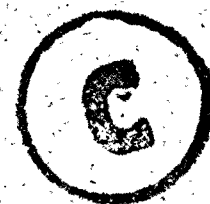


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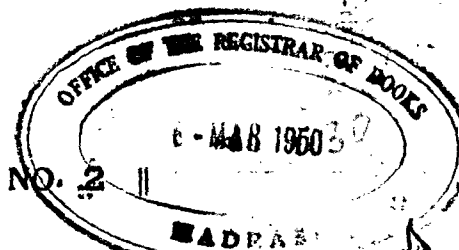
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WORSHIP AND MAN

BY SRI M. S. GOPALAKRISHNAN, M.A., Madras.

A THOUSAND books are read to give birth to a million doubts in the human heart, but the man of the Machine Age has no patience nor a moment's rest to worship the Secret Force. Though the mysterious force impels us to thought and action we take no notice of it and yield to our intellectual inflictions.

Moments when we stand away from the opinions of others, when what we think is for the regeneration of our own conscience and when we intensely feel that we cannot but wonder, are true moments of complete life and pure worship. Worship is not a condition of the mind within the walls of any religious institution, but is an exaltation of the human conscience in wonder and boundless freedom. It is not the wonder of possession and passion. It is the freedom of noble desire. It is the desire, the endless ambition to work, to create, to push ahead the frontiers of finite existence and to burn with the sublime flame. Worship is the process of revitalising a disintegrating force, and in the end though the force disintegrates human imagination sustains the glow of life essential to happiness. Why not then say that necessity is the cause of worship?

The wandering savage in search after food comes across a rude piece of stone lying inert. A look at it inspires him to action. The desire in him is not for creative activity, but creative activity commences to satisfy economic needs. Economic needs are not merely a few demands on

environment, but they also create social problems. The savage is no more a foe or a friend of Nature. He becomes a social and a political being with the capacity to worship the universe around him, can we call him a human being with no individuality? We cannot. The simplicity of his heart annihilates time, but even Eternity is unkind.

The tree, the flowing river, the roaring lion, the terrible bear, the ferocious tiger, the dangerous bull—why not we say creation and its mysteries—command the savage's regard and rituals, his prayers and folk songs, his music and dance. He worships without caring for the forms; he perceives true beauty and adores the Force of forces. Annihilation of desires has no meaning to him and his mind is steeped in the burning energy, the SUN. His heart retains the ferocity of the sun and his intellect the waywardness of the wind and the rudeness of the rock. The psychic experience of the savage is a joy of harmony and the harmony of his inner personality develops in sweet tunes and stirring rhythms. To him Nature is not a nameless void, but is a Power ever capable of revolutions and tranquillity. He is afraid of Nature's revolutions, and he becomes conscious of that necessity to save life from perils.

Perils! What are they? The revolt of the body, the foulness and quarrels of the sexes, the power of woman over man, the superiority of man over woman, the wish

and the will to amass, the dread of old age and the terror of death. Here originate religions.

Religions are born with seers, but worship is the right of man born with him and subject to no external authority.

"Confronted with a natural world which was to all appearances as capricious as himself, man's first impulse was to create Nature in his own image; he attributed the seemingly erratic and unordered course of the universe to the whims and passions of gods, or of benevolent or malevolent lesser spirits. Only after much study did the great principle of causation emerge," writes Sir James Jeans, the astronomer in *The Mysterious Universe*. Worship precedes religions. Religions create gods and rituals. Worship may be the product of fear or may be an expression of love. It may be a love to satisfy a dead ancestor; it may be an attempt to please a chief or to acquire physical and moral strength from an unknown, hidden Force.

Though no dead ancestors demand from us things of essential value, a thought for their peace is deep in our memory. Who can dissect a human brain and show those shades? The thought of a dead person revives forgotten events. Dead personalities and events gain life in imagination, a land inhabited by very few persons. Imagination links us with the past and the future of our history, and what is history but life recorded in perishable matter and imperishable words? Worship is beyond imperishable words in that it is a tribute of gratitude in the evolving mind to minds already evolved and to that force behind thoughts and actions.

The animated dances of the savages is a way of worship, and in those happy moods the unrestrained emotions of an incomplete human being found their unity with Nature's fine and crude forces. The primitive who knows nothing of physics and physiology, speaks poetry. That is his language. That is pure worship.

Poetry is the flame of life reflected in human mind's will to worship. Poetry is

the definition of God known to the savages. Poetry unites the individual to the universe, the workings of the original passions to the workings of the terrifying elements. The savages sought Power and dreaded power. It is the growth of rituals that tainted the glow of natural worship and natural worship is the tribute of the Creative Mind to that sacred Beauty, infinite and eternal, being the source and end of causes, creation and effects.

Franz Boas writes: "The contents of poetry are as varied as the cultural interests of the people. It is difficult for us to appreciate the poetic value they may have for the composer or singer, since the contents may have no emotional appeal to us. When the Eskimo women sing, 'Our husbands are coming down there, I am going to eat!' it may sound utterly prosaic to us who do not know the privations of Eskimo life, and it may well be that the combined joy of seeing the safe return of the men from the dangers of the chase and the prospect of a jolly evening when all the people are assembled over the meal and are joking and conversing, finds exuberant relief in these insignificant lines. The effect of poetry does not depend upon the power of description that releases clear and beautiful images, but upon its ability to arouse strong emotion," (*General Anthropology* by Boas and others. Chapter XII, 'Literature, Music and Dance' by Franz Boas.) And what is natural worship but the glow of sacred emotions merging in one another? Let us not worship miracle-workers. Man's strength for worship is seen in the sculptures carved on rocks; in the tales of creation; in the dolmens and menhirs; in the pyramids of the past; in the love and respect for the totem; and is not pure, natural worship essential to feel the passions man offers to man, woman lavishes on man and child, child bestows on its surroundings and mother? And why is it that we, the moderns, fail to perceive the deathless, moving force? We have no strength to meditate and we think that annihilation of desires is an important necessity to start introspection.

In his book, *What are we to do with our lives?* Mr. H.G. Wells writes: "The word 'God' is in most minds so associated with the concept of religion that it is abandoned only with the greatest reluctance. The word remains, though the idea is continually attenuated. Respect for Him demands that He should have no limitations. He is pushed further and further from actuality, therefore, and His definition becomes increasingly a bundle of negations, until at last, in His role of the Absolute, He becomes an entirely negative expression." We cannot but pity the makers of religions. But have we the right to pity any one? It is a problem for every individual.

Religions grew and peace never prevailed on Earth. Ambassadors of peace were and are honoured and sought after by worshippers of Death.

