

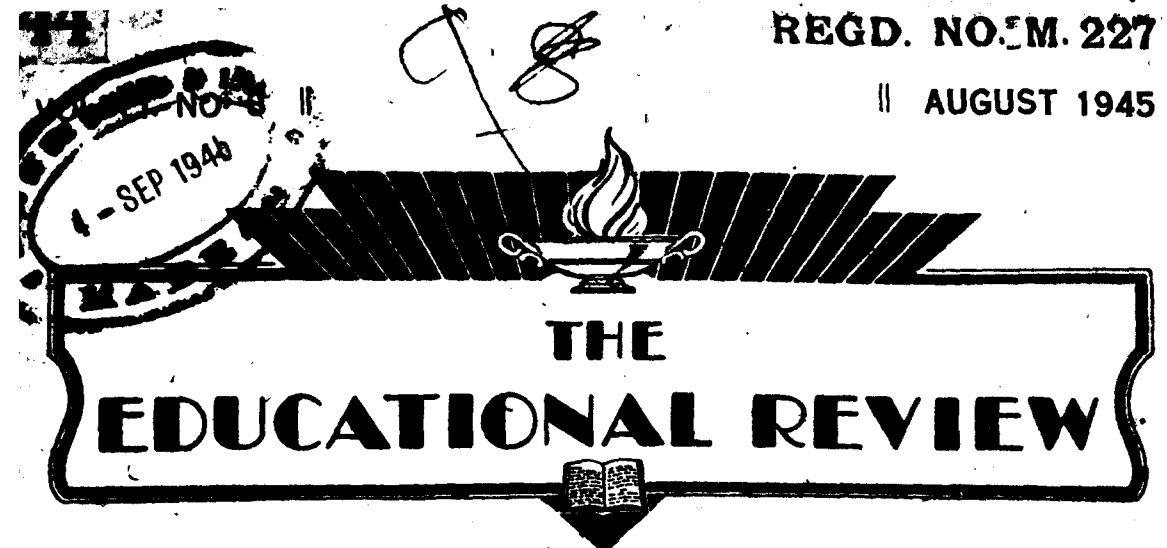
Educational Review

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August, 1945

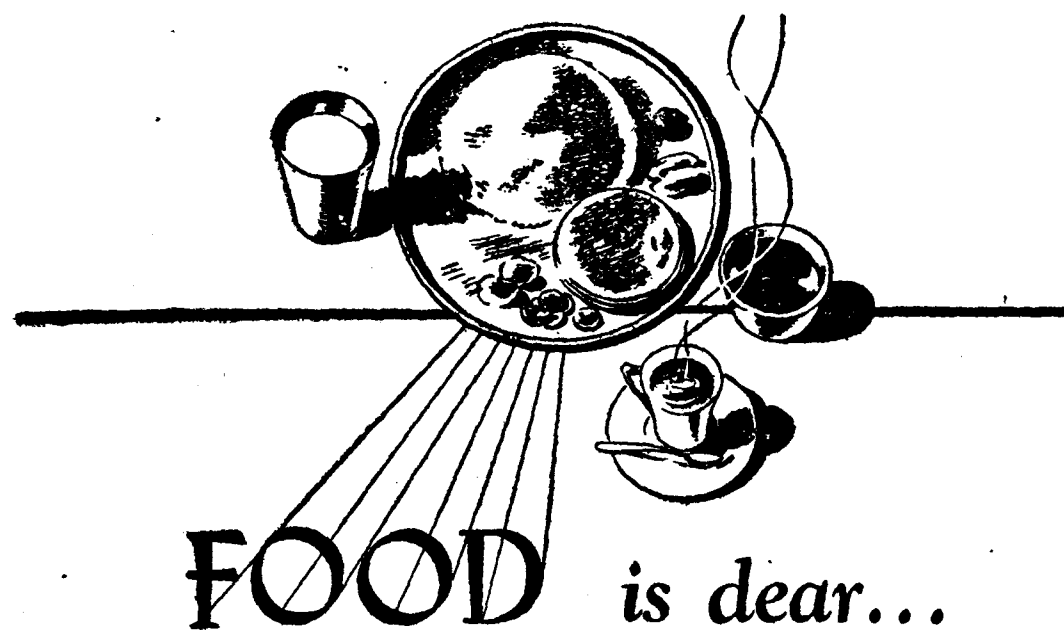
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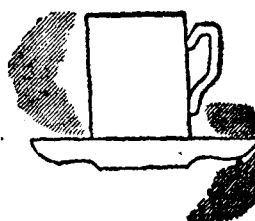
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Hon. Editor : Rao Bahadur Sri C. S. SRINIVASACHARI, M.A.



... but there is one thing which is always available and cheap—TEA,
 Whatever the worries of war— food, fuel, clothes,
 you can always cheer yourself up with a well-made cup of tea.
 When you are tired—when you are depressed or worried,
 have a cup of tea. It is stimulating but harmless.

Treat it as a friend, and keep it always with you.
 There is no moment of the day, from early morning till
 late at night, when you do not feel better for a cup of tea.



The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. LI

AUGUST 1945

No. 1

"MAMPAZHAM"—"THE MANGO"

(A MALAYALAM POEM)

WHAT IT MEANS TO ME

BY SRI RAO SAHIB S. R. RANGANATHAN, M.A., L.T., F.L.A.,
 President, Indian Library Association

WHEN Mr. Madhuravanam and myself were rushing from Ernakulam to Trichur, recently he was kind enough to read to me the delightful poem "Mamphazham" by "Sri" which is the pen name of Sri. V. Sridhara Menon, a Natural Science teacher in Cochin State service, now a student in the Teachers' College, Saidapet, Madras. In the poem, a child plucks a mango flower. The mother chastises the child for not having the patience to wait till it becomes a fruit. But, alas! the child gets disembodied before the fruit gets embodied. Then follows the piteous wail of the mother when the tree is heavily loaded with delicious mango fruits.

As this poem was read to me in the natural setting provided by the green hills and the Alwaye river of Cochin, I was struck by the extraordinary depths which this little poem had penetrated. The spontaneity, the curiosity and the innate *prema* which moved the child to enjoy the flower and possess it then and there, were sought to be suppressed by the mother. Her sense of conventional values and her habit of postponing enjoyment of life to the future and running the present to waste, blinds her to the natural urge in the child to feel

delight in whatever nature offers at the moment. The child evidently knows unconsciously that mother nature is bounteous enough to provide far more flowers than are necessary to produce the required fruits. She does so in order to provide opportunities for the spontaneous communion of children with herself.

This insistence on the present, which the poem so well paints in so few words, brought to my mind the profound significance of the fundamental principles of Zen Buddhism. The poem has a message to the parent and the teacher. Even more than helping forward by positive means the perpetual unfoldment of the personality of children, they must beware of the great dangers that inhere in their tendency to suppress the natural and genial reactions of children to nature. They have to remember that there is considerable value in the pristine intuition of children. Direction and not suppression, love and not punishment, an sharing of life and not *ex-cathedra* instruction should be the means of education.

When I had this poem read to me at a time when I was told that the author had scarcely entered adulthood when he wrote this poem, my heart was filled with a great

our Motherland. I felt the same exhilaration and joy which came over me when I saw the sprouting leaves on the trees and the beautiful coloured flowers that shot forth from the earth announcing the spring, when I was in Great Britain in 1925. I then knew what spring really meant. I now realized what renaissance meant. I saw unmistakable signs of it in Poona some months ago and now I see equally unmistakable signs of it in Kerala. I hope that this is but a harbinger of an all-round renaissance throughout our Motherland. The "Kerala Library Association" is not

one day too early in getting established to help forward this great global upheaval in our Motherland.

In spite of the three centuries of sleep into which our society had fallen, my visit to Kaladi, the birth-place of the great intellectual and spiritual giant of India, Sri Sankara, my good fortune to be in the immediate and charming presence of our contemporary poet, Sri Vallathol, at Cheraluruthi, near Shoranur, and the joy of hearing this beautiful poem by a boy of yesterday, convinced me that there is really no break in our cultural evolution.

TEACHING WORLD HISTORY—SOME SUGGESTIONS

BY MR. MANTHRI PRAGADA RAMABOW, M.A., B.Ed.,—Parlakimedi (Orissa)

THIS world is now caught up in a whirlpool of race-hatred and antagonism of Nations. It is a stark naked fact and no one feels it a staggering surprise. But how are people to get out of this ugly state of affairs? It appears beyond a shadow of doubt that citizenship (I mean it in the larger conception) is feeble because history is not felt. Hence the rising tide of opinion in favour of a more popular and widespread study of the "social studies."

Revaluation of history from a correct perspective and a proper study of it will show the valuable contribution of each nation to world progress. The interdependence of Nations will be patent. Once history is read in such a way, people will be more and more convinced that they all belong to one large family of nations. The citizens of the world must be helped to gain this conviction by being given glimpses of world history. For details regarding the necessity, possibilities and practicability of a course of study in world history I would like you to refer to my article on the subject in the *Educational Review* for May '43.

It is a matter for regret that the Orissa University has provided courses of study for the Intermediate class in world history. The Madras and Andhra Universities B.A. courses in history are revised

and provision is made for the study of the history of the world from 1453 down to the present day. The other Universities also must follow the lead and provide for the study of world history even in secondary schools so that the young citizens might be gradually led to know the fact of interdependence of the world, which would in its turn impress the idea of one large family of nations.

In my previous article I had hinted at the content of world history. Now I shall add a few more after-thoughts. World history presents a large body of facts. How to deal with the bewildering amount of facts? How to select fundamental facts, movements, institutions and persons for presentation to the young students? What is the kind of treatment we have to follow in teaching the subject? The study of world history will be effective and profitable if only these questions are satisfactorily answered.

First of all, the matter should be adapted to the capacity and experience of the pupils. There should be no attempt to teach children a dull summary of everything that ever happened. Universal history does not necessarily call for a treatment of all races in every period. Place and time limits are implicit and inevitable. But at the same

time, children should certainly not be allowed to get the notion that there are only one or two nations that matter in the world. The history of such countries as have a bearing and an influence upon the present civilization has to be studied. In dealing with the history of a country, make its heritage intelligible. In the very nature of things, a great body of knowledge cannot be imparted because the interest in and the significance of historical facts and movements will be drowned in the flood of facts. Hence the teacher should be content with impressions. The teacher will have done a great deal, if he helps to increase the children's familiarity with certain great names, famous incidents and outstanding personalities. It is more than enough, if children acquire an outline or framework into which later knowledge may be fitted.

A good deal of effective teaching depends upon the treatment of the subject. In the junior stage, say up to the 12 year age-level, the treatment should be descriptive, narrative and pictorial. The method of teaching will be largely biographical and narrative since the young pupils love stories and the exploits of heroes. But in the later stages, when pupils approach adolescence, they will fast lose their love for story and adventure. They begin to sail in the direction of a realistic approach to events.

