

VOL. LII. NO. 10

237
REGD. NO. M. 272

OCTOBER 11 1946



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Annual Subscription inclusive
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Half-yearly Subscription, Rs. 3

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Foreign Subscription inclusive
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The Educational Review

A MONTHLY RECORD FOR INDIA

VOL. LII

OCTOBER 1946

No. 10

RURAL SCHOOL MISSIONS IN VENEZUELA

THE latest report of the Ministry of National Education of Venezuela received by the International Bureau of Education presents a good picture of the great effort made by this country during the past few years to educate the rural population.

In the first place, by decree of 17th August 1937, ten rural school missions were established with the following aims: (1) the improvement of the standard and status of teachers in service by enquiries into their living conditions, their technical and professional training and the environment in which they teach; (2) the development of rural communities by persistent and decided action on all sides, economic and social as well as cultural or hygienic, with the object of attaining definite progress in the methods and systems of production and of raising the standard of living of the country people; (3) the investigation and study of villages and country districts in order to be able to present suggestions to the Education Department for the elaboration of plans and programmes for rural schools; (4) the drafting of measures and suggestions for the Education Department concerning the aim and orientation of future rural normal schools and ways of adapting methods utilised in urban institutions to the training of teachers for country schools. Each mission was composed of the following

basic staff: a headmaster, a teacher of agriculture, a handicraft teacher and a hygiene teacher.

However, at the end of a year, it was felt that these missions, although they pursued a fine ideal for the education of the peasant population, rarely came up to expectations in the fulfilment of their task because the majority of their staff were insufficiently prepared. So the Department decided that the rural missions staff should have a course of training at the "El Macaro" Rural Normal School. During the year 1939-1940, as soon as they had completed this course, the members of the mission undertook to work for three months on probation in the rural schools of the first circuit.

From this selected staff two types of missions were formed, the complete and the incomplete missions. The former numbering five, were each composed of a headmaster, a teacher of agriculture and a handicraft teacher. The incomplete missions, which numbered three, included a handicraft teacher and a teacher of agriculture. In the districts to which they were assigned, the Department hoped by these missions to solve for the technical inspector of education the problem of supervision and organisation of widely scattered schools.

In 1942, six complete rural missions began to function and the three incomplete ones

were transformed into two of the complete type. These missions were attached to the various school zones where the Department's enquiries had revealed that they were most necessary. Finally in August 1943, a new revision of the work accomplished led the Department to impose on the missions the organisation at present in force. At that time, the missions could count among their staff eight teachers with diplomas from the "El Macaro" Rural Normal School who had worked in rural schools with satisfactory results.

In view of the good results obtained in the rural schools and in several of the missions, the Department deemed the moment opportune to give precise directives, making it possible to extend greatly the field of action in rural education.

The objects now assigned to the rural school missions are: (1) as principal task, the progressive transformation of the country schools into educational centres which would be in large measure responsible for the development of the rural community in Venezuela; (2) in order to carry out this programme, various activities having a bearing upon: (a) the cultural and technical training of the rural teacher; (b) the improvement of school buildings, and of the ancillary services, furnishings and teaching material; (c) the establishment of friendly relations and of sincere collaboration between the peasant population and the authorities responsible for education; (d) the diffusion of all information deemed necessary for the establishment of plans and programmes of rural education responding truly to the needs of the nation; (e) the solution, as far as is possible, of the problems of a social, cultural, economic or hygienic character in direct relation to the educative work; (f) the strict application of the law, rules and regulations determined by the competent authorities.

According to the new regulations, the rural districts of the country are divided into several school circuits, each comprising thirty rural schools. In 1944, there were already five, to each of which a rural school mission was attached. These circuits are expected to function in an autonomous manner under the direct control of the commissaire of rural education.

An outline of the work being carried out at the present time by the missions in the rural circuits is a good indication of their activity. Each mission exercises its functions within the circuit under its jurisdiction. The circuit itself is divided into school groups each of three schools, to facilitate the organisation of visits to the schools. The activity of the mission within each group extends over a period of 24 working days, during which the work is distributed as follows:

(a) visits to the schools in the group on the basis of 5 working days per school (from Monday to Friday inclusive) 15 days;

(b) travelling from one school to another, one day (Saturday) being allowed for each journey (4 days):

(c) work in common: drawing up of the programmes, exhibition and criticism of work, etc., 5 days.

By a system of weekly rotation, the teacher-missionaries follow each other in turn at each of the three schools of the group visited.

Each year, the month of January is reserved for pedagogical training and refresher courses for the teaching staff of the circuit.

The work of the rural mission staff is both individual and collective. This is why the visits to the teachers, schools and communities for their particular improvement are carried out individually, while the following work is undertaken by the whole schools mission in common: (a) the elaboration of work plans, (b) reports and criticism of the tasks accomplished by each of the teacher-missionaries, (c) the organisation of pedagogical training courses and special campaigns for the development of the rural communities.

ACCENT ON WIDER EDUCATION

By OSWALD DUTCH

DURING the latter half of May 1946, Britain's Ministry of Education published a circular stating that during the previous few months, an average of 1,200 applications a week had been received for the teaching profession. By May 2, 1946, no fewer than 57,300 candidates had applied for inclusion in the new training scheme, only 12,500 women being among this number, so that there were, therefore, four men to every woman. The selection of the candidates is carried out very carefully and again by May 2, 1946, only 17,800 of the applicants had been accepted for training, but in this case the percentage of women was certainly higher, namely, a total of 4,300.

It has become vitally important to increase the number of teachers and to improve their training, because according to Britain's new Education Act not only is education to be put on a broader basis and improved, but from 1947 (April 1) onwards, the compulsory school age is to be raised by one year, namely, to 15.

In a Ministry of Education White Paper issued not so long ago, the present system of education in Britain was compared in a very original manner with the development of a photographic plate. The Paper establishes that the effects of the present system are thin and liable to wear off quickly, once the child has left school for work. The process of education for the vast majority of children, therefore, offers an example of "under-exposure, under-development and insufficient fixing" which cannot, therefore, conform to the idea and purpose of education.

Apart from the fact that larger sections of the population will be involved in education and, as mentioned previously, the children will undergo instruction for another

year, the Ministry of Education envisages better opportunities for education by considerably reducing the number of children per class and by improving accommodation. There is at present a ratio of one teacher to a class of 29 children. In the opinion of British education authorities, however, this figure is too high by one-third and the ratio aimed at is one teacher to 20 children. This naturally means that the number of teachers must be increased by about 50 per cent.

On January 1, 1946, there were about 176,000 teachers in Britain in primary and secondary schools. Despite the far-reaching training scheme for teachers it is estimated that by the end of 1942 there will only be about 200,000 teachers available. Many of those who, despite "over-age", taught during World War II will be retiring during the next 2 1/2 years, so that a normal and abnormal retirement of 35,000 will have to be made good. It is hoped that to a certain degree this gap will be filled by some 10,000 teachers who will be returning from the Forces to resume their former profession.

These vast numbers of applications from would-be teachers (they will first attend 17, then later, 24 additional training colleges), are necessary to enable the teaching force to attain the necessary strength before 1958 to make possible smaller classes despite the larger number of children.

Another and much greater difficulty is that of accommodation. The shortage of buildings in Britain is well-known everywhere. The Ministry of Education is fully aware of the fact that it will hardly be possible to erect even nearly enough school buildings. Consequently use must be made of emergency buildings for school purposes and large huts in particular. In all some 6,000

emergency buildings are needed for class-rooms and practical rooms. So far, pre-fabricated huts have been erected "at about 100 schools", but it is to be assumed that this development will now go ahead at a greater speed.

No one can be sure that the modernisation, expansion and improvement of the system of education in Britain will not come up against difficulties other than those of the number of teachers available and the lack of accommodation, but there is no doubt that other obstacles will have to overcome. But for all those who are interested in this matter, the determination and conviction is predominant that no effort is too great to secure the future and a better chance in life for Britain's children by means of a wider education.

Every war brings in its wake not only

chaos in one form or another, but also the fear and uncertainty of the future. Too many lives have been diverted from their normal paths, too many individuals have had their studies completely wrecked for special care not to be necessary at least to offer the future generations greater opportunity as regards knowledge. It is precisely this task which is laid down in the White Paper issued at the time of Britain's former Coalition Government on "Educational Reconstruction", in which it is stated that the purpose of the programme is: "to secure for children a happier childhood and a better start in life; to ensure a fuller measure of education and opportunity for young people and to provide means for all of developing the various talents with which they are endowed and so enriching the inheritance of the country whose citizens they are".

IN OXFORD TO-DAY

BY EDWIN SCOTT

OXFORD University has acquired a new character. It is no longer peopled exclusively by the sons and daughters of England's wealthy families, spending a pleasant three or four years "finishing their education," learning the arts of social intercourse. A large percentage of post-war Oxford's undergraduates are ex Servicemen.

"We are here to work. We get enough money from the Government to live comfortably, but certainly not luxuriously, and we cannot afford to waste time," said one undergraduate, invalided from the Navy a year ago and now reading for the degree of Bachelor of Literature.

