and called it Primary Education. "Primary Education," he explains, "should take the place of what passes to-day under the name of Primary, Middle and High School Education." In another place, he says that Primary Education "should be equal to the present Matriculation less English." But for politicians and educationists, Primary Education has come to mean, as I have already stated, only the three R's and rudiments of knowledge. It is to remove this confusion, that Gandhiji changed the name of Primary Education into 'Basic Education'. In order to make the matter clearer and perhaps in

a spirit of compromise, in the Federation scheme of National Education, we have used both these words and called the period between the Pre-school and Secondary stage, 'THE BASIC OR PRIMARY STAGE.' Therefore, to be consistent, we should call this section, not Primary and Rural Education Section, but "The Basic or Primary Education Section."

The scheme is to be administered by a National Government to whom the welfare of Indians is the first and foremost concern on the following lines.

Primary or Basic Education up to the age of 13 or 14 should be compulsory and the same for all.

No one should be prevented from going in for higher education simply because he had not the money for it.

No one should be prevented from entering the University simply because he happened to make a wrong choice in the Secondary School Course.

All the money that is required for the purpose must be found by the Government. In a family when the sons are to be educated, the wise parents to whom the welfare of their sons is the first and foremost concern stint and sacrifice themselves in a number of ways for having them educated. There is no reason why a National Government should do any thing less.

Lest some of you should think that the above principles are Utopian, I may inform you that every one of these principles is practised to-day in Soviet Russia. In the United States of America and France, both Primary and Secondary education are free. Even in Plutocratic England, the ideal is sought to be realised by giving 100 % scholarships. That is, the ideal is that every one who wants it and who is found fit for Secondary education is to be given a scholarship to enable him to go in for it. In the United States of America, though the ideal of making university Education free is not yet realised, in addition to their giving a large number of scholarships they arrange university work in such a manner that poor students, are enabled to earn and pay for their expenses in the University.

(Extracts from the Presidential Address—Primary and Rural Education Section—at the All-India Educational Conference, 1942).

War Time Education

By HON'BLE MR. NALINI RANJAN SARKAR



(Extracts from the Convocation Address of Agra University.)

The test of a sound educational system is the success with which all classes and sections of the population are trained and prepared for the discharge of their various responsibilities both as individuals and as members of a progressive country. For such a system, mass education is at once the preliminary and the base. While this has never appealed to Government as a practical proposition, the autonomy of universities and other educational institutions availed them little in the solution of our educational problems, not only because such autonomy was never large or real, but also because they did not derive sustenance either from a wise national government at the top or from a population which was being helped by widespread primary and secondary education to discover its racial genius and aptitudes. Higher education in India, therefore, always hung suspended in mid-air, and we do not seem to have moved far beyond the stage of either skimming the surface of skirting the fringe of the problem. Even to-day when the paramountcy of educational purpose is more widely recognised, in roads into it on the plea of exigencies of war are far from being rare.

There are probably two main ideas prevalent in most of the allied countries to-day as to what should be done about education during war time. One line of thought is that since the social services in general, and education in particular, do not contribute obviously or directly towards the war effort, they should be put into cold storage for the duration of the war. The other emphasises that since civilized nations do not regard war as an end in itself but as an unfortunate necessity which can only be justified if it leads to a better social order, those services which have as their aim the improvement of the lot of mankind ought to be maintained in spite of the war.

It is not difficult to guess the alignment of the various groups in a given society on a division like this. People who do not believe in education under any circumstances, militarists and others cannot help casting covetous eyes on educational buildings and staffs for war purposes. The former are suitable for hospitals, offices, barracks, A. R. P. posts and so on, and to the people in question.

Nothing seems easier than to requisition educational buildings as a shortcut solution of the difficulties in finding suitable accommodation. Such a tendency displayed itself in Great Britain both immediately before and after the outbreak of war, but had been resolutely resisted, and it is now agreed that educational buildings should only be requisitioned under circumstances of extreme urgency. With war at our very door, we must be on guard against a similar tendency raising its ugly head in India.

