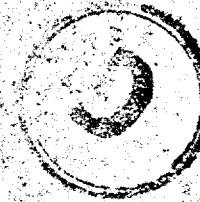


A. M. D. G.



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ON
THE THEORY OF EDUCATION
AND
SCHOOL ORGANIZATION

BY

REV. FR THOMAS THUNDYIL S. J.

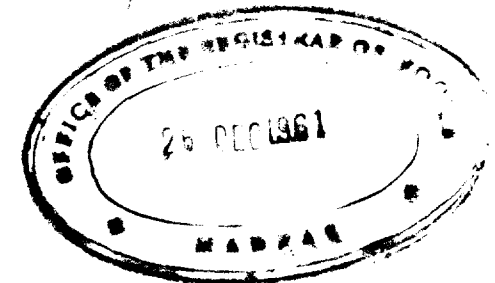
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REV. FR THOMAS THUNDYIL S. J.
Principal and Professor of Education



ST. XAVIER'S
TEACHERS' TRAINING COLLEGE
PALAYAMKOTTAI

PREFACE TO THE SECOND EDITION

It was due to great pressure from my own students that the first edition of this book was printed in the form of "Lecture Notes". I must also confess that since it was done in a hurry some imperfections and typographical errors crept into it. In this revised second edition I have not only corrected them, but also added more references for further reading. It may not be out of place to mention here that though the text is not much altered, some modifications have been brought about in the arrangement of some topics. Besides, at the end of the book, a bibliography, which had been used in preparing this book, is added. This edition is also enriched with several appendices giving up-to-date data and statistics, plans of Administrative set-up and National System of Education, which show the magnitude of educational problems of India. For easy reference, a complete index is also added at the end of the book. Yet, on the whole, in the text I have kept myself very closely to the syllabus of the B. T. Course so that the book may serve its specific purpose for which it is intended.

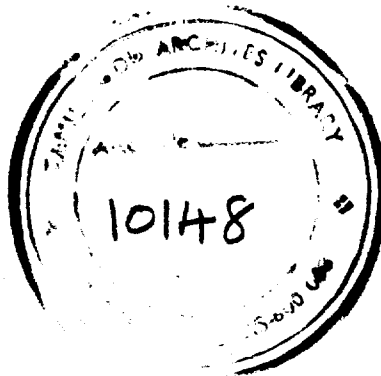
I am glad to mention here that there is decided improvement in the get up and printing of this second edition.

21-10-1961

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PREFACE TO THE FIRST EDITION

There is no special reason to add a long preface or an introduction to this book. It is not a literary production, nor does it lay any claim to originality; it is just a handy guide to the Teacher-Trainees of this college. Though these "lecture notes" are complete in themselves, according to the syllabus for the B. T. course of the University of Madras in the Theory of Education and School Organization, they are to be supplemented with lectures.

Since there is no one book in which all these minute points are discussed in an orderly way, I had to gather the matter from various sources, both Indian and foreign, and modify and arrange them to suit our syllabus so that the Trainees may find it easy to prepare their class and grasp the subject matter easily and clearly. At the same time, copious references are given at the proper places to help those who wish to delve deeper into the subject. Almost all these references are within easy reach of the Trainees in a Training College.

In order that the Trainees may derive the greatest profit from this book they must, in advance, read thoughtfully at least once the portion that will be discussed in the forthcoming lecture. It is an essential preparation to follow the lecture more profitably. During the lecture the Trainees must supplement their notes; and later on revise the same day the portion discussed in that day's lecture. It is to facilitate this method of study that this book is printed and put in the hands of the Teacher-Trainees who will later on have to train their pupils how to study methodically.

2 Feb. 1959

Fr Thomas Thundyil S. J.

FOREWORD

I have read this book with great interest and think it is a complete and clear textbook for B. T. students on the "Theory of Education and School Organization" — a title not of the author's but the University's invention.

The author does not claim either originality or exhaustiveness for this book, but only sheer usefulness for the immediate purpose of his students. He is not mistaken.

Rev Fr T. N. Siqueira S. J.
Principal
Loyola College, Madras

ACKNOWLEDGEMENT

I should like to express my sincere thanks first to Rev. Fr T. N. Siqueira, S. J., a well known educationist and author of many books on education. In spite of his heavy work he undertook the tedious task of going through these pages and suggested many changes for the improvement of this book. I acknowledge thankfully his condescension shown in writing a short foreword also to this book.

To all those authors, both living and dead, whose works were helpful to me in preparing these chapters for the immediate use of teacher-trainees, I express my thanks.

I express my thanks also to all those teacher-trainees far and near as well as their professors who showed their appreciation of the first edition of this book, which in spite of all its defects got out of stock sooner than I expected. Fresh demands for more copies necessitated this second edition.

My thanks are due to all those who in one way or other helped and encouraged me to bring out this second edition, especially to Mr. Selvanayagam, M A., L. T. and Mr. Joe Francis who patiently went through the proof sheets.

Finally I thank the authorities of the Diocesan Press for their constant effort in printing this book with all speed, care and attention.

Fr Thomas Thundyil S. J.

CONTENTS

TABLE OF CONTENTS

Preface to the Second Edition	Page I
Preface to the First Edition	II
Foreword	III
Acknowledgement	IV
Contents	V

PART I THEORY OF EDUCATION

Introduction

What is the Theory or Philosophy of Education?	1
What is a philosophy of Life?	
What is the relation between philosophy of Life and philosophy of Education?	
Why should Teachers learn the Philosophy or Theory of Education?	2
What is Education or its meaning?	3
Education is a Science	4

CHAPTER I

Historical approach to Education

<i>Ancient</i> — Cosmic Stage of Education	5
Human Stage	5
Primitive age	6
Pre-historic period	
Early historical period in China	
" " " in India	7
The Jewish Nation	7

The Historical Period

(a) <i>Ancient</i> — Ancient Greek and Roman Education	8
Sparta	8
Athens	9
New period in Greece	10
Socrates, Plato, Aristotle	11
Education among the Romans	13

(b) <i>The Middle Ages</i>	14
Early Christian period	15
Immediate background of the Middle ages	17
Monasticism	18
Chivalry	19
Guilds	19
Scholasticism	20
(c) <i>The Modern Period</i>	20
Renaissance or Humanism	21
Reformation and Protestants	22
Catholic Educational aims and Practices	23
General features of this period	25
Realism in Education	26
Verbal Realism	27
Social Realism	27
Sense Realism	28
Rationalism	29
The School of Naturalism in Education	30
Effects of Naturalism taught by Rousseau	32
The Psychological outlook in Modern Education	34
Heinrich Pestalozzi	35
Froebel	37
Herbart	40
Madame Montessorie	43
The Scientific Tendency in Education	44
Herbert Spencer	46
Thomas H. Huxley	47
The Sociological Tendency in Education	47
The Industrial Tendency in Education	48
The Eclectic tendency in Education	49
Education as a preparation for Citizenship	51
The Permanent problem of Education or of man	52

