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THE

EDUCATIONAL REVIEW

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The Educational Review

A MONTHLY RECORD FOR INDIA

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No. 7

THE PROBLEM OF DISCIPLINE AND CORPORAL PUNISHMENT IN MODERN SCHOOLS

By SRI R. S. GUPTA, B.A., LL.B., (ALLD.), DIP. ED. (BRISTOL), Asst. Master, Govt. Junior Training College, Muzaffarnagar (U.P.)

DISCIPLINE is a vital factor in the development of children and their preparation for life. It is indispensable for good teaching. Without it a class-room will be a scene of confusion and teaching will be a drudgery as well as a serious loss of opportunity both for the teacher and the class. Hence the methods by which good discipline is maintained are a part of school education. But children go to school not only to get knowledge but also to get a good character. In this second aspect, discipline partakes of the nature of ethics and hence it forms a part of moral education.

But discipline is not something which could be obtained by asking for it. You cannot claim it.

"He who in quest of silence, Silence hoots,

Is apt to make the hubbub he imputes."

It is also not a thing to be taught as other lessons. It is, in fact, a part of school atmosphere. Hence it should be inculcated indirectly by means of the school environment. In my opinion, discipline cannot be created from the tradition, spirit and tone of the school. It is created, nurtured and maintained in his Uppingham School. Both external and internal discipline finds expression in

conduct and conduct is the expression of will. Discipline is the regulation of conduct by the operation of will-power in the individual. Fine thoughts and fine feelings are poor stuff unless translated into action. Conduct, therefore, is the connecting link between mental states and actions and this link has to be forged by the individual himself. In other words discipline is attained by doing, by means of habits and by adjusting oneself to the environment in which one lives. It can also be affected by means of rules, regulations, warnings, rewards and punishments. When an individual accepts them and carries them out in his own life, the external law becomes an internal one. Hence by means of ideas, habits and government we should make the external law internal.

Internal discipline is free discipline that springs from within the individual. It is the self-discipline of honour, loyalty, joy and freedom. The former implies submission to authority while the latter signifies growth and development by will and impulse. One is a negative stimulus, the other is a positive stimulus. The wise teacher knows their corresponding values and never uses the negative stimulus to the exclusion of its positive counterpart.

In past people took to school-mastering without any qualification as if nothing was required to set up the teaching profession but a rod and a lexicon. They were the

cast iron gurus—the grim martinets: wooden teaching and rigid discipline. The child-mind and the play-way never struck their imagination. In India more than in any other country, perhaps the suzerainty of rod has remained in force for ages past and the gurukuls, the pathshalas, the darsululms and the maktabas, the schools and all temples of learning recognized the efficacy of punishment in the sphere of education.

Again in olden times, the human mind was looked upon as a receptacle for stores of knowledge and stocks of facts and figures. Schools turned out walking encyclopaedias of knowledge in large numbers, not caring whether they had any experience of the very conditions of which they had such knowledge as they possessed. And because force was the medium of instruction, authority, discipline and passive obedience were valued more than anything else. Self-assertion and self-application were regarded as impudence and insolence. The meeker and the milder type of pupils found favour with the autocrat teacher, while the self-adjusting and self-possessed scholar was looked upon as rebellious, fit for exemplary punishment for flouting the authority of the school-master. Repression was in the very atmosphere of school premises, and they simply resounded with wails and shrieks of defaulters. The knowledge acquired was not by self-effort and self-exertion. There was an artificial life in schools divorced from all joy and happiness and after the child had left the school, it was not possible for him to remain interested in what he had learnt.

But the pendulum has now swung and the old stereotyped school-master has now vanished from the scene. The theory of 'spare the rod and spoil the child' is now an exploded one. If no one doubts that animals can find their food unaided and procreate without schooling, what fear there can be that the child will not gain knowledge in an independent manner unaided and unassisted by the teacher? In fact the process has now reversed. The evolution of mind is now based on experience-gaining and sense-training through self-effort,

self-exertion and self-disciplining by the child himself from the very days of his cradle. The child is sure to acquaint himself with the ins and outs of everything easy or difficult and would resent assistance sometimes. It should be considered to be a sign for the better if he does so, and so love him more for his desire to become independent of the control of the teacher than have him up for corporal punishment. Formerly the self of the child was lost sight of while the world around him was paid heed to. But in the school-room of to-day the self of the child is the one thing respected while the world around him is left to him to conquer after his own mind. Thus children enjoy freedom and learn to discipline themselves.

The veriest teacher now knows that punishment is distasteful and implies an un-healthy atmosphere. Self-government and willing co-operation are indeed best. Yet in the best of schools, worked by electric personalities and under ideal conditions, disciplinary difficulties do arise. As Professor Rayment puts it: "Even if a clash of motive between teacher and taught is no longer inevitable, a clash of temperament is still common enough." Disciplinary examination of the trend of educational affairs in the principal countries of the world reveals that nearly three-quarters of them believe in and practise corporal punishment in their schools. Among the countries that have legalised corporal punishment are Africa, Australia, Britain, Canada, Ceylon, Denmark, Germany, Ireland, Spain and Sweden, while China, Czechoslovakia, Greece, Italy and Turkey have abolished castigation on the body.

The question of discipline in the present state of Indian education is a live issue, especially in view of the new orientation in the problem of education and political reform. It is being increasingly felt in all quarters that discipline in student life is a prime necessity and that it has to be maintained by co-operation between teacher students and guardians. The question of corporal punishment is, therefore, engaging the serious attention of the reform

this country, which may be stated thus:—Should punishment of any sort form part of educational training? Is the school to be essentially a house of correction where young rebels against society are to be whipped and coerced into subjection? Or is it to be the nursery and gymnasium of the powers of the spirit, the intellect looking for the light? The trouble is that at present schools still represent both of these conceptions though the one idea may be more emphasised than the other. "We cannot allow our students to be dragged away from their studies and their schools turned into cockpits of petty squabbles," said Shri Sampoorna Nand, the most popular and most successful Education Minister of the United Provinces. He continued, "We wish to encourage the Student Movement and all who are in a position to do so will do everything in their power to help students to develop civic sense and capacity for organized national service, but I must also repeat that every authentic attempt to restore and maintain discipline where such has failed, will receive the fullest support from my Government." Then education is not a preparation for life but life itself. Judged by this criterion, the High Schools and Colleges in India—there are many exceptions of course—have yet to imbibe more of the spirit of self-discipline. Nevertheless the public school ideal is now taking root in this Province and unseemly demonstration and puerile protests no longer exist. Minor incidents are quickly and easily forgotten and petty grievances are no longer magnified. Strikes are a thing of the past and slightest disciplinary activity is at once referred to the authorities concerned. "I maintain it is the duty of the educational authorities to place all the facilities they can in the way of their students to organize themselves for such healthy pursuits and help them to come in contact with prominent leaders of thought and public opinion," declares the Education Minister Shri Sampoorna Nand. Consequently students have begun to realize that order is the first law and refrain from doing unworthy of a gentleman. Into the ethics of punishment, we

find that Herbert Spencer who advocates corporal punishment in his doctrine of natural consequences thinks: "Self-preservation is the first law of life and all transgressions of the laws of life bring their penalties." "If Society is protected against lawless individuals by a graded system of penalties why not the School?" asks Inspector Bray who goes to establish the theory that "if a child will not conform to law as a child, it is less likely to do so as a man or a woman." "Children are by nature evil," says Mrs. Sherwood, "and the work of the educator is to curb their naughty passions." Primitive man dominates them and their sensitiveness to mental and moral influences comes only as they grow older. The well-known headmaster Arnold and Thring recognized this truth and deemed corporal punishment necessary, though the latter confined it to wilful offences only. Professor Burt concedes: "there may be occasional instances when the sharp and immediate experience of physical pain may be the needed stimulus to put fresh habits and self-control." Dr. Watson goes a step further and suggests a painful stimulus even to infants as an objective experimental procedure. Coming closer home, Nawab Mehdi Yar Jung Bahadur, the former Minister of Education in the Hyderabad State, confesses that corporal punishment is undoubtedly sometimes necessary but it should be applied with cool judgment and not in anger much less in malice. The case for corporal punishment is thus built on solid grounds which are as follows:—

1. Tradition.
2. Moral Sanction.
3. Natural Law of offences and consequences.
4. Right of Government, Society or Organisation to have their own laws and penalties for self-preservation.
5. Privilege of school teachers to act in loco parentis and ensure penitence in wrong-doers.
6. Approbation of psychologists to apply a painful stimulus in educative process.