It will be agreed, however, that in war time, all help which education can give without rendering itself incapable of discharging its proper function ought to be given for the successful prosecution of the war. Attention may be called in particular to the great services which have been rendered by technical schools and colleges in this country in connection with the scheme for training skilled and semi-skilled men for munitions work. Something like 40,000 men have already been trained or are under training and accommodation has been found for a very large number of these training classes in our technical institutions. There have been large numbers of recruits to all branches of war service, who have been drawn directly from colleges and schools. And, it goes without saying, the universities, colleges and the various scientific institutions have afforded invaluable help, both in men and invaluable help, both in men and material for research.

It is only in this way and in these directions that education can help the war effort whether in India or in any country belonging to the United Nations. But I am more than doubtful if the numerous officials and authorities who have the power to take over educational buildings or conscript men for war work have adequate appreciation of the limits within which alone legitimate demands can be made on education to aid the war effort. If they have not, the evil must be traced to its deep roots in the traditional apathy of the Government towards education."

Universities and National Unity

By SRI MIRZA ISMAIL, CHIEF MINISTER, JAIPUR STATE.

(Extracts from the Convocation Address of Patna University.)

What is the function of a great university in promoting this unity? In one of its aspects this is a problem of culture. Several languages, each with its own literature; several religions, each with its own philosophy and ethics. They all seem to care most, at present about their differences and rivalries, and this no doubt, is human nature. Few indeed, though most eminent and wise, are those who have cared to think not of Hindu culture, or Muslim culture, for example, but rather of Indian culture. I suppose it may be argued that the opposition of religions is so radical, and culture is so intimately related to religion, that fusion of cultures is as unattainable as a fusion of religions. But this has already been denied by history, and already we can speak with pride of Indian culture. Speaking in Benares last year, Sir Tej Bahadur Sapru remarked, 'As time has gone in our history there has been a remarkable blending and fusion of the original Hindu culture with that culture which is popularly called the Muslim culture but which is clearly traceable to countries like Persia and to a certain extent Arabia, with the result that at least in Northern India during the last three hundred years or more a mixed common culture has grown up which may truly be said to be Indian culture.'

It is the task of a university to encourage deliberately, so to speak scientifically, that which by natural process is already coming to pass; and this fusion of culture can be hastened, and guided, and enriched by any university which deeply cares about it. There are curricular changes that would help; there are ways, too, outside the curriculum; but above all, this is a matter of attitude on the part of those who teach. It could never be suggested that between Hindus and Muslims and other communities there should be identity either of thought or of custom, for just as I have insisted that a people's vitality must come from the special national source, so the energy and worth of a person must be intimately related to his own religion and tradition. But the prevalent attitude of isolation, of superiority, even of intolerance and hostility, should give way completely to the positive desire and effort for mutual understanding, respect, and cooperation. There is no doubt that in colleges and universities students who play games

have, without effort, simply forgotten differences of community. So also in the life of non-communal hostels. Why? I think that there are two secrets. One is that on playing-fields and in hostels people get to know each other, and are surprised to find that what is different is a small fraction of self and of life compared to what is common. But the other secret is still more important that those who are working strenuously together for a common end, whether victory in a game, for instance, or victory in a war, find that comradeship simply overwhelms every sort of difference. If only it might come to pass that all sections of the Indian people were intent on defence and victory in this war and strenuously working together for this, our differences would melt in the heat of this energy. This again is a digression—a digression to the most urgent of realities. I return to what, in the fostering of a truly Indian consciousness, our universities may do.

Indian culture is growing, and now a new political structure is to be made, and will be made, the more quickly and securely the stronger our sense of unity becomes. Here, too, there rests upon the universities a heavy responsibility. The problem is one of exceptional complexity, and nothing in political history is adequate as model or guide. The different sorts of reconciliation which must be embodied in the constitution of the new India demand the calmest, most patient, most disinterested scrutiny.

Moreover, this is work for men of comprehensive and accurate knowledge, both of affairs in India and of every sort of political experiment, past and present. Again, that constitution when arrived at, will itself be an experiment, and for a considerable time its working, and its bearing upon the various elements composing the body politic, will have to be studied with the same dispassionate care.