The true children of the Divine, burnt by the sun, bitten by the elements, and eaten by poverty, worship the temples and live uncared for by destiny and unaffected by civilization. Yes. We learn to worship or we are inspired to do so by some power that cannot be explained. Every individual must find his or her own religion evolved from pure imagination. Imagination is the beginning and the end of human progress. Nothing is gained by memorizing sermons. Shakespeare found sermons in stones and good in everything. What is it but a natural worship? What is it but the

religion of a poet? What is it but the purity of a child? What is it but the simple definition of God?

The savage is not a creature of intelligence and wisdom. He worshipped and worships truth, but he never dissects truth. The modern man is a victim of psychologists and theologians, possessing a restless intellect, devoid of poetic fervour and honest convictions. We are full of contradictions in our mental make-up; and we ignore the joys of wonder and worship. Why not we contemplate upon the relationship of all things and persons in the world? And where are the gods whom we should worship?

To this question of ours, let me restate the words of the great Marcus Aurelius:

"To them that ask thee, where hast thou seen the Gods, or how knowest thou certainly that there be Gods, that thou art so devout in their worship? I answer first of all, that even to the very eye, they are in some manner visible and apparent. Secondly, neither have I ever seen mine own soul, and yet I respect and honour it. So then for the Gods, by the daily experience that I have of their power and providence towards myself and others, I know certainly that they are, and therefore worship them." —(*The Golden Book of Marcus Aurelius: Cassiodorus*).

THE PROBLEM OF DISCIPLINE AND CORPORAL PUNISHMENT IN MODERN SCHOOLS

By SRI P. S. GUPTA, B.A., LL.B., DIP. ED. (BRISTOL) *Muzaffarnagar, U.P.*

(Continued from Vol. LV., p. 196.)

FROM the above point of view, preventive measures would appear far better than positive measures. Among them the foremost is

1. CONSTANT EMPLOYMENT.

Satan finds some mischief for idle hands to do. Children have to be active and if

their activity is turned into channels of work, they are happy. If they are idle, they give trouble and their activity escapes in the shape of mischief. Not only during hours of work but also during leisure, the boy has to be properly occupied. This is why some have insisted on the importance

of games. So too hobbies should be cultivated.

2. CLOSE SUPERVISION.

Each boy should be closely watched, his peculiarities observed and himself dealt with according to his misdemeanours. Very often misbehaviour is due to the forced posture and confined atmosphere. Restlessness is at the root of inattention, talking etc. These should not therefore be punished as if they were faults against moral order.

3. Mechanical movements in the ordinary class-movements are a great help towards discipline. As Dickens puts it, "There is a great deal of difference between forty children conducting themselves like one; and every child conducting itself like forty." Obedience and moral training are thereby inculcated. Noise, talking and clumsy movements are avoided. But boys should not be turned into mere machines.

4. Discipline is facilitated by creating an esprit de corps in the school. If the boys are proud of their school and its traditions, it would be very difficult for them to go against such traditions.

5. Notwithstanding these things, it would be necessary for the teacher to issue commands. These would be numerous in the early stages and would become fewer and fewer, later on. Unless the little child is told what to do, he may very soon come to grief but not the grown up boy.

(a) Commands should be few. You should not be too interfering.

(b) Do not repeat commands. To repeat begets hesitant obedience.

(c) We must be firm and decided about what commands we do give. If you are weak and lack confidence in the command, the boys would find out easily and disobey it.

(d) Do not revise or cancel your commands as that weakens your authority.

(e) Once given, a command should be carried out. Allow no exception to take place.

(f) Do not suggest the false and hence do not give negative commands.

(g) Let them be general, rather than particular.

6. The rule is a kind of permanent command and all that has been said about commands applies with equal force to rules. They should be as few as possible, for every new law creates a crime. They should be well-thought out and clearly expressed. But the rules should be enforced fully and seriously. Insufficient enforcement encourages violation of rules. To enforce rules we may have punishment of some kind or the other, but frequent punishments do not show good government but the lack of it.

As punishment inflicts pain, reward gives pleasure. A child may be incited to work by different motives, viz.

(1) by the desire to get something,

(2) to excel his fellows,

(3) to win approbation from parents and teachers, or

(4) out of a sense of duty and pleasure in doing the right.

These motives are arranged in an ascending scale and the last is the highest motive. The first has an element of selfishness and covetousness, the second infuses the spirit of vanity and even the third is not perfectly pure. The first therefore is a very low motive. Hence if rewards are offered, they should not take a material shape and should not be costly as books or money. Therefore praise, positions of honour and trust are the only ones that are unobjectionable. So rewards should not be in the nature of bribes to secure good conduct on particular occasions but must be rewards for labour over an extended period. Again rewards should be for minor morals only e.g., neatness, punctuality etc. These pay in life also. But truth-telling, honesty, politeness etc., should not be rewarded. Reward for superior mental gifts is doubtful as it brings the world of strife and jealousy into the class-room. Hence prizes when given in annual ceremonies stimulate rivalry. The unsuccessful get disappointed and become jealous. Regarding the award of Forms of Honour and Distinction or Certificates of

Merit, if limited in supply they have value: otherwise they are quite useless.

A word may be said here about the three stages of discipline, marked by Dr. Adams. The first is the time of floggers when instruction and rod were inseparable. Famous floggers were Busby and Keate. Busby had flogged every great man of his generation. Keate once flogged a battalion of boys so much that Millais, the great painter, had only been two days at school, being sent down the second day for biting the hand of his master who was about to flog him. The next stage is said to be the time of Arnold and Thring. Without repressing pupils in a savage manner, they yet dominated them by their masterful personalities. The modern educationist thinks this quite unjustifiable and votes solid for emancipation on the part of teachers. They have carried out to the full the doctrine of Froebel that education is a passivity and a following. They are not interfering. As a result of their doctrine, pupils are often allowed to govern themselves in some such manner as the George Junior Republics. In some schools the idea of freedom in education has gone so far that it is said that if a boy breaks anything, he is not punished, but his teacher gives him his watch to break. This impresses him so much that it teaches him to take care of things.

In modern institutions, the teacher's part in fostering juvenile activity at school is now put under two headings, inside and outside class. The devices of physical training, the monitorial system, the House system and the freedom of individual pupils subject to a supervised study system, have all been tried in Western countries and with proper financial and tutorial guidance they are now being grafted on our Indian soil also. Extra-curricular activities have now come to the forefront. They lead to a heightening of physical, moral and mental stature of the new type student. The group-sense amongst the student world is now an established fact. This should not be the teachers' concern so much as the guardian's, but the latter has usually neither time

nor inclination, far less the ability to control the passion in the young folks' growing minds. Hence the teacher has a heavy responsibility thrust upon him by the guardian. But does this absolve him from all reasonable effort? This tangle, however, has given a cause to students to assert themselves and federate. This new feature of our educational problem awaits a dubious future.