CHAPTER II

Scientific Approach to Education

1. Biology and Education	54
--------------------------	----

2. Physiology and Education	55
Physical Education	56
Growth of body and maturity of soul or mind	57
3. Sociology and Education	57
4. Psychology and Education	58
5. Logic and Education	60
6. Statistics and Education	60

CHAPTER III

Aims of Education and their Evaluation

The problem	61
Humanistic Aim	62
Sociological Aim	63
Some Modern Aims	63
The Aims of Elementary Education	64
The Catholic or Universal Aim of Education	65
1. Vocational or Livelihood Aim of Education	66
2. Learning Aim	67
3. Social Efficiency Aim	68
4. Moral Aim	69
5. Leisure Aim	71
6. The Harmonious Development Aim	72
7. The Self-help Aim	73
The object of self-realization	73
8. The Natural Co-operation Aim	74
The Objectives of Human Relationship	75
The Objects of Civic Responsibility	75
The problem of maintaining a balance between raising the level of the average and giving opportunity to the gifted	76

CHAPTER IV

The Educative Process

(A) (1) As a sharing of Tradition of Social or Racial Heritage	79
(2) As the Achievement of many-sided interests	81
(3) As Adjustment between the Individual and his environment	82

(B) (i) The Nature of the Environment	83
(a) The world of Nature	84
(b) The world of Man	84
(c) The world of Values	85
The world of values in Education	87
The world of men exercises itself on the world of nature and the result is arts and crafts	87
Values in Education	88
(ii) The Nature of Individual	88
Matter and Form	89
Union of body and soul	90
The Growth and Development of the Child and the problem of Individual differences	91
Children differ in many ways	92
(iii) Teacher and Pupil	
(a) The Relationship between Teacher and Pupil	93
(b) The Marks of a good Teacher	94
(c) Education as a personal Guidance	95
(C) Consequent Problems	
(1) Child and subject	97
The subject matter of Education	98
(2) The Problem of Curriculum	99
(3) The Problem of Method	99
The Psychological method of teaching and learning	99
The Logical method of teaching and learning	100

CHAPTER V

Curriculum	
Curriculum	102
Construction of curriculum	103
Ideals of curriculum	104
Integration of curriculum	104

(a) The Dependence of Curriculum on the Aims of Education	105
(b) Theory of Formal Discipline and Transfer of Training	105
(c) Knowledge and Experience	109
(d) Instrumental Skill	
In Reading, Writing, Arithmetic and Craft	111
(e) The place of Physical Activities and Handiworks	115
(f) Integration of Curriculum	116
(1) through a central craft	117
(2) through projects	119
(3) through teacher co-operation	120
(g) Diversified Courses at the post-basic stage	122
(h) Adjustment of curriculum to the changing needs of the Community	126

PART II

CHAPTER VI

SCHOOL ORGANIZATION

Introduction	127
The need of Educational Organization and Administration	127
The factors that determine the types of organization	129

CHAPTER VII

School Life	
(A) Self Government	131
Organization of Community Life	131
The School Assembly	132
Pupil Leaders	134
(B) Cultural Activities	
What is Culture?	135
Religious Education and Culture	137
(1) Celebrations	138
(2) Literary Meetings	139
Academies	140

(3) Dramatics	142
(4) Musical Evening	144
(5) Excursion	145
(6) Library and Study Groups	147
Dalton Plan	149
The Project Method	150
(7) Broadcasts for Schools	151
(8) Scouting in Schools	152
(C) Residential life of schools	153
Cottage System	155
Supervision	156
Arrangements	156
Internal Administration	157
The Tradition	158

CHAPTER VIII

Essential Buildings and Compound

(1) Site	160
(2) Play ground and gardens	161
(3) The rooms — Assembly and Craft rooms	161
(4) Library — Staff room, the Museum	162
(5) Sanitation	162
(6) Residential facilities	163

CHAPTER IX

Staff

(1) The role of the teacher in the national and educational reconstruction programme	164
(2) The Headmaster and his duties	166
The Headmaster's qualities	167
The Headmaster as a teacher	170
The Headmaster as Administrator and Supervisor	170
(3) Class teacher V Subject teacher	172
(4) Inspection	174
(a) History of Inspection	174
(b) The nature and qualities of Inspectors	175
(c) The method of Inspection	175

(d) The Registers to be kept, and examined by the Inspector	176
(e) The teacher's duties and attitudes during inspection	177
(5) Professional Etiquette of the Teachers	178

CHAPTER X

Management of Schools	179
Composition of the Managing Body	179
(1) The Staff	180
Staff meeting	181
(2) The Daily Programme	181
(3) Class Organization	181
(4) Time-Table	183
Responsibilities for Libraries and Museums	185

CHAPTER XI

Co-operation between the School, Home and

Community	187
(a) Parent-Teacher Association	187
(b) The Parents' Day	190
(c) Home Works	190
(d) Private Tuition	191
(e) Professional Organization	192

PART III

CHAPTER XII

Social Service	195
Introduction	195
What is meant by Social Service	196
Its field and motivation	197
Why should we do Social Service?	197
Equipment	197
Practice	198

CHAPTER XIII

Rural Reconstruction	199
What is Rural Reconstruction?	199

The need of Rural Reconstruction	200
History of rural reconstruction in India	202
The Bombay Plan	205
The People's Plan	205
The Gandhian Plan	205
A few general principles of Rural Reconstruction	207

CHAPTER XIV

Adult Education	209
(1) Meaning of the term Adult Education	209
(2) The necessity of Adult Education	210
(3) The History of Adult Education	
Some agencies at work for Adult Education under the U. N. O	211
(4) Adult Education in India	212
(5) The mass of Adult Indians still untouched by Adult Education	213
Some techniques of Adult Education	213
(6) Seven aims of Adult Education	214

PART IV

CHAPTER XV

An Introduction to the Teaching of Arts and Crafts	217
I. (a) Art is defined in many ways	217
Genius, Skill, Taste, Talent	218
(b) Classification	219
(c) Aims of Arts	220
(d) The subjects of Arts	220
(e) The requisites in the Artists	221
II. (a) The place of the Arts in Education	221
(b) Arts and Social needs	221
(c) Skill and appreciation	222
(d) Artistic Environment	222
(e) Different types of pupils and their needs	223

APPENDIX 1

(To part II — Ch. VI)

Table 1	
Number of students at schools	224
(Ch. VI. 4. b. 4)	
Table 2	
Number of Schools	225
(Ch. VI. 4. b. 2)	
Table 3	
Trained teachers and Training Institutions	226
(Ch. VI. 4. b. 3)	
Table 4	
Enrolment of Institutions	227
(Ch. VI. 4. b. 2)	
Table 5	
Distribution of outlay	228
(Ch. VI. 4. b. 1)	

APPENDIX 2

Pre-school Education	229
----------------------	-----

APPENDIX 3

Scholarships	230
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APPENDIX 4

Administrative Set up	231
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APPENDIX 5

Educational Castle	232
Bibliography	234
Index	237

PART I

THEORY OF EDUCATION

INTRODUCTION

What is the Theory or Philosophy of Education?