Their memory and imagination develop along with a certain time-sense. Hence the treatment at this stage must be concrete. We can trace major historical movements from the history of the world and link with them outstanding persons and events. As they evince a distinct interest in present day world, we shall not fail to introduce and interpret the historical movements even of the present day. We have to choose eminent persons who contribute to the making of history and show them as living realities. We have to show their contribution in a concrete and simple fashion. The syllabus in world history for the VIII class in Orissa schools does not touch some of the modern developments, which are of absorbing interest to the student and which alone lend reality to the study of the subject. The

growth of Fascism in Germany, Italy and Japan has not been touched upon. Pupils have for a long time heard of the present war. The names of Hitler and Mussolini are not unfamiliar to them. Day in and day out, they have been hearing something or other of the Fascist and Nazi rule. So, naturally the pupils would be anxious to learn more about them. Are these topics excluded on the ground that pupils cannot follow the ideology underlying these movements? It cannot be, if the framers of the syllabus expect the pupils to appreciate the aims and results of the American War of Independence, the French Revolution, and the more recent and complicated Russian Revolution. Why cannot the pupils be equally trusted to follow the Fascist movement?

After all, we will select the major movements in history and arrange the events round eminent persons. This sort of treatment will surely be easy for the students to follow. Another reason for which the story of dictatorships should be included is that by contrast the pupils can comprehend the virtues of Democracy. A love for Democracy can be developed through a knowledge of the Fascist ideology and the sinister nature thereof. A second unjustifiable and glaring omission in the Utkal University syllabus is the story of the re-awakening of the Orient. Particularly, omission of the growth of Indian nationalism cannot be accounted for. China's titanic struggle for the sake of freedom and India's struggle for unity and independence cannot be by-passed even without mention. We can conveniently arrange events round the personality of India's Great Man and thus make clear the historical development in India at present. Through a study of his life and work, we can bring out India's contribution to the world, namely her message of peace and non-violence. Thus we must pay due attention to the historical movements and problems of the present world with which our lives are intimately bound up. In regard to the inclusion of all the modern developments, the Mysore, the Madras and Andhra University syllabuses are up-to-date and adequate.

THE PSYCHOLOGY OF WAR-SCARE

By SRI BEPIN B. BANERJI, Calcutta

MEN fear death as children fear to go into the dark, so said Bacon, a born psychologist who knew that deep down in the recesses of men's hearts there lie primitive fears that are characteristic of the thoughts of children. Under stress or stimulus, such as occurs in war-times, these fears are awakened to colour our everyday actions and emotions. It is the mental bogey of what may be in the dark room or in the vast unknown beyond, that stimulate fears in the child and the man.

The greater part, if not the whole, of enemy propaganda counts for its success on this natural frailty of human mind. Being only a little pigmy five feet and a few inches tall and smaller than even an atom in comparison with the myriads of heavenly bodies with dimensions too large even to think of and not knowing what is to befall him on the other side of this visible panorama, man lives in constant dread of a devastating flood, an appalling earthquake and other destructive forces of Nature. If in addition to all these, the cosiness of the little houses, the safety of the "kiddies", the loss of "my good man" in the battle-field be threatened, the reaction on the frail minds of men and women may be easily imagined.

Constituted as the human mind is, it has, again, the tendency to infuse, adulterate and magnify actual horrors. A bomb at a place may cause a few cuts or lacerations, or a few killed or wounded, but within a few hours, not only men, women and children within bus and train range of the explosion, but the people of the whole country are so startled by the eddies of ever-widening rumour as to throw the most stalwart men off their wits and the most stout-hearted spinsters into hysterics.

Say what we may, it is sentiment and not reason that rules the world. "If the affections were taken away", says Mr. Digby, "reason would be like the pilot of a ship forsaken by the wind, in a profound

calm". "Keep your head cool under danger" is a highly pitched moral homily indeed, but how many of us, poor men, can do it when a bomb from above and shrapnel from below are aimed at what we hold most dear and near! The instinct of self-preservation and the herd instinct, again, compel the philosopher to run with the crowd, his noble saying and strong nerves notwithstanding. We follow our impulses and then begin to cogitate, just as we commit a murder on the spur of the moment and then go to a lawyer to prepare a defence.

All that we can, however, do in a crisis like the one we are threatened with at present is to be forewarned of the danger and be forearmed against it as far as we can. The war is fought not only with aeroplanes and tanks, but with the *morale* both of the soldiers and of the civilians. The *morale* of the soldiers is a matter of training: they obey the commands of their leaders; their *camaraderie* of the spirit of comradeship strengthens their minds against the danger that is shared by them all; the sights of blood and carnage, though it may appear appalling at first, grow, through habit, into a concern of everyday life; the pleasures of "give and take" rouse their lust for fighting to any ends; "the reason why" is no matter with them; they become, in short, like machines and take fighting as a merry sport. But not so are the civilians. They are an incoherent mass without any bond of union for fighting the menace; they have no leaders whose commands they take to be the law of their life; they are peace-time politicians who are accustomed to argue the whole world away over their tea-cups; in short, they have nothing to harden their hearts against the perils that face them. Yet it is the civilian population that is the target of enemy propaganda; for by throwing them into a state of panic, the enemy deliberately intends to hamper war efforts. If men, women and children are frightened into running hither and thither blocking rail-

roads and other marching lines, crying for food and shelter everywhere and even seeking a haven of rest from the enemy, the strength of any Government, however powerful it may be, is, to a great extent, to be diverted from ends to which it should be concentrated for victory. To weigh the pros and cons before the danger is actually on and to stick firmly to the decision made, to take all possible precautions, to be, instead of daydreaming and criticising, usefully engaged in some work for furthering the ends of war and, last but not least, to co-operate with the authorities in their war-efforts—these are some of the means by which the civilian population can hope to keep, in some measure, their courage-level high.

An eminent writer has very aptly and pithily put that "10, Downing Street or the White Hall or possibly the Buckingham palace, is not the State". It is a complicated thing; unless the hearts of the peoples are chained together and made to move in unison, cart-loads of regulations and ordinances, circulars, and orders can serve no useful purpose; they, on the other hand, irritate the feelings and act as a break to war-efforts. The Government may, then, in its extremity seek for co-operation and the people in their desperation cry for reasoned guidance, though a little sympathy, that "universal solvent" (as Sir Arthur Helps calls it) on either side, may, to a very great extent, solve the differences that come in between the rulers and the ruled, the high and the low.

THE SCHOOL MASTER OF TO-DAY

By SRI V. SANKARA IYER, Tiruppathur, Ramnad Dt.

TO-DAY almost all the schools are crowded with newly admitted pupils. Many schools are obliged to refuse fresh admissions, as it has become very difficult, rather impossible, to get teachers for the additional sections.

The school-master now feels his profession as intolerable drudgery, since others with little or less education get their earnings threefold and fourfold. A teacher's qualification minus two years' training or a raw S. S. L. C. holder, fresh from the school has better prospects before him. The inadequate pay which makes him starve, the inexperienced and powers-assuming authorities, who supervise his work and find fault with him for trivial affairs and the uncontrollable strength of 50 for a class that breaks his patience, and makes him short-lived, are the chief among many reasons that make the teachers seek employment elsewhere and the public not to send their children or relatives to join this noblest teachers' profession. So, we find practically, the seats in the training institutions vacant. Nobody now is willing to

undergo teachers' training. If this state of affairs continues for some more time, no teacher will be available to educate the children, the future citizens of our country.

The introduction of the scales of pay etc., recommended in the report of the Sargent Committee can alone rectify these defects. The Sargent Committee have made their recommendations on pre-war costs and without taking into consideration the cost of living that has arisen out of war circumstances. According to their proposals, the *minimum national scale* for teachers, both for men and women, should be as follows:

Primary Grade : Rs. 30-1-35-3/2-50 per mensem.

Secondary Grade : Rs. 40-2-80 per mensem.

L. T. Grade : Rs. 70-5-150 per mensem.

Further the report states:

"This scale, which has been framed for what may be described as normal may be increased up to 50% to meet special needs.

"The teachers should have free quarters; where this is not possible 10% should be added to their salaries.

"The primary requisite for the maintenance of an efficient teaching service is the provision of attractive conditions of service including scales of pay.

"As they have already pointed out that the financial issue can no longer be evaded and that if anything is to be done to place the teaching service on a proper basis and give the teachers the status which they ought to enjoy in the eyes of the community at large, improvement must be effected in their conditions of service, cost what it may.

"If India wants her children to be taught properly, she must be prepared to pay her teachers properly or face the alternative which is permanent inferiority in the society of civilised nations".

Now our Provincial Government has enough earnings for raising the status of teachers and bringing it on a par with other professions. Let the Great Almighty, God, give the authorities sufficient strength of mind to give effect to the scale of salary etc., recommended by the Sargent Committee so that the seats in the training schools may be completely filled up and enough teachers produced to meet the requirements of all educational institutions.

MY IMPRESSIONS OF SIRI LANKA

BY SRI P. S. LAKSHMINARASU, B.A., B.L., *Advocate, Bangalore.*

I SPENT the first two months and a half of this year in *Siri Lanka* enjoying the Sinhalese hospitality and learning a deal of good things to cherish to the end of my life.

Everyone wondered how my wife had sent me there during the war. It was a time when the food problem was acute. Besides there was a regular draught, cloth was about to be rationed as I was preparing to leave the shores of that island. If there is any *animus* against India, it is due to the shortage of food.

Due to the fault of the scribe in omitting the words 'free from all selfish passions' in the *Dhammapala* verse enjoining man to live happily among the unhappy, the Sinhalese farmer on whom the burden to support the monks rests, has always grown *cash* rather than *food* crops, beginning with cinnamon, coffee, tea and now rubber attracting the wealth of the world to swell his bank account. Pledged as the Government of Ceylon is to support the Buddhist clergy and to please the people, it has by its laws vested the management of the temple property in lay trustees and left the governance of the chapter to the priest. Both the priest and the layman have no relish for this form of dyarchy.

Plans were in the air to train the Sinhalese monks for missionary work in English on the Western lines. I went to Ceylon for a few days' stay to help a friend at Colombo in drawing up a scheme in that behalf. But unknown to us both, forces from three rival institutions—Vidyālakara, Nidya-daya, and Mahābodhi, that somehow came to know of this invitation to me, combined to toss me over to *Siri Nalanda* and to put off our meeting together till the last minute of my leaving the island for good. *Siri Nalanda* is a school for novice-monks started by a high priest, who though young, towered in his ideas as in his frame of the body. It lies in a small hamlet, lovely in its people as in its landscape and removed from the hoot of the bus horn and the shrill whistle of the railway at a distance of twentyfive miles away from Colombo.

Protracted beyond my expectations as my contact with this high dignitary was, it was fruitful to me. I cannot sufficiently thank him and his adviser for promptly directing my first steps from the hide-bound volumes of the Pali in that temple to living Buddhism outside. My only sorrow is that he did not realise the folly of killing the golden goose for the sake of its eggs.