But the opposition to corporal punishment comes from an influential source—the progressive psychologists. They take the view-point that all children have been made in the image of God; they are angelic and only need self-activity and self-determination. The cane, they assert, is a symbol of torture and children would wage a crusade to have the word 'punishment' taken out of the dictionary or treated as an archaism. Their objections to corporal punishment may be enumerated as follows:—

1. It is degrading to the child, often sapping his courage and blasting his personality.
2. It brutalizes the teacher and makes him an object of scorn and horror.
3. It fans and flames animal instincts, breeds defiance and animosity.
4. It is unnatural and ineffective.
5. It is arbitrary and repressive.
6. It has no definite standard in its application.
7. It curbs the free development of character.
8. It produces a neurotic conscience, reflecting deceit and falsehood.

The admission must be made that there is an element of truth in these objections. But these are not, however, modern discoveries. Herbert Spencer and all other votaries of chastisement were aware of these counter-arguments and still pinned their faith on the mysterious power of the birch. Mr. H. S. Perera, the Principal of the Colombo Training College, in his 'Essentials of Teaching' maintains that the incen-

tive of fear is a powerful one and is of enormous educational value when rightly used but of great danger when solely used. The inferences of the opposition are based, as already stated, on the assumption that children are all good and schools should therefore be the haven of angels. But they see only a part of the truth and think it is the whole truth. The nature of childhood and the actual conditions of school life they do not see.

Usually punishment is meted out with three aims in view. The first is Retributive or vindictive, showing the relation between wrong-doing and suffering. The second is Exemplary or preventive, to prevent repetition and to warn others. The third is Reformatory. In the case of state punishments, they are defended chiefly on the second ground so that a judge once said to a pick-pocket, "You are punished not because you picked a pocket but so that pockets might not be picked." They are meant for the protection of the Society and not for the vindication of the moral law or for the reformation of the offender. School punishment, on the other hand, is designed to reform the culprit. A School is not only for the blameless who need little or no training. Again many factors are involved in offences and breaches of school discipline. Bad organisation, weakness or carelessness of the teacher, dull method—these and many more may be the contributory causes. The school which attempts to make a definite study and diagnosis of the abnormal behaviour of children committed to its care with the object of making suitable adjustments in its teaching methods, curricula and organisation to meet individual needs is still the exception rather than the rule.

(To be continued)

"RAISING THE STATUS OF THE TEACHER"

BY SRI K. NARAYANAN, M.A. L.T., S.T.C., M. Ed (Delaware, U.S.A) Abiraman,
A. THE NOBILITY OF THE TEACHING PROFESSION

TEACHERS are in the words of Sir Maurice Gwyer "the linch-pin of every educational scheme." Upon them depends the success or failure of any educational plan however mightily conceived. Famous educators plan new systems of pedagogy, but it is the Unknown Teacher who delivers and guides the young. He keeps the watch along the borders of darkness, and makes the attack on the trenches of ignorance and folly. He quickens the indolent, encourages the eager and steadies the unstable. He shares with boys and girls the best treasures of his mind. He lights many candles which, in later years, will shine back to cheer him. No one is more worthy to be enrolled in a democratic Aristocracy, "King of himself and servant of mankind."

B. THE POOR STATUS OF THE TEACHER AND ITS CAUSES

(a) But what is his status to-day? The status of the teacher is incredibly poor. Society discards him. Why? A well known teacher once said: 'Society starves us in the body, and we starve society's children in the soul.' Teachers are ill-paid, nay underpaid. He is always in debt, unable to make both ends meet. The inevitable offshoot of his appalling misery is inefficiency in teaching and slipshod and unconscientious work. There is frustration, a basic loss of self-esteem which follows devitalisation of one's work in life. This is a materialistic and secular age and the respect paid to men bears a very noticeable relationship to the salary they draw. Not only are teachers in India today paid less than members of other learned professions but in many cases they are paid less than various categories of manual workers whose discontent is vociferous.

A secular state cannot call upon a man to devote themselves to teaching as a duty, nor can it expect parents to send their children with higher education

at considerable cost without prospects of a higher salary afterwards. "The labourer is worthy of his hire," and in Indian schools he does not get it. This is really where the shoe pinches, and until it is eased education will hobble.

(b) Another reason for the poor status of the teacher is this. The tragedy of the teaching profession in our country is that it is no longer, as in the past, looked upon as a vocation. Those who cannot find a better job take up teaching as a means of livelihood. Misfits enter into the noble profession only to bring discredit to the profession as such. Whoever applies for entry into the profession, is invariably selected. Closely allied to the problem of selection, is the problem of teacher-training. The training that is being given now is far from satisfactory.

(c) Yet another reason in my view is that the personality of the teacher is not up to the mark. To command respect from the public, the teachers must win social esteem by their learning, character and service. They must have a sense of vocation. They must have an innate love of the profession as such and work in a spirit of service and sacrifice with indomitable will, indefatigable energy, and an inimitable enthusiasm.

C. SUGGESTIONS FOR IMPROVING HIS STATUS

(a) The status of the teacher cannot be divorced from his financial position. He has got to satisfy certain creature comforts. A devitalised and disgruntled teacher is a standing menace to educational progress. Improvement in the financial status of the teacher is therefore very important if there is to be an improvement in our present social set up. It is refreshing to note that since the advent of Independence attention has been turned to this glaring injustice to

one of our most important services. Here and there certain provinces have done something. There must be an all-out effort on an All India basis. The case for a liberal revision in general of salary grades of teachers is undeviating and urgent. In no country in modern times have teachers received less consideration at the hands of the state than in ours. And it is the primary duty of the state in the new set-up to evolve rapidly proper service conditions in its educational system. The government should assume responsibility for organising all primary, secondary and collegiate teaching in distinct cadres, accepting the recommendations as the basis. This will mean an increase in the nation's education budget. But education is the very pivot of national welfare and even Napoleon Bonaparte, a militarist, had stated that public instruction should constitute the first charge on the revenue of the Government. It is imperative that we attract to our educational institutions at least a fair proportion of first class brains who are prepared to devote themselves sincerely to education and scholarship provided they get reasonably decent conditions of living.

(b) More important than improvement in the teachers' financial status is the necessity to improve the teaching personnel by devising a better system of selection of teachers, so as to secure the right type of teachers for the right type of education. An extensive campaign to raise the professional standards of teachers has been mapped out by the National Education Association (N. E. A.) of the United States. A recent N. E. A. meeting entrusted to a Commission on Teacher Education and professional standards a programme for the campaign which has a two-fold attack; (1) higher standards for admission to teacher training institutions; (2) better standards for admission to the teaching profession. If such a campaign is found necessary in such a highly civilised country as the U. S. A. it is all the more so in such a country as India where everything has to be commenced anew.