It is the application of the fundamental principles of a philosophy of life to the work of education. These fundamental principles must guide educational theory and practice, aims and objectives, contents and methods, educational psychology, teacher-training, administration and research. A philosophy of education, therefore, offers a definite set of principles and a scale of values for each division of the entire field of education. In fine, it furnishes criteria for the intelligent interpretation of educational ends and means.*

What is a Philosophy of Life? It is a view or concrete outlook on life, its value, its meaning, its proximate and ultimate ends and on human conduct in general. It is also a set of definite guiding principles regulating human conduct and values in various specified fields of knowledge. It is the ideal and practice of life.

What is the relation between Philosophy of Life and Philosophy of Education? Within the educational system of a race or people the accomplishments of their past civilization are preserved; its spiritual life is propagated: and its heritage of language, literature, philosophy and institutions is transmitted to youth. Whatever the dominant characteristics of any civilization may be, religious, social, aesthetic, political economic or geographical, each of them will be found reflected in its system of education. The truths, ideals, values, customs, morality and other elements that are recognized as indispensable to the next generation, commonly described as the

* Bhatia — *Philosophy and Education* Ch. III.
Edward Leen — *What is Education* Ch. IX.
Horne — *The Philosophy of Education* Ch. I.

social heritage, are passed on from generation to generation through education. What is this, but a people's outlook on life and life's problems, on human conduct, in other words, their philosophy of life?

Why should Teachers learn the Philosophy or Theory of Education? R. M. Hutchins says that the most characteristic feature of the modern world is bewilderment; we do not know where we are going or why; and we have almost given up the attempt to find it out. The concrete effects of modern mental bewilderment are everywhere discernible, in the individual, in the economic and social orders, as well as in the political and international ones.

It is obvious that there is confusion as regards the essential finality of our institutions and planning. Fundamentally the cause of this confusion lies in the fact that philosophers and educators fail to agree concerning,

- (1) the ultimate reality
- (2) the validity of knowledge
- (3) man's origin, nature and final end. Namely, they disagree among themselves concerning the existence of absolute and unchanging truths; concerning the unchanging principles of causality and identity; concerning the nature of substantial and accidental changes; concerning the meaning and truth of goodness; physical and moral evil; the purpose and the hierarchy of order in the world; the existence and attributes of a Creator and First Cause, man's origin, his nature, and his proximate and final destiny.

If educators hope to free the science of education from confusion and bewilderment they should have a true understanding and interpretation of man and reality; they should have adequate norms of both theory and practice. They should have a sound philosophy of education which we call theory of education.

What is Education or its meaning? *Definition:*

The term education has been used with various meanings as to its aims and functions. It ranges from a broad sense to a narrow one or to one particular aspect such as training, culture, instruction, skill etc. These definitions emphasize one or more of the following:—

Education as experience, education as guidance, education as process of growth, education as development or unfolding of capacities, education as a process of habit formation, education as an adjustment to environment, education as the acquisition of knowledge, education as an agency of social progress, education as a process of modification of original nature, education as a process of moulding character, education for culture, education for discipline, education for happiness, education for vocational efficiency, education for life, education for utilitarian ends, education for self-development, education for development of personality, education for world-building etc.

In the broad sense education embraces all those experiences of the individual through which knowledge is acquired, the intellect enlightened, and the will strengthened. In a restricted sense education is limited to the consciously planned and systematically applied formal teaching carried on through the various social agencies, chiefly schools.

“Education is the deliberate and systematic influence exerted by the mature person upon the immature through instruction, discipline and the harmonious development of all the powers of the human being, physical, social, intellectual, aesthetic and spiritual, according to their essential hierarchy, by and for their individual and social uses, and directed toward the union of the educand with his Creator, the final end.”

Education is a Science : The word science means knowledge, possession of truth. It is more commonly thought of as a systematized body of knowledge, logically arranged and derived from a definite set of principles. It is a particular kind of knowledge, characterised as the knowledge gained and verified by exact observation, repeated experimentation and correct thinking e. g. Mathematics, Chemistry, Biology. *

Sciences are either experimental or speculative.

The purpose of experimental science is to secure exact knowledge of facts, laws and proximate causes.

The purpose of speculative science is to interpret - explain the ultimate causes, fix ideals and give the ultimate reasons for things.

To which of these groups does Education belong ? It is both an experimental and a speculative science. Education is an experimental science; one of its purposes is to secure exact knowledge of facts, laws and proximate causes. It is a speculative science, because another of its purposes is to interpret and explain ultimate causes, fix ideals and set up ultimate goals. It is intimately connected with other sciences from which norms, facts and laws are borrowed and adopted e. g. Anthropology, Sociology, History, Ethics, Political Philosophy, Theology.

Hence there are two approaches to the study of education :

- (1) Historical (2) Scientific

* M. P. Singh — *Theory of Education* Ch I & VI

D. S. Gordon — *Principle and Practice of Education* Ch. IV

CHAPTER — I

(1) HISTORICAL APPROACH TO EDUCATION

[a] Ancient .

[b] Mediaeval

[c] Modern .

Ancient :- Education of one kind or other is going on in all living beings. They grow and change and adapt themselves to the environment in their struggle for existence of the individual and of the species. This education or training for existence is unconscious; it is on the level of instinct. This unconscious education, in the words of J. Adams is "*Cosmic stage of education*".* Mr. Walter Bagehot says in his 'Physics and Politics' that cosmic education was not at all deliberate. It was a stage when humanity slowly and painfully acquired the power of submitting itself to the crudest form of law. Nature saw to it that only those who could acquire a minimum amount of submission to a common law could survive. That education was a crude one. It was a "licking into shape" or nature's stamping out of eccentricities, for human beings cannot live together without educating or training each other. This licking into shape was done *either by integration or by differentiation*, — the law of integration worked on the instinct of imitation, while the law of differentiation worked on differences of external environment which tend to separate sections of people and then group the individuals in the sections. In the process of integration and differentiation not only instincts but also reason and intellect began to play a major part. This stage of education, where instincts became less important than reason and intellect, we call "*The Human Stage of Education*". But there is no complete break between these two stages, scl. cosmic and the human stage of education; the latter is the due development of the former.

