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Social Values in Education

By PROF. M. S. SRINIVASA SARMA, M. A.

All human strife, conflict and clash are due to a lack of knowledge of the facts of human nature. The exceedingly unhappy condition of modern India on account of its religious dissensions and communal tensions calls for an urgent and thorough re-orientation in the educational policy and programme. True education should aim not so much at individual as at social efficiency. What is greatest in life is achieved not by the assertion of individual claims, but by the merging of the self in the spirit of the whole so as to be possessed by it and become the means of its expression.

This is in the fitness of things; for, man is essentially a "social animal". The gregarious instinct is perhaps the most deep-rooted instinct in him. Personal life and social life are so inextricably interwoven that the self is comprehensible only as a member of society. The child inherits everything valuable from the race before it comes into the world; and its long period of infancy consisting of about twenty years is spent in assimilating from society the system of knowledge, the code of morals and the form of religion which are indispensable to its development into a full-blown personality. There is, strictly speaking, no such thing as "a self-made man". No man can make himself. What he does in fact is simply to use the opportunities that the society offers him. It is the membership of a wide and rich society that evokes the powers of the individual, and helps him to realise his possibilities.

CHARACTER—SOCIAL EFFICIENCY.

It was perhaps the consideration of this correlation between the individual and the society that actuated Herbart to emphasise that "all real education is moral education". He says categorically that "the one

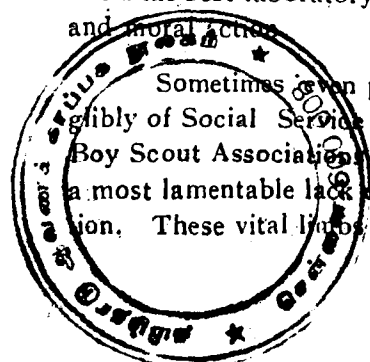
and the whole work of education may be summed up in the concept—*Morality*." Now, what is morality? Morality is our *social* attitude towards the human environment, and culminates in the formation of a desirable form of *character* congenial to the individual and of service to the community. Morality is the principle of cohesion in society. Character, therefore, is the organised capacity for the efficient social functioning. It means social insight and social executive power.

Life from start to finish is a co-operative enterprise. The capacity for adaptation to others means insight into the motives and desires that are common to men, and the ability to organise our social activities in work and play so as to provide for each individual an outlet for his energies. The crying need of the times is therefore a well-planned educational scheme to give a concrete shape to all social values, and train the young children to become living embodiments of these values. True, the task of harmonising the individual's aims with those of the society is no easy affair; but the realisation of it is at once the pressing problem and the main purpose of education. And the school which does not do something towards fitting the young to meet the social needs of the modern day by cultivating in them equality of treatment, community of interests and impartiality of regard stands self-condemned.

FORM SOCIAL HABITS.

All good things must be cultivated. They do not grow like weeds. The joy that comes from devotion to duty, self-forgetting zeal for a cause, and from service of man is the choicest fruit of discipline. We must therefore apply ourselves assiduously to the cultivation of human nature, and cleanse our mind of all its personal separative tendencies, its filth of selfishness, greed and fear, clothe it in the royal robe of humanism, and give it its birthright of the joy of altruism and brotherhood. These moral and social habits are similar to physical and hygienic habits in formation and function. A "give and take" attitude, and the chance to freely work and play together constitute the chief factors in securing wholesome social reactions. The school offers the best laboratory for early training in social adjustment, altruism and moral action.

Sometimes even people engaged in the task of education speak glibly of Social Service Leagues, Dramatic Societies, Athletic Clubs, Boy Scout Associations as "*extra-curricular*" activities, which betrays a most lamentable lack of insight into the value and function of education. These vital factors of a "live" school should function efficiently



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if the education that is imparted in it should fulfil its avowed object of nurturing such qualities as loyalty, truthfulness, justice, perseverance, selfcontrol and tolerance—which are the foundations of character. Group activity gives a chance for the personalities of the individuals to show themselves in interesting ways. Playing together, working together, living together and studying together quicken in them a high and abiding social sense, train them in adaptive plasticity and develop in them mutual forbearance, and dependence.

THE SECRET OF SOCIAL POWER.

There is a French proverb which says that "to understand everything is to forgive everything". There must be the desire to *understand* human weaknesses and imperfections, rather than a tendency to *condemn* people for what they are. A human soul reveals itself to another only in love and sympathy. There is really no division between self culture and service. We are in danger of individual and social disaster if we confine ourselves to our local petty and selfish aims and interests. Social work is most successful in nursing a social outlook and spiritual power in the students; it establishes "human contacts" which are necessary for tolerance and service. Service implies brotherhood; and brotherhood implies love. By love is meant harmony, co-operative feelings, fellowship and understanding; it is that imaginative consciousness that suffers, and finds intolerable the sufferings of another.

The spirit of service shows itself not in the quantity but in the sincerity and wholeheartedness of one's gift. The students, therefore, should be encouraged to engage themselves in voluntary spare-time service by organising night schools, visiting slum areas, explaining principles of hygienic living to villagers and sweeping their streets, etc. Floods, famines, cyclones, earthquakes and epidemics cause untold suffering; and these are the opportunities for the students to show their sympathy and largeheartedness by themselves contributing what they can afford foregoing some tiffins, and denying to themselves a new shirt or a coat, and organising benefit performances of their musical and dramatic talents.

SOCIAL WELFARE—HOW REALISED?

Social well-being is possible only by the concerted and co-ordinated action of every member of the public; it is social *orchestration*; that is to say, the members of the public must be disciplined and their deeds coordinated under a common plan. This is what is called

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"Social skill" — the mastery in the art of working together, and inter-weaving our interests with those of our fellowmen. This demands the habit of self-subordination, selfcontrol and selfdiscipline. There can certainly be no question of reforming society so long as the individuals who compose it remain unreformed.

We must therefore think of education as an improved technique for acquiring new habits and developing a personality that is flexible to meet a changing world; and the school is the social organ which society sets up to assist in this process. The school curricula are the instruments to develop social skill in the students. With hostels, laboratories, playgrounds, gardens and debating clubs, the School is a sort of a microcosm, a replica of the larger external world; and the pupils who participate day after day in the life of this miniature community cannot fail to imbibe a genuine social spirit and get a systematic training for social and practical life in the world.

Students and the Strike Mentality

By Dewan Bahadur K. S. RAMASWAMI SASTRI, B. A., B. L.

There has been an epidemic of students' strikes of late all over India in different places and it behoves all seriously-minded men who are patriotic and unselfish to think furiously about the phenomenon. I may be set down as a reactionary in a progressive world but I love my kind too much to get angry at such a snub or to refuse to bother about the world and its ways. If I were a recluse or a hedonist, I might curl my lips in scorn and go my way. But I feel that my life is bound up with that of my fellows and I want no reserved seats which I cannot share with them. That is my only excuse for these thoughts.

I am old-fashioned enough to think that a teacher should teach and that a student should study. The Indian words *Guru* and *Shishya* also mean the illuminer and the disciplined person respectively. The word *Guru* does not primarily import a disciplinarian. Nor does the word *Shishya* import a slave. Education is a mutual enrichment of personality. The aging teacher whose idealism and enthusiasm are being squeezed out between the upper millstone of poverty and the nether millstone of worldliness is revived and rejuvenated even by his enforced—and much more by his voluntary—touch with the fresh and fair and fragrant souls of the young. The raw callow student who would

have to face soon the vexatious stupidities and frustrating futilities and heartless brutalities of life feels strengthened and equipped by his contact with the teachers. The teacher's discipline is but a secondary function and should be limited by the needs of illumination. The students' control is but a secondary function and should be limited by the needs of illumination. Light, more light, yet more light — should be the watchword of both.

If we are clear about this fact, the solution of the strike problem will become incredibly simple. I quite realise that we are in a democratic world and that we must not omit to look at the problem from the point of view of education in a democratic world. Even in totalitarian states governed by dictators there is a strong democratic element in that the consent of the governed is sought and won. Humanity has done with autocracy and even oligarchy. No doubt there are autocratic and aristocratic elements in modern democracies just as there was a democratic element in ancient autocracies. President Roosevelt and Prime Minister Chamberlain are only slightly less powerful than Hitler and Mussolini. But in an age where the populace is educated and is conscious of its rights, such power is on very slippery ground. But is democracy a merely external thing, a mere matter of form? Not at all. Mr. E. D. Burton, President to the University of Chicago, says, "It is far more one of inner spirit, of vital relationships, and of fundamental convictions. Government for the people by the people is something radically different from Government of the people for the rulers; and the transition from the one to the other involves a radical change in the thinking and attitude of the people. It is nothing less than a mental rebirth of a nation; and no nation is reborn without agony". But is the strike agony—for every strike in any field of life is an agony—a necessary and inevitable phenomenon in the realm of education?