1. *Principles of selection.* Very often we find people entering the profession by sheer force of circumstances and that too at the

age of thirty-five or even forty. After getting themselves trained, they find their colleagues aged about twenty five, drawing the same salary as they get or experienced teachers of their age getting more than they get. Naturally they are disgruntled. An aged disgruntled teacher is a positive nuisance to educational progress. Hence it is most necessary that an age limit for entry into the profession should be definitely fixed and no exemption of any kind under whatever circumstances should be granted. I would suggest that the age be fixed at *twenty-five* for graduates and *eighteen* for Matriculates.

Candidates of high academic distinctions and attainment should be chosen. Only those who have secured at least a second class, that is between 50% and 59%, should be preferred, irrespective of caste, creed or community.

Candidates chosen should be of a robust constitution with a clear voice and an amiable personality. Both mentally and physically they should be strong, so that their teaching may be vitalised and made meaningful and real. Physically handicapped such as the half blind and the deaf should not be chosen.

The basis of selection for training is another point of interest. The teacher candidates should possess an aptitude for teaching. They should have an innate love of teaching. How to gauge this is a very real problem. But this is capable of easy solution. It should be firmly insisted upon that every candidate should have put in at least a year's teaching experience, and that the candidate should produce a certificate of fitness for the profession from the head of the institution he has served. Before giving the certificate, the head of the institution should satisfy himself that the teacher is within the age limit, and has physical and mental health, and above all is likely to prove a good teacher of very good character. During this period of teaching experience, every candidate should be required to acquaint himself with the basic principles of education, general methods of teaching

school organisation, and to give at least three model lessons just before the certificate of fitness for the profession is issued by the head of institution.

Above all the candidates must be interviewed and the mental agility and the personality of the candidates should be assessed.

An entrance test, if necessary, may be held. In this connection it is very interesting to note what is done at Land Niedersachsen in Germany. First, candidates write an essay on one of three subjects—educational, sociological, or general. Secondly, there is practical examination in gymnastics, music, art, and activity with children. After the practical examinations, students appear in threes before the assembled staff or before two of them. They are given a theme for discussion and are told to discuss it among themselves. Finally, at a combined sitting of the staff the candidates are sorted out on the results of the marking as suitable for immediate acceptance, unsuitable and rejected.

All these principles of selection for teachers' training,—may effective precautions,—will certainly ensure that intending teachers before being admitted to training schools or colleges are *prime facie* likely to make good. Such a system of selection will also ensure better training. Efficient teachers will be given better training. Efficient teachers will undoubtedly command greater respect at the hands of the public.

In teacher training institutions a radical modification of the courses in educational psychology so as to include Mental Hygiene is vitally necessary to tackle the problems of juvenile delinquency and maladjustments. The teacher candidates should be well grounded in the principles of psychiatry and mental hygiene and also be well trained in applying these principles to school situations, to enable them to tackle with success personality problems of pupils.

They should also be trained on Basic Audio-visual Education, Social

Education and Citizenship Education. Such a new turn to the present courses will certainly require a two year training period. Let us not be baffled by this very idea. In England there is a move to abolish the emergency training colleges, and make the duration of the period of training three years.

(c) It may be not be an exaggeration to say that the key to his status lies in his own personality. In fine a Teacher with a fine personality can easily win the esteem of his pupils, brother-teachers and the society. In ancient India the teacher was revered. He was held in high esteem because of his winning personality, depth of scholarship, sense of fairness and justice, devotion to duty, spirit of service and sacrifice, and above all love for his pupils. Teachers of to-day must try to emulate the Gurus of ancient India and then Society will certainly regard them as their leaders.

Organisation, important as it is, counts for little except as it is vitalised by the living personality of the teacher. Library, furniture, building, laboratory, the whole garment of educational paraphernalia pale into insignificance before the most important factor which is indeed the central citadel of the educational fortress. It is the willingness of the candidate to accept the

The ingredients of a good personality according to Professor Clapp are address, personal appearance, optimism, reserve or dignity, enthusiasm, sincerity, sympathy, vitality, scholarship and fairness. The qualities of personality important in discipline are dignity or reserve, enthusiasm, fairness, scholarship, sincerity, sympathy and vitality. To this list may be added 'love,' one of the greatest disciplinary resources at the disposal of the teacher. 'Discipline,' says Pestalozzi, 'must be based on and controlled by, love.' The mightiest personal power that any teacher can hope to have is love for his pupils. The teacher who can love his pupils to obedience, love

them to industry, love them to loving him, has mastered the whole secret of personality and teaching technique. Love is the mysterious solvent of all sorts of difficulties that arise in school or class.

D. CONCLUSION.

To sum up pedagogy and penury now go together. We must remove the word 'penury' and insert 'prosperity' in its place. The recommendation of the Central Pay Commission should be accepted as the basis and steps must be taken immediately to

implement them. Secondly greatest care is to be exercised not only in the selection of teachers for training, but in their actual training to improve the teaching personnel. Thirdly the Teacher has to strive hard to improve his personality by his own efforts. Perhaps in the last resort it is his character, resourcefulness, scholarship, vitality, industry, sense of fairness and justice, spirit of service and sacrifice, devotion to duty, loyalty to the profession and self-confidence that will largely determine his status in Society.

VISUAL INSTRUCTION AND USE OF FILM PROJECTORS IN SCHOOLS

By SRI T. N. RAO, B.A., L.T. Deputy Inspector of Schools, Hadagalli (Bellary Dt.)

THE Mysore Government has wisely introduced Visual Instruction from the next academic year in 18 centres, with 8 centres to be added every year at a non-recurring and recurring expenditure of Rs. 1,75,000 for pupils of High and Middle School classes. To start with, General and Informational films are to be exhibited. The fee levied for benefits of these shows, is really small and reasonable. The Madras Government also has already issued orders regulating fees for instructional shows in schools. These shows will cover the cost of this beneficial instruction to some extent.

Visual Instruction is a short-cut to learning, knowledge and culture. Like modern air-travel, it covers the longest distance within the shortest time, possible. Only the Visual Educator should guard himself against accidents, pitfalls, and other exigencies during the course of instruction. This he can do well, provided he can pilot a well-planned scheme, and handle the projectors and films to the best advantage of pupils.

The first thing that is to be done, is to provide our schools with suitable

sound/silent projectors and show the teachers the way to handle them properly and with care.

Secondly expert teachers should prepare teacher's notes and make running commentaries with models, and charts wherever necessary.

Thirdly, the time-tables of schools, High and Middle, should be conveniently adjusted to provide 50 to 60 minutes of useful instruction every day, on several subjects.

for shows. The oil-engine generators should be properly housed and run, in places not served by electricity.

Fifthly, an inspecting officer well versed in film lore and projectors should supervise the course of instruction and suggest ways and means of improving it, in the light of practical experience gained. He should combine in him the functions of an Educational Inspector, a film-representative, and a cine-mechanic. He may be given the help of an expert-mechanic when necessary.

Sixth, a film-library may be constituted for every 4 or 5 districts, for supply loaning of educational films that may

lied for by institutions. These film-aries should combine the functions of only a library, but those of Film-distributors and Film exchanges.

venth, competent Educationists should vited to suggest skeleton-themes for national films to be produced, and also est suitable fresh topics for filmatising, a view to enrich the Film-libraries.

Now let us speak of Projectors to be used in Schools, and in Social Education, Women-welfare Rural colleges, Night-schools, and Adult Education centres.

