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MY TRIBUTE TO THE TEACHER

There will be no moratorium on education. A moratorium on education would mean a moratorium on civilization. This is one of the reasons why teachers will continue the schools, pay or no pay. The nation, as it become aware of the services and sacrifices of teachers and of the great significance of their courage and farsightedness, will show the appreciation that it has shown to its soldiers who sacrificed their lives for their country.

In the crisis of the seventies, I was amazed, as a boy, at the sacrifices made by the pioneer teacher of that day. Since then, I have observed that whether in time of famine or in time of plenty, the teacher has lived, not for self, but for the children and the community. I have noticed that the selfish man or woman seldom remains long in the profession.

When the terrible days of the World War came upon us, who led in food conservation? Who led in the sale of liberty bonds? Who led in collecting food, clothing, and funds for the Red Cross? Who kept the schools going, whether funds were available or not? And what of the teachers of to-day? They are serving in a worse crisis than ever before. Their responsibility is greater. Environment is more destructive in its effect on children. The teacher-load is almost doubled. In spite of all this, the teacher is again leading in welfare activities. There may be a delay in pay—a month or six months—or the pay may be cut off for the year, yet the work of the school goes on!

Who is it that removes gloom from the lives of children who come from homes filled with sorrow and suffering because of the depression? Who is it that inspires children with courage and ambition? Who teaches them to look forward to better days? Who is it that is saving civilization in these dark hours?

All honour, therefore, to the teacher of 1933! Your courage and your devotion stand out as the safeguard of our democracy and the hope of the nation!

[Statement released by Secretary, J. W. Crabtree of the National Education Association, through the press associations of the country during the bank moratorium in early March.]

EDUCATION AND LITERACY *

By

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We who have a direct part to play in the building of the future men and women who will carry on the tradition and bear the responsibility and burden of our race in and before the world after our day, have always—but especially at this crisis in history when the breakdown of all the old theories of corporate living is making such a medley of the human groups' relationships to each other—a great opportunity, if we have the breadth of mind, the largeness of heart and the willingness of hand to seize it. But, contrariwise, we have also a great responsibility if we fail as the Scout cubs say "to do our very best".

Of course, the body of professional teachers alone does not bear the whole responsibility. It may be that some are held more responsible than others because of the position they hold in the administration of corporate activities or in the extent of the power they possess of "conditioning" the way the mass mind thinks, but responsibility is an all-round affair. It rests on all sections of the nation who influence by their thoughts and opinions and who may hinder by their prejudices, class or personal interests, and their lack of independent, impersonal and just judgment, the employment of the very best means possible for the development of the individuals who form the race. Teachers, either as a body or as a small group or even as individuals might be willing and eager even to carry out at considerable cost to themselves a piece of social and educational work which would have eminently beneficial effects on the welfare of the village, city and province, but the absence of mental, emotional, and moral consent on the part of those who share with us the social responsibility, can and will either frustrate it or so narrow it down and distort the efforts, that it may seem vain even to try. This is apt to be the mood of those who would like to see changes brought about in certain glaringly bad conditions which are known to be deleterious to the re-awakening of the individual, and therefore also to all corporate efforts, interests and activities which alone can produce permanent social, mental and moral uplift. For the moment the force of conservatism may seem too strong. But this very resistance to change those things that we know for something that we do not know, and which will give us probably a great deal of trouble, is the natural force that Providence (shall we say) has established for disciplining us, making us examine our ideas and sharpen our mental and moral tools to make our efforts more effective, i.e., for teaching us by "check" to find out how to overcome rationally and wisely but determinedly the difficulties and remove the obstacles which seem to us to weigh too heavily on the physical, mental, moral and spiritual development of our children or of those who may be reckoned the children of the race. For all are not equally able to solve the pro-

* A paper submitted at the Provincial Educational Conference held in May 1933.

blems and difficulties of life and living. In revising our plans of attack, however, we must be sure that we do not so compromise that we lose the "substance" of or principle for which we work or the goal that we are aiming at. "There is no failure but giving up trying" is a maxim to keep ever before our mental eyes.

What, then, is this substance or principle for which we must ceaselessly work? We are like a people with a promised land before us—a land flowing with the milk of human kindness and the sweetness or honey of mental and spiritual self-realisation through the gradual awakening of each individual to the wonder and marvel and beauty of life. But it is also true that we have a very long period of wandering in the wilderness of trials and difficulties, of enmities and jealousies, to go through first before we can enter the promised land. It is just because the one thing that will satisfy the deepest aspirations of the human heart, and therefore form the only worthy aim of a true education, is just this supreme realisation by the self of the nature of the world around it and of its own true relationship to that world,—and not merely the obtainment of certain external advantages of the cultivation of those qualities which will produce external results alone,—that makes the wandering in the wilderness both necessary and beneficial. If the deepening of our understanding were not necessary, then Nature and our Moral Law would provide no "checks" to the immediate satisfaction of each whim, desire and even need that arises in our bodies and in our minds. This "checking" leads to accumulation of power also, and it is only when and because the "need" becomes very great that we are driven to make great efforts to fulfil it. This is the fundamental law of all biological adaptation and evolution as well as of the higher human activity. Difficulties are therefore no excuse for inactivity, but rather the opportunity for self-development and for the discovery of those things and ideas that are essential in life. All poets and great teachers have taught and all professional teachers know, that the first essential for "Reformation" is the awakening of "interest" in the individual. Without this internal and individual interest all external efforts to produce change are lifeless. But there are many other names by which this fundamental quality which we call interest in ordinary educational parlance, may be denominated. Here is one description of this fundamental motive for action by the poet Blake.

Courage, my Lord, proceeds from self-dependence:
Teach man to think he's a free agent,
Give but a slave his liberty, he'll shake
Off sloth, and build himself a hut, and hedge
A spot of ground; this he'll defend; 'tis his
By right of nature: thus set in action,
He will still move onwards to plan conveniences.
'Till glory fires his breast to enlarge his castle,
While the poor slave drudges all day, in hope
To rest at night.

If we could but realise the truth of these words of the poet and use all our endeavours to bring about such psychological awakening, progress would go like wildfire. For we would be working with the natural bias the eternal urge of the human heart and mind or soul, and not, as we are apt to do even in our best-intentioned and most sincere efforts, either without allowing for it or often even against it. Until we learn to recognise this as the fundamental factor to allow for in all social and educational efforts at reform, we will continue to produce little or no effect; our

work will be vain. All development depends, however reluctant we may be to admit it and however slow the waiting for the development of the individual may seem to us, on the individual, and mankind has to establish his kingdom of happiness on earth through this individual freedom alone. The law is writ large in the history of human life. The old idea (which is still too often, as the psycho-analysts tell us, the refuge of the weak and fearful) that a Golden Age will descend on us from heaven and we will all be like happy children, is the fairy tale created by man in his childhood when he was overwhelmed with difficulties and wanted to run away from his responsibilities. Man makes his own problems and difficulties whether social, moral, mental, emotional, economic or political; and man, by co-operative effort, has to solve them. Hence failure is always due to lack of effort in the individual but especially of voluntary co-operative effort in society. The age of voluntary co-operation may be said to be the age of manhood suffrage but this does not mean that by obtaining manhood suffrage the age of voluntary co-operation has been reached. The harmonising of two things is required for this viz., the harmonising of respect for the individual and the training of the individual to know and to understand his responsibility to society. This is a supremely difficult goal to accomplish but there are sufficiently "truly cultured" men today to show that this can be done. How to bring about this supremely difficult step in human evolution is the problem the whole world is facing even now. It is for this then that we teachers must work. It is this that education must mean for us. It is this sense of rational freedom that we are finding the best stimulus to learning in schools. And it is this natural urge wisely guided alone that will bring about such social understanding. It is to develop gradually in our growing youth the idea and the practice of true knowledge, understanding and freedom that so much is talked today about freedom in education and self-government in the school. The age of autocracy is the age of troublesome competitive individualism. i.e., individual self-realisation half grown, the individualism of half grown youth who have little or no sense of law or justice in their hearts but on whom law and order has to be forced by threats because they do not yet understand but only "want". It is the age of individual extravagances and indulgences obtained too often at the expense of others. But we have found that this spirit of autocracy, of compulsory obedience has failed in education and therefore must fail in life. Till we know how to utilise and satisfy this inborn human spirit or need for free self-realisation, without which man would not be man, *truly,* in our schools we will continue to be instruments for producing mis-understandings and mental and moral distortions even while we are offering those facts of knowledge which mankind has so laboriously accumulated through the ages.

It is as an instrument for acquiring as much knowledge as the individual is capable of assimilating to produce this type of human understanding that we hold before ourselves the goal of "literacy". "From knowledge get wisdom". Wise men of old and of the present day have recorded their observations of life and their thoughts on life on the classics of all nations. By assimilating and digesting such knowledge, we have believed, the understanding of life, the large outlook, and the wise tolerance will grow. And it is because the ancient classics seemed to give this type of education better than much of the modern learning that a classical education was clung to so long. In our eagerness for practical and progressive education we are apt to lose sight of this eternal and deeper side of education. Literacy therefore is a means to an end—

the educated individual. But literacy does not by itself constitute education. Or to put it more literally, the mere reading of books does not give (as we thought of old) that understanding that we aim at growing in our pupils. Indeed, our present education, tested by its average product, is apt to be superficial, mere literacy and factual knowledge without soul, without that sense of culture of which we have been speaking, without that sense of finding "books in the running brooks, sermons in stones and good in everything" to which books are but the aids or stepping stones. The complaint all over the world is that the ordinary so-called education given in the schools at present does not induce the wise understanding of life and living that was the ancient aim of education and of the wise educators of old. The deliberate aim has been rather to narrow down the meaning of progress to the rush for wealth, the acquiring of all the benefits of wealth without too much labour (in the spirit of the gambler), better conditions, more amusements but avoidance of all the toils and difficulties required to establish these. The soul side of education has had to be supplied by other means, the home and the social environment chiefly. Ortega Y Gasset in his excellent book on "The Revolt of the Masses" has put very tersely the effect of working for this superficial external aspect of progress alone which our present day type of education is apt to do. The mass man is in revolt, he says, and is demanding all that wealth can give but is still the primitive irresponsible barbarian in his outlook on life. "The world which surrounds the new man from his birth does not compel him to limit himself in any fashion, it sets up no veto in opposition to him; on the contrary it incites his appetite which in principle can increase indefinitely."

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"He accepts the stock of commonplaces, prejudices, fag-ends of ideas and simply empty words which chance has piled up within his mind and with a boldness only explicable by his ingenuousness is prepared to impose them everywhere."

* * *

Or again, "The majority of men and women are incapable of any other effort than that strictly imposed on them as a reaction to external compulsion." They are what might be called "natural" men, barbarian, uneducated, uncultured, and certainly not of the "active" type "for whom life is a perpetual striving, an incessant course of training. In other words, modern life is creating what Y Gasset calls a "new barbarism" in which the spoiled masses are unitelligent enough to believe that the material and social organisation placed at their disposal like the air, is of the same origin, since apparently it never fails them and is almost as perfect as the natural scheme of things (—just as the average Indian of the last generation believed that his social system was fixed and unchangeable—) ... "for in fact the common man finding himself in a world so excellent technically and socially, believes that it has been produced by nature and never thinks of the personal efforts of highly endowed individuals which the cretaion of this new world presupposes. Still less will he admit the notion that all these facilities still require the support of certain difficult human virtues the least failure of which would cause the rapid disappearance of the whole magnificent fabric." In fact, he shows "those traits which make up the well-known psychology of the spoilt chlid," thinking that by crying for the moon he can get it.

With these vivid pictures of some of the characteristics of the modern mass man before our eyes, it is essential that we here

in India, where the impulse is just becoming awakened to want all the things that modern inventions and modern democracy have given to the west, ask ourselves several questions. De we want to perpetuate or cultivate this type? Or is this type the necessary and inevitable result of social reform, democratic government and universal literacy? If it is, then all we have to do is to provide all the benefits of modern life and to teach our children to read and write. These things alone will enable each individual by the natural law of his own being to fit in to new industrial conditions which are inevitable. But the inner spirit of man will remain uneducated, lacking understanding, as barbarian as before. It has always been this inner spirit of refinement and culture—self-development in the best sense—that the best expression of Indian life has stood for in the past. Will we be satisfied to follow in the train of the west then in this respect? Do we want to prepare children only for an occupation, a place in the machine, mayhap to make pinheads, as Ruskin says, for the whole of their lives, and having done so expect them to be content to do their fixed work. Or shall we profit by the warning of the Western system, and while taking the best try to avoid its weakness and take measures to neutralise its bad effects on human development? This would give India her true part to play in the human drama for the deep side of individual culture, individual training, has always been her strongest card. If on the other hand we want to "standardise" our human individual as is the tendency in the west, the whole social structure will fall to the ground again as it is doing to-day. And the danger for us teachers especially lies in the fact that just at the moment when the breakdown is taking place all around us we are on the eve perhaps of adopting educational measures to limit the function of education to satisfy the more immediate economic needs. Hence the necessity to be on our guard to examine constantly where we are being driven by the force of life to-day, and to see that in the demand for one thing we are not losing the larger issue, the true perspective, the true meaning of "Education".