Degree courses for ex-Servicemen are shortened in many instances. All of them exclude the first year's preliminary reading, taken by students coming up from school in the normal way, still in their teens. The

ages of the men returning from the Forces are anything up to 30. Some of them are married, and live with their wives in lodgings in the city, subsidised by Government allowances. Some even have families, and there is the unusual sight of undergraduates pushing perambulators.

The war veterans are of all ages, and of all nations. Large numbers of pre-war Rhodes scholars are returning, and South Africans and Australians are there in strength. A few Americans are "up" too, mainly G.I.'s and officers who were demobilised in Britain and are staying on at Oxford. At Balliol College there are a number of negro students. Other Allied countries are represented, too, notably the Chinese. The University and the various colleges are working hard to make room for all ex-Servicemen who wish to come

back. Accommodation is much strained and colleges are overflowing into town lodgings. Now College, for example, which reckoned in pre-war days to take 280 students, is now planning to accept in the region of 450.

Notices have been posted and members of the College warned that they must not expect the same comfort in the 1946-47 year as before. Whereas it was usual for each student to have a bed room and an adjoining sitting-room to himself, he will now be asked to live in a bed-sitting-room, or to share a sitting room with another.

The opinion of Lord David Cecil, famous man of letters and Precentor of New College, Oxford, of the ex-Service students is most favourable. "I find that they have so much more idea of what they want, a firmer basis for their views, than young men coming up straight from school. The fact that they have chosen to spend two or three years here, when they might be working for more immediate commercial rewards proves that."

Nevertheless the traditional picture of Oxford undergraduates beloved by Hollywood has not quite disappeared. The caps and gowns are still there, long hair is not uncommon, while a new touch has been added by Royal Air Force and Army moustaches and Navy beards. Women undergraduates, among them a few from the Forces, are as colourful and as unusual in their dress as clothes rationing will permit.

Food is as strictly rationed as elsewhere in Britain, but "gentlemen's" rooms are still the scenes of parties. The drink is chiefly beer these days, but in rarer cases, where the student has private sources of income, the traditional glass of sherry is raised.

University discipline has not been officially relaxed despite the age of the undergraduates. The proctors (university dons in their caps and long gowns) can still be seen making their nightly round of the ancient inns and taverns, followed close at their heels by the top-hatted "bullers."

These are the custodians of university law. Undergraduates found drinking in any of these public places are "prodded" and fined. But the eyes of the law are usually blind these days to "gentlemen" with the "ex-Service" look. And while College rules provide that a member must ask for permission to leave the precincts of the city, few tutors are willing or wish to quibble when, for example, to quote Lord David Cecil again "a man of 29, prisoner of war for five years, desires to visit his wife and two children in London."

University institutions, dormant during the war, are springing back into life. There is a vital, enthusiastic atmosphere in the University again. Magazines unseen since 1939-40 are in production again, and a great interest in modern literature is strongly evidenced.

The famous Oxford Union Society in whose debating hall many a future prime minister, chancellor or archbishop has learnt the art of addressing a critical audience, is fully active once more, although it is appealing for funds, after allowing so many Service cadets attending the University during the war on short courses to make use of all the Society's facilities free of subscription.

That is the face and character of Oxford to-day.

ART IN INDUSTRY EXHIBITION 1946

BY SRI DINESH DUTT, Calcutta.

THE primary aim of the first ART-IN-INDUSTRY Exhibition was to stimulate interest in Commercial Art by encouraging artists and students. While this remains our aim, we are now striving to obtain and display the best examples of Industrial Art obtainable in India. In our competitive sections it will become increasingly difficult for a student to compete with a professional artist of experience. In the 1945 Exhibition 80 per cent. of prize money not reserved for students was won by professional artists although students entered five times as many entries. In order to meet this position, six sections are now reserved exclusively for students. They may still enter in the open sections if they so desire.

There is still an impression that European artists are not encouraged or allowed to enter or win prizes. Each year a number of sections have been open to them, but up-to-date the number of entries received from non-Indian artists have been negligible. This year any artist resident in India at the time of the Exhibition can enter for all except the student sections. We reiterate that although our exhibitions are intended first and foremost for Indian artists, it is important that the best work produced in India should be on display. Should, at some future date, non-Indian artists win an unreasonable share of the awards, a generous portion of the prize money would be reserved for Indian artists.

The judges will foremost take into account the extent to which the entry is likely to fulfil the required purpose. They will also consider originality, Indian appeal, practicability (i.e., ease of printing or manufacture), standard of execution and good lettering. Originality and Indian appeal will be given more prominence in the judging than in the past: nevertheless poor artistic

merit, bad lettering, etc., is likely to result in an entry being rejected.

Artists are reminded that in all forms of art and design, simplicity is desirable. Artists should also strive to give their work some individuality, i.e., to develop their own styles. The judges will favour attempts in this direction.

Judging will be by the panel method: each panel will consist of from 3 to 7 individuals so chosen as to include both the specialised and general knowledge and appreciation necessary to give a sound judgment within the scope of the above noted factors. Separate panels of judges will judge the special prizes.

Under no circumstances will the names of entrants be divulged until after the awards have been made.

Entries will be accepted at the Indian Institute of Art-in-Industry, Artistry House, 15, Park Street, Calcutta, not later than 15th October, 1946.

For the convenience of artists the under-noted forwarding centres may be utilised:—

The Indian Institute of Art-in-Industry, Taj Mahal Hotel, Bombay, Burmah-Shell: Karachi, Lahore, Delhi, Lucknow, Patna, Secunderabad and Madras not later than the 1st October 1946.

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INDIAN EDUCATION THROUGH THE AGES

BY DR. MISS P. C. DHARMA, M.A., Ph. D., Benares Hindu University

(Continued from page 275)

MOHAMMEDAN EDUCATION

EDUCATION has been urged as a duty in the *Koran*. The social status of the teacher was high in Muslim society and the relationship between the teacher and the taught was something similar to that in the Brahmanic system. The Mohammedan rulers were promoters of learning. Many of them founded schools, colleges and libraries in the various places of their dominions. Royal patronage encouraged literary efforts, and stipends and scholarships were given to pupils. Orphanages were established. The mosque was a centre of instruction and literary activity. The educational institutes were divided into *maktabs* (primary schools often attached to mosques for religious instruction in the *Koran* and sometimes instruction in reading, writing and simple arithmetic) and *madrasahs*—schools for higher learning—generally attached to mosques. Some of them might have risen to the status of Universities. The course included grammar, rhetoric, logic, theology, metaphysics, literature, jurisprudence and science. The medium of instruction was Persian, while the study of Arabic was compulsory.

Although the Mohammedans first made their appearance in India in the 8th century A.D., still the real storm was in the 11th century with the invasions of Ghazni. The Brahmanic institutions suffered greatly, but Ghazni was a great patron of letters in his own place. Firdausi was a famous poet of his times. Ghoris destroyed temples at Ajmere and built mosques and colleges in their place. He educated his slaves, and one of them, Kutbuddin, established the 'slave' dynasty in 1210 at Delhi. A *madrasah* or college was

built by Atamsh (1210—1236). Nasiruddin, himself a scholar, was a great patron of learning, and there was a college at Jalandar during his reign. In the Khalji dynasty (1290—1320) Jalaluddin was a man of fine literary taste. In spite of the discouraging policy of Alauddin, Delhi became a great centre of learning.

Under the Tughlaks (1325-1413), Mohammedan education in India seems to have made considerable progress. Muhammad Tughlak was said to have been a man of great learning, who gave great encouragement and help to scholars, although it was marred by his mad experiments. Ferishta, the Mohammedan historian, says that Firiz built not less than 30 colleges with mosques attached. In the college which he founded at his capital, students and professors all lived together in the institution, and stipends and scholarships were given. Taimur's invasion (1338) gave a setback, but during the time of Sayyad Alauddin, Badaun became a great centre of learning. Under Sikandar Lodi, Agra came into prominence as a literary centre.

The *madrasahs* and *maktabs* were at first confined to Mohammedans. But later Hindus and Mohammedans began studying each other's languages. Hindus began to learn both Persian (the court language) and Arabic, as they were necessary for administrative posts. A new language called Urdu developed.

In the Bahmani kingdom, there is the record of the founding of schools and colleges. The college which Mahmud Gawan (1463—1482) built at Bidar is said to have had a library of thousands of volumes. Bijapur, Golkonda, Malwa, Khandesh,

Jaunpur, Multan, Gujarat and Bengal were great centres. The 'Chahar Minar', which still exists in Golkonda, once contained a college. Patronage to learning was also given by the nobility and gentry. It seems quite evident that Mohammedan higher education before the coming of the Moghuls must have been established in many centres. Probably a large number of mosques had attached to them *maktabs*, in which pupils learnt some passages of the *Koran* by heart and sometimes also the three R's.

