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A MONTHLY RECORD FOR INDIA

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DISCIPLINE

BY PRINCIPAL P. SESHADRI, M.A., M.B.E., Ajmere

THERE is no term so misunderstood in this country, specially by the student world, as "discipline". It has always unpleasant associations and is looked upon by them as something to be resisted at all cost, while it is intended entirely for their own benefit and for the good of the community. A correct understanding of the concept of discipline and its place in individual and national life will, it is hoped, lead in some measure to its right appreciation.

The Oxford Dictionary defines Discipline "as a system of rules for conduct". It is hardly necessary to draw attention to the fact that the entire organisation of human society is based on discipline. The conception of liberty is limited by many restrictions which have to be imposed on the individual in the interests of society in general. Regulation is necessary even on many trivial points of life and conduct, without which the world will go into chaos, not to speak of the penal laws which prohibit crimes.

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If traffic regulations require that you should drive on the left side of the road, your vehicle should be provided with lights at night time and there must be some way of warning pedestrians by bell or horn when you pass along, they are not imposed out of perverse wilfulness on the part of the authorities, but entirely in the interests of the individual and the community. If there is no limit placed on the speed of cars, for instance, in the streets of a crowded city, you may not only run over others, but also injure yourself in an accident. If you insisted on squatting in the middle of the road holding up traffic, you would obviously become a nuisance and the State cannot allow you to persist in such unreasonable conduct!

Who has not heard of that stout lady with the basket insisting on walking down the middle of the street in Leningrad, though she interfered with the normal course of traffic and even imperilled her own life? As A. G. Gardiner has pointed out, it did not occur to the dear old lady,

that if liberty entitled the foot-passenger to walk down the middle of the road, it also entitled the cab-driver to drive on the pavement and that the end of such liberty would be universal chaos. "Everybody would be getting in everybody else's way and nobody would get anywhere. Individual liberty would have become social anarchy."

An enlightened society is that in which people are sufficiently educated to appreciate the need of discipline and help in its maintenance, to ensure the comfort of everybody concerned. "Liberty is not a personal affair only, but a social contract. It is an accommodation of interest". There are not necessarily any rules rigidly laid down for the purpose, by those in power, but there is voluntary desire on the part of the people to conform to certain principles. It is clear to them that it is the only means of ensuring peace and order which are the fundamental requisites of all progress. The British practice of crowds being able to queue themselves at a ticket window or a gate of admission, and respecting the principle of "first come, first served", is an instance in point. If there was not this sensible practice, there would be terrible crush, sometimes resulting even in serious injuries to people and the work of the booking-clerk would become impossible, as is the case at many an Indian railway station.

Many must also have noticed at gatherings in India, that if they were a little more considerate to the convenience of the general assembly, they would also incidentally benefit themselves. The jostling of crowds could be eliminated, if all people sat down

peacefully, when the crowds at the back could see as well as the people in front, not to speak of the fact that the maintenance of silence is also another requisite of all orderly proceedings. Many a public gathering in this country has deprived its members of the benefits of listening to speeches or music, for want of this simple understanding.

Strong and almost blind faith in the value of discipline is necessary, as one is not always able to understand the reason for every particular rule. You may think that there is no harm in throwing bits of waste paper as the sweeper should be able to collect and put them into dustbins, but the authorities argue it is ugly to have them lying about and insist on your avoiding the bad habit. You may not understand the danger in interfering with electric switches and installations, but it is necessary to protect life and property, if necessary, by imposing directions regarding the matter. If you are asked to lock up your cycles in stands, it is entirely in your own interest, as the authorities have perhaps found by experience that it is a necessary precaution to prevent cycle thefts. You may be thoughtless and extravagant and may not mind the risk, but here again, discipline has to enter and enforce the practice in the interest of all others. It is obviously better to obey rules and try later to understand why they have been imposed, rather than not obey and create consequences which may be injurious to the general community.

Discipline implies the exercise of authority by a single individual, entrusted with the duties of a particular office, as the ultimate

responsibility must rest with him and cannot be shared by others at every stage. That is why, it has always been an accepted principle with all civilised nations, that the commander of an army must be obeyed implicitly, whatever the opinion of individuals under him. Like the heroes of Tennyson's *Light Brigade* :

Theirs is not to make reply,
Theirs is not to reason why,
Theirs is but to do and die,

and this, in spite of the fact that "the soldiers knew that some one had blundered." It would obviously be impossible for a commander to explain to every single soldier in the army, the reason why he orders a particular step to be taken. If they insisted on their deciding, each time, whether it should be done or not, they may as well bid goodbye to all hopes of being successful in the campaign!

The disastrous results of want of respect for authority have often been noticed in the sporting field in this country, where crowds have interfered with the decision of umpires and referees and invaded the grounds, resulting in the suspension of matches and sometimes even tournaments. No arrangement could ever be made, in accordance with which all the thousands of people who attend may be judges of every point, shouting their decisions, from time to time, and causing considerable distraction to the players. "The many-headed multitude" must necessarily speak with many voices, and instructions cannot obviously be taken from a large crowd, but from a single individual. The umpire or the referee may go wrong too, like any human being,

even if he is not actuated by any malice. It may be a mere mistake of judgement, as none of us is exempt from such danger. Even if it were so, the only obvious course is to obey the decision for the time being and utilise the channels generally provided for the purpose, for lodging a protest with the authorities concerned.

The discipline of an educational institution is undoubtedly different from that of the army, at least in so far as penalties and punishments are concerned, but is the same in principle. There can be no question of authority being exercised by the students themselves, even if their want of maturity and experience could be overlooked, as executive action is possible only on the responsibility of a single individual. The head of the institution is the best judge for regulating work. It is for him to decide, when the institution should close and for what purpose, to ensure the highest efficiency possible and make sure that the work is finished well in time, so that students may be prepared for examinations. It is also for him to conduct the institution in such an atmosphere, that all controversial matters may be excluded and there may be a common platform for all castes and creeds, irrespective of individual political opinion. If the atmosphere of an educational institution were to be invaded by the unhealthy controversies of religion or politics, there would be no hope at all of ensuring the conditions necessary for the peaceful pursuit of knowledge and the acquisition of scholarship.

The absence of discipline in the average Indian home is another disquieting feature

of our national life. The example of ancient Rome where the *paterfamilias* had absolute control over his children and had even powers of life and death is undoubtedly not suitable for modern times, but the co-operation of the home is essential for all scholastic and even college discipline. It is not for parents to nullify attempts at discipline in educational institutions by their sentimentality, but to recognise the need for it in all sound training. Any attempt at slackness, not attending school on some trivial excuse or other, being late owing to laziness or getting up late in the morning and the use of indecorous language capable of giving offence to others, must be looked upon with disfavour and should not be excused out of a mistaken affection for children. A high sense of duty must be insisted upon at home as well as outside, if the training is to be effective.

The chequered political history of India is a long record of lapses in matters of discipline. The desertion of sections of the army in emergencies; the thorough want of discipline, on the part of followers, on the death of a leader on the field of battle instead of the person next in command stepping in, unquestioned, to conduct operations as if nothing had happened; the thorough absence of unity among commanders often working at cross purposes, making it impossible for the King to rely on their loyalty and support—all this unfortunate tale is writ large on the face of Indian history and is responsible for many a national humiliation. If our country is to turn a new leaf in her history and distinguish herself in national and international

life, it can only be by cultivating a high standard of discipline, of implicit obedience to a leader, the foundations of which have to be laid early in life, during the long years of training for the purpose.

Another aspect of discipline, which ought to be a great source of inspiration, is emphasised in the famous observation of Burke, that if you wish to be a leader, able to command, you must first learn to obey. There can be no better discipline for the exercise of authority than to be disciplined oneself. You must learn to be at your post of duty at the proper time and be reliable enough for the master to feel that he can count on your loyalty and support on every occasion.

No nation has probably reached a higher standard of discipline, particularly in an emergency, than the people of Britain in the present crisis. In spite of the great freedom of speech allowed by the British democratic system, there is unquestioned obedience to Mr. Winston Churchill. All controversy is hushed, except for occasional grumbling, asking for an intensification of war-effort and the co-operation of all parties to do their best to ensure that Hitler is defeated. The country has been subjected to a good deal of terrorism by the bombing of the civilian population, as Hitler's purpose is to demoralise the people and stampede them so that war-effort may be hindered. The admirable manner in which the people of Britain have kept their morale unbroken, in spite of all the suffering and distress caused by a ruthless enemy, might well be an object lesson to nations for all time in history. It

is the spirit of national discipline which has enabled Britain to pull through the crisis, till she is now able to face the world with calmness and courage, leaving no doubt of the ultimate result of the present conflict.

It may be mentioned, in conclusion, that discipline is only another aspect of adherence to duty and is at the root of all progress and evolution. It is a lesson to which testimony is borne by the entire universe, the great principle underlying all Nature. If the planets did not operate, in accordance with their inexorable laws of motion; if the seasons did not follow in their regularity at prescribed periods; if one was not sure of the elements performing the duties assigned to them and the great laws of nature yielding the results expected of them in any emergency, irrespective of their own inclinations, there could only be chaos and an end of all creation. Wordsworth has drawn attention to this universal law of Duty in his ode on the subject, its basis being discipline :

Stern Lawgiver ! yet thou dost wear
The God head's most benignant grace;
Nor know we anything so fair
As is the smile upon thy face:
Flowers laugh before thee on their beds,
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong;
And the most ancient Heavens, through
Thee, are fresh and strong.

" BEFORE EXAMINATION "

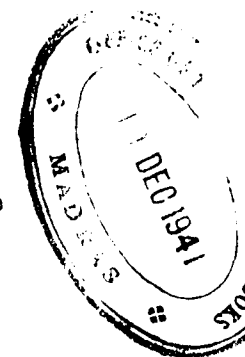
By Mr. SYED SHAHABUDDIN AHAMAD, M.S.C.

Allahabad

I have to meet the treach' rous mistress,
Which may bring either joy or distress;
The long coveted one, the long hated one,
The long decided one, the long debated one.
'Inevitable', is the verdict of the 'Wise',
Through myriad defying cries.
'The only means to gauge your learning',
'The only way to make you fit for earning.'
O! I have roamed too far away,
Rest, my mind, rest, do not go astray.
The mistress is calling you by your name;
Hark! be prepared to play a sure game.
Not me alone you too are her prey,
Not we two, many many more are in the affray:
And all a sure footing to claim,
So be prepared to play a sure game.

" AFTER EXAMINATION "

The days are gone when we
Were hard about our work.
We had no time to shirk
A wink to ponder awhile.
But now the 'xam is o'er
And we are free to move
Ov'r hill, ov'r dale, in grove
Ho! like a careless cloud.
A child's innocent joy
Is now for me, for like
A child my mind can buoy
In air like feather light.



DR. TAGORE'S TIPS TO TEACHERS

SRI. N. S. ULLAL, *Bombay*

THE great and noble Dr. Rabindranath Tagore, who by his departure into eternity, has left not only in India but in the whole world a void which can rarely be filled, was a towering versatile genius and was as great a teacher as a poet, artist, patriot, philosopher and philanthropist. His book bearing the title of "My Reminiscences", which, by the way, is a mirror of his life, is full of sayings which are at once informative, critical and suggestive to us teachers and I propose, in this article, to quote some of them.

The art of a poet or painter lies in selecting and holding up for others' observation and admiration those features of human life or the world around which ordinarily escape their attention. Tagore possessed this capacity to perfection. He could give a detailed and yet humorous and attractive description of anything in life or Nature and that in dignified language. The following passage will illustrate this :—

Speaking of his days of childhood he says, "Our days were spent in the servants' quarters in the southeast corner of the outer apartments. One of our servants was Shyam, a dark chubby boy with curly locks, hailing from the District of Khulna. He would put me into a selected spot and, tracing a chalk-line all round, warn me with solemn face and uplifted finger of the perils of transgressing this ring. Whether the threatened danger was material or spiritual I never fully understood, but a

great fear used to possess me. I had read in the Ramayana of the tribulations of Sita for having left the ring drawn by Lakshman, so it was not possible for me to be sceptical of its potency.

"Just below the window of this room was a tank with a flight of masonry steps leading down into the water; on the west bank, along the garden wall, an immense banyan tree; to the south a fringe of coconut palms. Ringed round as I was near this window, I would spend the whole day peering through the drawn Venetian shutters, gazing and gazing on this scene as on a picture-book. From early morning our neighbours would drop in one by one to have their bath. I knew the time for each one to arrive. I was familiar with the peculiarity of each one's toilet. One would stop up his ears with his fingers as he took his regulation number of dips, after which he would depart. Another would not venture on a complete immersion but be content with only squeezing his wet towel repeatedly over his head. A third would carefully drive the surface impurities away from him with a rapid play of his arms, and then on a sudden impulse take his plunge. There was one who jumped in from the top-steps without any preliminaries at all. Another would walk slowly in, step by step, muttering his morning prayers the while. One was always in a hurry, hastening home as soon as he was through with his dip. Another was in no sort of hurry at all, taking his bath leisurely, followed by

a good rub-down, and a change from wet bathing clothes into clean ones, including a careful adjustment of the folds of his waist-cloth, ending with a turn or two in the outer garden and the gathering of flowers, with which he would finally saunter slowly homewards, radiating the cool comfort of his refreshed body, as he went. This would go on till it was past noon. Then the bathing place would be deserted and become silent. Only the ducks remained, paddling about after water-snails, or busy preening their feathers, the livelong day".

How some people exaggerate in their description of any new thing they have seen is clearly, strikingly and humorously depicted in Tagore's account of his first railway journey in his boyhood. The passage is given below.

"Our first halt was to be for a few days at Bolpur. Satya had been there a short time before with his parents. No self-respecting nineteenth century infant would have credited the account of his travels which he gave us on his return..... Satya had told us that, unless one was very expert, getting into a railway carriage was a terribly dangerous affair—the least slip and it was all up. Then, again, a fellow had to hold on to his seat with all his might, otherwise the jolt at starting was so tremendous, there was no telling where one would get thrown off to. So when we got to the railway station I was all aquiver. So easily did we get into our compartment, however, that I felt sure the worst was yet to come. And when, at length, we made an absurdly smooth start, without any semblance of adventure, I felt woefully disappointed".

Every teacher should cultivate this power of giving detailed and yet humorous and attractive descriptions of things, if at all he or she wishes to create interest in and arrest the attention of his or her pupils in the class-room.

How children are more likely than not to copy the evil traits in their teacher, rather than imbibe learning and wisdom from him and why, therefore, the teacher should be very careful about his behaviour with his pupils are well illustrated in the following passage :—

"While at the Oriental Seminary I had discovered a way out of the degradation of being a mere pupil. I had started a class of my own in a corner of our verandah. The wooden bars of the railing were my pupils, and I would act the school-master, cane in hand, seated on a chair in front of them. I had decided which were the good boys and which the bad-nay, further, I could distinguish clearly the quiet from the naughty, the clever from the stupid. The hand rails had suffered so much from my constant caning that they must have longed to give up the ghost, had they been alive. And the more scarred they got with my strokes the worse they angered me, till I knew not how to punish them enough. None remain to bear witness today how tremendously I tyrannised over that poor dumb class of mine. My wooden pupils have since been replaced by cast-iron railings, nor have any of the new generation taken up their education in the same way—they could never have made the same impression.

"I have since realised how much easier it is to acquire the manner than the matter. Without an effort had I assimilated all the impatience, the short temper, the partiality and the injustice displayed by my teachers to the exclusion of the rest of their teaching. My only consolation is that I had not the power of venting these barbarities on any sentient creature. Nevertheless, the difference between my wooden pupils and those of the Seminary did not prevent my psychology from being identical with that of its school-masters".

The following passage is a witty and impressive statement of the fact that the songs which school-pupils are made to sing at the commencement of their day's work by way of invigorating and interesting them in their work defeat their very object if they are couched in a foreign tongue and a foreign tune.

"I could not have been long at the Oriental Seminary for I was still of tender age when I joined the Normal School. The only one of its features which I remember is that before the classes began all the boys had to sit in a row in the gallery and go through some kind of singing or chanting of verses—evidently an attempt at introducing an element of cheerfulness into the daily routine.

"Unfortunately the words were English and the tune quite as foreign so that we had not the faintest notion what sort of incantation we were practising, neither did the meaningless monotony of the performance tend to make us cheerful. This failed to disturb the serene self-satisfaction of the school authorities at having provided such a

treat; they deemed it superfluous to inquire into the practical effort of their bounty; they would probably have counted it a crime for the boys not to be dutifully happy. Anyhow they rested content with taking the song as they found it, words and all, from the self-same English book which had furnished the theory.

"The language into which this English resolved itself in our mouths cannot but be edifying to philologists. I can recall only one line:

"Kallokee pullokee singill mellaling mellaling mellaling"

"After much thought I have been able to guess at the original of a part of it. Of what words Kallokee is the transformation still baffles me. The rest I think was:

....."full of glee, singing merrily, merrily, merrily."

