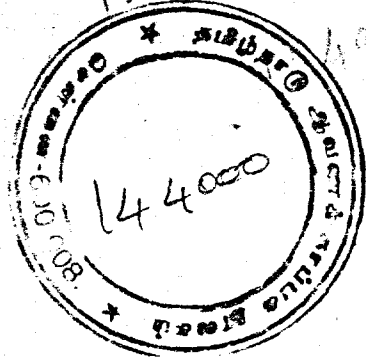




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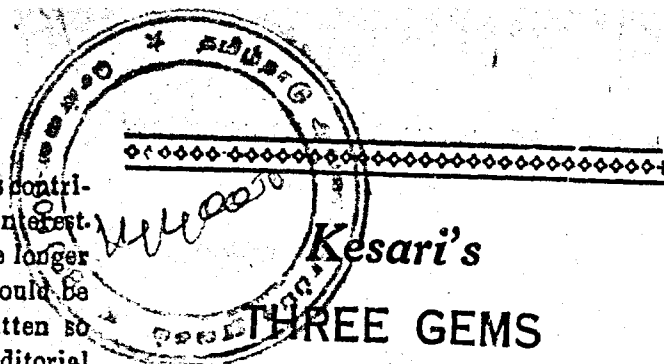
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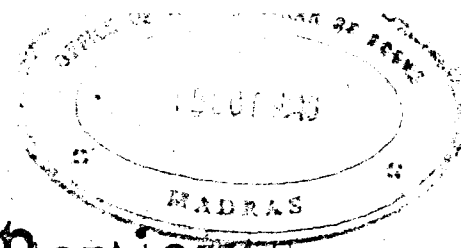
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ARITHMETIC WITHOUT TEARS

BY KENNETH MACKENZIE

A BOOK has been prepared by an Australian former school-teacher which may turn into play the drudgery of learning "sums" and tables by the present method of monotonous repetition.

The book will soon be issued free to primary school children in several Australian States and its author, John Flanagan of South Australia, hopes this method will become accepted all over the world. He gave all his spare time during his 20 years as a primary school teacher to preparing and improving this book.

The boredom inflicted on lively children up to the age of 10 or so, by the system of reciting tables from "twice-one-is-two" up to the "twelve-times tables", so impressed him that he got to work on ideas of his own for alleviating this daily misery for the pupils in his charge.

His book, *Numbers*, took shape from the idea that children like to play. Would it not be possible, he wondered, to make the teaching of elementary numbers into some sort of a game? Why shouldn't children learn with spontaneous gaiety the business of multiplying 12 by 12?

So John Flanagan, barely in his twenties, went to work. First he drew up a couple of charts which effectively covered the elementary multiplication tables drummed into the very young. These he tried out on his class, during a period set aside for "sums", chiefly to find out in the first

place whether he was on the right track to begin with, or whether his own native compassion for the small people under his care was a mistaken compassion.

It was not mistaken. The charts worked on the interest of the boys and girls in a way that excited their inventor; and more important, the practical results were forthcoming even sooner than he expected. With the reassurance of these proofs he settled down to plot out a complete revision of the mathematics-teaching system which has been used in public schools for two centuries or more.

This was indeed a formidable task for a young man with no reputation and no more than the usual school-teacher background; but Flanagan had that which moved mountains—faith in his own idea. Year after year, for 20 years in his spare time he built more and more charts, covered the numbers system until there was nothing elementary left to cover, and continued his practical experiments on his own class in the various schools to which the South Australian Education Department sent him.

While he worked, he kept in mind the fact that teachers, too, soon become bored with the method which tradition had called on them to use. And he remembered the parents, and was increasingly convinced that they, as much as the schoolmaster or master, were of great importance in encouraging (as opposed to forcing) the green

mind towards its ripening. Because of this, he determined to give the book he had planned an appeal to the adult mind as well as to the mind of the child.

His theory—it became in time almost an obsession—was that learning, for the child, should contain the elements of chance and of surprise, and that due regard should be given for the young individual to show his skill in front of his playmates. Flanagan designed his charts to that end.

The charts are laid out so that children in pairs or groups of three or five can conduct a little "school" among themselves, the teacher merely supervising and encouraging the spirit of friendly competition as he goes from one group to another.

During his years as a teacher himself, Flanagan found that nothing so delighted a pupil as to be allowed to "play teacher" himself. To his satisfaction, he found that the kiddies were even using his "games" in out-of-school periods.

At the same time as he included "number games" for the learners, he wrote for the guidance of the adults. From being in the first place a book for schools, *Numbers* became in its general preparation a book for the home, and even for the hospital ward where children who were forced through illness to miss periods of school could amuse themselves while they lay in bed.

The conception grew in scope, and increasing work on its exposition eventually caused Flanagan, last year, to give up his job with the Education Department in South Australia. His original intention had been amplified by a new determination: this would have to be a book that kiddies could get for nothing. To that end, he planned for remunerative advertising which, he hoped, would pay for the cost of producing *Numbers*.

He was encouraged by the authorities, when a department inspector investigated and admitted the truth of his claim that

his method had raised a primary school sixth-grade class from being the worst "numbers" class to an efficiency of 98.8 per cent. When he began to publicise the work as he envisaged it in its finished form, he had further encouragement, not only in Australia but from British, American and Pakistan education authorities.

One of the things of which he is most proud is that, even before he began publication, the New South Wales Education Department had requisitioned for 250,000 copies of his book for free distribution to all primary Government schools in that State; and the State Director of Education, Mr. J. G. McKenzie, had agreed to write a foreword to the edition. Orders were later received from the Victorian and South Australian Education Departments; and all States in Australia were expected to ask for the work by the time it was ready for distribution at the end of July, 1949.

Tributes such as that from a South Australian primary school headmaster—Mr. N. Ireland, of Woodville—saying *NUMBERS* is, in his opinion, "the most valuable, cheap and accessible method of teaching basic arithmetic I have seen in 40 years of teaching experience"; or from the chairman of the Victorian Teachers' tribunal, Mr. W. H. Ellwood, who described "it as the most comprehensive and skilfully-graded presentation of number facts I have ever seen", please John Flanagan very much.

More important than any considered praise to the young ex-teacher, however, is the belief that although he gave up a secure job he has not finished teaching.

He feels, today that his real work in the world has only just begun, and that the launching of *Numbers* is a good and kindly (and timely) act of assistance not only to the children of Australia whom he knows so well, but eventually to the young school-beginners of all nations.

WHAT SHOULD WE DO WITH OUR EXAMINATION SYSTEM?*

By PROFESSOR P. S. NAIDU, Allahabad University

THE ATTACK ON EXAMINATIONS.