Now see what the adoption of the limited idea of mere literacy has led us to. Without regarding the human individual, we want "compulsory literacy," for that is all we are providing for in the name of education. It has been done to a considerable extent already, and what is the most glaring result? "*Wastage.*" We have forgotten the maxim that "you can take a horse to the water but you cannot make it drink," and that this, in relation to beings of free will, is much more true. Literacy is *not* education and does not, even when it is accomplished, necessarily produce a cultured man of understanding. It is not the true function of education to make people "literate" only. or even to prepare our children for vocations only. We have to and must plan to "educate" in the real sense of the term. We know that, given the opportunity (and even to-day these already exist in India), the individual *who wants to learn* to read and write, can, with very little help, learn for himself. Self-help is a much greater power than we are apt to recognise, *but it depends on the conscious desire to learn.* Literacy therefore is a means to and a very important means to the end which we call education or the culture of the mind and character. But it is not, as popular cry is so apt to make it, an end in itself. And "wastage" even in attaining this apparently easy aim is the result of enforcing a compulsory literacy without awakening the necessary stimulus for learning in the individual.

But besides the "desire," every child requires a preparation of its perceptual intelligence even for the mechanics of reading

and writing and much more so for intelligent, interpretative reading or understanding. And this training of the intelligence is much more necessary for the children whose home and social environment gives very little help in this natural process. But I fear we have considered very little indeed either the true nature of intelligence or how to deveolp it. We make no provision at all for developing intelligence, but just take it for granted that every child should be born with a certain amount and should be able to assimilate what we present to it. Are we sure we know what we are testing when we apply our standardised tests for example? And if we find very low standard of intelligence, are we prepared to take measures to improve it or are we to assume merely that providence has fixed it so and nothing can alter it? If this is so, then education can be of little use except to the more fortunate, and there is little save spoon-feeding required from the teacher. But we know if we accept the first principles of modern psychology, though "native endowment" counts for a very great deal, yet the principle that intelligence develops through reaction to the environment leaves very considerable room for the improvement of intelligence by arrangement and proper use of the environment.

Again, many naturally intelligent people may not be literate, and we know to our cost that many literate are not very intelligent. But, worst of all, by our present methods and system of education, the development of sound natural intelligence is more often than not inhibited and hence we get memory assimilation alone and not real "apperception" of knowledge which produces inevitably sound judgment as a natural result. And the chief cause of this sad result is the neglect of what we may call the nature of intelligence, how it grows and the part the environment plays through sense perception in its development. In other words, we have substituted literary lerning which lacks the natural stimulus for natural learning. The true substance of thought and intelligence is got from "seeing and knowing" the environment. Direct interaction between the mind and the environment is therefore required at every stage of school life, not only as the natural means by which the natural intelligence is developed but as a necessary supplement to understanding, what books describe. We have all experience of "the literal mind," but we hesitate to confess that it is the result of the lack of sufficient concrete, direct, practical experience. But it is so, nevertheless. There is no use running away any longer from the fact. We must face it and set about remedying it. The whole constitution of our schools is aimed to take the child away from this direct observational mental contact with its natural mental food. For in place of observation and conscious appreciation of the natural environment we substitute artificial book preparations, the letter or the "letter" fact for basic experience which alone will give stimulus to learning intelligently and developing intelligent judgment as well as supplying "meaning" to the "letter." Indeed we offer to our children a mental stone instead of the bread of intelligence, the shadow for the substance of thought and are surprised when we do not get "intelligent" results.

We have to learn then to measure how much natural experience a child requires in order to enable it to assimilate the lesson of literacy first, before we take up the standardised testing of intelligence as we find it to-day. The test is for us teachers not so much for the children under our care. We want to be able to recognise natural intelligence, to know clearly and soundly what we are testing before we begin to test, or truly we will do our children a great injustice because we ourselves are too "literate" only and not enough "prac-

cal" and experimental psychologists and practical or experimental pedagogists. No book in the world can equal in value the study of the greatest wonder in the world, a living human child.

I think we must confess that the problem of "wastage" is not one at the first or second class stage, but it applies to the whole fabric of our educational system.

All our educational measures and efforts, organisations and methods, therefore, must be planned first of all for the larger purpose, and we will find that the lesser aim will be fulfilled in the ordinary course of reaching the larger. For the quality of the lesser is "conditioned" by the larger, more ideal, aim. But we will never reach the greater goal at all, if we only aim at the lesser. We have to hitch our educational waggon to a star. We want to aim at producing *Men* and *Women* in the greater and nobler sense, the type that the classics of the past show us as an "ideal,"—men with understanding and poise, with sound knowledge and sound judgment on men and affairs, with willingness to play their part in the work of the world, be it in their village, city, province or nation, to the best of their ability. For, to quote Gasset again, "Liberal democracy is the loftiest endeavour towards a common life" and "Liberalism is the supreme form of generosity, the right that the majority concedes to the minority, and hence the noblest cry that has ever resounded on this planet. It announces the determination to share existence with the enemy who is weak. It is incredible that the human species should have arrived at so noble an attitude, so paradoxical, so refined, so acrobatic, so un-natural, and enabled a discipline so difficult and complex to take firm root on earth."

We have then to deliberately plan for the future with our eyes wide open. And the age that is dawning is demanding a very great deal of the individual—great understanding, wide outlook, wise forbearance, and above all this, individual self-discipline "which means voluntary restrictions, standards, courtesy, justice and reason." We cannot afford therefore to allow our education to continue to be a sort of make-shift, something to fit into existing conditions only, e.g., for school buildings a mud hut with no improvement on the home life in which existing conditions force children to live, and for teachers, individuals with as little experience and outlook as the children themselves and for whom the struggle to live is too great to allow impersonal and understanding attention to the study and cultivation of the knowledge of the children under their care and whose only business is to make the children ignorantly "literate". This is the worst form of education one could think of. Indeed it is no education at all. And out of such conditions the inevitable result will always continue to be "wastage." It is self-evident that in such a "system," if it can be dignified by the name, there is no evidence of rational knowledge of the laws of human development, no recognition of or allowance for the fundamental requirements of education, viz., the necessity of awakening the desire to learn in the individual child, the need for properly prepared sense stimuli, and a properly prepared environment for the development of the "native" intelligence. For children cannot swallow the environment whole, merely when they open their eyes and look round. They have to be trained or to learn to see. Because we do not understand this "seeing" and knowing process we are so apt to call children stupid. And above all, we do not understand in education sufficiently how the "seeing and knowing" process is related to and is the fundamental factor in intelligence. A true school then will provide suitable food for every sense which the child possesses, just

as every well-constituted home should. Then learning will be quick and intelligence alive and as alert as the natural capacity of the child is capable of, for the power of learning and alert intelligence grow in proportion to the use of the senses stimulated by the desire to know and do.

Where there is not more mental and moral stimulus in our schools than the terribly meagre conditions of the average home, where all homes do not supply what the homes of the more favoured give, viz., the atmosphere of culture and the background of learning and which therefore do not supplement the bare bones of learning which is all that the schools that we are setting up to-day pretend to give, is it reasonable or even just to expect anything but "wastage"? *The real wastage is in spending money on perpetuating such conditions in the name of providing education.*

"But what you are suggesting will cost such a lot of money" is the objection of those who think in terms of money and not of human activity and thought and feelings. That is an objection that arises out of ignorance, because the idea of supplying all that a child requires means for them supplying all the things that money can buy of what the economic market has to sell. Children do not as a rule like the "rich" and costly toys and presents which rich and indulgent parents please themselves so much more than they please or profit their children in giving. The toy that the child enjoys is the toy that it needs for its learning and self-expression at the moment, and as its mind and consciousness are very simple and it has therefore very simple requirements, the cost of the true "toy" or didactic instrument of learning can never be a very valid objection to allowing for them in our educational system.

Moreover, although we do not want the present type of "mud-hut" school, we also do not require or want the "barracks" type which is the western model of a "fine" school, where a thousand or so of sensitive children are compulsorily shut up during the best part of the day at the mercy of the teacher and his teaching instruments of learning. That, too, is in my opinion, wastage of the same kind, though on a bigger scale than in India, for they are the "monuments" of the days when we knew very little indeed (even less than we know now) of "how children learn". A great deal of the pride in this worn-out educational system of the west is due to a miscalculation in estimating its results, for the enormous share that the home and social environment has in these has been left out.

Our schools then must be places where the natural desire to learn innate in all children is awakened, and in the very constitution of which we show that we know what are the fundamental conditions required for learning, even for becoming merely "literate", where the soul of learning can express itself even in very limited conditions. I wish we could have a council of educationists (and under this term should be included not only professional teachers) to "hammer out" what we really require in and for a school, to estimate the cost, not in money only (that would be found to be the least item) but in thought and individual endeavour, and to give guidance and advice on the necessary instruments of learning, for as in school buildings so much that is spent on standardised apparatus is likewise gross "wastage".

If such a plan once formulated could then be accepted after thorough criticism but without too much delay, we would find that we would get real value for the money even now being spent on education, and we would be planning to avoid wastage in the future; whereas, if we go on blindly just as we are doing now, the problem of wastage will remain and increase proportionately

when we are able to spend ten or fifteen rupees per child on education.

This is not the place to say what our standard type of school should be, except that it should not be what it is at present. But, if we endeavour as teachers to put some of the above elementary principles sincerely and honestly into practice, we will be neutralising some of the bad effects of the present "system," and we will be making it more possible to bring about the complete reconstruction which is so necessary. The "True School" would include of course schools and those requirements necessary for each psychological stage of the child's development. It is no use to talk merely in a separative way of the necessity for the nursery school, the kindergarten, the elementary school and the high school, and think that when we have got what we call at present a kindergarten or a high school that we have really done all that is required. Frankly many of these are worse than useless from a true educational point of view, because there is no "whole view" or perspective of the whole progressive course of a child's development till it reaches manhood or the age of responsibility. And it is this that we teachers have to face, for it is our special work to make the bare bones (which is all that a department can supply) live. We cannot evade our responsibility by shifting the blame for our own helplessness. We have got to put life into the system. For we want to produce what the Americans call "live wires" for our civic life as well as men of understanding. This we cannot do by merely adopting the many shibboleths which we hear so frequently to-day. These are all good in themselves but not by themselves and often not at all without very careful examination, consideration and very cautious application. What we require is a root and branch reconstruction, the result of true co-operative effort, of "pooling" all our experiences and ideas to secure above all that the child's intelligence will be kept in direct contact with its environment right through the school in the proper and necessary way. Only when we have been able to accomplish this will we be supplying what is so lacking in our present education, viz., the geographical, historical, economic and social knowledge of life as it is lived in the length and breadth of India to-day and in the past which is the true "substance" of thought and the fundamental requirement for the development of sound thinking, and which will awaken automatically, as a natural reaction, the power as well as the will and desire to change those things that so much require change.

THE DIAGNOSIS OF PERSONALITY *

BY

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Educationists recognise that the purpose of education is the development of personality—but only in their definitions. Practically, anyway in our country at the present time, personality is reduced into intellect, and we are all occupied in developing the intellect of the pupils that come to our schools. Our purpose ought to be to send out into society individuals who are self-respecting, self-reliant, ambitious and emotionally well-balanced. Unfortunately, however, we meet so few of such a description in society. We meet more often than not, people who are mean, cowardly, deceitful, superstitious, short tempered and with very little control over their emotions. Little wonder that we are charged for such sorry state of affairs. We are more keen on the number of students that get into our schools and the percentage of pupils that succeed in the examinations for which they are sent up. We will be doing a great service to the students who are put into our charge, and more so to the country, if we shift our attention from stuffing them with information to helping them to effect a better social and vocational adjustment.