Even in the realm of economic life, a strike is recognised to be a source of ruination to the labourers whom it is supposed to benefit and whom it is meant to serve. It has been well said that a military victory is only slightly less catastrophic than a defeat. A successful strike brings a slight and passing benefit and much loss, whereas an unsuccessful strike is utterly ruinous. During a strike Capital benefits by being able to sell out its surplus production and loses by the paralysis of present and future production. Labour lives outright in a parasitic fashion on the Trade Union funds and public doles but soon both these sources dry up. Nay the psychological effects are far worse. Capital becomes more shy and selfish. Labour, after a brief and bright

his History teacher in the School day celebrations, he is branded "the Modern Student" with a sneering contempt of its own.

I don't, for a minute, question the sincerity of these wiseacres: their misgivings may be genuine. I am not here to justify the present day student's conduct in anything and everything. I don't champion his cause or support his rights. All that I want is to be fair to the present day students. I want some of these elderly friends of mine to bear in mind that there is also another side to the shield. In our eagerness for their reform, in our overenthusiasm for their good, let us not permit ourselves to be blinded by our own prejudices. We, who indulge in constant fault finding of the youths, would certainly do well to have a little of introspection, at least now and then. Let us also be quite frank and plain. Can we honestly say that we ourselves are in no way responsible for all these tendencies? Do not our children imitate the elders of their homes, the students, their teachers? When we are so harsh in our language and so loud in our lament, do we really take into consideration such a thing as the factor of Time? Has not the world changed and is it not changing, at an alarmingly rapid rate, almost day by day? If the students of today possess only a shallow and superficial knowledge in their school subjects, their mother tongue inclusive, is it not true that they know something of many things about which we in our school days knew absolutely nothing? Did we know as much as they now know about the mechanism of a wireless set or a Motor, about Vitamin B or Broadman? True, we have to feel sorry for the fact that while they can spin a yarn about Shirley Temple or Macartney, they have not even heard the names of Abhimanyu or Barthrihari. Even with regard to religion, are they not religions in a higher and truer sense? Does religion consist in repeating Sahasra Nama and wearing the caste mark? Is it not a fact that the present day boys of our High Schools do evince a greater interest in every noble cause? If they are not putting into practice the virtues of service and sacrifice, who is to be blamed for it? Do we give them enough training and provide them with adequate opportunities? If they sometimes allow themselves to be easily led by their noses by some of our unscrupulous politicians or demagogues, is it not because we do not give in our schools enough facilities for the flow of their abundant energy? Do we follow the teachings of Psychology that tell us that the boys entering on their adolescent age need to be tackled with the greatest tact and caution possible? At a time when they strongly feel the urge for leading a richer and a fuller life, at a time when their animal spirits need a satisfactory outlet, is it sane on our part to

expect their orderly behaviour by making them sit in the class for four or five long weary hours, passively absorbing the dull, dead information which has little interest or value to them? Do we, in our schools, create any opportunities for guiding their emotions along right channels? Pardon me, readers, if I am betraying any trade secrets: Are not our boasted schemes of extracurricular activities, in actual practice, a big myth, a colossal farce? Do not the Head Masters and the Inspecting Officers connive at it? Do our debating societies and scouting classes, our Red Cross work and Histrionic recitations, function throughout the year as vigorously as they ought to or as they are made to appear in our Annual reports? Do we really give them the so-called training or experience in Self-Govt., be it in running the school magazine or the school co-operative stores? Too often, are not most of these things, if done at all, done by others *in the name* of our High School boys?

By saying this, as said before, I don't mean that there are no dangerous signs in our school world. No, *all* is not right with that world. Some of our precious traditional virtues — love of simplicity, sincerity, reverence for truth, respect to elders etc.—are fast dwindling into nothing and before it is too late, attempts have to be made to revive as of much these good qualities as possible. But, let us not forget the fact that old order changeth giving place to the new. In various directions, this world of ours — the unchanging East is no exception — is advancing and we have to move with the times. Virtues essential for one age may not be so imperative for a different epoch. Those of us that possess only an Eighteenth century outlook may not be able to visualise things in their right perspective. Our outlook itself may have to be broadened; our mode of evaluating things may have to be altered. Let us not be foolish to imagine that after us is the Deluge. Let us try to be a little more generous and optimistic. Let us be moderate, fair and impartial in our criticisms. Let us remember that trust begets trust and to suspect the bonafides of the rising generation is not going to do any good to us. By all means, let us guide them along the right path, so that when a New India comes into existence these citizens of that New India may be able to shoulder their responsibilities properly and fully. Finally, let us console ourselves with the thought that the virtues needed for a new epoch are actually in the making.

Teachers and Civic Freedom.

By SRI K. S. VAKIL, M. Ed., M.R.S.T., F.R.G.S., I.E.S. (Retd.)

In these days of our country's progress on the road of democracy it will be interesting to teachers in this country to know how jealously teachers in England safeguard their right to participate in the political affairs of their country. About a month ago, the Maidstone Education Committee passed a resolution expressing the opinion that it was undesirable for any teacher or official in the service of the Committee to speak at a public political meeting. As soon as teachers came to know of this resolution, they got questions asked in Parliament as to whether this resolution was based on any recommendation from the Board of Education and whether steps would be taken by the Board to prevent such encroachment on the civil liberties of teachers, and elicited a clear reply from the Government that the resolution in question was not the result of any recommendation issued by the Board. The Code of Regulations for Public Elementary schools lays down that the agreement or minute under which a teacher is employed must provide that he shall not be required to abstain, outside school hours, from any occupations which do not interfere with the due performance of his duties.

The General Secretary of the National Union of Teachers, has also represented to the Maidstone Education Committee the attitude of the teaching profession to this matter and pointed out that in passing the resolution in question the Education Committee had concerned itself not with the conduct of the teacher in school but with the exercise by the teacher of his undoubted right and privileges as a citizen outside school and in his private capacity. He has added: "The National Union of Teachers has always jealously maintained, and will continue to maintain, the traditional liberties of the teacher to take such part, whether in local or national affairs, as in the exercise of his proper discretion he deems fit. To maintain that liberty which the teaching profession regard as fundamental and which is enjoyed by them under the law of the country, the Union would, if necessary, employ its whole resources."

Some Suggestions for the Improvement of pre-High School Education.

By K. S. VENKATASUBBAN, B. A. L. T.

As every one of us is aware, primary and middle school education forms the basis of all kinds of education whether the latter be general or technical. Hence a large proportion of money is expended on primary and middle schools in every civilized state and country. Considering the important part played by primary and middle school education in the development of the pupils' character and the bearing which it has on the future life and conduct of the pupils, the money that is spent on it is well worth spending. But in order that full benefits may accrue from such schooling certain changes require to be introduced both in the content and in the organisation of primary as well as middle schools, and it is the purpose of this article to indicate briefly what those changes are.

STRESS ON KINDERGARTEN AND NURSERY SCHOOLS.

For a long time past the education of small children has been neglected in the sense that sufficient attention has not been paid to it. Well organised Nursery Schools and Kindergartens have been exceptions rather than the rule. No doubt some of the Training Schools and Colleges have well organised schools for children where the pupils are taught by efficient instructors according to the latest principles. Moreover, there are here and there a few schools for children run on private basis where instruction is imparted on these lines. But most of these schools are situated in cities and cater only to the sons of rich parents. There is great need for extending schools of this type with a view to providing facilities for children living in towns and villages where such schools do not at present exist. The one great obstacle in the way of such a reform is want of funds. But the money needed for this purpose must be found partly by increased grants from the Government or the Local Bodies and partly by levying a special cess for primary education. Until some such steps are adopted the problem of imparting primary education on right lines cannot be solved.

REDUCING THE SIZE OF THE CLASSES.

The second great reform needed in primary education is the reduction in the size of the classes. It is not an uncommon sight to

see a primary school master handling a class of forty or even fifty pupils in a narrow and ill-ventilated room with little or no equipment. Apart from the strain involved on the teacher due to managing such a large number of pupils, what shall we think of the possible effects of crowding together a large number of children and the influence it will have on their physique and character! Experience as well as observation shows that in order to reap the full benefits of instruction, the size of classes in primary schools should never exceed thirty. Is it too much to expect that our educational reformers and administrators will attend to this much-needed reform at an early date?

PROVISION OF BETTER TYPE OF TEACHERS AND EQUIPMENT.