Western knowledge and science may serve for the time being to better the lot of a monk over the layman, but it could not go on for ever. Glamour for the West has here and there taken its toll. Some monks have taken to writing school text-books for lucre. A few others have feathered the nests of their relations by plying trade of one kind or another including the hiring of the temple car for Buddhist pilgrims to Segiriya. Others are feeling the urge to enter politics on the excuse of serving a better example to the lay politicians. A Dutch monk has used their deflection as a good excuse to get round the objection to the filming of the story of the Buddha for commercial purposes.

During my long stay in that experimental station, it was freely noised here that I had taken to the yellow robes. My poor wife found it a job to stop all this wild talk about me. No one knew that besides the *Dhammapadam* I had the special fortune to be in contact with real Sinhalese Buddhist gems among men and women and priests with character and piety as high and outstanding as their scholarship.

Names like Fernandos in Ceylon do not show off their religion. It is not the name but the man that shows his leanings towards Buddhism or Christianity. The Portugese domination in Ceylon set the fashion in this direction by laws holding the Buddhist marriage null and void and divesting the inheritance from children of Buddhist wedlock to the crown. It led to a race of nominal Christians to override the mischief of the law. Even after the British rule in the island doing away with that law, English education was until recently filtered through learned Christian institutions blocking the sentimental Buddhist's way to learn the ruler's language and to qualify himself for governmental jobs.

On turning from Pali to Sinhalese and its store of Buddhist folk songs, I noticed everywhere a genuine sense of loss of the late Sir D. B. Jayatilaka, who laboured hard as a pioneer in that field. A voice from Kandy, the Buddhist *Sinhalese* *Journal* *Editor*

of Ceylon harped on the paucity of books on Buddhism. I answered it with my lament over the absence of *Hinayana* Sanskrit and the complete absence of Buddhist literature in Kannada and Telugu, though the countries in which they still continue to be spoken contain valuable traces of the prevalence of Buddhism since at least the time of Asoka, the Buddhist emperor. I was told that due to the want of a first-rate book agency in the island and due to the habit of the laymen in buying and donating all good books to the monks, the custodians of learning, my friends found a real difficulty to give me a complete set of the *Tipitaka* in the Sinhalese script for adding to the library of my society in Bangalore. Baffling as the reason for the paucity of Buddhist literature in *Devanagari*, Kannada and Telugu is to the scholars, I suggested that the introduction of the new script long after Buddhism fell on evil days, killed the transcriber's enthusiasm to transcribe earlier Buddhist literature if any.

Though the Tamil script preserves *Manimekhalai* from the heyday of Buddhism, this Buddhist work acknowledged to be one of the best Tamil classics is little read by the Tamil people and little understood by the few that might read. For the writings on the walls of the temples at Srirangam, Kumbakonam and Madura that I have seen on my way to the island speak in unmistakable terms of the layers of prejudice against the Way of Gotama. Possibly the rift in the Kandyan lute might not have come to pass, strengthened as it was through marriage ties between the Tamil and the Buddhist, if it had diluted Buddhism as in the case of Sanskrit. Before the Soulbury commission that was sitting when I stayed in the island, it pained me to the utmost to see the Ceylon Tamils and the Sinhalese opposing each other.

Returning to India, I found myself once again yoked to the Universal Buddha Society and called upon to speak of Buddhism before the headquarters of the *Karnataka Sahitya Akademi* at Bangalore. I was to deliver the opening address at the

of my country the latest trends of culture. With a gripping interest they have learnt from the latest works of the late Mrs. Rhys Davids the tragic story of how her husband was misled by the Sinhalese monk not to see the tampering with the original *Tipitaka*. Her argument how Gotama, a born Hindu, could teach something different from Hinduism is not one to be passed over by a Hindu audience.

To judge between the two, if not both, is not so difficult as it seems at first sight. For one thing she wrote as a widow to supplant his books. For another she elected to follow Edmund Holmes, the author of *The Creed of the Buddha* whose scholarship in Pali or Sanskrit is hardly perfect. Insight is often coloured by bias. An instance of veiled insight is the *Gospel of the Buddha* by Paul Carus found on every book-shelf in Ceylon as in India padded with the author's own words put into the mouth of the Buddha, in inverted commas to boot, as may be seen from the table of reference given towards the end of his book.

A long time passed before sympathetic criticism recovered Shakespeare and Boswell from wild critics in the field of English literature. It is yet to be born in the morass of religion or philosophy either of the East or of the West. The craze for spiced stuff will be there as long as the taste for the wholesome unspiced food is not developed. Since 1878 when interest in things Buddhist was first awakened, spicing has gone on.

Just as a drain inspector is in duty bound not to find fault with the bad lay-out of the

drains, so also alien writers of school text-books find it easy to have a cheap sneer at the people living in that neighbourhood. Thus *A Geography of Ceylon* written by Miss E. K. Cook in 1931 at the request of the Buddhists for use at the Sinhalese Buddhist schools contains:

"The [strict] Buddhist considers that it (the precept, 'Thou shalt not kill') applies to the whole of the animal world and is opposed even to the killing of such a harmful creature as the malarial mosquito. This is possibly the greatest obstacle to progress in the adoption of preventive measures against malaria... Were a vigorous campaign for the killing of mosquitoes to be initiated in Ceylon... many objections might be raised upon religious grounds. The inhabitant has, therefore, to choose whether he prefers his own children to die, and his own race to be permanently weakened, or he shall destroy animals which are the cause of human disease."

He, who runs, can see how this writer is terribly prejudiced. She has not a kind word for the self-sacrificing spirit of the Buddhist folk, including even the unlettered in English, who fight insanitation, disease, drink evil and what not with or without help from the Government.

Of priceless value is the lesson that Siri Lanka gives to keep a careful and constant watch over the mind, as it pores over books lest it should, in an unguarded moment lasting the duration of the twinkling of an eye, hurl the reader down into the gaping bottomless hell below.

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EDUCATION FOR THE INDIA OF TOMORROW

By SRI RAO SAHIB R. SWAMINATHA IYER, B.A., L.T., Retired Headmaster, Kumbakonam

WHAT the India of tomorrow will be like it is not so easy to foresee now. The world has been changing fast. The political, social, and the economic condition of the countries of the world is rapidly changing. The aims and standards of life and the people's attitude towards it are likewise changing. The world's distances have shrunk and nations are getting more and more closely linked up, so that what obtains in one place has its own repercussions all round in no time. We hear now of youth leagues, workmen's conferences and a host of other associations and conferences, each erecting its grievances and striving for their redress. Women's conferences, detailing their wants and rights are becoming much more frequent than ever before. Strikes in educational institutions unheard of in the past are becoming common to the dismay and grief of innocent and sincere well wishers of the country. The peasants and the factory-workers are alike feeling the stir of a new awakening and there appears almost everywhere a strife for freedom. Party strife for fancied rights or futile ends is becoming common. The changes coming on us are so sudden and striking that we cannot predict with any degree of certainty how men's ideas and ideals will change as time progresses and what the new needs of the country will be and what new type of citizenship could adequately serve it.

All the same, uncertain as we are about the country's future needs, as school masters, we are bound to study the situation in the light of all the available literature on the subject and with due circumspection and help to train up the youth of the country, who are its hopes for the future. By way of showing what little might be done in this connection the following observations and suggestions, one may venture to place before the public. The chairman of a new educational league from London says, "The India of tomorrow should be healthy and strong, free and united, prosperous and

happy, and should lack nothing of that graciousness, wisdom and goodwill towards humanity which is so characteristic a part of its cultural heritage." Again the American educationists suggest that the youths of the country should be trained to have a sound mind in a strong and healthy body, (ii) to have a home life which is happy, unselfish and democratic, (iii) to learn to read and write and to study, think and act aright, (iv) to acquire knowledge and skill to earn a good living, (v) to use their free time in worthy activities and pleasures, (vi) to cultivate an informed citizenship to be devoted to the common good, (vii) to acquire a fine spiritual character which would be trusted and admired.

The English Elementary Code says, "The school should (i) form children's character and fit them for the work of life, (ii) to get them to understand the facts of nature and the history and literature of their country, (iii) to awaken in them a taste for good reading and thoughtful study, (iv) to give them suitable hand-and-eye training and engage them in organised games by way of developing the instinct for fairplay and loyalty to one another, (v) to discover children giving promise of exceptional ability and help to develop their special gifts, (vi) to implant in them by example and influence habits of industry, self-control, perseverance, reverence for what is noble, regard for truth and ability, a deep sense of duty, obedience to elders and duly constituted authority and consideration and respect in general for all, (vii) to enlist the interest and co-operation of parents and the home in making the children worthy sons and daughters of the country to which they belong.

We have heard of the ancient Greek and Roman culture and civilization and a word about them would, to my mind, be helpful in shaping our educational system so as to serve the needs of the people.

The Greek System:—Its aim was to train up men of action, inculcate manliness, intellectual and moral virtues, to get students to show honour to parents, to inspire love of humanity and truthfulness and to help to acquire self-control, contemplation and reason; and the subjects of study adopted to gain these ends were, music, athletics for the development of bodily grace and intellectual vigour, morals through their epics, the *Iliad* and the *Odyssey*, myths and tales, the relevant passages being committed to memory. Mathematics for intellectual training, drawing for developing the sense of the beautiful and politics for the promotion of the people's happiness were other subjects taught to youths in schools. I would add by the way that it was not all that would be allowed to study politics, but only those with mature minds.

The Roman System:—The aim here was to produce men of action and to inculcate love of freedom and self-sacrifice. Oratorical education was given by way of promoting patriotism.

For children upto seven there was home training, the achievements of elders and heroes were narrated to them.

From seven to twelve there was education given in schools. Agriculture was deemed a patriotic duty, boys having to go to villages during vacations and study agricultural operations. Students were permitted to listen to speeches of public importance. They were got to look upon God as the director of human affairs.

Moral instruction was from select passages and speeches of public men and sages. Religious study was considered essential for public men. Men of character and learning were alone appointed as teachers and they were held in high esteem and education was common and free. It is noteworthy that no effort was spared to get young and old to live well and religiously. As in Greece, spirituality and manliness were valued high. Each should choose, it was held, a profession suited to his talent. Politics was here, as in Greece, deemed a fit subject only for men of ripe, mature minds.

