CHAPTER IX

NON-ACADEMIC REFORMS IN EDUCATIONAL PATTERN.

Towards an integrated personality.

Discipline.

Team work.

Sense of devotion to duty.
The problem of employment of the educated people is closely related to the quality of education which they receive. A good education develops not only the technical ability or economic usefulness of a person in the society but also includes many intangible qualities. These are essential in doing his job properly, in adjusting himself with other colleagues and new environments. It should be the basic aim of all education to induce the pupils to cultivate a habit of working as a team and in a disciplined manner. If from the childhood a person develops a sense of values and responsibility he can prove to be useful and successful in his life and can contribute something to the society.

It will be useful to have a scrutiny of our own education system from the point of development of the above intangible virtues and suggest some important reforms for the integrated development of the individual's personality. For this is highly necessary for his own happiness as well as usefulness of his economic contribution of the community.

It is obvious that before we can adopt effective measures there must be a correct appraisal of the situation and clear definition of the causes which create the present unrest. We should also know how far the present education system is responsible for the same. An analysis of the factors which deserve special mention may be briefly indicated here.
There is a question. Is it the education which makes or unmakes the man or is it the man who makes or unmakes education? The answer is obvious. Education, as we understand it, is the creation of man. Now we came across the second question. Why did man create education? There are three probable answers. Green, the famous English philosopher, talked of hindering the hinderences. Hindering the hinderences may be interpreted as negating the negation. The laws of science proves that double negatives make positive. Hegel's dialectic reflects the truth of the above axiom. Karl Marx also agreed with Hegel's dialectical form. Both Hegel and Marx held that when a substance is negated something new is born which is again negation of the negation. As Angel's exemplifies it: when we sow the seed of Barlie the crop comes out after negating the seed. Barlie again grows on the crop and thus negates the crop. Now we revert to Green's hindering the hinderences where in we find the first probable answer to the second question. In other words, we may say that education was created by man to fight out ignorance. Thus education is to provide opportunities of growth and to remove hampering influences and to eradicate ignorance. This is a negative approach to education. The second approach may be that of culture. It holds that the purpose of education is to

4. Ibid, page - 710.
give culture to the individual and to develop his capacities to
the utmost. It indicates that what the individual is he must be.
This entails a process of the discovery of the man and then its
appropriate utility. Here the education is for the man and the
man and of the man. The third approach is rather pragmatic. The
basic postulate in this approach is that a man is not a mere man
or an individual but a citizen and hence a member of a community.
Here the purpose of education is to the man vis-à-vis community.
The last two approaches to education are essentially positive and
concrete whereas the first one, as I have already pointed out, is
negative.

No actual education proceeds wholly and completely on any
one of the three theories discussed above. All the three in varying
proportion are found in every system that actually exists. It is,
I think, fairly clear that no one of the three is adequate by itself,
and that the choice of a right system of education depends in a great
measure upon the adoption of a due proportion between the three
theories.

Now if we analyse the above answer we may deduce that man
and education are inseparable. Now suppose a man has inherent good
qualities. He is a simple hearted virtuous but unfortunately he
does not possess any education. Will he be considered a half man
or no man? Here again we face a dilemma - whether virtue and
wisdom both are essential for the growth of man? Virtue means
goodness as an inherent quality of a man and wisdom connotes knowledge. So a man possesses virtue by birth but wisdom he acquires. The question, therefore, is whether education alone begets knowledge or knowledge is derived from other sources too. Here we are confronted with a fundamental problem. Which source of knowledge should be exploited so that man may realise the ultimate wisdom? Socrates declared that virtue is knowledge and knowledge is virtue. He justified the need of an enduring standard against which moral judgement might be measured. He did not go seeking that standard from pillar to pillar. He was convinced that the ideas of universal validity existed in the very nature of things. Socrates, or his disciple and interpreter, Plato or both believed in and taught the eternal validity of moral principles, maintaining that rightness, justice, courage and so on, had permanent natures.