Side by side with reducing the size of the classes under the charge of single masters, there is need for improving the quality of the teaching staff in many of our primary and middle schools. No one will deny the necessity for employing trained masters and mistresses in such schools; for teaching is an art and, like other skilled arts, it must be learnt in order that it may be successfully practised. At the same time steps should be taken to get the existing untrained teachers trained, either by deputing them to undergo courses in Training Institutions or by arranging for Refresher Courses from time to time. Attendance at these courses should be made obligatory consistent with the needs of the teachers and the funds available for the purpose.

DIVERSIFIED COURSES OF STUDY IN THE MIDDLE SCHOOLS.

A long-standing complaint with regard to our Middle School education has been its dull uniformity or monotony shall we call it? No doubt, it may not be possible to provide all the varied courses with which one comes across in similar schools in Western countries. But this will be no excuse for not introducing a certain amount of variety both in the matter and in the method of instruction in these schools. We could easily have middle schools which in addition to imparting instruction in the traditional subjects of the curriculum provide for the teaching of subjects like Carpentry, Smithy, Tailoring, Agriculture, Sericulture, Weaving, etc. Such schools will no doubt entail greater expenditure, but they will go a long way in catering to the varied needs of the pupils and solving to a considerable extent the problem of the educated unemployed which is mainly the offspring of the unvaried education imparted in schools of the old type. It is not suggested that every school should provide for such varied instruction, nor is it intended that schools of all types should be found in each and every place. The subjects specialised in will depend upon the locality,

the needs of the parents, the facilities available and, last but not least, public opinion. The Government or the Local Body may open schools of certain types in certain fixed places which may serve as 'centres' for instruction in certain technical subjects. Subjects like Agriculture, Sericulture and Weaving cannot be taught satisfactorily unless there is adequate provision by way of proper equipment and qualified instructors. In such cases schools ought to be allowed to send their children to the nearest Agricultural School or Weaving Factory for the purpose of learning the particular subject rather than try to introduce those subjects and teach them in a perfunctory manner. Even school Gymnasias and swimming pools may be shared in this fashion wherever facilities do not exist for providing them individually.

PRACTICAL INSTRUCTION.

Having said about reducing the size of the classes and varying the curriculum of schools, a word is necessary regarding the mode of instruction. It would not be an exaggeration to say that even now in a large majority of the schools the subjects of instruction are dealt with more or less in a theoretical way and not much attention is paid to the practical aspect. Whatever the reasons for such a state of affairs, no one will deny the need for changing the outlook of the teacher and improving the quality of the instruction. Every teacher who is keen on doing his duty must seize on opportunities of making his teaching thoroughly practical by arranging for trips and excursions, by providing practical work within the class rooms and by keeping himself in touch with the latest developments in applied sciences. Thus and thus alone can he sustain interest in his teaching and such instruction worthwhile. The days of mere class room lectures and dictation of verbal notes are over. We need not regret them.

Some Thoughts on Adult Education.

By SRI D. V. CHICKERMANE, B. A., B. T.

One of the most important items in the educational programme of our country, today, is Adult Education. So much is talked about it and almost everyday new schemes and plans are being formulated. Every province is carrying on a vigorous campaign against mass illiteracy. We find a summary of the work done up till now in this field in an article in the *Indian Educator* of January, 1939. When we visit the villages and get an idea of the vast number of illiterates, we very nearly despair of seeing the day when these people will read newspapers, discuss about the social, economical and political problems

of our country and take an active interest in its government. But if the progress now achieved is maintained steadily and further work carried on systematically on an extensive scale, such a day may not be a distant vision.

The most important task before the adult educator of today is that of creating an urge among the illiterates. These people must feel the necessity of learning to read and write. Under the present circumstances, literacy has no attraction for them. They see no chances of improving their prospects by learning to read and write. A farmer has to work in the field the whole day. He has been doing his work very well without being able to read and write. If, by chance, he has to send an application to some officer regarding some business of his, or write a letter to some relative in town, he seeks the help of the village head-man or the village school-master and gets his work done for some small payment. Such occasions are very rare. The farmer, hence, naturally regards literacy as an acquisition of no earthly use to him, and laughs at any attempts made by educators to induce him to begin studying the alphabet. He has very little time, energy or inclination to pay any heed to the activities of the night-school. Unless this feeling of apathy is overcome and a strong desire for learning to read and write, is created in the villager, all attempts to educate the adults are bound to be futile.

How to create such an urge in the villager for learning, is a problem which the educator must solve himself with reference to the local conditions. He will have to place before the adult illiterates a vivid comparison between the lives led by educated people and ignorant uneducated villagers and thus impress upon the minds of the latter the urgent need of education. The practical advantages of literacy in the pursuit of their profession—such as augmenting their meagre earnings or improving their wretched condition of living,—will have to be brought home to them. A few typical instances, as to how the villager's ignorance and illiteracy is exploited by the greedy money-lender and the selfish middleman, as to how for want of a correct knowledge of sanitation and hygienic life villagers often fall a prey to epidemics, will have to be quoted and the villagers shall have to realise that a great deal can be done in improving their social, economic and domestic lives by education.

When the villager feels the necessity for learning, he will slowly begin to pick up the letters with a little help from the educator. At this stage, the most important task for the educator will be to provide

the villager with suitable literature to pursue his literacy campaign with greater zeal. The incentive for education so created should not be allowed to die or be stifled for lack of suitable reading matter. Reading books now used in schools do not contain in them matter that will interest the villager or appeal to him. New treatises, in easy language, bearing a direct relation to the villagers' life, their occupations and their surroundings have to be specially written and distributed among the learners free or at nominal cost. The educator and the Committee will have to watch the progress made by the learner, come to his help at every stage and see that the adult is not scared away by the difficulties he may meet with in the course of his studies. This period of preparation will vary according to local circumstances and in the case of adults coming from a backward area may extend over a long time. But once a love for reading is created in the villager, the efforts of the educator will have been well rewarded. Then he may depend upon the adult himself to make rapid progress in his own education and also impart similar benefits to his neighbours.

The love for reading and the thirst for knowledge now created will have to be fostered by the Adult Education Committee of the village or the district by opening free libraries and reading rooms in villages for the benefit of the educated adults. These libraries will give them an opportunity, in their spare time, to meet together and keep themselves in touch with the latest developments in the field of science, medicine, government and other vital needs of modern days. The greatest hindrance to education of villagers is their extreme poverty. They can barely provide themselves with their daily needs and can hardly afford to spend money on newspapers or books for reading.

In short, the educator of the adult will have, firstly to create a strong urge in the minds of the illiterates for learning, secondly carefully foster it and develop their reading habits by a supply of suitable reading material and thirdly sustain this habit by an ever-increasing supply of newspapers and libraries among the villagers for the satisfaction and stimulation of the reading habit. The first and second part of this work can be got done by engaging the willing services of students in High Schools and Colleges under the guidance of trained and experienced workers. Students generally have a keen spirit of patriotism and desire for social service. They also command ample leisure to undertake the work of adult instruction in their spare time. School vacations can be utilised for running training camps where

students will be given preliminary training in the methods of teaching adults. It is gratifying to note that the Adult Education Boards have realised this fact and are trying to harness the services of the youth of the country in their drive against mass illiteracy and the day when we can claim every adult in the country as a literate is not far off.

The Sirajganj Scheme of Adult Education (Bengal)

By SRI GOWRI PRASANNA BISWAS, M. A., B. T.

(Member-in-charge, Training of Teachers for Adult Education Centres, Sirajganj, Bengal.)

That India is very low in the scale of literacy when compared with sister countries of the world can never be questioned. National progress entirely depends on the removal of this besetting gloom of ignorance and the leaders of thought have very recently set about thinking how to combat this demon of illiteracy. The Government of Behar, under the able lead of the Hon'ble Dr. Syed Mahmud, Minister of Education, the Government of Bombay through a Provincial Board for Adult Education with Mr. S. R. Bhagvat as Chairman, the Government of the Punjab with Mr. F. L. Brayne as the Rural Reconstruction Commissioner, to mention some out of some other examples, have been forging ahead with Adult Education Schemes. But Bengal was, up till now, lagging behind. Very recently a Rural Development Portfolio has been created and something solid is expected out of it. But stray attempts, here and there, in Bengal cannot be left out of account.

Mr. H. S. M. Ishaque, M. Sc., a young member of the Indian Civil Service, who was posted to the subdivision of Sirajganj in the District of Pabna (Bengal) and had the full measure of a reformatory zeal, drew up, after the essential preliminaries, a scheme of Adult Education to be followed throughout the subdivision. He set up a committee with officials and also non-officials of light and leading who were all attached to a central council called the Central Rural Development Council. He tapped the sources of the District Board and to some extent, the Union Boards for the necessary finance and organised the system of "Mushtibhiksha" (doles) to be transformed into money, for the payment of the Teacher and for some other bare appliances.