Nearer home, in the actual management of students in classes, we find a number of them who are rude, quarrelsome, deceitful, sly, lying, cowardly, aggressive, procrastinating and who "scheme off" and do not do their class work regularly. Our first duty with such is to see that their character is properly organised and their personality properly balanced.

An attempt is made in this paper to briefly outline the several methods that have been developed by Psychologists and Educationists to measure the several traits that go to make up personality. The tests, let it be stated, are not by any means final. But at once we must hasten to add that lots of money have been spent and experts invited to construct them and that they are in practical use in several schools and colleges in the West. It is not merely the idle work of Psychologists in the Laboratory but what is in actual use in educational and industrial institutions, and to select candidates for Military and Civil Services.

To come to the methods of Diagnosis, we have firstly the method of *observation.* We have to make a careful selection of the items that we want to observe in the behaviour of pupils in our charge and define them comprehensively and accurately and observe if they are present or absent in the students during a certain interval that is chosen for observation. If the period of observation is broken up into a number of short intervals and the occurrence or non-occurrence of the item recorded, it will lend itself for statistical treatment. As examples of items that could be selected for observation, the following may be given:— Physical activity, Laughter, Social participation, Leadership, Anger, Self-help, etc.

* A paper read at the Provincial Educational Conference held in May 1933.

In evaluating compositions, we use symbols like a, b, c, d, e. This method which is called the method of *Rating* is also used in the Diagnosis of personality. The items for rating must be carefully chosen and defined and the several degrees of the presence of the items drawn up so that each individual is rated according to the degree of the presence of the item in him. Care should be taken that general impression is eliminated, and that each time only one item is exclusively considered. An objective rating is obtained if the ratings for each individual of several raters is pooled. Statistical treatment will be possible if numbers are given for the symbols representing the degree of the presence of the item. For example, in rating an individual for disposition, we can have the following alternatives:—decidedly ill-natured, uncivil; easily vexed, moody; average self-restraint; rarely vexed; exceptional self-control.

Or else we can put a series of questions and find out how the individual reacts. This is called the method of *Questionnaire*. We can thus find out the beliefs, preferences, wishes, judgments, habitual reactions to several situations, emotional intensity, etc. This method may seem to be too subjective, but it has been found that it has a high coefficient of reliability and correlates well with other tests. The answers to individual questions is not of any significance. What is of value is the answers to groups of questions. Care should be taken to see that the questions are brief, direct, simple, specific and requiring immediate and not deliberate answers. For example, to find out his tendency towards mixing with people we may ask: "Have you many chums?" "Do you like crowds?" This method has been especially valuable in differentiating neurotic from normal people.

Next there are tests of *moral knowledge and judgment*. It may be a mere vocabulary test where an attempt is made to find out if the subject knows the meaning of the several words used to indicate moral situations and values. Or it may be a moral judgment test where a moral situation is given and three or four solutions suggested and the subject is asked to choose the best. A series of moral aphorisms and proverbs may be given in order to find out if the pupils know their significance. There is the action evaluation test where they are asked to state if they praise, or are indifferent to, or scold, or levy a fine, or punish with imprisonment or with execution each of a series of actions like assassination, bigamy, blackmailing, bathing etc. Or else they may be asked to give a list of what they think are evil practices. All these tests involve language ability. It has been found that there is a high correlation between moral knowledge and intelligence. The moral knowledge and ideals appears to be fixed relatively early in boyhood and the code appears to be derived from the group rather than by reasoning out.

There are a series of what are called *performance* tests which stand in contrast to the tests described in the previous section. This time the subjects are put into the same moral situations and their actual reactions noted. To find out if boys copy, the students are made to sit two on each desk in the usual way for an examination and an attempt is made to find out if answers of the two boys sitting in one desk are similar. There is again what is called the *duplicating* technique where the subjects are given some intelligence or scholastic test and a week later, after evaluation, the papers are returned with keys and they are asked to correct them themselves. The discrepancy in scores and the tampering of the answers is an index of deceit. There are tests of *suggestibility* where, for example, a series of five lines are given, each following line being longer than the preceding one, and from the sixth line on-

wards ten more lines are given which are equal in length to the fifth line; but because in the first four lines there was an increase, there will be a tendency to judge some of the equal lines to be longer. Likewise, the speed of decision could be measured. Studiousness could be measured by the relationship between the standing in intelligence tests and the standing in scholastic tests.

The method of *free association* is extensively used by Psycho-analysts to analyse disorders of personalities. The trends of thought, perversions in the development of personality aptitudes and such could be found out by means of this simple test. A list of words is given and each subject is asked to respond with any word that comes uppermost to his mind immediately upon hearing a word from the list. For example, the tendency towards being sociable could be found by giving words like "brotherhood", "chums", "crowd", "comrade", "lonely", "socials", "team", etc., and analysing the nature of the response word.

Up to now tests have been described which are, what are called, *Paper and Pencil tests*—tests which could be conducted with a little training, and requiring nothing more than a few printed data sheets and instruction sheets. The last method that we are describing is essentially a laboratory method needing expert training and rather costly apparatus. Our skin offers some resistance to the flow of electric current and this resistance falls down when we are experiencing some emotion or effort. Using this principle, the Psycho-Galvanometer is used to test the personality trends. We can use the Questionnaire or the free association method, and find out the emotional reactions to them. This promises to be one of the best tests in the field for diagnosing personality.

In conclusion, a word of caution must be said. Very extensive experiments will have to be conducted to construct and standardize suitable tests for our requirements. We have further to find out norms for each of them before we could use them in any group or for any individual. It must be remembered that any measure of character yields only an average, indicates only the tendency of the individual. From this we cannot say with certainty how exactly the given individual is going to behave in a particular situation. The prognostic value, however, consists in this—the more desirable qualities a person has in general, the more consistent he is in his conduct, and on the other hand, the more undesirable qualities he has, the more inconsistent he is. Consequently we will be able to judge the tendency of the person though not how actually he is going to behave in the given situation.

As regards the array of tests described in this paper, it has been found that the method of rating and the tests of conduct knowledge appear to yield the best results, and they are also most easily conducted with a little training.

The high correlation between conduct and moral knowledge imposes a greater task on the parent and the teacher. It looks as if people behave wrongly or unethically since they do not know the right behaviour. Then again, since the moral code is one which is formed very early in life, greater emphasis has to be placed on the inculcation of sound principles of social and ethical behaviour in the nursery and primary schools.

OBJECTIVE TESTS

BY

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Educators divide examinations into two classes, traditional examinations and "new type" examinations. The latter have come into the field within the last 25 years though in India, they have been slow to come. In the former, the student answers questions by employing sentences, paragraphs or short essays or writing in full the solution of a problem involving Mathematics. Such examinations generally contain 5 to 20 questions or items. In the new-type tests, however, the student answers each question on the original test paper itself and without using sentences, paragraphs, etc., simply underlines, puts a check-mark or word or some other sign in the proper place. In fact the latter possesses some remarkable features and by reason of this valuable possession, fulfils the purpose and functions of the examination in a more reliable, valid, objective and impersonal manner.

The new-type includes nearly a dozen types of tests as a reference to Paterson's "Preparation and use of new-type examinations" will tell us. Here only a few of the more important ones will be taken up for consideration, i.e., True-false type, Completion test, Multiple choice, Ranking type.

THE TRUE-FALSE TYPE

The true-false type is easy of preparation. One writes down significant statements on a particular topic. Suppose it is "The Tudor period". The following statements are written down for example:—(a) Henry VII saved money. (b) Henry VIII spent money. (c) Henry VIII pursued a vigorous foreign policy. (d) The dissolution of monasteries strengthened the powers of the monarch. If the third type of test alone is used, twenty to forty statements should be given. The larger the number, the more accurate is the result likely to be. Great care has to be taken to see that the statements are made definite and complete. All statements must be positive in form. Neither, "Not", "Never", nor any other negatives should be used with any main verb. It is easy to turn the above into false statements by changing "Saved" into "Spent" in (1), "Spent" into "Saved" in (2), "Vigorous" into "Slack" in (3), "Strengthened" into "Weakened" in (4).

Certain rules may be framed in the preparation of the true-false type.

(*a*) Compound sentences or sentences likely to create confusion or ambiguity should be avoided.

(*b*) No definite plan or system with regard to the order of topics or succession of true-false statements should be followed.

(c) Verbatim statements from textbooks should be discarded, as they are likely to encourage rote memory or to vitiate the truth, if torn from the context.

(*d*) The statement should be couched in a form that the answer should prove doubtful to one who does not know the facts.

THE COMPLETION TYPE

This seems the easiest to prepare but it must be made to test just what the examiner means to test. In the statement "The

cow is white in colour", either "is" or "white" may be omitted. If the first is omitted, it is a test of language or if the second is omitted, it is a test of knowledge of fact. Some more points may be borne in mind in the preparation of this test:—

(*a*) Psychologists tell us that to recognise is easier than to recall. So it is advisable to state the less familiar terms and omit the more familiar ones.

(*b*) If a phrase is to be inserted in the blank, it should be so indicated by means of directions.

(*c*) Completion type is very useful in simple mathematical problems.

A good number of such items in a limited time may be prescribed to test speed and accuracy.

SINGLE ANSWER MULTIPLE CHOICE

In form it resembles the completion type except that the possible answers are suggested and a choice has to be made therefrom. In cases where a completion type statement cannot be freed from ambiguity, then the single answer multiple choice test is better. The most important use of this type is its object in testing reasoning. The alternative answers should be false, though plausible, and of the sorts which are generally given, either a repetition of the fact or a confusion between cause and effect. Some examples are now given.

(*a*) The peasants' revolt was primarily due to (preaching of the Lollards, discontent of the villeins, the poll-tax, the landlords' desire to take to sheep-farming, the leadership of Wat Tyler).

(*b*) The reformation in England in Henry VIII's reign was brought about because (Luther preached, the people wished to become Protestants, the king desired to divorce Catherine).

It will be noted that of the answers suggested in the above, some are mere repetitions or paraphrases of the statement or repress the results rather than the causes, while one in each case gives the right answer.

RANKING TYPE

Another kind of recognition type is the ranking-in-order test. In history events are given and pupils are asked to arrange them in the order of their occurrence and in geography, statistical figures of size, population, exports and imports are given and pupils are asked to put them in a desired order.

Let us now consider the relative value in the marking of the items. It is believed that one ranking-in-order test of 5 items may be taken to equal 2 multiple choice items, 3 or 4 completion test items, four true-false tests. In a sixty minute test, the following may be included:—

(a) 30 True-false test items	.. 30	marks.
(b) 30 Completion test items (i.e. blanks)	.. 30	,,
(c) 12 Multiple Choice items	.. 20	,,
(d) 55 Ranking-in-order tests of 5 items each	.. 20	,,

PRECAUTIONS

Certain precautions have to be taken in conducting the new-type tests. Usually the test is roneoed. Or it may be written on the black-board before the class assembles. As speed is a sign of knowledge, the time taken by ¾ of the class may be prescribed. In five minutes 8 to 10 true-false tests can be done by our boys in the higher forms. Experience is the best guide to a teacher in this matter. Directions on the test paper should be clear and supervision has to be very careful.

SCORING

To correct and evaluate *new-type scripts*, a scoring key should be prepared first. A blank copy of the test is taken and the proper answers in the respective spaces are written down. Then parts of the paper are cut and the answers on the key are com-

pared with the scripts. This can be done even by clerks and in a mechanical manner.

MARKING

A difference is made between scoring and marking. Marking is done on a percentage basis, 100 being the full value. Score means the number of correct answers, each correct answer standing for one, after deductions on account of chance have been made. Suppose there are 20 items in a test. 20 is a perfect score but the mark will be 100. Or in a list of 75 items, a score of 50 will mean a mark of 67 i.e. correct items

$$\frac{\text{correct items}}{\text{Total}} \times 100$$

To avoid guess-work and minimise the element of chance some scheme is followed. In the evaluation of the true-false type of tests, there are two methods.

1. S is equal to C minus W. (Score means number of correct items minus wrong items.) If W is larger, the score will be negative. On this account another method is advocated.

2. S is equal to C minus W/2. To obtain a zero score, two-thirds of the answers may be wrong.

In correcting the multiple choice test, marks to be given (supposing there are 12 items and 15 marks are assigned) are equal to the items correct minus 1/5 of the attempted items, the result to be multiplied by 3/2.

In a completion test, the element of chance is too small and uncertain to be considered and the marks to be given equal the items correct $\times$ 4/5.

In the ranking-in-order type, one point has to be taken away from chance correct answers.