There will be a wonderful opportunity for the universities to co-operate with the practical politicians contributing to the discussion of every urgent problem a fund of knowledge and quiet judgment. Can we be quite sure that those whose university business is the study of affairs are themselves totally free from partisanship and the influence of interests narrower than those of the people as a whole? I fear that often it has not been so; but I am sure we all agree that it must be so if men are worthy of academic office.

The blind leader is a curse to the community, and it is a frequent experience that self-confidence and aggressiveness are proportional to blindness. He who has taken the trouble to study and

understand has some sense of his own limitations. If only the universities and colleges could exercise continually on the whole body of students that moderating influence which should come from an intellectual environment, and could instil a modicum of political fact and principle in all of them, not only those for whom politics is a curricular study, how well they would deserve both of the student and of the country!

Educational Planning for our Country

By C. S. K.

Though there may be some in our midst who think that it is too early to think of the future, for the great war that has overtaken the whole world continues to be in its unabated vigour despite victories here and there, a large number of men and women in almost all countries are having their plans and programmes for the future. That there is bound to be a New World Order it is certain; but of what sort of an Order that is going to be, no one can say at present. In no walk of life can we hope to find things *status quo*; the outlook of the young generation is sure to undergo a radical change, and let us fervently hope, a change for the better. Granting that before long the war will end in a decided victory for the Allies and that soon after the war, this country of ours will attain its independent status in full, the first problem that should engage the attention of the first Swaraj government should be the problems of education; for on it depends the entire future of the country. There is no possibility of any difference of opinion on that point. Other details—how far our educational policy of the future should be based on the tradition, how far it should be cultural or vocational, whether Primary education should engage our attention first or research, whether education of Adults should precede or follow the education of our women, what part religion should play in our educational system, whether the time has not come to pay more attention to the physique of our youths, whether new agencies like Radio and Libraries should not be pressed into service in a more satisfactory manner etc. etc. are all to be decided after deep thought and mature deliberation. But to my mind, there seems to be one aspect that cannot wait and must not wait. For me, planning means that and that only. Like the Russian Five Year Plan, this must be our first Five year Plan. Nor to wipe out

literacy in our land—even that can afford to wait for a few years more—but to spread far and wide the message of unity. Every nook and corner of the land should vibrate with this voice of the teacher, namely "Unite ye, people of Hindusthan, whatsoever be your caste, creed or religion." These seeds of unity should be sown on so vast a scale that not an inch of ground should fail to secure them. The colossal harm done to the country by the systems of communal electorates can be undone in no other way. The younger generation that is now in our schools and colleges should be made to feel, that every one of them, is an Indian first and then a Parsi, a Sikh, a Muslim, a Christian, a Non-Brahmin etc. One thing at a time and that done well should be our motto. Intensive efforts must be made to give this orientation. This word 'Unite' must be dinned again and again into the ears of every one that it must be more effective than the Nazi propaganda. International outlook, education for Peace and harmony, greater collaboration with China, adaptation of Russian system, thoroughness of American Research and many other things are desirable and they must be given a place in due course. But from this moment onwards, without unnecessarily frittering away our energies in other directions, let us all who have to do, anything with education in our land, steadily and systematically harp on this string of unity. I am sure the result will be wonderful; our future work will be far easier. Impediments and obstacles, difficulties and doubts, are all there because we are not one. There is suspicion or distrust. Let us sink all our differences and unite for a while and show to the world our real power and determination. Nothing is more important than that. If every teacher in every school in India—be it, college, high school, primary school, technical school—holds out before his pupils this glittering prize of United India, every day, continuously for a period of five years, the result is sure to be stupendous. Never mind, if the standard of English or Mathematics deteriorates; no matter if science or history is neglected; no harm, even if Indian music and art receive less encouragement. No sacrifice, in my opinion, is too much for this goal. Now that, thanks to that great body Indian National Congress, there has been some awakening among the masses, this is the most opportune moment for us to spread this message of unity. Let us not bother our heads for a while with the causes of strikes and their remedial measures; let us forget for some time dearness allowance and status in society; let us not pay heed to the evils of examination system and neglect of Hindi. With one voice, from every place, let us shout as loudly as possible the following ringing

words of Amaranath Jha, President of the XVII All-India Educational Conference at Srinagar.