The well-known truism, now generally realised, that mere book-teaching of science without observation and experiment and the handling of poetry as a means to teach grammar without its appreciation from the emotional standpoint are a sheer waste of time, is humorously and succinctly brought out in the passage that follows:

"At school we were then in the class below the highest one. At home we had advanced in Bengali much further than the subjects taught in the class. We had been through Akshay Datta's book on Popular Physics and had also finished the epic of Meghnadvadha. We read our physical science without any reference to physical objects and so our knowledge of the subject was correspondingly bookish. In fact the

time spent on it had been thoroughly wasted; much more so to my mind than if it had been wasted in doing nothing. The Meghnadvadha, also, was not a thing of joy to us. The tastiest dainty may not be relished when thrown at one's head. To employ an epic to teach language is like using a sword to shave with—sad for the sword, bad for the chin. A poem should be taught from the emotional standpoint; inveigling it into service as grammar-cum-dictionary is not calculated to propitiate the divine Saraswati".

Lastly Tagore's experience of a queer private tutor, when in England for studies, described in his own inimitable way of combining lightness of manner with importance of matter shows how even a poor and needy tutor can be honest and conscientious. Here is the description:

"While living in these rooms there was one who came to teach me Latin. His gaunt figure with its worn-out clothing seemed no more able than the naked trees to withstand the winter's grip. I do not know what his age was, but he clearly looked older than his years. Some days in the course of our lessons he would suddenly be at a loss for some word, and look vacant and ashamed. His people at home counted him a crank. He had become possessed of a theory. He believed that in each age some one dominant idea is manifested in every human society in all parts of the world; and though it may take different shapes under different degrees of civilisation, it is at bottom one and the same; nor is such idea taken from one by another by any process of adoption, for this truth holds good even where there is no intercourse. His great preoccupation was the gathering

and recording of facts to prove this theory. And while so engaged his home lacked food, his body clothes. His daughters had but scant respect for his theory and were perhaps constantly upbraiding him for his infatuation. Some days one could see from his face that he had lighted upon some new proof and that his thesis had correspondingly advanced. On these occasions I would broach the subject, and wax enthusiastic at his enthusiasm. On other days he would be steeped in gloom, as if his burden was heavy to bear. Then would our lessons halt at every step; his eyes wander away into empty space, and his mind refuse to be dragged into the pages of the First Latin Grammar. I felt keenly for the poor body-starved, theory-burdened soul and though I was under no delusion as to the assistance I got in my Latin, I could not make up my mind to get rid of him. This pretence of learning Latin lasted as long as I was at these lodgings. When, on the eve of leaving them, I offered to settle his dues, he said piteously: "I have done nothing and only wasted your time, I cannot accept any payment from you". It was with great difficulty that I got him at last to take his fees".

I close this article with a fervent hope that all teachers would note and act up to the sound educational principles involved in the above-quoted passages and that private tutors in particular would note the honesty and conscientious nature of Tagore's cranky tutor, who, though regular in his visits, was aware of the fact that what he had actually imparted to his pupil was not worth a fee.

THE RIGHTS AND RESPONSIBILITIES OF A TEACHER

BY SRI D. PURUSHOTHAM, Chittoor

INTRODUCTION.

"Our action is our duty, not the greed of results."

INADEQUATE pay, mean, wretched, starving and precarious pensions are the lot of the teachers. It is no wonder that he becomes a wage earner without enthusiasm or imagination for self-development. He has not only to fight for his pupils, but also for himself. When he asks for bread, he gets air instead. Expenditure on education like advertisement is a wise investment and not an added item in the cost account. Balancing the budget does not mean, cutting the heart of everything.

Experiments in education in India do not pay as in other countries. To overload a teacher in size of classes or in number of classes incredibly bring unfavourable results. No amount of the theory of remuneration, the Woolworth theory, the Milky-way theory and the eye for an eye theory can solve the food problem of our true Harijans—the elementary grade teachers and of our 'upper servants'—the secondary grade ones. Their present is miserable and their future is uncertain.

The Pupil: The teacher must remember, he was once a boy. A pupil is like a white line which can be given any colour. The child is the image of divinity. Few teachers and fewer parents can gauge accurately the limitations of a child's capacity. The children can be classified as advanced, normal, slow, mentally backward and physically handicapped. How many teachers

sincerely think of the back-benchers or the sleeping partners? Some of them need sympathy and some need driving. A successful teacher is a sympathetic driver. Help him to use his leisure properly. A pupil whilst he must know Chittoor well, must do so in a particular way. Don't reduce them to mere copy books. Produce type and provide their growth beyond the type.

School: A school is a laboratory for experiments in social and personal readjustment. It is not an armoury of rewards and punishments or a slaughter house or a detention place. It must be both catholic in its range and cosmopolitan in its outlook. A teacher should first provide an environment best suited to the individual; secondly stimulate health in that environment and lastly enable the pupil to acquire habits, skill, knowledge and set standards of behaviour, effort and entertainment. Pedagogy is a sacred trust bestowed upon them and their responsibility extends far beyond space and time. Make every school a centre of village life, a place of interest and activity with influences radiating from it to all the sides.

God's Sentinel: In choosing a doctor, who enquires about his diploma? Are they all good doctors? Practical training is absolutely necessary. But our training schools are becoming refugees for those unacceptable elsewhere. As a child sucking the breast of a healthy nurse rather than of a petted mother is more healthy, the

teacher should be a "healthy" instructor. He must make a search for all relevant facts that are desirable and undesirable, progressive or deteriorative in the art of training. As we whitewash our houses often, the teachers should recondition themselves by the help of the summer schools, refresher courses or "following up" to be mentally alert and educationally active.

A teacher is not his qualifications, the length of service or the weight of his pay; but he is a sort of animated gramophone for the class to copy. The pupil needs his life and his light. A teacher is not one who knows everything, but rather one who knowing more than one thing, can use every thing he knows. His idea should be not to know much, but he should want to know more. He must have faith in the pupil's sense of fairplay and a deep respect for each individual. The emphasis is not on "teach Kamala"; but "teach Kamala arithmetic, religion, and science, by using bright, coloured and pictorial aids".

Do not develop **TEACHER'S VOICE**. He is a bad teacher who sleeps over difficulties, but he is worse who elaborates simple things. Do speak with effect, rather than with analytical accuracy. The words should be winged with inspiration. The 'knights of chalk and duster' should provide good libraries for information and recreation. But books can never be a satisfactory substitute for teachers. Can they educate the pupils by Wireless? Education is concerned not with the masses but with individuals. His contact with the pupil is more important than his contact with the subject. He

is the best teacher who is a true interpreter of the "experience of our age".

Content of Instruction:—A teacher is seldom allowed to choose his own pupils. They are either thrust upon him or he is thrust upon them. Look at the child rather than at the subject. Turn the telescope about and look through the other end. Draw and the child draws with you; talk, you talk alone. Don't choke the forces of self-activity and self-education inherent in them. Don't blunt and stunt their originality. The best method of teaching is the one which causes the child to learn almost easily and effectively. The methods must be sometimes preventive and often substitutive. The difficulty today is the capacity to teach and the learning that should underlie that capacity. The teaching must be vital and be based on cooperation and democratic relationship between the teacher and the taught. Don't magnify learning and neglect helping. Coaching has driven out teaching and cramming has driven out thinking, just as bad drives out the good. Introduce some project in the school which can be easily supervised by the teacher. Don't be discouraged when you commit mistakes. One who never makes a mistake never makes anything.

Headmaster:—Does the teacher or the teacher-headmaster work for the results or for real improvement? The headmaster should first be a teacher. His inspection should be regular and not frequent and his suggestions in a *practical fashion*. The saying "call a boy a rogue, he will steal" is perfectly true. Likewise, if the headmaster suspects a teacher, the teacher loses

heart and no good work can be done. He should never either by act or intention try to gain any personal object or do any personal injury. If an enterprising headmaster ventures upon any experiment in education, he is sure to find himself knocking against some rule of the education code.

Every INSPECTOR should be a helping teacher or an adviser on education. The sounder critics of the teacher are the pupils he has taught. The true test of a teacher is the progress of the backward child. Some squeeze out the teachers for the inspections, but they become extinct volcanoes soon after their confirmation.

Examinations:—The LITTLE GO examinations depend upon human behaviours. The teachers should admit the inaccuracy in marking answer books. Adopt the principle "easy papers and stiffer marking". Why is English badly taught? Perhaps the examiners are badly taught. If there are many failures; either the teaching should be woefully inefficient or the examination is not what it should be. Examine the pupils on the syllabus and not on test books. Test their practical, executive and artistic elements including their inborn intelligence as distinct from acquired abilities. Put down the bad examinations and all examinations at the wrong times and places. It is not like selecting goats from the sheep. Examinations drive the teachers and they drive the children. The intelligence tests demand from the teachers a new kind of effort and from the pupils a new kind of attraction. The purpose served by the standard tests is the more exact location,

diagnosis and remedy of individual pupil's difficulties in learning.

Character:—

When money is lost, something is lost
When character is lost, everything is lost.

Educating others without character is brutality. It is the teacher's leadership, not the subject, which appeals to the pupil. He is the hero and the pupils are the hero-worshippers. He must be honest, conscientious and industrious in his work; straight-forward in his dealings and strong-minded and tactful in managing situations. Develop the pupil's character by increasing his physical health, and develop his courage, sensitiveness and intelligence. Why a teacher? It is a rare privilege to associate and cooperate with the men of character and calibre. Their spirit was denominational and sectarian no doubt, but there was hardly anything of meanness or pettiness or jealousy in it. Remember the principle of China, "Hang the teacher, if the pupil commits murder". Trust the pupil and then there will be no friend and enemy relation. Don't prattle about 'Do-not-do-this-taboos.' Train them not as aimless machines but as purposeful human beings.

Schools should train the children in DISCIPLINE. Does free discipline mean allowing the pupils to assert their individuality by kicking their teacher? Not at all. Discipline is an art of self-education and self-government. It is necessary for securing order, obedience and efficiency. A teacher must assert not dictate; lead not compel; direct but not criticise his pupils. Firmness is necessary but kindness is equally essential.

Establish "class etiquette" and maintain it. The pupils cannot grow wiser or stronger as long as we bind their minds as the medieval Chinese bound their women's feet. Liberty without order is chaos, but order without liberty is tyranny. Freedom and progress should be the teacher's watchwords. Adopt but adapt. Let them treat their managers with civility but not with servility, Be friendly definite and strong with all. Follow nature.

Punishment:—Manusmruthi and Apas-thamba refer to the conduct of a teacher towards his pupil. The idea of punishment, which is that of cancelling evils by duplicating them should be abandoned. An efficient and just penal system in a just manner is necessary. I do not believe in the value of punishments, I believe in forgiveness. Praise in public, but blame in private.

Homework:—The trouble of homework is lack of cooperation between the teachers, parents and pupils. Some think it is wearisome and uninteresting. Common homework for all is not good. Consider the age of the boy, his mental equipment, the strain and the time required. The incompetence of the teacher is the cause of imperfect classwork and irregular doses of homework. The remedy for the uninteresting assignments is to eliminate the inefficient teacher.

If the teacher wants to train the pupils in citizenship he must interest himself in scouting; Red-cross society; gardening, arts club, music, excursions, etc., etc.

A teacher should secure the parental cooperation and their good-will through

popular lectures, journals and radio talks. Parents' and teachers' association is a clearing house for information between the parents and teachers. The value of home cooperation for character education cannot be under-estimated.

The teaching profession is not a convenient means of earning money till they find a husband or wife. The presence of married teachers on the staff commands the confidence of the parents. Give SEX its place and it will keep its place. Impart a word in season to the boys in sex matters, though I agree it is often very difficult to choose the right season. Don't convert the boys into MILKSOPS and girls into MASCULINE GIRLS. Realise that co-education is a three-legged race.

The heart of teaching is good-will and its chief joy is SERVICE. Service to bear full fruit should be unfettered and cheerful. Let the teachers pay due regard to truth, deal justly and walk humbly before the gospel of unselfish service. The teachers who scorn pleasure and keep up the lamp of knowledge will create around themselves that lasting fame and veneration which usually surrounded the names of the preceptors of old.

Conclusion:—The present teachers ought to represent in true lineal succession the great Kulapathies—Viswamitras, Kanvas and allow the freedom of discipline. Educate the whole boy. Every teacher should possess an innate love for his pupils, a true liking for the profession and a genuine national outlook. Lead the children to discover the great truths of life which are

implied in the three psychological processes of education, *SRAVANA*, *MANANA*, *NIDHIDYASA*. Yours is a life-giving and life-giving and life-saving toil. Make the pupil not only an Indian, but an Indian gentleman. Train him to defend the honour of the home, community and country by freedom of thought and action. Observe everything patiently, interpret judiciously and examine carefully all facts and factors.

Pray for the addition of friends, subtraction of worries, multiplication of blessings and division of critics. Do your best, your inveterate enemy will not hurt you. Do less and your best friends will not defend you. Carry on. Let it be said of you

He loved and lived for the child
Whom he taught to live and love.

IMPLICATIONS OF NATIONAL EDUCATION

BY PROF. P. J. JAGIRDAR, WARDHA, Nagpur

Necessity of education:—The need for education arises out of the contrast between the immaturity of the young members of society and the maturity of its adult members. Life of a social group continues even though each individual member of it in time passes away; and its continuance is due to the fact that the immature members of the group are initiated into the interests, purposes, information, skill and practices of the mature members. Education is this initiation of the young. Education consists primarily in transmission of beliefs, ideas, information, social standards, customs, institutions, recreations, occupations etc. from generation to generation. Thus education is the means of preserving the continuity of social life.

"As civilisation advances," says John Dewey, "the gap between the capacities of the young and the concerns of adults widens. Learning by direct sharing in the pursuits of grown-up becomes increasingly difficult..... Ability to share effectively in adult activities (thus) depends upon a prior training given with this end in view.

International agencies—schools and explicit material studies—are devised. The task of teaching certain things is delegated to a special group of persons. Without such formal education, it is not possible to transmit all the resources and achievements of a complex society". (John Dewey: *Democracy and Education*, p. 9)

2. *Aims of Education*:—According to John Dewey, it is futile to establish the aim of education as some one final aim which subordinates all others to itself. "General or comprehensive aims", he says, "are points of view for surveying the specific problems of education". (John Dewey: *Democracy and Education*, p. 144). A large number of them have been stated at different times, all having great local value and all consistent with each other. "For, the statement of aim is a matter of emphasis at a given time". Bearing these ideas in mind if one sets out to formulate the purpose of education in India, one should be only attempting to survey specific problems of education in the country to discover where the emphasis should be laid;

and such a statement will have, without doubt, 'great local value'. Yet, it would also be instructive to survey the different aims stated at different times, 'all consistent with each other', and to attempt a synthesis of these aims.

"At different times such aims as complete living, better methods of language study, substitution of things for words, social efficiency, personal culture, social service, complete development of the personality, encyclopedic knowledge, discipline, aesthetic contemplation, utility, etc. have served". (John Dewey: *Democracy and Education*, p. 130-131).

A few of such statements of aims, selected casually, may now be reviewed.

The Zakir Hussain Committee express their ideal of citizenship implicit in their scheme thus: "In Modern India citizenship is destined to become increasingly democratic..... a completely new system is necessary to secure the minimum of education for the intelligent exercise of the rights and duties of citizens. Secondly..... the intelligent citizen must be able to repay in the form of some useful service what he owes to Society. They hope to strengthen, in the future citizens, "the desire for self-improvement and social service in a co-operative community". (Report, page 15 and 16. Italics ours).

Dr. A. S. Altekar, in his book on Education in Ancient India says, "Formation of character, building up of personality, preservation of ancient culture and the training of the rising generation in the performance of the social and religious

duties—These were the main aims of the Ancient Indian System of Education". (Altekar; *Education in Ancient India*, p. 326).

Bertr and Russell says, "Universities exist for two purposes. On the one hand, to train men and women for certain professions; on the other hand, to pursue learning and research without regard to immediate utility". (*On Education*, p. 238).

Prof. Panikhar, in his "Educational Reconstruction in India" enumerates three objects for the existence of a University: First, research, or augmenting the world's stock of knowledge; Second, aesthetic development for the cultivation and refinement of the power of enjoyment and third, making provision for qualifying for professions, such as law, medicine and engineering (page 87).

These different statements of the aims of education and the functions of Universities are quite consistent with, and to some extent supplementary to, each other. Taken together they include:

- (1) Preserving knowledge acquired in the past and further augmenting the existing stock of knowledge.
- (2) aesthetic development,
- (3) provision of professional training,
- (4) formation of character, and
- (5) training in co-operative activity necessary in a democratic society.

In modern civilised life, each individual is a producer and a user of goods and services, material and non-material. Education as preparation for life should therefore

imply training each individual how to produce and how to use.

While this synthesis of general aims of education is instructive, it remains to consider which aspects of educational aims should receive emphasis in India at the present time. The specific problems of education in India arise from three aspects of transformation in our national life. First, there is the impact of modern culture on the ancient Hindu culture, which had already accommodated elements of Muslim culture. Education has been described above as the transmission of beliefs, ideas, institutions etc. from generation to generation. The problem of Indian education is which beliefs, which ideas, and which institutions are to be transmitted to the new generations? The second aspect of transformation is political. Transfer of control over Government from the British people to the Indian people and establishment of democratic forms of government are the generally accepted aims; and already the political structure has been undergoing changes in these directions. Over and above these, rival political philosophies and ideologies are struggling for supremacy, including, among others, liberal democracy, socialism, communism, Hindu communalism, Muslim communalism, nationalism, and internationalism. How should the transference of control of government from foreigners to Indian people be reflected in changes in India's educational policy? How is the educational system to be adapted to the change in the political and social structure from bureaucratic rule to democracy? And, to which of the contend-

ing political ideologies is our educational system to be harnessed? The third aspect of transformation is economic. The problem of poverty, with the two problems of ill-health and illiteracy connected with it both as causes and effects, is admitted by all to be extremely serious, and it is impossible to formulate an educational scheme which does not seek to help in the solution of that problem.