He found a ready response throughout the subdivision and 1900 night schools were started. According to the scheme these schools were to sit in the evening in the Primary Schools and the teacher of the individual Primary School would act as the teacher in the night school. Where there is no primary school, and this is oftener than not, the villagers combined to erect a shed with their own voluntary efforts. Diturar hanging lamps were distributed to most schools and the Union Boards met the charges for Kerosine oil consumption.

He drew up a rough syllabus for a two-year course as follows:—

- (1) Alphabets—reading and writing.
- (2) Numbers 1—100.
Addition, Subtraction, Multiplication and Division.
- (3) English and Roman numbers.
- (4) Simple anatomy of the body—Personal and Domestic Hygiene.
- (5) Epidemics and their prevention.
- (6) Simple Geography of the Village, thana, subdivision, District, some cities of India, leading on to an elementary conception of the globe.
- (7) Simple stories from Indian History leading on to Union Boards, Provincial Government, Legislative Assembly and the vote.
- (8) Agriculture and improvement of cattle—locally possible supplements to the income of the peasantry.
- (9) Elementary ideas of trade and business, vapour, clouds, rain, storms, steam, telegraph, telephone etc.
- (10) Character, co-operation, current topics and toleration. A non-political weekly journal devoted to rural topics.

(He has embodied the scheme with his arguments in a monograph entitled "Rural Bengal" which has been highly spoken of by the press and prominent public men.)

In response to his request, a simple interesting and graded series of lessons and lectures were prepared by some educational experts, mostly teachers of the locality and some renowned doctors and agricultural and industrial experts. Two parts of the book were duly edited, printed and distributed to the night schools. Government Officers who tour the mufassil and also Headmasters and teachers of High English and Middle English Schools were requested to supervise and help the instructional work occasionally.

A lac of students, young cowherds and old villagers, began the course with all possible avidity and it was interesting to find at many centres youngsters learning the Alphabets with their fathers and hoary grandfathers. The whole subdivision seemed astir with the new life that was infused into them.

But the progress of humanity in many aspects is as the wave. It has its rise and fall. The transfer of the official was followed by a lack of continuity and diminution of enthusiasm on the part of the workers. A devastating flood during the last rains and consequent scarcity, gave a more serious setback. Still one-fourth the previous number 1900 has been keeping the light burning, dimly though, without any succour from above.

Mr. Ishaque's successor, Mr. A. H. Quraishi, I.C.S., another young officer, has already taken up the cue and is concentrating on two thana areas at the start. The teachers of the Adult Schools that existed previously were recently called upon to undergo a four-week course of training which is going to commence on and from the 16th January with 50 pupils on the rolls with the writer as member in charge of training. Several such camps are expected to turn out some teachers who will be more competent for the task. This officer does not believe in the doubtful measure of doles or mushti-bhiksha and the equally doubtful Union Board pittance; most Union Boards being unreliable in money matters. When these teachers go back to their respective schools, they will be paid direct from the central council at the rate of from Rs. 3 per month.

The Bengal Government has recently appointed an Enquiry Committee to look into the problem of Adult Education and it can fairly be expected that when they finish their deliberations by the end of March next, some province-wide scheme would be formulated. Whatever be the outcome in the future, the Sirajganj scheme and for the matter of that, Mr. Ishaque, I.C.S., might rightfully claim the palm of honour as the pioneer in this direction.

(Read on the 28th December, 1938, by the writer, a delegate from Bengal, at the 14th All India Educational Conference, Bombay.)

Growing Indiscipline among Students.

By SRI S. SANTANAM, M.A., L.T.

At a time when people are discussing profound changes in education from the lowest to the highest stage and proposing revolutionary changes and schemes of reconstruction as the Wardha Scheme, it is rather discouraging to find a great wave of growing indiscipline in the youth attending colleges and schools. The recent trouble in the Annamalai University is still ringing loud in our ears and stands out a prominent example of how one of the veteran educationists than whom, perhaps, India has not produced a brighter personality of persuasive eloquence and commanding control among the student world, can be driven to despair by a set of students who want to have their own way against his professedly beneficent and patently well-meaning authority.

Newspapers have also reported of several cases of strikes among students in the Andhra University area. The instances of threat of force and of strikes against authorities for keeping up traditional methods of weeding out the unfit from sitting for the S. S. L. C. examination plainly point to the fact that the danger of indiscipline is spreading down from the University students to the High School students. Unless this contagious spread is checked, before long indiscipline may and will grow to the extent of emboldening the students even in the lowest classes of a High School to dictate to the staff and authorities and to demand that there should be no examinations and no failures in the annual promotions of pupils from class to class.

All our great men have spoken recently much against this growing spirit of indiscipline. Sri Jawaharlal Nehru, Sri C. R. Reddi, and Sri C. Rajagopalachariar have warned the students against this indulgence in indiscipline. Warnings and appeals, even from such men, cannot be effective, unless educationists understand the true causes for this unhappy growth and its ugly ebullition here and there and find out ways and means of eradicating the evil root and branch.

One powerful reason is a great desire on the part of the pupils for degrees and other qualifications without taking trouble to possess the necessary qualification of knowledge signified by them. Educational diplomas are not regarded by them as genuine certificates of their real merit, impartial measures of their knowledge and disinterested judgments of educational agencies of their relative powers and achievements in the arts and sciences they have been learning in schools and

colleges. They are simply regarded as covetable possessions to be obtained somehow or other for the value they have in the matter of obtaining posts and positions in Government services and similar services. They feel quite as discontented and disposed to complain as successful candidates in the University and S. S. L. C. examinations trying to secure jobs under Government and failing to get them. They criticise and abuse school and college authorities for refusing promotions to them from class to class or selection to sit for public examinations as due to all kinds of 'unseemly and malicious motives such as communalism, special recommendations, nepotism and corruption; the same charges as unsuccessful job-hunters make for accounting for their being unemployed.

It is really a lamentable fact that students in schools and colleges do not have the pure and honest aim of acquiring the knowledge and training the institutions are intended to cater to them, but simply lust for the certificates of success though they may not deserve them. This is akin to the general desire of humanity to have wealth and positions of power, irrespective of their deserving them or not. Every one thinks that he is fit for any post and is entitled to be rich though he does nothing to earn it. In the same way every pupil thinks that he is fit for promotion like other pupils declared fit for it, though his marks in the examinations are low. The prevailing spirit of democracy, thanks to its rapid growth through the activities of not only the Congress but also the Justice and other party politicians in our land, has engendered a sort of mentality whereby all, the deserving and the underserving alike, should be treated equally. Just as in the political field it is thought that all people who have come of a particular age, irrespective of what they are, literate or illiterate, capable of sound and sober judgment about political leaders, parties and principles or not, are to be given the vote to be used as they like, so also in the educational field pupils and parents believe in the virtue of a place in the next higher class when a pupil has stayed a year in the lower. When such a place is denied, an agitation is likely to be started both by the affected pupils and their parents, and strikes and theatres may ensue. Teachers, headmasters and principals are abused and criticised, and it is freely talked that their own work was responsible for the failures and that the pupils and parents are not to be punished for it.

Pupils are shrewd enough to find out that agitation pays, and that if they are united in their demands, no matter whether they are just or not, the authorities are bound to yield. So it is no wonder that disappointed students soon join together and coerce as many as possible

to join them in any strike organised by them against authorities. Sometimes some ambitious souls among them want to play a conspicuous part and organise their fellows against the authorities to show their importance by catching the smallest pretext of bad treatment to create trouble. All the paraphernalia of the Gandhian way of resistance are adopted but the Gandhian scrupulousness to be in the right is not possessed. As a result, we have picketings, processions, and other peaceful demonstrations going to the extent of hunger strikes (as we hear happening in Burma), for gaining objects which are not quite clean and good.

Such demonstrations are sometimes patronised, if not created, by a few discontented men, politicians and others. No cases of open complicity have so far been brought to the public notice. However, it may not be quite wrong to believe that secretly the student strikers get a lot of sympathy, advice, support and encouragement, especially when some communal turn or meaning can be attached to the unrest. Even if it is not the case, some sort of encouragement has been already given to the students by a number of politicians to unite, embarrass and revolt against authorities for patriotic causes and a few politicians have not scrupled to coquet with students for strengthening causes dear to their hearts. Even now politicians are not wanting who believe in the virtue of dragging the students into politics. If politicians use students for their purposes, students certainly will try to use the politicians for theirs. One very baneful influence of politicians' interference is the bringing down of the communal spirit into the educational institutions. If this is allowed to grow, there will be no end of trouble in the future.