"We in India have all a common culture. Whether we came originally from our Arctic homes, or from Central Asia, or from Iran, or Baluch or Badakshan, we are, for better or worse, Indians. We all speak one Indian language or another. Our music is Indian; most of our manners and customs are Indian. Hindus as well as Muslims speak and write in Urdu; Hindus as well as Muslims speak and write Bengali, Tamil, Canarese, Gujarathi, Hindi and Marathi. Parsis speak and write Gujarati even as the Hindus or Muslims do. Can we not realise the many points of similarity and unity and minimise such differences as unfortunately do exist? The points of difference are so few and relatively so insignificant that it is a thousand pities that in the press and on the platforms they should loom so large and assume such enormous proportions. It is to the educationist that the country must look for the eradication of the canker that threatens to destroy the solidarity of the Indian nation."

The supreme need of the hour is unity; nothing else is so urgent, so imperative. Let our united efforts be directed along this one channel; let us try to be deaf to everything else. When once unity is achieved, everything else is bound to follow.

Nursery School Education—Its Aims and Objects.

By WAHIDA AZIZ.

A nursery school is a day school whose programme and environment are planned to stimulate learning and development of children too young to go to kindergarten. It works closely with parents so that both they and the teachers may understand the children better and together help them become strong, healthful, happy, useful persons.

Essentially it does not differ at all from kindergarten. Parents, nursery school, and kindergarten teachers alike strive for the children's physical growth and health, their intellectual development, their development of wholesome attitude, and their ability to get along with other people. Practically, of course, some routines and materials are emphasised in nursery schools which most kindergarten children have outgrown. For instance feeding,

sleeping and elimination, which are physical habits that should be established before a child enters public school, have a place in a nursery school programme but are not particularly stressed in kindergarten.

Young children need a great deal to play material which involves the use of large muscles of the back, abdomen, arms, and comparatively little which requires control of small, hand, finger, and eye muscles. As may be surmised, the nursery school has a greater proportion of material requiring the use of large muscles than has the kindergarten.

Very young children manipulate objects and in doing so become familiar with their properties, learning, for example, of the hardness of wood, the smoothness of glass, or the wetness of water. Most kindergarten children, however, have finished experimenting with the more familiar substances and are utilising them to carry out purposes. There is much overlapping of interests, skills, and materials, and therefore no distinct line may be drawn between a nursery school and a kindergarten. Any differences that exist are within the children themselves, due to their abilities, their past experience, and the nature of the guidance given them.

Why They are Important ?

There has never before been a time in the history when so many people lived in small houses, with so little space for children to move about or to have the kind of material at home which they need to develop their bodies. Children respond instantly to spaciousness and freedom to play. They need room. They need outdoor play for three or four hours a day.

In this day when struggle for existence is hard parents have more time to pursue interests outside of the home. Little time is devoted to children who are left behind to look after themselves. It is at this stage that the nursery school helps the child by offering him space, opportunity, inducement, and encouragement to help himself, to develop independence, and to become resourceful.

One cannot imagine a better place for a child than a good home, where all the members share in family responsibilities, each one's contribution is appreciated, and each one feels secure in the affections of the family. The nursery school is not intended to supplant the home but to supplement it.

Few homes are equipped to give children experience in experimenting with as wide a variety of materials as is a good nursery school. Although potential intelligence is born with one, we know that its development depends upon what one learns through eyes, ears, nose, and other senses. A good nursery school definitely plans to make many materials accessible to the children for handling, experimenting, and using. It goes even further. It has a teacher who recognises when a child is ready for new experience and knows

how to guide his development by supplying a challenging piece of material, making a suggestion, or setting up a tantalising problem.

Modern scientific study indicates that some juvenile delinquency, and many nervous breakdowns may be traced to maladjustments which could have been prevented in early childhood. This has brought about an intense educational interest in the nursery school as a place that can provide an environment as nearly ideal for child development as science knows how to devise.