Ceratin advantages are claimed by the new-type test, which the traditional type does not possess. One chief objection to the latter is, it tests the language ability even when it is not expected to do it. It is mostly a test of composition and incidentally of anything else.

But in the new-type, where the language ability is not tested, it does not come as an intruder. It tests only that which has to be tested. So it is valid. It is also reliable under similar conditions—a similar test given to a similar batch of students produce similar results. This cannot be said of the traditional type. Thirdly, the new-type is both fool-proof and knave-proof. The marking is not vitiated by the vagaries and the idiosyncracies of the examiner. There are other advantages. It involves less strain. It is accepted by the examinees with zeal and enthusiasm. The teachers get to know the real defects of pupils in an easier manner. The pupils' weaknesses can be easily detected. If necessary, the units can be re-taught. Then it becomes a real aid to teaching. More difficult to prepare, it is easier to evaluate.

There are some objections to this test. Creative ability is not tested and cannot be tested. I wonder if it can be tested in any type of test. Doctors differ on this point. Another objection is, that unimportant details are tested. Now this is a slur on the examiner rather than on the test. It can be made to test both important and unimportant details with equal facility.

COLLEGE EDUCATION AND ENTRANCE REQUIREMENTS

BY

MR. H. SUNDER RAO, M.A.,

Madanapalle.

Attention has been given in recent years to the important question of Entrance requirements in the College and the University. Whatever may be the difference of opinion on the subject, it is a matter which intimately concerns every educator and teacher. There are in the main two schools of thought in many of the advanced countries of the world as to who should go to college. President Angell of Yale University in America, for example, upholds what may be called the "aristocratic theory" of education. He says, "The function of the college being to train up a race of intellectual leaders, college entrance requirements should be highly selective". There is, of course, the so-called "democratic" view voiced by men like President Apple of Franklin College in America who says, "The greatest danger in modern education is not that the gifted student may be dwarfed or hindered in his development, but that the one of mediocre ability may be neglected and not given a fair chance to stimulate all that is best in him." * In India particularly there prevails considerable uncertainty regarding the ultimate aim of college education. The University system in India, as it exists to-day, was not born out of the real needs of the country; it is some thing imported into this country from the West and was designed to serve a particular purpose which no longer exists today. Whatever theory of education we may adopt, it is clear that the main function of a college or a university cannot be education of the masses. While a college should exclude none on the ground of wealth or class, it should at the same time be understood that liberal education is different from mass education. This distinction between mass education and higher education has tended to make college and university work highly specialised. In many advanced countries of the world, therefore, college education is becoming more and more the "research" type and the emphasis is being placed more on specialised research work than on the acquisition of a liberal culture. Thus the college and the university in modern education stand predominantly for the increase of human happiness by adding to the sum-total of accurate knowledge. This tendency in modern higher education has not been strong enough to change the system of instruction in our colleges.

With this confusion prevailing in regard to the ultimate aim of university education, it is no wonder that the complaint is widespread that the graduates of the Indian universities are inefficient and mediocre. It is mainly because a considerable number of young men who enter our colleges do so because they have nowhere else to go for education. It is only recently that the state has realised the need for some kind of vocational education. Our colleges are full of "misfits"—those who go on from year to year with very little prospect of any real success at their work. These young men

* Lindsay and Holland: College and University Administration.

who crowd our colleges have to a great extent lowered the standards of instruction and so college instruction is becoming more and more stereotyped and mechanical and on the other side there is more and more "cramming". This evil is aggravated by two factors. The first is the prevalence of English as the medium of teaching and the other is the rigidity of the university syllabus which is purely theoretical and so hardly gives any scope for self-expression. The remedy, of course, lies in radically changing the system; but whatever the system of higher education, the problem of "misfits" is always there. Hence it is imperative that our colleges should begin to tackle the problem of entrance qualifications, so that we may minimise the chances of crowding our institutions with those who by temperament, native intelligence, capacity and ability to work, are thoroughly unfit to receive higher education. The American universities and colleges have recently developed a remarkable "philosophy of entrance" by which it is possible to reduce to a minimum the chances of failure and mal-adjustment among the students. The present system of admission into our colleges is based on the results of the Matriculation or the School Leaving Certificate examinations. Rightly or wrongly—and until a better substitute is found or discovered—the examination at the close of the high school career will have to be the basis of admission into the college. That this plan has not worked satisfactorily is proved by the frequent changes in regard to "eligibility" rules which the university has from time to time imposed on the holders of the Secondary School Leaving Certificate. The raising of the standard of the examination has been one of the chief methods by which the Madras University has tried to maintain its standard. But the raising of the "eligibility" standard has not given us a better type of student. When the S. S. L. C. system displaced the old Matriculation it was hoped that the method of judging the candidates solely on the results of a single examination would be eliminated. Hence the S. S. L. C. scheme introduced a rather complicated method of "moderation" which attempted to take into account the academic success of the student previous to the public examination. The "Moderation" scheme did not succeed and we are back to the purely "examination" test.

However high the standard of eligibility may be, the problem of getting the right type of student into our colleges will still remain unsolved, for while the certificate and examination plans provide fair estimates of the student's previous academic success and preparation, they do not give any accurate indication of at least two essential elements which are necessary for his success in the new environment into which he seeks admission. They are native intellectual capacity and character. These things are even more necessary for success in life than the ability to pass an examination, however difficult. One of the first essentials is that a student shall possess the requisite degree of intelligence for the college course. In American colleges this question is attempted to be solved by means of "Intelligence Tests" based on the original work of the French scientist, Binet. These tests have been developed to a remarkable extent by American educationists to suit university requirements. There are many such tests, but the most important among them are the Thorndike examination, the Iowa Placement scheme, the Otis group test, the Terman ability test and the Thurston tests. Much research has been carried out by educators and psychologists in order to devise simple and reliable methods of measuring a person's intelligence, and these tests can be relied upon in the great majority of cases. Na-

turally progress is slow in these things and there is room for much greater advance, but the general outcome of these tests speaks strongly in favour of the methods used. These tests can also be used to recognise individual differences in students after their admission. As people differ very largely in their native mental equipment these tests have provided a fundamental clue to make instruction more effective and purposeful. The great name in this field of "placement" tests is that of Dr. Seashore whose tests have enabled American colleges to section undergraduates on the basis of ability and thus to keep every student at his highest level of achievement. Besides, this has created a new "morale" in the class room and increased the output of work at college. It is time that our colleges adopted some of these tests in order to secure the right kind of student in accordance with the type of instruction they offer.

The other important element to be taken into account and which the examination or certificate plan does not allow us to discover is character. Character, though an intangible thing, is of the greatest value in education, and is the outcome of a host of complex bodily and mental factors both acquired and inherited. Many educators are of opinion that character qualifications are more important than any others. A highly intelligent boy who is lazy, dishonest and untrustworthy offers a special problem to the college authorities. In such a case, unless special care is taken every step in his education may make him a greater menace to society. So in American colleges, an elaborate system of "character-estimating" is followed. This consists in asking former teachers, principals and others to give confidential estimates of the character of the individual applicant. These estimates together with the school record, and examination results and intelligence tests are used in determining the candidate's fitness for admission. Accurate determination of character qualifications will help a great deal in bringing about a proper adjustment of students to the new environment of college life. Of course one must admit, after all, that even the best method cannot do everything for college and university administrations have to deal with human beings and it is impossible to fix up once for all the human possibilities of an individual. But these methods will serve the purposes of minimising the chances of maladjustment among the students later on.

This new field of academic research is full of useful possibilities in India. The Indian colleges, whether government or aided have to exercise greater care than they are doing at present, in the admission of students into the university classes. In our universities the chances of admitting "misfits" into the colleges are greater, because as yet, there has been no systematic attempt to separate vocational education from liberal and university education. The type of student whose native intellectual capacity does not fit him for higher academic studies has no other place to go to where he can develop the peculiar gifts with which he is endowed. The only test which is universally adopted is the examination test and it is not a safe one. Of course the exclusion of a large number of students will mean that many of our Arts colleges have to close down, and make room for professional and vocational institutions. I think we have sufficiently paid the penalty for overcrowding our colleges with students indiscriminately admitted on the doubtful basis of an examination test. In the first place college instruction has become purposeless and mechanical. Secondly we have helped to swell the number of the educated unemployed who would have done better if they had not chosen the college career. The Lindsay commission have recommended smaller numbers in college classes and they

have only echoed the suggestion of the Sadler Committee. The problem before our colleges is a serious one. Mere multiplication of these institutions will not serve any useful purpose, especially as the purely "cultural" type of education is not of much use in these days to enable one to make a living. In university education, it is not *quantity* that matters, but *quality*. In that sense the main business of the university is to train leaders of thought and culture. Many of our colleges, I know, would not survive this severe test; but it is much better that we reduce the number of colleges rather than multiply them and fill them with students whose energies could better be directed towards other channels of national service.

VIGILANCE COMMITTEE

(From the Secretary, S. I. T. U. V. C.)

Meeting on 13-8-33.

A meeting of the S. I. T. U. Vigilance Committee was held in the office of the S. I. T. U. at 41, Singarachari Street at 1-30 p.m., on 13-8-33. The following four out of five members were present: Messrs S. K. Yegnanarayana Aiyar, M. S. Sabhesan, V. Guruswami Sastrigal and S. T. Ramanuja Iyengar, Mr. S. K. Yegnanarayana Aiyar, presided.

The Secretary made a statement about the Erode teachers' case and its coming hearing on 17-8-33 and the representation of the teachers in distress for further financial aid. He also appraised the Committee of the growing disabilities of teachers, like salary cuts, general notices to quit, summary termination under clause 7 of the contract, termination without cause by employers and breaches of recognition rules in the matter of salary due and Provident Fund contributions. He suggested the plan of inviting M. L. C's. for tea by each guild and posting them with information with a view to interpellate and elicit government's reply.

There was a general discussion on the statement. Mr. V. Guruswami Sastrigal, presented the case of one, Mr. P. Sundaresa Aiyar, B.A., L.T., of the Kalyanasundaram High School who had been summarily dismissed by the K. H. S., authorities, Tanjore.

The Committee resolved unanimously to send the relevant S. I. T. U. records re: the Erode case to the teachers and directed the Secretary, if summoned by the Court, to appear as witness. It was resolved to appeal through the S. I. Teacher and the Press for funds in aid of the Erode Teachers' case Defence Fund. The Committee decided to take up the Tanjore case reported on its file with a view to explore the avenues for settlement of the case out of court before resort to law. The Committee resolved month my month to issue bulletins in the S. I. Teacher and the Press about disabilities reported to the Committee, with a view to educate the public in the grievances of teachers. It was also agreed to work up the teachers' service conditions bill by getting into touch with members of the Legislative Council.

AN APPEAL

Members of the South India Teachers' Union are earnestly requested to contribute each one's mite towards the Erode Teachers' Defence Fund. Teachers of all grades and of all schools are requested to help the Vigilance Committee with information, confidentially if necessary, with a view to enable the Committee to organise agitation and measures of redress. All information relating to disabilities of any kind—Salary, Provident Fund, notices, suspension, dismissal, breach of contract,—may kindly be sent to the Secretary S. I. T. U. Vigilance Committee, 4, Varadaraja Perumal Koil Street, Trichinopoly. All remittances may kindly be sent earmarked Erode Teachers' Defence Fund to the Treasurer, S. I. T. U. The Secretary, Vigilance committee begs to suggest the institution of hundi boxes in each school for receiving of any amount by teachers who sympathise with the struggle waged for the profession by fellow teacers in Erode.

THE S. I. T. U. VIGILANCE COMMITTEE.

THE CONVOCATION ADDRESS

Extracts from the Convocation Address delivered by the Rev. P. Carty S.J., B.Sc., D.D. in Madras on 3rd Aug. 1933.

The Statutes of the University provide that graduates be exhorted to conduct themselves suitably unto the position to which, by the degrees conferred upon them, they have attained; and I find a special force in that common appeal of the University to you all, irrespective of grades, to conduct yourselves "as becomes members of the University."