3. *Aims in Relation to Cultural Needs*:—It has been a popular notion that our education should be national in the sense that we should study the stock of knowledge that originated in ancient India, learn to appreciate Indian art and literature and qualify for professions to be carried on as they were in ancient India, deliberately maintaining a low standard of living and the form of cottage industry. This notion is accompanied with a reluctance to gain knowledge of Western origin, and, among certain quarters, a determination to keep our country untainted by mechanical means of production developed in the West. The exclusive tendencies in this notion appear, to the present writer, anti-national. A nation is not completely free if it is held back by the shackles of its own past. A nation must fly unrestrained to the summit of its aspirations; the only conceivable restraints are those in the interests of humanity.

It is interesting to note that in ancient Indian educational centres, until the 2nd century A. D., "There was no prejudice against foreign culture" (Altekar: *Education in Ancient India*, p. 250.)

Another aspect of Indian nationalism has been urging the maintenance of traditional standards of social conduct, existing social institutions, reverence for ancient Indian thought, and faith in the teachings of religion. It is in these respects that India differs from other countries; if these distinctions disappear, it is feared, it will mean the death of Indian nation-hood. It is assumed, implicitly by some and explicitly by others, that the nation has a soul, like an individual, and the soul must be preserved and developed. (e. g. See Sir John Woodroffe: *The Seed of the Race*).

If the idea is that every nation has a soul exactly as an individual has one—or rather, the individual *is* the soul and so the nation also *is* the soul—then it is very doubtful if a faithful Brahmana is obliged to believe in this concept. Mrs. Besant and the Theosophists, indeed, used to speak of a nation reaping the fruits of its past Karma, and so on; but is such a notion supported by Hindu religion? If it is, what is the relation of the individual's soul to that of the nation? Were the old souls destroyed, and did a new one arise, when the American States united into a federation? What is the effect of migrations on the national souls?

But assuming, for the purpose of argument, that the nation is the soul, the soul must not be confused with the character. The distinctive *characteristics* of a nation are its *character*, not its *soul*. In the course of its growth—and its growth is the purpose of education—the soul may retain certain parts of its character, and may drop off others. If the character is unchanged, it

is perhaps a sign that the soul has lost its vigour.

Throughout the ancient period of Indian history codes of conduct, social institutions and teachings of religion have been changing. In the period of Brahmanic works probably upto 300 B. C., *Yajnopavita* meant only the upper garment; and etiquette required its use in sacred functions only. The sacred thread, to be worn all the twentyfour hours of the day by all the *Dvijas*, was unknown in that period. Later religious works enjoin the use of the sacred thread as compulsory. (Altekar, p. 359-364) The caste system as we understand it was unknown in the Vedic period. "People used to follow useful and lucrative professions in accordance with their individual tastes" (Ibid., p. 160); and, what is more, "Down to about 500 A. D. inter-caste marriages were not tabooed either by the *smrities* or by society". (Ibid. p. 162) Certain religious ceremonies, like Upanayana and Shravani, which were optional at one period became compulsory in another, and were entirely changed in their meaning and significance (Ibid., p. 5 to 11, and 28 to 30).

It is essential that arts and sciences developed in ancient India should not be neglected as they were during the last hundred years. The importance attached to their study, however, should depend largely on their utility in the solution of our present day problems. It is reasonable, for instance, that Ayurveda and Yogi systems should receive greater attention than ancient Indian economic science and economic organisation. As for our traditions, the habits of our minds and character, and our

social institutions, they are parts of the environment which a system of education has to take into account. Some of them may help the goal of education, such as the once widespread but now decreasing respect for learning and the learned; and these may be exploited to the full. Others may hinder progress, such as the institution of untouchability and hierarchy of the caste system; these provide at once the problems to be tackled and the limitations to our efforts in the solution of problems.

The following remarks from Principal J. H. Cousins *'The Kingdom of Youth'* are interesting as well as illuminating: "A nation is a vast consciousness that is seeking to express and realise itself through laws and institutions of the world; and education, to be national, must be inclusive and fluidic, capable of ready adaptation to the growing needs of the National Soul." (P. 45). "The culture that India shall take from the West or the Farther East must be the culture that India *wants*, not what Europe wants India to want. If India wants it, then it will be in affinity with her nature; and become assimilated to it" (p. 54).

4. *Aims in Relation to Political Needs:*

(a) *Transition to Democracy*:—The transfer of control of the government of India from foreigners to her own people ought to have certain effects on her educational system. The Anglo-Indian system has been widely criticised, and the defects pointed out will be enumerated later on in this essay. Most of them arise from the fact that the system, originally based on liberal ideas, was later transformed to a mere machine

for the purpose of producing clerks for Government offices. The first change to be made, therefore, is to remove all the defects which betray this narrow purpose. Too prominent a place given to the study of English, neglect of the study of mother-tongues, too much importance attached to examinations, lack of provision for technical training for industries, are the defects arising from this policy. As education has been increasingly the concern of Indians since the Reforms of 1919, already these defects are being removed; although examinations continue to occupy the same dominant position as before.

A people controlling their own education should be expected to impart knowledge through the medium of their own mother-tongue. Secondly, they should be expected to study *themselves*; they should be expected to study assiduously the social sciences including history, sociology, anthropology, economics, politics and ethics as applied to Indian conditions. Transfer of control from foreigners to Indians has, strangely enough, brought about little change in these respects, though a good deal has been done of historical research, and study of Indian economic conditions. Inactivity in the study of social sciences is all the more curious as well as lamentable because changes in our social, economic and political life are taking place with great rapidity and are giving rise to baffling problems urgently demanding solution.

One of these numerous changes is the gradual transformation in our political structure from bureaucracy to democracy. This brings us to the next point to be

considered; how is the educational system to be adapted to this change? In India, bureaucracy existed side by side with aristocracy, and the two supported each other. The members of bureaucracy on the higher rungs of the ladder enjoy emoluments and leisure comparable to those of the aristocrats. With the establishment of democracy, the importance of the civil servants as well as of the upper classes is certain to be diminished.

"With the change from an oligarchical to a democratic society", John Dewey says, "it is natural that the significance of an education which should have as a result ability to make one's way economically in the world, and to manage economic resources usefully instead of for mere display and luxury, should receive emphasis". (John Dewey: *Democracy and Education*, p. 139) Development of vocational ability, or, industrial competency, should be stressed, and development of artistic or philosophic faculties may be somewhat neglected. There is a danger, however, that artistic, philosophic and humanistic elements in education might suffer so much neglect as to cause great harm to the democratic society itself. Bertrand Russell says, "For the first time in history, it is now possible, owing to the industrial revolution and its by-products, to create a world where every body shall have a reasonable chance of happiness. It would be possible, by organisation and science, to feed and house the whole population of the world, not luxuriously, but sufficiently to prevent great suffering. In such an education, applied science will have to be the chief ingredient. Nevertheless, there is

another side to the question. What will be the good of the conquest of leisure and health, if no one remembers how to use them?" (Bertrand Russell: *On Education*). This warning against the neglect of aesthetic and humanistic elements in education is necessary because, as Bertrand Russell points out, opposition to them comes not only from working classes but also from well-to-do persons. They tend to think that the main purpose of education is to increase the number and variety of commodities produced.

Democracy may not entirely abolish the upper classes for a long time. So long as class-distinctions are not abolished, Bertrand Russell observes, democracy requires that the upper classes should be given knowledge which will make them useful to others, and the working-men should be given some knowledge which gives them delight though it is not useful.

Due to present economic conditions, there are tendencies which split society into classes some of which are made merely tools for the higher culture of others. John Dewey says, "It is not enough to see to it that education is not actively used as an instrument to make easier the exploitation of one class by another. School facilities must be secured of such amplitude and efficiency as will in fact and simply in name discount the effects of economic inequalities, and secure to all the wards of the nation equality of equipment for their future careers. Accomplishment of this end demands not only adequate administrative provision of school facilities, and such supplementation of family resources as will

enable youth to take advantage of them, but also such modification of traditional ideals of culture, traditional subjects of study and traditional methods of teaching and discipline as will retain all the youth under educational influences until they are equipped to be masters of their own economic and social careers". (John Dewey: *Democracy and Education*, p. 114).

There is an intimate relation between democracy and education. "The education of the citizen" says Laski, "is the heart of the modern State.....The defects of democracy are most largely due to the ignorance of democracy; and to strike at that ignorance is to attack the foundation upon which those defects are built.....There cannot be a responsible State until there is an educated electorate". (Laski: *Grammar of Politics*, p. 78) Laski thus describes the minimum level of education to be secured to every citizen in a democracy: "He must be trained to make judgments. He must learn to weigh evidence. He must learn to choose between the alternatives between which he is called to decide. He must be made to feel that this is a world in which he can by the use of his mind and will shape at once outline and substance." (Laski: *Grammar of Politics*, p. 114) In the words of John Dewey: capacity in good citizenship denotes, "ability to judge men and measures wisely and to take a determining part in making as well as obeying laws" (*Democracy and Education*, p. 140).

5. *Aims in Relation to Political Needs:*
(b) *Conflicting Political Ideologies:*—Many Indian political leaders have sought to work out, in theory and in practice, the ideal of

a scheme of education adapted to Indian political needs and aspirations. The supreme political need, it was agreed, was the attainment of self-government; and consequently education too had to be 'national'. Today the political atmosphere has undergone a change. Rival political philosophies and ideologies are struggling for supremacy, including, among others, Hindu or Muslim communalism, nationalism, internationalism, liberal democracy, socialism, and communism. To which of the contending political philosophies is our educational system to be harnessed?

It is necessary, however, to consider the more fundamental question as to whether education should be adapted to *any* political creed. Most branches of knowledge do not lend themselves to such adaptation. The problem of adaptation is confined to History, Philosophy, and Social Sciences, comprising along with Literature, what is known as the 'Arts' course in Colleges. One view is that their adaptation to the political opinions of educational authorities is harmful. "Almost all education has a political motive; it aims at strengthening some group, national or religious or even social, in competition with other groups. It is the motive, in the main, which determines the subjects taught, the knowledge offered and the knowledge withheld, and also decides what mental habits the pupils are expected to acquire. Hardly anything is done to foster the inward growth of mind and spirit; in fact, those who have had most education are very often atrophied in their mental and spiritual life, devoid of impulse, and possessing only certain mecha-

nical aptitudes which take the place of living thought." (Bertrand Russell, *Principles of Social Reconstruction*, p. 148-149). "The prevention of free inquiry is unavoidable so long as the purpose of education is to produce belief rather than thought, to compel the young to hold positive opinions on doubtful matters rather than to let them see the doubtfulness and be encouraged to independence of mind. Education ought to foster the wish for truth, not the conviction that some particular creed is truth." (Bertrand Russell: *Principles of Social Reconstruction*, p. 153-154) Bertrand Russell condemns the conception of education as a form of drill, a means of producing unanimity through slavishness, which is often defended on the ground that it leads to victory; for, in the process of attaining political or military success freedom of thought is suppressed and mental vigour is lost.

The educational authorities anxious to avoid partisanship, on the other hand, are likely to adopt an attitude of such strict neutrality that they may fail altogether to give a lead in the solution of urgent problems of society. H.G. Wells regards this failure as a general defect of modern universities. "In spite of all their apparent modernisation the universities have never yet discovered how to lead a community. They have timidity in their hearts; they would rather propitiate than dominate..... (The newer universities) impart no intelligible ideology because that would 'arouse controversy.' Modern universities are the last places in the world for controversy." (H.G. Wells: *The Work Wealth and Happi-*

ness of Mankind, p. 764 and 766). This description certainly applies to the Indian universities of today.

Controversial topics should not only be included in our 'Arts' courses but they should be given a prominent place. It should be a duty of teachers to expound every living ideology and to analyse it so thoroughly that the students should clearly see the observations and emotional responses to experiences on which it is built. They should then (and not till then) indicate their own preference, asking the students to verify for themselves the soundness of the foundations of the ideology.

Yet the dilemma remains. If education has a political ideology, thought is suppressed and mental vigour is lost; if it has not, it fails to give a lead to the community. Presentation of a cold analysis of each ideology will, without doubt, expose the untenability of some ideologies; on the other hand, the fireworks of the demagogue are more effective than the cold analysis of the scholar, and students who hear both are likely to adhere to absurd and dangerous doctrines.

The academic opinion must mobilise to oppose some definitely pernicious tendencies in thought and sentiments. In an eloquent passage Sir S. Radhakrishnan says, "If the world has fallen into wildness, if young men made for joy and happiness, shaped for love, mercy and kindness, are raining hell from the sky on non-combatant populations, innocent women and sleeping children, drowning their fellow-creatures who happen to be their enemies, the outrages on youth perpetrated in the name of education are

largely responsible for this condition... Many of the educational systems of the European continent are fixing the youth in attitudes of hatred, violence, bloodlust and uncharitableness to all who are not of their race or political creed. Instead of preserving human nature from vice and error, instead of teaching the youth the mutual dependence of mankind and the need for love and compassion, we spoil human nature and seduce it from its natural love for humanity and virtue." (Sir S. Radhakrishnan: Convocation Address to Patna University, November 1940, p. 3-4) Creeds which are based on greed and hatred, whether nationalism or communalism, should be condemned without hesitation.

There are difficulties in working out this precept. Nationalism of conquered nations cannot always be described as based on greed. Mrs. Besant continued to be loyal to universal brotherhood, the cardinal principle of the Theosophical Society over which she presided, when she led the Indian Home Rule movement. Mahatma Gandhi does not love humanity the less because he leads the movement of Indian Independence. Oppressed nations have special grievances. So also, oppressed sections in a country, majorities or minorities, or labourers or untouchables, may have special grievances. Group organisations to remove their grievances and obtain justice are legitimate and even necessary. But university teachers of Social Sciences, when teaching, should subject to the test of moral ideals the professed objects of these organisations, the speeches of their leaders and workers, and the activities of their followers. The mere

existence of a grievance does not mean that it should be satisfied. The claim for its removal must be substantiated by reference to principles of justice which, in their turn, derive their validity from their indispensability to the universal welfare.

All this, however, presupposes that university teachers are fully alive to impending disasters if respect for virtue and justice is not restored among the civilised peoples; further, that they are also prepared to face the disfavour of petty-minded men of groups to which they belong.

"Mutual dependence of mankind and the need for love and compassion" should be the central theme of education today. Insistence on cosmopolitanism, while giving the urgently needed lead to humanity, will not threaten to suppress thought. Subject to this insistence, History and Social Sciences, together with all their controversial problems, should be studied in full freedom of thought. This seems to be the solution of the dilemma referred to above.

6. *Aims in Relation to Economic Needs:* The belief is becoming increasingly popular that college education has become superfluous in the country. This belief is based on the common experience that Arts graduates remain unemployed, or are employed on greatly disappointing salaries, while those who never entered the portals of the University and started their careers early in life are found to be comfortably settled. The conclusion drawn from this belief is that admissions to Arts Colleges should be restricted to those who can afford to pay its cost without expecting monetary gain from it afterwards.

At the basis of this belief is a superficial view of unemployment, as though it is a problem of individuals to be solved individually; and the conclusion drawn is a negative measure. The problem of maladjustment between arts education and the demand for it cannot be satisfactorily solved so long as receiving of education and employment of the educated depend on uncoordinated dispositions of individuals or private agencies. Why should it be assumed that the demand for arts education is fixed, and adjustment is to be made only in the supply of it? To determine the type of education and the quantity of education required for the nation is a task which should not be left to that indeterminate class of numerous, self-centred, unassociated, dispersed, "employers." It is for the community, through its leaders influencing the Government, to decide of what type and how much of 'Arts education' is required for itself; and assuming that the quality and quantity is produced, if the "employers" do not demand that quantity, it is the duty of the Government to purchase it. In other words, in those circumstances it is the duty of the Government to employ the educated men and exact from them work useful to the community.

In determining the type and the quantity of 'Arts' education required, the dominant consideration is the poverty of India. Educational efforts will have to be directed, to an increasing extent, to the training of students in the production of urgently required goods and services, such as food, clothes, houses and medicines, and trade, transport and other services and goods con-

nected with them. Maximum economy of time and money spent over 'arts' education would be necessary. There is, however, a certain minimum of general education, including the training of mind and character, knowledge of physical and social sciences, and power of expression, with which every citizen should be equipped in a civilized and democratic country. It is for this reason that, as U.P. Education Reorganisation Committee point out, the duration of compulsory education "in many countries of the West which have recently reorganised their education is eight years and in some seven." (U.P. Primary and Secondary Education Reorganisation Committee's Report, 1939, p. 39) Even if the duration of compulsory education in India is raised to cover high school education the problem will not be solved. The present High School education in India (upto the standard of High School Examination in C.P.) not only "does not train individuals to become useful productive members of society" as noted by the Zakir Hussain Committee (Report, p. 1); it also falls short of that irreducible minimum of genuine culture necessary in individuals belonging to an independent democratic society. There are two possible methods of removing this shortage: First, to raise the standard of higher education second, to adapt the first stage of higher education, 'arts' and 'Science,' to the necessity of the 'irreducible minimum.'