Development of the Child

Development means growth. It means growing in body and becoming skilful in the use of it. It means, also, learning about the world and the things in it and how to use this knowledge. It includes understanding people and learning to work with them, acquiring keener appreciations, more helpful attitudes and increasing power in the direction of emotional forces.

Even a very young child makes progress in growing along all these lines. Muscles in a baby's arm become stronger as he takes food. This is physical growth. After a time he uses his arm to reach an object, and in so doing makes use of his intellect. In reaching for the object he exercises and strengthens the muscles, so both physical and intellectual growth are involved. At the taste of food he coos, gurgles, and expresses pleasure, or, if food is withheld, he expresses anger on being thwarted. This is an emotional reaction. Whether or not it is along socially acceptable lines and how rapidly it takes place depends upon the wisdom and skill of the child's guide and upon child's ability to grow.

Although these aspects of growth are interdependent, they do not take place at the same rate of speed, nor in the same degree, even within one individual. No two individuals ever develop alike. One may be well developed physically and yet be unable to get along with other people. Another may be superior intellectually and yet have difficulty in controlling his emotions. Often, however, improvement in one phase of growing may lead to improvement in one or more of the others. No individual ever attains perfection in all ways, but everyone has more capacity for growth than he has yet exhausted.

The way in which a child plays with others is one means of judging how well he is developing. The nursery school helps children to develop socially and emotionally by providing opportunities to work and play freely with other children of approximately the same age with sufficient supervision to give them the necessary protection and guidance.

Learning to share, to give and receive help, to recognise and defend one's own rights and maintain them without interfering with another's play, all give evidence of a more subtle kind of growth than the more obvious one of increase in stature, of language development, and of emotional control. All these traits can only be developed in a nursery school.

Standardisation Necessary

All nursery schools are alike in two ways: they put the well-being of children before every other consideration and they furnish the best consideration and they furnish the best conditions possible for the development of children. Sanitation, safety, light, and air must conform to ideal standards, and the teachers must be well qualified for guiding young children.

In many respects, however, nursery schools differ from each other because they strive to meet the needs of the communities that they serve and because they have different secondary purposes. However different they may be, the essentials of a nursery school usually must conform to the routine, and must care for children while parents are at work.

Although nursery schools need to adapt themselves to the children and communities they serve, it is necessary for them to observe the standards of a good school.

Sometimes luxuriant surroundings, and a sentimental attitude towards children blind one to the inadequate opportunities for growth offered to children. Sometimes, one tries to excuse a poor school, thinking that the meagre equipment is due to lack of funds and without realising that equipment needs to be simple but substantial and that much of it can be made at home at little expense.

The greatest curse of a poor school is an inadequately prepared teacher. Frequently good-hearted and well-meaning people open their homes to start nursery schools as a means of support without adequate knowledge of the condition and guidance children need for all-round growth. Parents need to investigate a nursery school with standards in mind before entrusting a child to its care.

They must see that the health of the children is protected through daily inspection by some one who is able to detect communicable diseases in early stages. They must also see that the equipment and play materials provide for all phases of children's development.

Above all, it must be taken into account that teachers are firm and consistent in their relationships with children and encourage them in the discharge of their duties and responsibilities. Such a school makes an ideal institution for children.

There is a need for a large number of nursery schools in India where parents have an opportunity for friendly exchange of ideas with teachers which most affect the health and welfare of the younger generation.

—The Northern India Observer.

142-550.

Breast-feeding and the Child's Intelligence

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

Veteran physicians know very well how efficacious breast-feeding is for the formation of the body of children, and the public, too, have a fair idea of it; but the educated people of our country, and even perhaps many doctors, have no idea how important breast-feeding is for the development of the mental faculties of children. In this article, we shall try to show how the mother's milk helps the development of the mental faculties of children, and for this we shall have to cite and discuss here the data collected in this connection by hospital authorities and eminent doctors of various countries. Even by the threadbare discussion of these data, we cannot definitely say that the talent of these children depended entirely on breast-feeding, but this much is known that most of the gifted children were nursed in their infancy by breast-feeding.