The Ancient Indian System: It had a religious and moral purpose, eternal bliss as opposed to the temporal happiness having to be gained by relinquishing all personal desires. Society was considered an organic whole, the several castes being only limbs of that whole, signifying varying degrees of culture. Learning with character alone was a passport to honour, virtue being shown in practice as well as in theory. Duty for duty's sake was practised, and not for reward. Education was planned to suit individual attitudes, hereditary influences and social status and requirements. There was thus a fine division of labour in vogue calculated to promote individual and social efficiency and to ensure the progress of the society as a whole. Belief in God, a life of harmony and disinterested service were strikingly in evidence in the affairs of the people. Each section of the public pursued its traditional learning and occupation to the advantage of the entire society. No vocation was seen divorced from religion and all vocations received equal support. Women were honoured in every family and all received education. In this connection the following may be of interest and pertinent. Manu, the well known Indian lawgiver, says, "The family in which women are not adequately honoured will soon perish." A Governor of Madras once said of Indian women: "I hope nothing will come about to affect the age-old ideal of Indian womanhood for which I hold the deepest respect and which I hope will prove capable of development to suit modern conditions without betrayal of its most sacred and central principles." Education was given in general in the three R's, music, drawing, gardening, cookery, sewing and dyeing cloth. Teachers were to have not merely learning but should be models of virtues like sympathy, love and affection. Disciples were trained to show self sacrifice, loyal service, self-restraint, moral beliefs, virtues and absolute spirituality. Respect for the teacher was deemed a supremely high virtue. *Acharyadevobhava* formed an essential part of the Guru's exhortation to his disciples at the conclusion of the teaching. Ekalavya

gave Drona, his teacher, his right thumb as fees.

The physical side of education was by no means neglected. The exercises prescribed were simple and inexpensive. The child was taken to owe a duty to the society and the state, and the state was likewise taken to owe a duty to the child. This mutual obligation was fully recognised and most munificent were gifts to education from princes and nobles and the general public alike.

Moral education was through stories, *Hitopadesa*, *Panchatantra*, *Nitisastra*, the *Puranas* and the *Itihasas*, all being laid under contribution. Other subjects of study there were, both social and religious such as the *Vedas*, the *Saṁhitās*, *Yogasāstras* and metaphysics and medicine. There was ample state support for education to make due progress on all sides. The earliest literature on record in our country is the *Rig Veda* which is a collection of religious hymns. And the system of education in any country, be it noted, is determined by the character of its literature. Very naturally therefore our education in the past had a religious basis and it was moulded under the guiding influence of religious organisations. This connection between religion and education has been of immemorial antiquity. The *Vedas*, the *Vedāṅgas* and the *Upaniṣads* deal with the soul, trades and professions and mechanical arts and these form the ancient Indian learning. The students practically lived with the teacher and acquired knowledge, both sacred and secular. Incidentally they likewise learnt the lessons of obedience and reverence, self-denial and self-restraint. The educators were well aware that obedience prepared the way for independence and that control from without would alone lead to "control from within." W. W. Hunter in *The Indian Empire* says: "Self-culture and self-restraint formed the essential features of the old Brahminic training. If to these were added the virtues of self-reliance and co-operation, what more would be needed for the progress of the Nation as a whole." The educators of old had a kind of personal

magnetic influence upon their disciples and their teaching most wonderfully told. Nothing tells upon heart as heart and nothing touches soul as soul. The well-regulated system of education governed by love and healthy rules of conduct is bound to produce good results in developing character, courage and culture. The pupil memorised what the teacher taught orally. Most part of ancient Indian literature is seen to be in verse. This is evidently to facilitate memorising. The materials of thought stored up in mind were later assimilated. The Pandit was in fact a living encyclopaedia in respect of the subjects he had studied. The Pandit's knowledge is thorough, exact and ready to hand. The teacher and the pupil had something like a religious atmosphere about them and every detail of the student's life was regulated by religion. Some form of worship would be compulsorily observed every morning and evening and even at midday at the time of meals. Education should be more God-centred than craft or child-centred. Due emphasis was thus laid on the spiritual aspect of life. The common watch-words were *satyam*, *dharma*, *ahimsa*. One may say the educated scoundrel is a greater menace to the society than an uneducated one. Religion is not so much ability to recite scriptures or adherence to the ceremonial side of it as living in practice the scriptural teachings.

No educational system can thrive anywhere unless it is rooted in the past. The present day educational system in India has not been wholly fruitful of good results. The reason is not far to seek. The framers have not to my mind adequately laid under contribution the country's superb culture and heritage in the framing of it. The ideal of universal brotherhood and neighbourliness is most beautifully elaborated and expounded in our ancient writings. The *Advaita Vedānta* deals at length with the identity of the individual and universal soul—the one termed as *Jiva* and the other as *Brahma* or *Iswara*—and indicates the means for realisation. How beautifully the entire body of that precious literature of ours expounds what life's goal is, how it should be

reached and what penalties would be incurred by the non-observance of the prescribed rules and guidance.

The *Veda* bids us pray not merely for our own happiness but also for that of the entire humanity, nay, for the well being of the entire animal kingdom. So goes the *Vedic Veda* often in our mouths. Both in the morning and evening prayers we pray: "Heaven's Light be Our Guide" forming part of our *gayatri*. We value truth so much that we pray every time we sit for meals that the food we take in may prove a source of strength and courage to speak truth and nothing but the truth. The Lord commands us to cast aside conceit, violence, pride, covetousness and hate and be calm and act selflessly. One acting thus may be sure of becoming one with God. Sri Krishna in *Srimath Bhagavatam* in answer to Uddhava's prayer for counsel towards his salvation says, "One who is really devoted to Me purifies the whole universe. In fact I am the soul, the friend and the master of all beings, I am all beings, I am their birth, their existence and death." He enjoins on him the observance of the following universal virtues in the conduct of his every day life:—Non-injury, truthfulness, non-thieving, absence of passion, anger and avarice, endeavouring to do what is pleasing and beneficial to beings, these are "*Dharmas*" common to all castes. The readers of *Srimat Ramayanam* need not be told in what terms Sri Rama is described as an ideal son, an ideal husband, an ideal fighter, and an ideal ruler and how his noble consort Sita is depicted as the model of a woman and wife and what great sacrifices and sufferings they are said to have undergone to maintain their respective *Dharmas* and what beautiful lessons of life one could learn by a careful study of that sacred book. What wonderful patience and forbearance do they evince even towards their sworn enemies and inveterate wrong-doers! Sri Rama says he would pardon even Ravana, if he sought his pardon and Sita dissuades Hanuman from punishing the women monsters that annoyed her, adding that there was none at all in this world who did not err.

To err is human, it is divine to forgive. *Bhartrihari* in commending social service extols as "A" class men people who help others even at the sacrifice of their own interests. There is again that vast storehouse of wisdom, the *Mahabharatha*, which anybody could use for the acquisition of knowledge and wisdom and state-craft and political philosophy. In brief it may be added that our ancient writings are replete with lessons of wisdom and good counsel and that the truth underlying them all is that righteousness is absolutely indispensable for the well-being of the world and everyone striving for the progress of humanity should endeavour to bring it home to all to ensure progress. By dwelling at this length upon our cultural and religious heritage and the educational system of the past, I do not mean to say that the present-day system is altogether a failure and must be replaced by the system followed in the past, as though the latter were perfect. On the other hand, I would readily admit that the present system has its own merits, and has done no small good to us. It could indeed have done more if it had been drawn up with due regard to the cultural, religious and social ideals of the past.

Our present economic and political needs and the changing social ideals and standards of living demand a revision of the educational system. The various forces bringing about the change have to be guided and controlled aright. Suggestions for improvement are coming from all quarters and in my own humble way I take leave to contribute mine and that, briefly and in very general terms. Whatever may happen to other professions, school-mastering would never go a-begging. World's population is growing apace and we shall never want for children to receive education. No parent, however poor, would like to keep his children in ignorance. The demand for schools is bound to increase. Schools of all kinds and grades, general, special, and technical, will be needed in increasing numbers to combat illiteracy and give food to the needy. Teachers both in their own interests and those of the country should help to start and

run the needed schools, besides helping to conduct the existing ones on up-to-date lines. What the country needs at the present day for its progress, as is said again and again, is a well ordered system of general and technical education and the teacher's part in the proper building of it is by no means insignificant. They should not merely keep things going but study the growing requirements and ventilate their considered views and suggestions at their conferences. After a full and free discussion, suitable resolutions must be passed and submitted to the concerned authorities for such action as they may deem fit. Suggesting curricula of studies and syllabuses and equipment necessary for effective instruction and the organisation needed for the achievement of the academic ends can by no means be considered outside the province of the teacher. Of course they have little to do with the management and organisation of institutions and must perforce leave them alone. When new schemes like the present Wardha scheme are adumbrated, the teachers may well be invited to express their opinion thereon and the organisers stand to gain by this procedure of theirs. Possibly, the scheme proposed may get cleared up in details by teachers' discussion and may work well in practice when modified, if necessary, in the light of the teachers' suggestions offered.

To come to the teachers' actual teaching work. The children being the hopes of the country should be enabled to bloom into healthy, enlightened citizens, and teachers should rise equal to the needs by every means in their power. They should try to lift up the school to a high plane of work. In Germany there was a time when enormous pains were taken in the creation of the required teaching staff. The would-be teachers after some general education have to undergo training first for six months in labour camps and then one year's teacher-training. They are then given higher education, if found fit and suitable for teachership. No such practice obtains here in our country. All people who offer themselves for teachership are taken irrespective of

their bent and capabilities. Being in, the should prove themselves worthy of their calling by evincing a deep sense of duty and a righteous action and an adequate measure of diligence and enthusiasm. They may, in addition to their teaching, strive to do good to the public in any direction open to them. They may help to break down illiteracy by popular talks to people around and starting reading rooms, study-circles and libraries for their benefit. They may further spread round useful knowledge touching co-operation and cottage industries. Participation in rural uplift work and encouraging students to undergo co-operative training, where possible, and suggesting their appointment as rural workers among the extra items of teachers' work which may well receive their attention. Life by competition, wherever in vogue, may well be replaced by life in co-operation. The teacher should recognise that there is an intimate connection between the children's activities at home and those pursued at school and make every endeavour to keep in touch with their homes and the neighbourhood. Committees have been appointed for the development of research work and promotion of industries like agriculture and production of artificial manure, wood pulp for clothing and paper and artificial silk, rubber and leather. Teachers may interest themselves in these activities and encourage such of the pupils as have the desire to get themselves trained in any of them, to participate in them. There ought to be in schools periodicals showing of all kinds of school activities to let the public and the parents in particular know what is going on within the school. "Open days" for parents' visits to school as a useful institution for enlisting their sympathy and co-operation in the conduct of the school. Annual school days would be an occasion for reviewing the school achievements during the year and linking the school with the outside world. School excursions, if well designed and guided, would provide a basis for wide studies geographical, historical and other.