You are now members of this University. Your endeavours to be worthy members of it will naturally depend on your esteem for it; but as the old proverb reminds us, we desire and therefore appreciate only what we know, and the more intimate our knowledge of a noble and worthy object is, the more profound will be its influence over us. It may therefore serve a good purpose to touch here on one or two thoughts which can foster in you a deeper knowledge and esteem for your *Alma Mater.*

In the preface to his "Industry and Trade," Professor Marshall wishing to bring out the close connection and mutual dependence which exists, but is not always perceived, between the complex and often disjointed aspects of economic activity, sums up the whole of that work of his in the motto: "The many in the one and the one in the many" Without going into its application in the field of Economics, this motto seems to me to express in the happiest manner the sum and substance of the University ideal, the close relation which exists between its varied activities, their mutual dependence on each other, and the ultimate oneness of purpose which they are intended to achieve. It brings out the fact that a University is not a mere congeries of scientific departments and teaching institutions, still less an interested diploma-conferring agency. It is a living organic whole, the various parts of which are intimately connected together in the pursuit of one common object, and mutually dependent on each other in the realisation of that object. This object, I need hardly say, is the spread of intellectual culture. It is the aim of the University Professor in the lecture room, of the University expert in the laboratory, the seminar or the public hall. And it is no less the purpose of the University students themselves who flock to the University in quest of that culture.

I do not deny that intellectual culture may and does bring in its wake desirable material advantages, high positions, and fat emoluments. I do not even object to your aiming at this culture with a view to securing those material advantages; I rather shall rejoice if you obtain them. But what I do emphasize is that the ideal and purpose of University training is of a higher order, nobler than temporal gain, and that a cultured mind stands out, among human values, as the most desirable of acquisitions, character itself being at its best when built on the bedrock of sound culture.

Science now-a-days means research, and research adds new wealth to the stores of knowledge. In this sense it is perfectly true to say that research departments are active factors in the spread of intellectual culture, which we said, is the primary aim of a University. Here, however, a word of caution seems to be required. Every new discovery is undoubtedly a gain to culture. But there is danger lest this emphasis on the relation between research and culture

should tend to blur the very important distinction between the object and the subject of that culture. If scientific discoveries form the material object on which culture thrives, we cannot forget that human minds are the subject to whom culture is imparted. We are thus in presence of two distinct views regarding the ultimate purpose which a University should adopt for its goal. Are Universities established to extend the field of science or to impart intellectual culture to their alumni? There need, of course, be no strict separation, no divorce between the two aims. By serving science a University serves the mind of the student, and while serving the mind it promotes discovery, which is both the ambition and the reward of science. The issue confronting us is really this: on which of these two aims should the emphasis primarily be laid?

The question is not new. Cardinal Newman, who knew something about education and University life, was only echoing an already old and sound tradition when, more than eighty years ago, he said at the opening of his well-known Discourses, that a University is a place of teaching, and that its object is the diffusion and extension of knowledge rather than its advancement. He even added somewhat caustically: "If its object were scientific and philosophical discovery, I do not see why a University should have students." Since his days, however, the progress of science has been immense, and the Universities have very properly been drawn into the movement, taking their share in that progress by the creation of research departments. You will note, however, that they have been drawn into the movement, they have not started it. It is a fact that most of the scientific discoveries in which our modern age takes such pride, were made by individuals or institutions with little or no contact with Universities. The Industrial Revolution largely resulted from a number of mechanical inventions and labour-saving devices, which were due to professional experience, not to University training. There are in every country a variety of institutions established for the direct purpose of extending the boundaries of scientific knowledge. Such, for instance, are Literary and Scientific Academies, Royal or National Scientific Societies, laboratories munificently equipped by large industrial concerns, Observatories, Museums, Public Libraries and Clinical Institutes, which are more frequently found outside the Universities than inside them, and which, whether national or private in origin, have become, like the sciences wich they represent, international in character.

It is therefore apparent that, though modern Universities have their share in the advancement of science, this function is by no means a University monopoly. On the other hand, a function shared with so many diverse organisations cannot obviously be regarded as the specific object of a University; and we are thus led to conclude that its primary function is the diffusion and extension of knowledge, the teaching, as distinct from the discovery, of it. In fact, we can conceive of a University without research departments, but we could not conceive of one which did not impart culture. This, Graduates of the year, is of special interest to you, because concretely it means that the end for which the University exists is primarily your intellectual formation; and it is therefore worthwhile to say a word or two on what this formation is expected to be.

What then is this intellectual culture? Is it the acquisition of a certain number of mathematical formulae, of scientific principles, of historical facts, of philosophical or economic theories? It is that, but it is much more than that. These are the data, I might almost say the raw materials, upon which the mind is trained to come into its own. A healthy body is kept fit by train-

ing, whatever be the kind of exercise it is put to; so also is it with our intellect. It needs training to bring out the force, the steadiness, the comprehensiveness, the versatility of which it is capable, and it is this development of our intellectual powers in the pursuit of knowledge which a University education endeavours to achieve.

The character of this training may be gathered from the kind of knowledge which a University imparts. A while ago, I referred to those public or private institutions established for the advancement of scientific knowledge, not of universal knowledge, but of definite limited branches of knowledge. We do not expect psychic researches from Observatories, nor chemical discoveries from an Historical Society, nor mechanical inventions from a Literary Academy. Each of them is confined to its own special subject, often a tiny corner of the limitless field of science; for thus only can science be made to progress. But a University works on a totally different concept. It is true that in practice Universities limit their teaching programmes to certain branches of knowledge, but this restriction is not the result of any inherent incapacity to take up other branches as well; it is only the outcome of material convenience or of financial limitations. Nor is the selection of branches rigidly fixed: subjects previously taught may be subsequently abandoned, while newer sciences may be added to the already established courses. In a word, the whole field of knowledge is open to Universities; and therefore, if not the actual fact, at least the inherent power of teaching any branch of knowledge bears out the view that a University is a seat of universal knowledge.

University life and methods of work point in the same direction. True, the time has gone for ever when one could be reasonably expected to know something of everything. We live in an age of science, of exact sciences, and indeed far too exacting for any mind to be able to master even a single one, let alone the totality of them. Yet we cannot, on the other hand, forget that the object of the human mind is truth, the whole truth, and it is only the limitation of our nature which forces us to parcel out the truth into narrow compartments and to master it piecemeal. While this method is unavoidable, it is defective, for we cannot sufficiently emphasize the oneness of truth and the consequent numberless affinities between the various branches of knowledge. This explains why, in the intellectual world even more perhaps than in the world of industry, there is a growing reaction against an excessive specialisation which contracts intellectual vision, stifles the sense of propostion and thereby impairs man's judgment. Seen in this light a University organisation appears particularly well adapted to give our minds the largest amount of sound culture. The mere fact of living for several years in such a seat of learning is a powerful, even if at times unsuspected, factor to stimulate the minds of students. Instead of focussing their attention exclusively on one particular object of study University students are thrown in continual contact with other minds engaged in different intellectual pursuits, and, to a mind eager for culture, this association is of the greatest value even in the study of its own special branch. In addition to this, there are also other activities which foster intellectual fellow-feeling, and lead to a growing sense of mutual regard, appreciation of one another's point of view and esteem for every form of learning. Debating societies, literary and scientific clubs, well equipped libraries, public lectures on a variety of useful subjects, are some of the means whereby without any special effort, the minds of University students are imbued with culture in the widest and deepest sense and are made to realize

the vastness of Truth, the conquest of which is the most enduring achievement of our race.

The whole aspect of University training is not unlike the bracing experience of mountain-climbing. Apart from a few ardent pioneers who, like the heroes of Mt. Everest, are out to conquer hitherto inaccessible peaks, the bulk of sporting mountaineers are satisfied to reach, with the help of trusted guides, and to enjoy to the full the magnificence of mountain heights. What they seek is not the glory of pioneering, but the manly pleasure derived from the healthy, though strenuous, effort of the climb, and the exhilarating satisfaction of having gone through it. Is not this a true picture of University life? Its object, mental culture, stands out as an imposing intellectual range, and to its heights youthful intellectual mountaineers are drawn year after year, resolved to endure the hardships of the climb in order to secure the benefits of that higher life. The roads may differ—they may be literature, mathematics, science or philosophy—but the methods of approach are similar and the goal is the same. Some of you may not stop where the guides have led them, and they may pursue their way to unknown summits,—new pioneers and perhaps heroes of science. But the greater number among you have reached what they sought, the bracing experience of ascending in the beaten paths of knowledge and all that this experience implies, not merely the joy of success, to which in your case the University has today solemnly testified, but the more enduring benefit of intellectual culture and the invigorating, though strenuous, training which led to it.

This training implies that you have acquired some amount of knowledge, but especially that you have gone through a discipline of the mind which is to stand you in good stead through life. The knowledge which you have acquired is, however, what stands out more prominently at present, (though much is often forgotten when examinations are passed), and there are people who, for this reason, will value your diplomas primarily in the measure in which they are certificates of knowledge, chiefly of what they call useful knowledge. Is your knowledge, they will ask, going to be useful—not merely in the personal, though very appreciable, sense of helping you to well remunerated appointments, but in the direct and concrete sense of serving the cause of material progress? This is a practical question in this age of industry, and it is particularly appealing in a country where industrial development is still a long way from the goal. This thought may even have led some of you to doubt whether it was worthwhile spending precious years in the pursuit of brilliant tribes. But are such apprehensions justified? We must not forget that catchwords have often an unfortunate way of observing the real issues. There is a hazy notion attaching to the term "useful knowledge" which may perhaps profitably be cleared up. It reminds one of the old distinction sometimes made by early economists who drew a line between what they called productive and unproductive labour, as if hand work alone could be regarded as productive, and brain-work should be classed as unproductive. Everyone knows that the very efficiency of industrial labour is largely the result of the brain-work which made it possible. In some similar fashion we are sometimes told that a University training which does not lead to definite industrial results is useless and might as well be scrapped. The value of University education, in other words, should be measured by its industrial and commercial results. Is this admissible? To a question of this sort, Professor Tait, the mathematical light of Edinburgh, is reported to have answered: "Thank God, I have

never taught anything which was of the slightest use to anybody!" Such a declaration, coming from so unexpected a quarter, must sound singularly disinterested. I do not expect your University teachers to make such a lofty profession of faith, nor is it assumed that graduates should find no use in the knowledge which they have acquired. We cannot shut our eyes to the fact that human and material progress are closely bound up with the spread of knowledge in all its forms. But are we to conclude from this that our Universities had better be turned into Technological Institutes and give up the pursuit of that intellectual culture which has so far been their main purpose?

It is comforting to find that, even in the business world, enlightened opinion upholds firmly the maintenance and the advantages of this culture. Sir William Ashley, than whom none has been more active in the development of Faculties of Commerce, thus expressed his mind on the subject: "What is wanted is not merely the technical knowledge and aptitude required to carry out decisions, but even more the sound judgment which is called for in reaching these decisions. And for education which is designed to train business judgment, the pupils must not be boys, but young men, and young men with a solid foundation of previous general education."

It should be noted further that while remaining true to their high purposes, modern Universities have very generally adapted their teaching to the needs of the times. With the development of modern thought, the field of University education has been proportionately widened. Instead of laying almost exclusive emphasis on the study of the classics, of ancient history and philosophy as in former times, the Universities have now extended their teaching to modern liteature, history and philosophy and to the modern developments of the physical and social sciences. While maintaining their chief purpose, viz., the culture of the mind, they find a wide range for the development of that culture in the study of the principles and problems which govern the industrial and business world. But this training remains an intellectual pursuit and is not intended to be a technical preparation for the professions.

Even in Germany where industrial and and commercial activities have been so efficiently developed, the Universities have maintained their pride of place. It is well known that the industrial awakening which occurred in the seventies of the last century, preceded and gave its *raison d'etre* to the technical and professional training which subsequently developed. A highly organised network of industrial, commercial and professional schools—high, middle and lower—was spread all over the country. But this system of technical education stood by itself; it neither supplanted the Universities nor diverted them from their high purposes. They stand as high as ever as centres of light and intellectual culture, and they continue to attract the intellectual *elite* of the country. It is noteworthy that in spite of the unparalleled hardships of the war and post-war periods, the number of University students had increased from 60,000 in 1913 to 68,000 in 1923.

To those who have been urging our University to follow the lead of other modern Universities by establishing regular business and commercial courses, I would commend what Sir W. Ashley, himself an active promoter of these studies, said before the Commercial College of Copenhagen: "I have been occupied for a good many years in the creation of a University Faculty of Commerce, and may be suspected of an inclination to praise my own wares. It is enough, however, for my purpose that large Commercial Colleges and University De-

partments of Commerce or Business are already in existence. This can only have been made possible because of the backing they have received from a considerable part of the business world by providing funds, sending their sons and giving employment to graduates. And this is the best evidence that the development is not something due to a few unpractical teachers, but is the outcome of a need felt by the business community itself. I propose therefore to take that for granted."