About a hundred years back J. J. Rousseau in his "Emile" bitterly condemned the practice, then current among the fashionable ladies of France and other parts of Europe, of depriving their babies of the breast-milk for fear of losing their physical attraction. He condemned the practice simply on the ground that if babies were not nursed by breast-milk, their physical development might be arrested. The data at our disposal seem to show that not only physical development but also the development of the mental faculties of children depends, to a large extent, on breast-feeding. We shall discuss here, in this connection, the data collected for the last ten years by doctors, hospital authorities, and educationists of the United States of America.

Standford University of America selected fourteen hundred children of different ages from various schools of America. Out of these 1400, they picked out 643 children, who by the battery of intelligence tests came to be known as highly talented. The university authorities carried investigations about these selected children from their birth up to the time of the examination. The findings of this investigation have been published in three stout volumes. After this, other universities and educationists also carried on researches along this line in their individual capacity. We shall consider the findings of this

investigation too in this article. Of the 643 selected children, Stanford University has given a detailed description of only 589 children, about whom they have been able to collect all information and data. These children have been classified according to their nationality as :—

1. Pure Yankees
2. Foreigners (Canadians, but not Jews)
3. Pure Jews and half Jews.

Table A. Infant Feeding.

	Pure Yankees	Foreigners	Jews	Total	I. Q. 160 or above
1. Purely breast-fed (During entire period of infancy)	(Total No. 428) 44·2p.c.	(Total No. 68) 94·7p.c.	(Total No. 93) 50·5p.c.	(589) 47·5p.c.	88 57·8
2. Bottle-fed (During the entire period of infancy)	8·9p.c.	4·4p.c.	7·5p.c.	8·2p.c.	4·4p.c.
3. Partly breast-fed & partly bottle-fed	46·3p.c.	29·8p.c.	40·1p.c.	43·5p.c.	37·8p.c.
4. Breast-fed for 8 months & above	50·0p.c.	60·3p.c.	38·1p.c.	52·5p.c.	55·6p.c.

Now this I. Q. or "Intelligence Quotient" requires some explanation. This is a standard for the measurement of the intelligence of people. Whether a boy or girl is superior in intelligence to a boy or girl of the same age cannot be known by the results of class or university examinations; for real intelligence (we need not discuss here the definition of intelligence) cannot be judged by the success or failure in the examinations; for, the success or failure in the examination depends on various factors, such as physical factors, personal likings or dislikings etc., which have little or no connection with native intelligence; moreover there is no denying the fact that in university examinations only the capacity for memorising gets the highest credit, whereas it has been conclusively proved that there is a minimum amount of positive correlation between memory and native intelligence. So for the examination of native intelligence various sorts of intelligence tests have already been published. The Binet Simon Scale is the first, the most reliable and highly standardised test in the field. These tests are individual and they have been revised by Terman and Merille and they are expressed in two forms "L" and "M". The scale has been standardised by applying it on 900 unselected children and it includes tests of time orientation, of three or four kinds of memory, of apperception, of language comprehension, of knowledge about common objects, of free association, of number mastery, of constructive imagination, and of ability to compare concepts, to see

contradictions, to combine fragments into unitary whole, to comprehend abstract terms, and to meet novel situation etc. etc. Binet originally had the idea that corresponding to physical age there should be a mental age which could also be measured in terms of years, months, and days. With this end in view Binet prepared some questionnaire with reference to every age group, beginning with age II to the super-adult III. According to this scale human intelligence can be mathematically measured in terms of I. Q. The formula to find out the I. Q. is :—

$$\frac{\text{Mental age}}{\text{Chronological age}} \times 100$$

Human intelligence has been classified, according to this scale as follows :—

Table B

I. Q.	140 or above.....	A genius, or almost a genius
Do	120 to 140.....	Very superior intelligence
Do	110 to 120.....	Superior intelligence
Do	90 to 110.....	Average intelligence
Do	70 to 80.....	Low average
Do	70 to 80.....	Imbecile
Do	70 downward.....	Morone
Do	25 downward.....	Idiot.