It is all the more surprising, therefore, that the Emperor Babar, in his interesting memoir, says that Hindustan had no colleges. But it is inferred that he speaks of upper India and that too during the closing years of the Sultanate of Delhi, when deterioration had set in.

The Moghul emperors, Babar and Humayan, were accomplished scholars. Humayan founded a college at Delhi and met his death by falling from the balcony of his library. Sher Shah built one *namaul*. Akbar was particularly zealous in building up a great library, and almost every day he had books read out to him. He was a great patron of Mohammedan and Hindu learning. Hindu youths were educated at the *madrasahs*. At Fathpur Sikri, discussions were held in the *Ibadat Khana*. (Akbar tried to discover the first language of mankind by segregating 20 infants and strictly forbade any language to be spoken to them. It was found the children continued dumb and communicated by signs). The *Aini-Akbari* refers to education. They had to learn *tabi-i riyazi* and *Ilahi*, the three fold divisions of sciences, *Ilahi-dauni*, *Riyazi* (mathematics, astronomy mechanics, and *tabi-i*—(physical science).

Akbar was greatly interested in education. His injunction was that care is to be taken that 'he (the pupil) learns to understand everything himself, but the teacher may assist him a little'—a modern theory. "No one should be allowed to neglect those

things which the present time requires" may be taken as a suggestion that the practical side of education should not be neglected. There was no such thing as an education department to enforce all these principles except by way of suggestion to the more enterprising teachers.

Jehangir (1605–1627) was active in building colleges. He made a law that when any wealthy man died without leaving an heir, his property was to escheat to the crown and be used for the repair of colleges, monasteries and other religious buildings. Shah Jehan (1627–1658) did not reverse the policy, and his son Dara Shukoh was a great scholar learned in philosophy. The French traveller, Bernier, who visited India during Shah Jehan's time, draws a very unsatisfactory picture of education. A great deal has to be discounted, but we cannot on the other hand over-estimate the progress of education.

Aurangzeb (1658–1707) gave great encouragement to Mohammedan education. In 1669, he prohibited Hindu teaching and worship at Benares and other places. In the *Mirati-i-alam*, we read: "All the mosques in empire are repaired at the public expense. Imams, criers to the daily prayers, and readers of the *Khulba*, have been appointed to each of them, so that a large sum of money has been and is still laid out in these disbursements. In all the cities and towns of this extensive country, pensions and allowances and lands have been given to learned men and professors, and stipends have been fixed for scholars according to their abilities and qualifications."

Aurangzeb founded a large number of colleges and schools. Mohammedan students were given pecuniary assistance. The Bohras of Gujarat were educated, teachers were appointed, and monthly examinations were held, the results of which were reported to the emperor. Aurangzeb added to the imperial library many Mohammedan theological works.

BRITISH PERIOD

"The British people of the Victorian era complacently believed that their language, literature and educational methods were the best in the world and that India could do no better than adopt them in toto."

The Indians were dazzled by their first contact with Western civilisation and believed that India could do no better than imitate the British.

The British-sponsored system attained an artificial popularity and importance, because the young men educated through it were employed in government service.

By the end of the 19th century, the old indigenous system of education disappeared almost completely from the field and a new system of education which aimed at the spread of western knowledge through the medium of the English language was established instead.

By the 20th century Indians gave up this imitation of the English system and considered the creation of a new system of education suited to their needs. In consequence of this feeling, new institutions sprung up. The Visva Bharati and Jamia Milia worked outside the official system, while others like Benares and Aligarh Universities, worked within it.

The first act of this drama begins with the 18th century and closes with the charter act of 1813. The attention of the East India Company was first drawn to educational matters by the charter of 1693, which required it to maintain priests and schools in garrisons, but even these provisions were meant more for the children of the Company's European servants than for the Indian people. A *madrasah* for Muslims was started in 1782 in Calcutta and a Hindu college at Benares in 1781.

The charter act of 1813 accepted the responsibility of the education of Indians and began to admit missionaries for spreading

It was the practice to perform the 'maktab ceremony' (Bismi llah) when young princes reached the age of 4 years and 4 months. The child was seated in the school-house and formally handed over to tutors for his instruction to commence—(something like Hindu aksharabhyasa or vidhyarambha). We read of this ceremony being performed in the case of Humayun.

Aurangzeb's reproof of the Mullah, his tutor, reveals the view of Mohammedan education in the 17th century. He objected to the pedantry and formalism although not to the theological basis of education.

Aurangzeb pleaded for a broad humanism in which history, geography and the languages of the surrounding nations would have a large place, and the desirability of connecting the education given with the vocation to be followed by the pupil in after life—modern thought. Akbar and Aurangzeb were quite modern in their educational reforms, but the pity of it is neither seemed to have gone very far in giving practical effect.

The invasion of Nadir Shah which took place in 1739 gave a set back to the educational progress. The imperial library built by the interest of many sovereigns was carried away by him. Mohammedan education was primarily concerned with the minority that embraced Islam. It has been claimed that Mohammedan education helped to break down caste barriers as Mohammedan schools were open to all and promoted cultural unity. Sanskrit books were translated into Persian and Arabic. The maktab was the most permanent of the Mohammedan educational institutes in India and those of them which taught Persian, a language which was required for official use, were resorted to even by Hindus who wished to acquire this language and thus had an influence on a considerable proportion of the population

"Western light and knowledge." This was the beginning of the state system of education in India under the British rule. It compelled the Company to spend a lac of rupees in encouraging indigenous learning, as Pandits and Moulvis were needed for the interpretation of law in the country and for the imparting of western science.

The second period opens in 1813 and closes with Wood's Education Despatch of 1854. It is mainly a period of controversies and experiments. Violent controversies ranged round the following topics:—

(1) What should be the object of the educational policy—to spread Western knowledge or to preserve Eastern learning?

(2) What should be the medium of instruction—English, Sanskrit or Arabic or the modern Indian languages?

(3) What should be the agency for the spread of education—the Muslim schools, the institutions directly controlled by the Company, or the indigenous schools conducted by Indians themselves?

(4) What should be the method of spreading education—should the government try to educate the masses directly, or should it only educate a few Indians and leave it to them to educate the others?

A definite step was taken in 1835, when English was made the medium of education in preference to Oriental languages. The despatch of 1854 decided that the main object of the educational system was to spread Western knowledge and science, although it was thought desirable to grant some encouragement to Oriental learning at the collegiate stage. That both English and the spoken languages of the people should be used as media of instruction at the secondary stage was accepted. Due to the lack of funds, the bulk of educational institutions had to be privately managed.

The third period between 1854 and 1900 was a period of Westernization of the edu-

cational system, but of Indianization of its agency. A new system arose, based on Wood's despatch. Schools and colleges were founded, and examinations were introduced. Several Universities were established. The indigenous system was killed and the Indian educational efforts were mostly limited to the collection of funds and to the conducting of schools and colleges under Europeans requisitioned from abroad, as Indians educated in the Western system were not available.

The years between 1880 and 1900 witnessed great changes. It was a period of great development. The Indian Education Commission recommended that the government should encourage private Indian enterprise as the best means of spreading education in India, and that missionary enterprises should occupy a subordinate place. In the time of Lord Ripon women's education received special attention. The Education Commission of 1882 recommended that "female education should receive special encouragement and be treated with liberality". The twenty years between 1901—1921 were a period of intense and ever-increasing political unrest in India. The Sadler Commission recommended that high school and intermediate examinations be separated from the Universities.

In 1901, the Indian University Commission was appointed and in 1904 the University Act was passed by which government control was relaxed over Universities, schools and colleges. A controversy ranged between the spread of Western knowledge and opposition to it. The protagonists of Western education won. The conflict reached the primary stage, when Gokhale's bill for compulsory elementary education was thrown out by a large official majority in the Imperial Legislative Council. This led to the embitterment of public feeling and to meet the Indian nationalist demands, the depart-

ment of education was transferred to the control of Indian ministers in 1921.

From 1921 to 1937 was period of experiments under Indian control. A rapid expansion of education, and a planned and determined attempt to liquidate mass illiteracy was advocated. The Hartog Committee of 1929 recommended that accompanied by safeguards, the power to enforce compulsion should provide local governments with the very necessary authority to supervise the expansion of mass education in provinces, in such a way that all areas and classes of the community may benefit by the increased expenditure of public funds.

The three years from 1937 to 1940 are a crowded hour in educational history. Large funds for education were made available by the popular ministries established under the 1935 constitution. Schemes for the expansion of primary education, the introduction of compulsion and the liquidation of adult illiteracy were undertaken. The Abbot-Wood Report of 1937 recommended an improvement in the content and method of education. They advocated vocational education, instruction through the vernaculars through out the high schools and extension of English as a compulsory language.

The whole system has been characterised as the "Anglicising and officialising of education". It has to be criticised as a type where individuality had not been allowed to develop and creative faculties are crushed. The serious charge is the neglect of the mother tongue which hampers free expression. Education is imparted through three grades, the University, the secondary and the primary. Besides these, there are the technological colleges and schools.