When so much has been said in favour of school and college authorities and against the students for their indiscipline, it is only proper to point out that these authorities often do things or leave things undone so as to provoke indiscipline among the students. No strict principles are observed in promotions and selections. Outsiders and men in control over schools and colleges interfere and are allowed to interfere. Men of power and position who should never stoop to recommend, exert their influence in altering just and considered decisions. Communal considerations distort the just principles of promotion and administration. These not only make the pupils discontented but also make some of the staff complain with justice. Sometimes the pupils and the teachers are not permitted to plead and agitate for the removal of just and legitimate grievances. Repression and suppression of legitimate demands are bound to lead to indiscipline and troubles. Even the

headmasters and the principals are sometimes very high-handed and abuse the power given to them. In the working of associations, book depots and all extra-curricular activities, the staff and the pupils are not given some constitutional privileges of managing them. The accounts of such activities are by some kept secret and any one daring enough to call for them or look into them is made to suffer for it until he gives up the matter. In short, the authorities, in immediate control, do not care to be above reproach in their dealings in such affairs.

The causes for indiscipline being known, its eradication is not difficult. The remedies that may be suggested for the purpose are therefore as follows :—

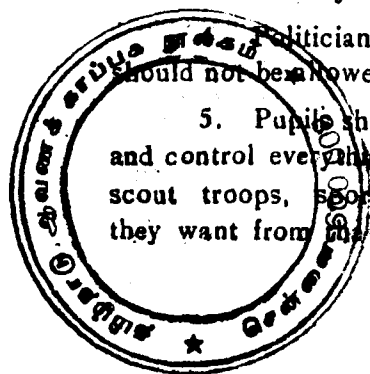
1. The students who have no taste for the subjects and no desire and capacity to learn them should not be allowed to continue in schools and colleges for a long time. If any student does not become fit for promotion by a prescribed standard for more than three years, he must be sent away from the school or the college; it was the custom to disallow a student to sit for a public examination for the fourth time. Problems of discipline crop up seriously often in classes where aged detained pupils are many. They are the unwilling horses which can not be made to drink or the lame ones that cannot be prepared for the race in knowledge. A purge of them will diminish indiscipline.

2. No one should be allowed to a higher class on any considerations of age or number of years of study in the class. Only those coming up to the standard adopted should be promoted, and no communal or sex concessions should be made.

3. The right of agitation should be granted and the authorities should always sympathetically view all representations of grievances by the agitators. Whenever the stand of the authorities is challenged, they should try to satisfy the agitators of its justice, if they are not satisfied of the justice of the demands of the agitators. If the difference cannot be made up by mutual persuasion, an impartial tribunal, a standing one or one specially set up, may be empowered to decide on the issues and its judgment should be made binding on both parties.

4. Politicians should not tamper with students and students should not be allowed to participate in politics.

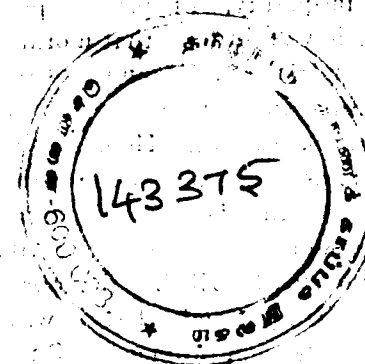
5. Pupils should be given ample powers to organise, conduct and control everything in connection with their literary associations, scout troops, sports, etc., quite as they please with the guidance they want from the elders they choose. The book depots should



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also be managed by them and they should have all the concerned accounts open to their elected representatives. These activities and the accounts connected with them should also be open to inspection by all members of the staff or special committees of them so that the transactions may be above suspicion. Such arrangements are likely to develop powers of self-government in pupils, and create a sense of responsibility for the power given to their leaders, and can remove all suspicions and causes for agitation.

These and similar measures will, it may be hoped, eradicate all indiscipline among students by opening out to them chances of self-discipline while they are engaged primarily in the acquisition of knowledge in their schools and colleges, plainly understanding that mere stay in a class for a number of years will not entitle them to promotion and schools and colleges are not places through which certificates necessary for jobs can somehow be obtained by the strength of their coaching even without acquiring the necessary knowledge the certificates signify and stand for. Indiscipline should not be allowed to grow; it is an intolerable trait among the youth, because it will lead to a future generation of unruly men and women. So every one should be interested in removing indiscipline among the youth in schools and colleges.



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Indiscipline among Students.

By PRINCIPAL B. SANJIVA RAU, M. A., I. B. S.

Religious and social tradition and education have been the normal agency through which the individual has been conditioned to react in socially useful ways. This conditioning is known as discipline. For thousands of years the Indian mind has been subjected to the rule of a tradition which made it a religious and sacred obligation to give to the father, the teacher and the ruler of the state, almost blind and loyal obedience. During the last 20 years the acids of modernity, to use the graphic phrase of a distinguished writer and thinker, have begun to dissolve some of these traditional ways of thought and feeling with the result that the youth of today finds himself deprived of the guidance and the security of the comfortable frame-work of rules and regulations, of behaviour, and a code of ethics rendered sacred by centuries and millennia of tradition. For most individuals freedom is a nightmare. Isolate him from the obligation of his family and caste, and he will become incapable of balanced and sane behaviour. Deconditioning is a most dangerous process, especially if it is very sudden and if it comes from without. It leads to the destruction of that balance which constitutes health.

The Indian youth finds himself a victim of this process of deconditioning. His religious, moral and social, and recently, his political traditions have been ruthlessly attacked. His modern *Gurus* have told him that religion is a dope, a drug, an instrument for the preservation of political inequality, of private property, the capitalistic system. Psychologists have told him that moral sanctions are based on fear. Not only through the propaganda of the press, but through the more impressive propaganda of the cinema, the youth of today finds his old world values broken down. He begins to be doubtful whether chastity and loyalty are as valuable as he thought them to be, whether obedience to the teacher or the father or the state is a virtue, whether family affection is a sacred duty. Daily on the screen moral problems are discussed supported by all the glamour of music, beauty, and of sex appeal. What is right and what is wrong? It seemed so easy in the old days to decide such problems. But in the modern world it seems to be difficult to arrive at any definite decisions on such problems. Many volumes are written on the ethics of sex, or the ethics of social behaviour.

The victim of modern propaganda, the youth of today, is unable, to bear the weight of the responsibility of being called upon to formulate its own values. Those who cannot think for themselves must have some one else to do their thinking for them. In Germany, Italy and Russia, the youth has submitted to the will of their Dictators who lay down the law for them. The worship of the Dictator and the nation or the state has taken the place of the worship of God and loyalty to the church. To a smaller degree in India, young men are looking to Mahatma Gandhi, Pandit Jawahar Lal and the Congress for guidance and unfortunately the leaders of youth give contradictory advice or apparently contradictory advice. To Pandit Jawahar Lal religion is a dope, to Mahatma Gandhi, it is the very essence of life. Other leaders waver between these two opposite poles. Is it any wonder that young men are confused? Is it any wonder that they quote one or the other justification of the expression of their instinctive desires?

The psychology of indiscipline in schools and universities requires to be carefully studied. It is due fundamentally to the inability of the vast majority of human beings to do their own thinking, to arrive at their own values. To all such, liberty of thought is distressing. It is not a privilege, but a nightmare. The Catholic Church, in the wisdom of its age-long experience, has thrown open its gates wide open and offered its consolation and comfort to all those who are in distress, who are unable to guide themselves. Nazism, Fascism and Communism are secular substitutes for the authority of the Church. In India, the youth of today finds itself face to face with tremendous problems. Modern scientific thought has undermined the supports of religion and tradition. Thrown out of the comfort and security of the old social order, without the inspiration and guidance of his religion, he has to face the insecurity of modern economic and political and social conditions. Is it any wonder that this sudden breakdown of all his supports has made him restless, sullen and discontented?

The task of the teacher is equally difficult. Those who are of the older generation have become rigid and are unsympathetic because of the lack of understanding. They do not care to study the nature and the quality of the forces which are acting on the minds of their pupils. Those who are young are themselves frightened, not sure of themselves, frankly unable to give guidance. The schools, themselves, have to adjust themselves to continually changing and conflicting ideas. To the older amongst us the changes in educational policy and practice, especially with regard to discipline, are simply bewildering. The

question of discipline comes up again and again in conferences both private and public. All those who are in authority complain of indiscipline. The Congress Ministries, the High Command, the headmaster and principal, the parent and guardian, all complain of lack of discipline. Yet there is continual incitement to revolt and indiscipline from the ranks of those who are not in positions of authority. The advice simply comes to this: "You must obey our wishes and commands, because we cannot possibly be mistaken. We serve the country, but you are at liberty to disregard the orders of the others whom we consider to be hostile to the interests of the country."