It has been found that 16 M.M. Sound/silent, 35 M.M. projectors, and film-strip projectors are most suitable for visual instruction purposes. In Social Education, Adult Education campaigns, Women-welfare centres, the Tour-van system equipped with a cine-projector of theatrical level, would be most suitable but in schools the projectors mentioned above will ordinarily serve the purpose.

The chief requirements of a good school-projector for exhibiting sub-standard, cinematographic, Educational films should be as follows:—

- (1) Portability.
- (2) Simple mechanism suited for handling by an average intelligent Teacher.

(3) Easy threading arrangement, with spools capable of giving continuous show for 50 to 60 minutes.

(4) 750 to 1000 watt bulb, with coated lens, that can give a well defined and clear picture on the screen.

(5) Film-capacity 2000 ft.

(6) Noiseless motion of its parts, with 3 or 4 sprockets.

(7) A powerful excitor-lamp, and an amplifier and tone control.

(8) Microphone plug arrangement for giving running commentaries when necessary.

(9) Speedometer or speed adjustor both for silent and sound films.

(10) A cooling system to prevent damage to films and machine. Oil-engine generators with 110-to-125 Volts, can be used for running these projectors where electricity is not available.

A good beaded screen

4 ft—4" × 5 ft—10" or
5 ft—4" × 6 ft—10"

should also be provided for schools.

It is hoped, that in view of the importance of Visual Education in many systems of Educational planning, the Government will come to the aid of several institutions in this presidency and make Visual Instruction a success.

THE FAMILY IN INDIA'S NATIONAL EDUCATION

By SRI S. SRINIVASACHARI, M.A., B.T., Mysore. (Continued from page 104).

II

THE PREPARATION OF PARENTS

IN all matters concerning education the problem of problems is the re-education of parents and teachers. That we should be thinking of re-educating the very instruments through which all sound education is possible is a tragic fact of our national life.

LV-7-2

Experience shows that most children are ill-bred because their parents are ill-bred; most children are stupid because their parents are stupid; most children are unclean because their parents have never impressed upon them the value of cleanliness. Therefore we must think of a

technique by which parents and teachers can be brought to a more scientific understanding of the problems of non-school education. There are several ways in which it can be tried.

If the family is to play a progressive part in our national education, it can be done only with the intelligent cooperation of the father and mother. This requires that both the father and the mother must be educated in the art of bringing up children. Before going into further detail, it is well to remember that the duties and responsibilities of the two are not identical. Further, the educational details are not the same for both boys and girls at all stages since Nature and Society have imposed upon the sexes different capabilities and responsibilities. Therefore where a mother succeeds, the father may not.

In order to educate parents in their respective responsibilities, fathers and mothers must be organised into their respective unions, on whose platform they can discuss their particular difficulties and problems and seek the guidance of professional educationists. The organisation of such unions is very much easier in the cities and towns than in villages. But even the cities and towns have not led the way so far save in exceptional cases. Very recently Miss Chellam, the headmistress of the National High School, Mylapore, Madras, organised a Mothers' Union on her own initiative. An account of its working is anxiously awaited by people interested in this aspect of education.

Children during their infancy and childhood will be entirely under the care of their mothers or nurses, who introduce them as it were, into the various ways of social and intellectual life. Their health, their speech, their play and in fact everything that goes to make the life of the child healthy, intelligent and serviceable is dependent upon the care bestowed upon them by their mothers.

The first and foremost duty of the mothers' unions will be to educate the mothers in the useful and necessary art of upbringing children. This requires a sound

elementary knowledge of infant psychology combined with an intelligent appreciation of the needs of society. They must therefore be provided with opportunities to listen to and read on subjects bearing on their responsibilities. Regular classes may be held for a fortnight or so in the villages for the benefit of mothers by a permanent body of instructors whose chief business will be to tour the countryside.

Periodical surveys and investigations to determine the influence of existing family conditions on the education of children in the rural and urban areas may be entrusted to a body of experts devoted to research, and these have necessarily to be high-paid servants of the State. Since the factors which obstruct a happy synthesis between the family environment and scientific education are many and potent, the State must evince a living interest in the day-to-day administration of schools of all descriptions and the administration of educational facilities within the family environment.

PARENTS' RESPONSIBILITIES

What are the ways in which parents can help the cause of education and thus ease the burden on the State? The influence of the mother and her ways of life and behaviour on the development of the daughter is tremendous. The mother's responsibility and privilege in this respect cannot by any means be shared by the father, in the first place because of the difference in sex, and secondly because there are outstanding differences in their temperamental and emotional make-up. In addition to it he will be away from home for the major part of the day and the mother will be the sole mistress. The duties of a healthy, loving and affectionate wife will very soon get mixed up with the responsibilities of motherhood. Even in the education of boys the mother's part is none the less important. Until the child can walk and talk, he spends most of his time with the mother who feeds him, washes him and attends to his comforts. The mother's patience and personal contact with her children far exceed that of the father.

So far as the inherited potentialities of the children are concerned, the parent-educator is in a better position than the professional school teacher. In a classroom the pupils are drawn from all sorts of families and the differences as between them both in regard to their inherited characteristics and the family environment will always be wide, and call for varying degrees and types of personal attention at the hands of the teacher. Such personal attention is clearly impossible within the limits of school education.

This deficiency could, to a very considerable extent, be made good in the home by parents in the course of the early education of their children, that is, even before they attain the school-going age of five or six. This observation does not overlook instances of families where abnormal children exist as brothers or sisters of perfectly normal ones; but such cases are few and far between. They call for special attention at the hands of both parents and teachers. A statistical survey is sure to reveal that quite a considerable number of school-going boys and girls do not fit into the scheme of state-regulated school education. This happens where children in their teens happen to have suffered nervous shocks or diseases affecting their nervous system or emotional make-up. Heredity may in some instances be responsible for it. The result usually is that they will learn better without the social association of their contemporaries than with it.

Most parents, including those who are educated and enlightened, will be ignorant of the abnormal constitution of their children, and taking their normal behaviour within the family circle as fairly indicative of their gregarious and amiable disposition, send them to schools where, instead of developing healthy social contacts and learning school lessons, they prove to be social misfits and dullards in their classes. They are exactly the type who endure maltreatment at the hands of their equals in age.

If such consequences follow their admission to school, the parents must have the freedom to withdraw them and provide

educational facilities within their home until the subject improves his emotional response to the ordinary situations of school life. This requires not only the maximum of sympathetic attention but calls for qualities of patience and personal understanding, of which only parents are capable.

But parents, in order to be able to fulfil this task, must first be trained in the art, at least in a very general sense of the term. This can be better done if they are organised into unions through whose influence they can secure the considered advice of educational psychologists. The influence that parents exercise upon their children in the moulding of their character and personality is very considerable and the dictum that example is better than precept is best borne out in this field. Even if the educational influences of the school fall below the mark of expectations, the deficiencies are made good invariably by a sound family education.

When in every city and town there are parents' unions of this type, actively engaged in improving the technique and methods of education, they can also help to mould the state-policies and school-methods in a manner which we can only imagine now. If we accept the principle that parents must as a rule evince direct and personal interest in the general progress of school-going children, it is done best by organised effort.

So much for the co-ordination of the activities of parents and schools. But many virtues, essential to a sound social life, are built primarily within the confines of the home. Personal cleanliness, devotion to one's kith and kin, mutual help, respect for elders, and many tastes as love of good furniture, good pictures, tidiness, habits pertaining to diet and house-keeping develop essentially within the environs of the family. These are values as important to the private life of the individual as they are for the national life of a country. The child learns them quickly and well if parents take care to promote them. A characteristic of all normal boys and girls is their desire to play adults; they want to go shopping, associate themselves freely with their equals

temporaries in age, entertain guests, and do many scores of odd jobs exactly as their elder brothers or parents would do.