Nature, Rousseau pleads, plays an important role — "We are born weak, we need strength; helpless, we need aid; foolish, we need reason. All that we lack at birth, all that we need when we come to man's state, is the gift of education."³

"This education comes to us from nature, from men, or from things. The inner growth of our organs and faculties is the education of nature, the use we learn to make of this growth is the education of men, what we gain by our experience of our surroundings is the education of things."³

1. Barker Ernest - Plato and his predecessors. page 95.
Rousseau's approach was negative; he taught that education should consist "Not in teaching the virtue or truth, but in guarding the heart against vice and the mind against error."\(^1\)

In line with the realistic trend of thought there is a realistic movement in educational theory and practice. "Just as naturalism comes on the educational scene as a protest against systems of training that have become artificial. So realism tends to appear as a reaction against curricula consisting of studies that have become bookish, sophisticated and abstruse."\(^2\) Every now and then the educator is enjoined to abandon his abstractions and concentrate on realities.

**TOWARDS AN INTEGRATED PERSONALITY**

We have seen in a general way that "divergent philosopher lead to divergent educational systems. Conversely difference of view on educational questions are in the last resort philosophical difference."\(^3\) Without entering into much controversy we can say that education is not limited only to three R's. It also deals with some other problems of life. The ultimate aim of a good education is also concerned with the culture, character and morals of the nation.

"Education has, at all times had a two fold aim, namely, instruction and training in good conduct. The conception of good

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2. James, S. Ross, - Ground work of educational theory, page 211.
3. Ibid - page 155.
varies with the political institutions and social traditions of the community. At the present time also the education includes something more than merely instruction.

Now, as our country is poor, economic reconstruction is the primary need and we have to chalk out the course of studies in our schools and colleges in such a way that it will be possible for us to impart more and more knowledge of science, theoretical as well as applied; moreover, we have to introduce modern methods in our agriculture and industries. At the same time we can not ignore the human side. We must not only try to produce engineers, technicians, agricultural experts, but we must also produce philosophers, prophets, poets or great novelists. A training in mere science is a training of only part of a man and not of the whole man. So care should be taken that there is not only undue emphasis on science and technology, particularly if it means a corresponding loss of stress on humanities. Ours should be a system of education which will produce primarily a man, socially valuable with skill in science, industry, commerce and agriculture and with a thorough moral training. He will be an integrated human being, alive to his social responsibilities.

**DISCIPLINE:**

Discipline and indiscipline have been the cause of much discussion and debate in the columns of the press and on the platform.

1. Bertrand Russell - Education and the social order.
The problem have been discussed by the academicians and politicians alike and it has been admitted by both that it can not be removed. In order to arrive at a clear understanding of the extent of indiscipline in our country, we must inquire into the meaning of the word 'discipline'. Too often there is a confusion between discipline and order. It is usually desirable that things should be done decently and in order, that order makes for efficiency and economy of effort, one may still maintain that very good order may be bad discipline. On the other hand, it is generally true that really good discipline will always tend to bring order in its train.

Rusk gives us a useful reminder that the distinction was quite clear in the writings of Herbart. His terms were Zucht, meaning 'discipline' or 'training', and Regierung, meaning 'government' or 'order'. Regierung refers to the behaviour of the pupil in school and in class, but Zucht bears a wider and higher meaning; it is 'character-training' and it refers to the whole influence of the school in this direction. The aim of government lies in the present, whereas training has in view the future adult. Order and discipline, in fact, are related to each other as means to end. We are in no danger of confusing it with mere order if we accept the Board of Education's pronouncement.

"Discipline is the means whereby children are trained in orderliness, good conduct, and the habit of getting the best out of themselves .... The crucial test of its soundness is whether it represents a real sense, on the part of the children, of the rightness of the behaviour that is expected of them. It can not be considered

good unless it is founded upon worthy ideas of conduct that are becoming or have become embedded in the children's characters." 1

Discipline is much wider notion than order, and it ought always to refer to the effect of the school on the pupil's character. It is concerned not merely with outward behaviour but with the inner motives of conduct.