But for all practical purposes, conditions in our country demand a greater emphasis on First Aid, Social Service, the School Library, debates, handicrafts, co-operative purchase and sale and scouting. Educational weeks, Exhibitions and Museums form another important item. What is needed is a coordination of disciplinary activities between the teacher and the taught, between the teacher and the guardian and between the guardian and his ward. In this respect, Muzaffarnagar in the United Provinces under the able guidance and sympathetic supervision of its most popular District Inspector of Schools, Sri R.S. Jauhari, M.A., who is in fact the pioneer of new educational ideals in his district, has taken a lead. It is entirely through his interest and energy that for the first time in the history of that district an educational week is celebrated once every year. At present its activities are confined to that district only, but who knows in the very near future under the support and encouragement of the present new Deputy Director of Education of the Agra-Meerut Region it may embrace the entire educational world of the whole Province.

In conclusion, teachers should do all in their power to hasten the day when corporal punishment in schools shall be illegal as is the case with some foreign countries. It may be that in some cases it is the lesser of the two evils, a deterrent in dealing with depraved natures and abnormal crimes. But such offenders can be dealt with by courts rather than by schools. Such cases will be more rarely encountered when schools resort less to punishment and the appeal to fear. At present the best schools cannot avoid

contamination by the virus. Once a child associates harsh punishment with school, nothing will restore the delight of new faculties and exercising those already acquired. So at present we are confronted with some children who are apathetic to study and seem only responsive to the stimulus of fear. Teachers are not altogether to blame if they resort to some kind of coercion in such cases, as the parents will blame them if the child imbibes no book-learning. But they would be wiser to tell the parents that such children have been hopelessly spoiled for true education and to advise their removal from the school.

In short, taught in a Training College in England and having subsequent experience of 19 years service under the various Heads and Inspecting Officers of the United Provinces Education Department, I look on slackness of disciplinary control as the unforgivable sin. Tact from teacher, orderliness and obedience from student, co-operation of the guardian and above all sympathy on right lines from local organisations of all sorts are, in my opinion, necessary conditions for maintaining good discipline in the two functions of instruction and control.

(Concluded)

LURES AND LIMITATIONS OF INTELLIGENCE TESTS

By DR. R. NAGARAJA SARMA, M.A., L.T., Ph.D., Madras.

NOTWITHSTANDING the fact that Psychology happens to be the youngest of sciences and the latest recruit to the fraternity of the so-called Experimental Sciences and Disciplines grounded on laboratory analysis and verification of data, the way and manner in which it actually threatens to swallow up all other departments of knowledge are to say the least, extraordinarily amusing, and had it not been for furious advertisement and partisan advocacy, effected by certain fashionable faddists, there would never have been any occasion for all this tall talk of testing and measuring intelligence and grading individuals and communities and nations according to the scores secured by them in standing these tests. Just as steam-engine and electricity have moved from the West to the East, from the Occident to the Orient, Intelligence Tests also have invaded the East. Dr. Bhatia of the Bureau of Psychology at Allahabad, has endeavoured, in the course of the booklet under notice,* to explain the nature and significance of the Psychology of the Intelligence Tests, their theory and practice as prevalent in the

West and indicate their importance to Indian National Reconstruction. The first chapter deals with the nature and significance of Intelligence. An exposition of the technique of the testing of Intelligence is given in the second. In the third, (concluding) chapter, possibilities of Intelligence Testing are examined with special reference to Indian conditions.

But then, the lures and limitations of these tests and their application are too obvious and palpable to be ignored. The first lure consists in their novelty. A new-fangled science or method gets ready adherents, like a new or latest fashion in dress or ornaments irrespective of results. The second lure consists in the extraordinary promises made by their advocates to the effect that the tests would enable differentiation of the genius from the idiot (moron), the expert from the mediocre, the chaff from the grain in every walk of life and in every layer or stratum of society and community. The third lure lies in a bait they offer that wastage in human material is positively prevented by their application

LURES AND LIMITATIONS OF INTELLIGENCE TESTS

Much thinking may not be required to realize that no intelligent and thinking person would fall an easy victim to such lures.

For, there are at least three serious and striking limitations that render the Intelligence tests and their application unreliable and untrustworthy. *Firstly*, human beings and human materials are living units and they cannot be measured by means of the artificially constructed foot-rule of the tests, as if these were mechanical units. The so called measurability of intelligence is a pseudo-concept. Intelligence is neither Red-gram nor Bengal-gram to be measured. *Secondly*, these tests have failed in many a crucial instance. Individuals classified as alert and brilliant by the application of these tests have developed to be dull and backward during subsequent years of their growth. Some, on the contrary, originally classified as dull and mediocre have subsequently developed into brilliant chaps. *Thirdly*, these tests have had no application whatsoever in practical political concerns. Churchill and Truman, Stalin and Hitler, were not elected or nominated to political leadership after subjection of them to Intelligence Tests. The so-called Intelligence Quotient is really no guide at all in determining either general intelligence or special aptitudes.

Dr. Bhatia and others want re-adaptation of the Intelligence tests to Indian conditions and hope that by means of the application of these tests they would be able to single out from the 400 and odd millions of this country inventors, discoverers, ministers, ambassadors, mechanics, air-pilots, and so forth so that India freed just from foreign yoke may play the leader of Asia. All this sounds highly plausible and highly rosy romance, but, when the stark, naked truth is contemplated that in a country like America, leading modern scientific civilization, a few industrialists, commercial magnates, financiers, and newspapermen aided

by capitalists and the Army run the government, one must be extremely sceptic regarding the real and genuine value and utility of the so-called Intelligence Tests. I do not believe that those who discovered atomic fission and chain-reactions and made possible the Atom-Bombs that laid Hiroshima and Nagasaki waste, had ever submitted to Intelligence Tests or that they had been themselves discovered by the State through the application of the tests and then given encouragement to pursue their researches and place the Atom-Bomb at the disposal of the Army. Without the slightest exaggeration, it has to be stated that the Intelligence Tests constitute a fashionable FAD of Occidental Psychology. The tests cannot overnight convert delinquents into saints. They cannot help the feeble-minded. They cannot even successfully spot the genius, the world-figure, the war-mongers and other aggressionists.

The modern craze for Psychology and its application to Education and Politics, and particularly the craze for the so called Intelligence Tests would be seen to be alarmingly pathological. Political freedom notwithstanding, India is still dominated by Western values, methods of living, dress, food, and behaviorism, and there is no wonder the Western craze for psychology without a soul has gripped the so-called intelligentsia.