The presence of this natural impulse must not only be recognised, but actively encouraged so as to enable them, in their own way, to canalise this urge in useful channels. It gives them a feeling of pride and confidence, the value of which it is impossible to exaggerate. The virtue of self-reliance is rarely taught in schools, and even where it is taught, it is inadequate. If parents fail to provide for this deficiency, it will result in a major tragedy of education.

Specially in regard to girls, no place is better suited than the home for wholesome training in domestic duties.

FAMILY HERITAGE

One of the many important factors which condition the development of personality in children is the family tradition. It is common experience that we attach, almost unconsciously, great respect and regard to particular persons because they come from particular families considered respectable. The belief that the traditions of the family determine the character and personality of the individual is so common that it may be termed a popular, though pardonable, superstition.

Usually what gives respectability to families is their wealth or social position. In a country like India where circumstances of birth, caste and wealth have played a decisive influence for centuries, it is hard to get rid of this belief. In many cases the prosperity or otherwise of individuals has been due to circumstances of birth, and wealth is a very deceptive factor entering into our judgement of men and women. But most men who consider themselves as coming from respectable families show a marked 'family-patriotism' and they are naturally very sensitive about it. Even a confirmed scoundrel would not pocket the remark that his ancestry is disreputable.

As educationists we are interested only in the educative value of this sentiment in all

men and women, and not in the correctness or incorrectness of their claims to respectability. Just as the instinct of self-regard is a powerful instrument in education, sentiments associated with family traditions can be turned to good account. While in matters of etiquette and taste wealth does play a very significant part, other qualities which are socially desirable like generosity, hospitality, truth-speaking, etc., are primarily developed in the environs of the family. In this regard, however, family tradition plays a very useful role. Where the traditions of a family are really praiseworthy, it is easy to chase children into desirable modes of behaviour when they happen to stray.

An anecdote from personal knowledge may be recorded as typical evidence. A school-going boy who was in his adolescence, happened to fall into undesirable company, and despite his potential brilliance fared continuously badly in school. His irregularity in class attendance and unruly behaviour threatened to affect other children. He developed wrong habits and the teacher's repeated endeavours did not improve him. As a last resort the teacher appraised the father of his son's intransigence and warned him that if he did not take effective steps the future of the boy might for ever be ruined. The father, who knew his responsibilities, took it keenly to heart and instead of punishing him, patiently persuaded him to change his ways. The one powerful factor which operated in the reformation of the boy was the family tradition for scholarship and learning to which the father drew his pointed attention. The high esteem in which the family was still held by other members of society worked in favour of the father.

It is easy to build up good traditions in every family and this by itself can be a rich heritage of which the father or mother can be proud. In this particular regard, however, the state or the school can hardly interfere, and hence the responsibility lies almost entirely upon the parents.

(To be continued)

THE STATE LANGUAGE

By SRI MANINDRA CHANDRA CHAKRAVERTY THAKUR

SINCE the attainment of Independence by India, the question of a State Language has loomed large in the country and we have practically been inundated with views, reviews or opinions in periodical publications on the subject in the mean time. The matter is very important and needs be thrashed out before any decision is arrived at finally. From the Prime Minister of India down to the ordinary person—many have expressed their opinions on the subject and it remains yet to be decided. An analysis of the trend of these discussions resolves into claims being put forward on behalf of (1) Sanskrit (2) Bengali and (3) Hindi with arguments in support of each. To our knowledge and information no claims worth the name have been put forward on behalf of any other language¹ except some casual observations in favour of Urdu. It is heartening that the issue is still in the plane of discussions and has not yet assumed the form of a major controversy. We propose to take a brief note of the stand and viewpoints of the advocates in regard to each and make some observations on the cumulative effect.

Hindi—Fortunately for Hindi which has the best claims to representing a whole nation, its advocates are illuminating figures in the country. Pandit Nehru has spoken on several occasions on this subject and has invariably supported Hindi or Hindustani. He has referred to the virtues of a state language, disfavoured the claims of Sanskrit² and supported those of Hindi. He has not said a word as to whether Hindi possesses these virtues. In fact Hindi is hopelessly inadequate to represent a mighty nation and

he could not argue a bad case to success. The only impression that is left in this connection is that the case of Hindi has been accepted as a *fait accompli* and therefore it has been for him to favour it with his blessings. Panditji however spoke not as the Prime Minister of India but as an author. It makes no difference to the Government staff in whatever capacity he speaks; for occasions have been very few and far between when their voice has not echoed their master's. But the public reserve the right to weigh his arguments.

Bengali—The political leaders of Bengal have mostly kept mum over the matter. Some have sold their conscience, some others are probably afraid of incurring the displeasure of the senior leaders by expressing any view that is not likely to be countenanced by them. The rest have resorted to silence as the only golden mean for reasons known best to themselves. But truth is truth and blazes forth in its native glory. In respect of wealth of imagery, beauty of cadence, melody of expressions, literary wealth, grandeur and excellence, flexibility, absorbability etc. Hindi is no match for Bengali. The only argument of any weight that was advanced in support of the claims of Hindi is that it is spoken by the largest number of people in India. But that also is now an exploded belief, and Hindi has no claims whatsoever to becoming the State language of India except that for certain mysterious reasons it has been supported by Pandit Nehru and some other lesser luminaries.

Sanskrit—Of all it has been the solitary instance of Dr. Katju, Governor of West

¹ A few have spoken in favour of English, but this is untenable in the face of it and has not been taken any serious note of.

² But for the observation of Dr. Katju, Governor of West Bengal, Pandit Nehru would not have probably believed that Sanskrit can have any claims to becoming the State language of India. In fact it has a very poor performance that the claims of Sanskrit have been rejected and those of Hindi favoured, though Hindi has none of the virtues, and Sanskrit all, required for a State Language.

Bengal, who has spoken in support of Sanskrit and has spoken with all the power that he can command in this connection. It must be admitted that Dr. Katju has been thoroughly outspoken in his observations. It requires in the present day a great courage of conviction to support the cause of Sanskrit which is summarily dismissed as being a dead language. Dr. Katju is a great scholar, a great thinker and a man of great circumspection. Sentiment does not get the better of his reason and he is not thrown off the balance on a platform. His observations need be considered coolly and dispassionately. Amongst all Indian leaders, it was the late revered Tilak, Mahatma Gandhi, Pandit Malaviya and a few others who lived a purely Indian life under Indian ideals and aspirations. Plain living and high thinking found its fullest and spontaneous expression in them. They were unostentatious in dress and absolutely careful in food and lived a saintly life. 'Enjoy by discarding', which is the Indian ideal as propounded in the *Upanishads*, was the saving of their lives. Most of the other Indian leaders now at the helm of affairs are more or less Anglicised in outlook and would prefer a European mode of life to an Indian one. This smacks of imitation of the form and not of the spirit. We should probably find out a *via media* and that must be a combination of the Indian ideal of plain living and high thinking and the British virtues of discipline, punctuality, and the spirit of adventure. The prosperity of the country lies in a spontaneous fusion of these virtues of the East and the West—neither in too much detachment as from the Indian angle of vision nor in too much of speculation as from the Western point of view. The truly Indian leader is he who shall combine in him all these virtues and shall be perpetually wakeful that the Indian ideal is not sacrificed. We need not fear that the adoption of Sanskrit as the State language of India will make us saints over-

night and we will all renounce the world and seek shelter in forests and mountain caves.