The problem of indiscipline is not limited to Madhya Pradesh or any other province. It has spread all over the country and has to be tackled on an all India basis. There have recently been some instances of grave indiscipline among students all over the country that have attracted the attention of national leaders as well as educationists at all levels. In some cases, things have gone so far that teachers in schools or invigilators in examinations have been attacked. In others, there have been clashes with the police or sections of the public. Apart from such extreme examples of indiscipline, there have been a spirit of general turbulence and rebellion among large sections of the younger generation. Some of it is no doubt part of a general sense of unrest throughout the world due to the destruction of old and the failure so far to create a new set of values. There are, however, some special factors in India which contribute to student's dissatisfaction and indiscipline in the country. While the present situation rightly causes concern,

the situation is not beyond control and effective measures can restore a more normal attitude among students and younger generation. On the other hand, failure to take effective step at this stage can so aggravate the problem that it may shake the very foundation of our national life.

Great as are the economic difficulties our students have to face during their student life, even more grim is the prospect that faces most of them at the end of their scholastic career. The severity of the economic struggle of the students, is, thus, enhanced by a permanent feeling of financial insecurity. The living the pupils earn during their student career is precarious and uncertain. School and college boarding houses generally provide the minimum amenities but many of the private messes lack even the bare necessities of life. Living in unlovely and congested surroundings, many students develop an attitude of bitterness and resentment which is strengthened by the equalitarian temper of the age. When they compare their own condition with that of a small fraction of the community who are comparatively better off, their mental stress is aggravated and many of them become rebels against the existing social order.

TEAM WORK:

The diversity of the ideals in Indian society and lack of communal or linguistic harmony coupled with lack of proper education in that direction has led to different people pulling in different
directions. This lack of understanding and the habit of not accommodating has always hindered the formation of one society in India. The absence of team work is again the result of improper education. A properly educated individual with an integrated personality would try to work in conditions that may not be ideal for him. He will try to create an atmosphere that would be ideal for him. The ideal atmosphere is never present for a man, it has to be created, and for this, a proper education is necessary.

The lack of academic atmosphere in our educational institutions leaves enough scope for the lack of team spirit among our students. The students entering into the universities from secondary schools come with the idea that they are free to behave as they like. Consequently they do not attend their classes regularly. Moreover, lack of periodic tests enable them to take leave from the books. This leads to unwanted activities such as politics, faction fights and organised groups on communal lines. Another cause of the lack of team spirit among the students seems to be the failure of our teaching institutions to knit the student community into a coherent unit thus leading to rivalry and much unhealthy competition amongst them.

Such a training in the colleges and university leaves a permanent impression on his young mind, and is thus bound to remain a life long companion. Thus, when he joins a service or starts his
career he is called upon to work with people who are unlike him in most ways and the result, as expected, would be lack of team spirit. He adopts an indifferent attitude and allows the things as they go. The ultimate result is that the things he does and the work he is called upon to execute remain a half-hearted affair and is not proper and efficient.

The lack of team spirit can very well seal the fate of our nation. All this can be avoided if at the university level we give them a training which leads to a better understanding of each other's way of life and give up narrow-mindedness to an extent where we would be always willing to accommodate and be accommodated. The efforts for the same has to come from the educational institutions.

One way of doing this is to organise a daily assembly in schools and even in colleges where all students may get an opportunity of sharing in the riches of man's common heritage. To gather for a few minutes, even if it be in silence, reminds the pupils of their common membership in academic life. The assembly is thus valuable in itself, as it imposes on all the discipline of participating in a common experience. In addition, through common worship or the reading of great texts, it offers them an opportunity of coming into contact with some of the higher values of life and recognising the basic unity of human ideals and aspirations. It is a general experience that schools and colleges which have an
assembly are invariably marked by a better discipline and fellowship among their pupils.

One word may be said about the role of religion in creating a spirit of sacrifice and idealism among the youth. Religion resolves many of the conflicts which paralyse thought and action. It releases energies that recognise neither difficulties nor defeat. Religion not only permits but encourages identification with forces greater than one's own self. It thus enables the individual to transcend the bounds of avarice and selfishness. It is required that the students have a religious bent of mind which liberates a man from the bond of the self.