What the experienced Professor took for granted is, I am afraid, too easily lost sight of. It is forgotten that a University is not a business firm which creates the demand, takes the risks and forges ahead in the hope of making profits. A University can only help towards industrial and commercial development in the measure in which the business community calls for it, provides funds and is prepared to employ the graduates. That a sound business and commercial training in Universities is possible and even highly desirable, I have no doubt; but the demand for it should, as economists say, be an effective demand, implying readiness to pay the price and to employ the commodity. Perhaps the absence of such an effective demand accounts for the fact that the B. Com. degree of the Madras University is still a paper degree to be found only in the University Calendar.

But when all is said, is a University training to be justified only on the score that it has an immediate economic value? Perhaps the best way of answering this question is to put another question: do parents and guardians of young people expect an immediate economic advantage from the sports and the physical training which the young people under their care are made to undergo? We know that they do not, and they are perfectly satisfied if sound health and strong limbs are thereby developed. Bodily health and fitness are blessings which we cannot overrate. Health is a precious boon in itself apart fom its uses, and we prize it as much for what it is as for what it does. But if a healthy body is a good in itself, worthy of all reasonable endeavours to acquire and maintain it, why should not a healthy intellect be such a good also? No one has brought this out more cogently than Newman:

As health ought to precede labour of the body, and as a man in health can do what an unhealthy man cannot do, and as of this health the properties are strength, energy, agility, graceful carriage and action, manual dexterity and endurance of fatigue, so in like manner general culture of mind is the best aid to professional and scientific study, and educated men can do what illiterate cannot; and the man who has learned to think and to reason and to compare and to discriminate and to analyze, who has refined his taste and formed his judgment, and sharpened his intellectual vision, will not indeed at once be a lawyer, or a statesman, or a physician, or a man of business, or an engineer, or a chemist, or a geologist, but he will be placed in that state of intellect in which he can take up any one of the sciences or callings I have referred to, or any other for which he has a taste or special talent, with an ease, a grace, a versatility, and a success, to which another is a strange. In this sense mental culture is emphatically *useful.*"

In the University of life, which ought to be a continuation and an extension of life in a University, we have all of us, whether teachers or pupils, a chance to improve our knowledge, and enlarge our vision by the experience which contact with others can provide. We have, too, a duty commensurate with our social position and our intellectual attainments, the duty first to help others less favoured, but over and above this, the duty to improve the culture we

have received, unless, after such earnest efforts to train our mind, we choose to allow it to grow fallow and thus render our years in the University unprofitable. Perhaps the tendency exists for young men, after their University course, to keep away from intellectual pursuits and to neglect the cultivation of a mind prepared for further advance. Of the young men who have entered a profession are there many who have a library and keep improving it, who seek, in their leisure moments, to keep abreast of the thought of the day by means of something more substantial than the daily papers, who have some methodical practice of personal reflection? Even when trials, the buffetings of fortune, the hard facts of existence stir their feelings and force them to enter into themselves, are there many who seek refuge in noble thoughts, who allow their higher aspirations to lift them to a higher plane than the drab realities of commonplace routine? Mass thinking, mass feelings invade even the highly educated. This has been finely and tersely expressed by the distinguished Indian thinker, Prof. Radhakrishnan, when he wrote in "The Future of Civilisation": "We have not the time nor the competence to judge about the problem that face us. . . As the mass is the most significant factor, its opinions prevail over those of the thinking few. A sort of Gresham's Law of mental currency by which good, well-considered opinion is being constantly driven out by that which is hasty, impulsive and bad, operates."

This law of mental currency has a deeper bearing on society than its monetary counterpart and it may have unfortunate results which call for careful watching from all thoughtful educated men. One of these recently remarked that the post-war craze in novel, biography and pathology has been to fasten on the secondary and tertiary aspects of man's lower nature, as though his diseased states, his egoisms and his perversions were more characteristic of the race than his normal faculties, his ideals and his spiritual values. It is plainly unscientific to judge man by accidentals and not by essentials; and whatever human deterioration we may witness, surely we assess him best by the higher, the nobler, the more cultured types. By ever keeping to this high standdard, the gold standard of refined intellectual thought, will cultured minds react with success against the debasement of mental currency.

At his best man is a seeker. Inward peace will be the reward of the earnest student who does not imagine he has done with reading and thinking when he has secured the parchment which testifies to his proficiency in the examinations. He will, moreover, prove a beacon, a shining light, a guide to his fellow-men. He and those of his kind are the men who keep up, in every country, a certain intellectual standard which is invaluable, apart fom its utility in business and public life. Man does not live and thrive on material food alone. Truth is the wholesome food of the mind, and the one purpose of the University training you have received has precisely been to make your minds fit to appreciate and to apprehend to truth. It behoves those who, like you, have been thus privileged, to place their culture at the service of their fellowmen. Your responsibilities in this matter will probably be heavier than those of earlier generations, because you are coming into a world in which it becomes a fashion to question old ideas and traditions because they are old. This is a poor standard to judge by, because things old are not necessarily old-fashioned; and the danger is that respectable traditions and even fundamental truths, ethical, social and religious, may be superseded by unworthy substitutes. We cannot undo the past, but we can improve on it, and it is precisely on this apt welding together of past traditions with present exi-

gencies, on the thoughtful adoption or adaptation of a revered legacy in accordance with the peculiar genius of their people, that all great nations have built up their own individual civilisations. India has noble traditions, and in the delicate task of adopting or adapting them, you will need all the resources of your intellectual training, and, I may add, of your sound common sense, to stand by the truth, that golden mean between a narrow conservatism and a rash leap in the dark.

Ideas rule the world for good or for ill. Of sound sterling ideas there can never be too many; of men who bring in fresh streams of such ideas, there will always be too few. Prepared for this great task by your University training, may you be of their number and increase their small band. You will then be the salt of the earth, the pride of your race, worthy members of the University, and, in the highest and best sense of the word, useful and deserving sons and daughters of India.

GLEANINGS

A MALLI-MALLI TEACHER.

Mr. R. R. Kumaria, M.A., Lecturer in Psychology, Central Training College, Lahore, on "Chats to Teachers," writes in the Punjab Educational Journal, August 1933.

A malli-malli teacher is as much a danger to an educational institution as a megalomaniac. He is the person who waits at different corners for the headmaster to pass so that he may relieve the tension of his heart by offering a long salute. If some morning he misses his head, during the hours that follow he is torn with anxiety and has no rest until he has caught his eye. He enjoys his sub-ordinate position to his heart's content. The word of the head is law for him. He never has an occasion to have any difference of opinion with him. He draws sustenance from his master's glance. Occasions arise when the headmaster goes wrong and the members of the staff resent his mistake. At this juncture the headmaster will get sure support at least from one person—the malli-malli teacher who becomes always a favourite with an ignorant headmaster. A wise headmaster, like King Canute, knows his capacities and short-comings and is not easily led into undesirable ways by the flattery of a malli-malli teacher. He uses his own intelligence and does not mistake a dickey for a shirt. While not slamming his door rudely upon the toady he always takes his words with a grain of salt and knows how to make the best possible use of such a person. The toady teacher very often plays the sneak but the reports he makes are not always true. His chief desire is not to acquaint his master with truth but only to see a smile on his lips and to get a pat on his own back in return. Thus he becomes the author of many a pleasant fabrication. Human nature is frail. Flattery is the cheapest weapon before which it quails. Moreover the flattery of a toady being extremely sweet makes it its sure victim. The ignorant headmaster, the human headmaster sometimes unwittingly falls a prey to it and in consequence commits blunder after blunder to face in the end a hornets' nest. There are, however, Headmasters who suffer from a superiority complex. They cannot live without somebody fawning upon them all hours of the day. Under the regime of such an officer the malli-malli teacher has a good time. The one plays on his fiddle, the other applauds while the school in the meantime may go on fire. There is an ancient Indian tale that once upon a time a camel was to be married. The most prominent members of the bridegroom's were asses. When the prince charming came out in his best attire, the asses brayed a loud sweet song of praise. "How fine you look! How fine you look!" they sang. When they had finished, the camel looked up and grunted—What a nice song!" This is exactly what the malli-malli teacher and the headmaster with a superiority complex enact day after day. The malli-malli teacher sometimes fawns upon clever students also. He is seen hanging about bright students in the school, patting them on their backs and extolling their merits to the sky. Such a behaviour produces in those students a wrong conception of themselves. Under an atmosphere of undue pampering they are apt to lose the perspective and very soon become swollen-headed.

The flunkey teacher is sometimes snubbed by clever students even to the point of disgrace. But strange to say he does not feel pipped at all. In his own game he is as fresh as ever and in the end succeeds in getting, more often, sympathy and sometimes pity from those upon whom he has so sedulously danced attendance. And this is what he unconsciously desires. While the self-assertive person satisfies himself by binding others to his will and ways, the self-abasive person stoops to conquer. He follows the path of least resistance and gain his object with less worry and trouble than his brother, the self-assertive. Each has a well-defined method of making conquests in life. While one says: "Deification for me and damnation for thee," the other quietly whispers "Damn me but deify me," and in the end succeeds better than the former. In a school both are an unhealthy phenomenon. One uses the sting, the other the pat, but both are poisonous. The wise headmaster must guard against each. From the point of view of education and ethics both stand condemned, because they are always on the useless side of life. They strive for personal ends and are never interested socially. Neither of them has the good of the school or the honour of the headmaser at heart. Happy is the officer who understands them both and knows how to keep them at a respectable distance and give them their proper places.

THE TEACHERS' BOOKSHELF

Practical Lessons in Elementary Science and Hygiene (Tamil) for classes IV, V, & Forms I, II & III respectively (5 books). By Mr. M. S. Subramanya Iyer, Assistant Master, Hindu Secondary School, Viravanallur. Price for classes annas 5 each and for forms annas 12 each.

All the five books are approved by the Text-Book Committee, and are extensively used in schools. Their popularity makes it clear that the books deserve commendation. The author has taken pains to present the subject-matter in an interesting way and his class room experience has helped him a great deal in finding out what would be difficult to understand by the young pupils; and such portions he has treated in a simple and intelligent manner. The book is copiously illustrated and the recapitulatory questions at the end of each chapter are carefully prepared. We would however wish that the books are printed in bolder types as these are intended for very young boys.

Everyday Arithmetic (Exercises for individual work), Book I for class III, Book II class IV, and Book III class V. By Mr. S. Jagannathan. Publishers, Messrs. B. G. Paul & Co. Price Book I annas 4, Books II and III annas 5 each.

Mr. S. Jagannathan deserves to be warmly congratulated on the publication of these books intended for use by the tots in classes 3, 4 and 5 Much of the aversion which the modern boy has for mathematics is being attributed to inefficient and uninteresting teaching of this subject in our Elementary Schools. Mr. Jagannathan, who is for ever seeking out new means of making the children in the Primary School interested in school work, has, from his experience, planned out a new method of teaching arithmetic to the pupils in the Primary classes. Having tested this method in the kindergarten section of the Teachers' College, Saidapet, and found it producing good results, he has ventured to put his method in a book so that others may profit. One special feature of the books is that they give ample scope for individual work by pupils and that the more intelligent can go ahead and not mark time for the slackers as has to be done if the traditional books are to be used. It can also be used as a text as there are a very large number of exercises. We have pleasure in highly recommending the use of these books in all Elementary Schools. The publishers, who have done their part well by sparing no money in giving them an attractive get up, will do well to get the books translated in other South Indian languages.

Junior French Poetry. Compiled by J. M Forrest. Illustrated by Margarate Thompson. Publishers: J. M. Dent & Sons., London. Price 1s.

This is a little book of French poetry intended for children. Nearly 70 pieces are included in this book. It is evidently intended for foreign students learning French. A useful section of the book consists in giving all the poems in Phonatic script. A vocabulary of more unusual words forms a very valuable part of this book.

The Reconstruction of the Curriculum of the Elementary Schools of India. By T. N. Jacob, M.A., L.T., Ph.D., Professor of Education, University of Mysore. Published by Association Press, Y. M. C. A., 5, Russell St., Calcutta. Price Re. 1-4. Number of pages 206.