As regards actual teaching in the school, the instruction given must provide for the growth of intelligence and adaptability of children and of the spirit of mutual service in them. Service to man must be considered as service to God and all possible help should be rendered to the helpless and the diseased without any consideration of caste or creed. This lesson must whenever opportunities arise be brought home to children by suitable illustrations and citations from standard works, literary, religious, historical and other. The teacher must be sufficiently resourceful and thoroughly well equipped by saturating himself with ideals of service and sacrifice, and loyalty and obedience, as demonstrated in Indian literature and history, ancient and modern. The world's heroes and philanthropists and their doings must be liberally laid under contribution, whenever possible while teaching. Habits of right thinking and acting, the pupils must be got to cultivate. The teaching must be so shaped that instruction and the assimilation of knowledge by the pupils may proceed side by side. Mathew Arnold says that true culture is the outcome of the study of both humanity and nature and teachers should lay the foundation for cultural studies and encourage, when opportunities occur, historical and comparative studies and research. The actual imparting of knowledge is not so important as to form the habit in the pupil of self-education and independent thinking. To form in children and youth attitudes and habits of independent and right thinking and right judgment is by no means the least important part of the teachers' duty, and it should never be lost sight of. For the teachers' work to tell effectively, there must be an atmosphere of orderliness, peace, unselfishness, goodwill and decency about the school, and this could be secured not by mere repression but by the inculcation of worthy principles of conduct and the firm exercise of calm control and also by a due provision of scope for a free exhibition of youthful spirit and energy. *Satyam dharma and ahimsa* must be ever in evidence within the four walls of the school. The

school and its surroundings must wear a look of neatness and cleanliness with trees and lawns as well as flower plants all round. Study circles and debating societies should form a healthy feature of the school work so conducted as to supplement the classroom instruction, due allowance being made for a free play of the intelligence and the powers of independent expression of the pupils.

In short, the school must be open to all the beneficent ideas and influences operating in the world of to-day. The pupil should be got to realise his immediate duties and his possible future position and function in the society. He should be trained to do whatever falls to his lot with all his might. That the moral and spiritual advancement of humanity must be everyman's concern and his best efforts must be put forth to promote it as occasions arise must be ever presented as an ideal to the pupils. Education, if properly designed and given, can never fail to promote mutual understanding and goodwill in the fulness of time among people. One could obtain perfection by a devoted performance of one's duties. *Nahi kalyanakrit kashchit durgatim tata gachhati*. This must be borne in mind by all public workers. Our public men are never tired of saying "that teachers should be equipped in brain and soul, in intellect and character." They must train the boys to be honest, vigilant and to serve the people properly. If they train young men to come up to citizenship that way, they could have "A" class administrators with "C" class resources. This is a truth which can bear any amount of repetition.

Culture is the means employed for training, disciplining or refining the moral and the intellectual nature of man. It further means enlightenment acquired by mutual and moral training. Taking it in the first sense, I would repeat the suggestion that the sacred writings we have inherited might be as largely as possible laid under contribution in drawing up a new scheme of education which the India of to-morrow may require. Details as to how to do it must be gone into separately. In schools we appor-

tion time for the training of the head mainly and for the training of the hand and the eye partially, and not for the training of the heart so much. But the interest and the well-being of the pupils and the progress of the society demand a definite place to be given in the school curriculum to the culture of the heart. Virtue is power: it is likewise wisdom. The children committed to our keeping ought to have it in full. Fairy stories as those in the *Panchatantra* and *Hitopadesa* and legends from our scriptures and achievements of heroes and historic personages like Socrates, Florence Nightingale, Joan of Arc, may be of use in giving ethical lessons. These lessons must be suited to age. Fairy stories would, as we all know, delight children but would be rejected in scorn by grown-ups, who would delight alone in realities. Character in action appeals more than mere sermons. One cannot be too careful in the selection of matter for teaching.

The principles of conduct and qualities of character making for the welfare of the individual and the progress of the society must at every stage of instruction receive due emphasis. The personal example of the teacher plays no small part in the development of his pupils' character and conduct.

Success in teaching implies zeal and whole-hearted devotion to it, and an enthusiastic endeavour to reach the mind of the pupil. Where love is, God is. Industry and enthusiasm are, like truth, mighty and shall ever prevail. True teachers need not despair.

We sow seeds, much may be blown away in the wind or fall upon apparently barren soil. Even if one seed germinates, we must thank God and feel content that our right is only to the work and not to the fruits thereof. If we only work on in this faith we shall never fail. We should proceed in the discharge of our duties and responsibilities undaunted by difficulties, if any, staring us in the face, such as the insecurity of our office, and the inadequacy of our emoluments.

Our cause is just and if we only work with genuine devotion we are sure to win. *Eti Jivantam anantah naram varshasatalapi* (Bliss comes to man even after a hundred years). No room there is for pessimism and despair. "Knock, Knock: and you will be heard," is the saying. There is God above to bless honest efforts with success.

IS IT A LAZY CHILD?

BY SRI N. SIVAPRAKASAM, M.A., Mahe.

HOW to combat the laziness of children is the chief problem of the teacher in the classroom. Even if he has something important, nay something interesting, to say, his teaching would fail if the children are apathetic. It not infrequently happens that in a class, all on a sudden, languor sets in and at least some of the children, if not all, are seized by apathy. This apathy, this laziness of the child is sometimes passive, sometimes active. If the teacher is an able one, his quick eye detects that child in the corner making a caricature of Hitler or a pig, this child near him lost in a brown study, a third one looking outside to mark a

bus or lorry passing on the road, a fourth pulling his neighbour by the sleeve or pinching him slyly. The moment he sees such signs of laziness, it is the duty of the teacher to pull up the child or children affected by it and bring back their wandering mind to the lesson on hand. If he fails to do it and be vigilant, he does so at his own peril. For this laziness or potential mischief which is, at first, confined to a corner may soon become general and let loose chaos in the class. Laziness is catching. And the teacher who winks at it will be only wasting his time and energy in the classroom. The

price of discipline, as of liberty, is eternal vigilance.

Nothing would be more incorrect than to suppose that a disciplined class means a silent class—a class without noise, without stir. Discipline should never be confused with dead silence. A successful class is one where both the teacher and the pupils are fully active. Classroom teaching would be a failure, if the teacher plays the gramophone and the pupils play a passive role. The teacher has no business to dominate the stage and reduce his pupils to the role of silent spectators.

The map-drawing class where there is the scratching of pencils and rustling of papers, the geometry class where there is the clinking of instruments, or the science class where there is the tinkling of test tubes and the thud of the apparatus in the laboratory is as disciplined as the class which silently drinks in the words of the teacher in the poetry or history class. So to taboo all noise in the class and reduce it to a graveyard would be the height of absurdity. For, you then show only more zeal than real pedagogic sense.

Paradoxical as it might seem, it is the teacher rather than the child that is the cause of the laziness of the child. I do not know if I should apologise to my fellow-teachers for preaching such heterodoxy. But it will be admitted on all hands that it is a plain fact and needs no proof. Satan finds some mischief for idle hands to do.

It may be pointed out that mischief-mongering is inherent in a child and that he is often bad and recalcitrant by nature. I admit there may be one or two cases of bad children who wilfully tend to mar the discipline of the class. Such, if there be any, must no doubt, be exemplarily dealt with by the authorities and if necessary, weeded out. But in ninety-nine cases out of a hundred, it is the teacher that is responsible for the laziness of children and not the children themselves.

The children, mirror like, faithfully reflect the activity or laziness of their

teacher. "If he is active, they are active; if lazy, they are lazy too. He is lazy because he has not prepared his lesson for the day, or because he takes no interest in the work. Lack of interest might arise out of several causes. Not the least important of them are: the teacher's incompetence; a wooden administration which has no intelligent appreciation of his honest work and vexatious interference from above which impinges upon his cherished freedom, chills his enthusiasm and kills all initiative.

The personality of the teacher plays an important part in encouraging or discouraging the laziness of the child. The physical appearance, the dress, voice, demeanour all play their part. The term 'personality' means something more than good physique and good voice. It connotes also an indefinable something which has a compelling charm and which makes all the difference between a successful teacher and an unsuccessful one. Successful teaching certainly presupposes erudition on the part of the teacher. An incompetent teacher is a sure cause of indiscipline. If the teacher is dull or inapt and is not bubbling with enthusiasm for his subject, how can he expect his pupils to be enthusiastic? It is well known that enthusiasm, like laziness, is contagious.

The physical defects of children are another cause of their laziness. In a class of 30 or 40, all the children may not be endowed with normal physique. Even the formal, half-hearted medical examination—the children's bugbear!—in most schools reveals the hidden defects of some apparently sound children: one is deaf, another has short-sight, a third is colour blind and a fourth is hopelessly weak. The deaf child does not hear the teacher; so he is looking through the window at a bird sitting on a tree. The short-sighted child can neither see the teacher nor the map traced on the black-board; so he is listening to the song of a child singing in a distant classroom. The child with a weak constitution is so sickly that he cannot sit well, but must needs recline on the desk.

The mental defects of children, like bad spelling, poor memory etc., mostly spring from their physical defects. If the teacher succeeds in neutralizing, though he cannot eliminate, their physical defects, he will have banished laziness from his class. This means, of course, that the teacher in charge of a particular class should go through the medical inspection records of his pupils and get into familiar touch with each of them. It is but fair that the teacher should be given a sufficient member of hours in the class of which he is in charge.

Then comes the classroom with its equipment. In these days of planning, when model schools in agreeable surroundings are built in Europe and America, one will be tempted to wax eloquent over the wretched condition of school-buildings in India. No doubt experiments are made in building model schools in India, too. But alas, what a tiny drop in the ocean they are! Most of the schools are housed in leaky cottages and situated in filthy, noisy localities. These sheds are too well ventilated and are easily accessible to sun and wind and rain. The importance of recreation as a fatigue-killer and invigorator of the mind is now recognized by all. And the playground is rightly regarded as indispensable for every school. Nonetheless, some schools do not even have living space for the children, let alone the playground. Apropos this subject, a recent order of the Madras Government has this to say: "An even more important requisite, however, is that schools and colleges should have adequate playground space, and the needs of elementary schools in that respect require first consideration. It is reported that there are even now many instances of elementary schools located in buildings opening into streets with no space other than the street itself to serve as playground. Wherever practicable, such schools should be moved to better quarters". ("The Hindu" Aug. 1, 1945). Comment is superfluous.

You have just to step into a classroom to see and pity its wretchedness. It is not well partitioned. The unfortunate teacher has

often to shout the boys or the teacher of the neighbouring class and so shorten his life. And to think of the fate of the children in such a room! Its stuffiness rudely reminds one of the present-day, third class railway compartment. The benches and desks, so-called, are haphazardly thrown about; and the teacher and the taught alike have to wriggle in and out of the labyrinth. The children, too many in number, packed close together like dates in a cluster, are struggling to have enough elbow room and living space. To see them rush into the class after the bell scrambling for seats would be like watching the crows in the evening "come home in scramble sort". In painting such a lurid picture, I do not mean to suggest that buildings make a school. I do know that it is the teachers and students who really make it. Yet I should like to emphasize once for all that a decent building with proper equipment is an urgent necessity.

Last, but not least, comes the home influence. The habit and behaviour of the child is very much conditioned by the home influence. If a child comes from a bad home, he will be unsociable and ill-mannered. It is a popular fallacy to connect boorishness and the bad home with poverty. Although squalor and misery may not be conducive for nurturing a genial disposition, very often it is the rich children, wallowing in wealth, who are petted and favoured and spoiled, that exhibit boorishness.