WE are meeting at a most critical and explosive period in the history of the human race. All round us the atmosphere is so surcharged with distrust, suspicion, hatred and ill-will that crises of the first order may develop at any moment in the great countries of the world. The youth of the world—our hope till the other day, and now our despair—the youth are in revolt against the established order, and against every institution which the wisdom of ages has prescribed for the development of their immature powers along proper lines. Fain would the rising generation take the helm of state in their own feeble and un-understanding hands and pilot the ship recklessly amidst dangerous crags and whirlpools invisible to their undeveloped eyes, but that the older generation are still in a position to exercise a sobering influence on the impetuosity of youth. And we the teachers, the accredited guides and mentors of youth, we look on helplessly at this purposeless drift of the rising generation in our country. Nay more, the world blames us for this very drift. Our methods of instruction, our curricula, our principles of school organisation, our efforts at moulding character through extra-mural activities, in fact our well-intentioned and selfless activities, in every field of education, are held to be responsible for the chaos prevailing in the world. While education is still believed to be the panacea for all the ills affecting the world, the blame for these very ills is laid at the doors of the education that has been and is being imparted to the younger generations. Our educational philosophy and psychology, our educational theory and practice, in brief, the very fundamentals of our faith are being challenged. These are held to be effete, pernicious and reactionary. As we, the members of the teaching profession, do not possess enough

vitality to lead an educational revolution—at any rate so thinks the fire and smoke-emitting critic—we are invited to step aside and make room for the revolutionary who would, with one sweep of his hand, do away with the existing system of education. Of course, the more sober-minded amongst us resent these irresponsible aspersions cast at the honour of our profession and resist, quite legitimately, the inroads into our lawful domain made by self-styled experts in education. I am not concerned at the moment with the general attack on the whole front of education, but only with a small sector of it where even the stout-hearted amongst us seem to be wavering. And this vulnerable point, let me say at once, is the examination system. The attack at this point is so concerted and so violent that many amongst us seem to be inclined to surrender to the enemy unconditionally. Into the breach that has been made I propose to step in and retrieve the position as best as I may, for I feel convinced that there are elements of value worth preserving in our examination system. I crave your patience for a few minutes while I rally round the scattered forces for a fresh defence of examinations.

2. EXAMINATIONS IN RUSSIA

It is worth noting that revolutionary iconoclasm that has invaded the realm of education is but an offspring of the extreme negativism let loose by a certain type of political ideology. The votaries of this ideology derive their inspiration from Russia. To them I say, 'Look at what has happened in the field of Russian education!' In the first ten-year period following the October Revolution, Russia swept away class room discipline, curricula, fixed time-tables, school routine, teachers' authority and of course examinations. The result was, as the Webbs describe it, a joyous bedlam, joyous no doubt to the young ones, but a

* Presidential address at the section on Examinations and Teachers' Training at the All India Educational Conference, Mysore, in December, '48.

veritable bedlam so far as any sensible educational achievement was concerned. The results were, exceedingly disappointing even to the revolutionary leaders. Very soon they realised that what they had done was not an ideal training for the youth. So in 1931 when the Peoples' Commissar of Education took charge, he called a halt to the mad experimentation and set about reforming from top to bottom the 'reformed' scheme of Russian Education. Subjects were once more taught separately, discipline was reintroduced, teacher's authority was restored, and the common apparatus of examinations and exact marking was brought back in double strength. Let us learn the lesson aright from the experience of Russia grown wiser after her disastrous experiences during the first ten years of reckless adventures in education.

3. VIEWS OF CERTAIN REPUTED AUTHORITIES ON EXAMINATIONS

More valuable than the experience of Russia is the considered opinion of certain eminent psychologists and educationists in regard to the value of the essay-type examination. Experienced psychologists are sounding a serious note of warning against the complete abandonment of examinations. Prof. Rinsland, a front rank psychologist in the field of attainment test construction says, 'A valid grading system, that is, a grading system which accurately measures what it purports to measure, must measure all phases of learning and achievement; and since some of these phases are qualitative and not quantitative, subjective or essay examinations must be used. What they measure is important.'

Again, the English Committee of the International Institute Examinations Enquiry in summing up their findings say that 'the traditional essay examination should be preserved, because it tests, though at present with considerable uncertainty, skills which cannot be tested by new type tests, namely, the power to present a complete series of facts or arguments.'

We have, therefore, at one end of the scale the red revolutionary in Education in-

spired solely by political motives, and at the other end the cautious experimentalist whose approach to problems educational is guided by objective scientific principles. Both of them condemn with one voice the total abolition of examinations. In addition to these two classes of persons, there is a third, the educational administrator who also takes up the same position in regard to examinations. I should like to mention Mr. J. L. Brereton, the Assistant Secretary of the Cambridge Local Examinations Syndicate as the typical representative of this class. His book, 'The Case for Examinations' (Cambridge University Press, 1944) is a piece of sober research into the history, theory, practice and possibilities of examinations. Mr. Brereton deplors the unfortunate tendency which is spreading today to disapprove examinations as a means of stimulating effort in children, to regard their influence on school work as necessarily vicious, and to demand their complete suppression. Mr. Brereton proves convincingly that examinations are a mobilising force in education; they have a positive value (besides their usefulness as tests of attainment) in stimulating pupils and teachers generally, and in coordinating the work and aims of schools that might otherwise drift apart. Examinations should continue to form an essential part of any level-headed and well balanced system of education.

While I try to focus your attention on different lines of evidence that converge in support of examinations, I do not wish to be understood as pleading for the status quo of our examination system. All that I desire to point out is that in throwing away the bath water, there is a great danger of throwing the baby also out with it. That danger must be guarded against.

EXAMINATION OF EXAMINATIONS.

I am sure you will agree with me when I say, at this stage of my argument, that we must have some test of attainment at certain stages of pupils' educational career. You are willing to concede, I presume, the conceptual validity of examinations, but

are inclined to challenge their methodological inadequacy. If my conjecture is correct, then it behoves me to suggest ways and means for making examinations more reliable and consistent than they are at present, and for reducing the element of uncertainty or chance which vitiates their usefulness at present. Before I make these suggestions let me survey the work that has been done in the field of examination of examinations.

Ever since the beginning of this century individual psychologists and educationists have been making a critical study of the examination system. The Bibliographies and the Year Books of Education published in different countries contain detailed lists of these studies. The International Institute Examinations Enquiry Committee went thoroughly into the question of examinations and published four valuable reports. In recent years the Norwood Committee and the Secondary Schools Examinations Council have published very illuminating and constructive suggestions for improving public examinations. In our own country, the Sadler Commission made a searching examination of our examination system and made recommendations of far-reaching importance. The Central Advisory Board of Education and our own Conference have from time to time, stressed the need for reforming the examination system. Taking the findings of these bodies as a whole we may classify them on a rough and ready basis under two broad headings: recommendations relating to the agency of examinations and those relating to their technique. Among the more important reforms suggested under the first head may be mentioned those bearing on the constitution and modus operandi of Boards of Examiners and Moderators, and of a hitherto unheard of Board, namely the Board of Examination Audit. Under the second head we have a set of most valuable suggestions for improving the method of framing questions, marking scripts and for supplementing the essay type examination by psychological testing and by systematised assessment of class work. I shall place before you the more important recommendations made

under the above heads, and evolve a scheme for estimating achievement which will be fair and just to all concerned.