Obviously, the first alternative is the more economical. It had been adopted in the proposals of the Wardha Scheme and those of the U.P. Education Committee of 1939 which practically adopted the Wardha Scheme. It will also find support from

H.G. Wells, who says "From the end of the school stage onward—which ought to be completed at latest in the middle teens—I can see no use for any further general education in school. Everything necessary for a common mental foundation will be there. The ordinary 'arts' course in our older universities today is merely a wasteful prolongation of puerility." (H.G. Wells: *Work, Wealth and Happiness*. p. 787-788).

The Wardha and the U.P. Schemes propose the completion of compulsory general education at the age of 14. But some of the minimum general education, even as conceived by them, can not be imparted at that young age at which the necessary experience in social relations is lacking. As an example may be cited some selected items in the syllabus in Social Studies prescribed for class VII to be completed at the age of 14:

1. The study of the Modern World

(1)

(2) The story of industrialism and imperialism in the modern world

(i) Growth of industrialism and capitalism in the countries of the West and the growth of the industrial civilisation,

(ii) Growth of imperialism as a result of industrial civilisation.....

(iv) The story of socialism as a world force, its development as a reaction against capitalism and imperialism.....

(3) Democracy in the modern world.

(iv) The story of the French Revolution.

(vii) The story of the suppression of democracy in Europe.

2. Current events

(a) The present international situation."

(Report of the Primary and Secondary Education Reorganisation Committee, 1939, p. (51 a) and (51 b)

It will be generally agreed that the above-mentioned items are beyond the grasp of boys of 13 years. Other items in Social Studies are not as difficult, but they cover so vast an amount of knowledge that it is difficult to see how it can be absorbed and retained by the boys. One is forced to agree with Dr. Ramugrah Singh, LL. D, M.L.C., a member of the U.P. Committee, who says in his minute of dissent, "A perusal of the syllabus discloses that the scheme is too ambitious and is impossible of realization within the time allotted for the purpose." (Report, p. 163).

According to the plan of the U.P. Education Committee when the above compulsory education is finished at 15 years of age a student may join one of the institutions they have termed 'colleges' for specialisation. The college courses provide for specialisation in (1) Literature and Social Studies; (2) Natural Sciences, (3) Art, (4) Commerce, (5) Technical Subjects, and (6) Domestic Science. But it is worth noting that whichever course a student chooses for specialisation, he has to study as compulsory subjects, English, Mother-tongue, and General Knowledge. This last includes (A) Modern world (imperialism, internationalism, current political thought etc.), (B) Problems of Modern India (political, social, economic and cultural), (C) Law and Ethics, and (D) General Science. The Committee obviously thinks a minimum of knowledge of two

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languages, problems in social sciences and outlines of physical sciences as of great importance to students in professional colleges. Instead of spreading it over four years in specialisation college, why should the whole of the compulsory course not be studied in the first year in an 'Arts' College, postponing specialisation to the next year?

H.G. Wells proposes the School stage to be completed 'in the middle teens.' 'The common mental foundation' which, according to him, ought to be provided at that stage includes knowledge which can not, at least in India at present, be grasped by students before 15 years of age. "A picture of the world and of the ways of the world in relation to the self, and what is honourable and right for the self: has to be imposed on the growing mind.....certain foundation ideas upon which this living and developing fabric can be poised. First there is the idea of man's history as one whole... And secondly the citizen of the world must have a sound conception of the evolution of life and its nature, that is, he must have learnt elementary biology thoroughly. Thirdly, he must learn geography and economic layout of the world as one co-operative field of enterprise... The 'elements,' a foreign language or so, directed opportunities for artistic 'play,' mental training and the elementary knowledge of history, biology and social relations necessary as a basis for modern ideology: this is really as much as the general school need give a human being." (H.G. Wells: *The Work, Wealth and Happiness*, p. 786-787) Elsewhere H.G. Wells said that education in the school, to

be completed at the age of 16, must include 'a general knowledge of the history of the world and mankind, the elements of political and economic science, some knowledge of the methods and scope of biological and physical science, and a reasonable acquaintance with and the use of at least one foreign language.' (Davis: *The Matter and Method of Modern Teaching*. p. 14).

There should be a two years' course comprising language, logic, Social Sciences and Physical Sciences, to complete the irreducible minimum of general knowledge and culture necessary for all individuals in a freed, civilised, democratic and progressive country in the modern world. This course should be studied between the ages 14 to 16 or 15 to 17; and should be compulsory for all. As long as the economic position of Governments do not allow compulsory education up to this minimum level, the governments should at least make it free; bearing the whole expenditure themselves and this course should be made compulsory at least for those who proceed to technical or professional institutions for specialisation.

'Arts' college education beyond that incorporated in this minimum general knowledge course will be provided to a small number of students. Whether young men will voluntarily refrain from taking 'arts' course and prefer to join professional ones it is difficult to say. They may not; and it may become necessary for Governments to limit the number of 'arts' college students in their provinces. But of a limited number of good students there will be a real need—from the standpoint of society. They will be necessary to preserve the

inherited and accumulated knowledge and to extend it. They will be also necessary to spread knowledge, not only as teachers in schools but also through the numerous agencies of education; like the platform, newspapers, monthlies, books, the cinema, the radio; and institutes, clubs and study circles 'active in developing the organisation of the ordinary man's after-school thought and reading.' As H.G. Wells points out, this 'education outside the class-room' is vastly increasing in importance. In the old order "you graduated, and the task was over. You learnt, and you stopped learning and worked out the consequences. But now we never stop learning. We add to our ideas, we modify and replace them daily." (*Work, Wealth and Happiness*. p. 771)

In this continuous after school education of citizens the graduates of 'arts' Colleges can play a great part, and their opportunities of service are great. Their function is to satisfy the intellectual craving of that larger number of men who will have left general education earlier to join their professions. They are to familiarise the working-men, slowly being emancipated from poverty and anxiety, with intellectual and emotional delights of reading great books. They are to remind those whose main preoccupation is to serve and earn that they are all parts of the community, that their claims require to be adjusted in the social scheme, and that their thoughts and actions ought to be inspired by the social purpose.

INFLUENCE OF COAL—II.

BY SRI V. THYAGARAJAN, M.A., L.T., Madras.

(Continued from page 461.)

GERMANY.

MODERN Germany became the industrial leader of Europe, partly because she had at her command such large quantities of mechanical energy in the form of coal. The development of coal production from 34 million tons in 1870 to 280 million tons in 1913 was stimulated to a great extent by her seizure of the iron ore deposits of Lorraine during the Franco-Prussian War. It was in relation to this supply of iron that the nearby Westphalian coal became of immense industrial importance, the combination laying the foundation

for Germany's position as the leading European manufacturer of machinery and armaments.

OTHER EUROPEAN COUNTRIES.

Italy is handicapped in her competition with other industrial countries for want of this mineral. France does not produce enough cheaply mined coal to enable her to smelt her iron ore and to convert the iron into steel. Unable to compete successfully with Britain, Germany and the United States of America, France has therefore developed the production of luxuries of fine

workmanship, of little bulk and of high value. Modern Russia owes its importance as a great manufacturer of iron and steel goods to the vast supplies of coal in the Tula and the Ukraine fields.

SOUTH AMERICA.

Of all the Continents, South America has the least coal—not even 1 per cent. of the world's supply. As a result South America's tremendous supply of iron ore, especially in Brazil, lacks the value it would have were fuel more readily available for reducing it to steel. The scarcity of coal has been and must remain a severe handicap to the industrial progress of South Africa.

Thus it is the countries that possess coal and use it that are to-day the most influential in world affairs. They are the ones that have wrought great political and social changes throughout the world, have accumulated capital and raised the standards of living. They are the ones that have built up a new world order, and have erected the present complex civilisation.

ADJUSTMENT OF MAN TO THE COAL ERA.

The new civilisation, brought into being by the coal age, required man to make numerous adjustments. It did not take long for Europeans to adapt themselves to the mechanical devices of the coal age. But there were certain other less tangible adjustments which were more difficult to make. The change in the philosophy, on which social and political life was based, came about much more slowly. It represented a much more fundamental, more far-reaching adjustment, requiring, as it did, changes in habits of thought that were of long standing.

One of these changes involved the substitution of a world-embracing concept for that provincial point of view which man had so long held. Centuries of dependence on his own region for the production and consumption of the necessities of life, importing only luxury products from foreign lands, had ingrained in him a certain narrowness which made it difficult to realise the importance of remote peoples. The coal age has brought about the specialisation which now characterises industry and men find it necessary to adjust themselves to the peoples of the world at large. Relations to these other peoples gradually became so intimate, so essential, that events in all portions of the world, near or far, were matters of concern. Man has not found it easy to meet the psychological demands increasingly made on him by his membership in a society that is worldwide in its scope. Thus a world concept was first made necessary through the changes introduced by the discovery of the use of coal.

CHANGE OF ATTITUDE TOWARDS LABOUR

The application of coal to machinery not only gave man a new concept of the world as a unit; it also changed his attitude towards the exploitation of labour. In the eras preceding the coal age, man had come to believe that the exploitation of labour was necessary, working injustice to some individuals, but nevertheless constituting the basis of both personal and national wealth and power. The ruler knew no other method of accomplishing great enterprises. But when the coal age brought into service the stupendous power of steam, such subjection of men was no longer necessary.

Great structures could be erected with mechanical rather than human drudges. The world's wealth was so increased and such quantities of goods were produced that man found he need no longer enslave other men or himself submit to oppression to secure a livelihood. Labour organisations, labour legislations, and the efforts of humane capitalists are working great improvements in the terrible conditions which were once common to most factories. Exploitation is becoming less vicious and may some day be totally eliminated.

SOCIAL PROBLEMS.

When coal came into use to supply steam power, factories grew up within easy reach of the fuel, for the coal was bulky and expensive to move. Cities became crowded with people for whom there were not adequate dwellings. The ratio of the urban to rural population mounted rapidly. Cities were confronted, as never before, by problems of water-supply, sanitation and housing, the care of the unemployed, the evils of over-crowding and of growing slums. These social and economic problems have grown more acutely in the Western world with the increasing use of coal.

• POLITICAL PROBLEMS.

Another result of the application of coal to machinery has been its effect on the governments of those nations which first experienced Industrial Revolution. Gross injustices had arisen from laws based on standards and customs developed under old conditions. To revise the laws for the protection of men in industry the workers found it necessary to interest themselves in

political affairs and, if possible, to secure direct representation in the government. The economic interest resulting from the Industrial Revolution was an important element in reorganising the British Parliament and in producing that series of revolutions which occurred in France, Italy, Austria—Hungary and the German States in the middle of the nineteenth century.

CONCLUSION.

The coal age has brought about profound changes which have affected the way in which man earns his living, the manner in which he spends his leisure time and the character of his interests. It has moreover introduced a new era of world contacts, in which all nations have been brought into such close relationships, one with the other, that real understanding is made more possible, and vastly more necessary as the barriers of time and space diminish.

REVEAL

By. Prof. NICHOLAS DE ROERICH,
Naggar, Himalayas.

On Thy shelves along the walls
Many phials are standing.
Vari-coloured they are. Carefully
All of them are closed. Some are wrapped
Tightly, that light shall not penetrate.
What is in them?...I do not know.....
But austere Thou dost guard them.
Remaining alone at night
The fires Thou lightest and a new
Creation Thou makest.
Thou knowest the purpose of creation;
Thy help I need;
In Thy creations do I believe.
The one useful
For me, that one now
Reveal.

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THE XVII ALL-INDIA EDUCATIONAL CONFERENCE, SRINAGAR, KASHMIR.

H. H. The Maharaja of Jammu and Kashmir, in the course of his Inaugural Address to the Delegates said: You are meeting here today at a particularly critical time in the world's history. The forces of freedom and tyranny are to-day locked in a life and death struggle; ruthless Power and the Will to dominate threaten to overwhelm cherished possessions and the phrase international comity has lost all meaning. On the issue of this struggle depends very largely whether the world is to emerge into an era of peace, happiness and ordered progress, or to slide back into the darkness of oppression and enslavement. In the shaping of this future world, educationists of all countries have an important part to play and it is only right that you, of this country, should prepare yourselves to participate in the work of India's notional reconstruction after the war. It is, therefore, appropriate—and I am interested to find that in this session you are devoting yourselves particularly to the study and discussion of the two interrelated problems of cultural and communal understanding and of post-war social reconstruction.

My Government have been fully alive to the value of proper education for the progress and welfare of my people, and have taken in hand an ambitious and far-reaching programme of educational expansion and reconstruction, some aspects of which, I hope, you will have an opportunity to see for yourselves. While we are trying to improve the efficiency of our educational institutions, we are also endeavouring to tackle the colossal problem of adult education, the solution of which is rendered difficult owing to the geographical factors of the country and the scattered nature of the population. Our Education Department is, however, trying to overcome these difficulties with the help of teachers, Government servants, students, and voluntary workers and organisations. Conscious as I am of the value of education to enable the average citizen to discharge all his responsibilities effectively and satisfactorily, I earnestly hope and pray that material circumstances may combine with the human to enable my Government successfully to perform the task they have undertaken.

RECEPTION ADDRESS:

Raja Mohammad Afzal Khan, President, Reception Committee, said:

This State which has the privilege of welcoming you this year, has been India's

most treasured beauty spot for hundreds of years. I have no doubt all of you will be able to find some time to visit some of these beautiful places which have served as an attraction to visitors from all parts

the world. It has distinctive traditions of arts and crafts, poetry and literature and has contributed to India's national life some of her greatest sons and daughters. To the making of its rich traditions, Hindus, Muslims, Sikhs and Rajputs have contributed in varying degrees and it is an epitome today of the different cultures that have gone to enrich the stream of Indian history. The legendary name of one of its rulers, Sultan Zainul Abidin, shines across the pages of history as that of an enlightened and broad-minded administrator and patron of arts. It has, like the rest of India, gone through many vicissitudes of fortune. It passed in course of time from a position of independence to one of subordination until it was finally absorbed in the Mughal Empire. The famous gardens round about Srinagar are a fine memorial of this phase of Kashmir history. On the decline of the Mughal Empire the country changed hands and finally came under the rule of His Highness Maharaja Gulab Singh Ji who was the founder of the present ruling dynasty.

The last 100 years of stable rule have been marked by steady progress in all directions and the State today can claim a place by the side of other advanced States and Provinces. Since the accession of the present ruler, His Highness the Maharaja Sir Hari Singh Ji Bahadur, 15 years ago, the pace of progress has been greatly accelerated. His enlightened policy of strengthening social services in general and education in particular, has been translated into practical terms by his able Prime Minister who is gifted both with vision and efficiency. During the last few years, in

particular, the State has not only launched upon a scheme of educational expansion on a wide scale but has also initiated a reconstruction of educational system on new lines. An Educational Re-organisation Committee was appointed in 1938, under the Chairmanship of the present Director of Education, in order to survey the existing educational situation in the state and draw up a plan for the expansion and reconstruction of the educational system. The State is now engaged in the work of bringing education in *rapport* with the socio-economic needs of the people and with modern, progressive ideas. We have opened a number of Basic Schools in different parts of the State and are carefully extending their number and scope. To staff these schools properly, and organise teaching work on modern and progressive lines, we had to take in hand the question of training teachers in the technique and ideology of the new type of education that was sought to be introduced. The Teachers' Training School in Srinagar is performing this important function and the success already achieved by the institution and the opinion of educationists, who have visited it from time to time, give us the hope that our approach to this problem has been the correct one. We have also found it necessary, with the steady expansion of Secondary Education, to provide facilities for training our graduate teachers and with this end we have recently established a graduate training class in the P. W. College at Jammu. The question of girls education has also been engaging the attention of the Government. The number of girls schools has been steadily increasing and there are

today a number of Girls High Schools. Middle Schools and several hundred Primary Schools in all parts of the State.

The training of women teachers has been facilitated by the recent opening of an S. V. class in Srinagar and J. V. classes in both Srinagar and Jammu. The Department has also under consideration the opening of an Intermediate College for girls. A regular system of Refresher Courses for Primary School teachers at all the district headquarters has been organised. These teachers get an opportunity at these courses to acquire knowledge of the latest developments in educational theory and practice. Annual Conferences of the officers of the Department are held in both the provinces for the consideration of important educational problems in connection both with the administration and technique of education. The organisation of a unique experiment in the form of a Labour Week in all the Schools of the State is calculated to develop a new ideology of service in the growing

generation. During this week officers, teachers and students co-operate to carry on schemes of manual labour of social utility so as to bridge the existing gulf between the intellectual and manual workers. Equally important is the question of liquidating mass illiteracy without which even the best reforms founder on the rock of ignorance and dull conservatism. We have for this purpose, initiated a widespread campaign of Adult Education which, in spite of many handicaps and difficulties, has met with considerable success. A net work of village and town libraries has been established in order to bring useful knowledge and interesting reading matter within the reach of literate persons in these localities and arrest their lapse into illiteracy. Teachers, Government servants, voluntary workers and students of Schools and Colleges have been pressed into the service of this good national cause. I trust you will all grace the annual function which is to be held shortly in connection with our Adult Education Scheme.