In the opinion of some, Sanskrit is the language exclusively of the Hindus and represents all that stands for Hinduism only. But the Dominion of India is a secular state and consists of different races whose mother-tongue is far removed from Sanskrit. It will, therefore, be difficult for them to master the language. But this is not a sound thesis. If a Hindu or a Moslem can master English or any other foreign language, why should he fail to master Sanskrit? In fact there are many scholars whose knowledge of Sanskrit has made them internationally reputed; and the East and the West have shared equally the wealth that is in Sanskrit. Moreover, the study of language, even when it is made the State Language, may not be obligatory and the provision for learning the mother tongue will in no case be ruled out.

The Glory that is Sanskrit.—(a) Wealth of the Language.—Sanskrit as the language of the *Vedas* and *Upanishads* was the language of a mighty people. It is one of the richest languages of the world. In point of wealth of imagery, literary excellence and depth of insight into the eternal verities of life, no other language has equalled it and this height of excellence was attained by a people who subordinated mundane interests to spiritual ones and yet was not altogether indifferent to the world around. Now the story of this mighty language is a sad reading. Ever since the beginnings of history, we find that there has been violent impact of currents and cross currents of ideas and ideologies in India and but for a language like Sanskrit, our culture would have been wiped out. But Sanskrit captured the imagination of the whole people. No body could think of a worse sacrilege than any violence to be done to it. It was and has been still held in such high esteem that

* We are profoundly grateful to Katju who has spoken a stern Truth. He has not preferred popularity to a sacred isolation. Here his soul is "like a star that dwells apart"; and we have reason to believe that his voice must be heard because it represents an eternal Truth.

it is universally regarded as the language of the gods (*Devabhāṣa*). That worshipful reverence to the language, spontaneous in origin and fed by all the warmth of feeling, due to a sure and sincerely religious outlook on life, has not suffered any diminution even through centuries. Now it will be doing injustice to Sanskrit if the natural dearth of some provincial languages and stunted growth of others is attributed to the dominating influence of Sanskrit. There must have been a time when Sanskrit was a spoken language and this alone can account for the existence of Prakrit and other similar languages. But the language of the mass cannot interest any people who are intellectually well-advanced and are after the higher pursuits of life. If any language is to be the language of the people, it need not necessarily be vulgar and brought down to the level of their standard. The desired object is to be attained just in the other way—by improving the condition of the people in respect of education etc., and making them worthy of the higher standard of the language. It would indeed be very sad if we are to sacrifice the wealth of a language for such pet theories.⁴

Capacity for growth—There is no denying the fact that Sanskrit has had an immense capacity for growth. How else can one account for the growth of a comprehensive literature embracing all the aspects of human life. And that literature attained perfection at a time when the rest of the world was steeped in ignorance and superstition. That is a remarkable achievement, and we are surprised to see the creative impulse that acted behind and prompted the development of such a great language without borrowing anything whatsoever from any source. In short, this

magnificent language has been absolutely self-sufficient. Philosophers and thinkers of international repute have openly and honestly admitted the super-excellence of this language and the great indebtedness of other languages to it. There is nothing to apprehend that a language with such greatness is not pregnant with further possibilities. We fully endorse the view of Pandit Nehru that the greatest heritage of India is Sanskrit literature and language. We would add that the civilisation with all that it stands for which has been transmitted to us through Sanskrit, is the greatest heritage of humanity. A unique opportunity has been offered to us by the advent of independence to utilize fully Sanskrit and explore all the treasure that still lies hidden from our view. If Bengali, Hindi or any other language of India were a sensible object, it should have hung down its head in shame to see that its claims to be the state language of India are being preferred in supersession of those of Sanskrit.

To say or uphold the view that Sanskrit is a dead language and so forfeit its claim on that ground is a sacrilege—an outrage on the course of justice. The claims of Hindi to being the State language of India cannot stand even by the side of those of Bengali.

What Hindi is to-day is so only by gathering fragments from here and there of the vast wealth of Sanskrit. The same observation applies even to Bengali which is immensely richer than Hindi. In the face of such unassailable facts, it would be criminal to brush aside the claims of Sanskrit on fantastic grounds.

Wealth of Sanskrit.—Literary wealth is as great a test of a living language as

⁴ "Classical Languages have played a very great part in the development of human society. At the same time they have rather impeded the growth of popular languages..... In India Sanskrit had such a dominating influence that the Prakrits and what subsequently became provincial languages were rather stunted....."

⁵ The Question of Language—Jawaharlal Nehru.

.....A language must base itself on its ancient roots and at the same time vary and expand its needs and be essentially the language of the mass of people....."

⁶ Question of Language—Jawaharlal Nehru.

capacity for its growth. A language that is neither rich nor can coin words and expressions, as required by the advancement of education, is practically dead. Fortunately for Sanskrit, we have in it a literature that comprises the whole cycle of human life and activities and is extremely rich. According to some ancient Indian seer, dialectics, the three *Vedas* and the sciences of commerce and administration are instrumental in the preservation of human society. According to another seer, Phonetics, Rituals, Grammar, Lexicon, the sciences of astrology and astronomy, Prosody, the Four *Vedas*, the Philosophy of Mimamsa and Nyaya, the Puranas (expounding creation, destruction, history as also the change of the cycle of existence, chronology of events etc.) and the science

of morals are essential for regulating human life and existence. Brihaspati adds four more:—the sciences of physiology and anatomy, archery, music including decorations etc. and economics including political philosophy. And in Sanskrit, we are told that there are authoritative texts on these subjects which have scarcely been rivalled in any other language of the world. Some people allege that Sanskrit lacks and that awfully in technical terms, particularly in military science. But if the march of events requires new terms and expressions, the same can be easily coined from Sanskrit, thus satisfying the demands of the times and advancement of education in any branch of knowledge.

—The Teachers' Journal, Calcutta.

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EDITORIAL NOTES

THE following developments have characterized the educational activities in Provinces other than Madras during the past year: Progress of Education in the Indian Provinces in 1947-48 (taken from the Inter-national Year Book of Education, 1948).

ASSAM: Starting of 300 junior and 50 senior basic schools by converting some of the existing primary and middle schools; committee of experts for the preparation of basic text books; improvement in existing centres for mass literacy and opening of new ones; starting of village libraries and study circles for facilitating post-literacy work; starting of 8 training schools for basic teachers.

BIHAR: Introduction of compulsory basic education in the Brindaban area; adult education scheme; opening of basic education centres for training basic teachers.

BOMBAY: Opening of primary schools in villages having no schools; opening of hotels for selected full grade primary schools; introduction of craft teaching in primary schools with a view to introducing the basic system of education; introduction of compulsory primary education among backward class children; provision of playgrounds and school farms; training of primary teachers; liquidation of adult literacy, and adult education made general.

CENTRAL PROVINCES & BEHAR: Opening of 2,500 primary schools in school-less areas; extension to primary school buildings; constitution of a Basic Education Board; conversion of 92 existing middle schools into senior basic schools; adult education scheme; introduction of M.Ed. and research courses in Spence Training College.

ORISSA: Opening of 500 primary schools in villages; opening of basic schools for aboriginals and semi-aboriginals; opening of six elementary training schools, to admit 240 pupil teachers only; provision of three film projection units in urban areas where electricity has been installed; provision of 10 mobile units with either film strip projectors or magic lanterns for use in the villages.

-7-3

UNITED PROVINCES: Opening of additional 2,200 primary basic schools; provision of vocational training in secondary Hindustani middle schools; introduction of compulsory primary education in the urban areas; conversion of ordinary primary schools into basic schools; construction of primary school buildings; grants to libraries and reading rooms in rural areas.