PSYCHOLOGICAL TESTS AND THEIR LIMITATIONS,

Of the two heads of classification mentioned above the technical is more important than the administrative, and under that head psychological testing ought to receive our attention at once. Many there are who desire to replace essay type examinations immediately by the new type achievement tests. I do not agree with these ultra-radical reformers. I have spent the best part of my professional career in the service of my chosen science, Psychology. I am fully aware of the great merits of psychological tests, and at the same time I have seen, as other psychologists engaged in this field have also seen, the limitations of these tests. It is my considered opinion that the time is not ripe for suppressing completely the essay type examination and replacing it by psychological tests. Let me make my position clear. Psychological tests possess characteristics which essay type examinations lack. Objectivity, reliability, accuracy of scoring, wide sampling capacity and diagnostic value are to be found only in psychological tests. Essay type examinations are utterly lacking in these qualities. But the psychological tests have certain serious limitations which we cannot ignore. Let me quote Prof. Rinsland again in this context. 'Objective tests provide little or no opportunity for the organisation of thought and its expression in grammatically correct sentences, paragraphs and compositions. The nature of the objective test unit requires a brief response. No one in the field of psychological measurement has ever made a plan for objective tests which cover organisation and expression The ability to organise and express thought in sentences and paragraphs is essential in every subject, and this ability should be measured. The essay type examination offers the best opportunity for securing the responses of organisation and expression...' In my own experience I have found it almost impossible to fit into the frame-work of any psychological test of

attainment questions which will probe into the capacity of boys and girls for original and creative thinking. I must therefore caution those who are over-enthusiastic against taking any precipitate step in the matter of total abolition of essay type examinations.

In the next place I must confess frankly that I am not certain in my own mind whether we have removed completely from our tests the element of guess work. Psychological tests are meant to bring out the real worth of the testees, but sometimes as I study the responses of the pupils, grave doubts arise in my mind about the genuineness of the connection between them and the stimuli. We have, no doubt, systematised our scoring technique and have taken every precaution against deception by testees. Still I think we have to do more in this direction.

In the last place I wish to point out a certain defect in psychological test construction which usually escapes our attention. It must be noted that reliability of objective tests depends on the statistical methods employed by the framer of the test, while their validity is determined by considerations outside their statistical foundations. Even in regard to the statistical methods we find that Rinsland, Thurstone, Monroe and others are disturbed in their mind about certain significant limitations and warn us against over-emphasising their importance. Apart from this consideration, I find that the average test framer can rarely resist the temptation to leave psychology behind when once he enters into the realm of statistics, and to draw conclusions independently of the psychological assumptions with which he started. No statistical refinement can raise the validity of a test above the level of the composition of the items in the test. Nothing in mathematics can take the place of a careful study of the nature of the subject measured and the nature and form of the stimuli and responses. Pupils are tested in a subject area, and this area should serve constantly as the standard of reference. Quantitative analysis

should be there, but it should be neither the first nor the last in psychological test construction. Qualitative and logical analysis of the psychological factors and subject matter of the test should receive greater attention than they are receiving at present.

Despite these defects I hold that psychological tests have greater reliability and objectivity than essay type examinations as tools for measuring achievement in the class room. However, we cannot do away at present with these examinations. My position is this: Essay type examinations should continue to be held as final tests of achievement. Psychological tests should be administered by the class teachers who should be trained in the technique of test construction. The scores of these objective tests should be given due weightage in determining the results of testees at the final examination, be it class examination or public examination.

CLASS RECORDS

Having assigned to psychological tests their proper place in our general scheme for examinations, let us turn our attention to cumulative class records. In the opinion of a few teachers these records are good enough bases for deciding finally the worth of a pupil. But let us remember that a class record is after all a *class record*. Those who are using cumulative records will bear me out when I say that objective rating is not possible in regard to the items therein bearing on personality traits. Rating of personality traits on the conative level is still subjective and the criteria of validity are exceedingly uncertain in this field. I hold therefore, that while cumulative records may be helpful in giving Educational Guidance and also Vocational Guidance, they cannot by themselves serve as bases for passing a final verdict on the cognitive abilities of a pupil. Cumulative records are valuable adjuncts and not substitutes for examinations. They should be maintained on a systematic and scientific basis and used with proper weightage, to supplement the results of a final examination.

(To be Continued)

RAJAJI'S EDUCATIONAL SCHEME

Sri R. SRINIVAS IYENGAR B.A. L.T., Headmaster, Sarvajana High School, Peelamedu

EVER since my Presidentship of the Provincial Elementary Education Conference in Madras in 1924, I have been serving the role of a crusader for universal free and compulsory elementary education and stressing its urgency on every Education Minister and on the Advisor-regime, too, through the medium of the daily and the weekly Press during the past quarter of a century. Hence out of strong conviction and a compelling sense of duty, I feel bound to state that His Excellency Sri Rajagopalachariar's educational scheme recently announced will set back the clock of educational and hereof of national advancement in its vital aspect, and bears the semblance of a challenge to and a denial of the fundamental educational right guaranteed in the new Constitution and formulated at the Karachi session of the Indian National Congress. Sri Rajaji has now conceived the three days schooling a week and a four-days week in family apprenticeship and traditional occupation on financial grounds. As Premier in his budget-speech of 1939, he stated that "in view of the financial implications, the introduction of universal elementary education was not a practical proposition." We were not prepared since the days of Gokhale, to excuse the bureaucracy when it trotted out the excuse of financial inadequacy. Gokhale would rather that the people ate less salt than that their children should grow up in ignorance and darkness. Speaking on Gokhale's bill, in 1911, Mr. Jinnah cried in a stentorian voice, "If you say you have not got enough money, discover and tap new sources of taxation." Already fears have been expressed in the Constituent Assembly that the country's future with adult suffrage for an illiterate population is doomed. Even if elementary education cannot be the first charge on the governmental revenues, it must occupy top priority along with food, clothing and security.

Gandhiji conceived his scheme of basic education to solve the problem of finding the necessary finance. He wrote, "I am convinced there is no other way to carry education to crores of our children. I am a firm believer in the principle of free and compulsory primary education for India. I also hold that we shall realize this only by teaching the children a useful vocation and utilising it as a means for cultivating their mental, physical and spiritual faculties." Gandhiji's educational ideal was up-to-date and modern in that he would not be satisfied with less than 8 years of compulsory education. The essence of his scheme lay not merely in self-sufficiency through pupils' productive work; but secondary education was to be merged in basic education, and the State's main responsibility was to give the 8 year education to every child born in India. But Gandhiji's original scheme had been modified considerably, so that the provincial Governments, have been following their own schemes of basic education many of which do not have any bearing on secondary and adult education educationally and financially. The opposition in the Constituent Assembly have adopted in their programme seven-year free and compulsory education. Government that will not find the finance for educating its people even in rudiments cannot justify itself at the bar of world opinion. Hence the Congress Government cannot burke this issue.

The four-day family apprenticeship a week is conceived on the idea that the parent is willing and capable to educate his children in his trade. The dhobie, the barber and other village craftsmen are determined to get for their children what children of other communities are receiving in schools; their ambitions are not manufactured by bigger people. They will not accept the heredity role implied in Rajaji's scheme. Though it might be madness, as

Rajaji says, to upset the existing structure, it would meet with violent opposition from the very communities which the scheme is intended to benefit. The rural economy and the rural outlook have completely changed; and the ideologies of the humble folk can no longer be cribbed and confined.