It is desirable, therefore, to discuss the nature and value of discipline. "Is discipline something inherently desirable for the individual, or is it merely valuable for the maintenance of the stability of the existing form of social and political authority?" The nature and value of discipline must be clearly understood. Discipline is of two kinds—self-discipline and discipline imposed from outside. Self-discipline is simply the law of order, of co-ordination and integration of personality. When such integration of the many elements of our being has been accomplished, the individual is a law unto himself, he is fully responsible. But where such *swaraj* has not been attained by the individual, he voluntarily accepts, because he needs it, the discipline of an externally imposed law or code. Where such external law or discipline has broken down, the law of the jungle or the rule of instinctive desires or might prevails. Therefore it is a wise rule that those only who have transcended law may be permitted to break law. Where a large number of people break law under cover of this maxim, we are bound to have chaos. The youth of India has been gradually accustomed to the example of many breaches of law and order under the cover of Satyagraha and so a good deal of that instinctive acceptance of authority has been undermined. Under such conditions, it is not surprising that large numbers of young men should attempt to resist lawful authority with or without good reason. It is never wise to attempt to destroy the law abiding habit of a people by external propaganda. Only the wise and the intelligent should ever be allowed to alter or change tradition and that only for themselves. The penalty which law imposes upon the law-breaker is the price which the rebel must pay for the privilege of asserting what he thinks to be right. It is the only means by which we are able to distinguish the genuine reformer from the anti-social rebel.

It is, therefore, of the greatest importance to insist upon self-discipline as a necessary condition for the attainment of real inner

freedom, the freedom to do the right and not the license to do the wrong. Those who have not attained this inner freedom will and must accept an outside tradition or authority. In such cases, the forcible destruction of old world traditions will merely result in either chaos or in the acceptance of new tradition and new authority.

Discipline is a real value and has no merely social or political significance. It is the condition of balance, of the co-ordination of every thought and feeling, a complete harmonisation of our being. Such a condition makes for the complete health and efficiency of our personality. Only such a disciplined man can be of real service to the community.

The question has now to be answered. "What shall we do to discipline our youth in the right way? It is obviously not sufficient to pass resolutions against the prevalence of indiscipline in our schools. It is also not fair to throw upon the teachers the entire burden of maintaining discipline. It is obvious that this task is both that of the teacher and the parent. There must be discipline both in the home and the school. This demands complete co-operation between the parent and the teacher. There must be a complete understanding of the problems to be solved. What youth needs today is hope and faith. Continued frustration of the instinctive life is bound to produce restlessness. The desire for work for a fuller life is fundamental and may not be thwarted with impunity. Among the fundamental rights of man is the right to live, and to live fully, to the fullest extent of which he is capable. The cry for work is ominous, work which will ennoble and not degrade, which will make use of our best faculties and not merely demand mechanical obedience. Youth has lost its hope and faith. It no longer believes that society will make life worthwhile for him, even if he works at his hardest and best. Getting jobs or work is looked upon as a gamble, almost like winning a prize in the cross-word puzzle competition. What is the incentive for noble work under conditions when honour is not for the noble and unselfish, but for the opportunists and the mischief-makers? The present system puts a premium on hypocrisy and expediency, upon organised shouting, upon mass propaganda, not upon reason, nobility or self-effacing sacrifice. Hitler and Mussolini are the ideal of youth, not Christ or Buddha; we worship success not truth, triumph not love or non-violence, and we see the triumph of force, the success of expediency.

There must be re-valuation of our fundamentals. We, the elders, have by our actions and our behaviour misled the younger generation

to value the wrong things. Education must ultimately enable the individual to have right values and to reject false values. When an individual perceives rightly, he attains inner harmony. It is the duty of the teacher and the parent to examine himself and discover where he has been responsible for the chaos in the lives of the younger generation. Such self-examination is urgently needed. It will enable the teacher and the parent to be aware of the continually conflicting and contradictory forces which are shaping the youth of to day. It is pulled in different directions and there is a chaos. It is producing mass hysteria, a very negation of rational thinking. We must alter all this, and remove the intolerable strain which is being put on the mind of modern youth. We must teach him to think for himself, to develop the intuition which perceives right values. We must make him immune to the paralysing effect of mass propaganda. We must give him the clarity of insight which enables him to stand up for the true and the right even though the whole world may shout the opposite.

Education.

New Year's Message

INDISCIPLINE AMONG STUDENTS.

By The Hon'ble Shri SAMPURNANAND, Minister of Education, U. P.

The only message I can think of is really a prayer that we may all have the courage and the wisdom to rise to the situation in which we find ourselves. Discipline is getting loose and students getting out of hand. It is for us teachers to reflect how far we ourselves are responsible for this state of affairs. How many of us deal with the adolescent young man of to-day with understanding? Do we realize that in a society which is passing through a period of revolutionary political, economic and social changes, a period in which the old religious and ethical sanctions have lost their compelling force because their foundations are being questioned, when old values do not appeal and new ones have not replaced them, when economic conditions put an artificial restraint on insistent physiological urges and thus vitiate the whole nervous and mental equipment, a young man, faced with the prospect of unemployment, finding peace neither at home nor outside, is really a pathological subject, a powder magazine which may explode at the least injudicious touch? Such a person deserves to be treated with tact and not repression. We have to feel his pulse, to enter into the thoughts and feelings, the doubts and ambitions, that make him a live wire. I am sure if we approach the problem in this way, much of the indiscipline about which we hear so much would disappear.

Education.

THE XIV All India Educational Conference

PRESIDENTIAL ADDRESS

By Diwan Bahadur Sir T. VIJAYA RAGHAVACHARYA, M. A., K. B. E.

I cannot commence my speech without expressing my deep and sincere appreciation of the honour you have paid me in asking me to preside over your deliberations. This is not merely the conventional form of thanks which a chairman feels it would be wise for him to render in advance to his audience in order to keep it in good humour during the sessions. My feeling of gratitude springs from a consciousness of the profound importance of your gathering. If as is often said, the future of India lies with the youth of the country, their future largely lies with you. The last week of December is the great time in India for Congresses, Conferences and gatherings of every description. I venture to say that none of them is more important than yours. A great man is supposed to have said, "give me the making of a country's popular songs. I am willing to make over the making of its laws to others." The task of a teacher is not half as spectacular as the task of the legislator. But the teacher's part in shaping the destiny of the country is by far the greater. The popular ballads of a country reflect its life and unconsciously mould its aspirations. The educationist should not only express the life of the country in his teaching, but he should play a significant part in deliberately moulding its aims and its aspirations.

In the last 10 years I have spent a good portion of my time in a totalitarian country and in studying its social life, its national systems and its institutions. This has deepened my appreciation of the part which a teacher plays in the moulding of a nation's future. I think that a totalitarian state understands the importance of the teacher's functions and the use that can be made of him better than the ordinary unorganized state. It has a more vivid realisation of the teacher's part in the national scheme of things and uses him with more purposeful energy. To put it in a sentence, such a state exploits the teacher's brain to greater national advantage. I can anticipate what will be said in reply to this statement, "We in non-totalitarian countries do not wish to impose on the young mind a state-framed code of belief, a state-decreed code of morals, a state-favoured creed of ethnology, and a

state ordered system of political philosophy. We believe in freedom. We believe in the liberty of the individual to think his own thoughts, to form his own judgments and to express them subject to certain well-defined restrictions made in the interests of society as a whole." Quite right. I also believe in individual liberty, in the sacred right of private judgment and in the right of free speech. I subscribe to what philosophers and thinkers have said in this connection. I am an admirer of Milton's Areopagitica and of Mill on Liberty. I believe I am a law-abiding citizen and cheerlessly pay my taxes. But like most believers in what I may call the English type of democracy I object to the ever-increasing intrusion of the state into many spheres of private life. I like the Government official to leave me alone there and not try to "control" or "regulate" me. But my point is this. Do we in the non-totalitarian states take enough trouble and make enough efforts to defend our own systems against the on-slaught of opposite doctrines? Do we, particularly in a sheltered country like India, realise the ceaseless extension of sphere of influence of anti-democratic countries? Do we call in aid the teacher to stem the tide of those doctrines and to put clearly to the young mind the fundamental basis on which our system of personal liberty and of the limits to the authority of the state rests?