But none of the remarks and comments would affect the general excellence of the booklet of Dr. Bhatia, which contains a fairly good account of the theory and practice of the intelligence tests. Two outstanding facts cannot be hidden or ignored. (1) In monarchies, the kings are not selected after application of intelligence tests. (2) In democracies, presidents and ministers are not chosen after the application of these tests, and therefore, a pathetic failure is writ large on these tests. Nevertheless, I congratulate Dr. Bhatia on his stimulating and thought-provoking booklet.

* Intelligence Testing and National Reconstruction—By C. M. Bhatia—Hind Kitab Ltd., Bombay—1949—Pr. 89 Price Rs. 2.

THE PRACTICE AND AIM OF INDIVIDUAL EDUCATION

BY SRI CHANDRA SEKHAR MOHAPATRA, *Brajrajnagar*

THE purpose of education is "to teach how to be in love always, and what to be in love with." That is, we should know everything correctly and choose our own vocation rightly for the sake of our own interest. Every child should at least be given the fullest encouragement to make his individual contribution to the whole human society. His innate ability should be developed in such a way so as to qualify him to take his full share in the physical, mental, moral and spiritual worlds. He should learn to like developing the powers of his body and mind and thus becoming gradually healthier physically and mentally. He should learn to cross the narrow boundary of the "Self" and be able to feel himself a part of the whole human life. In all, he should be given full scope for acquiring what he has not within himself through what he already possesses.

Individuals differ from one another, and this is the root cause of the vastness and variety of Nature. Life is neither one-sided nor is it following one direction. Each of the individuals possesses a specialized character through which he tries to make his aim fulfilled in this vast world. He is endowed with peculiar traits suited only to himself and that peculiarity tends to fill up a gap in the whole human activity which, though it seems a great thing, is made up of the small contributions of the individuals. The education of the child aims at encouraging him to make full use of his peculiar traits.

But the process now in practice in India falls far short of this purpose. It is a sort of dogmatism, seemingly based on the belief that all the children are of the same type and that they possess the same sort of innate capacity. This is as fallacious as the idea that the universe is created only for the enjoyment of mankind. The children are huddled together in a particular room called a class, which means that the inmates are equal in all respects. They are constrained to do the same type of work which

is included in the same curriculum. The bell determines the beginning and end of the knowledge. The child whom we try to educate is entirely neglected, while the teacher tries to impress something in their minds whose capacities and tendencies are not taken into the least possible consideration. So the child, instead of learning something, becomes inactive, lethargic, passive and effortless. The whole aim is entirely marred and we make beasts only instead of giving our children full scope to develop their innate abilities.

The present system of education was introduced by the British to manufacture a large number of clerks to help them to manage their office world in India. Of course there have been some changes since then. Yet it can be stated clearly that the Indians are noted for their conservatism and dogmatism. The purpose is today the same as it was before, and a so-called educated young man does not know what to do and how to do a thing after he passes in one of the public examinations. Service is the only and the final aim of his education, as he learns no more than this in his school or college. His education is such that it makes him mentally and physically unfit for any other work. The method and practice in the art of education are practically the same as they were two hundred years before. Threatening, caning and giving all other types of punishments are the only way of making a child educated, though the world has advanced more in the line. The present regrettable condition is due to the lack of modern scientific outlook and interest, to the indifference of the modern leaders towards this particular department for the reason that it is not a paying business for the state, and to the rarity of good teachers and enthusiasts who may revolutionize the whole thing, making it fit for the present day. Really we are very foolishly putting square pegs in round holes. The teacher thinks that he teaches

THE PRACTICE AND AIM OF INDIVIDUAL EDUCATION

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because he goes to the class, delivers a short or lengthy lecture, taking hardly into consideration the question whether the child understands it or not, and lastly he makes an assignment. But by doing so "he only performs the operations which teachers perform", and teaches very little because teaching only means getting pupils learn and nothing else. So the present system is entirely defective because:—

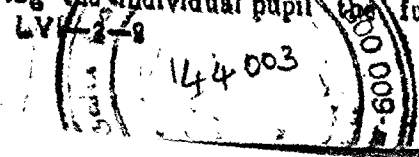
- (i) It fails to create interest for a particular subject in the mind of a child.
- (ii) The ability of individuals is ignored very foolishly.
- (iii) The learning becomes a fair sort of drudgery.
- (iv) It fails to compromise between bookish and practical knowledge.
- (v) It fails to give the child necessary scope so as to make him fit for the world after his school life.
- (vi) It spoils the high spirits of the child.
- (vii) It is not teaching but only a sort of pressure.
- (viii) The knowledge is dangerously confined to the text books.
- (ix) It has no practical aim.

So while imparting instruction in schools and elsewhere, the teacher should mind one thing, that is instruction is useless, unless he studies each pupil carefully, knows his difficulties, and discovers ways to overcome them. A child's mind can be developed only when it is given full scope for growing independently. A child cannot develop when he is compelled to do a thing against his interests. We should be aware of the individual circumstances while trying to impress one thing in the minds of many and only then we can be successful. But if we practise the same old sort of quackery, we will soon find that we are miserably mistaken because our method is not based upon proper scientific principles.

The method of teaching by considering the standard and need of individuals has been recognised in many countries, and modern experiments have been made in the line. Madame Montessori has tried to aim at giving the individual pupil the fullest

amount of attention he needs, and she has been successful to a large extent. The Batavia system, organised by John Kennedy of New York, "seeks to effect a compromise between individual and class methods." The Dalton plan has received extensive popularity in many countries and there are schools in India also where this plan has been successful. This plan provides laboratories for different subjects, instead of classes for different types of students. The teachers or the helpers are present in the laboratories to guide the students and to make them interested in a particular subject. Monthly or weekly contracts are made so as to fix up a certain amount of work being done in a fixed period. Advancement in any subject, involving negligence of other subjects, is discouraged in order to equalize the work. In a word, a child is helped to know his own ability and to work according to it. The projects method encourages "maximum amount of purposeful activities on the part of a child though the activity may be of intellectual, physical or mechanical structure or a mixture of any two or three of them. The child takes a share in his own education, in planning, executing and examining his school work." The central city plan is made to meet the difference in ability of the pupils; so different types of assignments, according to the needs of the students, are made. The platoon organization comprises a vast curriculum in order to take note of the difference of individuals and ordinary classes are abolished. Thus these experiments show that eager teachers are interested in finding out the needs of the individuals and in tackling the problem in the best possible manner.