But there is great truth in what Rajaji says that it is foolish to expect the "hurriedly trained teachers" to teach the occupations. Everyone will easily concede that it is almost impossible to attain skill in any craft in not less than two to four years. Moreover, basic education is defective in that only one craft is to be attempted. It is sound pedagogy that no school or group of pupils in a school should be confined to a narrow restricted set of occupations and that the school must give scope to a variety of practical pursuits. Rajaji says, "And we know just how efficient they will be with our best efforts. We cannot hope to teach these (occupations) in the schools." Rajaji's scheme sounds the death-knell of basic education in its fundamental aspect. Productive work by the labour of the hand scientifically and systematically carried out is distinctly the Mahatma's great contribution to world's educational thought. Gandhiji has exploded the pedagogic snobbery that can perceive the educational only in the economically useless. Rousseau would have Emile learn agriculture as the most honourable, most useful and the most noble of occupations and in addition learn a trade or craft, in order to raise him to free and independent manliness. Gandhiji aimed at a similar ideal for us. Whether our teachers will prove equal to the task is Rajaji's doubt. It is a costly experiment for the nation as a whole to embark upon. It is Rajaji's conviction that "the best scope for vocational training is provided in the domestic atmosphere." But the teaching of handicrafts calling for a mastery of different materials from soft clay and paper to hard wood and tough iron seems to me to have come to stay in schools as important activities.

Some find identity in the schemes of Rajaji and Dr. Morgan. Dr. Morgan has

suggested three-day schooling for educational and financial reasons. Dr. Morgan wanted to arrive at a balance between the highly cultured home of a highly developed community where books with pictures and stories of children of other lands would be available and book-learning entrenched in conventional education, between the traditional arts and culture of family and community and learning from books. Dr. Morgan's problem does not present itself to us. Again, in Mr. Morgan's scheme, school-days will follow the programme of basic education. Again, according to Dr. Morgan, Sevagram has gone to the extreme of using no books but of requiring all education to grow out of home and craft activity. The Sevagram has been presented to Dr. Morgan as "the community giving help to realising the ideal of finely developed personality and all round education without text-books or classes with only occasional formal training as in learning the multiplication table. Hence Dr. Morgan frankly pronounced the verdict that that the "Sevagram experiment may not be a representation of what is immediately possible on a large scale." Administrators of compulsory education should recognise the fundamental differences in the schemes of Dr. Morgan, of Rajaji and of Sevagram. All the three do not furnish us models for the entire nation to follow.

In rural areas, the problem is mainly to make provision for schools in schoolless villages, and not to make arrangements for admitting large numbers of children rushing into schools and needing to be assorted into shifts. The device of the shift-system is mostly needed in urban areas and semi-urban centres. Dr. Paranjpye as Education Minister under, Montague-Chemsford reforms, tried the double-shift system for primary schools in Bombay; but it was given up later. Rajaji does not approve of the six half-days plan for two sets of children during the week. His scheme does not take into consideration the value of daily work and play in a cooperative atmosphere on the formation of habits and character. There are educationists who believe that when the daily work is begun and carried

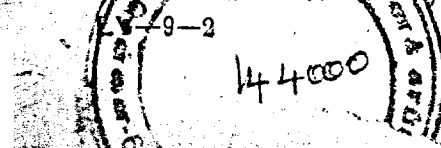
carried through in the spirit of perfection with the object of getting the most out of it for the soul and when the spirit of duty, effort and work is fostered in each individual soul, they are imparting the essence of true education and fine culture, shaping the national character and moulding the national conscience and will. Gandhiji's life lesson is embodied in the important of work he put into his everyday life.

There are still teachers who believe that daily work has a spiritual value and who in the practice of their profession put their spiritual life into their work and from their work feed their spiritual life. Dr. Tagore's message is of great significance to them, viz., "In the morning of our career, our nature needs the pure and perfect note of a spiritual ideal in order to fit us for the complications of our later years". It is not a simple matter for these people to reconcile themselves to the three-days schooling. The two holidays a week should be adequate for the processes of recuperation and assimilation.

Another reason adduced by Rajaji for the three-days schooling is that the pressure of symbols and word building on the tender brains of the pupils will be less. Rajaji has been expressing for a pretty long time the view that it would be far better if the child's mind were allowed to develop through actual sense-perception of realities for a good length of time and to delay reading and writing till about 6 to 8 years of age. Till about the age of eight, children, according to Rajaji, could learn a lot without the aid of symbols of reading and writing. Children differ considerably as regards the particular age at which the aids to reading or writing could be dispensed with. Formal number lessons are not to be introduced before the age of 6. The child is not expected to attend to "abstract numbers"; and his number-ideas will be closely associated with things and the ideas of things. The child continues to acquire number-ideas incidentally in connection with his other work and play. According to modern pedagogy, games, stories, occupations at home or at school will by degrees

lead him to number-conceptions. The progress of the child consists in the growth of his power to dispense with the assistance of aids to thinking. Modern pedagogy does not sanction the methods of tyranny referred to by Rajaji, and lays stress on contact with nature and outdoor activities.

In connection with the doctrine of softness in education, the following anecdote from the "Catholic Digest" will be found instructive, regarding the upbringing of a child by its father, a famous professor of educational psychology who belonged to the "full-encouragement-of-personality school." One morning the child would not take her breakfast, but pushed away her plate, pouted and whimpered. The parents obligingly asked, "Well, darling what would you like?" The child whimpered, "I want a worm!" True to his principle the professor brought in a fat wriggling worm, laid it on her plate and beaming with smiles, said, "There you are, my dear." "But I want it cooked", the child broke into indignant sobs. The professor immediately had the worm rolled in butter and cooked and placed it before the child. The child sobbed again with tears, "I want daddy to have half." Daddy divided the worm-pie and sent his portion down the gullet. Again, the infant terrible burst into sobs and howls, "But that was the part I wanted." This story of full freedom for the child conveys its obvious moral, viz., that concessions on the moral plane have no limits. Despite our reverence for Madame Montessori and her doctrines, it has to be admitted that a stage may be reached in the soft upbringing of a child when it cannot have its own way, and when, in the interests of the child itself it is made to yield to advice or suggestion. The softness theory has its limitations even in the century of the child and of the common man. Our ancient ideal of education has no soft corner for softness in education but called forth an integrated discipline, discipline of body, mind and soul. We may not have educators who are trained in observing discipline of this kind. But all educationists have to act on the principle it is the intense effort which educates. A passion



for duty, for effort, for work in the daily life of the child is the noblest thing an educator without apology can and should inculcate. There can be no education of character

when the will is not aroused to zealous effort. Notwithstanding cynicism from any quarter the educator should go on without being disheartened.