Among the causes which bring about the laziness of the child, I have touched upon the classroom and its equipment, the physical and mental defects of children, the home influence and, above all, the teacher and his personality. Add to these other potent causes like the climate, the time-table and recreation facilities.

Now let me briefly suggest the remedy for the laziness of the child. I do not pretend to prescribe a panacea for it. Permit me to state at the outset that punishment is not its normal cure. And I hasten to add that it is entirely wrong to try to correct it with the stick.

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For it degrades the oppressor and depresses the victim. After all, you punish a child only for its being deaf or short-sighted or for its suffering from one infirmity or another. For none of these the child is responsible. Instead, let us remove the causes producing the laziness of the child; then we will have removed laziness from the classes. And the system which has recourse to punishment of any kind to cure the child's laziness, is the crudest, not to say the cruellest, of systems.

A decent school-building with good equipment in pleasant surroundings, far from the bustle and din and dust of a busy place, would go a long way to ensure the smooth working of a school. In this context I would say we should be careful to avoid indiscriminate crowding in a class beyond its capacity by regulating admission and promotion. The benches and desks are either too high or too low. Educationists have said that children should have proper accommodation and back-benches, lest they should feel discomfort, assume ungainly postures and develop a stoop. I think the bad handwriting of our students is as much due to neglect and carelessness as to the benches and desks of odd shapes and sizes and lack of elbow-room in our classes. A crowded class, it goes without saying, is the copyist's paradise.

The children, who have good homes where they can read their lessons and do their tasks regularly, are happy in the school. "The rich man pays heavily for his wealth and the poor man gains much with his poverty", says Emerson. I agree. But I am strongly persuaded that a family which has to struggle to get the necessities of life—which is on the brink of starvation, yet never being starved, as is the case in the home in India—cannot provide a good home. And the children kept in chill penury are not prone to have charming manners. I do not presume to suggest a remedy for the stark poverty of the dumb millions in our unfortunate country. What I mean to suggest is that maldistribution and malnutrition should go, before we can ever hope to have good homes and good schools.

The physical and mental defects of children can be cured in a number of ways. Not that we should be doctors and psychologists. But that we can, by a judicious seating arrangement of the pupils in the class and by appealing to all the senses, effectively neutralize these defects. The children with defective ear or eye should be seated near the teacher and the black-board. Always, whether standing or sitting, the teacher should take up a position whence he could, so to speak, take in the whole class at a glance. He should have a commanding view of the whole scene. No student should escape his eye. Then the child that has short-sight can hear the teacher speak; and the child that is short of hearing can look at the black-board drawing. Besides, the senses of sight, hearing, smell, touch and taste are differently developed in different children. A has a quick eye; B a sharp ear; C a good nose; D sensitive hands, etc. The development of one faculty is pronounced in one child, that of another in another and so on. There is ever the scatter-brained child who cannot fix his mind on any one thing but must, like the butterfly, flit from flower to flower.

So the teacher should aim at appealing to all the senses. He should talk and write and draw on the black board, tell stories and anecdotes, show pictures and maps, and what is more, he should make the children talk and write and draw, and touch and feel and act.

This leads us to the all-important question of attention and interest. "In teaching, you must simply work your pupil into such a state of interest in what you are going to teach him that every other object of attention is banished from his mind; then reveal it to him so impressively that he will remember the occasion to his dying day; and finally fill him with devouring curiosity to know what the next steps in connexion with the subject are". And, of course, the teacher who can secure the attention of his pupils by arousing their interest in the subject need never dream of laziness in his class.

Interest and attention go together. For, to say that an object is interesting is only another way of saying that it excites attention. Interest is of two kinds: native interest and artificial interest. Living things, moving things, things which have a dramatic quality—these are the objects natively interesting to childhood. To young children, in whom artificial interests have not grown up, instruction must be carried on objectively, experimentally, anecdotally. The black-board drawing and story-telling must constantly come in. The child will always attend more to what a teacher does than to what the same teacher says. Prof. James tells us of a lady teacher who was pleased at her having completely secured the attention of one of her young pupils. He did not remove his eyes from her face; but he said to her after the lesson was over: "I looked at you all the time, and your upper jaw did not move once". That was the only fact that he had taken in! So, in teaching, as in ordinary life, appearances may be deceptive.

The teacher should more and more try to cultivate the artificial interest in the child. He should relate in the mind the acquired and the native interests with each other. By what is called association of ideas, the child should be led on to the artificial or acquired interest from the natural interest. The kindergarten methods, the object-teaching routine, the black-board and manual training work—all recognize this feature. Schools in which these methods preponderate are schools where discipline is easy; and where the voice of the master claiming order and attention in threatening tones need never be heard.

The teacher has to connect the known with the unknown, the new with the old. Anecdotes and reminiscences should abound in his talk; and the shuttle of interest should shoot backward and forward, weaving the new and the old together in a lively and entertaining way. If a teacher has no such inventive fertility, his lesson will always be a dead and heavy thing. This is the psychological meaning of the Herbartian principle of 'preparation' for each lesson and of correlating the new with the old.

If we have roused the interest in a subject, we have also secured the attention of the child for the subject. Attention again is of two kinds: involuntary or spontaneous attention and voluntary attention. Any object that is naturally interesting secures involuntary attention. For example, a butterfly, a frog, a flower or a picture easily attracts the child. But voluntary attention is a momentary affair. All that we need remember is that the more the passive attention is relied on, by keeping the material interesting; and the less the kind of attention requiring effort is appealed for; the more smoothly and pleasantly the class-room work goes on. The teacher who can get along by keeping spontaneous interest excited must be regarded as the teacher with the greatest skill.

It would, however, be idle to pretend that all school-room work can be interesting. There is a large mass of material that must be dull and uninteresting. Every teacher knows certain external methods of voluntarily arousing the attention from time to time and keeping it upon the subject. 'Mr. Fitch has a lecture on the art of securing attention; and he briefly passes these methods in review: the posture must be changed; places can be changed. Questions after being answered singly, may occasionally be answered in concert. Elliptical questions may be asked, the pupil supplying the missing word. The teacher must pounce upon the most listless child and wake him up. The habit of prompt and ready response must be kept. Recapitulations, illustrations, examples, novelty of order, and ruptures of routine—all these are means for keeping the attention alive and contributing a little interest to a dull subject. Above all, the teacher must himself be alive and ready, and must use the contagion of his own example'.

The greater part of school-room work must, in the nature of things, be always uninteresting. To face uninteresting drudgery is a good part of life's work. According to J.J. Rousseau, education for his Emile meant training him "to bear the blows of fate". So why seek to eliminate it from the school-room?

Here I cannot resist the temptation of quoting in extenso these beautiful words of Prof. James: "Do not, then, for the mere sake of discipline, command attention from your pupils in thundering tones. Do not too often beg it from them as a favour nor claim it as a right, nor try habitually to excite it by preaching the importance of the subject. Sometimes, indeed, you must do these things; but the more you have to do them, the less skilful teacher you will show yourself to be. Elicit interest from within, by the way with which you care for the topic yourself. If the topic be highly abstract, show its nature by concrete examples. If it be unfamiliar, trace some point of analogy in it with the known. If it be inhuman, make it figure as part of a story. If it be difficult, couple its acquisition with some prospect of personal gain. Above all things, make sure that it shall run through certain inner changes since no unvarying object can possibly hold the mental field for long. Let your pupil wander from one aspect to another of your subject, if you do not wish him to wander from it altogether to something else, variety in unity being the secret of all interesting talk and thought. The relation of all these things to the native genius of the instructor is too obvious to need comment again".

In short, to drive away the laziness of children and to become a successful teacher, one need not depend upon one's diplomas or knowledge of psychology and pedagogy, but upon one's mother-wit. Divination and perception, not psychological pedagogics, are the only helpers here. A shy and modest person does not cease to be a good teacher because he refuses to become an officious busybody. Indeed, too much emphasis cannot be laid on the personal appearance of a teacher. I have known very many cases of successful teachers suffering from infirmities of body, yet being revered by their pupils as their guru.

To be sure, it is the teacher, more than anything else, that plays a vital part in curing the child's laziness. Many, then, are the qualities that are required of him. He

is to be at once erudite, gentle, firm, just, noble, etc., etc., In a word, to adopt the words of Pandit Nehru, a teacher should not be of the world's ordinary coinage, but should be minted of that rare variety, and often the unknown should stare at us through him. Rules are laid down to insist on the duties and responsibilities of a teacher. But it is a sad truth that very few think of him as a human personality with an individuality of his own; and fewer still there are to respect or care for his rights. Those who expect a teacher to be fired with a missionary zeal for his profession are sadly mistaken when they do not expect him to be essentially human, with human needs and desires. It is often forgotten that he is an economic unit and has a mouth to feed.

The McNair Committee have said in unmistakable terms that 'a missionary spirit cannot be relied upon to maintain the supply and the morale of a quarter million teachers. Teaching is indeed a form of social service, but like other professions it is also a 'bread-and-butter' affair'. "Unfortunately", says Mr. M. S. Sundaram, Asst. Educational Adviser to the Government of India, "in no department of service of the state are educated workers so badly and scantily respected as teachers in our primary and secondary schools". He rightly adds: "No reform in education is ever possible unless and until the States or the Governments concerned are in a position to guarantee a living wage to their teachers". It is in the fitness of things, therefore, that the teacher should be assured of a decent scale of pay and of automatic promotion. And nothing would be more unkind than to withhold his expected promotion at the year's end of drudgery.

It is an accepted pedagogic principle that the teacher should be bent upon finding the good points rather than the bad ones in a pupil's work. A good word spoken at the right time has certainly a greater influence than words which wound the heart. Yet, by a strange irony, the sole purpose of inspection is thought to be fault-finding. It passes one's understanding why it should not be carried on with goodwill and mutual

trust. If cultured persons like teachers, who are the vaunted makers of tomorrow, cannot be trusted to do their duty except under surveillance, I wonder whether enlightened democracy has ever any chance in our country. The less the inspector looks upon the teacher as his enemy, as one to be watched and warned, the quicker the pace of progress and the more smooth the work of the institution will be. Often, the poor, conscientious teacher hastes struggle on, like Dr. Johnson, without one look of favour, one word of encouragement, or one act of assistance from his superiors. If the teacher

is treated kindly by the authorities, none will be more ready than he to co-operate with them in creating and sustaining what is called the tone of the institution. When a healthy tone becomes an established tradition in a school, as at Dr. Arnold's Rugby, half the work of classroom management is already done. And when the members on the staff and the head of the institution work like a harmonious co-operative team, the well-being of the institution always next their heart, discipline would reign in the school and the laziness of the child would become a thing of the past.

GIRLS' EDUCATION

By S. P.

NOWADAYS, securing seats in colleges, is a problem and the authorities are trying to make room for some more students. The high schools and colleges are filled up with boys and girls, the latter in no way lesser in number than the boys. I should like to say a word or two about girls' education.