Besides, the most important and suitable scheme for India is the "Wardha Scheme of Education." It is shaped by one of the most eminent and intelligent mass-educationalists, Bapuji. It provides different types of vocation or 'Dhanda' which must be learnt according to the taste, need and skill of individuals, and other subjects must be learnt through that fixed vocation. The child is expected to gain as much knowledge in seven years as a Matriculate in 11 years. The main feature of the scheme is that it



connects the work of mind and body and thus avoids the danger of onesided education. This method has been tried successfully at some places in India and this shows that it suits India best. The difference, as between Heaven and Hell, between the school and non-school life is overcome, as the child takes to his vocation and earns his livelihood through what he learns in his school.

So India has rightly determined to introduce this method, as it is Indian in origin, in nature and in growth. The present schools managed by the Herbertian method should be abolished as soon as possible and the 'Wardha Scheme' must be introduced as quickly as possible. The system claims its superiority over others for the following reasons:—

1. It provides vocational training for the child, thus rendering him an earning unit.

2. As the method proceeds from the known to the unknown and physical as well as mental developments are simultaneously helped forward, there is no fear of the entrance of drudgery.

3. Much time is saved, as the child acquires the same amount of knowledge in 7 years as a Matriculate in 11 years.

4. The child, after he finishes his course, is capable of earning something for himself and for his family.

5. The child, when undergoing the vocational training, is also capable of earning

something for his education, not becoming a burden on the family which in most cases cannot provide for the education of the child.

6. The individuals are free to choose their own vocation in which they are specially interested.

Meanwhile, till this method is adopted and basic schools are started, the present teachers should try to transform the existing method of teaching in this light. The teachers are truly the builders of the nation. It is they who can make the nation either good or bad and make it passive, idle, disinterested, blockheaded, parrotlike human beings or good, active, interested idealistic citizens. Thus they can make the country glorious if they work hard to achieve it. All they need to do is to be or to try to be good teachers having sound knowledge of various methods and principles, a background of strong moral character and vast learning, and active habits, and being free from any sort of political or communal prejudice. In all, they should try to teach but not to cheat. If they do so, there is no reason why their work should not be recognised though at present they are suffering a great deal. They should remember what Emerson said: "If a man can write a better book, preach a better sermon, or make a better mouse-trap than his neighbour, though he build his house in the wood, the world will make a beaten path to his door."

SINGLE-TEACHER SCHOOLS

By SRI R. SRINIVASA IYENGAR, B.A., L.T., Headmaster, Sarva Jana High School, Peelamedu.

SINGLE-Teacher Schools seem to have flourished in the Pudukotah State till now; and with the merger of the State in the Madras Province, the Madras Government's educational policy would appear to thwart the existence of these schools, or their continuance. Before the Madras Government formulated their policy of elementary education as basic education, the production of permanent literates with

the five-standard elementary education was the Madras Government's policy; and schools with the number of standards less than five were being condemned as causing wastage. I am one of those who believe that single teacher schools have a place in the Indian educational economy, especially in villages with population of about 500. Recently, it was observed that 3,600 villages go without any kind of schools in the

province. I wonder why single-teacher or two-teacher schools should not be run in these villages. My view is fortified by the views of Sir John Adams, an eminent ex-Professor of Education in the University of London.

In the chapter on "The knell of class-teaching" in his book *Modern Developments in Educational Practice*, Sir John Adams writes: "The one-teacher schools supply an excellent field for the exercise of ingenuity in dividing and combining classes. His Majesty's Inspectors of Schools who best of all know this type of teachers, are full of admiration for the wonderful work they do under adverse conditions. It must be admitted that the strain of the teachers is extreme, but the very limitations imposed by the situation lead to a certain elasticity of interaction between teachers and pupils that is all to the good. Under such conditions, an ingenious mistress has often half a dozen

different systems of classification at work at once; and the individual pupils make at least as much progress as they would have made, had they been kept rigidly to one class in a city school. We should realise that here we have an unsought demonstration of the compensation accompanying a certain degree of what some tidy-minded people are apt to call neglect. The single teacher schools are educational pioneers."

Better some education than no education at all. In the light of the expert educational view quoted above, the extermination or closure of the single-teacher schools in Pudukotah State that is reported to have commenced, would not be justified; and the Madras Government may well try single-teacher schools in the 3,600 schoolless villages also. The goal being the same, there is a great scope for a variety of educational principles being experimented upon in a vast country like India,

THE ESSENTIALS OF A TEACHER

By SRI D. KRISHNAYYA, Hindupur.

THE essentials of a teacher in the Indian Republic are absolutely important as we have to shape able-bodied and alert-brained citizens.

To train up such citizens on whose shoulders this heavy responsibility of the Republic lies, the teachers in the first place should have many necessary qualities.

The country is poor in all respects. Food is scarce. The average income of an Indian is extremely poor. The average life of an Indian is comparatively low. Illiteracy in the country is appalling! In this way our ills at present are innumerable.

Particularly, the children of our country are handicapped in all respects. They have neither nursery schools nor kindergarten

schools worth the name. They have no schools suited to their tastes. Even 40% of our school-going children are hardly provided with any kind of schools. Quite recently, in reply to a question, the Education Minister said that there were still 36,000 schoolless villages in the Madras Presidency. When such is the case, in respect of schools for the children, what are we to say of children's libraries, children's books and 'books for all', and 'books of style and taste'?

To set right all this teachers should dedicate themselves to the country's cause and pledge themselves to live or die for the country—rather for the children dear. We must remember over and over again the famous expression, 'Come! let us live for our dear children.'

 The verdict is the same to-day as it was thirty-eight years ago:—"It is far and away the best book of its kind."

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KURNOOL DISTRICT TEACHERS' GUILD'S SILVER JUBILEE

85

We must be fully independent in our outlook of life, but with implicit obedience to law. This may seem rather paradoxical but certainly it is not so, if we remember the saying that obedience is the highest form of ruling.

With Service, Love, Truth, Ahimsa and Patience—the five Divine Lamps of Educa-

tion, let us work faithfully like dear Bapu in the country's cause—for our children.

Teaching methods we certainly have in plenty and our experience is rich in the line. To add to all this, we must have good humour as our steering wheel in our march to the region of Glory.

—JAI HIND.

KURNOOL DISTRICT TEACHERS' GUILD'S SILVER JUBILEE

THE Silver Jubilee of the Kurnool District Teachers' Guild was celebrated on the 21st and 22nd of January in a specially erected pandal in the Municipal High School premises, Kurnool. On the morning of the 21st the oratorical contest was conducted. The Board High School, Atmakur, was declared winner of the Shield for the year 49.50.

In the evening at a meeting presided over by Sri. B. V. Subba Reddy, President, Kurnool District Board, Sri. K. N. Pasupathi, the Chairman of the Jubilee Committee, read his welcome address. In his address he narrated briefly the formation and the growth of the Guild and said that the construction of a guild house and the setting up of a teachers' library and educational museum were objects to be fulfilled. He also pointed out the need for organising study circles. He said that the guild must keep alive its agitation for the betterment of teachers' conditions.