THE STORY OF "PENDLEY MANOR"—A BRITISH EXPERIMENT IN ADULT EDUCATION

By G. V. T. CHURCH

THE art and architecture of India and China formed the subjects of recent discussions at Pendley Manor, a centre of learning and leisure not far from London. One evening films were shown illustrating the national characteristics in these spheres. This was augmented by lectures on the civilisation and architecture of ancient India.

Pendley Manor constitutes, perhaps, the most interesting and successful of British experiments in adult education. The idea germinated three years ago when Mr. Dorian Williams, then headmaster of a "prep" school, came into possession of this estate which is situated near Tring, not far from London. Firmly believing that art and culture should be made more easily available to the ordinary people he immediately saw in the manor means of bringing his dream to realisation.

He soon found an enthusiastic supporter of his plan in Sir Richard Livingstone, Vice-chancellor of Oxford University. Sir Richard, who is a great classical Greek scholar, deeply believes in bringing beauty into living. He considers that the principal flaw in present day education is that it tends more to lay down rules on how to live rather than to give full richness to life.

MAIN SUBJECTS

Pendley Manor aims to fill the gap. It does so by running mid week and week-end courses. The object is to afford an opportunity to the man-in-the street of getting out of every day rut by extending his interests and knowledge. The Manor can house some 40 people and, in addition to the cultural aspect, the courses allow ample time to make full use of the spacious and beautiful grounds, as well as the surrounding country.

Each course is complete in itself but the different aspects of the main subjects are dealt with at, approximately, two-monthly intervals. This gives the people the opportunity during a year for more continued study than is possible in a single week-end. The main subjects, which cover an extremely large number of interests, are art, architecture, current affairs, drama, history, music, philosophy and psychology.

Pendley Manor is entirely divorced from politics and by drawing together from all walks of life those with similar tastes it offers the added attraction of learning about other peoples' lives. Thus, although the institution may be considered as a new departure in adult education, to accept it as only such would be a mistake. It is bringing the realisation, sadly needed amid the general feeling of frustration, that life need not be drab and humdrum but can be rich with beauty and understanding.

WILL RECONCILIATIONS OF RELIGIONS BRING ABOUT WORLD UNITY?

By MRS P. PARSONS, Madras

IN the early days of the world's evolution when man was struggling against nature to exist, dwelt naked in caves and fought the sabre-toothed tiger and killed the mastodon for food—then there was no religion. Gradually, however, narrow escapes from death or some miraculous recoveries and fear of the unknown brought to the dim intellect of pre-historic man a desire to be grateful for the escape or recovery, or to gain courage to face the unknown, and to pour out his gratitude to the unseen hand who had pulled him aside in time or had given him strength to face the danger. They felt there must be some one—a father perhaps who looked to them or perhaps they pictured him as a fearsome giant to be kept appeased by sacrifices and by invocations; and so gradually between fear and gratitude crude religions took shape; later on developing into creations of beauty, with great philosophical thought and a set standard for the moral behaviour of the world.

Various religions exist in the various parts of the world brought about by climatic and racial differences. Northern countries have religions with less gay ceremonial, cold like their climate; whilst the southern and tropical places go in for more pomp, noise and colour; but all are presentations of the same teaching as can easily be found by comparison.

It is possible to bring about world unity if we can bring about reconciliations of all religions. But is this possible? Personally, I feel it is not impossible but highly improbable. We must first make the people of the world learn tolerance. It cannot be done in a day or even in a few years but will take in my opinion at least a quarter of a century. And how should it be done? My suggestion is this—that all over the world in each and every nursery and school, children must be taught not only their own particular religion, on which, of course special emphasis must be laid regarding the

ceremonial or outward celebration, but also the fundamental truths and teachings of all great religions. These truths, they will soon realise, are but one and the same as those taught by their own religion. They will find the same vices condemned, the same virtues extolled. One religion may emphasise meditation, another good works, but all and each agree that a good man must be just and true and kindly. The study of the life of a good Buddhist is like that of a good Christian. A Hindu who follows his religious teachings lives as clean and honest a life as a devout Muhammadan. Children taught this from babyhood, will, as they reach adolescence, become men and women of broad and tolerant outlook, realising that all religions, though no matter how much they vary in outward forms, are the same in broad essentials.

The ignorant man wants to see his God in some concrete form, hence the idols of stone and the religious statues in Churches. These are but meaningless symbols to satisfy the crude desire of the lower man. For those of high intellect and for the philosophers—there lies open the path of true religion—the wonderful teachings of the saints and sages, of Confucius, of Buddha, Muhammad, the Lord Jesus and the glorious Hindu scriptures. So it is my plea that the education of the young should be such, so that in a quarter of a century they can all meet as brothers, as under one God, united and tolerant of each other's beliefs. Being so, how much easier will it be for them to face political and other problems in an open and broad minded manner! How much easier to be less critical, less carping!

The study of religions should be a compulsory subject in all schools and colleges. It is not sufficient for a man to take up only scientific study—true, this will develop his intellect to a high degree, but only to make him selfish and even perhaps unscrupulous. The spiritual side must not be neglected. In the same way a saintly man who has

only practised austerities is inclined to be narrow-minded and harsh. There must be a happy "middle path" to broaden the intellect, not develop it along one groove. A study of the scheme of things, the object and method of evolution and religions in detail, is needed so as to make all that one learns applicable to the needs of daily life.

This scheme, however, is not possible without the co-operation of all religious

bodies—the Roman Catholic Church, the various Protestant missions, the Hindu and Muhammadan, Parsee and other religious leaders. First, they must agree to permit their followers to study them. Will they do so? I wonder! Perhaps they will fear that such teachings may weaken the hold their religions have over their people? Is it possible that this may be the effect? It is quite probable that a child educated in

(Continued on page 182)

THE PROBLEM OF DISCIPLINE AND CORPORAL PUNISHMENT IN MODERN SCHOOLS

By Sri R. S. GUPTA, B.A., LL.B., DIP. ED. (Bristol), Government Junior Training College, Muzaffarnagar (U. P.)
(continued from page 156)

A GAIN in every child there are present elements of both love and ego in every kind of experience, whether physical, intellectual or social. Ego is really the instinct of self-assertion, self-preservation and domination which prompts the individual to strive for recognition or prominence. Libido refers to love values, first of all for the self, then for parents, relatives and other individuals in the child's social group. The ego expresses the activities of the libido which interferes with the relationship between the individual and his environment. In the normally adjusted person, there is a well-balanced proportion of both the ego and the libido drives. It is the business of the educator to effect an adjustment between these two forces that underlie human behaviour in the interests of the harmonious development of the personality of children.