Some years back parents were not so eager to let their girls enter colleges. They considered the S. S. L. C. sufficient for girls. But now girls move about in all the colleges, even in the engineering, agricultural and other professional colleges.

No doubt higher studies make girls equal with men. But still it would be better if the girls were divided in two groups—(1) those who want to continue their studies and take a course in higher studies and who have an idea of earning their living and (2) those who only study for culture and who afterwards are going to marry and settle down.

Parents should allow their girls to study up to the VI form in the usual course and then decide as to what division they must go to. If they decide on the first alternative, they should take the normal course. But if they decide on the second alternative they should learn some useful subjects. What

is the use of learning chemistry, physics, logic, ancient history, biology and what not for a girl who is to marry and settle down? Would it not be better for her to learn how to run a house, how to manage servants, how to cook, how to wash, and on the whole how to manage a household? As soon as they marry, they may have to start house-keeping for their husbands. If no other elders are living with them, they would have to shoulder the whole responsibility of managing the household. If they are trained beforehand, they will not find it difficult and their house will be running on smooth lines. Their husbands also will be happy on getting such competent wives.

Besides this, the girls also ought to learn housekeeping on different scales. According to her husband's salary, she ought to run her house. If her husband's salary is poor, she ought to be able to manage without any servants.

So it would be better if a separate training section is opened and girls get a year's training before marrying. They should learn to keep their house clean and tidy. They should learn to receive visitors. They should learn to be happy and cheerful themselves and so make their husbands and friends and relatives happy also.

THE DATE OF THE RAMAYANA PERIOD

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

(Continued from page 166)

Dr. Barnett quotes in his *Antiquities of India* with approval from the *Imperial Gazetteer* Vol I. p. 294 and from Risley's *People of India* to show that a large part of the Indian population on the east coast, in Orissa and Bengal contains an admixture of Mongolian blood.¹ If *yavana* be interpreted as Mongols, as is done in this article, this large mixture can largely be accounted for.

The reference to Kala Yavana in the *Bharata* must also not be forgotten. Kala Yavana literally means a dark *yavana*. There were two classes of Mongols, those who were light yellow in colour and those who were dark yellow.

The word *yavana* occurs in four verses in the *Ramayana*:—I-54-9-19, "*Sakan yavana misritan*", "*Sakairiyavanamisritaih*"; I-55-3. *Yavanah sakah*, IV-43-12. *Yavananscaiva sakan*" I-54-20. The word *yavana* in IV-40-24 is also printed in another rescension as *yavana*. Scholars have failed to note that "Sakas and Yavanas are described as having a yellow complexion" (*hema-kinjalka sannibhaih*), resembling the golden-lotus filaments and that "Sakas and Yavanas are mentioned together in I-54-19 and I-55-3", while the *Paplavas*, *Kambhojas* and *Mlechas* etc., are mentioned separately. The natural inference from these contexts is that the *Yavanas* were (1) yellow-complexioned (2) and that they inhabited the regions to the north and north-east of India, as they were the neighbours of the *Sakas* (Scythians). Therefore, the *Yavanas* referred to were probably Mongols and not Greeks.² The

following quotation from Schmidt is very interesting in this connection: It might be noted here, that the eastern and larger part of the immense plateau extending from the "Black Sea in the west, to the sea of Korea to the east of China, did not become known to the classical nations of antiquity, until a very late period and that the ancients called it Scythia—situated beyond Mount Imaus" (or the Himalayas).³

The eastern part of this Central Asian plateau called Scythia was bounded on the east by China. The Scythians were the *Sakas* of the *Puranas*. The Scythians and the (yellow) Mongols must have spread in course of time over Eastern Turkestan etc. The Scythians gradually spread over Bactria, and the northern parts of Europe. The *Sakas* and the *Yavanas* (Scythians and Mongols) being neighbouring races must have freely mixed with each other. The commingling of these two races, *Yavanas* and *Sakas*, (Mongols and Scythians), must have been common at the time of Valmiki, as he refers to *Sakan Yavan misritan* and *Sakaih yavana-misritaih* in I-54-19 and 20. The country referred to, as being the habitat of the *Sakas* and *Yavanas* by Sugriva when instructing the northern search party, must have been the Eastern Turkestan or Chinese Turkestan bounded on the east by China and occupied by people of Mongolian descent. Sugriva (IV-43-12) after directing the *Vanaras* to search the *Yavana* and the *Saka* countries ordered them to search further in China and farther east (IV-43-12).

According to Ptolemy,⁴ the *Saka* or Scythia was bounded in the north and west by the *Pamirs* (Sogdiana) and separated from China by the *Bolar* chain. It must be

pointed out that the Greeks never occupied Scythia. The Greek conquests and settlements never extended to Scythia on the western border of Bactria according to Judson Bury. The wide dissemination of the Scythians and Mongols all over the world and particularly on the north-eastern side of India are well known.

It is interesting in this connection to draw attention to the statement of Col. Gerini that a district in Western Indo-China was called *Yavana* (*Yonaka*) *Desa* and was peopled at one time by the offshoots of the Great *Yavan* race.¹

It is well known that the population of Indo-China is of Mongol stock. The word *yavana* is still retained in the form of *Yunnan*, a district in Indo-China.

Again Mr. V. R. Ramachandra Dikshitar has brought to my notice a reference to the *Yavana* armed men in the *Silappadikaram*, a Tamil classic of the 2nd century A. D. "The *Yavanas* were the best warriors who held swords in their hands and guarded the gates of the *Madura* fortress". (66-7 of Canto XIV). As the Greeks never served as mercenary soldiers in India, the reference must certainly relate to the Mongols or Scythians.

In this connection, it may not be out of place to make some reference to the observation of some Greek writers. The Greek writers, Scylax and Ctesias, of the 5th century and Megasthenes of the 4th century B.C., have been unfairly accused by some writers of deliberate untruthfulness, in narrating the existence of various monsters in India such as one-eyed people, pygmies, men who could wrap their bodies in their ears &c. &c.

These imaginary beings who are supposed to have been seen by Megasthenes and other Greek writers are only the monsters referred to by Valmiki in the *Ramayana*, (IV-40-24, V-4-17 &c., & V-17-8c.). The people evi-

dently believed firmly in the actual existence of such monsters, somewhere in India. Such a firm belief must have been due to the wide currency of the *Ramayana* which must have attained great popularity by the time of Alexander. Many centuries must have elapsed after Valmiki's composition of the *Ramayana*, before people could have such intense faith in the *Ramayana* as to make them believe not only in the actual existence of such monsters, but also to convey their ardent belief to the Greek historians.

The *Ramayana* must have been composed many centuries before Alexander's invasion. It is quite possible that the Greek writers who transmitted the reports of Megasthenes might have stated that Megasthenes "saw them" when he might have only heard about them. The French Orientalists, Hippolyte Fauche and Emile Burnouf, believed that Homer's *Iliad* was built upon the *Ramayana* story.¹ If we accept that view, the *Ramayana* must have been composed before the 10th century B.C. The next question is: Can any references to Buddhism be proved in the *Ramayana*? Winternitz states that "the question can be answered with an absolute negative, as the only place in which Buddha is mentioned is decidedly spurious".²

Jacobi is perfectly right in considering the entire *Jabali* episode to be an interpolation. The views advanced by *Jabali* do not fit into the context. *Jabali* was one of the favourite *purohitas* of Dasaratha. Dasaratha would certainly not have been foolish enough to select a man holding atheistic views as his minister. In Dasaratha's kingdom there were no *nastikas*. (2-6-14)

Jabali, after pointing out the unreality of things in this world, requested Rama to go home and enjoy royal pleasures in Ayodhya. His invitation to Rama to return and enjoy the royal pleasures is entirely inconsistent with his doctrine of "unreality" and with the well-known views of Buddha on the

¹ *Antiquities of India*—By Dr. L.D. Barnett, P 31 F.

² The Southern Mongols:—Their colour was generally a dirty yellowish brown in the South, and lemon or whitish in N. China. The main divisions of the Mongols were Tibetan, Gurkha, Burmese, Chinese &c. Tibet was the Mongol cradle land. The Northern Mongols were light or dirty yellowish. See P. 163 FF & P. 534 of A. H. Keane—*Man past and present*—New Edition.

The Greeks were not yellow-complexioned. They belonged to a different stock.

³ Schmidt—*Manual of Ancient History* P. 9.

⁴ Macrinde's *Ancient India* described by Ptolemy—Page 35.

¹ *Researches on Ptolemy's Geography of Western Asia* by Gerini—Page 58.

¹ Lillie—*Rama & Homer*, P 175.

See Chapter XVI of *Cambridge History of India* by Rapson, P. 413-2.

² Winternitz—*History of Indian Literature*, Vol. II, p. 20.

importance of truthfulness, renunciation, and peace.

Further in verse 33 of II-109, Rama uses the word *nindami* in referring to his father.

Rama, an ideal son, revering his father like the Deity, could under no circumstances be conceived to have used the word, *nindami* (meaning "I reproach or revile"). It is an impossible word in the mouth of Rama, when speaking of his father, about whose reputation he was extremely jealous. This single fact is enough to mark the canto as spurious—apart from the irrelevancy of cantos 108, 109 & 110.

The following quotations from Winternitz and from Keith bear witness to the pre-Buddhist date of the *Ramayana*.

"H. Jacobi thought it possible to assume a pre-Buddhist time of origin for the epic on linguistic grounds. This epic language is a popular Sanskrit. About 260 B.C., King Asoka used for his inscriptions addressed to his people, not Sanskrit, but dialects similar to Pali. Buddha, too as early as the sixth and fifth centuries B. C. preached, not in Sanskrit, but in the popular language. Popular epics cannot be composed in an already extinct language, but must be composed in the living language of the people. As in Asoka's time and even already in Buddha's time, Sanskrit was no longer the language of the people, the popular epics (in their original form) must belong to an older pre-Buddhist period, when Sanskrit was still a living language".¹

¹ Winternitz : *History of Sanskrit Literature*. P. 510.

It is the opinion of Dr. A. B. Keith that "the epic must have been written in a period before Prakrit was the popular form of

speech in the country of Oudh, in which the epic in its kernel was produced. By Asoka's time, and probably even in Buddha's time, Prakrit was the popular speech, and thus the epic may be held to belong to the sixth century B. C. This is by far the most effective argument for the early date of the epic speech. It is useless to see archaisms in the *Ramayana*".²

"Pali according to Rhys Davids is based on the dialect of Kosala² as it was spoken in the 6th or 7th century B.C." The Pali and the Prakrit languages were certainly developed from Sanskrit by the elision of certain consonants difficult to pronounce by the masses and the alteration of other difficult consonants".