Sri. B. V. Subba Reddy, in his presidential address, said that the salaries of teachers even during the pre-war days were far from satisfactory and today with the mounting cost of living, their lot was really unbearable. He was sure that the government would take steps before long to alleviate their suffering. In recent years, he said, there was a lamentable lack of discipline in schools as evidenced by frequent strikes of students. He appealed to teachers and students alike to ensure proper discipline in educational institutions.

The Secretary, Sri. H. Krishnamurthy, in his report, briefly narrated the activities of the Guild, praising the admirable cooperation of the two towns, Kurnool and Nandyal in building up of the Guild. He said that the teacher was like a camel without an oasis in sight. He dwelt on the sad plight of the elementary school teachers. The Secondary grade teachers also were not happy and he said that the S.I.T.U. and the Andhra Teachers' Federation who were the mouthpieces of the teachers, should give a precedence and preference to these people while fighting for the cause of the teachers in general. Returning to the revised scheme of studies, he observed that people found it very easy in getting English to I Form but had not found it so easy to shift the burden of learning five scripts from I Form.

Sri. R. Suryanarayana Rao in his commemoration address, put in a plea for uniformity of pay for all teachers, irrespective of the agency which they served. The salaries of teachers needed immediate revision. Touching on the plea of the Government that certain essential differences existed in service conditions between the teachers in Government employment and others, he said: "What those essential differences are I am not able to perceive nor am I aware of that peculiar administrative and executive work and the large financial responsibility those in government service bear from the beginning." The salaries of teachers must be revised immediately to bring them on level with the recommendations of the

Central Pay Commission or atleast to approximate to the increases sanctioned to the other employees of the Madras Government. Dealing with the subject of Local Bodies adopting Government scales, he said that nothing short of an ukase from Government insisting on the adoption of Government scales coupled with a promise to make good the extra cost from provincial funds could bring about the desired result.

Dealing with the Andhra Province question and the plea of the Andhra Teachers' Federation that all associations in the Rayalaseema should affiliate with the Andhra Teachers' Federation, Sri. Suryanarayana Rao suggested that the Rayalaseema teachers could form into a regional organisation and get that affiliated to both. With an appeal to the employing agencies to do nothing to injure the dignity of the profession, and to the teachers to be always responsive and wishing the Guild godspeed in the years to come, Sri Suryanarayana Rao concluded his commemoration address.

Then the Secretary read out the Jubilee messages and good wishes from several friends all over India.

Next, Sri. S. Natarajan, President, S. I. T. U., addressing the gathering, appreciated the services of Sri. K. N. Pasupathi both for the Guild and the S. I. T. U. and said that, in a way, it was also the jubilee of Sri. K. N. Pasupathi since he had been associated with the guild and the S. I. T. U. for the last 25 years. Referring to the question of teachers' salaries, he said that teachers were asking for adequate salaries only to devote themselves to their work undisturbed by the anxieties of day to day life on the domestic front. He quoted the announcement of the minister, on the floor of the legislature recently that the cost of maintenance of a prisoner had gone up to ten annas a day from annas four in 1934. Sri. Natarajan pointed out that when the cost of maintaining a prisoner had increased by 150% there was only 50% rise in the salaries of teachers. He pointed out how tragic it was to see the teacher, who was the nation-builder, not getting even the same increase in the rate of subsistence

as a prisoner. He wished that a rule were framed to the effect that if a teacher violated any educational regulation he should be punished with imprisonment for atleast six months in order that he might be fed better.

Regarding the functioning of the Guilds, Sri Natarajan said that a guild was not something like a Trade Union organisation, but was like the Craft Guilds of old which aimed at the perfection of the particular craft of its members. It provided an opportunity for teachers to meet together and to discuss their problems. He emphasised: "If we functioned as a real guild and not as a Trade Union, we should certainly secure our demands" Concluding, he impressed upon the office-bearers of the Guild the urgent need in securing a Guild House with a good Library and museum and wished success to the Guild in all its activities.

Then Sri P. V. Rajasarma and Sri. D. N. Babu Rao, the president of the Guild, made appreciative references to the work of Sri. K. N. Pasupathi for the last so many years in the Guild and said that the guild had resolved to present a wrist watch to Sri. K. N. Pasupathi as a token of appreciation. Then the president of the evening presented the wrist watch. After that, the shield was given away to the Atmakur Board High School and the prizes to the winners in the Oratorical Competition. With a vote of thanks by Sri. D. N. Babu Rao the function of the evening came to a close.

On the morning of 22nd the teachers assembled for the Half Yearly Conference. Sri. D. N. Babu Rao, the president of the Guild, expressed his gratification in seeing several mofussil members of the Guild at the conference. His gratification was all the more to see the members of the Andhra Federation Executive. In course of his speech, he observed that citizenship courses in schools would help indiscipline, if the teachers did not work them out with all their hearts. For an onlooker and a lay man it would appear to be a waste of time, but that was not so. He exhorted the teachers not to forget

their duty whatever the conditions. Giving a hearty welcome to all the delegates, visitors and other guests he requested Sri. S. Natarajan, president, S. I. T. U., to take the chair and conduct the deliberations of the day.

Sri. Natarajan then took the chair. Sri. J. Mohan Rao, Municipal Commissioner, Kurnool, opening the conference, at the outset paid a tribute to Sri. R. Suryanarayana Rao and Sri. S. Natarajan, the guests of the previous evening. In his opinion, honour was never in proportion to the salary in life and especially in India where cultured men were respected and worshipped traditionally. He said that any man, however high a position he might occupy in life, had been giving the due honour for his old teacher. So, a teacher should not consider himself inferior simply because his pay was less.

Next Sri. T. V. Venkatarama Iyer D.E.O., Kurnool, addressed the gathering. In course of his address, Sri. Venkatarama Iyer observed that the name Guild did not sound well in commanding respect and honour from one and all. The word suggested trade unions and he wished that a name like 'Parishat' or some such one could be adopted. Teachers were artists and not craftsmen and he strongly protested against the word Guild.

Dealing with the economic life of the teachers he said that he sympathised with their lot and advised them to live in an idealistic way. "Do not be ashamed of your status or of the clothes you wear, the house you live in or the things you buy. Let us make a reformation ourselves and live in the ideal manner keeping off discontentment and bitterness". He appealed for the transformation or reformation in the daily life and pleaded for professional integrity. He quoted Sri. Rajaji's three R's for the teachers Reading, Recreation and Resourcefulness.

Then Sri. S. Natarajan, the president of the day, said: "We, as teachers, must stop the rot that has set in by which the standards of selection for training have gone down."