Since the feeling-tone accompanies any kind of conduct, it will also be necessary for the educator to study such feelings in order to understand a child's nature. This can be done by repeated observation of the child's behaviour and by questioning his parents, relatives, play mates and the family doctor. The fact that the same situation affects two persons differently and arouses two entirely different reactions in them goes to support the theory that it is really the feeling tone underlying a particular ex-

perience that determines behaviour and personality. Take for instance the case of two boys, reading in the same class and otherwise very much alike, hailing from very poor homes where their respective parents struggle hard for a living and where the home conditions are such as are hardly calculated to ensure the healthy growth of children. Their class master reports that one of them steals his class-mate's book, but the other who also comes from an equally poverty-stricken home does not resort to stealing. If we are to inquire into the possible contributory factors leading to one boy stealing and come to the conclusion that poverty and general home atmosphere are the instigating causes of his stealing, how then are we to account for the fact that the other boy does not commit an act of theft? The answer is that the chief causal factor did not hold the same meaning for the second boy i.e. it did not affect him with the same feeling-tone. Every experience is therefore satisfying or unsatisfying to the child owing to the feeling tone attached to it, and it is precisely this feeling that is also responsible for behaviour among children in class-room. But it is so very difficult to test such a thing as feeling since one of the important characteristics of feeling is that immediately you fix your attention on it, the feeling seems to disappear.

We now turn to the third aspect of natural endowment i.e. intelligence. Behaviour in children is very largely determined by intelligence, general and special. We must therefore consider carefully by means of suitably devised tests the discoveries made by psychologists in the matter of intelligence.

Many people who have not read much literature on the subject may ask: What is the use of intelligence tests? What new things are there in them? Do we not know that this child is bright and that one is dull from their studies in the class room? The answer is that the intelligence test works in a two-fold way. For one thing a dull child may shine in school-work only as a result of industry, while a bright child may lag behind as a result of idleness. Secondly, as age is not taken into account in judging school-work the intelligence of an older child in a low standard is always over-estimated and that of a younger child is underestimated. Then all judgments except those based on intelligence tests are unscientific. We may roughly say that this child is cleverer than that child, but we are not able to say exactly how much cleverer he is than the other or how much higher or lower he is than a normal child of that age. This thing can be done accurately and reliably by Binet's rod of mental measurement.

Binet discovered that no two minds of human-beings are the same. There are as many individual differences as there are different persons. If we take a group of people at random, every person can be marked out from every other person physically. So also every person is different from every other person mentally. As all the members of this group can be made to stand in order according to their height, so also can they be made to stand in order according to their mental abilities. And just as in physical gradation there is no gap anywhere and every person passes on to every other person by differences in height almost unperceptible, so also in mental gradation every mind will pass on to a lower or a higher mind by a difference in level

equally imperceptible. The distribution of mental abilities follows the laws of normal distribution.

Let me give a brief survey of the Binet scale. His tests in 1905 were not arranged according to age, but only graded according to difficulty. But roughly it showed how far a normal child of a certain age ought to go up the scale. Thus an idea was obtained as to the mental advancement or retardation of a child. In his 1908 scale, the tests were grouped according to age. Hence the idea of mental age had been developed. Binet compared the intelligence of different children by finding their mental ages and then noting by how many years the child was advanced ahead of or retarded behind his chronological age. Thus if a child's actual or chronological age was 8 years and his mental age 9 years, he was said to be advanced by one year. One great objection to this method is that a retardation of 2 years in mental age at 8 years of age is not the same as a retardation of 2 years in mental age at 16 years of age. In the former case, the retardation is twice as serious as in the latter case. Professor Stern made an improvement in this. He discovered the method of finding the intelligence quotient with great advantage. He multiplied the ratio between the chronological and the actual age by 100. Hence if a child's chronological age is 8 years and his mental age is 6 years, his intelligence quotient will be $\frac{6}{8} \times 100 = 75$. On the contrary if his chronological age is 8 years and his mental age is 10 years, his intelligence quotient will be $\frac{10}{8} \times 100 = 125$. This gives a method of comparing easily the level of intelligence of children of different ages. Thus a child of 8 years chronological age and 10 years mental age would be as bright as a child of 4 years chronological age and 5 years mental age or 16 years chronological age and 20 years mental age—the intelligence quotient in all the three cases being 125.

One of the important problems that mental testing tries to solve is: How does intelligence grow in an individual from year to year? All experiments agree that the degree of intelligence with which the

child is born is more or less fixed at birth. Intelligence grows rapidly in early years and fairly steadily up to the age of 14. It comes to a standstill somewhere near 16 years. On this limit of growth of intelligence, however there is no uniformity. Some maintain that intelligence does not grow beyond 14 years, others put this at 15 and still others at 16 and even 18. What appears probable is that this limit varies on both sides of 16 to a slight extent owing to individual variations. It is probable also that in some individuals at least it continues to grow very very slowly after the 16th year till about the 20th or 25th year. Observation of physical growth leads us to very similar conclusions. But still there are some who maintain that intelligence does not grow after the age of 16. You can continue to grow in knowledge but your intelligence remains fixed. Hence to determine the Intelligence Quotient of an adult beyond 16 years of age we find his mental age by applying the tests and divide it by his chronological age, which is always taken to be 16, whatever his actual age may be. Such tests are called individual tests. In these tests each person is taken singly and oral questions are asked. But this takes a lot of time. Young children of 4 or 5 years require about 30 or 40 minutes and adults nearly require 2 hours. From a psychological point of view, these are doubtless the best tests, since the examiner comes face to face with those whom he questions and he can personally examine how their minds work. But there are cases where people are required to be examined more quickly. During the First Great War, the American army officers were forced to select at once out of raw recruits, those who were best fitted for higher positions and those suitable for lower places. In fact, this was the origin of group test, wherein examinees are made to sit as in a class and a hundred or two hundred can be examined at one and the same time by an examiner with the help of some monitors or assistants. Papers are distributed, and when they are answered, they can be assessed within a very short time. The questions are easy questions on various topics such as can be answered by

ordinary common-sense. Two factors count most in them viz. speed and accuracy, and of course these are the greatest assets of an efficient mind.

Again, all great educationists seem to be agreed that heredity also counts a good deal in the mental as well as in the physical advancement of children. The majority of educational psychologists say that if we make some allowance for certain vagaries, as pointed out by Mendel, intelligent parents are most likely to have intelligent children and dull parents to have dull children. The fact that the intelligence quotient of children remains very nearly constant throughout life—and this fact has been testified to by several experimenters—also lends very great support to the theory that genius is born and not made. But there is no denying the fact that in order genius may shine, it must be nurtured in the best environment and combined with the best effort.

Besides intelligence, we are also endowed with special abilities. For instance, when a child does handwork, he needs general intelligence and special manual ability. It is wrong to think that dull children are not good at handwork; they are probably better at handwork than they are at book-work, but on an average bright children will be better at handwork than dull children. There are, however, some exceptional children whom nature has compensated for lack of intelligence by endowing them with some special ability. Mentally defective children sometimes have very good memories or excel in linguistic, mechanical, arithmetical, geometrical, manual, musical or drawing abilities.