I was speaking some time ago to a very high authority in one of the totalitarian states. I ventured to ask him if the totalitarian system being the creation of individuals would last beyond them. I pointed to the classic example of a Richard Cromwell succeeding an Oliver Cromwell. His answer was, "I am well aware of the danger. That is why I and the people of my way of thinking attach so much importance to the education of the young." I could see for myself the results. Even in parts of the country where the older generation were not enthusiastic believers in the new philosophy, the young had been converted into whole-hearted adherents. Mind you. I do not suggest that our schools and colleges should be converted into agencies for any particular brand of political propaganda. But I do wish to emphasise the need for explaining the faith that is in us to the younger generation. After all, it is on our belief in the right to freedom of the individual, on our conviction that not only the relations between individual citizens in a state but also the relation between the Government of the State and the citizens should be governed by a sovereign law, and that the will of the people as expressed in representative institutions should prevail, that our entire social and political fabric has been reared. It is necessary for the preservation of the fabric that the young should understand

the reasons for this belief and appreciate how through long and painful periods of history the present system has been evolved. I go further. It is not sufficient that the internal policy of the state should be governed by a supreme law. The relations of a state with other states should also be under regulation if not by a law capable of strict enforcement, by a system so indistinguishable from strict law that no civilised state would disregard it. In this connection I note with interest that your conference has a permanent section on Internationalism and Peace. And may I say with what pleasure I read an admirable address by the President of your organisation, Principal Seshadri, delivered last year in which he described how Internationalism and Peace could be taught through many everyday subjects of educational works. As a confirmed globe-trotter I endorse his statement that "Anything which promotes the knowledge of other races and countries in young minds of international relationship of the peoples of the world, everything which draws attention to the good in other nations and the advantage of co-operative effort among them," is calculated to advance the cause of World Peace. I know a school of writers flourish who seem never to be happy when writing about a "foreign" country unless they can say in the words of the Pharisee "Behold, how sinful and wicked these people are. How superior we are to them!" Writing such as this is to my thinking the mark of an uncultured mind. Travel does them no good. They might with greater benefit stay in their own "superior" countries.

In the generation before the Great War inculcation of the foundational doctrines of democracy was perhaps unnecessary. In a world where democracy to all appearance reigned supreme, where whatever may have been the practice, the theoretical superiority of democratic constitution was undisputed, and where the ambition of every progressive community was an imitation of the English parliamentary constitution, it might have been considered that such teaching could be dispensed with. But the war which was to make the world safe for democracy, and which was to start an era of peace has ushered in a period where states equipped with Parliamentary institutions have exchanged them for authoritarian regimes and where force has replaced Negotiation in relations between states. I was going to say that Europe has reverted to medieval conditions. But only last week a high American Official has objected to this phrase as unfair to the middle ages. I shall therefore adopt President Roosevelt's language and say that the Law of Nations has been replaced by the Law of the Jungle. The undoubted success of the authoritarian regimes in several directions, notably in

the improvements they have effected in the conditions of labour and the increased status that they have secured for their nations in the counsels of the world have however made an impressive appeal to the minds of the young in their own countries. My own personal knowledge is that this appeal is not confined to their own young men. Even in countries considered to be nurseries of freedom, doctrines of racial superiority and anti-democratic ideas are spreading. India in the pre-war generation could, perhaps, lead a life of comparative isolation. But we in the present time can no longer escape the influences of the outside world. It is time we looked about and strengthened our intellectual defences so as to protect a system on which our institutions are being built. And one of our main defenders must be the teachers, to whom is confided the education of the young.

The system of teaching in our Schools and Colleges was established in the days when the country was ruled according to a bureaucratic form of Government. In my own life as a public servant, I can remember the time not so very long ago, when a man would have been thought to be a lunatic if he visualised a date when an Indian Ministry responsible to a Provincial Parliament would be in power in the provinces of British India. It was just 30 years ago, that a learned judge in one of the Provinces when sentencing an unfortunate business man turned politician, to transportation for two lives for making two seditious speeches solemnly laid it down that "there could be no lawful occasion for a political speech in India." And yet today, everyone of us including the Honourable Minister of the Crown, make speeches which if they had been made thirty years ago would without doubt have entailed on us sentences of similar ferocity. The question which I wish to put to you, gentlemen of the teaching profession, is this. Has our system of teaching fixed in those unregenerate days been altered to correspond with the present democratic age? Has it been re-adjusted to meet the necessities of the case where in the provinces power has been transferred from a small bureaucracy to thirty millions of electors? Are the teachers able to reconcile to the satisfaction of the young Indian mind by advancing democracy with the claims of progress and efficiency? The old bureaucracies claim that they were efficient. The new totalitarian regimes make an equally insistent claim that they are efficient. If we consider calmly and dispassionately the history of India prior to the establishment of the bureaucratic regime or the history of the totalitarian countries prior to the establishment of the authoritarian regimes, we are bound to concede the claim. How is the rising generation in India to be taught that democratic Government is

not inconsistent with the efficient maintenance of law and order and with the demand of a progressive administration? How are the young men in our educational institutions to be made to feel that the enthronement of the popular will in the seats of power does not mean the stereo-typing of existing ideas, practices and prejudices? Impatient idealists in a hurry for reforms long for a dictator to cure all existing ills.

A special case here arises for consideration. I am told practically in every province of Northern India that since the Montagu-Chelmsford Reform of 1920, communal bitterness between Hindu and Muslim has been intensified. The blame is put on Democracy. It is obvious in a country like India toleration of each other's practices in the matter of eating, dressing and worshipping is a fundamental condition of orderly Government. How is this to be inculcated to the young? We of the present generation of Hindus and Muslims have clearly demonstrated our inability to live in peace with each other. How is the teaching in our Schools and Colleges to be directed to the elimination of a feeling which if persisted in must be fatal to democratic Government in Provinces where the feeling exists in a chronic form?

Discussing not very long ago the systems of Governments in Europe with intelligent continental observers I found that several of them agreed in the view that the totalitarian system suited the countries where they prevailed, indeed that it was necessary for their orderly and efficient Government. When I asked about England their answer was "The English are a self-disciplined race. They are able to reconcile a considerable degree of individual freedom with a ready obedience to law and to subordinate party interests and prejudices when the occasion demands it to national interests." It will take me too much out of the path to discuss the question how far this observation is correct, and whether the foreign policy of English statesmen in the last two years illustrates the latter branch of observation, namely, that party interests and prejudices are always sacrificed in the national interest. But there can be no doubt that a successful working of democratic Government on the English pattern calls for a considerable mixture of the spirit of individual freedom with the spirit of ready obedience to law, and that the English have on the whole combined the two things with a large measure of success.

I know that many leading Indian Politicians claim that the democratic spirit is so natural to the Indian genius that there is no fear of authoritarian regime ever taking root in India. I wish I could share

this confidence. Totalitarian ideas are in the air and we have to organise our defences. Party conflicts carried to extreme lengths, a widespread disregard for law and the necessity for rendering prompt obedience to it and a timidity in enforcing it were the soil on which the authoritarian Governments grew. One of the most valuable functions which the teaching profession in India can discharge is to implant in the minds of young Indians the democratic habit of obeying a law which their own countrymen are charged with a duty of enforcing.

Gentlemen, I trust I have now given some evidence of my faith in the important part which your profession must play in the new conditions which have come into being in India. These conditions, apart from the transfer of power that they have effected have a high educative value in rousing the masses of India to a consciousness of their rights and their part in the Government of their country. It is for you to lead this new spirit into fruitful channels and so to train young men in your care that they will become wise and capable leaders in the future.

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Notes.

EDUCATIONAL REORGANISATION IN U. P.

The recommendations of the Primary and Secondary Education Reorganisation Committee of the United Provinces would be of interest to our readers. Practical and wide in outlook as they are, their objectives are quite in tune with present Indian needs of education which would foster high principles of freedom, self-government, peace and co-operation. All aspects have been viewed by them from this standpoint, and their proposals deserve the serious attention of educationists all over India.

TRAINING OF TEACHERS.

A scheme of Education proposed above needs specially trained teachers, and the Committee have been alive to it. They have, accordingly, recommended establishment of training centres in every district for men and women teachers. These will provide for instruction and training in handicrafts and in the principles and methods of co-ordinated teaching. They will also train them in administering a new code of discipline conducive to the harmonious growth of faculties and development of conscious discipline in the child to suit modern trends.

TEXT-BOOKS.