In many schools of Europe and America children are admitted into the secondary section on the result of intelligence tests administered by Binet's Scale and other intelligence tests. Intelligence tests of various kinds are also used in scholarship examinations, school final examinations, and competitive examinations.

In table A one thing should be marked and that is this, that the highest number of breast-fed babies are foreigners; next to that are the Jewish children. The number of breast-fed children is the lowest among the pure Yankees, the result whereof should be noticed in the 4th. and the 5th. columns.

It also should be noticed here that children with I. Q. 160 or above were mostly brought up on breast-milk. The number of intelligent children among those who were reared partly on breast-feeding and partly on bottle-feeding is small but not insignificant. The number of highly intelligent children is almost rare among those who had been wholly deprived of mother's milk. It, of course, cannot be still definitely said that this is the only cause of the paucity of intelligent

children among the bottle-fed babies, but from circumstantial evidence it seems so.

A list has been prepared to show the number of months that intelligent children have been brought up on breast-feeding. The table is given below:—

Table C.

Percentage of Breast-Feeding among gifted children.

Breast-fed up to 1 month or above	...	...	92'4p.c.
Do 2	Do	...	89'2p.c.
Do 3	Do	...	83'9p.c.
Do 4	Do	...	77'5p.c.
Do 5	Do	...	73'8p.c.
Do 6	Do	...	68'0p.c.
Do 7	Do	...	61'4p.c.
Do 8	Do	...	57'4p.c.
Do 9	Do	...	54'2p.c.
Do 10	Do	...	47'6p.c.
Do 11	Do	...	41'3p.c.
Do 12	Do	...	3'7 p.c.

(To be concluded.)

Notes

Mr. Jayakar on Nation-Building Education

The Rt. Hon'ble Mr. M. R. Jayakar, in his presidential address to the All-India Educational Conference at Indore, touched upon some of the vital aspects of education in India. He first deplored the tendency to stint expense on education when in other countries like Britain and China substantial parts of the revenue were ear-marked for developing the educational system to suit modern needs. Mr. Jayakar then adverted to the kind of education which we should endeavour to propagate, and pleaded for a 'dodge' which may be described as national in its scope and objective, though not in spirit.' Referring to its chief

features, he stated that its benefits should be available to all the people without distinction, that its objectives, methods and standards of performance should have relation to the economic, social and cultural life of the people, and that it should be based on a new conception of citizenship the requirements of which will have to be carefully planned by the State co-operating with the people. The new type of education, he added, should usher in a new type of administrator to work the new institutions which will arise after the war and that it should aim at national unity and peace. Mr. Jayakar pointed out also how education should be fashioned to suit the genius of the people so as to develop in the individual 'freedom to think and believe, freedom to meditate and adore and freedom for self-evolution and self-expression.' To make this new education really serviceable, the President desired that we should decide what kind of society we wish to create, what social ideologies to promulgate, and whether the present competitive and acquisitive system was not to be replaced by a co-operative one working for the common good. Mr. Jayakar appreciated the aim, the objectives and the general scheme of National Education drawn by the All-India Federation of Educational Associations. He was pleased to note that its aim was the realisation of the maximum growth of every individual with a view to evolving an efficient co-operative social order, and that its objectives were 'physical well-being, cultural development, ethical and moral consciousness, economic self-sufficiency and national solidarity.' Mr. Jayakar also endorsed the outstanding merits of its general scheme, such as the attempt to ensure every individual the maximum possible general cultural growth combined with a preparation for occupational life, the adoption of the 'mother tongue as the medium of instruction up to the secondary stage and, as far as possible, at the university stage, and the replacement of public pass examinations by internal examinations based on the pupils' record of performance at school.

We hope people interested in post-war education in India will profit by the wise and practical pronouncements of Mr. Jayakar and evolve a scheme of education acceptable and beneficial to the Indian nation, on the lines indicated.