This book which was submitted in partial fulfilment of requirements in the faculty of philosophy, Columbia University, U. S. A., will be acclaimed by all those interested in the reform of Elementary Education in India. That the present curriculum in our village schools does not fulfil the object of Elementary Education is the view held by many and all are deeply dissatisfied with the condition of our Elementary Education. This dissatisfaction is finding expression in recent years in the starting of new type schools. The Mission School at Medak, Industrial School at Dornokal Tagore's School at Santiniketan, the school at Moga have all protested against the existing curricula of studies in Elementary Schools and they have by their successful work created a widespread interest in education throughout India. But how to change our curriculum and relate education to the life experience and needs of the people is a problem and Mr. Jacob has shown in the pages of this book what should be the aim, what are the obstacles and how we could achieve success overcoming obstacles. The following are some of the general principles to be borne in mind in curriculum making for our village schools:—

1. Greater emphasis on the present and future life as an end. 2. A scientific study of the child and the community. 3. The child should be given the experience of a full and rich life in the school. The curriculum should provide for experiences which relate to health, practical efficiency, citizenship and the wise use of leisure. It should consist of projects and problems reflecting the in-

terests of the life in which the children are daily participating. 4. Teachers should be responsible for the choice and use of projects and they must increasingly participate in continuous reconstruction of any school system. But the revision of the curriculum should be always gradual.

Criticising the ordinary curriculum of studies in village schools Mr. Jacob finds the following defects: I. The over-emphasis of Three R's. 2. Isolation from life outside the school. 3. Inadequate provision for the real needs of children. 4. The curriculum is subject-centric rather than child-centric. 5. It is too uniform without scope for initiative and for individual work. 6. It emphasises more on knowledge than on character. 7. It is dominated by examinations and is made for the teacher and not by the teacher. Mr. Jacob then proceeds in Part II of this book to outline the objectives and methods of the new curriculum. It is based on the principle, "The child is the starting point, the centre and the end. To the growth of the child all studies are subservient." To possess all the world of knowledge and lose one's self is as awful a fate in education as in religion. Under the project principle the subjects are learnt not with a view to scoring in a possible future examination but the objective is the child's own life and interest. Mr. Jacob has outlined suitable projects for the four grades of our Elementary Schools. It is not easy to say whether we can introduce these project methods with success in our schools. At any rate, it cannot be done at a stroke of the pen. But the Department of Education may select suitable schools one in each district and try the experiment with teachers trained to do the work. In course of time probably in ten years, if a ten-year plan be adopted, the curriculum may be entirely changed. The experiment has been tried in Baroda and if it had borne fruit there, can we not hope that it would produce the same good in other places also?

Great People of the Past.—By Rhoda Power. Part 1. Ancient Times, Price Rupee 1; Part 2. A. D. 600 to A. D. 1600, price Rs. 1-4, Part 3. Modern Times, price Rs. 1-4. Published by the Cambridge University and available at their agents Messrs. Macmillan & Co., Ltd., Madras .

These are short stories about important historical characters told in simple language so as to excite the curiosity of school boys and girls. The first book deals with olden days and has stories upon Egyptian Kings, upon Buddah, Confucius, Socrates, etc. The second book deals with great men of middle ages like Mohammed, Charles the Great, St. Francis, Luther, Gallelio and others. The third book deals with men of modern times such as among others, Sir Walter Raleigh, William Penn, Peter the Great, Napoleon and Lincoln.

It is so difficult to choose from such a wide field as the whole Universal History; but one is sorry to miss the outstanding names in literature like Dante and Shakespeare; we also miss the great painters and musicians; and except Gallelio no scientist of first rate importance is mentioned. On the other hand we read of many of the heroes like Alexander, Ceaser, Peter the Great, Napoleon, the heores of old fashioned history which was written from nationalistic point of view and extolled the achievements of kings and generals rather than chronicling the silent but substantial work of thinkers and dreamers.

One fails to understand why it is called "Special Indian Edition" except perhaps that its price has been fixed low to suit the requirements of India. There is nothing specially adapted to suit the needs of Indian boys and girls. In all the three books there is no reference to any Great Man or Women of India except Buddah. These books will be useful additions to school Libraries.

S. K. Y.

Great Expectations. (Re-told) and Golden Stories.—Published by Messrs. M. V. Sundaram Bros., Triplicane, Madras.

We welcome these two additions to the list of books available for school use. The first is an abridgement in easier language of the well-known novel of Dickens. One cannot help thinking that the publishers might have taken up for abridgement some of the more popular novels of the immortal Novelist. The abridgement is however, well done and the book would be an excellent text-book for Non-detailed study in High School Classes.

Golden Stories are re-prints of some of the stories from that famous friend of Children "the Book of Knowledge" published by Arthur Mee. Messrs Sundram Bros., have got the permission of the publishers of the Book of Knowledge for making these well-known stories available to Indian Children in cheaper but equally attractive form. We commend this book also as one fit to be introduced as non-detailed text.

There is a talk of abolishing non-detailed texts altogether. If this re-actionary step be given effect to, we hope, these books will be bought for the use of school libraries by every school in the province.

We congratulate the Publishers on their having brought out two very useful additions to the school library.

S. K. Y.

EDITORIAL

POONA CONFERENCE ON THE BOMBAY UNIVERSITY REFORM

Ever since the publication of the monumental Sadler Commission's Report upon the Calcutta University other Universities have been attempting to bring themselves in a line with the suggestions of that committee, even though the Calcutta University has done very little in the matter. In 1924, the Bombay Government appointed a Committee to discuss the question of University Reforms and their recommendations were accepted by the Senate in 1926, but no effect seems to have been given to those recommendations and hence a deputation waited upon His Excellency the Chancellor in April last and requested him to concentrate attention upon 3 or 4 vital questions affecting the University, viz.,

"(1) Is it desirable to accept the policy of gradual establishment of regional universities for specific areas as recommended in paragraph 59 of the Report of the Committee on University Reform?

(2) If so what will ultimately be the position and scope of the University of Bombay? Is it necessary to reserve any particular sphere of work or type of institutions within the areas assigned to the regional universities for administration by the University of Bombay.

(3) Which areas should be selected for the establishment of the first regional University?

(4) Are any special measures required to preserve uniformity of standards of methods throughout the Presidency when more than one university come into being."

His Excellency the Chancellor called together a conference in July last, consisting of representatives of the Bombay University, officers of the Government Department of Education, some Principals of Colleges and Headmasters of High Schools. We have seen certain remarks made by the press of Bombay that this conference was not sufficiently representative.

His Excellency addressed the Conference and in his speech laid emphasis on the following points:—(1) that the number of candidates appearing for various examinations of the Bombay University has increased so considerably that consistent with efficiency the University cannot manage such an unwieldy number. (2) That the other alternative suggested, of starting regional universities in the well known linguistic units constituting Bombay, that is, Karnatak, Maharati, Guzarati and Sindh is fraught with some dangers, because these regional universities may become provincial in the worst sense of the term, "narrow in outlook and governed by racial, commercial or linguistic prejudices to an extent that is not possible in a cosmopolitan university like Bombay." He also drew the attention of his audience to the fact that taking the present financial condition of the Government, they may not be in a position to make liberal grants for the starting of new Universities and appealed to the generous public to divert their charities along lines of higher education to the people of the land. His Excellency the Chancellor also wanted his audience to suggest what safeguards, if any, should be guaranteed to the Bombay University so that its present position may not in any way get crippled. He added that if they came to the conclusion that there is no need for separate University, he expected them to suggest the various means of lightening the burden which

now falls upon the Bombay University, of ever increasing number of students.

From the press report that we have about what took place, we are sorry to note that there was very little of joint action on the part of educationists, on the part of principals of colleges and headmasters of high schools; and every member expressed his own view and even the representatives of the University did not seem to have given the correct lead which they were expected to do.

Poona was chosen as the fittest place as a University Centre, for the creation of a typical Teaching University and the existing Bombay University is to continue to be an affiliating type. We await further developments on the matter.

THE MADRAS UNIVERSITY CONVOCATION

This is an annual function of some academic importance. Owing to the large number of candidates that had to be admitted to the various degrees, the authorities of the University decided to have two convocations on the same day (3-8-1933) one held in the morning at 8-30 A.M., and presided over by the Vice-chancellor and the other held as usual in the evening and presided over by the chancellor and attended by the Pro-chancellor also. Those who had already attended one convocation and were now being admitted to an additional degree were asked to come in the morning though even among them, candidates who were entitled to prizes and medals were left on for the evening function. Even amongst those who were for the first time attending a convocation, there were some who availed themselves of the permission given and attended the morning function.

The morning convocation though without the usual address was a big enough function as over 300 candidates took their degrees. The evening function was as usual, grand and brilliant with nearly 900 candidates and a very large number of visitors, ladies and gentlemen.

It is interesting to note that as many as 164 lady candidates were admitted to various degrees and they form roughly 1|10 of the total number. There were 2 lady candidates for B. L. but it is a pity that not even a single lady student was granted diploma in Indian Music. There were 6 M.B.B.S. and 34 L.T's besides many B.A's. etc. The proportion of 1 : 10 is not high; and it is hoped more and more ladies will take to higher studies especially to useful professions like Medicine and Teaching which for some years to come will not get overcrowded with fair practitioners. We wish success to all the graduates of this year.

Extracts from the Covocation address delivered to the graduates who were admitted to various degrees by Rev. P. Carty, S. J., Professor of Economics, St. Joseph's College, Trichinopoly, are printed elsewhere in this number and we feel certain that it would be read by all our readers with great interest. It is a lucid statement of some fundamental ideas about the University and its function, ideas which deserve any number of repetitions. He started by saying that "a University is not a mere congeries of scientific departments and teaching institutions, still less an interested diploma-conferring agency. It is a living organic whole, the various parts of which are intimately connected together in the pursuit of one common object, and mutually dependent on each other in the realisation of the object." He recounted the glorious achivements of the Madras University in extending its departments of research in science and in humanities. Then he plunged into the discussion as to the real function of a University, whether it is research or teaching, a discussion which would do great good to the Research Departments of our University. It is a sad

fact that there is a tendency of over-emphasising research and neglecting teaching. The researchers who do not come into living contact with young minds and try to influence them for better, may be doing very important work, but certainly are not discharging the real functions of a university. Research and Teaching are equally important, but if for argument's sake, one is to be exclusively chosen, the learned professor would choose teaching as the function of the University rather than research. All those who are interested in the welfare of this University will do well to bear in mind these words of one of the most experienced of our university teachers. He emphasised on this point of teaching being the more important function of the university by dwelling upon the fact that research is not the peculiar function of the university, as it is being attempted by academies, scientific and literary societies, observatories, museums, etc., which are outside bodies, but each of these bodies is confined to its own special subject. "We do not expect psychic researches from observatories nor chemical discoveries from a historical society", as the learned Professor put it very effectively, whereas it is the proper function of the University to give our minds the largest amount of sound culture. The comparison instituted by the learned professor between the University Teachers and students to mountaineers is highly suggestive and appropriate and it is hoped that the authorities of the University would realise that their function is not merely to encourage a few pioneers who might tread the untrodden paths, but to train a large number of young under-graduates in the well beaten path of knowledge. The learned professor went on to emphasise the importance of intellectual culture, the characteristic of the university, even from the business point of view and quoted high authorities in that line in support of his statement. Lastly, he exhorted the graduates to be humble, to be always learning and keep the high standard of refined intellectual thought, which in these days of so-called democracy shows a tendency to deteriorate.

Echoing the well known sentiment of Acton he concluded his suggestive address as follows: —

"Ideas rule the world for good or for ill. Of sound sterling ideas there can never be too many; of men who bring in fresh streams of such ideas, there will always be too few. Prepared for this great task by your University training, may you be of their number and increase their small band. You will then be the salt of the earth, the pride of your race, worthy members of the University, and, in the highest and best sense of the word, useful and deserving sons and daughters of India."

It was a very suggestive and thoughtful address, the result of the long experience of this popular and well known teacher and we offer our hearty felicitations to Prof. P. Carty.

SAFEGUARDS

Public men are not slow to express on platforms their appreciation of the services rendered by teachers in aided schools to the cause of education. Some of them, however, who happen to be associated with the management of schools get annoyed when a representation is made to the committee for an increase of salary. They frankly tell teachers that they should not even expect any provision for leave or for regular payment of salaries as in the case of Government service. Will they be satisfied with inferior and indifferent work in their schools on the ground that the conditions of service are not satisfactory? Is it not strange that some of the managers appeal to teachers to put on smiling faces and to throw themselves heart and soul into their work? Insecurity is writ large in the

administration of many non-Government schools and this is brought home to us still more clearly by the line of action reported to have been adopted by the new management of the Tirupathi Devasthanam. We have not heard any complaint so long as the Devasthanam schools in Tirupathi and Vellore were managed by the Mahant. As a matter of fact, the conditions of service were fairly satisfactory and the teachers were able to attend to their work owing to a feeling of security of tenure.