Thus in the light of the above, it is clear that causes of breach of discipline in a classroom must be carefully investigated and considered before any punishment is inflicted. In fact, in the training of the self-disciplinary difficulties seldom arise, and corporal punishment or for the matter of that any type of punishment is out of question. The individual child is the activ-

force of the class room, the school premises and the educational world while the teacher is the unseen observer of the needs of the child. The teacher intrudes not, interferes not, but observes and guides in a friendly way by his sound advice which in due course begins to be minded and respected in an automatic way. The discipline maintained becomes the discipline emanating from the disciples and not from the teacher. In fact, the conduct of the disciples becomes the discipline of the school. In short, corporal punishment has no place in the schools of the future, whether for the correction of the mental, moral or physical faults of the pupils. In the cultured world of the future there will be nothing imposed on the free will of children from outside by (1) the kind mother in her lap, (2) the vigilant father on his knee, (3) the attending nurse in her hours of supervision, (4) the friendly neighbours through their caresses, (5) the chums and pals in their company in and outside school-rooms (6) the guests and visitors through gifts and presents, (7) the patrons of the family by their condescending looks, and (8) their teachers in schools by their behaviour.

This ideal of education is at the present day affecting as never before the trend of educational progress. Among the moments inspired by it, the one connected with the name of Dr. Marie Montessori has attracted world-wide attention. She throws upon the child as completely as possible the responsibility for his own education and reduces external interference with his development to a minimum. The Montessori School regards the individual pupil as the unit. Life being a social business and the school a society in miniature, these are certain regularities and certain corporate acts. Apart from these, there is no fixed timetable, and there are no classes; the children go their own way. The most characteristic part of the scheme consists in the devices by which they are led to teach themselves what infancy and childhood should learn, such as the skilled use of their powers of movement and the elementary arts of read-

ing, writing and number. Left to themselves to choose their own tasks and to be their own critics, the students acquire a high degree of initiative, self-reliance and powers of concentration. They learn self-respect at the same time as respect for others and develop a habit of industry rarely shown by children receiving class-instruction. But in the case of older pupils, this method is capable of admitting compromise. There are many occasions when the repetition of necessary instruction would be extremely wasteful and many when co-operative teaching has a value of its own. Provision therefore must be made for co-operative activities such as music, gardening, field-work, hand-work, physical and dramatic exercises. For work of these kinds there must be fixed times, places and organisations. There will be, then, an unmistakable difference between the general tone of the modified system and the old traditional method. In the Montessori Method, children are often much severer task-masters to themselves than their teachers would dare to be, and also in subjects such as arithmetic, reading and composition, they reach standards at least as high as those commonly expected of their age. And there is already good evidence that such a system is not only practicable, but is capable of yielding fruits better than those of the older system. There is no reason to doubt the truth of this, when we compare the noisy restlessness and aimless disorder of the former with the calm and happy self-guided industry of the latter.

Thus this school requires the teacher to renounce his authoritarian position and to be content to be an observer or simply an elder companion of his pupils. This is exactly the same as what Mr. Lane says, that the teacher's greatest quality is his masterly inactivity.

Let us examine the status of the teacher in this school seriously. It is difficult to see what room is left for a teacher in a scheme of things in which each child is to seek his own individuality. Again, however natural the conditions of school life may be

made, it remains a life in a selected environment and the teachers do the selecting. They set the stage and furnish the properties for the play. It follows that even though they claim no share in the composition of the drama, but merely watch its development with friendly interest, they settle within certain limits what form the action shall take. Thus though it is true that in a Montessori School a child may do what he pleases, yet what he may please to do is rigidly and even narrowly limited. He must fit cylinders into their appropriate holes, arrange coloured tablets in due sequence, learn the rudiments of numbers. In fact, one of the most striking things about these schools is the uniformity of the routine which is carried out by the will of the teacher, who intends that cylinders shall be used neither as nine-pins nor as soldiers, but solely for cultivating visual discrimina-

tion. This use spreads by imitation and practice, and becomes fixed in the school, but behind the use there is always the abiding will of the teacher. Thus in speaking of the teacher as an observer, Dr. Montessori has in view not a merely passive observer but one who stands by, ready to lend a hand when help is called for, but refraining from fussy interference. He must keep a minute record of each child's progress and must look for the moment, when a word will be a judicious suggestion. Similarly the teachers of older pupils will not cease to be a teacher. He will be an idea-carrier between the great world and the school, infecting his pupils with germs that may develop into ideals of sound workmanship and devoted labour. Hence organisation loses predominance, yet it must retain its natural place in the school. (To be Continued)

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EDITORIAL NOTES

IT is a great loss that the educational world of South India has sustained in the death of Prof. Sabhesan.

I. His services to the cause of education and of the interests of the teaching profession are great and varied; and his devoted association with the South India Teacher's Union, of which he was Secretary for over fifteen years and President for a decade, are too well known to need stress at the present time. Mr. Sabhesan's career as a college lecturer and professor was long and distinguished and enabled him to be regarded by the authorities of his College and University as one of the doyens of the staff whose advice and counsel were worth having on any occasion when they could be put forward. It was only a short while ago that his *Shashti-abdha-Purti* was celebrated by the profession with a fitting souvenir published under the caption — "Whither Education!"; and only the other day was the appeal for contributions to the 'Sabhesan Thanksgiving Fund' put forward by the South India Teachers' Union of which he was so long the guiding star. Professor Sabhesan's work for the uplift of the teacher and for the assertion of his proper role and level in society will be ever remembered. Among the great contributions resulting from his selfless labours, the monthly journal, *The South Indian Teacher*, the organisation of the annual Education Week, and the Teachers' Protection Fund may be best remembered. He lived in the odour of selfless devotion and died after having defined the channels along which the activity of the teaching profession should move for a number of years in these decades of far-reaching change.

The Education Quarterly of the Ministry of Education, Government of India, the second number of which we have received, is a most welcome addition to the periodical literature on Indian education. The mere enumeration of the contents

of this number will be indicative of its informative value. Besides notes on the budgetary provision for the various aspects of educational administration at the centre, like the provision for basic and social education, plans for a National Central Library, a comprehensive note on cultural activities and relations with other countries like the general cultural scholarships scheme, deputation of scientists abroad, organisation of an Indian National Commission for cooperation with the UNESCO, we have a conspectus of educational activities in the Provinces and States, of facilities available for study in India in Technology, and of learned and scientific conferences held.

Articles provided in this issue give a bird's-eye view of the features of Australian education and of higher education in the States of Central and South America whose institutions have been generally modelled on the European and American systems.

Incidentally, we learn that the UNESCO's Handbook—'Study Abroad'—shows over 10,500 opportunities as available for study abroad in 167 subjects, in 27 countries, including India. The largest number of awards is available in the various branches of science, especially medical science and public health, engineering, technology and chemistry, education coming next and being followed by social sciences. The object of this publication is "to increase the number and quality of candidates applying for these fellowships, to suggest to prospective donors how new prospects can be developed, and to make plain, both possible overlappings of emphasis and areas of outstanding need." We are also furnished with a list of forthcoming international technical and scientific conferences, and an author-and-subject index of articles in Indian educational journals during the first quarter of 1949.

The following remarks of a Bengali Professor on Contemporary History are worth perusal, as bearing on the subjective element of interpretation of contemporary historical material, in the course of his review of a pamphlet—*The Present Need for History*...by Prof. J. R. M. Butler, Regius Professor of Modern History at Cambridge.