**SENSE OF DEVOTION TO DUTY**

In India, the old social institutions and beliefs, have decayed with the result that the youth of today lack a firm foundation on which to build their life. The joint family was at one time a frame of reference within which the individual could operate. Today not only has the joint family disintegrated, but all family ties have been greatly loosened. One of the strongest forces for socialising the child has thus been weakened and has not been replaced by any other force. The child is thrown more and more upon itself, and feels uncared for and unprotected. Much of the unrest and indiscipline among students is due to their feelings that they do not belong.
The spread of a materialist ideology has also contributed to undermine the sense of values by its insistence that ends justify the means. The communist demand for social justice has an immediate appeal, particularly to the young and holds out before them the prospect of a just social order. This element of idealism in communism makes its indifference to accepted values, the more dangerous. In the background of economic difficulties, unemployment, and disillusionment, young students are not frightened by the loss of moral ideals or even by the threat to personal freedom, as they consider these a price to be paid for attaining a minimum security. When such young men enter in service they adopt an indifferent attitude and let things take their own course. The result is pending files, indecision, red tape and what not.

The rising prices and comparatively low salaries of the workers break their spirit. The half-fed people with many financial problems at home can be very little sincere to their duties. The tendency is to fight for the rights and be dishonest to the duties. This proves very harmful for the community and the country.

If we complain of lack of idealism among large sections of the youth, this is a reflection of society's loss of the sense of values. Students are an integral and perhaps the most sensitive section of the community. It is obvious that we can not expect a strong sense of values among them, if the general temper of society
is sordid and mean. This only throws into sharper focus the fact
that education is a social function and must improve or deteriorate
with the improvement or deterioration of society in general. If we
are to revive a spirit of idealism among students, we must create
a social atmosphere where values are held in high respect and
students feel an urge towards realising them. It is, thus, largely
a question of restoring a sense of values in the community itself.

Another way of inducing in students a sense of their
obligation to society is to encourage them to associate with various
types of projects for the upliftment of the community. With the
advent of adolescence they should learn to realise that education
is a great privilege which society offers to them and they must in-
consistent with their primary duty of preparing for future citizen-
ship, try to pay back some of their debt to the community. In India,
programmes of reconstruction of national life, whether in the form
of community projects or national extension service or the provision
of essential services like education and sanitation offer a splendid
opportunity to the young.

The gigantic problem of indiscipline, cultivation of team
spirit, sense of values and devotion to duty among students and
young men of the country can not be tackled overnight. The disease
has grown over the years and the remedy will have to be a long
drawn out process. Also there is room for difference of opinion
about the order of priorities among remedial measures but to my mind
a beginning must be made with the problem of the loss of leadership by teachers. This can be done by improving the salaries, social status and professional competence of teachers in colleges, secondary and elementary schools. This is specially a problem of education while the other major causes demand action at many levels. If the leadership of the teachers can be restored, this should go a long way towards solving the other problems. A respected and competent teacher can help to check the demoralization and cynicism which prevails among students. Once the morale of students has been restored, this is bound to influence every strata of society.

If competition has at times furthered the cause of progress, cooperation has been basic to the survival of the species. This is particularly true in the case of man. With his weak sense and low physical powers, he has yet triumphed over the rest of creation only because he was able to cooperate on a scale unknown to any other animal. This he has been able to do because of language. Speech gave him the power to communicate with precision and over an area of experience which is unique. Since language is a social heritage that is transmitted from one generation to another through education, teachers owe it to society to emphasize the element of cooperation implicit in all communication through language.

If wars have in the past retarded human progress and led to social deterioration, they threaten the very survival of man
in the context of the modern age. It is, therefore, a matter of urgency that students today should get a better perspective of the world and realise that the history of man is an age-long march towards greater light, freedom and sweetness in which men and women of different nations, countries and ages have cooperated, more often without being aware of their common goal and common endeavour.