* D. S. Gordon — *Principle and Practice of Education* Ch. I

When the human stage of education has been reached, the educand has already gathered the meaning of the process in which he is involved, knows the end that is desired, and spends his energy in devising means to attain that end: up to this stage there has doubtless been direction of the educand, but that direction has come from without: but in the human stage of education the main direction is from within the educand. *

When we come to the Human Stage of Education, first we see the *primitive education* of the forest dwellers. Their education was intended primarily for the satisfaction of their immediate needs — food, clothing and shelter. That education was a practical one and was imparted at home or in the community by the parents and elders in their daily life. Also there was some sort of theoretical training in learning *how to deal with the unseen*. The medicine-man taught the young some religious forms and ceremonies, worship of their ancestors, how to deal with elders, with the opposite sex, etc. But strict silence and secrecy were enjoined upon the initiated concerning the information communicated to them even under the penalty of mutilation or death.

If any aim of education be spoken of at this stage, it is to adjust the individual to his material and spiritual environments through fixed ways of doing things in regard to both work and worship. It was a group way of doing things that was forced upon primitive man.

When we come to the latter part of the pre-historic or to the twilight of the historical period we have some glimpses of education in China, India, Egypt, Babylon, Assyria, and Persia. Though these nations differed in their geographical, social and religious influences, certain common tendencies appear throughout their education and civilization. Their chief educational aim was to fit the

* G. Compayre — *The History of Pedagogy* Ch. I

individual for specific occupations. Their system of education was largely vocational without much training for manhood or citizenship. But in China we find an effort at literary education limited to the study of the 'five classics' and the 'four books' handed down from the time of Confucious and his disciples. Only a few chosen children of noble families were given this privilege. The method was learning by heart. Their proficiency was tested by means of some examination.

In India:

The earliest education was mainly of a practical nature. The father taught his son his profession; this method helped much the classification of the people into four castes. The education was mostly oral and centred round a religion that was trying to release the soul from rebirth and Karma. Hence the earliest Indian education taught the pupils to prepare themselves for absorption into Brahma rather than for activities of this life. Literary education was imparted by the priestly caste to a small group of students of the same caste, leaving other castes without any intellectual education. *

The Jewish nation:

Though small in number and power, the Jews had a better system and standard of education. They always emphasized the moral law and the spiritual relationship of the Infinite Being with his people. Building up of a religious character was looked upon as the one goal to be achieved. According to their law 'not learning but doing is the chief thing'. Hence every child had to be taught a trade. 'He who does not teach his son a trade is as though he

* R. K. Mookerji — *Ancient Indian Education* Ch. XV & XVI.
 M. P. Singh — *A Students' History of Educational Thought* Vol. II Ch. I.
 F. E. Keay — *Ancient Indian Education*.

brought him up a thief', says the Jewish law. Elementary education was universal and compulsory among them, and education was given in their Synagogue by the Scribes. The training of the memory was of great importance.

Some discussion was encouraged. Nature was observed in order to lead man to admire the greatness of God and man's insignificance. Mathematical and astronomical knowledge was of importance in calculating the dates of the Jewish Calendar. Girls were given a good training at home by their mothers in religion as well as in the art of running a family.

The education of the Egyptians, Assyrians and the Persians resembled that of India except the caste system. Animism was more prevalent among them; they excelled in astrology and astronomy.

The Historical Period

[a] Ancient:

Ancient, namely Greek and Roman education.

Though the poet Homer is reputed to have lived about 900 B. C. and the "Laws of Lycurgus" existed about 850 B. C. we have historical records only from about 776 B. C., the first Olympiad and from the Messenian wars (743—668 B. C.). In 594 B. C. we have Solon's laws concerning paternal duty in educating children. Later on we have Socrates (450 B. C.), Aristophanes (425 B. C.) Plato (400 B. C.) Aristotle (350 B. C.) who wrote explicitly on education.*

From these authors and from the history of Greece we find that there existed two systems of education, one of Athens and the other of Sparta.

Among the early Greeks, *Sparta* stood for producing a race of hardy and patriotic warriors, for they dwelt in

* M. P. Singh — *A Student's History of Educational Thought*
 D. S. Gordon — *Op. Cit. — Ch. III.* [Vol. I.—Ch. I.]
 H. M. Beatty — *A Brief History of Education Ch. I & II.*

the midst of hostile peoples whom they had subjugated; strength, courage, and obedience to laws had to be developed in their youth if they were to survive. Hence their education was organised to serve the State. The rights of the individual were given little or no consideration. State control began with the birth of a child. If the child was a well-formed one it was spared to the parents for 7 years; if ill-formed it was exposed to die in the mountains. At the age of 7 the child was taken back from the parents and brought up by the State in barracks, where they had a hard life of drill and discipline, gymnastics and every other training required for a soldier. Intellectual training was very little, except a few laws and sayings from Lycurgus and Homer to be memorised, and listening to the talks of elders and each one's senior. At the age of 18 professional training in warfare started and lasted for 2 years; every 10th day the boy's endurance was tested by being whipped before the Altar of Artemis.* At 20 he joined the army and got trained for 10 years. At 30 he was allowed to marry. Education of girls was similar but given at home with the hope that they would become mothers of sturdy sons. Thus Sparta produced warriors and devoted citizens, but developed no art, literature or philosophy, or any other branch of knowledge that would contribute to the advancement of civilization.

The educational aims, ideals and methods of the *Athenians* were entirely different from those of Sparta. The individual must be given a complete personal development that would contribute to the total well-being of the State which is nothing but a group of individuals. Therefore, the children of Athens began to receive at the age of 7 both mild physical exercises and exercises in singing, playing on musical instruments, reading and writing. The

* Paul Monroes — *A Text Book in the History of Education*
 — Ch. III. P. 76.

pedagogue, a slave who conducted the boy to his school and carried his lyre and other appurtenances, taught him some moral training and discipline.