Education is wooden, rigid, slow-moving and mechanical. "It make parrots of our young men and fills their mind with ill digested and artificial matter of heterogeneous ideas, laboriously crammed up and

unintelligently picked up from random books that somehow happen to find their way into the curriculum."

BASIC NATIONAL EDUCATION

Modern education is based on citizenship and not on character as in ancient times.

The need for a more constructive system to replace the present system condemned as "inhuman and competitive was felt." To satisfy this, Mahatma Gandhi introduced the Wardha scheme. A great fillip was given to physical and vocational education. The object of such a scheme was that it should harmonise with the genius of the Indian people and solve the problem of mass education in as short a time as possible. This scheme has adopted the educational principle of 'learning through activity.' Education according to this 'basic' scheme was to be imparted through some productive work or craft—the nucleus of all other instruction carried on in the school. This craft, if taught efficiently and thoroughly, is to enable the school to pay towards the cost of its teaching staff. This is expected to make possible the introduction of compulsory free education. This scheme is to replace the tyranny of a purely academic and theoretical instruction and to educate the 'body and the mind in co-ordination.'

Such a scheme will remove the stigma attached to manual labour and create a sense of the dignity of labour and of human solidarity. It will increase the productive capacity of the worker and make him utilise his leisure advantageously. The object of this new educational scheme is not primarily the production of craftsmen able to practise some craft mechanically, but rather the exploitation for educative purposes of the resources implicit in craft. Mahatma Gandhi says: "Every handicraft has to be taught not merely mechanically as is done today but scientifically." The scheme is designed to train pupils in good citizenship, enable them to realise their duties to the state, make

them self-supporting and instil in them the idea of a cooperative community and social service. At Wardha, experiments have been carried out and it has been proved that two hours' daily work at the charka will give an average pupil an income between Re. 1 to Rs. 1-8-0 per month (minimum wage 3 annas for an 8 hour working day). Cardboard work yields higher figures. It is hoped to defray thus the expenses of the salaries of teachers. As education is for life and cannot be cut off from life and its problems, Gandhiji's aim is to make education through remunerative and creative physical work under the existing Indian condition possible, practical and cheap.

The main principles of Basic Education are these:

(1) Education upto a particular minimum standard should be universal for all citizens, male and female. It may not be compulsory to begin with, but as facilities are available it is to be compulsory. This universal minimum education Gandhiji calls Basic Education. As the present system is of foreign importation and anti-national, his is national. Therefore it is called "Basic National Education."

(2) The course of this education is to run for seven years, beginning from the age of seven. It is to include social studies like history, geography, civics etc. and general sciences — nature study etc. Music and drawing also find a place — domestic science for girls alone.

(3) Basic National Education does not concern itself, for the present, with the pre-school stage or the post-basic stage.

(4) Basic National Education must be imparted through the mother-tongue.

(5) In its method it must be woven round some art or handicraft. All intellectual instruction must be imparted through the instrumentality of the craft chosen. The craft so chosen should give an occupa-

tion even in after-life like spinning, weaving, carpentry, leather work, agriculture, gardening etc.

(6) The craft chosen must be learnt systematically and scientifically with a view to efficiency and practical results. It must not be learnt merely as a means either for intellectual work or for economic self-sufficiency. It must be both a means and an end.

(7) The product of the craft must be economically paying.

(8) Efforts should be made to see that the money value of the work done covers the pay of the teacher.

(9) The state should provide the rest of the expenses, of school buildings, furniture, books, maps, and the whole of the apparatus including tools etc., for the craft taught.

(10) Hindustani is to be the '*lingua franca*'. The study of Hindustani will be compulsory during the 5th and 6th years of life in non-Hindustani areas, but children will have to learn either one or the other script.

(11) The state should undertake to utilise the produce of the craft by which it may meet its own requirements or those of the local bodies where the school is established. For any excess of goods produced, the state should provide marketing facilities.

It has been argued that basic education would exploit child labour, but to eliminate labour from child education and child life has been thought of as something that would cripple the growing faculties of the child.

The danger that is apprehended is that the economic aspect may be over-stressed and that the cultural and intellectual aspects may be over-looked. This they expect to solve by training teachers in an efficient manner. But whatever may be the efficient training given to teachers, still there is this likelihood of the economic aspect looming large.

As education is the duty of the state, the money for it must be found more by other means than by this method of self-supporting education. In a capitalistic state, an education tax should be levied, and the poor educated at the expense of the rich.

To remove mass illiteracy the state must make it compulsory for all University graduates to do teaching work for a year or so in the villages before they are awarded their degrees.

MEDIUM OF INSTRUCTION

"That the mother-tongue should be the medium of instruction in all stages of education (including universities) is but the simple affirmation of a fundamental psychological principle which has been recognized and is being followed in all the free and progressive countries of the world."

H. N. Brailsford observes that "one language only holds the key to our emotions; one language only conveys to us, surely and instinctively the subtler overtones of suggestion which its words possess. That is the language that we use at our mothers' knees; the language of our first prayers and our first spontaneous outbursts of joy or grief. To make any other the vehicle of education is not merely to add immeasurably to the pupil's labours; it is to lame his mind in its freedom of movement."

Mahatma Gandhi during the Silver Jubilee celebrations of the Benares Hindu University remarked: "The business of crossing the hurdle of the English language before anybody could learn anything is a game not worth the candle and dissipates the energy of the nation's youth which could otherwise be more usefully employed..... Among the many evils of foreign rule, this blighting imposition of a foreign medium upon the youth of the country will be counted by history as one of the greatest. It has

sapped the energy of the nation, it has shortened the lives of the pupils. It has estranged them from the masses; it has made education unnecessarily expensive. If this process is still persisted in, it bids fair to rob the nation of its soul. The sooner, therefore, educated India shakes itself free from the hypnotic spell of the foreign medium, the better it will be for them and the people."

Education has to be developed on lines most suitable to the country, and likely to bring out the very best that is in the various races that inhabit India. Any attempt to foist even the most satisfactory of European systems of education would be doomed to failure and even if successful would be a great disaster. India may learn and is learning from the West many useful lessons in all subjects, and in educational thought and practice, no less than in others; but a system should be evolved which is to be truly Indian and assimilate much that is Western, as also gather up what is best and most useful from its own ancient systems, and weave them into a complex whole.

The post-war educational scheme envisaged by the Sargent Report is a very comprehensive one and embraces within its scope education of different types of people, like the mentally fit and the feeble-minded and also technical education. The report stresses like the basic educational scheme the need for 'learning through activity,' but with this difference that it does not aim at a self-supporting system. It is a scheme which involves huge expenditure and a large supply of teachers. The money has to be found by the state and even conscription of teachers should be resorted to for a time, if it means a drive against illiteracy. The salvation of a nation lies in the education, and we should spare no pains to make our mother land a literate country.

WRONG PERSPECTIVE OF MISTAKEN AIMS

BY SRI P. RAM RAU, *Teacher, Government High School, Nirmal.*

THERE are certain subjects that are purely and out-and-out mathematical. The results and the mode of obtaining them cannot diverge with the divergence of brains. There is not a long road between saying and doing. Unambiguous certainty is the result of applied theory. On the other hand there are also certain subjects, that are not mathematical, the results of which subjects are dependent upon the perspective. As the angle of vision changes, so the results also change. Facts in some cases may be seen as fallacies, and fallacies in their turn, may turn out to be cent per cent facts. To this category of subjects education belongs, with its varied aims, varied perspectives and varied results.

The first and foremost aim of education is the all-round improvement of man; and the mistaken aim of it is, that all-round improvement from the angle of vision of a westerner, who is not in any way akin to us—the Indians with respect to the mode of life, culture, and civilisation. Though it has been sung that "east is east and west is west" we still try to make the twain meet and the pity of it is that, we try to link them with means unsuitable. Thus, the means being quite antagonistic, the results also are dissimilar. In short, the resultant of our activity turns out to be an ugly type of monkey, when it should have taken the shape of a well-built and well-cultured man.

It is not that the educationists lack the right perspective. They know and feel whither the present day education leads. Still they are both as a body, and as individuals unable to do anything to set it right, because seeing through stained glasses has become a noble habit. While ambitiously wanting to overcome the deficiencies of the aims, educationists further drift from the

right aim. The more they want to come nearer the aim, the further they are flown off. Paradoxical though it may appear, there would not be even a single electron of untruth, if it is said that our present day education is most successfully undoing what education should do, through its courses of study, examination, teachers, furniture and every appliance called educational. Else there should have been no reason to see such a set of students in our schools; who are at every moment ready to strike on the most minor issues; whose very presence breathes disobedience. And this in a country where in the good old past, students glorified their names as well as their teachers. Practically, now, there is no teacher that boasts of his teacher, and there is no teacher that can feel proud of a student. There is no solid concrete change in the two, but there is a change in the visualisation of the aim of education.