This is an Inaugural Lecture delivered on 28th January, 1949, as Regius Professor of Modern History in the University of Cambridge. Such Lectures in the past always opened new vistas of thought to historians all over the world. Professor Butler's is also not an exception to this rule. He has referred within the short compass of this Lecture to several questions which have exercised the minds of historians. Here we shall refer particularly to the question of current history on which the Professor has dwelt rather elaborately. There are, as Macaulay emphasised, "great objections to contemporary history". "But it has", Professor Butler observes, "also great and obvious attractions and the world would have been immeasurably poorer if contemporary history had never been written. We need only think of Thucydides, Polybius, Tacitus". Lord Acton by whom it is so easy to swear included the recent past in the study of history. But he believed that what was contemporary differed from this category. "Many of its facts," he thought, "cannot by us be definitely ascertained." But conditions in which present day historians happen to work are far more favourable to the study of contemporary history than they were in the time of Acton. The First World War and still more the Second have brought to light facts about human affairs at the present time, which make the writing of contemporary history more easy than it had ever been in the past. "The war of 1914-18 may have put out the lights of Europe, but it opened her archives.....The Second World War has had even more startling

results. The Allied armies overran the three enemy countries and in the case of Germany captured the bulk of her most important military and diplomatic archives. A selection from these has been made public in the course of the Nuremberg trials.....In this country three volumes of British diplomatic documents covering the years between the two wars have already been brought out by Oxford scholars and the rest are to follow." But while contemporary history may be written on the basis of necessary materials, the question may be asked if it should be called "history at all." Acton's observation may be repeated that many facts of contemporary history cannot be definitely ascertained, in spite of the archives being open. But Professor Butler asks, "Of what period is that not true?" There is again the conviction that a writer who is too near the events may not be able to describe them in proper perspective. "This is true if we are thinking of anything like a final history. But the opinion is commonly held today that, in so far as history means something more than the mere recording of facts, every age must write its own, and that even as regards facts, every age will have its own ideas as to what facts are worth recording. Croce, indeed, was so strongly impressed by the importance of the subjective element, of the eye of the beholder, that he affirmed all history to be contemporary history."

Now that India is on the eve of radical reforms in University education, information about how other countries in the world are reconstructing their Universities would be of more than passing interest.

University Reform in Germany

Recently Mr. Robert Birley surveyed in a talk in the B.B.C. (since reproduced in *The Listener*) the report of a commission set up by the Military Governor of the British Zone in Germany to make recommendations about University reforms in that area.

Mr. Birley points out that the Commission felt that there were two main defects

In German Universities. They had not kept pace with the social changes, and they tended to train the specialist intellect and not the whole man. These defects are, as it were, embedded in German academic tradition. Their high academic standards have benefitted the specialist rather than the man of culture, and this may be one reason why they have been unable to maintain academic freedom and integrity in the face of totalitarian regimes.

Four proposals for reform, says Mr. Birley, have been recommended by the Commission. One of these recommends that University education should be made easier of access to those of insufficient means. This is in striking contrast to recent trends in India, where the University is fast tending to become the closed preserve of a privileged few, under pressure from the state, and where the question of expanding facilities for University education receives only lukewarm support if not positive discouragement. Another proposal by the German Commission stressed the need for a larger

teaching staff, so that the teachers might have a closer individual relationship with the students.

One of the most interesting recommendations concerns the administration of the University and its relation to the State. The University is to be administered by a University Council, consisting of six members, two to be chosen by the University, two to be appointed by the Education Ministry and two to be nominated by a body called the Advisory Council. Each University is to have an Advisory Council of its own, including representatives of churches, trade unions, chambers of commerce, academic societies, civic government, and other similar interests. Here is an attempt to steer clear of the Scylla of University autonomy and the Charybdis of State control over the University.

Wide interest will be evinced in another important general proposal, that the unity of culture should be emphasised by General Education. There has been a marked

"Chika-Devaraja Binnapam"

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tendency in India during the past two decades to neglect the humanities in favour of science. Many Universities are running I. Sc. and B.Sc. courses where a number of sciences are taught to the exclusion or at least the neglect of humanities. These Science graduates come out with very little general culture to their credit, which is sure to place them in difficulties when their stock of scientific information is forgotten. Mr. Birley quotes the Report as stating: "We are living in an age of extreme professional specialisation and in a democratic society. Every educated person has a double task. He must master his profession and he must understand the world in which he has been placed."

The divorce between society and University is even more complete in India than in Germany. The University here has done very little to promote adult education, which even now is really carried out by fast dying traditional institutions like discourses on the ancient epics, the songs of saints and so on. We await with interest our University Commission's recommendations on the furtherance of Indian culture.

(continued from page 174)

this broad-minded way may say "Why should I call myself a Christian or a Hindu or a Muhammadan? Let me call myself a Free Thinker and a brother of all 'Mankind'". If all should do this, the mighty structures so carefully built through centuries, not always in a honest manner but through bloodshed and proselytism will collapse and thousands of priests and others become jobless and without power. But it is even more probable that a child educated so will remain the sentimentalist man is, has been and probably always will be. And being so, he will retain the old beliefs and outward forms of his particular religion because they were practised so by his ancestors and date back into antiquity. Only instead of treating them perhaps as ridiculous or outmoded, he will understand and respect them because he has learnt to trace and understand the symbolism of each and every

ceremony. With his study of all religions he will learn reverence not only for the others but also for his own. But to gain this, the priests of each and every religious body must be the first to come forward preaching tolerance, brotherhood and love of mankind and they must wipe out of their teachings any "man made"—to suit themselves, and their particular prosperity—teachings narrow and bigoted. If the religious leaders can do this, not only will there be a world-wide revival of religious thought, but each and every religion will gain in power and strength.

What of the religions that teach that all those out of their particular fold are heretics and fit only for Hell fire? What of those that teach their followers to look down on all those of other beliefs as ignorant, misguided people, who must be converted if necessary by force? How can these be combated?

Perhaps there is only one way and that is by the State of each country: the State must be powerful enough to control the rule, and often regrettably, the greed of the religious bodies. What matters it, in my opinion, even if it should be that outward ceremonials and celebrations die away if the new broad-minded generation have little time for particular ceremonies pertaining to particular religions; as long as they respect and retain the glorious treasure house of spiritual literature gathered from the four corners of the earth and every one keeps to the principles they teach—the principles often hidden deliberately from the common man by his own religious leaders—those of honesty, integrity, kindness, love of the weak, respect of the old, in other words, the teaching of Universal Brotherhood. They must understand that it matters not whether a man is a Hindu or a Muhammadan but rather as to whether he is a good man. Good men in the majority make good nations, good nations in the majority make good friends and good friends make a peaceful and united world.

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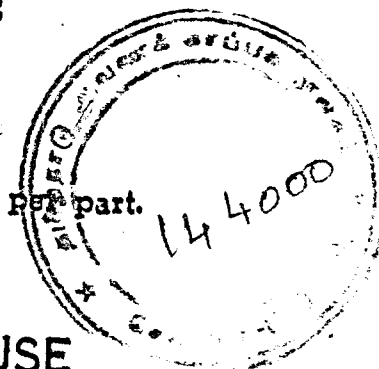
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