He said that it was only when the right type of men were selected that the education of the country would be of the right type. In this direction the Guild had to take up this question and see that first class men were attracted to the teaching profession.

Sri. Natarajan said that he did not agree with Sri. Venkatarama Iyer when he said that the word 'Guild' was not a term to win the respect of one and all, since it had a connotation which was very favourable to the teachers. The Guild was here with the learned people who were zealous of their professional efficiency. A shirker had no place in the Guild and the Guild was not there simply to fight for higher wages, but to rouse the enthusiasm of all its members. The Guild was raising the dignity of the profession by its integrity, honesty and sincerity.

He then pointed out the faulty method of recruitment by lowering the standard of marks for admission into training schools. He further stated that the number of unqualified and untrained teachers employed in different institutions had been steadily increasing. Teaching was not imparting mere information, but it was training the right type of the future citizens.

Dealing with the subject of reorganisation, Sri. Natarajan said: "In this atomic age and fast changing world, the Education system cannot but be changing to keep pace with the rapid changes in the world affairs. The citizenship courses are surely a necessary feature in raising the tone and efficiency of the institution and would surely lead to efficiency and discipline if properly organised and integrated into the school life." He said that teachers had to make the pupils feel that all subjects were component parts of a pattern which aimed at making them perfect citizens.

Dealing with the examinations, the president said that they were necessary as a test of not mere acquisition of knowledge but of the training which the pupil got and the use to which he would put that knowledge. The opinion and judgment of the pupil must be based on definite data - to

evolve a scientific method of judging the progress of pupils. So the mode of tests also must be changing. Their performance in practical activities was to be tested. They had to assess the abilities of pupils and for this the teachers must secure the confidence of the pupils.

Next, Sri. A. L. Narayana Rao, secretary of the Andhra Teachers' Federation, addressed the gathering. In the course of his speech, he said that Andhra Teachers' Federation was a regional one where all the Telugu-speaking associations could come under one organisation. The Vishakapatnam District Teachers' Guild, of which he was also the secretary, was affiliated to both the S. I. T. U. and the Andhra Teachers' Federation. He explained the good work the S. I. T. U. had been doing for the cause of teachers and said that the Andhra Teachers' Federation had got its inspiration from the S. I. T. U. to form a regional body in the Telugu area. He expressed the desire that Kurnool and other Guilds of the Rayalaseema might join the Andhra Teachers' Federation also. With a tribute to Sri. Natarajan for all his good work, Sri. A. L. Narayana Rao concluded by saying that teachers should live up to their ideals to make the nation great and their pecuniary difficulties should not come in the way of their sense of duty.

The following resolutions were passed :

1. This conference expresses its heartfelt condolences on the untimely and tragic demise of Sri. D. Narasimha Sastri, late Dt. Educational officer, Kurnool, and conveys them to the bereaved family.

2. This conference of the Kurnool District Teachers' Guild assembled on the occasion of its Silver Jubilee celebration gives expression to its jubilation and rejoicing

at the ensuing inauguration of the Republic of Bharat, and prayerfully invokes the blessings of Providence for the prosperity and glory of the Motherland.

3. This conference reiterates its request to Government to give free education to the children of teachers in service.

4. The conference requests the Government to formulate measures for the early establishment of a Rayalaseema University.

5. This conference is of the view that more periods should be allotted in the timetable for science in view of practical work.

6. This conference requests Government to empower again the heads of high schools to select pupils for the S. S. L. C. examination as experience has shown that the system of sending up all students, irrespective of their progress, has had an adverse effect on the pupils themselves.

7. This Conference requests Government that pending revision of scales of salaries in accordance with the recommendations of the Central Pay Commission, to insist on Aided Managements and Local Bodies adopting the present Government scales and in the case of Secondary Grade teachers whose scales need an urgent improvement from 45-2-85.

8. This conference requests Government to permit Aided Managements to pay teachers and other employees in schools house rent allowance at Govt. rates.

9. This conference requests Government to adopt in Aided Institutions the Leave Rules, service conditions and tenure as now obtaining in schools under Local Bodies.

With a vote of thanks proposed by Sri. H. Krishnamurthy, Secretary, the proceedings terminated.

NEWS & NOTES

ADULT EDUCATION WEEK CELEBRATIONS AT NARASANNAPETA

ON 2-2-50 a working committee of 28 was formed at Narasannapeta for the celebration of the Adult Education week, of which Sri V. Bairagi was elected as president, Sri T. S. Gupta as the vice-president and Sri M. Srinivasa Rao, B. A. B. Ed. Science Assistant, as the Secretary.

Early in the morning of 3-2-50, the public of Narasannapeta and the children of all the schools in the locality assembled in the prayer ground of the Board High School, to inaugurate the week. The Secretary conducted prayers and saluted the Indian Republican flag. All the public and the children went round in procession through the streets of the town. The public and the teachers as well, exhorted the Adults in the various localities to enroll themselves and become literate. Sweets were distributed to the children and the assembly dispersed after singing the National Anthem. At 5 p.m. a meeting was held under the presidency of Sri G. Sundaranarayana Naidu, Senior Deputy Inspector of Schools. Several adults gathered and the speakers explained the necessity for their being educated. The meeting came to a close with the formation of a Finance Committee.

On 4-2-50 the Working Committee went round the streets from door to door, for Hundi collections. The generous public, while donating liberally, promised to help from time to time as the adult schools began working. The Secretary heartily thanked the pupils of the Board High School, for their donation of Rs. 35-2-0.

A public meeting was held on 5-2-50 in the Local Social Club under the presidency of Srman Kapileswaradas. M. A.

B. Ed, Headmaster, to inaugurate a library. The president and several speakers dealt at length with the importance of a library. A committee was formed to organise a library. The Gokhale Children's Home, the Senior Deputy Inspector of Schools, and some others presented useful books and donated subscriptions for the purchase of books. It was resolved to run the library at the Social Club premises and the Secretary requested the Panchayat Board to take control over it.

On the fourth day (6-2-50) a meeting was held in the Board Boys' School and several adults, the public and teachers of all schools attended the meeting. The president of meeting, Sri R. Narayana Chetty, Junior Deputy Inspector of Schools, was jubilant over his success in organizing eight Adult Education centres. An executive committee of nine was formed to supervise the centres.

On the last and the final day (7-2-50) the Senior Deputy Inspector taught the adults with flash cards. The attempt was quite successful. Next, he spoke thanking all responsible for the success of the Adult Education week and especially Sri M. Srinivasa Rao for the strenuous effort put forth by him.

Finally, the Secretary concluded by thanking all those participants that rendered full cooperation and exhorted the public to keep their eye always on the Adult Education centres by supervising and rendering a helping hand. Sri V. Bairagi, president announced a donation of books and slates to all the adults. The week came to a close with a *Mangalam* sung by an adult.