It would have been better had the educationists tried to lead us at least to the mistaken goal; but with the best of the best intentions they try their utmost to cleave unconsciously to the old traditions, which are no longer held officially. Thus the student population is led nowhere. They the students do not reach the wrong goal because they are diverted and taken asunder from the correct path. They remain somewhere at the start alone after so many years of toil and are groping in darkness. This anomaly of half-hearted imitation of the West in education may be compared to that cross-breed of a horse and an ass, which though possessing the activity of the former cannot be easily incited to action on account of the hereditary laziness of the latter.

One of the causes leading education far from its aim is furniture. England or other

western countries of continent may need this particular type of furniture. But in India furniture of the prescribed type is not an essential factor. We could run our schools even without it, as we did in olden days. But we want to follow the Western model. But being unable to spend much money over good furniture, and being anxious to have it, we give the students only mock furniture. It is only a few backless benches, with no desks to write on, that are seen in the junior classes of the majority of our schools. Sitting on such benches the boys are expected to write, do geometry and work at so many other subjects. When young children have to use such unscientific furniture, we must think about the results of bad seating on the spinal column of the students. Instead of making the student active, it makes him passive; instead of making him well-built education 'ill-builds' him; and instead of making him morally upright, education makes him a moral imbecile. But the student is every day lectured about the first principles of hygiene and the correct way of sitting and standing, which he should have learnt and followed unconsciously had he been placed in the correct environment and given good furniture. Such a type of teaching will not only fall on deaf ears, but will create a ridiculous position. The student will laugh—if he is clever enough—in his sleeves at such meaningless pulpit teachings; for would not a sparrow laugh at man's foolishness when he tries to lecture it about the rules of hygiene, when it follows them by its very nature? After giving the right type of furniture, fine results may be expected; else it would amount to expecting sweetness from salt.

The hours of work in our schools constitute another factor. Usually all the schools irrespective of their gradations are run from ten to four with an interval of one hour in between. In our country—a tropical one—it would be better that mid-day rest should

be given. Instead of rest, the children are compelled to work during the hot hours of day, when rest would have been advisable. This results in a chronic irritability in both the teachers and the taught. The morning hours of rest that are theoretically intended for study are practically seen wasted. Either the parents use their children in these hours for marketing, or attending to household affairs, or the children themselves, when not properly watched by their parents, are prone to become lethargic and careless. Thus the best hours of the day go unharnessed to work. Instead of this preoccupation of copying the foreign timings, it would be better if schools are run from seven to ten in the mornings and three to five in the evenings, so that there may not be the possibility for a student to waste his morning hours or turn out lazy. He would study the lessons of the morning sessions till three P.M. when the second session would start and run for two hours with ample time to play in the evening and study for an hour or two at night. Thus the flying hours of the day would be tagged on to work; work which would not be a sweet melodrama from the pen of a gifted author, but concrete, solid and shining like gold.

Then the nature of the subjects taught is another factor to fling education afar from its aim. Every subject has its own intrinsic value for introduction in the courses of study, but when certain subjects receive undue importance on account of the racial and political creed of the governing body of the institution or institutions, all the aims of other subjects wane into darkness. By the inclusion of similar subjects in schools racial discrimination or political prejudice will take the uppermost place in the minds of students, as against nationalism and common brotherhood which should have been fostered and cherished by students. All the subjects of the curriculum should be given such importance as to make

the student differentiate the right from the wrong and virtue from vice. The subjects studied should open the eyes of the students towards this aim. On the contrary, now, when it is an accepted fact that national histories should be re-written so as to eradicate a few misdoings of the past, introduction of scriptures and in some cases their histories in school curriculum in lieu of general moral instruction and constitutional histories helps to poison the atmosphere of national brotherhood, in spite of the grandiloquence of the exalted aims set forth from the spacious revolving chairs of vested officialdom. Such subjects should find importance in the final stages of education, when the student feels proud of his nation and is able to appreciate unity in diversity. So, education should aim at nationalism first and other politics only in a secondary sense; else it will be something like a cart before a horse.

In books on the theory of education, many rules have been enunciated about the sites of school buildings: but except for some schools here and there, they are ignored. Most schools are found in the most densely populated places, where the students have to forcibly draw their attention towards their lessons on account of the noises and bustle nearby. The only excuse, when questioned about the propriety of such a site—if at all questioned—is that the surroundings have been polluted due to the growth of the town, and that no new building could be constructed due to either lack of funds or due to lack of suitable grounds nearer to the vicinity. When it is an admitted fact that schooling should not be disturbed by noises in the vicinity and when the very same principle is advocated and taught throughout the length and breadth of the world, what else could an answer, as given above, amount to, except wrong perspective? For the nation's sake, where funds ought to be spent liberally,

they are not; and best results are expected from the worst surroundings. Can there be anything more calamitous than giving preference to other reconstructions than reconstruction of the national intelligentsia? But still it is what it is, and pupils are taught amid deafening noises under tinsheds radiating the unbearable heat of the tropical sun. It is not that the heads of institutions are not interested in getting these tinsheds or temporary structures turned into pucca structures; but by the time their proposals go through the proper channels to the higher authorities and from thence to the P.W.D., all the bad effects of 'mal-housing' will have naturally played their role. So, the government should be always ready with its funds to look to, and undertake the proposals of the educational department, without any adherence to formalities and routines, lest the very body of the nation should be paralysed by uncivic citizens who would be her shame rather than her pride.

Then comes the place of a teacher, who is the most important functionary of education. It is due to his striving that the major effects of the other factors of education are lessened: but with all that, it is he that is uncared for. From the lofty chairs of offices and leaderships it is he, that is very often addressed in very sweet tones to be content with what he gets, and follow the footsteps of the teachers of olden days, with no respect to his present status in society, his earnings, ratio of expenditure and his other necessities in these days of a materialistic world. He who has to bear the torch of civilisation and lead the world with him, is asked, rather ordered to ape himself by not following the order of the day, but go back to the days when philosophy dominated over materialism. It would not be out of place here, if I recount an incident. Not a long time ago, a certain very high official of education with a service of nearly thirty

years, while addressing a congregation of teacher, expressed his inability to understand why the present-day teachers were not as worthy and as hard-working as his teacher, who though being paid only twelve rupees a month spent all his time in the uplift of the pupils, without the least consideration about the march of times and the increase in the cost of living. A question like, "Well sir, had your teacher then an official to superintend over him and whose salary was a four figure number?" would have brought him round. But who is to question the unquestionable blind dame of Fortune? Under such circumstances it is upto one to consider how best a teacher can work when hunger afflicts him, when the nation drags him backwards, and when his pride is hurt. Is it not really a duty of primary importance for the Directors of Education to see that the members of the profession are paid enough and especially so in these days of market inflation, when the worth of a rupee has gone down from sixteen annas to annas four or even less? Can a small allowance suffice to meet the ends of a teacher? Nor should the salaries of teachers be compared to those of some government officials in the Police, Revenue, Railway and other Departments, for whom, it is well known that salary is only a fraction of their total earnings. The teacher now, in this space of seven years of war, has become practically a bankrupt and is mentally worried on account of his being in debt. If fine results are expected from the teacher, financial statistics have to be taken and a helping hand given. Any way, coming back to our subject proper, a teacher could be expected to work hard only, when his financial position is safeguarded.

The financial outlook of the teacher is not the only factor. His position also is very peculiar. He is like the centre of a parallelogram, the four vertices of which are the Headmaster, the Inspector, the parents

and the location of school wherein he works. If all these points are at their respective places, the teacher also is safe; but on the other hand if these forces are not in equilibrium, the teacher would be drawn hither and thither to be only shattered. So, for a teacher to work whole-heartedly, a kind headmaster, an Inspector whose criticism is constructive, educated parents, and a suitable place of work are needed. Unless and until the employers look to these vital necessities it is very difficult to obtain fine results.

Last but not the least in the wrong perspective of the mistaken aim, is the examination. The world at large has come to measure mental acquirements through a standard of examination, which is only a means to the end. To be purely mathematical, that student is classified as a passed candidate who somehow or other tries to remember one-third of his studies, because our pass mark is only thirty three percent, nay, even less, considering the longitudinal allowances and concessions given on the grounds of regular attendance, average marks obtained by the student in class, participation in extra-curricular activities like games, scouting and so on. Therefore, if real and solid education is aimed at, what about the remaining sixtyseven percent of the marks? God alone knows if it is left for devil to share. As against this faulty system of copied examinations, the teachers of old ages aimed at a thorough examination of students, and that was the reason why almost all the students were walking dictionaries and walking encyclopedias. There was no room for the then teachers to discuss the position of students being weak in certain subjects. All that was taught, was taught not to forget, and now everything that is taught is intended to be forgotten.