In the *Ramayana* period, Sanskrit was spoken by the Aryans. No other language is mentioned in the epic. No doubt mention is made of colloquial Sanskrit—spoken probably by women and the uneducated. The epic was composed in Sanskrit and was very popular with the people. In the same Ayodhya in which the epic was composed, Sanskrit ceased to be a spoken language, and gave place to the Magadhi dialect during the Buddhist period about the 5th century B.C. This again proves that the epic was composed before the Buddhist period.

² *Journal of the Royal Asiatic Society* (J.R.A.S.), 1818-P. 318.

³ Winternitz. *op cit*, Vol. II-P. 605.

(To be Continued)

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EDITORIAL NOTES

It is a source of a great pleasure to us to be able to offer our heartiest felicitations to the Madras Teachers' Guild on the occasion of its Golden Jubilee. Golden Jubilee, the events of which have been arranged to take place between the 23rd and the 27th of August. The inauguration of the celebrations has been fittingly entrusted to Mr. M. Ruthnaswamy, M.A., C.I.E., Vice-Chancellor, Annamalai University, a veteran educationist of deep erudition and sober views, whose school and college career and subsequent life as professor and principal, as legislator and publicist, as member of the Public Services Commission and as Vice-Chancellor of one of the provincial Universities, cover the fifty years that cover the span of life that the Madras Teachers' Guild has lived through till now. The Guild can be regarded in more senses than one, to be not only the parent, but also the norm on which all the other Teachers' Associations and the District Guilds of the Presidency have been moulded. Fittingly enough, Rai Bahadur Dr. B. B. Dey, Director of Public Instruction, Madras Sri M. Radhakrishna Pillai, the Mayor of Madras and Principal Dr. M. Abdul Huq of the Government Muhammadan College at Madras, and Lady S. V. Ramamurti have been associated with the different functions in the celebrations.

While congratulating the Madras Teacher's Guild on its successful completion of half a century of fairly vigorous and continuously useful existence, we have to point out to the attention of present day educationists all over the Presidency and particularly in the metropolis how from comparatively obscure beginnings and unfavourable conditions, the Guild has grown first into prominence, then into usefulness and finally into a position from which it has been able to assert its personality and individuality on all issues and topics connected with both the administrative and academic sides of educational effort in the Presidency. Even the co-ordinating supreme institution of the South India Teachers' Union more familiarly known to all teachers as the S. I. T. U., owes not a little to the pioneer work and driving force manifested by the M. T. G. Indeed in this aspect, it may be said that the daughter, S.I.T.U., has become the mother of the parent institution of the M.T.G. But whether daughter or the co-ordinating mistress of the whole household, the S.I.T.U., and the old mother, the M.T.G., have worked together in close harmony these many years and have achieved a very creditable record of demands made and partially and in some respects largely, realised for the vindication and improvement of the status, the security and the prospects of the teaching profession, particularly in private aided institutions and in its relations to the Department of Public Instruction, to the Inspecting Agencies and the managements, whether private committees, missionary bodies, or local boards and municipalities.

Besides appreciating the pioneer work of the M.T.G. and the guiding control of the S.I.T.U., it behoves us, on this occasion to remember, in grateful affection, the honoured names of several of the more notable persons who made the Teachers' Guild an institution of a peculiar kind, efficient as a trade union, but at the same time free from the occupational aggressiveness and the too exclusive stress on conditions of work and wages that have marked the industrial trade union. From those names, without subjecting ourselves to the charge of invidious selection, we may mention those of the Rev. F. W. Kellett, Prof. Rao Bahadur K. B. Ramanathan, Prof. P. Lakshminarasu Nayudu, Prof. P. Subramania Aiyah, the Right Hon'ble V.S.S. Sastri, the Rev. J.S.M. Hooper and others, who struggled against considerable odds, official favour, non-official indifference and popular apathy, and worked on with single-mindedness.

the cause. We wish that their efforts which sown on fruitful soil, have yielded a plentiful harvest of useful work and adequate recognition, will continue to enthuse the workers of the M.T.G., in the coming era, with a greater degree of vigour and more inspiring stimuli to selfless endeavour. We are particularly gratified to see that, in connection with the Golden Jubilee Celebrations of the Guild, a fund will be started for the benefit of teachers in the lower grades, in the respect of most of whom it is impossible to expect the accumulation of any substantial margin of savings as an insurance against disablement or old age.

It is, again, a matter of gratification for all interested in the educational progress of the land to learn of the remarkable scheme now being forged and set ready for being implemented, in the prosperous, populous and highly educated State of Travancore, under the auspices of its most enlightened Maharajah and his Government, presided over by one of the most remarkable statesmen-administrators of India in the present age. The scheme is the result of the labours of a committee of experts that examined the whole problem in its different aspects and came to very definite conclusions as to the re-orientation of educational effort in the post-war period, under the aegis of Mr. H. C. Papworth, M.A., I.E.S. (Retd.), now Pro-Vice-Chancellor of the University of Travancore. We are also glad to learn that the two Houses of the Travancore Legislature, the Sri Mulam Assembly and the Chitra State Council, have both approved the general principles of the scheme which will be shortly implemented by the Government. While reserving our detailed comments on the different facets of the scheme for a later occasion, we should now bring to the attention of our readers the salient features of the reconstruction proposed. In the first place, Government is to take over the

entire burden of elementary education from the non-officials and to absorb, in the course of a few years, all the agencies and schools in this stage, now receiving aid. In spite of the very heavy budgetary burden that this measure would involve, the status and the pay of the teachers in the Primary Schools will be made much better than at present, while provision will be made, by the starting of a sufficiently large number of training institutions, for meeting the necessary demand for the greatly increased number of trained men and women for the profession, that will be made.

The primary stage is to consist of five classes; and the next stage, which may be called the lower secondary, comprises three classes. In these two stages co-education will be followed. A certain amount of bias in favour of vocational instruction will mark the curriculum of the lower secondary classes. The High School stage will consist of three forms and will be definitely divided into two branches, *viz.*, vocational and literary, to be pursued in two well defined categories of schools. Instruction upto the end of the High School stage will be in the mother-tongue and English will be studied as a second language. Students from the literary High Schools will proceed to study for a year in the pre-University Class, which will be attached to these schools and success at the end of that year of training will be the basis for admission to Colleges where the degree course will cover only three years. Admission to Government service will depend upon success in the several departmental tests; while the completion of a vocational course is expected to be followed by a comparatively easy securing of good jobs by all the successful candidates. The problems of the inter-relation between the vocational and the literary courses have been visualised, and it is expected that they will be successfully tackled in the course of experience.

This is the broad outline of the scheme of reconstruction. It follows, generally speaking, the Sargent Scheme of Educational Reconstruction. But there are substantial deviations in several important respects. It may, however, be apprehended that the abolition of instruction in English in subjects in the High School course, consequent upon the disappearance of the category of English High Schools contemplated in the scheme may be followed by a marked diminution of the facility for expression in English that is a marked characteristic, at present, of the S.S.L.C. students in Travancore. Another difficulty that is more administrative in character, but at the same time, not entirely free from academic bearings, is that of the correlation of students in Travancore, who may have to pursue their studies in institutions in outside areas where the three year degree course is not in force. But let us not anticipate too much of contingent difficulties and confidently await the results of the operation—successful, let us hope,—of the new machinery by the energetic Education Department and the University of Travancore. We are informed that, as an initial step of implementation, compulsory primary education will be begun in three selected areas, two of them urban and one rural. The example of Travancore is bound to be of great use to other administrations in this field of reconstruction.

With the surrender of Japan, the most disastrous war in the history of the world has come to an end. All the aggressive disturbers of world-peace have been decisively defeated, and the peace-loving democracies have triumphed. We have hereafter to strive for the victories of peace, and can hardly afford to fail again, as we did after Versailles. And in establishing and consolidating peace, nothing is of greater importance than education. It was through specially directed and consolidated education that the aggressor nations prepared themselves with fanatical zeal for a career of conquest. And it is to education that we must look forward for turning men's minds towards peace and goodwill.

Before us in India there lie problems of tremendous significance to be solved. And we can hope to solve them with reasonable satisfaction only if our education is broad-based and well directed. We ought not to forget that war has ended, and that we are already in the post-war era. The plans that have been prepared for post-war reconstruction should be taken in hand without further delay. Education was one of the first activities to suffer on account of the stringent necessities of war. Let us hope that it will be one of the first to be restored to its pristine importance.

BOOK REVIEWS

INDIA IN WORLD POLITICS: HISTORICAL ANALYSIS AND APPRAISAL BY DR. LANKA SUNDARAM, M.A., Ph.D. (LOND.) SULTAN CHAND & CO., DELHI, 1944—pp IV, 285 and V.

This work is a good help to students of the international situation with special reference to India's position and needs. It is a summary exposition of what the talented author has been writing for nearly two decades on India's extra-territorial problems and constitutes, in his own words, "the reaction of a sensitive Indian mind to the im-

pect of world affairs, in their fundamental delimitation contrived by the ever-tightening grip of British dominion over my country and my people."

The position of India in the British Commonwealth and in the League of Nations as well as in the International Labour Organisation is first studied; and the treatment studies critically the reservations made on behalf of India in respect of the League conventions and the exclusion of Indian States from the operations of international conventions. The last part of

the League in economic and technical questions has been substantial, at any rate as compared to her activity in the political sphere. Our author is emphatic that the Indian trade union movement should be freed from *petite bourgeoisie* leadership and from the hands of arm-chair politicians, middle class intellectuals and political place-hunters.

The foreign trade of India before the Ottawa Conference and after it is the next subject to be studied. It details the manner in which Ottawa strangled Indian export trade to non-empire countries and approaches the operations of the Ottawa agreements in terms of commodities, as well as the reaction of the denunciation of Ottawa by the Indian Legislature. The Indo-British trade agreements of 1935 and 1939 come in for abundant, but justified, criticism. The position and status of Indians overseas occupy a considerable space and the origin and growth of Indian emigration overseas

are well treated. The Emigration Law is examined, as well as its attendant fruits, the *kangani* and *mistri* systems, and the process of what may be termed free emigration. On the future of Indian emigration, Dr. Sundaram does not favour an aggressive expansionist attitude, but would only claim her right to deny either trusteeship or mandates as integral parts of a re-oriented freedom of world organisation. Above all, India's place in a world community would be meaningless without efficient means for the preservation of her just rights. The settlement of the Indo-British question is a condition precedent for the exercise by India of her full rights; and it is realisable in its concomitant, *viz.*, the recognition of her status in terms of equality and self-respect with the big powers by the rest of the world. The cleancut, though verbosely couched, statements of Dr. Sundaram on all points involved in India's full-fledged growth and rightful place in the comity of nations are indeed exhilarating to the reader.

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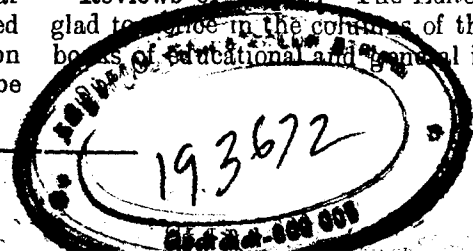
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