WELCOME ADDRESS

Mr. K. G. Saifidin, Director of Education, Jammu and Kashmir, and Chairman, Reception Committee, said :

We are meeting today under conditions of unprecedented national and international emergency which it is not necessary for me to analyse. It is only an exceptionally short-sighted educationist who can afford to look upon this awful human cataclysm with indifference—an educationist

who regards all the pulsating problems of life as foreign to the province of his activity. If education is a creative activity that shapes the character of individuals and communities and is responsible for their behaviour and reactions, educationists cannot, surely, regard with equanimity this sad spectacle of "what man has made of man". They must strive to produce more balanced, more sensitive, more socialised personalities in the children whom they are

educating, and release them from the repressions and phobias from which they have been suffering as the result of an unsuitable system of education and an unjust social order. Nor can they afford to remain unconcerned about the "shape of things to come", about the social order that is to emerge out of the fiery crucible of the war. For, even the best planned educational effort, hemmed in an unc congenial and adverse environment, is destined to prove futile. It is therefore, only proper that educationists should put their heads together and, with courage and integrity, face the great educational issues confronting the country. There are some people of limited vision who are surprised at educational and cultural problems being discussed at such a critical time when the war has dwarfed every other issue into insignificance. But they forget that wars can have no justification except when they are waged in the service of precisely these cultural issues and with the object of securing for people the possibility of carrying on their cultural pursuit without external hindrances. Cultural values may appear merely academic and remote to the hard-boiled materialist, but they are greater than all the wars ever waged in the history of mankind and their imposing paraphernalia, and it is the sacred duty of educationists to guard them with intelligence and devotion. That is my aggressive rejoinder to those who would feign relegate creative activities to the back ground at times of crises.

This year the Conference is devoting itself specifically to the elucidation of two issues of outstanding importance for the future of

this country: Education for Intercultural and Inter-communal Understanding, and Post-War Educational Reconstruction in India. I would not presume to anticipate the views of the President and the Conference on these issues because they challenge our collective vision, understanding and intelligence. But I do feel very strongly that, unless we can press all the forces of our national life to the service of bringing about a healthy and permanent understanding amongst the various cultural and communal groups inhabiting this great country, life would not be worth living and our educational effort would shatter itself against those forces of suspicion, prejudice and misunderstanding which arrest the free expression of man's real humanity and turn his spirit into stone. There is no greater duty before the true well-wishers of this country than to fight against all those forces which tend to create discord and bitterness in the hearts and minds of its citizens. Can there be a greater reason for national shame than the appalling fact that we who are the inheritors of a great cultural and humanistic tradition, who have always prided ourselves on their mellow wisdom and their breadth of vision, who claim allegiance to religious systems based on peace and tolerance, should be steeped in an atmosphere of mutual distrust and make the variety of our religious and cultural traditions an excuse for fratricidal dissensions instead of being a means for the enrichment of our life and culture? Whether the causes are purely economic and political as some contend, or are social and religious as others believe, it is certainly not easy to eradicate them, and nothing will be gained by an attitude of

facile optimism. No doubt the entire trend of our history has been towards fusion and a synthesis of varying groups and cultures, but the last few decades have embittered and poisoned mutual relations to such an extent that only a radical, comprehensive and uncompromising crusade against intolerance and stupidity can produce any appreciable results. It is, of course, not possible for the educationists alone to bring about this great, psychological revolution; their efforts must be supplemented by the creation of a just socio-economic order and the proper adjustment of political rights. But is there any reason why leadership in this field should not be assumed by teachers of all grades who supervise the youth during the most impressionable years of their life? May this Conference succeed in offering the right guidance to them in this crusade.

Then there is the second important theme which will engage your attention during this session. *i. e.* Educational Reconstruction after the War. This is a large, comprehensive and many-sided problem and though we might succeed in indicating the general direction of changes, it will take us decades of thoughtful effort to reconstruct the various stages of our educational system and dovetail them into one another. But whatever form it may take, I have no doubt that, so far as the stage of mass education is concerned, it will borrow largely from, and generally follow the pattern of, what is known as Basic Education. In this world of practical realities, where work is the basis of life, a purely bookish education can have no justification and the training of the hand must proceed in close correlation with

the training of the mind. This basic, fundamental fact of education through productive work, which really means education for and through life, should not be gracefully forgotten by the academicians. They must be made to realise that, while theoretical knowledge and its repository, the book, are no doubt of incalculable value, intelligently directed and purposeful activity is an even more intergal part of the play of life. One may sometimes overlook this in the crowded life of a modern city, but cannot easily escape it in the rural areas where the fundamental realities of life stare one more insistently in the face. I am reminded of a recent experience when this impression came over me with overwhelming force some weeks ago. Perhaps some of you have visited the Wular Lake and overlooked it from the top of a hill at Vatlab where one has a magnificent view of the sky and the clouds and the hills and the vast expanse of the lake all fusing into a riot of colour. Just below this point, there is a small village of fishermen—possibly a hundred in number—living in poor, miserable little huts, apparently cut off from the rest of the world. Their occupation consists in playing their crude little boats in the lake and catching fish for their livelihood. They have little contact with the outside world; a group of visitors passing by their village is an exciting event and a stormy day over the lake, which makes fishing difficult, an economic tragedy. Watching this narrow field of their activities and their desperate struggle to eke out a miserable existence, I asked myself:—To what extent does academic knowledge impinge on their life? How far are simultaneous equations

or the French Revolution relevant to their interests and activities? Will they enjoy life more and become better citizens if they learn a number of subjects at School and thereby acquire a smattering of miscellaneous knowledge? Or, will it be more profitable for them if education were imparted to them through concrete, practical and purposeful activities, and knowledge of the social and physical environment were acquired in the course of

such fruitful activities? This is not to belittle knowledge which raises man above other animals; it is a point of view which gives knowledge its proper place in the economy of life. No educational system dare ignore these basic facts in the formulation of its ideology and technique and I have no doubt you, who are assembled here to give your authoritative opinion about the future of Indian education, will give these facts your due consideration.

POST-WAR EDUCATIONAL RECONSTRUCTION

BY MR. N. KUPPUSWAMI AYYANGAR, M.A., L.T.,

Though the symposium was advertised to be with special reference to the Federation Scheme of National education, none of my previous speakers made any reference to it. As the first one to make any reference to it I may be expected to explain the whole Scheme. But the time at my disposal makes me confine myself to that aspect of the scheme in which it differs from every other scheme proposed for educational reconstruction.

Within the last four or five years a number of reports on educational reconstruction have been published by the various provincial and State govts. and Teachers' Associations. It will be found that all of them can be classified under two heads:—

1. Those that have taken their cue from the government of India circular on educational reconstruction, and

2. Those that are based on the Wardha Scheme.

The Scheme of National Associations is the only one, so far as I know, that is based on the Wardha Scheme of Education, that includes all the stages from pre-school to the university and that is in no way inconsistent with the Wardha Scheme. The essential difference between the two sets of systems lies in the philosophies behind them.

The government of India circular contemplates class education and the Wardha Scheme equal opportunity for all, rich or poor, rural or urban. While the Wardha Scheme is perfectly democratic, the government of India circular proposes in effect, though camouflaged by fine words like, aptitude, fitness and Economics of Education, one system for the rich and another for the poor rural population. English and higher education for the classes and vernacular and vocational education for the masses. The bifurcation is to be made at 14 or 12, at a time when no one can say

with confidence what the pupil is capable of. This bifurcation is not only undemocratic and unscientific but unjust to the rural populace. It is fundamentally opposed to the Wardha Scheme of Basic Education.

I shall first show that this proposal is inconsistent with the Wardha Scheme. The introduction of the Basic Craft is only a means to an end. The end is to bring about a new cooperative social order in place of the present regime of cut-throat competition.

The first condition of the new Social Order is that there is to be no class or caste superiority or inferiority in it. Education, in the words of Gandhiji is "to bring about an equalisation of status between the son of a weaver, of an agriculturist and of a school master." If he does not include the son of a Collector, a minister, the industrial magnate and the merchant prince, it is not because he does not mean it or want it. I know that he means it and wants it. Experience all over the world proves that the true aim of Equality of status and real Democracy can never be achieved by separating learning from labour, by giving literary education to one class of people and vocational education to another. As early as 1652, Terrard Winstanly taught that there should be no special class of children brought up to book-learning only. "For, then, through idleness, they spend their time to find out policies to advance themselves to be lords and masters over their labouring brethren, which occasions all trouble in the world. Therefore it is necessary and profitable for the common wealth that all children be trained to labour and to learning."

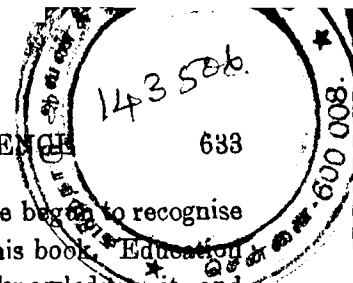
Even Englishmen have begun to recognise this. Lord Percy, in his book, *Education at the Cross Roads*, acknowledges it and pleads for a uniform system of education for all. Modern educationists realise that

"No system of education can be satisfactory if one section of pupils is to be led, even subconsciously, to assume an air of superiority over other sections."

And the remedy is that all pupils, rich or poor, rural or urban, should be educated, together in the same school during the formative period of their lives.

This is the reason why, to the question, "What kind of education would he recommend for the urban population?", Gandhiji replied "the same kind though the crafts may differ."

As a first consequence of our accepting the equality-of-status aim, the democratic aim, it follows that we must have only one system of education for all, rich or poor urban or rural, and that manual work should form part of the education of everybody. But this subtle method, that of bifurcation at twelve, of defeating the end of the Wardha Scheme, was not altogether unanticipated. I know more than one educationist wrote to Gandhiji warning him against this danger. One of them wrote that if he did not take care he will find that Basic Education in urban areas would take a different form from that in rural areas. English will be introduced to the injury of the mother tongue and a kind of superiority complex developed. Gandhiji thought that such a thing could not take place. But the prophecy of the educationists is turning out to be true. By allowing some pupils to



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leave the Basic Schools at 12 for English schools, you are creating a superiority complex in the minds of those pupils. In fact it is the acceptance of this bifurcation by some of the members of the Hindustani Talimi Sangh that justifies the criticisms of men like Mr. Ramaswami Naicker that the Wardha Scheme is calculated to revive the old caste system in a different form by fixing the vocation of the pupil at an early age.

Now, this bifurcation is inconsistent with the very definition of Basic education. It is that education which is absolutely necessary for every citizen. By allowing some pupils to leave the basic schools for other schools two years before the course is finished, you confess that the last two years in the Basic schools are not necessary for a citizen. I am told that the course in the first two years of Secondary schools are more or less the same as those in the last 2 years of a Basic School. This is the usual eyewash given under such circumstances. The phrase more or less gives the whole show away. If the difference is not really large and fundamental there is no need for this bifurcation. If it is large and fundamental the bifurcation is inconsistent with the very definition of Basic Education.

Mr. Sargent was shocked at my suggestion that this bifurcation contemplates the diversion of these who are considered unfit for higher education to vocational education. If you hold an examination and say, "If you pass, I shall reward you by admitting you to secondary schools, if you fail, you must remain in the Basic school or do something else."—if this does not con-

template diversion of pupils whom you consider unfit for higher education, I do not know what it does. I have been trying to find out the reasons given for this diversion. None of the reports had any substantial reason to give. It is desirable, all outstanding educationists and psychologists agree to it,—this is by the way, not quite true of modern psychologists and educationists—and it is the practice in England, are the main reasons given. When tackled personally, a demand for English is the only tangible reason that they could give. The explanation is simple.

The fact is, English Education in India is a purely vocational education. A vocational education which gets for you the largest amount of pay with the least amount of work. It was also partly intended to create a class through whom, as middlemen, the masses could be exploited safely. To what extent this succeeded may be seen from the fact that even many Congressmen including those who were in the ministry interpreted the Wardha Scheme on the basis of this old idea. They cannot understand an educational system which does not contemplate the creation of a separate English educated official class. It is not unnatural for the present-day educated classes to be reluctant to close up the gulf that divide them from the masses by the standard of living made possible by the receipt of salaries out of all proportion to the income of the people or to the salaries paid to the corresponding officials in other parts of the world. As this class is the creation of the British Government and is necessary for its maintenance, vocational education for the masses

and liberal education for the classes have come to be the aim of all official or quasi-official Committees on Educational Reconstruction. It is this desire for class education that had induced even some Congress Ministers to accept the proposal to divert pupils from the Wardha Schools to join English Schools at the age of eleven or twelve. I need not explain that it is this kind of class education that facilitated the exploitation of the masses for the benefit of the classes, divided Europe into Fascists and Communists, created a social order based on competition and exploitation and prevented the formation of a Co-operative Social Order. All the present communal trouble is due to competition among the so-called educated classes as to who should be allowed to exploit the masses.

In this matter of class education, i.e., one kind of schools for the higher classes and another kind of schools for the lower classes, the Englishman is trying to make us wear his own cast-off clothes. The Parliamentary Secretary to the Board of Education in England is reported to have said, "Hitherto English education had been too much stratified into social grades and had at an early stage segregated the youths giving them a narrow class outlook and forcing them to associate almost entirely with those of similar gifts to their own. The class outlook in education must go." But we enjoy wearing the cast-off clothes of our masters. This slogan that "class outlook should go", is not a product of the war. The lower classes in England have been agitating about this for the last so many years that the Spens Report

devotes a considerable portion of it to this question. In discussing this question the usual trick of praising and flattering the system and finally saying "The time for it is not yet" is adopted. The report says, "It is a policy which is very attractive; it would secure in the first place the close association, to their mutual advantage, of pupils of more varied ability and with more varied interests and objectives than are normally found in a school of any one type. Further, pupils could be transferred from an academic to a less academic curriculum without change of school. But in spite of these advantages we have reluctantly decided that we could not advocate as general policy the substitution of such multilateral schools for separate schools of the existing types." The reasons given are the usual platitudes such as—it is expansion—you cannot find a head-master capable of controlling such a school.

The fact is, class consciousness in England is stronger than caste consciousness in India. Preparatory schools and public schools for the classes and elementary schools and municipal or other high schools for the masses have been the rule. But there is no doubt about the fact, that both on psychological and social considerations, the first consequence of our accepting the equality of status aim, the democratic aim, is that we must have only one system of education for all, rich or poor, urban or rural and that *manual work should form part of the education of everybody*.

One system for all does not mean the same thing for all and at all stages. Until the pupil attains discretion to think for himself, the education must be identically

the same. Afterwards each may be allowed to take courses according to his own abilities and aptitudes. But in an education for Democracy based on a cooperative basis, there is no place for diverting pupils to separate vocational schools at the age of 11 or even at 14 and thus create an inferiority complex in the minds of the pupils in the vocational schools. At the same time, how to give different kinds of education to pupils of different abilities and aptitudes without creating an inferiority or superiority complex, as the case may be, is a problem. It is not an easy problem.

But we claim that the scheme of THE ALL INDIA FEDERATION OF EDUCATIONAL ASSOCIATIONS is a fair solution to the problem. In this Scheme, till the pupils are 17 or 18, all the pupils rub shoulders in the same school. Up to 13 or 14, they have the same education based more or less on the Wardha Scheme. For 4 years after that, they get their secondary education in the same school. But only a part of the curriculum is the same for all. The other part is intended to satisfy the different desires, abilities and aptitudes of pupils. A copy of the scheme has already been supplied to you.

All other proposals are based on the idea of separating the goat from the sheep at the early age of 11 or 13. This bifurcation, I say, is unscientific because no educationist of standing will venture to say that he has discovered a measuring rod by which he could with any amount of fairness or justice, predict that a particular boy of 13 is unable to profit by a university course. Thorndike, the greatest Educational Psychologist of to-day, after experimenting with thousands of pupils has come to the conclusion that

until the pupil is 13 or 14 you cannot find out with any degree of certainty whether a particular pupil is fit for this or that kind of education. This is one of the reasons why the National Vocational Guidance Association of America is particularly emphatic that

"care should be taken that the choice is made by the individual himself—absolute freedom of choice is his inherent right."

From the point of view of both educational psychology and sociology, the best educational guidance that we now have is, as Kilpatrick says,

"I have no right to fix my child's character irrevocably—I must do what I can to get him ultimately to the place where he can and will intelligently decide for himself what ought to be done."

This is the rationale of the Federation Scheme of National Education which provides for,

(1) Basic Education; same for all till the age of 13 or 14.

(2) Secondary Education for four years; the same school for all, but having different parallel courses, partly general and partly vocational.

(3) A University Course of three years leading to the first degree. The University should offer both literary and technological courses of such a nature that even the one who has gone through the predominantly vocational course in the high school must be able to enter the University and continue his studies there.

I venture to say that this is the only scheme that would not only satisfy the main principles of a democratic education and those of modern educational psychology, but keep out any form of undesirable "Bolshevism."

(Speech delivered at the All India Educational Conference, Srinagar.)