Thus it can very easily be said that while the aim of our education is faulty, the perspective of it is also similar. If things

are allowed to drift on like this, it is very difficult to picture about the future, which has to mark its progress on the foundation of the present. So, it is the duty of every educationist, now, to visualise and clearly define the aim of education and direct the nation to that end, rather than to open new schools as a pertinent part of education with those very wrong perspectives of mistaken aims. The step should be firm and bold. Either the self-contained eastern thought of education should be retained, or the western thought adopted in right earnest; but nothing like a *Via media* policy should be taken up. To reiterate the same

in other words, India cannot be independent unless its policy of education is independent; for dependency in education leads to dependency of thought, speech and deed. The eagles, the bulldogs, the fighting cocks, the lions and the white bears could not have been independent, had it not been for their free education. Then should we not, the sons of great rishis, shake off the fetters of misleading education and glorify once more the names of our ancestors and ourselves? So let the educationists take to heart the words of Swami Vivekananda: "Arise, awake, and stop not till the goal is reached,"

KALIDASA AS PATRIOT*

BY SRI M. R. SAMPATKUMARAN, M.A., Madras.

THE poet about whom I am venturing to address you to-day is notorious for his modesty. It is therefore all the more necessary that I should explain that the only excuse that I can offer for this impertinence is that there are some subjects which no one can spoil or degrade. I am also foolhardy enough to hope that, on the principle that the spectators see most of the game, even ignorant criticism of great poets or poetry may not be entirely useless to the wise.

The personality of Kalidasa is a subject of absorbing interest. Though the poet has been shy of writing about himself, he cannot prevent posterity from trying to pierce the veil of silence behind which he has hidden himself. Such attempts need not be condemned out of hand as being prompted only by idle curiosity. For they are based ultimately on the desire to have a better understanding of the poet and his works. Even our stern bias against biography has not been proof against the invention or at least the preservation of anecdotes.

One of the most striking traits in the character of Kalidasa is his passionate love for his motherland. He makes use of every opportunity for describing her beauty and celebrating her glories. And there can be very little doubt but that he travelled throughout the length and breadth of the land in the spirit of a pilgrim and a patriot. He has sung of India as a poet, worshipped her as a devotee and thought of her problems as a statesman.

The spirit in which Kalidasa studied history, approached national problems and formulated political ideals can of course be understood best only when we know the conditions of the times he lived in. Unfortunately, the question of his age is involved in obscurity. But as Kalidasa is a great and true representative of our ancient culture, we can study how its ideals are mirrored in his works.

It is usual to say that the ancient Hindu, though an excellent person from many points of view, was a sorry patriot. "India

has had some episodes," says Mr. Henri Berr, "but no history, for it has never been an empire, nor a *patria*, nor a nation." That is the impression that one gets when one comes to the history of this country fresh from a study of European history. Such familiar landmarks as the struggle between the state and the citizen, between the commons and the nobles and between the Pope and the emperor do not seem to be available here.

On account of various reasons, the state developed in India along lines different from those in the West. The caste and the village community took over many of the functions of the central authority. India developed a genius for decentralisation, and kept the authority of the state and the sovereign within well defined limits. Students of ancient Indian politics even now doubt whether the king or the state ever had law-making powers. There is a great deal to be said for the view that they were merely called upon to administer a vast body of written and unwritten law, held sacred from time immemorial. Legal reforms could be made only by creative interpretations of the *sanatana dharma*.

Though there was no leviathan state, the national sentiment was not absent. But it was dominated more by religion than by politics. Our religious culture has been always rooted in the soil. Though the *Vedanta* is universal in theory, it has not been over-anxious to give up its national affiliations. Perhaps it is not fanciful to trace this feeling back to the *Prithvi-sukta* in the *Atharva-Veda* and the *Nadi-sukta* in the *Rig-Veda*. Our motherland has always been holy to us.

Two names for her have come down to us from the hoary mists of antiquity—Aryavarta and Bharatavarsha. The first of these goes back to an era when we had a great deal in common with those who later settled in Persia. The *Zend Avesta* knows

the name of *Aryano Vaejo*, and the modern name of 'Iran' signifies the home of the Aryans. But we no longer look upon our country as Aryavarta, the word itself being known only to those interested in antiquarian studies. *Bharatavarsha* has not entirely disappeared from usage, though we prefer the name given to our country by foreigners.

At one time, the limits of Aryavarta were defined vaguely as the Himalayas in the north, Pariyatra in the south, Kalakavana in the east and Adarsa in the west. Apparently, the boundaries were gradually extended in the course of the ages. The present geographical limits of India are more or less well known to the *puranas*. The *Vishnu-purana* says:

उत्तरं यत्तमुद्रस्य हिमाद्रेश्च दक्षिणम् ।

वर्षं तद्भारतं नाम भारती यत्र सन्ततिः ॥ (II.3.1)

(The region to the north of the ocean and to the south of the Himalayas is known as Bharata, where dwell the descendants of Bharata). The same *purana* celebrates Bharatavarsha as the *karma-bhumi*, the land of works leading to the temporary happiness of paradise and the enduring bliss of emancipation.

(कर्मभूमिरियं स्वर्गसप्तर्षी च गच्छतां *Ibid* 2)

Parasara then goes on to state:

अत्र जन्मसहस्राणां सहस्रेषु सत्तम ।

कदाचिद्धर्मो जन्तुः सातुष्यं पुण्यसञ्चयात् ॥

गायन्ति देवाः किल गातकानि धन्यास्तु ये भारतभूमिभागे

स्वर्गोपकर्णस्पर्धमानेभूते मयान्ति भूयः पुरुषास्तुरत्वात् ॥

कर्माण्यसङ्कलिततरकालानि सत्यस्य विष्णो परमात्मरूपे ।

अयाप्य तां कर्ममहीमनन्ते तस्मिन् लये यत्नमलाः प्रयान्ति ॥

जानीम नैतत्कवयं विलोने स्वर्गप्रदे कर्मणि बह्वन्धम् ।

प्राप्स्याम धन्याः खडु ते मनुष्या ये भारते नेन्द्रियविप्रहीनाः ॥

(II.3.23-6)

* A Paper read at Ranade Library recently on the occasion of the celebration by the Madras Sanskrit Academy of the Kalidasa Day.

(Perhaps in a thousand thousand births one obtains human birth here as the result of an accumulated store of *punya*. The gods sing: 'Happy are those beings who, when the rewards of their merits have been exhausted in heaven, are, after being gods, again born as men in Bharatavarsha: who when born in that land of works resign to the supreme and eternal Lord their works, without regard to their results and attain by purity to absorption in Him. We do not know where we shall next attain the bondage of the body, when the merit of our works gets exhausted. But happy are those men who are in Bharatavarsha with perfect senses).

Such is the sense of religious adoration in which the mother-land has been always regarded by us. She has been to us more than a *patria*, more than a state, more even than the home of a culture. An old prayer seems to me to bring out many of the characteristic features of our sentiment:

दिव्यक्षेत्रसंस्तिप्तिवपुषे देव्यै पृथिव्यै नमः ।

(Salutation to the goddess earth, whose body is pure with divine regions and rivers.) Those who tend to look upon national feeling from a purely secular viewpoint, miss much that is fundamental in our attitude to our country. Pandit Jawaharlal Nehru reveals the limitations of this outlook in his *Discovery of India*. "Sometimes as I reached a gathering," he writes, "a great roar of welcome greeted me: *Bharat nata ki jai*—Victory to Mother India. I would ask them unexpectedly what they meant by this cry, who was this *Bharat-mata*, Mother India, whose victory they wanted. My question would amuse them and surprise them, and then, not knowing exactly what to answer, they would look at each other and at me. I persisted in my questioning. At last a vigorous Jat, wedded to the soil from immemorial generations, would say that it was the

dharti, the good earth of India that they meant. What earth? Their particular village patch, or all the patches in the district or provinces, or in the whole of India? And so question and answer went on till they would ask me impatiently to tell them all about it. I would endeavour to do so and explain that India was all this that they had thought, but it was much more. The mountains and the rivers of India, and the forests and the broad fields, which gave us food, were all dear to us, but what counted ultimately were the people of India people like them and me, who were spread out all over this vast land. *Bharatmata*, Mother India, was essentially these millions of people, and victory to her meant victory to these people. You are parts of this *Bharatmata*, I told them, you are in a manner yourselves *Bharatmata*, and as this idea slowly soaked into their brains, their eyes would light up as if they had made a great discovery."

Mr. K.M. Munshi seems nearer the heart of the matter, when he writes: "Objectively, Aryavarta was the memory of an old home: mythology; a bundle of traditions: Samskrita, a dead language of literature and religion. But to these three elements was given a new value by fusing them into a composite and glorious conception of an Aryavarta, the land of spirit, of past glory, present inspiration and future greatness: not an objective reality but a psychological entity willed into existence by each cultured generation of Indians, knitting them all in an indestructible bond, irrespective of time and place." (*Akhanda Hindustan* p.).

We may expect therefore to find the patriotic sentiment in Kalidasa's works to be of a fairly complex texture. It will not be lacking in political vision, but that would be its least important feature. It

will embody the cultural ideals of the people and celebrate their history. It will describe India from end to end, delighting in the loveliness of her landscape and discovering a thousand associations everywhere. The flora and fauna of the land will come under loving observation. But above all, there will be a religious reverence shown to the country, as if it were a manifestation of divinity.