Only at 15, the Athenian boy was allowed to take physical training of a more advanced character in the gymnasia outside Athens. Then he was allowed to go wherever he wished and become acquainted with public life through first-hand contact. At 18 he took the oath of loyalty to Athens. Till 20 he continued his military training. Then he became a citizen, but would continue his training through drama, architecture, sculpture and art. Girls were not given any special training, except to fit them for household affairs.

New Period: By the middle of the 5th century B. C. a new spirit came over the education of the Greeks. It is called the *new period* of Greek education. It is mainly due to their contact with other people who thronged the streets of Athens, their conflict with the Persians, and their political and commercial intercourse with a variety of dependent States and nations in the Delian League. This period of change seemed to bring in more confusion; the ideas seemed to be unsettled; the ideals became more and more individualistic; a desire to promote the happiness of the individual, without much consideration whether it contributed to the welfare of the State or social usefulness, was on the increase. Skill in debate and public speaking was specially sought after because of the unusual opportunity it offered for personal achievement in politics.

A set of teachers called 'Sophists' came forward to teach the youth the art of argument or any other subject. They demanded remuneration for their services, a new custom in Athens. The young men crowded around them, began to take more interest in grammatical and rhetorical subtleties than in gymnasia. There was a revival of

literature, music, discussion and forensic arts. In short, it was a complete reaction to the old ideal of subordinating the individual to the State.

Against this revolutionary change some conservatives like Pythagoras (about 580 - 500 B. C.) and Aristophanes (445 - 380 B. C.) tried to save the Greeks from too much rush and precipitation. But their efforts were feeble.

Socrates. (449 - 379 B. C.) Plato (420 - 348 B. C.) and Aristotle (384 - 322 B. C.) gave a new orientation to the method of education in Greece. Socrates introduced the method called 'dialectic' or conversational. This consists in an individual's making a statement of his belief, and then through a set of clever questions, causing him to develop his thought until he becomes so involved in manifest contradiction that he is forced to admit that his view was imperfectly formed. Socrates's influence on youth was so great that the State suspected his teaching as atheistic and immoral and condemned him to death by drinking poison.

Plato's ideas and method of education are portrayed in his 'Republic'. He underestimated the intelligence of the masses. He held that they were unable to attain 'knowledge'. He held also that the ideal State can exist only when the entire control of Government is entrusted to the 'philosophers' or intellectual class.

Aristotle (384 - 322 B. C.) the pupil of Plato, was an intellectual giant who spoke and wrote on practically everything. This philosopher had an excellent scientific training and in that spirit discusses the ideal State and the training of a citizen. His method of investigation is inductive. After a thorough criticism of Plato's Republic, he came to the conclusion that the best type of Government is a democratic Government; he insists that the citizens should be trained in virtue. For that, their

bodily, impulsive and intellectual development is necessary. The bodily training must last from 7 to 21. Till the age of puberty, the child is to be trained in the impulsive or irrational side of the soul, then the intellectual or rational side. He also favoured the Spartan view of 'exposing' all deformed and weak children.

Till the age of puberty the children are to be taught gymnastics, music, and literary subjects. Gymnastics are meant more for self control and beauty of form than for making either athletes or warriors, because he said that the former exhausts the constitution and the latter brutalizes the child. Music was meant not so much as relaxation or intellectual enjoyment as Plato taught, as for higher development of noble ideas, for according to him joy is the seat of noble sentiments and sorrow or sad thoughts that of debased ideas. Aristotle could not complete his work and tell the world his programme of the intellectual training of the boy.

The great work of Aristotle is his 'Politics'. He is the greatest philosopher of ancient times and his influence is felt even now in the present world through Christianity which adopted and modified the greatest part of it in defence of its beliefs and practices.

Socrates, Plato and Aristotle were trying to strike a compromise between the old idea of completely subordinating the individual to the State and the growing idea of the importance of the individual. Individualism triumphed. The new theories of life and education were formulated by such schools of philosophy as the Epicureans, the Stoics and the Sceptics. But they had no great influence on the mass of the people. There were only some groups of adherents to certain teachings.

Schools of rhetoric and public speaking grew in number and popularity, for they opened the way to men for

public life. The schools of philosophy and rhetoric attracted men from all nations to Athens. This was the beginning of the regular institutions called Universities. Till 300 A. D. Athens remained the chief intellectual centre of civilization. Later on Alexandria came to displace Athens.

The conquest of Alexander was another means of spreading over the whole Orient the philosophy and culture of the Greeks. Rome had felt its influence even before its conquest of Greece. Rome defeated the Greeks but was conquered by their culture.

Education among the Romans:

Rome always stood for power and organization. But the civilization of Rome captivated the world only when she amalgamated her organizing power with the culture of Greece.*

In the early days, Rome also was animated with the desire of power and conquest. Therefore their education was a military one, aimed at producing a devoted hardy race of men. The rest of the training was for everyday living and that was conducted through the family. The girl was taught by the mother and the boy by the father. The children of Patrician families were taught the laws and customs of the country by advocates and statesmen.

Children learned to read and write and they learned by heart the stories of Roman heroes, ballads, martial and religious song; physical exercises and gymnastics were taught in view of their military usefulness.

But the infiltration of Greek culture into Rome was going on for some time; with the world conquest of Alexander the Great (334-323 B. C.) and with the capture of Macedon by Rome (168 B. C.) and when Greece itself

* Gabriel Compayre — *History of Pedagogy* Ch. II & III.
Wilkins S. — *Roman Education*.

became a province of Rome in 146 B. C. that Rome took in the Greek culture with avidity; practically Greek educational ideas and practices can be said to have been completely absorbed by Rome by the first century B. C. and this continued till the 2nd century A. D.

Then there were three types of schools

- (1) Ludi (elementary schools)
- (2) Grammar Schools — for grammar and literature.
- (3) Schools of Rhetoric and Universities.

[b] Education of the Middle Ages. — 5th to 13th century (450 – 1200 A. D.)

So far we have seen the ideals and practices of education in the early prehistoric human society, (cosmic education); in the early historical human societies of China, India, Egypt, Assyria, Babylonia and Persia; in the ancient world of the Greeks and Romans.

As the connecting link between the ancient Roman education and the education of the Middle Ages, there stands the early Christian era. When we speak of the history of the mediaeval period, we mean the history of Europe in general. To understand the educational ideals and practices of this period, which is Christian to the core, we must have some idea of early Christian education.

We have seen the degraded moral and religious state of affairs that prevailed in the empire of Rome at the time of the birth of Christ. It was sunk in vice and corruption. Nothing could wake them up to a sense of duty, virtue and religion. Christianity was the ethical and universal religion needed as a leaven. Its appeal was not only to the intellect but much more to the heart, and this enabled it to reach the masses, for everybody can feel and have faith even when he cannot understand.