AN INDIAN ACADEMY OF ARTS AND LETTERS

BY SRI KAPILESWARA DAS M. A. B. Ed. *Ichapur.*

A MOVEMENT has been started not long ago favouring the the establishment of an Academy of Arts and Letters in our country. It is the desideration of every civilised nation in the world. The necessity for such an institution in India cannot be over-emphasised. Judging the great, rich, and varied literary output of our motherland even in modern times such a supreme intellectual tribunal is necessary to give impetus to our straggling poets and artists who are really famished for want of recognition and funds. Further the intellectual achievement of each province should be made known to the other provinces. Our provincial jealousies and barriers have to go and they can go, not through controversial politics but in the noble realm of art and literature. An all-India body like this serves to encourage coordination between the different departments of study and creative activity. While making endeavours for the fructification of this ideal, we should also try to requisition sufficient creative output which can win laurels in the republic of letters. Both these efforts must run in mellifluous union like two rhymed lines. If India is to take her rightful place in the commonwealth of Nations, she must be able to have at her command a great means of artistic expression, such as the Academy, which will show the very glory of her soul to the world.

The idea of such an Academy originated some fifteen years ago with Dr. J. H. Cousins, D. Lit and subsequently Mr. J. A.

Chapman and Dr. Edward Thompson of Oxford appealed for the institution of such a body in India. It is an irony of the cultural Fate of Modern India that this appeal was made not by any educated Indian but by three Englishmen who are evidently interested in the future of Indian Literature and Art. Subsequently an interesting history has been formed round this movement. Important bodies like the Indian P. E. N. centre of Bombay, the All-India Philosophical Congress, the All-India Oriental Conference, the Assam Sahitya Sabha of Gorhat, the Navyasahitya Parishad of Andhra, the Utkal Sahitya Samaj of Orissa have supported the movement. All important papers of the country, daily, weekly and monthly e.g., "the Indian P. E. N.," "Bharati," "Prativa," "New Indian Anti-quary," "New Orissa," "Behar Herald" "Triveni," "India and the World," "Statesman," "Hindu," "Hindustan Times," "Amrita Bazar Patrika," "Modern Review," "Prabhati," "Current Affairs," "Bharata Mani," "Indian Readers' Digest," etc. have expressed their willingness either editorially or through individual publications contained in them to join the movement. Eminent savants and litterateurs like Sir S. Radhakrishnan, Dr. P. Guha Thakurta, Dr. Kalidas Nag, Sophia Wadia, Dr. G. S. Mahajan, Mr. K. M. Munshi, Mr. Atvalanand Chakravarty, Prof P. K. Gode, Mr. K. S. Venkataramani, Mr. Ramananda Chatterjee and others have written on the subject. It has been referred to in University Convocation Addresses and Radio Broad-casts.

So far the movement has been a matter of comment and discussion in papers. Recently an attempt is being made to make it a practical achievement. To carry out spade work and make preliminary arrangements for establishing the Academy, an organising committee of the following members has been provisionally formed:—Messrs K. N. Misra, M. A., Patna (Hindi), K. P. Padmanabhan Tampi, B. A. Triundrum (Kerala), Kapileswar Das, M. A. Ichapur (Orissa), V. K. Gokak, Willingdon College, Satara Dt. (Karnataka), M. S. Chellam Aiyar, B. O. L., Triplicane, Madras (Tamilnad), Purnanand Sharma Pathak, Gorhat (Assam), V. N. Bhushan, M. A., Wadia College, Poona, R. Apparao of Atkur, Nuzvid, T. Sivasankara Sastri, Navyasahitya Parishad, Madras, A. Suryanarayana Murty, Tagore Literary Society, Bhimavaram, D. Visvesvara Rau (Organising Secretary), Madugula, Vizagapatam District." ("Hindu"). The committee is authorised to coopt as many more members as necessary.

Mr. D. Visvesvara Rau, the organising secretary of the committee, has already drawn a rough scheme regarding the objects, constitution, and organisation of the Academy and it has been published in some papers. Regarding objects the main points are:—1. To represent to the world of letters, the intellectual achievement in the Indian Vernacular literatures and to stand out as a representative institution of India by means of which the influence of India might be greater. 2. To make known the vernacular literatures outside their linguistic areas and to encourage good writers by means of annual awards. 3. To influence

the cultural unification of India and to coordinate the various activities of several branches of study and creative genius. 4. To work for the best output of literary, scientific and artistic production in India. 5. To foster unity and friendship among poets and artists all over India by holding conferences in which mutual expression of views and experiences should be rendered possible, etc etc.

Regarding constitutional organisation it is envisaged that the Academy should be run absolutely on non-communal and non-provincial lines. Its membership should be kept on a basis of pure merit and be free from all personal consideration. It shall be a distinction comparable to membership in the Academies of leading western countries. Branches of the Academy should be established in each linguistic province and these should be coordinated by a central office. Each provincial branch should collect specimens of excellent literary and artistic productions of the year and send them to the headquarters. The Board of Award at the centre may be run in English or Hindi. It should assign the hall-mark of recognition to certain really meritorious works, after appraising their value and apportioning their merit. They should arrange for their translation into a common language. All fields of cultural activity should be covered by these awards. The Academy may run a journal in English or Hindi in which contributions from writers all over India and reports of activities in this direction from all provinces should be published. The Editorial Board thereof should represent all provincial units and aspects of culture,

The Academy may undertake the publication of a Bibliography of Indian publications, for which the cooperation of all the Academies, Research societies and Art-galleries in India should be sought. The management of the Academy should vest as usual in a representative executive body to which the Board of award and the Editorial Board should be affiliated. An All-India Conference held from year to year may decide the broad questions of policy and procedure of the Academy which should be binding on it. The Academy should be represented in all International Conferences by a batch of delegates specially elected by the body. In the initial stages the Academy should apply to the Government and Public Bodies for funds and seek liberal donations from patriotic philanthropists.....These are only bare outlines. They are to be enlarged, altered and made feasible in the light of experience. A bibliography of the whole movement has been

prepared. All details of it may be had from the organising secretary.

This is a noble task worth the trial. It is of national importance based on permanent verities. But it can only come into existence when there is a genuine demand for it—a demand voiced and endorsed by the high-priests of Indian culture and all its lovers and votaries all over the country. All possible help, sympathy, encouragement and wholesome guidance on the part of our great literary men, artists, scholars, patriots and well-to-do persons are cordially solicited.

Times are not propitious. The world is passing through the greatest catastrophe. Human genius is bent on destruction. Cultural and human values are at the lowest ebb. But we are moving in a vicious circle. Because they are at the lowest, the world-wide conflict has come. They have to be maintained and asserted at all costs. The vicious circle is to be broken. No place can be fitter for it than ancient, sacred, spiritual, cultured Bharatavarsha.

RENASCENT INDIA

By SRI K. P. VAIDIANATHAN, *Palghat*.

UNLIKE the great wild fire of French Revolution sweeping the country in all its wildness and savagery, India has undergone a great Revolution in all her calmness and splendour. Nations have struggled and suffered, trembled and throbbed (and sometimes lay paralysed and insensible even) in the agonising throes of a Revolution! They have been crunched and crushed under the groaning wheels of its gigantic machinery! But unlike these de-

moniac nations raising hue and cry, waving high the torch-flames of brutal butchery and savageness, India has completed a very smooth and speedy revolution on the smooth-running wheels of a well-oiled machinery! Should I say the oil that lubricated this machinery which otherwise might have become so ghastly in its nature is no other than the pacifying influence of Patience and Non-violence? Should I repeat again the great proverbial truth, 'Patience is the strongest

of all weapons'? Wonder it is that a weapon that seems to be quite blunt and soft is really sharper in effect than all the swords put together!

India is a country of sages and saints; and how can that blood-thirsty war-monster ever dare sacrilege her sanctity? The Himalayan heights where Philosophy has reached the pinnacle of perfection, the divine Ganges of Gita flowing from the Himalayan heights of Philosophy, all bear testimony to the sacro-sanctity of the country. India is a pure and holy country; and from a very ancient time, indeed, she had been holding high the flaming flambeau of spiritual wisdom! From a very long time she had been the world-teacher of wisdom and spirituality! Will it be possible for anyone to lose sight of that great figure, that majestic spiritual teacher, Gandhiji, who is the soul of India? I say it is no exaggeration to say that he is the soul of the whole world. His divine radiance has radiated all around and his heavenly grace and wisdom have softened the warring passions of the Earth! By the soul-soothing melody of his peace and patience he has turned a warring multitude into a pious and peace-loving people! He has turned a surging sea of warring passions into a calm and serene lake of Piety! Really, India is throbbing in the throes of a new life, a new light, and a new spirit! She is throbbing in the throes of a Renaissance. She has shaken off the clumsy clutches of lethargy in which she once was laid! For a time she was dazzled by the lure of materialism. For a time she lay sleeping in the cradle of idleness, lulled by the enchanting tunes of

empty civilisation! But see her now—she has woke up from her 'sleeping Beauty' slumber! She has lost the lethargy and is prepared to stand up and order! And curiously enough, she has attained her freedom—and that freedom she has attained not through any other religion than the dynamic Vedanta! Really, India has begun to be conscious of her own self—the self of mother country! The soul is immortal, pure and free. But when it thinks to be weak, meek and subjected it becomes bound to matter. But the moment it realizes its divine nature the soul is free, spotless and all powerful! It wanders no further in the weary wilds, in the foreign forests of matter. It walks no further over the thorns and flowers of the forest. It lives in its own 'free' dom! Similarly India has begun to direct her vision inside! India had been hunting after all that was western, all that was foreign! But now she has begun to lose all glamour for them! She has developed an inner, inward vision to see the core of her own Religion! Verily like the soul realizing its divinity India has realized her free 'dom', her own home, her own immortal soul! And now she can rejoice and sing,

"Home, home, sweet home,
There's no place like home!"

Thus India has to rise. And verily has she begun to do so!

But see the world outside—Nations are seething with international animosity and bloody war-spirit! Nations are preparing for one another's destruction! They have embarked upon a plan of mere savage butchery which reveals a real spirit of neo-

paganism! How much of blood has been shed in the name of Patriotism which is of course, pretended! How many lives have been sacrificed at the altar of Ambition! Yes, ambition—selfish ambition has been, and, is in fact the radix for all these bloody-wars! There was never a time in the whole of the world's history as now when one nation is the meek prey of another! Where is the teaching of Budha, Christ or Krishna? Where is that central core of

all religions, Dharma? Really, "Man has turned the skies upside down converting the very Heaven into Hades!"

Christ said, "Resist not evil: but whosoever shall smite thee on they right cheek turn to him the other also." This teaching was the first that our holy avatar, Gandhiji offered to his people. Let us all bow to that great avatar of Peace and Love in whom is living the true Christ Spirit!

THE SOCIAL LIFE OF THE SCHOOL

By Mr P. R. KAIKINI, M. A., Bombay

IT is only recently that some serious attention has been paid to child education along strictly scientific lines. It was only till yesterday, so to say, that the concept of teaching consisted simply in attempting to fit the child to a particular scheme of education. It is within the memory of living man that children were divided into more or less rough classes—the bright and the dull. With the coming into their own of men of rare vision like Pestalozzi and J. J. Rousseau and the somewhat adequate, though far from complete, appreciation of their work that educationists have started doing research and enquiry into the fundamental factors affecting child-life.

The importance, almost the vital urgency, of environment cannot be over emphasized in any scheme of an individual's development. Its most prominent aspect is the social. It has now been widely recognised that the social medium plays a dominant part in the educative process.

We need to have a special environment in the school so that the gregarious instinct, one of the most primary impulses of man, civilized or uncivilized, may be given a proper orientation so that its expression would always result in furthering the common interests and aims of the community and of society at large. Associated with this instinct are those of acquisition and construction, both of which demand expert and vigilant attention. In this connection Professor Gidding's work is especially valuable, and we must not forget the principle so much remarked by him, about the attraction of like to like. The teacher's influence and way of life and thought can particularly be helpful or destructive.

One fact must never be lost sight of and that is that civilization is in a constant state of flux. And with the changing civilization, the demands made on education also change. In the present state of society, the parents tend to go more and

more out of their children's life and consequently the responsibility has shifted on to the shoulders of the teachers from those of the parents to develop the social side of their pupils' character. About the relation of the home and the school much need not be said: it should be adequate if it be remarked that there is an infinitesimally small percentage of 'good, healthy' homes.

To begin with, teachers must have what is termed a 'living' contact with pupils. They should not only know what the youngsters' hobbies are, but must go to the root of their whole life and environment. The most important thing demanded by society of education is undoubtedly good manners. The term need not lead to any serious confusion as to its full implications. Says Johan Dewey, the eminent educationist philosopher, "Good manners not only come from good breeding, but *are*, in fact, good breeding." And the interrelation between them and morality in general is tritely expressed by the same writer in the following words: "Despite the never-ending play of conscious correction and instruction the surrounding atmosphere and spirit is in the end the chief agent in forming manners; and manners are but minor morals."

The ordinary teacher can really do a lot in the course of his routine work in the school. For example, such things as debates (informal in the extreme,) excursions, trips, visits to museums, camping, exploration parties, games, etc. Even in doing some of his own things he can requisition the children's willing help. A sort of democratic government can be advantageously

introduced to inculcate in them a sense of responsibility. Prefects of their own choice can look to the organizations of school work such as can be delegated to them under supervision from a member of the school staff. Elections (or mock-elections) create in them a civic sense and a feeling of responsible citizenship.

With the growth of science, naturally, we find a growing tendency to criticize and to question; the children must be encouraged to think for themselves, independently and with an open, fearless mind. They should be encouraged to cultivate the 'openmindedness to see and hear, but also a criticalmindedness to weigh and judge.' Of course, worldmindedness, as suggested by H. G. Wells so passionately and eloquently, should be our ideal to be attained by perseverance and patient, earnest endeavour. In Oliver Goldsmith's words one must be 'a citizen of the world.'

This new outlook, this enlightened attitude implies a new history, a new inclusive social science. The pupils must be able to look with impartial eyes to such events as the Peloponnesian War and the Russian Revolution and without any kind of social prudery.

In a word, we must aim at self-government in the school community which would eventually lead to discipline and this in turn to creating conditions favourable to freedom and the development of individuality. The school is in fact a sort of social settlement, a world in miniature as it were.

The teacher's relations with other members of the staff and with their chief should

be such as would promote an appreciation of human worth and understand the human spirit at work everywhere in every walk of life.

'In order to grow into an adequate citizenship, the pupils must become increasingly familiar with the problems of civilization, says Professor Kilpatrick. Observes Mr. Bertrand Russell, "Genuine culture consists in being a citizen of the universe, not only of one or two arbitrary fragments of space-time; it helps men to understand human society as a whole, to estimate wisely the ends that communities

should pursue, and see the present in its relation to past and future." Aldous Huxley's stimulating book, *ENDS AND MEANS*, along with Dr Shelvankar's brilliant counterblast to the former and penetrating social critique, *ENDS ARE MEANS*, will provide much food for thought to teachers on this aspect of the question.

Hence we can fully appreciate the necessity of having a full, vital social life in the school, keeping our end constantly before us: A good, cultured, enlightened citizen of the world.

AN INTEGRATED UNIT OF TEACHING

BY SRI RADHA KRISHNA KAUL, B.S.C., B.T., *Srinagar (Kashmir)*

EDUCATION has a twofold aim—the proximate and the ultimate. The proximate aim, which should be in conformity with the ultimate one, is the goal in view in a particular lesson or in pursuits of a particular day. The ultimate aim is expected to be attained only after the completion of schooling. For education to be ultimately sound the school should everyday provide situations which will lead pupils to develop an integrated and unified attitude. Teaching the different subjects of study separately will definitely retard the development of such an attitude. It will instead encourage thinking in watertight compartments and stand in the way of children in realising the relatedness of the different branches of knowledge. Teaching on an integrated plan needs a thorough preparation on the part of the teacher in order to "press into service

every bit of allied material which will help towards the grasp of the topic under consideration." The teacher has to search out the material which will throw light upon the theme to be developed or receive some in return. But the good results achieved by teaching on this plan justify the effort demanded by this arduous work.

The reader will find below an integrated unit which has actually been worked out by the writer. The class with whom this unit was executed consisted of children with average age nine plus. The unit was woven round a core taken from Agriculture which formed the basic craft. The central activity of the unit was "Potting of plants."

It is not unknown to people engaged in the field of education that only that activity is taken by children as their own which has been proposed by them. In executing

activities which have a purpose behind them, children evince extraordinary pleasure and it actually takes the form of a play for them.

In the lesson under consideration the children had to learn "Potting of plants." Instead of announcing the topic to children proper means were adopted to urge them for the formulation of the proposal. By putting suitable questions some children were found having houses without compounds. Their attention was drawn to flower beds in different compounds and the advantages of having these were got from them. They expressed the desire to have similar beds in their compounds but those having no compounds attached to their houses felt a little perturbed. Soon in response to proper questions the children proposed to have pots for growing plants in absence of a suitable piece of land. This led to a boys' conference and the actual formulation of the realistic proposition.

Next information about the preparation of the pots was got from the children. At this stage of the lesson if children see how pots are actually made by a potter they can acquire at first hand sound knowledge of the industry; and it can besides afford them an opportunity for self expression in that they would, though in their crude way, draw a potter actually making a pot.

The children proposed that they would fill thirty pots. The approximate cost of a pot was given by a child to be one anna. The cost of thirty pots given by the children as thirty annas could not be converted by them in terms of a rupee. This gave rise

to a situation for them to learn conversion of annas into rupees. They learnt it though through their previous knowledge of two-anna and four-anna coins. The children were given a number of similar examples until the conversion of annas into rupees got fixed in their minds.