Kalidasa has pictured his ideal king in more than one place. The Raghu dynasty furnishes him with many examples of rulers who were at once great and good. In a famous stanza, Dilipa is described as the real father of his people. For he educated, protected and sustained them, while their so called fathers were merely responsible for bringing them into existence.

प्रजानां विनयाधानाद्रक्षणाद्वरणादपि

स पिता पितरस्तासां केवलं जन्महेतवः ॥

(Rv. I. 24)

Sri Rama is both the father as well as the son of his people. For he teaches them as well as pleases them.

तेनास लोकः पितृमान्निनेत्रा (Rv.XIV.23)

तेनैव शोकापनुदेन पुत्री ।

The office of the king was no sinecure. Dilipa points out that it is the primary duty of the ruler to protect his subjects from danger. When he fails in that, his glory is tarnished for ever, and his kingdom is of no use to him.

क्षतात्किल त्रयान् इत्युदमः क्षत्रस्य सन्तो भुवनेषु रुढः ।

राज्येन किं तद्विपरीतवर्तमानं रूपकोशमजीमैव ॥

(Rv. II. 53)

Pururavas keeps fairly long hours.

पत्रे भागे त्वमपि दिवसस्यात्मनश्छन्दवर्ता ।

(VM. II. 11)

Dushyanta gets no relief from work even when he is all distracted with grief (AS. VI).

The ancient ideal of the imperial unification of India still attracted Kalidasa's attention. There is a reference to Dilipa's *एकातपत्रं जगतः प्रभुत्वं* (RV. II, 47). Of Nishada, the grandson of Kusa, the poet writes:

एकातपत्रं भुवमेकवीरः पुराणिदोर्ध्वभुजो वुभोज ।

(Rv.XVIII.4)

Pururavas speaks of his

समान्तमौलिमगिराजितशसनाङ्गं,

एकातपत्रं अवनेः प्रभुत्वं. Sakuntala is चतुरन्तमही-स पत्नी

Raghu conquers the world and performs the *visvajit* sacrifice. But the imperial conquest becomes glorious only when the conqueror is large of heart and submissive to the dictates of religion. In a daring phrase, the poet describes Dilipa as a *rajyasramamuni*, a sage whose hermitage is the entire kingdom.

So he speaks of the dynasty of Raghu in memorable lines:

सोऽहमाजन्मशुद्धानामाफलोदयकर्मणां ।

आसमुद्रक्षितीशानामाकरथवर्धनाम् ॥

यथाविधिहुताग्नीनां यथाकामाचितार्थिनां ।

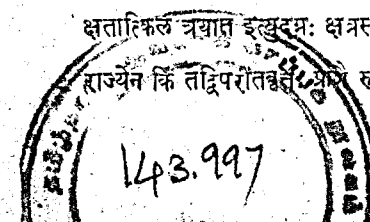
यथापराधदण्डानां यथाकालव्रवोधिनाम् ॥

त्यागाय संभृतार्थानां सत्याय मितभाषिणां ।

यशसे विजिगीर्षाणां प्रजाये गृहमेधिनाम् ॥

शैशवेऽभ्यस्तविद्यानां यौवने विपश्येविनाम् ।

वार्धके मुनिवृत्तीनां योगेनान्ते तनुत्यजाम् ॥



रधूषामन्त्रं वक्ष्ये तनुवाग्निमवोऽपि सन् ।

(Rv. I. 5.9)

It is easy to see that the poet was interested in the common people and in many economic problems. He was pained at the divorce between wisdom and riches, and repeatedly prayed that Sarasvati and Lakshmi should give up their endless feud.

परस्परविरोधिन्योरेकसंश्रयदुर्लभम् ।

संगतं श्रीसरस्वत्योर्भूतयेस्तु सदा सताम् ॥

(VM. V. 24)

He has no sympathy for a mere police state or an exploiting ruling class. What is taken by way of taxes should return to the people a thousandfold.

प्रजानामेव भूत्यर्थं स ताम्नो वलिमग्रहीन् ।

सहस्रगुणमुत्सृष्टुमादत्ते हि रसं रविः ॥

(Rv. I. 18)

Dushyanta views with pain the prospect of the reversion to the state of the estate of a merchant who dies childless. (AS. VI).

Such were some of the political lessons that Kalidasa sought to read from history. But the record of our past interested him primarily as depicting the glory and the grandeur that were India. The *Raghuvamsa* is a poetical history of the golden age of our traditions, when God Himself came down to the earth and lived among men. The drama of *Vikramorvasiyam* deals with a legend as old as the *Vedas* of a strange romance between a famous king of the lunar dynasty and a nymph from Paradise. In *Malavikagnimitram*, Kalidasa takes up fairly modern history and dramatises the loves of King Agnimitra of the Sunga dynasty and

Malavika, a princess of Vidharbha. There is a political background to the action, and in the course of the play a great victory over the Yavanas is announced. And it is not unlikely that Kalidasa chose the theme for his most famous play, the *Abhijnana-Sakuntalam*, because it might have seemed to him something like the national legend of India.

Bharata, the son of Dushyanta and Sakuntala, is among the earliest rulers, associated with imperial sovereignty in this country. Though he is distinguished from the founder of *Bharatavarsha*, he is the ancestor of the famous family of the Bharatas, who played a determining part in both the political and religious life of ancient India. The *Mahabharata* describes him as a great conqueror, who exercised imperial sway and ruled righteously. But the epic has more to say about his parents than about himself. The reign of Dushyanta is described almost as a golden age :

आम्लेच्छावचिकान्सर्वान्स भुङ्क्ते रिपुमर्दनः ।

रत्नाकरसमुद्रान्तां श्रातुर्वर्ण्यजनावृताम् ॥

न वीरसङ्करकरो न कृष्याकरकृज्जनः ।

न पापकृत्कश्चिदासीत्तस्मिन् राजनि शासति ॥

धर्मे रतिं सेवमाना धर्मोपावभिपेदिरे ।

तदा नरा नरव्याघ्र तस्मिन्जनदेश्वरे ॥

स्वधर्मे रेमिरे वर्णा देवे कर्मणि निःस्पृहाः ।

तमाश्रित्य महीपालमासं श्रेवाकुतोभयाः ॥

कालवर्षा च पर्जन्यः सस्यानि रसवन्ति च ।

सर्वरत्नसमृद्धा च महो पशुमयी तथा ।

स्वकर्मनिरता विप्रा नानृतं तेषु विद्यते ॥

(M B. I. 89. 4—10)

(To be Continued.)

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EDITORIAL NOTES

Our Minister for Education created history in South India, when he delivered the Convocation Address of the Annamalai University on October 15th in Tamil. We do not recall any other precedent for this bold and welcome step except the historic speech delivered by Rabindranath Tagore in Bengali to the Calcutta graduates. A speech in the mother-tongue on an occasion of this kind takes us back to the days when Indian education was at the height of its glory and recalls to us the commandments of our *Upanishads*. Inspired undoubtedly by the importance of the occasion, Sri Avinashilingam Chettiar has included in his address the spirited message of Swami Vivekananda, who proudly traced his spiritual ancestry back to the *Upanishads* and the *Vedas* before the Parliament of Religions at Chicago.

The greatest injury that the present system of education has done to us is the cleavage that it has created between the masses and the educated classes. It was Macaulay's objective in introducing this system to create a class of persons who would be 'English in everything except race and colour. The ambition was so unnatural that it could not be fully achieved. But to the extent that it has been fulfilled, it has created a wide gulf between the educated minority and the vast majority of the people. Disraeli described the poor and the rich in England as practically constituting two nations. Even more truthfully could this be said of the classes and masses here.

It is only by a radical transformation of the present system of education that this gulf can be bridged. But such a reconstruction needs time. In the meanwhile, we have to consider seriously whether any emergency measures can be adopted. Sri Avinashilingam Chettiar has suggested the creation of rural universities and the introduction of postal courses to-

wards this end. Proposals of this kind are likely to be subjected to adverse criticism at the hands of those who stand for perfection at all costs. But surely we ought to look at them from a different point of view. It may be that a perfect system may emerge after a few decades of discussion and planning. But assuming that we want something done in the course of, say, the next five years, what is going to be our programme? In other words, let us have two plans, a long-term one, aiming at perfection, and a short-term one, aiming at the best possible results. Viewed in this light, Sri Avinashilingam Chettiar's suggestions seem eminently practical and sound. Nor can it be said that similar experiments have not been tried in other countries. There is firstly the example of Soviet Russia which was educationally as backward in 1917 as India is today. French long retained in Russia the position that English occupies in India today. The Communist party, nothing daunted, went ahead with an unconventional programme, and in the course of twenty years changed Russia over from a feudal economy to an industrial one. Even in England, we have the inspiring example of the work done by the W.E.A. and the 'red brick' universities. We trust therefore that the Government will soon take some practical steps to carry light to the masses.