The earliest Christians were largely illiterate, but their religion itself served as an education. They showed an extreme reaction to the vicious morals of the time and endeavoured to cultivate the higher ideals inculcated by the teaching of Christ. They knew that this world is not a lasting place. So they looked and worked for the possession of the happy and eternal life in the next world. Hence their education may be properly described as "otherworldly".

In the first century Christians had no proper schools of their own, but gave some instruction to the neophytes; but at the beginning of the 2nd century when their number increased rapidly, a period of probation for a better instruction of the neophytes was found necessary and this demand resulted in some schools for the instruction of the catechumens (those who ask for membership in the Church). These classes were held in the portico or other part of the church. It lasted for about three years. They were taught to read and memorize the Scriptures; they were trained in moral, and religious teachings. The ideals always remained 'otherworldly'.

The philosophy of the Greeks in the Roman form which was spreading all over the state attempted to solve how one could live so as to get the most satisfaction out of life. This is worldly and just opposite to the otherworldliness of the Christians. This marked difference in purpose and organization between Christianity and the contemporaneous Greco-Roman culture was destined to cause an opposition to pagan learning to spring up among the Christians. As Christianity spread all over the Roman world and was compelled to defend itself against charges of immorality, atheism and treason, the educated converts attempted to set forth the Christian teachings in terms of Greek thought and to tackle speculative questions. This is how Christianity began to absorb the Greco-Roman philosophy and culture to itself.

During the second and third centuries the Christians at Alexandria, which had by this time become the greatest seat of Hellenistic philosophy, built up a school of Theology to afford higher instruction to teachers and leaders, as well as to counteract the heathen schools. These Christian schools were at first held in the houses of teachers, and they took advantage of the facilities at the university of Alexandria. These Christian students were allowed to study, besides the Bible, all types of Greek philosophy except Epicurianism, the whole range of science, classical Greek literature, grammar, rhetoric and other higher subjects of the pagan school, but from a different point of view. Thus the Greco-Roman and the Christian movements formed an alliance in Education.

The Clergy were trained in such schools by the Bishops who opened schools near their house or Cathedral. From their location such schools were called "Cathedral Schools". These schools that sprang up in every bishopric at the see-city later on became the most important institutions in the Middle Ages. From there were derived all the schools of Western Europe and virtually took the place of the old pagan schools supported by the Roman Emperors.

As Christianity spread, it took in the Roman concepts of administration and organization in the Church. The civil power became weak and corrupt. The people began to look up to the priests and bishops for their defence and support in times of difficulties and dangers. Thus in course of time, by the third century, priests and bishops had largely come to be similarly located, and to correspond in control to the Roman district and city magistrates respectively. The Bishop of Rome, who was recognized as the supreme head of all the priests and Bishops, corresponded to the Emperor on the civil side.

Though there was an alliance between the Greco-Roman education and culture and the Christian Education and culture in the Eastern part of the Roman Empire, in the west this alliance was looked upon with suspicion and disfavour. The Christians of Rome could not forget the immorality of the pagans, and the abuse and insults that these pagans had heaped upon them. They felt that the one great mission of the Church was ethical and not worldly philosophy and Greek learning; consequently some of the Christian leaders who laid more stress on keeping the faith and religion intact and uncontaminated with worldly culture, established schools where asceticism and otherworldly ideas had the greatest consideration. These schools were called "Monastic Schools".

These monastic schools took the field of Education in the Middle Ages.

Immediate background of the Middle Ages (500 - 1200)

The rude German hordes (uncouth barbarians from the northern morasses of Germany) swept down like avalanches to the sunny south of Europe by the sixth century and took possession of the decadent ancient world of the Roman Empire. These lawless barbarians had to be tamed and civilized to such a plane of intelligence and achievement that they could absorb Greek, Roman and Christian civilization.

Who was there to do this work, except the Church which by this time had become completely organized and unlimited in power in the whole of Europe; Christian education was alone in the field without a rival. The cathedral and monastic schools became the sole means of leavening the barbarian lump.

The Aim of Education in the Early Middle Ages, therefore, was to establish order, discipline and obedience

to law among the newcomers by the conversion of these barbarians, their civilization and amalgamation, and the preservation of knowledge.

Methods and Means of Education. To reclaim Europe from both moral degeneracy and barbarism into which it had fallen, four great mediaeval educational institutions developed.

- | | |
|-----------------|-------------------|
| (1) Monasticism | (2) Chivalry |
| (3) The guilds | (4) Scholasticism |

These four institutions had a marked influence not only on this period but on the future as well. These four institutions had their own proximate aims.

(1) **Monasticism.**

[a] The cause of its origin.*

[b] Its basic element is asceticism, the discipline of the body and its senses, a control over our passions to gain a moral victory. The means used by them were prayer, penance, labour and study for their spiritual growth, and the three vows of obedience, chastity and poverty.

[c] The effect on the mass — By precept and example monasticism taught the West three main lessons which were of inestimable value in overcoming the chaotic condition of the time. They were:

- [1] respect for and obedience to constituted authority
- [2] the value and dignity of human labour
- [3] Christian democracy — all are equal before God

[d] Monasticism kept up the torch of learning through the copying of the manuscripts. They conducted schools where the seven liberal arts survived and developed namely,

* cf. *Supra* P. 17

Trivium — Grammar, Rhetoric and Dialectic.

Quadrivium — Arithmetic, Geometry, Music and Astronomy.

These places later on grew into universities. But it was only in the 13th century that arts, theology, law and medicine were added in the universities.

Though clerics took the greatest advantage of this education, laymen were not debarred from it.

(2) **Chivalry.** It was the education of the knights. Its aim was essentially one of individual and social discipline wherein the knight was trained religiously, physically and socially to acquire and uphold Christian ideals. Its practice included religious activities, physical training, and military training. They revered, respected and defended women and the weak. Chivalry was an effective instrument in raising the position of women in society.

(3) **Guilds.** They were for the industrial education of the members of the middle class. Guilds were associations of craftsmen and tradesmen engaged in industry and commerce. As they grew in power and wealth they rivalled the clergy in education. With the development of industry and commerce and the growth of towns and cities they grew into the third State. The aim of their guilds was secular and utilitarian.

The guilds for all different branches of arts and crafts became the sole repositories of the traditional lore of the profession and the chief channel for transmitting it through the regular and prolonged periods of apprenticeship. The apprentice lived in the house of the master and worked for him. After a successful apprenticeship, the student became a 'journeyman' and worked for a master and earned wages. After an examination of his "masterpiece" the guild made him a 'master' who could

take one apprentice for training. Rich people opened chantry schools with two priests, one to teach Grammar and the other the Vernacular to the children of the tenants.