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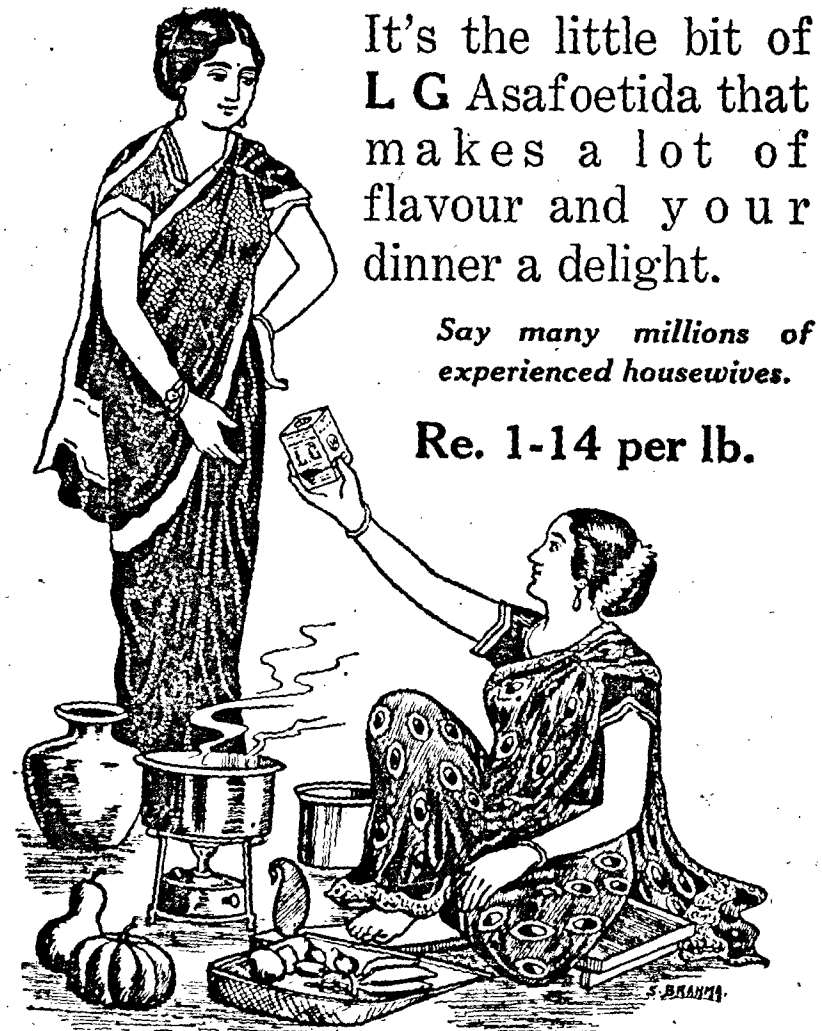
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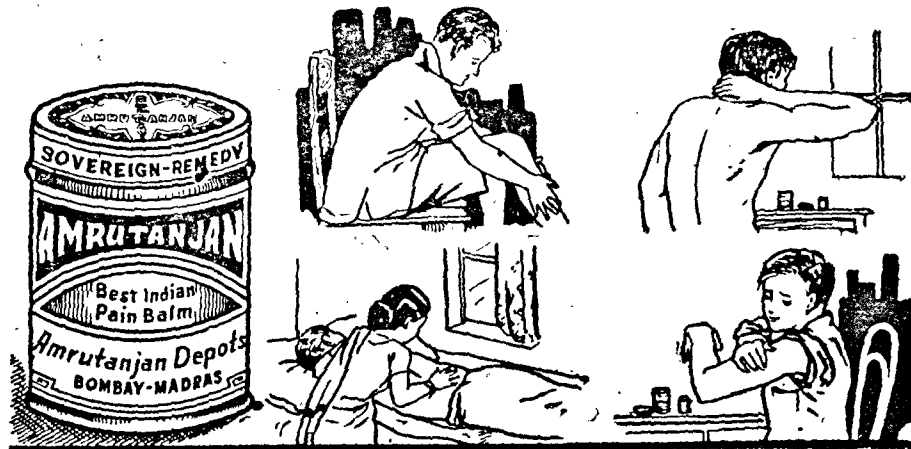
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