BOOK REVIEWS

THE UNITED STATES OF AMERICA—A SECULAR STATE—HOW IT WAS BUILT AND HOW IT WORKS. BY M RAMASWAMY (GOKHALE INSTITUTE OF PUBLIC AFFAIRS—BANGALORE)—JULY 1949—PP. 37—Re. 1.

The author stresses the fact that when the U. S. A. framed its constitution in 1787-89, Jefferson and Madison helped to fix the complete separation of Church and State and to implement the concept of full freedom for every individual in matters of religion. He outlines the practice of discriminatory and penal legislation against particular Christian communities and practices in the early years particularly in New England, and the significant Virginia Act of 1786 for establishing religious freedom; and the preceding *Remonstrance against Religious Assessments*, put forth by Madison who was primarily responsible for the first Amendment of 1791, which has served as the basis for the complete secularisation of the American State. The 14th Amendment of 1868 brought the constitutional position of the states into complete accord with the position of the Congress in matters of religious freedom. Some of the decisions of the Supreme Court upholding the prohibitions of the First Amendment and later, making the public educational system completely secular in every particular, detailed in this pamphlet, form interesting data for the thesis of secularism, which holds that the general obligations of citizenship cannot be evaded on the plea that conformity to them would go against the tenets of one's religion. In the U.S.A., progress has been made on the ground that religion could best serve society if it was under no kind of obligation to the state.

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EDITORIAL

We congratulate Dr. C. Kunhan Raja who has for many years presided with distinction over the Sanskrit Department at the University of Madras on his appointment to the Chair of Sanskrit at Teheran. History tells us that the closest of ties once prevailed between Iran and India. The words, 'Iran' and 'Arya', are said to be cognate, and *Iran* and *Aryavar* may mean much the same thing. Ancient Persian is intimately related to Vedic Sanskrit. Later, Iran became an important link between the East and West in the traffic of ideas. The advent of Islam first resulted in the flight of the Parsis to India. Indian philosophy and religion however then influenced Islam in Persia, and helped in the rise of Sufi mysticism. Nor should we forget that during the Moghul period Persian was the official language of the Delhi Government. The cultural links between India and Iran were snapped only after the establishment of British domination in India. It is pleasing to find that these links are to be reunited now and that Iran is interesting herself in the study of Sanskrit. We have no doubt that Dr. Kunhan Raja will worthily represent the great 'language of the gods' and the country and culture which have cultivated it.

On the second of this month Pandit Nehru for India and Ambassador Loy W. Henderson for the United States of America signed an agreement whereby funds realised from the sale of American wartime surplus property in India would be made available for educational exchange purposes. It is expected that a sum of four hundred thousand dollars (that is, about Rs. 19 lakhs) would be found annually under this agreement to finance studies, research projects and other

educational activities of Americans in approved institutions of higher learning in India. It will also provide costs of transportation for Indian students proceeding on a similar mission to America.

A board, to be known as the United States Educational Foundation in India, is to be set up to consider applications from institutions and individuals desiring to benefit from the agreement. It will have eight members—four Indian and four American—with the American Ambassador as Honorary Chairman.

We hope that this agreement under the Fulbright Act will promote cordial cultural relations between India and the United States.

Bombay has not escaped the fever of impatient and hasty re-English in forms of which every Bombay Schools province has had to complain at some time or other during the last four years. In the matter of the study of English, the Bombay Government had decided to start the study of the language only from Standard VIII (i.e., III Form). Teachers of English strongly protested against this. Towards the end of December they announced that the study of English would be permitted as an optional subject for six periods a week in Standard VII (Form II). Apparently the Government of Bombay changed their mind mainly on account of the decision of the Constituent Assembly to continue to recognise English as the official language for another fifteen years. On the other side, there is pressure on the Government from the advocates of Basic Education. Early in December last, a conference of Nai Talim workers of Gujarat meeting at Vedchi in Surat District expressed their firm opinion that the introduction of English in Standards V, VI and VII would strangle Basic Education and earnestly

requested the Government to stick to their earlier decision. It is said that they had found from experience that the pupils in primary schools, after passing Standard IV, had a tendency to join Secondary Schools and learn English, and that this seriously interfered with plans for the development of Basic Education. The need for a clearcut all India policy on this, as in many other matters, is badly felt.

In a letter to the *Progress of Education*, Poona, Sri K. V. Sane Disintegration of Discipline cites a number of instances of indiscipline all over the country. These

include the improper behaviour of Belgaum students towards girls witnessing an Inter-Collegiate Swimming Contest in December last, the assault on a School Principal at Quilon in October in consequence of his dismissing some boys who had incited a students' strike, the boycott of examinations by the Khalsa College students, Amritsar, to press their demand that they should all be sent up to the University test without being examined, and the demonstration of Primary School pupils, both boys and girls, before the Bombay Corporation protesting against enhancement of fees. These instances are illustrative of the rise of a deplorable temper in the student community. Other instances of the same kind might easily be found by the dozen. Whatever justification there might have been for encouraging indiscipline in the days when the help of the students was sought to further the fight for Indian independence, it is surely time to enforce discipline. India cannot progress, nor even govern herself without the strictest internal discipline. Our statesmen and administrators are realising the need for this, and we are sure that they will soon take effective steps, by persuasion as well as by stern action, to remedy the situation.

The invasion of India by the American Comics may prove to be one of the significant features of our post-war culture. America is seriously exercised over the problem of the Comics, and countries importing American literature are also paying anxious attention. One of the recent Current Affairs Bulletins, issued by the Commonwealth Office of Education, Australia, deals at length with the pros and cons of the problem. On the one hand, Comics are attacked "as being infantile, escapist, immoral, for using slang and bad grammar and for spreading a foreign (i.e. American) way of life". The New South Wales Teachers' Federation says in a policy statement that "while the Federation recognises the essential part that humour, adventure, illustration and art play in education, it deplores the wholesale publication of syndicated comicstrips and articles of doubtful cultural value whether of overseas or Australian production". There is however another side to the picture. "The positive values of the Comics are that they are exciting, absorbing, full of action, contemporary and easy to read". Professor Sorbaugh, Chairman of the Department of Sociology of the New York University is of opinion that "somewhere between vituperation and complacency lies the road to the understanding and constructive use of this medium of communication." The Comics are still new to India. But with our illiterate adult electorate, they may have a hectic future. And it is for our educators and statesmen to consider whether crude and inappropriate attitudes are to be fixed in the minds of our children and illiterate adults by foreign comic strips or whether the example of the American Parents' Institute is to be followed in fighting low quality Comics with others of a desirable kind.

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