Scholasticism. The name "doctor scholasticus" was a title given to the authorized teacher in monastic and cathedral schools. A new method of teaching was started among these "schoolmen".

Hence *Scholasticism* was a peculiar method of philosophic speculation in the later medieval period, 11th, 12th and 13th centuries. It was an attempt to rationalize the teaching of Christian religion and to present it in scientific form. As an education, scholasticism aimed at furnishing a training in dialectic intellectual discipline that should make the student both keen and learned in the knowledge of the times; it aimed at the defence of religious dogmas through the use of reason.

In the method of study Scholasticism followed the deductive basis of Aristotelian logic. It consists of four parts.

- (1) a statement of the thesis or proposition
- (2) a statement and refutation of unorthodox solutions
- (3) a statement and proof of the orthodox solution
- (4) an analysis and refutation of each of the objections to the scholastic proof.

[c] The Modern Period. (1500

The period from the 14th to the 16th century, ie 1300—1500 is also important as preparing the educational upheaval of the 16th century. This period is called the period of Renaissance or new birth, for entirely new ideals of life began to gain ground. The adherence to "Other-

worldly" ideals, the restriction of learning, the authority of the Church and the conformity of the individuals to her were soon disappearing. They were replaced by a *genuine joy in the life of this world*, a broader field of knowledge and thought, a desire to reason critically about everything and an enlarged idea of the individual. *Petrarch (1304—74) and Boccaccio (1313—75)* are two early representatives of this period.

Secondly, the discovery of the classical literature of Latin and Greek added zest to the movement, for in these writings men found genuine vitality and virility; the old authors were found to have dealt with world problems in a profound and masterly fashion and with far more vision than had ever been possible for the medievalists. Ancient Latin and Greek manuscripts were looked for and they were rapidly multiplied in printing. The followers of this movement are also called "Humanists" for these studies were suitable to understand better the "pursuits and activities proper to mankind", and the movement is called "Humanism" or 'Renaissance.'*

During the period of Renaissance the aim of Education was no longer knowledge, but rather intellectual, aesthetic and moral formation. The *cultural aim* became primary and of immediate emphasis.

Humanism had its origin in Italy. Then it leaped over the Alps and spread to the North, all over Europe. Italian humanism had for its aim the harmonious development of the individual in all aspects of human life, patterned after the Greek ideal of a liberal education. In the northern countries humanism meant more of religion and social reform than the achievements of the individual. Secondary schools were opened where the classics and religion were taught. Plato Aristotle, Cicero

* Beatty H. M. — *A Brief History of Education*.. Ch. IIh
 Jacks M. L. — *Modern Trends in Education*. Ch. VI.

Protestantism in Europe. They came into the field of Education. A few other religious bodies also followed them. They made the education of children their chief purpose — unlike the monks of old.

Their aim was to impart not only a thorough religious and moral training to the young, but also to stem the tide of religious revolt in Europe. Hence their practice was to conduct not elementary schools, but secondary schools and colleges and universities. First the Jesuits gave a long and thorough training to their own members who became teachers in their schools. Besides the study of the classics they added mathematics, natural science, history, geography; then a course of philosophy for three years and theology for four to six years. Philosophy included logic, metaphysics, psychology, ethics and natural theology. Besides, they introduced algebra, geometry, trigonometry, calculus, mechanics, and natural sciences such as physics, chemistry, geology, astronomy and physiology. A successful course in them entitled one to a Master's degree in Arts. Thus they aimed at the all round progress of the students who should fulfil their high and responsible position wherever they might be placed.

Their method and practices in teaching. They were the first to give a thorough training to their teachers. No one was allowed to teach unless he was well trained in that profession.

Instruction was imparted orally, and it was taken down in lecture notes. They encouraged the development of memory and reasoning. In order to help memory work, frequent repetitions of the portions taught was insisted upon. Each day began with a short review of the last lesson and the present lesson ended with a short review. At the end of each month there was another repetition, and the last month of the year ended with a

repetition of all that had been covered during the whole year. To maintain the interest of the pupils many devices such as "camp" or "Match", or house system were introduced.

Their wholehearted service and system of instruction were so appealing to the people that their schools multiplied rapidly. Their schools and colleges were overcrowded. The graduates of their colleges and universities became prominent in every important activity of life, and included a large number of the noted authors, prelates, statesmen, and generals of the time. Till the middle of the 18th century they were supreme in the field of Education in Europe.*

Elementary schools were not catered for by the Jesuits. Therefore an organization called *Schools of the Christian Brothers* undertook to educate poor children. They had also well trained teachers and gave a thorough training to the children in Religion as well as in the three R's. They spread rapidly into most of the countries in Europe. They introduced in their schools, drawing, geometry, botany, navigation and architecture. They also established schools for industrial training and Reformatory schools.

Their method. It was they who grouped children into regular classes, where the same books and lessons were taught to all under a single teacher, instead of teaching each pupil individually as was customary at the time. They also conducted training schools for teachers of elementary schools.

General features of this period. (1) The Religious and theological aim of education at all stages became very prominent with Protestants and Catholics alike.

* G. Compayre — *The History of Pedagogy* — Ch. V.

(2) When Catholics left the organization of education in the hands of various religious bodies, the Protestants thought it wise to have its support and control administered by the princes and the States. They clamoured for a State school system and held that the State should provide elementary education at its expense. In this way the germs of the modern tendency toward universal, free and compulsory education under Government control began to appear though they did not ripen until the middle of the 19th century.*

Realism in Education

Paul Monroe says, "Modern Science, which received its first formulation in the 17th century and began to modify educational ideas and practices along certain tendencies collectively called realism, is the full product of the Renaissance revolution in thought"***

Realism in education implies that education should be concerned immediately with the realities of life and provide adequate training for practical living to meet successfully the problems of life. This philosophy of Education developed as a protest against narrow humanism with its emphasis on the classical linguistic elements and its corresponding neglect of individualistic aspects. All agreed on the main general principle of realism. But some men differed in their views concerning the specific aims, methods and content by which this education ought to be given.

Hence three forms of realism :—

- (1) Humanistic or verbal realism
- (2) Social realism
- (3) Sense realism

* Jacks M. L. — *Modern Trends in Education* Ch. VI

** Paul Monroe — *A Text-Book in the History of Education* Ch. VIII.

Verbal realism. The immediate object of humanistic or verbal realism is to attain to the meaning and spirit of the classics, to get the knowledge of human motives and of human life in institutions, and of life in contact with nature. The realists believed that they found all this in the Greek and Latin classics; the fullest expression of the opportunities, duties and interests of life was to be found there. For them Aristotle furnished the basis of all the sciences, Plato all philosophy, Cicero all institutional life, and the Church Fathers and the Scripture all religion.