The pots were actually got and the other needs were elicited from the pupils. Some of them could give the necessity of using the manure. Then clay, manure (dung) and sand were actually mixed by the children in right proportion and the pots were filled. There was no alternative but to tell the right proportion to the boys as life is too short for even such things to be got by children themselves through their self activity. Mixing the three things in the right proportion and measuring the proper number of bowls or the cups of the three things evoked much thinking in children, which is a very important factor for their education.

The use of manure invoked a question from some children about its utility which was answered by others in the class as provision of proper nourishment for the plants to grow as the clay used may not be having enough food materials. The use of manures for the proper growth of the plants afforded an opportunity to children for knowing the articles of food required for the proper upkeep of our bodies. The names of the articles of food used in daily life were elicited from the class. They gave rice, flour leading to wheat, barley, maize, different pulses, milk, curd, sugar, salt, water, fruits, vegetables etc. This could not be carried further considering the stage of mental

development of the children. The children recorded these names in their note books.

The children after having filled the pots planted the seedlings in them. Next they felt the necessity of watering the pots which they did. One pot with the seedling planted in it was left without watering. It was kept as a control experiment for the children to see the next day the effect of watering the plants.

During the course of the lesson to children got enough opportunity for conversation and they got introduced to many new words which enriched their vocabulary. Thus language could be correlated with the lesson.

From the foregoing it is clear that the children successfully completed the activity and along with its execution they learnt

something about conversion of money, got practice in calculating the number of bowls, got acquainted with the articles of food required for the growth of our bodies and the importance of water for plants. This formed a part of the syllabus in Arithmetic and General Science for the grade (III grade). They also learnt about pot making and something about potter's life. This unit could be completed in about two hours and it was gratifying to observe that the attention of the children could be sustained throughout this period. The children were throughout engaged in the activity and were not conscious of the fact that they were learning other subjects of study as well. The knowledge they acquired was inter-related and unconsciously helped towards creating a unified attitude.

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PERIODICALS AT-A-GLANCE.

By SRI D. KRISHNAYYA, *Hindupur.*

DAILIES, bi-weeklies, weeklies, fortnightlies, monthlies, bi-monthlies, quarterlies, half-yearlies, annuals etc. are known as periodicals. They are classified as such according to the periodicity of their publication.

In any library, where a number of periodicals are received to note the incoming of the periodicals on the due dates and to place this information before the readers, this kind of chart is recommended by experience. What this is and how powerful it is in posting the reader with the necessary particulars, below is a brief account.

Any ordinary card-board will do for this purpose. Three half-sheets of white paper are attached to this board. To have colour effect and to mark out one from the other, coloured sheets of paper may also be used to note the dailies—bi-weeklies and weeklies, monthlies and in a short column quarterlies etc. may be recorded.

Lengthwise dates are noted and a breadthwise entry is made as soon as a periodical is received. Entries, the librarian will make as soon as the Reading Room is open for the day.

By this, the readers will be able to note at a glance, what periodicals are available on the readers' table and if any of those noted in the chart are not found on the

table, the readers may ask the librarian about them. By this, the readers can evince some interest in this section and treat it as their own. When the readers feel a kind of ownership, the reading room can become lively and interesting. From the standpoint of administrative purposes also, this chart is of great assistance in checking the receipt of periodicals. If a periodical is not got on the due date, reminders can be posted then and there and periodicals got. This is a chart as well as a periodical register—two in one. Ordinarily, three half sheets of paper will be enough for a month and the card board with headings is the same as long as it lasts. The names of periodicals are noted horizontally under different heads and dates noted in the vertical column to serve for all the various sections of the periodicals.

If such a chart is hung up near the Visitors' Register in the Reading Room, readers will be able to note the periodicals received in the library and periodicals themselves will be so to speak appealing silently to the readers to use them efficiently, as periodicals contain the cream of culture.

This chart may be adopted in a library, where a number of periodicals are received and in those where at least a dozen periodicals are got, for, to adopt this in other reading rooms where only a few periodicals are received will not be worth while.

TALKS TO A SON

By SRI P. S. VAIDYANATHASWAMY, B. A., L. T., *Madras*

(Continued from page 549.)

INDIGNATION.

No. 4.

My Dear Son,

HOW many are there to-day who have the great capacity of Indignation. It means annoyance or anger caused by a feeling of injustice or injury. It implies disdain or hatred of anything that is mean, low, wrongful or unworthy. Indeed it requires a lot of determination and consistent behaviour on the part of one to become indignant. Only great minds are capable of this noble feature. Though an ideal man never loses his temper nor thinks ill of any, he is sure to get terribly irritated with anything that is outrageous to truth, dignity, or prosperity. Lord Sri Rama, the ideal hero, had as one of his chief attributes of character this rare quality of getting angry like 'Kala Agni'. This only means that he had always a sense of indignation at anything wrongful or unworthy and never let go unnoticed any unrighteous or wrongful act on the part of any with whom he came into contact.

Indignation characterises every one who is brave, noble, virtuous and well trained. It makes a man respected by even his enemies, adored by his dependants and blessed by all the great seers. A lack of indignation is a sad folly and can be taken only for cowardice or pusillanimity, ignorance or narrow outlook, selfishness or idleness. It is the fear of God's indignation,

that makes, according to the Upanishads, the sun shine, the wind blow, the Agni burn, and Indra and others do their respective duties. A wise man of the world never overlooks any lapse of conduct on the part of any but expresses his disdain of the same and tries to correct them by advice if possible, and by reprimand if necessary.

Occasions arise often in our every day dealings with one another, when a call is made on this great virtue. Somebody promises to do a good act at some fixed time and totally forgets it. Another undertakes to relieve the misery or suffering of some people, but tries to evade his undertaking when the moment comes. Still another promises to return a debt or present a reward for a good cause for a long time and when the appointed day arrives he either keeps lukewarm or tries to excuse his inability to keep his promise. On all these occasions a noble-minded man is bound to get indignant and often-times the feeling is expressed in unmistakable terms. If the delinquent happens to possess something of indignation in him, he is very quick to correct himself and does not regard any sacrifice too great for that purpose. But it does not generally happen that such defaulters possess this rare virtue.

Indignation, of a truly noble kind, quite unlike anger is harmless but effective. Anger is compared to fire that burns the thing it catches. But indignation can be compared

to fire that makes a piece of iron red hot and helps it to be beaten straight and pure or helps raw things to be cooked well. One who gets indignant has neither malice nor illwill in him. He forgets all his anger when the object of his indignation is fulfilled. Though bitter in his hatred of a wrong he has no illwill for the wrong-doer. When the wrong is righted he forgets the occasion of his indignation immediately. Probably this is the reason why Maharshis like Durvasa, though they often got angry never were liable to sin; for their anger was never of the kind of malice but only of righteous indignation.

You will do well to reflect if you are capable of this great virtue. Our recent experience has shown how you may fail in this, exactly at the right moment. Much as one may not like to wound another's feeling or enter into an ugly quarrel, one can not help, with due regard to the welfare of the Society, getting indignant at another violating a promise or transgressing a duty. To a true Hindu, a careless and indiscriminate meddling with one's mode of keeping his tuft on the head or upavitha across the body or cloth round his loins is bound to cause indignation; for it is violation of a sacred pledge taken before gods. Young men must beware of the same at all times.

Yours affectionately,

NO. 5 REGRET.

My Dear Son,

You seem to feel for my not having written to you direct, these two weeks. I find that it is an approach to repentance. But oftentimes in this world several mis-

takes are hidden under the cloak of penitence. Continued indifference, deliberate dereliction of duty, and wanton commission of offences are all sought to be invariably extenuated with an insincere expression of regret. Of course certain persons hold up the scriptures as authority for their acts. What do the scriptures say? "Repent and thou shalt be forgiven." Several wrongs are excused by gods through one's "Paschatthapa". It is indeed a commandment worthy of respectful attention. But does it do good to a man whose heart and tongue do not agree? Several people talk with the tongue in the cheek. As they are expressing sorrow, they laugh within their sleeves that they are practising deception with dexterity. God who is all knowing and all seeing should be the last person to be deceived by insincere confessions or regrets. On the other hand His punishment is specially severe for him who seems to regret a wrong but continues to commit it again. Hence a regret, confession or Paschatthapa will be a good expiation of an evil thought or act, provided it has its deepest roots in the heart and does not prove to be a mushroom growth.

Coming to your personal case, I do not know what to call your expression of sorrowful surprise at my attitude. A little reflection will easily make you blush to think of the numerous instances of neglect that have arisen in your case. What with your consent to furnish your periodical accounts, your promise to remit money, your repeated offer to send fruits, your offer to send me a cutting of the late Krishna Sastry's death news, your

promise to keep a regular diary, your asseverations of keeping to the path of religious rectitude, your suggestion to me not to remind your father-in-law of his promised payment, I do not find that you have done things to my satisfaction. Exactly here lies the propriety of understanding the significance of Regret. Think and progress.

Yours affectionately.

NO. 6

PASSING A STAGE IN LIFE.

My Dear Son,

I begin to write this letter to the accompaniment of Nature's cannon firing. Probably it is a good augury. I am now in a mood to let you know something of my innermost heart to which, by virtue of your position, you are obviously entitled as a matter of right. You are now on the threshold of life with all its hiss. In a short time you are to become the captain of a household. Hence it is but proper that you cease to consider yourself anymore a boy but to keep yourself armed for manhood. What are the distinctive qualities of manhood that are not found in boyhood? A boy is generally irresponsible, unsteady, dreamy and forgetful and in several cases cowardly and weakminded. To pass into the sphere of manhood is just like passing from the small kitchen of a poor hut into the spacious gardens of a Royal Palace. Of course a change like this will make a boy feel as if he were a fish out of water. The dividing line of boyhood and manhood is indeed a very hard thing to discover. But at the sametime it is the most inexplicable stage of one's life. A boy who is about to

become a man is generally marked with an unusual degree of shyness, reserve, self-importance, resentfulness, vengefulness and evasive and prevaricating nature. On the other hand a strong, noble young man will be characterised by quite different qualities, viz. openness, freedom, respectfulness, patience, forbearance, truthfulness and heroic courage and service. Now that you are a major and you are not favoured by circumstances to be put to higher education or to secure any higher position that what you are, I would advise you to place yourself under the kind guidance of Mother Nature. You should shed away your youthful craze of running to any particular person or place, try to stand firmly on your own legs, and cultivate the habit of observing and recording whatever you come across. Train yourself to do responsible tasks with patience. Never grudge to do whatever the elders ask you to do. Take ample interest in discussing all the points of doubt with your elders and never fight shy of discussion. Own up your ignorance whenever you do not know anything and try to learn it. Never think ill of any kind of work in which your elders are engaged with interest. Always believe that your elders know more than yourself and your will not be wrong in respecting their suggestions. Make it a lifelong principle to take an early bath and do your morning devotional exercises. Read a few verses of some religious work every morning immediately after your bath. Never be inveigled into the ways of the dissipated young men such as cinema going, hair cropping and neglect of our traditional habits and customs of worship, eating, dressing, and sleeping.

God intends you to become a supporter of a big family and a loving husband of an intelligent young woman. In that case remember that Lord Sri Ramachandra was only younger than you when he became a husband and he was the idol of the people of Ayodyha. He was far younger than you when he put to death fearful people like Thataka and Subhahu. You can not easily imagine the extraordinary powers that he exhibited at the time when in a frolicsome spirit he broke asunder the dreadful bow of Siva kept in worship by Janaka and held in awe by great princes. Even in his height of glory and triumph, never did Rama forget his daily duties of a regular Brahmachari. You will wonder to hear that even in the midst of his most fearful fight with Ravana he did not forget the prayers and he was richly rewarded for his piety and discipline. He with Sita, his most virtuous wife, is held up today as a model of perfection in all the three worlds. Never was there an occasion for any great man to find fault with his nature, for he was always considered the same old warrior, scholar, student, disciple and Brahmachari, though he was the husband of the fairest princess in the world. Sita was to him really a heavenly companion and not an ugly bed-mate. To Sita's face he looked for joy, peace, courage and wisdom. He looked more to her soul than to her bodily outline. Hence it is, we find, that the attraction between the two was so mighty and inspiring. In spite of unpleasant accidents that

separated Sita from him for some time, he never forgot Sita nor she him. Happy they were and happy they make us all by their spiritual unity and intellectual affinity. They are held up today as a model of Triloka-dampathi. In conclusion I need not tell you that as a parent I look up to such a perfection in you. May God bless you and though you, our family.

Yours affectionately,

No. 7.

DETACHMENT

My dear Son,

I shall let you know in this letter what is meant by Detachment. You will easily understand that it is a quality opposed to Attachment. It may be true but cannot be completely true. Attachment, as you know, means a binding, or very great affection. Detachment means separation or state of being easily removed. Of what importance is Detachment? Can every one be really detached? Can a mother be detached from her baby or a husband from his wife or a master from his servant? If that be possible, can there be any activity in this world? If a master feels no binding towards his servant or vice versa can we expect any work to be done with fear or respect? Will there be no complete quietude leading to quietus in this world? This is the mistake of defining Detachment as opposed to Attachment in our dealings with one another. The Almighty God is said to be in Detachment. Great sages live in

Detachment. The Five Great elements exist in Detachment. As a matter of fact, happiness lies in Detachment, while misery, anxiety and fear attach to "Attachment." How is this, you may ask, A great sage is said to live like a drop of water on a lotus leaf. He seems to be attached, yet really detached. God is said to be like air which is all pervading, but yet not confined or attached to anything. The five elements are said to make up the composition of any object in this universe and yet never despair of dissolution. All our Sastras call this capacity of detachment in one as Asangatva which leads to freedom from delusion which brings on steadfastness of mind which in its turn results in the final liberation. On the other hand "Attachment" is known as 'Sangatva' or undue affection or binding for one another and produces in a person desire, anger, delusion, or confusion of memory, loss of Intellect and in the end Destruction.

Ha? What a pathetic contrast, you may wonder. Realise the implications of the great virtue. You will be very much enlightened. Detachment can be but a result of long practice and discipline. Many are unfitted for this, for want of good practice. Many shudder at this. Many are in blissful ignorance of this. The first class are surprised to find one with a detached state of mind. The second class look upon a detached mind with pain. The third scoff at such a state. All this is due to want of healthy good practice, and good com-

pany. Great teachers of religion say that only Satsanga can create 'Nissanga' Hence Asangatva or Detachment is in some measure connected with Sangatva or Attachment. So the two cannot be quite opposite to each other. A wise man loves good company, and makes the best of his associations and gathers all the essence of his good company as the bee does the honey of flowers and at the same time does not feel exclusively attached to any. He feels pity for the injured, joy for the happy, sympathy for the distressed and indignation for the oppressive, but never feels selfishly attached to any. All his attachments are purified and ennobled by a supreme sense of detachment and the evil effects of attachment are destroyed by the fire of gnana or know, ledge or cut asunder by the sword of his Asangatva. Thus while deeply loving a friend or dependent, he never feels sorry for his separation nor rejoiced at his company. Personally he has neither hatred nor love for any one, though he is bent upon hearing and helping others. Neither a heavy loss nor an unexpected gain can affect him. He is, in short, always in a state of equanimity unaffected by the joys and sorrows of the world.

This valuable trait of mind in a person is an incalculable asset to a man. He may rise to the heights of glory but have no pride. He may reach the depths of worldly distress but have no grief. He may be hated by the whole world but have no enmity. He may be scorned by every one

but feel no humiliation. He may have the power of a giant but never be aggressive even to an ant. He may be as weak as a mouse but never feel jealous of others. Such a man like Prahlada cannot be burnt by fire, nor sunk under the sea, nor killed by sword or poison or force, nor insulted by illtreatment for, in him lies the most wonderful weapon of 'Detachment' which makes him look with a serene mind on the whole of the universe and realise the greatness of the Soul which though enveloped in body and surrounded by passions, prejudices is as unaffected as Fire in the midst of Smoke.

Perhaps you wonder if you can possess this virtue. Of course you cannot easily have this. But only develop a sense of duty in doing the work that is generally expected of you and never waste yourself in speculation upon the results. 'Lend every man your ear but never your tongue' 'Look on high and be merry' 'Rest your faith in God and walk erect, yours is not to question why but do and prosper.' These and similar sayings of the great, I trust, will make you more and more reassured in your good thoughts.

Yours affectionately,

No. 8.