The Committee desire that publication of special text-books needed for the scheme should be under government control. Competent authors should be chosen to write books, which should, while being on up-to-date lines, introduce pupils to conditions and problems of the world they live in. The Committee suggest, further, that alternative sets of books should be written to suit local needs and they should be revised from time to time. The plan of Government control of text-book writing may not be quite agreeable to publishers.

BASIC EDUCATION.

According to the new scheme, Elementary education is to conform to the Wardha plan. A uniform system of compulsory education for all children, both in urban and rural areas, is to be adopted, which should extend over seven years. Education

throughout this period should, as far as possible, be carried on through concrete life situations and correlated with one or more forms of manual and productive labour. Co-education is encouraged upto the age of ten in rural and nine in urban areas.

SECONDARY EDUCATION.

As regards Secondary Education, the Committee favour the introduction of varied forms of training for life and employment to suit the varied interests and abilities of pupils. They suggest, further, that the courses, while covering six years, should be realistic and practical, greater initiative being given to students. The subjects of study should be English, Hindi or Urdu, general knowledge and physical culture among other things.

OTHER RECOMMENDATIONS.

The Committee emphasise the need for expansion of girls' education and appointment of a large proportion of women teachers on higher salaries and other attractive conditions of service. They are against the existence of segregated schools for special communities and the imparting of religious instruction in the school building during or out of school hours. Their reason for the former is that communal schools may not only accentuate the educational backwardness of the communities but also tend to warp their national outlook.

It remains to be seen what action the U. P. Government will take on the Committee's recommendations.

Reviews.

1. **Elementary Science Book II**: By Mills and Menon: Published by Macmillan & Co., Ltd. Price : Re. 1/- (In English.)

This is a Text-book of General Science conforming to the latest syllabus of the Madras S. S. L. C. Public Examination. The contents, written in clear and simple style, are highly informative and stimulating in interest, besides being concise and relevant. The copious illustrations are neat and suggestive, and are very helpful in making the matter clear and impressive. Subjects like the Aeroplane, Broadcasting have been introduced to the reader with skill, by reference to daily experiences. Simple, original methods of cheap experimentation have been given in places, which would be appreciated by pupils. The list of questions and exercises at the end would prove helpful for recapitulation. Priced cheaper than similar books on the subject and neatly got up, the book will become popular.

2. **National Education**: 'Education' Office, Sunderbagh, Lucknow. Price Re. 1/-. 250 pp. (Novr. 1938.)

The Board of Editors of *Education* (Lucknow), the official organ of the U. P. Secondary Education Association, deserve warm praise for the commendable zeal and ability they have exhibited in bringing out this Extra-Special Number. The contents provide a sumptuous and varied treat to people interested in education, abounding in high class contributions from eminent men and women from all parts of India competent to speak on the subject. The volume is truly *national* not only in the outlook of its contents but also in the tri-colour adornment of its wrapper in keeping with the national spirit pervading its contributions. People wedded to educational journalism could easily imagine the Herculean labour and financial stress involved in an ambitious venture like this, and the publication hence deserves material appreciation from all schools in India.

Perusing the contents, the reader will gain a comprehensive survey of National Education in all its bearings. Starting from the Historical Aspect of Indian Education, the pages take him through interesting sections dealing with Types of National Institutions, Schemes of Reorganisation, Cultural Movements, Women's and Physical Education, Teachers' Movements and accounts of Progress of Education in the various provinces and states, the History and Achievements of various Educational Organisations completing the sketch. Each section is artistically introduced by appropriate messages from eminent personages of standing and worth, set off by pictures of these and the contributors.

The volume being a symposium of the valuable views of great educationists and scholars on the problem of 'National Education', deserves to be treasured up as an illuminating record in every school library.

3. **St. Paul's High School Magazine**, Vepery, Madras. (Oct., '38).

This is a refreshing school chronicle of one of the Premier Institutions in our Province. Infused with the youthful zeal and outlook of the young Principal and his able colleagues, the contents breathe a commendable spirit of fellowship and true education. The various sections of matter speak of the varied activities of the school aiming to round off angularities and equip students for life. The contributions of students in five languages besides valuable thoughts from the Principal and the Rev. T. G. Platten, make interesting reading. The school notes of the Editor, in his terse and direct style, are enlivening in a buoyant vein. The Camera Club of the school has distinguished itself by its fine excursion and other photos and that of the Rev. Principal and his consort adorning the pages. We hope that under the leadership of the young Principal and with the co-operation of his enthusiastic colleagues, the magazine would improve in size and amount of matter, widening its sphere of usefulness.

4. **"Lucid Moments"** by V. R. M. Chettiar, B. A., (Published by Messrs. Arthur H. Stockwell Ltd., London. Price 1. Shilling.)

It is an excellent edition by the London concern in antique paper with a glassine jacket.

The book 'Lucid Moments' subtly reveals the infinite poetic possibilities of lyric prose, used by Mr. Chettiar as a deep elevating medium of a keen freedom of utterance. It is sharply marked by an individuality of idiom, chiseled by illuminating flashes of intuition. The author is a subtle thinker and a great penman; I may instance the following fragments of thoughtful rhythmic prose:

"Poetry is a deep resonant dream, bubbling into song."

"Life spins fast under the Thumb of Destiny, one seldom whistles between a smile and a tear."

"A child is a fragrant fragment of Divinity, a cheering benediction, a green gift in the hands of man"

"God's loving glance is omniscient and tender, with a clear vigil over the Moral Wheel,"

R. Renganathan, B. A.

5. **Women of Modern India**: Published by the Oxford University Press. 1. Panditha Ramabai As. 2½ 2. Ramabai Ranade—As. 3 3. Sister Nivedita—As. 3½ 4. Annie Besant and Sarojini Naidu—As. 4½ 5. Toru Dutt, Begum of Bhopal and Maharani of Travancore—As. 5/-

This is a useful graded series of books of charming get-up giving inspiring and interesting accounts of some of the great women of India. Life-sketches like these, meagre as they are, while introducing young minds to the study of illustrious personages, would prove strong incentives for wider reading of similar literature, which is urgently needed to tune youngsters to the present national awakening. Priced cheap and written in simple, idiomatic English, with appropriate pictures, the books would be valuable for rapid reading in the lower classes.

6. **Himalaya Readers**: Published by Macmillan & Co., Ltd.

Primer: As. 6	Book III: As. 8
Book I: As. 7	Book IV: As. 10
Book II: As. 7	Book V: As. 10

This is a new series of graded English Readers for Indian schools neatly illustrated in black and white and in colours. The Primer, printed in bold type and of Indian background in matter, provides a course largely of oral work essential for beginners. Of the 49 lessons therein, the first 27 teach the short and long sounds of vowels of spoken English by means of simple words and sentences, and the rest provide attractive reading giving pupils command of wider vocabulary. Books I to V contain carefully graded matter on a variety of topics appealing to young minds, with apt illustrations. Building upon the foundation given by the Primer, the series introduce the reader to longer words and sentences in easy stages. Each lesson is followed by short exercises in Grammar and Composition, which could have been elaborated, with greater advantage to pupils. All the books have been very neatly executed and would prove useful text-books in English.

7. **Tom Thumb Essays**: By H. Martin, M. A. (Oxon), O. B. E. Published by K. & J. Cooper, Educational Publishers, Bombay. Price: As. 10.

'Tom Thumb' Essays are, as the name signifies, tiny paragraph essays intended for children beginning to do a bit of English Composition. They are simple paragraph models on a variety of subjects familiar to children, to be studied and imitated with thinking and originality. Of the 150 essays, half are descriptive, of common objects, fifty are reflective, on general subjects, and the rest, biographical, there requiring special help from the teacher. One novel feature is the help given to a critical study of grammar and usage based on the matter

dealt with in each essay, for which suitable, well-planned exercises follow. Intelligently used by the teacher and the pupil, the tiny essays would help readers in acquiring a command of simple, correct and idiomatic English and a knowledge of the principles governing long and advanced types.

8. ஆரம்ப விஞ்ஞான நூல் : By M. Ekambaranathan and T. S. Krishnaswamy Aiyer. Published by Longmans, Green & Co., Ltd., Madras. Price : Rs. 10. (1938).

This is a welcome addition to the General Science books in Tamil for Form IV following the revised syllabus. Conforming to the aims and methods indicated in the syllabus, the matter is correlated with daily life, making informative and interesting reading. Simple experiments have been included, where possible and necessary. The Tamil rendering is in short, clear sentences without pedantry. The Tamil equivalents adopted are sufficiently significant of their meaning, English terms being used side by side. Sketches are instructive and helpful in clarifying the contents. The fluency and simplicity of the style throughout will be appreciated by pupils and teachers.



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