Closely connected with the problem of raising the cultural level of the masses

is the question of the medium of instruction. Our languages, though splendid in their cultural heritage, have not so far created a body of technical terms for expressing the concepts and measurements of modern science. This omission has to be rectified as soon as possible. Several difficulties confront us in this connection. Controversies have raged round the borrowing of words from the classical languages of India and the foreign langu-

ages of Europe. In this connection, we should bear in mind a few guiding principles. It is obviously desirable that in framing these terms we should create opportunities for inter-provincial co-operation. It would be a great achievement if an all India list could be framed about at least certain important fundamentals. Nor should we aim at creating difficulties for those who wish to pursue higher studies and master the work done in Europe and America. Every student of science knows that modern science has succeeded fairly well in creating an international code of technical terms, recognised by all modern European languages. The classification of plants and animals, the chemical names of elements and compounds, and many units of measurement are instances in point. We should seriously consider how much of this widely accepted code can be borrowed. None of our languages is so weak as to be afraid of borrowings of this kind. Just as Indian culture has assimilated many foreign elements, so too Indian languages have naturalised many foreign words. Sanskrit astronomy, for instance, has domiciled many Greek terms so well that it seems almost an open question whether India was the borrower or the lender.

At an informal conference recently convened at the Minerva Hall, Egmore, Madras, many of these questions came up for review. Sri Avinashilingam Chettiar, who was present, evinced great anxiety at having a prescribed body of technical terms brought into general use in Tamil. The practical problem before him is the use that is to be made of the terms devised by a Committee that has been working at it for some years past. If the usual procedure is adopted of publishing the Committee's report and inviting criticisms thereon, much valuable time is likely to be lost. It is hardly likely that the Committee's list will be perfect or beyond criticism. But that is no reason why it should not be provisionally adopted, while the whole matter continues to re-

ceive attention. If a few lists of this kind can be brought out in our various languages, then the question of coordination will become easier. Anyhow, we should take immediate steps to see that the medium of instruction is the mother-tongue from the primary classes to those of the University.

Sir A. Lakshmanaswamy Mudaliar, the Vice-Chancellor of the Madras University,

III A Plea for Liberal Education.

made a forceful plea for liberal education in his address to the Mysore graduates on October 12th. "The highest purpose of a University," he said, "is creative; its chief aim is to keep for ever untarnished those great and eternal verities, these grand philosophic thoughts, these high ideals, which alone prevent us from sinking into that low level of materialism which may not distinguish man from beast." The need for stressing this is all the greater in these days, when in a hurry to make up our deficiency in technological equipment, we may forget cultural values altogether. As Sir Arcot pointed out, even scientific research requires the disinterested pursuit of knowledge. When Faraday discovered the electric current, no one knew of its practical possibilities. When Clerk Maxwell formulated his electromagnetic equations, wireless transmission was not envisaged. The Universities must therefore concentrate primarily on propagating cultural ideals and encouraging fundamental research. Only then can we look up to the Universities for leadership in various walks of life "alike in the spiritual, the moral and the physical."

An interesting little book by Prof. M.L. [Roy Choudhury Sastri, Lecturer of the Islamic History Department of the Calcutta University, entitled *Egypt in 1945*, with a preface by the Hon'ble Pandit Jawaharlal Nehru, is well worth the attention of Indian scholars and publicists as revealing from the pen of an intelligent Indian observer

IV Egyptian Renaissance

ment of the Calcutta University, entitled *Egypt in 1945*, with a preface by the Hon'ble Pandit Jawaharlal Nehru, is well worth the attention of Indian scholars and publicists as revealing from the pen of an intelligent Indian observer

what modern Egypt means, and stands for in the world that is being reborn. The author claims to smell the perfumes of Egypt and not inspect her drains as Beverly Nichols has done for India in his book, *Verdict on India*. M. Salehud'din, the great philanthropist of Egypt, arranged a collaboration of scholars and experts in Egypt with the author, so that he could approach and learn from them at first-hand and from their information write on present-day Egyptian culture. It may be remarked that Egypt has made some spectacular contributions to Islamic culture, the first and foremost being the Al-Azhar University which maintains the orthodox traditions of religion and helps to supply several missing links in the evolution of the political structure of the Islamic state from age to age. For one thing, the scholars of this University have helped to canalise the expression of the Egyptian peoples and their language into Arabic, and even the Copts who did not change their religion adopted the language of the Muslims; and thus it is now impossible for a stranger to distinguish between a Non-Muslim Egyptian and a Muslim one. Arabic at the present day is a living language which has a wealth of sound and technique which can be used for any kind of expression in any branch of thought.

The Renaissance taking place in the country is inspired by ancient relics more than by mediaeval customs. Thus we read:—

"In art the Egyptians look back to pyramids, bas reliefs and statues in tombs rather than to Byzantine, Syrian, or Arab style. The mausoleum of Saad-Zaghlul is actually most un-Islamic, being a real and actual copy of the Egyptian old tomb model. King Faruk is building a rest home (after death?) near the pyramid at Gizeh. The women emancipation movement swears by queen NEFRETITI or queen NEFTA and not by a FATIMA, by RABEYA not by AYESHA nor by Queen NAZLI. The latest Ophthalmic Congress was honoured with a stamp bearing the

HORUS Eye: the Egyptian Admiralty and Navy has adopted the symbol of the Pharaonic Boat and not the horse-hoof of the Arabs. The University law students use the symbol of their studentship in imitation of the seal of the justice of the Pharaohs; the engineering students, that of the chisel of old days and the students of Fine Arts use the figure of Nefretiti. The young Egyptians, Muslims and Christians, think in terms of Egypt and not in terms of religion. The Copts take pride in the Arabic language, the Muslim students take pride in the Pharaonic pyramid. The glory of Egypt is their creed—Egypt old, Egypt medieval, Egypt modern."

International Intellectual Cooperation is interpreted by one of the thinkers of Egypt, on the basis of the following.

"It is only by narrow nationalism or by so called patriotic dignity that you say, we should not send students abroad to U.S.A. or to Europe to acquire the technical or the scientific knowledge that is not imparted here. This would be unseemly sensitiveness, if Great Britain, or U.S.A. refuse facilities to other countries of the world, sending missions of students to study sciences that are not sufficiently developed in their home countries. This is only an aspect of international intellectual co-operation for building up a world-wide human science. We shall send our students to all countries of the world, East or West: meanwhile researches within the limits of our walls are to be well-organised in a scientific manner."

The need for a reorganisation of the courses in the primary and secondary

V A Suggested Course for Educational Reorganisa- tion.

stages, particularly with a view to make literacy efficient on the part of those who undergo the primary stage of instruction, and to give a vocational and industrial bias in the scheme of secondary education can be studied from the following ideas of an educationist, put forth in

order to make clear and to implement the main essential reforms:

1. The Primary Course has to be extended to five years with a view to enable young children who do not go beyond the Primary stage, to acquire a reasonable standard of literacy.

2. Handicrafts have to be suggested for introduction with a view to impart Vocational, Agricultural and Industrial bias to Education.

3. General Information has to be added to the courses of studies to widen the general outlook of students.

4. Religious and moral teaching have to be assigned a definite place in the school curriculum and a sound graded course has to be suggested.

5. In the 9th and 10th classes, boys shall be divided into two groups: Arts and Industrial. After passing the senior secondary classes, boys would be able to join the degree colleges and higher Technical and Industrial Schools.

6. Science has to be suggested to be a compulsory subject in the senior Secondary classes. Classical languages have to be abolished and are to be taught in separate schools.

7. The course in Arithmetic shall be finished in 8 years and it would not be taught in the senior Secondary classes. Overlapping and duplication in the teaching of mathematics has to be avoided. Books shall have to be revised and made simple.

8. Mensuration has to be introduced in the Primary Course to impart practical and elementary knowledge of field work which a Partwari needs to know.

9. Music may be introduced in schools which have no religious objection to it.

10. Drill and Games shall include military drill and marching and games of skill and strength.

These ideas, organically integrated into a definite scheme, can well be moulded into bases for our reorganised educational system.

The well-known historian, Benedetto Croce, in his new book, *History as a Story of Liberty* (New York,)

VI gives a new evaluation of its place and worth.

The Meaning of History "History is history just because every one of its

actions enjoys its own private individuality. The invention of the typical, the constant and the recurring is essentially anti-historical. The particularization of the unique and non-recurrent is here as elsewhere emphasized by Croce. Not only does history not repeat itself, but its products, says he, are not transformed intact, like objects or instruments which pass from hand to hand, grasped by every body and lending their services to everybody. We must on the contrary be fully aware that in history everything lasts only in so far as everything changes. The capital truth insisted on by Croce runs to the effect that if to think is to think historically, to think is always and solely to individualize. This position of Croce's has been well-known for over three decades. The present work will furnish plenty of new categorical statements to hard-headed intellectuals, such as are not obsessed by the mania for universalizations, unifications and monistic regimentations. The role of the individual and individualism, as emphasized by Croce, has a profound moral significance for the human personality."



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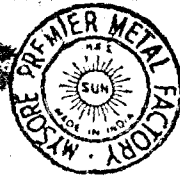
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