THE PERFECT MAN

My Dear Son,

You want to be a perfect man, I am sure. At any rate we want you to become that. How is it possible? Every man who lives his life can not be considered to have been a perfect man. Some are physically well grown. Some

are mentally very great. Some are spiritually advanced. It is often difficult to find a man developed in all these three ways. Body, mind, and spirit are the three components of Man. Every object in the world has a body. Every animal has a mind. Still man is regarded as superior to the others of his class. Why? For he has a spirit in him. Even while a man is born he has a body which is found to be already 7 or 8 months in formation. The body grows ordinarily up to the age of 8 and then shoots up to considerable growth up to 24, the time of adolescence and later progresses moderately up to 40 after which time it begins to slowly deteriorate. But mind comes into play slowly at about the age of 8 and develops quickly upto 16 and then too continues to grow upto 40 and even 60. But later it grows weaker and less active. As regards spirit, its growth is not easily discovered till the 16th year. Later too, its growth is not sure in all cases, but generally it may be said to grow from 40 to 60. Thus the growth of these three components cannot be regarded as simultaneous. There can be no uniformity or continuity in the development of these three parts of man. But who can be called a perfect man? Not he who is only physically gigantic; nor he who is only mentally well developed; nor again he who is both physically and mentally well grown; but he who has in him a healthy growth of body, mind and spirit together. Mere bodily growth makes a brute. Mere mental growth makes a mischievous plotter. Physical and mental growth alone can not make one really useful and helpful to the world; for

therein lies for example the menace of the western countries, where the combination of good fighting ability and inventive skill has been the cause of untold suffering and loss of lives. The fault there lies in the lack of spiritual growth. In human organism this growth is ironically uncertain. Nobody knows when a criminal may become a saint or a child a philosopher or a worldly man a Jivan Mukta. The spiritual instinct comes to play all on a sudden at any stage in one's life. It may be prominently felt at the age of 3 as in the case of Gnana Sambhandar, or 8 as in the case of Dhruva or Prahlada or Sri Ramachandra or Sri Ramakrishna Paramahansa or Tirumangai Alwar or Manicka Vachakar or at the moment of death as in the case of Katwanga. But when once it comes into a person, its development is miraculously sudden and infinite. There is no limit to its expansion. Unlike the physical instinct, the spiritual instinct is never to be satisfied, for the more it is fed the more it takes in. One who is possessed of spiritual thirst is not satisfied with any one of us. He goes on in quest of a greater and greater guru till at last he reaches the Almighty. Mind

though capable of high growth often expresses itself in perverse ways. It is capable of controlling the body and suppressing the spirit. But on the other hand a healthy growth of spirit not only checks the wild cravings of the body, but the unfettered flights of the mind. Hence he is a perfect man who has a good combination of these three parts in him. Hindus may be especially proud of their tendency to care for their spiritual growth; for the true strength and imperishable glory of man lie only in his spiritual greatness. It is that alone that can ensure in man calmness, cheerfulness, and fearlessness. It is an irony that several men old in body and great in mind are but babies in spirit. It is a sad sight to see nowadays many retired men with fat pensions incapable of spending their time in a useful and calm manner but desperately wasting themselves in all frivolous pursuits. Practice of meditation, regular devotional exercises and respect for the learned and the saintly should be resorted to by every young man and woman. Then alone one can become a harmonious whole of body and mind and spirit.

Yours affectionately.

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SINCERITY.

BY SRI K. SUNDARAM IYER, *Jamshetpur*

HUMANITY is deeply indebted to men of sincerity. They are the gems of the world. Great movements in mankind have been accomplished by such men of transparent hues. But in its wake untold miseries have also followed. Words coming out of their mouth have been taken and implicitly believed not on account of the intrinsic value but because it came from such a great man.

On account of such blind faith many people simply swallow what they hear. Fanatics in religion, in politics and other spheres of thought thrive on account of this human weakness. In human welfare where it is the common welfare that is the

test, things must be weighed and then taken. That is why the wise Aryan Rishis exalted reason—the crowning qualification of man. That is why the agnostic has got a place in the scheme of Aryan thought. He is the surgeon with the dissecting knife. He never accepts unless there is proof, even though coming out from a great mind.

To believe simply without any thought any thing that comes from a mind however eminent without putting it to test is simply giving the go-by to reason.

The true function of liberal education at all times is the proper apprehension of fundamental values with due adjustment to relative conventional values.

NEWS AND NOTES

ALL-INDIA EDUCATIONAL CONFERENCE

The Director of Education, Jammu and Kashmir, writes :

The XVII session of the All India Education Conference has just concluded in Srinagar after discussing some very important educational issues, the most significant of which, undoubtedly, was the problem of "Education for Inter-Cultural and Inter-Communal Understanding". The Conference expressed the emphatic opinion that teachers and educational institutions should try intelligently and systematically to develop in their students a broad and tolerant outlook, appreciation of the cultural achievements and traditions of all communities and a determination to work

for justice and fair-play to all, rather than for narrow, personal, communal or sectional interests.

Education is essentially a process of releasing children and adolescents from that narrowness and intolerance which are often fostered by ignorance or the pressure of an unfavourable environment. If our Schools and Colleges fail in this task of liberation, they will be traitors to the future of their country and their people.

As conveners of the Conference for this year, it is our duty, in a special degree, to try and implement the views of the Conference through our educational institutions. I would, therefore, ask all educational officers to think out carefully ways

and means of instilling the right outlook and attitudes in school students and to impress upon the teachers the importance of stressing this fact not only by precept but also by the force of their personal examples. There is enormous dynamic power in the human personality and, provided the teacher is sincere, the contagion of his own example can mould the minds and the hearts of his pupil. I trust all teachers in the Department will try to pull their full weight in this noble cause.

The High Schools and Colleges will do well to consider a suggestion which I placed before the Conference—namely, the formation of specially selected squads of senior students drawn from all communities who would pledge themselves, and be trained, to tender social service to members of all communities *without any distinction* and work, in all possible ways, for the maintenance of peace and good relations amongst the different communities. In times of communal discord, they should strive actively to promote good will and arrest tendencies and forces likely to cause disharmony. The moral effect of students of different religious persuasions working shoulder to shoulder in this worthy cause would indeed be tremendous and if we can carry out the scheme, we shall be setting in excellent example to the rest of India.

I shall be glad to receive from educational officials and others interested in this question any concrete and practicable suggestions likely to further this cause and the reports of any work that may be done in this direction from time to time. My appeal is addressed primarily to teachers but I

have no doubt leaders of public opinion will try, in their own way, to implement the resolutions of the Conference.

Documentary Record: Jointly sponsored by the International Tea Market Expansion Board and the Y. M. C. A., a documentary film has been released showing how mobile tea canteens in the U. K. serve tea to defence workers and bombed-out people in big cities. This film records the journey of the canteens at night through a "blitz". Copies of the film are on their way to India and on arrival will be released for exhibition to the public. The film is a valuable addition to Britain's documentary record of how she carries on in war-time.

A Royal Tea Car: A tea car presented by His Majesty the King to Lambeth only a short while ago is reported to have already covered 2,500 miles and served 40,000 cups of tea. This is omitting the hundreds of gallons of tea supplied daily to soldiers on demolition work.

A Growing Demand: A report from London states that the Y. M. C. A. have appealed for more women to drive tea cars. They are constantly adding to their fleet, but the demand for more cars to take tea and other refreshments to troops in lonely places and civilians in shelters and bombed areas is growing all the time.

An American Present: The American Red Cross Society have presented a fully equipped tea car to Gravesend. The car went into action during a fire and a party

of firemen were the first to be served with free tea from this car.

THEY SAY

In an article entitled "Tea Consumption and Tea Propaganda" published in *The Planters Chronicle* of 7th June, 1941, we read:

"The amazing growth in the number of tea cars in operation in the (U. K.) has been a great feature in 1940 and has been due to the intrinsic value of the services they render and to their novel and picturesque appeal to the public, since it is from voluntary gifts to the Y. M. C. A. that the funds for all these tea cars have been provided and such gifts have come from widely different sources, such as the Trades Union Congress and the U. S. A. Allied Relief Fund as well as from firms and individuals of all kinds, generous gifts from firms in the

tea trade having been, at the outset, one of the means of stimulating gifts from other sources."

A press correspondent from London writes:

"The tea cars are treated like fire engines now. That is, the central control room that sends out the fire engines when calls come in, also sends for a tea car when it's wanted. This does not happen in the case of ordinary fires—small affairs that are put out at once. It often does not happen for nights on end. Then comes a big raid, and a big fire. Men are working on it all night. They get no rest, no refreshment. So towards dawn a call is put through to Y. M. C. A. Metropolitan Headquarters: 'Send a tea car down to X,' the call says. 'There is a fire on' "

BOOK REVIEWS

A PROGRAMME OF PHYSICAL EDUCATION FOR GIRLS' ELEMENTARY SCHOOLS IN INDIA BY MRS. H. C. BUCK. TRANSLATED INTO TAMIL BY MRS. A. KANTHIMATHI (OXFORD UNIVERSITY PRESS).

We all realise the value and importance of play in children and how the play instinct in children is useful in everyday life. As many poor homes cannot provide facilities for play for children, the school should provide them facilities. Since play fills an important role in the curriculum of education in schools, it is the duty of the teachers to organise intelligently and usefully the play of children. This book by Mrs. H. C. Buck is found to be an excellent guide and it is certainly to be welcomed.

Mrs. Buck has brought forward the real needs of play and the time to be spent for the same. By her close contact with Indian children for many years, she realises the needs of Indian children and she has used her experience and knowledge in this book

and puts it in a clear manner to be understood by all.

She has clearly brought out the principles and introduced the team spirit, freedom of thought and action, spirit of leadership and responsibility in the games. She recounts the scientific principles on which Physical Education should be based. She has gathered many scientific facts about growing children, has given their characteristic at different stages of their growth and has pointed out the ways of tackling them in these difficult years of their development.

Chapter III to V give graded exercises according to the growth of children at different ages. The games can be played by children of all schools. She has realised the importance and significance of Kummi and Kolattam of our ancient culture.

The translator Sri A. Kanthimathi wields a facile pen and her translation greatly facilitates a rapid perusal of the contents of the book.

The book is well got up by the Oxford University Press and the illustration on the cover is very apt to the contents.

PUBLISHERS' NOTICE.

All literary contributions, books for review, newspapers, or magazines, sent in exchange, &c., should be addressed to the EDITOR, 2/16 MOUNT ROAD, MADRAS. Articles and communications intended for publication in the succeeding issue should, as far as possible, reach the Editor not later than the 10th of the month. The Editor solicits contributions on all subjects of educational interest. Stamps should accompany the MS, if the writer wishes it returned, in case of non-acceptance. The Editor can in no case hold himself responsible for accidental loss.

All remittances and communications regarding advertisements, &c., should be forwarded to the Publishers, THE EDUCATIONAL REVIEW, 2/16 Mount Road, Madras.

The Publishers request that Subscribers to the THE EDUCATIONAL REVIEW, who do not receive the REVIEW in time, will kindly bring the fact to their notice immediately.

EDITORIAL NOTES

Sir Robert Robinson, Waynflete Professor of Chemistry at Oxford University, has been awarded Switzerland's Paracelsus Medal which is bestowed upon the scientist whom the Swiss Committee consider has made the greatest contribution to science in the world in the course of a year.

The medal was presented to him in London by Mr. Thurnheer, the Swiss Minister.

Sir Robinson is a graduate of Manchester University. While still in his twenties he was appointed Professor of Organic Chemistry in the University of Sydney, New South Wales.

Since then Sir Robert has held Chairs at St. Andrews University, Scotland,

Manchester University, University College, London University. He was Director of Research to British Dyestuffs Corporation before going to his present Chair at Oxford.

A Fellow of the Royal Society, Sir Robert has no fewer than six doctorates of science. In addition to the Paracelsus Medal just conferred on him, he also holds three of the most coveted Gold Medals in the world, the Longstaff, Davey and Royal Medals.

It is a very praiseworthy effort on behalf of the Madras A.R.P. Movement that Mr. S. Kannan, J. P. and Mr. Y. A. Sayeed, should have thought of bringing out under the auspices of the Madras A.R.P. a Journal for the special purpose of

making an appeal to the public to support the movement which is devoted purely to humanitarian work and to praiseworthy efforts for defence and protection of our homes and children from air-raids that have become such a common feature of present day warfare and that will be the first danger to which our cities and industrial areas will be exposed if hostilities should reach our land. His Excellency Sir Arthur Hope, our popular Governor, has sent a heartening message to wish Godspeed to the Journal and expresses his hope that it will serve not only as a medium for the exchange of ideas and suggestions among all those serving in the A.R.P. organization, but also help to bring the work of the service more prominently before the public eye. His Excellency also congratulates Mr. S. Kannan, the Editor of this new Journal on his enthusiasm in starting this venture. It is a matter of peculiar and particular gratification to us that the Journal should have been started by one who is closely associated with the running of our own Review as its managing proprietor and who is a prominent figure in the publishing world of South India and in the public life of the city of Madras.

Mr. H.D. Latham of the Indian Police Service, who is functioning as the Special A.R.P. Officer, Madras, sends a message of good wishes to the journal and would urge it to give room for the study of all sides of the subject and all points of view and to examine all suggestions and new ideas. The Honorary Joint General Secretary of the Safety First Association

of India, advises that propaganda and training in A.R.P. activities should concern themselves more with Indian conditions which should be studied intensively and urgently. We have in a paper of this number a good account of the beginnings of the A.R.P. Movement in Madras about 15 months from now and of the manner in which it has developed into its present usefulness under the able guidance of Mr. and Mrs. Charsley. The movement is now serving as an Information Bureau on all matters connected with Air Raid Precautions. Lectures, short courses of training for instructors, the duties of the auxiliary fire service and of the ambulance and first aid parties are all now part of the activities of the Madras Office. Ladies also have a place in the scheme and there is a separate organisation of them known as the W.A.R.P.C., of which Mr. Nicoll is the Commandant of the Corps. The essence of the A.R.P. is explained in a very clear manner by Mr. J.R. Le Fvre, Assistant A.R.P. Officer. Mr. Sayeed narrates how the A.R.P. warns the public. The first lesson that the movement should teach us is that the public cannot afford to take risks and to await the fall of the first bomb but must get to be prepared before this crisis should happen. The A.R.P. Combined Depots which form vital links between the Control and the Units of the various mobile services are described by Mr. J. Pare I.C.S., Assistant A.R.P. Officer. Incendiary bombs are described by a contributor in all their harmful effects and variety. The A.F.S. Service has been, according to English

experience the most important side of A.R.P. and its work is explained in another paper. Sir George Boag who opened the Madras A.R.P. Recreation Club and has been evincing the greatest interest in the movement and Messrs. Sayyid and Kannan who have started the Club deserve the warmest thanks of the public. The journal is heartily commended to all youths, particularly those in our schools, because it is bound to be of the greatest instructional value to them.

A question may be asked of teachers and framers of the educational policy, whether the spirit of de-

Education democracy can in any way
and the value be improved or instilled
of Democracy. even by a course of normal instruction in the

usual educational curriculum of our schools and colleges. In America, the recent Educational Congress held in the State of Pennsylvania indulged in a full-dress discussion on one aspect of the subject. The Americans, however, unlike the people of India, have reached a point with reference to popular consciousness of democracy that it may be said they were so secure in it that the only danger for them is to forget its value. This forgetting can be disastrous because it would lead to the loss of confidence of the rising generation in the fundamentals of democracy. On the other hand we in India have to "secure a proper sense of the methods of instilling democratic ideas and principles among our youth and to guard them against developing the belief that democracy is all freedom

and privilege and absence of definite responsibilities. Ours is a new field which has to be carefully ploughed and sown with the right type of seed and the greatest responsibility lies on us to teach, whether consciously along with the subjects of study like History and Civics or imperceptibly in our talks and lectures and other expression of ideas that the mere stress of freedom and privilege will not be sufficient and that the rights of freedom and a popular influencing of government will be valid ideologically and fruitful pragmatically only if the youth should be taught the sense of responsibilities attaching to citizenship. The notions of loose liberalism that most of our young men acquire concerning the notions of free speech, free meetings and

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unrestrained expression of ideas, should always be restrained by a proper sense of inward discipline that freedom is not worth enjoying and the garden of mind and conduct in which they are not properly protected by the hedge of caution and restraint will only breed brambles and thistles. The utmost importance must be attached to the notions that freedom and liberty are qualified things and are not absolute. The difference between liberty and license should be dependent to a large extent upon the ideas imbibed by children in their school days. One of the non-moral activity methods by which this caution should be developed in the playing field where the players are taught to carry burdens and responsibilities. As educators and parents, all of us have a duty not to take away responsibilities from the shoulders of the youth and not to make everything easy and smooth for them. This tendency has made our children too soft and to be inclined always to be receptive and passive towards ideas imposed from above. A vigorous denial in proper points, and phases of facilities both in life and studies of aids which the students might very well create or get for themselves may be one effective method of realising our goal.

Regarding this Dr. Ketler, an American educational expert, has written thus: "There are certain objectives in education that seem to me to be relatively permanent. One is that we strive to develop in the student the habit of rational thinking; secondly, to give him a fund of education on which to base judgments; and

thirdly, that we hope he can acquire certain attitudes, appreciations, and techniques, and perhaps a background of physical health that will enable him to function happily, successfully, and usefully in society. That, it seems to me, is the chief function of the schools to-day; it is the function in times of emergency and also when there is no great national emergency. Perhaps, after all, the best thing is to do a little better the task we have always had."

Prof. K. A. Nilakanta Sastri has brought out a very useful brochure, as a bulletin of the Indian History Department of the Madras University, entitled "Historical Method in Relation to Problems of Indian History," which is meant for research students in the field of Indian History. After discussing separately the question whether Science and whether the similarities between the method of the Scientist, the philosopher, and that of the Scientist, he presents a discussion of the value of literature in its varieties of treatment, including a conscious and deliberate falsification of documents, boastful panegyrics of historical patrons, heroes and loose legends. These varieties can be found in greater or lesser measure in ancient Tamil works belonging to the Sangam age, as also in the early literature and even in modern and contemporary literature of most countries. Quasi-historical literature, chronicles and ballads should be used with care and the author gives a selective and illustrative picture of the chief indigenous