WEST BENGAL: Opening of basic training school; training of staff for the basic primary schools; increasing salaries of primary school teachers; adult education scheme.

We wonder how far the provinces keep in touch with one another in their educational experiments and advances.

It is instructive for Indian educationists to understand the chief bases of the traditionally handed down Chinese educational ideology and its present view point. We exhort our teachers to ponder over the

following account of it, as described in the chapter on China, in *The International Year Book of Education*, 1943, particularly as it has close affinities with the traditional Indian ideology!

"The ancient teachings of Confucius, Mencius and a host of others find a distinct parallel in the principles and ideals of modern democratic education. Some of the writings left to posterity by those sages of yore propounded their almost united views on the aims of education within a democratic society. Thus in the *Book of Analects*, Confucius is recorded to have propagated the principle of 'Instruction without discrimination'. The 'Universal Love' as advocated by the philosopher Mo-ti, has become a fundamental factor in building up the peace-loving tradition of the Chinese people. Imbued with the spirit of these sages, the Chinese people have always upheld the ideals of veneration to learning and respect for truth.

"But it was not until Dr. Sun Yat-Sen, the father of the Chinese Republic, that a real democratic nation was bequeathed to the Chinese people. He has enriched man-

kind with the legacy of his political philosophy, which is generally known as 'The San Min Chu I', 'The Three People's Principles'. Based on these principles, the chief aims of Chinese education are to eradicate illiteracy, to diffuse modern scientific knowledge, to raise the standard of living. The age-long aspiration of the Chinese people is: 'The whole world is one family'. Hence it can be seen that China's popular education, generally called 'people's education' clearly reflects, both in connotation and in objective, the basic outlines, of the scheme promoted by UNESCO and known as 'fundamental education'.

"With such educational traditions as the background, a number of guiding principles for the promotion of popular education in China have been closely followed. The chief among these are: (1) there must be equal educational opportunities for all, irrespective of sex, religion or occupation; (2) children's education and supplementary education must receive equal emphasis; (4) fundamental education must be made compulsory and free to all; (4) the Government must plan to give the people fundamental education within a specified period; (5) the school years of fundamental education must be gradually lengthened as the national economy and standard of culture improve (at present, the compulsory education period is four years, and this period should be later extended to six or nine years); (6) peoples of different minority races in the border regions should study together with the Chinese in order to foster a synthetic Chinese culture among all races."

A plea has been put forward by Mr. O. C. Gangoly in a recent number of *The Teachers' Journal* (Calcutta) for securing a pan-Asian unity of culture.

Indonesian culture renaissance, and in particular for renewing the old cultural friendship between India and Java. He urges that the cultural movement should be a two-way traffic, and the Javanese and the Indians should develop a vital relationship of cultural exchange.

"Although Java is very heavily indebted to India for her culture in the past, she has

preserved very rich traditions of Indian art and has contributed many new developments by introducing Indonesian elements, which have vested Indian culture with many new, original and unique qualities. So that Java is in a position to make rich return gifts to India in many phases of culture. On the other hand, Java could usefully resume the cultural intercourse she had with India up to the 14th century. During the last five hundred years India had developed many new movements both in the religious and social spheres. The significant socio-religious movement on a democratic basis, which obliterated castes and classes, was first led by Chaitanya in Bengal in the 16th century, and, thereafter by the Hindu-Moslem saint Kabir of Benares in the 17th century. An almost parallel movement was initiated by the head of the Sikh community in the Punjab, first by Guru Nanak (1469-1539) and later by Guru Govind Singh (1664-1708). The Sikh Gurus resembled Kabir and many other sages in their teachings, which laid stress on the unity of God, the futility of forms of worship and the unreality of caste distinctions. To these significant cultural movements the nineteenth century has contributed its quota through Ramakrishna Paramahansa, the Saint of Dakshineswar, and through Ram Mohan Roy, the rationalist reformer of Bengal, the product of English education. It is desirable that Modern Java should investigate these later developments in India and modernise her outlook on life. But the more important thing is for Java to dig deep into the profundity of her own ancient Indonesian culture and develop a new pattern of life in which the best phases of mediaeval and modern Indian culture may be utilized and applied.

"In order to secure a Pan-Asian unity the later phases of Indian culture, which has culminated in the Poet Tagore and in the new movement in Indian Pictorial Art led by Dr. Abanindra Nath Tagore, should be analysed and assimilated. This renewal of contact with India may quicken the unfolding of the innate native genius of Indonesian race and help dig up the which may generate newer and

streams of life, in which the elements of the old historical culture will assume new forms to solve the problems of modern times. It is difficult to envisage the exact pattern that a revival of Indonesian genius will involve. The forces of Indonesian culture have not died out; the old strength, the innate potentiality, is lying dormant and is waiting opportunities of new expres-

sion. In forms and patterns Indonesian principles of civilization will express themselves, it is impossible to prophesy. It is hoped that new life in South-Eastern Asia will avoid the aggressive path of Japan, the indiscretions of China, and the denationalized orgy of foreignism in India under the domination of European civilization."

BOOK REVIEW

CHIKA DEVARAJA BINNAMAM: BEING A DISCOURSE ON THE ESSENCE OF VISISHTADVAITA: BY MAHARAJA CHIKADEVARAJA WADAYAR. IN THREE PARTS: KANNADA ORIGINAL, FREE TAMIL TRANSLATION AND FREE ENGLISH TRANSLATION WITH NOTES. BY SRI R. TIRUNARANA IYENGAR, B.A., RETIRED ASSISTANT COMMISSIONER, VANIVILAS MOHALLA, MYSORE, WITH A FOREWORD BY SRI G.R. JOSYER, M.A., F.R.E.S. PAGES 75, PLUS 108 PLUS 142 PLUS iv PLUS iii PLUS xiv. PRICE RS. 5 ONLY. COPIES CAN BE HAD OF THE CORONATION PRESS, CHEMARAJA ROAD, MYSORE.

This is a unique publication in many respects. In the first place, it is trilingual, suggesting the sweep of Hindu culture across barriers of languages. The followers of Ramanuja delight in *ubhaya Vedanta*, a literature in Sanskrit and a literature in Tamil, expounding their philosophy and religion. It is in the fitness of things therefore that a work of this kind should be made available in more than one language.

The work was written by Chikadevaraja Wadayar, who ruled Mysore for 31 years from 1673. Like King Bhoja, says Mr. Josyer in his interesting introduction, he was both a poet and a patron of poets. His wide culture, fine literary taste and generous sympathy towards the poor and ignorant are alike evident in this work. In his introduction, the royal author says that he has done everything to ensure the worldly prosperity of his people. They are free from the fear of enemy kings. They are also secure from

the ill will of the gods, Nature has been kind to them. All that is left to him to do is to ensure their spiritual uplift. So he undertakes to write in simple Kannada prose about the truths of religion, found in learned Sanskrit works, so that the ignorant masses and the women folk may learn the right way of seeking salvation. He quotes the famous declaration of Sri Krishna in the *Gita* (ix. 31) that salvation is accessible to all who resort to Him with loving devotion, irrespective of distinctions of caste, sex, or character.

Chikadevaraja Wadayar has written in simple and elegant Kannada prose. His work is in the form of thirty representations to Narayana, worshipped in the famous shrine at Melkote. Each representation deals with a specified topic of philosophic and religious importance briefly, clearly and decisively. And all the representations together cover the major part of the philosophy of Visishtadvaita. Naturally technical metaphysics is not too much in evidence, but we have a popular exposition of metaphysical principles and truths.