The new management seems to have in view measures of retrenchment and reorganisation. We are not sure whether it has given adequate attention to the terms on which the teachers have been engaged by the previous management. These teachers have, at the instance of the management, been compelled to enter into a contract with the management more or less on the lines laid down in the model departmental contract. Is it not fair that the terms, whatever they be, should be adhered to? We are told that the scales of salary are to be cut down and that such reduced scales will be made applicable to the existing incumbents. We also understand that teachers over 55 years of age are to be asked to retire immediately. A general notice of one month has been issued to every member of the staff and that is perhaps considered as sufficient notice in the case of persons who have to quit the service or to retire. The authorities have been telling us that teachers will not be sent away during the term except for extraordinary reasons. Is it not a serious thing that such changes in the staff should take place in the middle of the school year? Are not such teachers entitled to a period of at least three months' notice? How can the scales of salaries be reduced so as to affect the existing staff when just a few months ago, a definite scale of salary was entered in the contract? Should the accident of a change in the management be an occasion for such ill-advised steps? We are willing to believe that the new management has not been made aware of the existing contract and we hope it will be willing to abide by the terms of the contract. If unfortunately it does not choose to do so, the Department of Public Instruction will have to use its influence to bear upon the management and to set things right. Similar cases are likely to recur and we shall not therefore be regarded as urging anything extraordinary if we should require definite "safeguards" to find a place in the contract. The work in and outside the class room is enough for the teacher and it is fair that he should be freed from the worry of insecurity and reduction in salary. We appeal to the Department to move quickly in this matter and to restore confidence. Otherwise, its attitude is likely to be misunderstood and the feeling will grow strong that the contract has been introduced more with the object of supporting the management. It is for the Department to see that such hardship is not caused to teachers. Why should there be a contract at all if it be open to the management to break it with impunity.

S. S. L. C. SCHEME

Our readers will remember that an attempt was made to revise the existing S. S. L. C. Scheme by a Joint Committee of the S. S. L. C. Board and the Syndicate Committee of the Madras University. The agitation that arose in this connection in the press and in conferences of teachers should be still fresh in their minds. The Syndicate of the Madras University has resolved to place the recommendation of the Joint Committee before the Academic Council for consideration at the ensuing meeting. It is significant that the motion regarding this topic is introduced more or less in an unofficial manner. There is no indication

that either the Syndicate or the Standing Committee is inclined to take any responsibility by commending it to the notice of members. The appendix containing the minutes of the meetings of the Committee is no doubt elaborate but it cannot make one feel that a case has been made out for a need for revision on the lines suggested by the Committee. We are surprised that no information regarding the replies to the questionnaire issued by the Department at the instance of the Joint Committee is furnished. We wonder how members of the Academic Council can be expected to make up their mind when information on a material point is not available. They would certainly like to know how the headmasters and principals have viewed the problem. Members may be under the impression that the revised scheme is based on the replies to the questionnaire but we hasten to point out that the deletion or otherwise of History, Geography and Elementary Science from the compulsory groups does not find a place in the questionnaire. Nor is the problem of two subjects in the optional group directly referred to in the questionnaire. It is therefore difficult to understand the circumstances which led the Joint Committee to make serious modifications in the existing scheme. The Academic Council has a great responsibility and we trust it will take a long view of things and give the proper lead.

The existing scheme comprises five subjects: [(1) English, (2) Second Language, (3) Elementary Mathematics, (4) Elementary Science and (5) History and Geography] in the compulsory group (A) and one (from among a number of subjects) in the optional group (C). In the revised scheme it is proposed to retain in the compulsory group three subjects (English, Second Language and Elementary Mathematics) while the number of subjects to be offered in the optional group is increased to two. Consequently, Elementary Science, History and Geography are deleted from the (A) group and a knowledge of Science or History or Geography can be gained only by taking the concerned subjects as optional subjects. The original scheme required the candidates to offer two subjects from the optional group and in addition they were compelled to take a course in Elementary Science and History and Geography throughout the school stage. These subjects which were in the B group were afterwards brought under the A group so as to ensure a decent standard in these subjects. The pendulum has swung to the other side in a very short time and we are not able to understand the reason for this sudden change of attitude. Does it mean that, in the opinion of the Joint Committee, it is neither necessary nor desirable for every pupil to undergo a course in Elementary Science, History and Geography in the school stage? We beg to refer to the opinion of expert committees regarding the provision for an obligatory course in Science in the school curriculum. The report of the Committee of the British Association for the Advancement of Science issued in 1917 maintains that Science should be made to form part of the educational course of every boy in the Secondary School. The Haldane Committee appointed on a later occasion by the Prime Minister insist on the general course in Science being made obligatory on all children between 12 and 16. We find the following statement in the report: *"In framing a course in Science for boys up to the age of 16, it should be recognised that for many this will be the main, for some the only, opportunity of obtaining a knowledge of Science, and that the course should therefore be self-contained and designed so as to give special attention to those natural phenomena which are matters of everyday experience . . . . In very few boys' schools is*

there any attempt to give a knowledge of the main facts of the life of plants and animals . . . . No boy should leave school with the idea that Science consists of Physics and Physics alone . . . . Some knowledge of the main facts of the life of plants and animals should form a regular part of the teaching in every Secondary School." Arguments for retaining History and Geography in the compulsory group are equally strong and it is on such considerations that the Provincial Educational Conference held at Trichinopoly in May under the auspices of the South India Teachers' Union adopted almost unanimously (only two dissenting) the following resolution:

"This Conference is strongly opposed to any revision of the course which does not maintain the existing scheme of five compulsory subjects."

We find from the minutes of the Committee meeting that the proposal of three compulsory subjects and two optional subjects was carried by the casting vote of the Chairman (10 voting for and 10 against). The Academic Council should not be therefore hasty in arriving at a decision. It should consider the question not solely from the University point of view. It is interested on a sound well-balanced liberal Secondary education which alone can equip the pupil properly and enable him to follow the lectures in the college with profit. If the revised scheme should come into force, it will be open to the objection that it requires premature specialisation at the IV form stage. Such an objection was raised even against the original S. S. L. C. Scheme but it could not be seriously pressed since it was pointed out that it did not crowd out any subject that should find a place in the school curriculum. Compare the standard of the old S. S. L. C. with the proposed scheme! The revised scheme is distinctly poorer in quality and quantity since knowledge subjects are excluded. Elementary Science, History and Geography are thrown out from the compulsory group of the existing scheme and they are to be counterbalanced by the additional optional subject in the new scheme. Can this be considered a healthy and commendable change? Should the Academic Council be a party to a scheme which in effect tends to lower the standard? Is this a step which is likely to help the University to maintain its repuattion for high standards? The Academic Council can easily see how this revised scheme will react on collegiate education. The mental equipment of students under the revised scheme which makes no provision for a course in knowledge subjects will be really poor. The training in the additional optional subject can never be a substitute for these knowledge subjects.

The Academic Council will thus realise the necessity for retaining the present scheme of the compulsory group. It may consider whether over and above this group an optional group has any special value or is indispensable. That the optional group increases the load is the feeling entertained by a large number of teachers though some advantage can be certainly claimed for the optional group. A compromise which will not be prejudicial to sound Secondary education should be possible. It is for the consideration of the Council whether the optional group may not be abolished. The University does not lose much but the schools gain immensely.

OUR UNION LETTER

To

THE SECRETARIES,

District Teachers' Guilds

and the Representatives of the Guilds

on the Executive Board of S. I. T. U.

Dear Sirs,

It was suggested by more than one person on the occasion of the Provincial Educational Conference that the Union should concentrate its attention on a few major questions this year. The following topics have been mentioned in this connection:

(*a*) Service Conditions Bill,
(*b*) Organisation,
(*c*) Education Week, and
(*d*) S. S. L. C. Reform.

The Secretaries of District Teachers' Guilds and other Teachers' Associations are requested to arrange beforehand a programme of work so that wide publicity may be given to the items mentioned above. The Guilds will be well advised in allowing a certain amount for propaganda work in this connection and the Union will be glad to send representatives to attend the meetings of the Guild and help the organisers with necessary literature. Secretaries are requested to send to the Union a copy of the programme as soon as it is prepared and to forward a report of work done from time to time. The following suggestions are offered with regard to the four topics in our programme:—

(a) The Bill has already appeared in our journal and a copy is sent to Secretaries of Guilds for information. Special committees may be appointed to study the different clauses in the Bill and to make such modifications as may be necessary. Information may be gathered on points such as salary cuts, retrenchment, unjust dismissal, lack of leave rules, low scales, nominal salary and actual salary, arrears of salaries, and provision for Provident Fund; and kept on file for future reference and important information may be sent to the Union. The Bill should find a place in the list of subjects for discussion at Guild meetings. Members of the Legislative Council may be requested to preside or to attend when this is discussed. It may find a prominent place in the Education Week programme. Wide publicity should be given and teachers should be made to realise the importance of the Bill.

(b) **Organisation.** The finances of the Union are very inadequate and no achievement is possible if it cannot command the necessary funds. See that the Union has a fund of Rs. 20,000 to its credit so that the public may realise that the Union means business. Let each Guild undertake to collect its quota from teachers and non-teachers. Variety and dramatic entertainments may be useful for getting money from non-teachers. The idea of pisa fund is good and if systematically collected, it will amount to a decent sum. The quota may be completed in the course of three years or so. What is needed is the determintd spirit to improve the resources of the Union. Besides paying the affiliation fees regularly, each Guild may try to reduce expenditure wherever possible and give the savings to the Union. Collections at meetings may be arranged and house to house collections on the Deepavali or Saraswathi Puja or Pongal occasions may be made if possible. Teachers, publishers, etc., who can afford, may be induced to contribute to the fund. Financial stability is the sine qua non of an efficient organisation. The

list of members of the association should be kept up-to-date and associations should be organised where they do not exist. There should be a membership campaign and teachers including those in Elementary Schools should be brought within the fold of the Union. Associations for teachers in Elementary Schools may be organised in taluk centres.

(c) The Education Week has become popular but it should not be treated merely as a spectacular affair. Every school should celebrate separately and there should be a general meeting under the auspices of the Guild for discussing topics like the Service Bill and S. S. L. C. reform. It is essential that public men of the locality should be induced to participate in the function so that they may know our feelings and aspirations. They should also have opportunities of knowing the delicate and difficult work of the teacher in the class room. This will be possible if an exhibition on a small scale of the day-to-day school work of pupils like composition, practical work and drawing is held. Games and tournaments may also be arranged and the public may be given an opportunity to take part. Local committees for making arrangements for Education Week may be formed and ladies and gentlemen in the locality invited to co-operate.

(d) **S. S. L. C. Reform.** A comprehensive study of this topic is necessary. Separate committees may be formed and they should meet frequently to discuss (1) the need of the optional group, (2) the need for diversified courses, (3) the place of Elementary Science, History and Geography, (4) method of examination, (5) claims of physical training and manual training. Study circles may have to be organised to study more in detail each aspect and to compare the conditions obtaining here with those prevailing in other provinces and countries. The results of the investigation may be sent to S. I. T. for publication and discussion may be invited. The selection of the text-books and the responsibility of the teacher should also be discussed and the need for the formation of separate S. S. L. C. Boards, one for each linguistic area, may be examined with a view to give an impetus to the vernacularisation movement and to minimise the rigour and anomalies of the public examination. The desirability of a separate entrance examination for admission to the University and the abolition of the present S. S. L. C. public examination may also be considered. Parents should be educated with regard to the desirability of adopting the vernacular medium and the difficulties of the foreign medium by placing before them specimen exercises on the same topic in different languages for comparison.

Yours sincerely,

M. S. SABHESAN,

Secretary, S. I. T. U.

THE THIRD SOUTH INDIAN EDUCATION WEEK.

A Central Committee is shortly to be formed to draft the programme for the ensuing Educational Week to be held in October.

Local Education Week Committees may be constituted even now and preparation may be commenced for an effective observation of the Education Week.

Suggestions for posters in English, Tamil, and Telugu will be thankfully received and may be sent to the Secretary, S. I. T. U.

THE S. I. T. U. PROTECTION FUND

NOTICE

The following resolution was passed at a meeting of the Board of Management of the Fund, held on 13-8-33.

"Resolved that in view of the representations received, the time for the increase of units be extended in the case of members on rolls on 26th Feb. 1933, provided the applications reach the Secretary of Fund not later than the 31st of October 1933, subject to the approval of the General Body."

R. RAMAKRISHNAN,
Hon. Secretary.