There is not the slightest doubt that we have here one of the best introductions to the study of the philosophy of Ramanuja. It is amazing to consider the vast ground covered with so much ease and in so few pages. And it shows how even so late as the 17th century the ancient Indian royal tradition of the philosopher-king (the *rajarishi*) could throw up a brilliant example like this prince of Mysore.

No praise can be ^{what} ^{polio} or the care and devotion with which ^{poles} ^{kn} Tirunarana Iyengar has undertaken the translation of the work in Tamil and English as a labour of love. The pervasive unity of Hindu culture is shown by the fine standard attained by the Tamil translation. The basic concepts find themselves equally at home in both the languages. The notes in Tamil

and English are intended to add to the information given in the Representations and to lead the interested reader to further studies.

We commend the work to the attention of all students of Hindu culture and philosophy. We may add that it is excellently got up.

NEWS AND NOTES

SRI SABHESAN THANKSGIVING FUND.

Sri S. Natarajan writes:

In accordance with the wishes expressed by the delegates that assembled in conference at Kurnool, the Executive Board of the South India Teachers' Union considered ways of expressing gratitude to Sri M. S. Sabhesan for his invaluable services to the Teaching Profession in particular and to the cause of Education in general, during nearly three decades of his association with the South India Teachers' Union, as its Secretary for well over 16 years and as its President for nearly ten years. It is proposed to raise a *Thanksgiving Fund* by getting contributions from teachers and others interested in Education and the Teaching Profession. The Executive Board contemplates the presentation of a purse to Sri Sabhesan and the institution of Public Lectures by eminent educationists in commemoration of his unselfish service and devotion to the cause of Education.

The Executive Board expects to raise a fund of at least Rs. 10,000 (Ten Thousand) for the purpose.

On behalf of the Executive Board of the South India Teachers' Union I appeal to all friends and well-wishers of the Union to contribute liberally to "The Sri Sabhesan Thanksgiving Fund." Contributions may be sent to the Secretary, The South India Teachers Union, 520, High Road, Triplicane, Madras 5, earmarked for Sir Sabhesan Thanksgiving Fund

THE HEADMASTERS' ASSOCIATION, MADRAS CITY.

The Annual Meeting of the above Association was held on Saturday 16th July at the Madras Christian College School with

Mr. K. Kuruvilla Jacob, M.A., in the Chair.

The Secretary presented the Report for the year 1948-49 and the same was adopted together with the Statement of Accounts.

The following office-bearers were elected for the year 1949-50.

President: Mr. K. Kuruvilla Jacob, M.A., (Madras X'ian College School).

Vice Presidents: Mrs. R. Arulappan, B.A., L.T. (Bentinck Girls' High School).

Mr. P. Dorai Kanoo Mudaliar M.A., L.T. (Chintadripet High School).

Hony. Secretary and Treasurer: Mr. K. Hanumantha Row, B.A., D.T. (R.B.C.C.'s High School).

Joint Secretary: Mr. C. Padmanabhan, M.A., L.T. (T.T.V. High School).

Members of the Executive: Mr. T. P. Srinivasa Varadan, B.A., L.T. (The Hindu High School).

Mr. S. Natarajan, B.A., L.T. (St. Gabriel's High School).

Mr. T. E. Axford, B.Sc. L.T. (Doveto Corrie High School).

Mr. M. Perumal, M.A., L.T. (Muthiah High School).

Mr. T. Chengalvarayan, B.A., (Pachaiyappa's High School).

Miss. E. Gnana tickam, B.A., L.T. (Ebba's Girls' High School).

The Association then discussed the following subjects and passed the resolutions below:

Salary scales of Headmasters:

Association regrets that the Department found it necessary to issue circular No. D-1/48 dated 19-3-1949, restricting maximum salaries of Headmasters assessing grants. This will have very effect on the recruitment and efficiency

duly qualified and competent men for the responsible posts of Headmasters of Secondary Schools. The Association, therefore, recommends that it will be only fair to adopt the salary scales suggested by the Central Advisory Board for Education viz., Rs. 400-20-500.

Admissions from Private Study: After discussing the various points raised in the Proceedings of the D.P.I. C. No. 1016 E 144 dt. 20-4-49, the meeting passed the following resolution:

"Resolved to recommend to the Director of Public Instruction that no pupil should be admitted under private study for Form I and above except with the permission of the Department."

Delay in the publication of S.S.L.C. Text Books: "The Headmasters' Association views with great concern the inexcusable delay in the publication of S.S.L.C. Text Books in certain Indian Languages despite the fact that the S.S.L.C. Board had completed the selection of passages more than six months ago. Text Books in Tamil, Malayalam and Urdu have not yet been made available to students of city schools though it is six weeks since some of them have reopened. The Association once more urges on the S.S.L.C. Board to take steps so that these books are made available by 15th of May every year. In view of the delay, the Association requests the S.S.L.C. Board to reduce the portions prescribed for the examination."

Salary scales of Secondary Grade Teachers: "The Association reiterates its former resolution regarding the salary scales of Secondary Grade Teachers and suggests that the minimum scale of teachers in Secondary Schools (Secondary Grade Teachers, Pandits, Art and Commercial Instructors, Physical Education Teachers) should be Rs. 60.4-120."

M.S.A.A. Application Fee: The President explained how some of the schools are spending huge sums on entry fees while others contribute very little towards running the Madras Schools Athletic Association. After some discussion the members arrived at a formula and passed the following resolution:

"Resolved to recommend to the Madras

Schools Athletic Association that the membership fee be at Rs. 20 for every 50 pupils or 1 thereof for every school and that this should cover the affiliation fees and entry fees for tournaments and sports".

"The Association also welcomed the move of the M.S.A.A. in inviting the Anglo Indian Schools to participate in its tournaments and sports".

Film Strips: The President informed the house that the British Information Services are having a stock of film strips and that the same can be purchased at Rs. 3-8-0 a strip.

School Records: The President invited the attention of the members to the necessity of having some instructions to record the progress of students in the new activities introduced in the schools. The members wanted the suggestions to be cyclostyled and distributed so that they could study the question more clearly before offering their opinions.

Association with S.I.T.U.: The President mentioned this subject and asked the house for their opinion. The members were not sufficiently prepared to discuss the question and suggested that it might be taken up at the next meeting.

Physical Education for Girls: The President informed the Headmistresses that detailed instructions regarding new Physical Efficiency tests for girls which were revised to suit the needs of Indian Girls would soon be issued by the department.

The new items are likely to be 50 metres race, net ball shooting, skipping, balance, walk, folk dancing, etc., giving place to seven skips, seven steps, seven hops, etc.

With a vote of thanks to Mr. K. Kuruvilla Jacob, President and also the host of the day, the meeting terminated.

The next meeting of the Association will take place at St. Gabriel's High School at 8-30 p.m. on Thursday 28th July at the kind invitation of Mr. S. Natarajan, B.A., L.T.

The meeting will discuss the maintenance of school records and assessment of personality traits, citizenship activities and proficiency in subjects of study.

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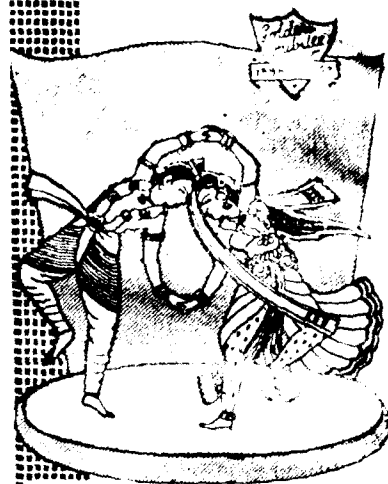
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