The purpose of such information was to prepare the individual for actual living in a real world, and not to attempt to restore the cultural world of ancient Greece and Rome.

The exponents of this school of thought are

Erasmus (1466 - 1536) in his work

"System of education"

Rabelais (1486—1553) in his "Letter of giant Gargantua to his son." His views had a great influence on Montaigne, Locke and Rousseau.

John Milton (1608 - 1674) in his "Tractate on Education" says, "I call, therefore a complete and generous Education that which fits a man to perform justly, skilfully and magnanimously all the offices both private and public of peace and war".

Social realism. It says that mere classical content is inadequate as a preparation for social life and adjustment, to the problems of Society. It seeks a type of education which would train a "gentleman" for active participation in active life. Social realists content that such an education is promoted by direct contact with people and social conditions rather than through books.

Social adjustment is the aim. An extensive period of travel is recommended. But Ascham, the tutor of Queen Elizabeth, condemns this in his "School master." Social realism has a utilitarian philosophy.

Michael de Montaigne (1553-1592) the great representative of this school said, "..... all that you shall find in a young man coming out of the school after 15 or 16 years is that his Latin and Greek have only made him a greater and more conceited coxcomb than when he went from home." According to this school of social realism Education should shape the judgement and the disposition so as to secure for the youth a successful and pleasurable career in life. Studies are not condemned, but subordinated.

Sense realism. It postulates that true reality is to be found not in classics nor in the everyday life of human activities, but in the laws of nature. Knowledge comes primarily through the senses; and so education is to be founded on a training in sense perception rather than on pure memory activities. Education must be natural and its laws are founded on natural laws; instruction should follow the inductive method (drawing general laws from particular instances) and proceed from the concrete to the abstract; from things to words about things. This is the scientific method in Education.

Natural laws and their application were made the goals of the educative process. Through the work of education, man might know the laws of nature and thereby control nature. Some of the leaders of this School are Roger Bacon (1214-94) who started a study of science, but it remained inactive, Copernicus (1475-1543); Kepler (1571-1630); Galileo (1564-1642); Harvey (1578-1657); Newton (1642-1727).

It was Francis Bacon (1561-1626) in his "Novum organum" who emphasized that the aim of learning was the practical mastery of things; and for this the most important subject matter was science which is to be studied by the inductive method.

The school of Sense Realism gave rise to two tendencies:—

(1) a tendency toward the formulation of a rudimentary science or philosophy of education which later on grew into educational psychology; study of child nature and its development. The study of child nature revealed the absolute necessity of using vernacular in the earlier school years.

(2) a tendency towards the replacing the exclusive literary and linguistic material of the curriculum with material chosen from natural science and from contemporary life.

The leading representatives of Sense-realism are Francis Bacon, Richard Mulcaster, both Englishmen; Comenius, a Czech; Peter Ramus, a Frenchman, and Ludovico Vives, a Spaniard.

Rationalism: In the 18th century some learned people by the name of Illuminati preached the supreme dominion of "Reason" above every thing else, and liberation of mind from all restrictions of Church and State. They posited a supreme faith in the reason of the individual, in justice, in the State, in toleration in religious beliefs, in liberty, in political action and in the rights of man.

On account of their emphasis on "Reason" that school is called the school of Rationalism. Voltaire, whose aim was to destroy the Church, is the leader of the so called rationalism.

The rationalists of France and Germany belonged to the aristocracy and they believed that the lower classes were not amenable to reason and they were but little above the savage. So it aimed only to secure the culture of the few. They went to constitute a new aristocracy of intelligence and wealth for the old aristocracy of family, of position and of the Church. Thus they aspired to profit by participation in the social and political privileges of the few.

The rationalistic school of thought insisted so much on the supremacy of reason at all times and in all places that it became no less a tyranny than the rules of authority. As a reaction to this tyranny of reason there grew another school of thought which urged that the senses and reason were not always infallible. On the other hand, the emotions or the inner sentiments are the true expressions of our nature and are to be followed as the guide to right conduct. Rousseau (1712-78) was the leader of this school and this school is called *the school of Naturalism*,*

The School of Naturalism in Education

The Naturalistic school of education emphasized three points.

- (1) Education according to nature.
- (2) preservation of the natural goodness of man.
- (3) Society based on the natural individual rights of man.**

By education according to Nature Rousseau meant that the aim of education was to foster a return to the state of nature wherein the child would develop according to his own nature independent of authority or any other

* M. P. Singh — *A students' History of Educational Thought* — Vol I.
Bhatia — *Philosophy and Education* Ch. V. [Ch. IV.]

** Bhatia — *Philosophy and Education* Ch. II, IV, VI.

influence. He denied any ultimate aim or purpose for the individual beyond that provided by Nature. He said, "Every thing is good as it comes from the hand of the Author of Nature, but everything degenerates in the hands of man. We receive our education from three sources ;

- (1) from *nature*,
- (2) from *man*,
- (3) from *things*."

The internal development of our faculties and organs is the education from Nature; the use which we learn to make of this development is the education from man; the acquisition of personal experience from the objects that affect us is the education from things. When the training received from these three sources is not harmonized, the individual is badly educated. "He in whom they all coincide and tend to the same end, he alone may be said to move toward his destiny and to live consistently; he alone is well educated." Over the 2nd and 3rd sources man has considerable control; over the first, *scilicet*, Nature he has none. Therefore harmony in education is obtained by subordinating the education of man and things to that of Nature.

Nature to Rousseau means the primary disposition unaltered by enlightenment, by sophistication, or by suggestion from others. Hence education according to nature indicates that the instinctive judgements, primitive emotions, natural instincts, and first impressions are more trustworthy as a basis for action than all the reflexions, the caution, and the experience that come from association with others.

By natural man Rousseau meant not savage man, but man governed and directed by the laws of his own nature.

According to him, the first education should be purely negative. i. e. It should consist, not in teaching the principles of virtue or truth, but in guarding the heart against vice and the mind against error. The entire education of the child is to come from the free development of his own nature, his own powers, and his own natural inclinations. His will is not to be thwarted.

Little attention should be given to the child's intellectual training until after the age of twelve — no reasoning, no reading, no writing during this period, for "Childhood is the sleep of reason."

Effects of naturalism taught by Rousseau.

(1) Education is a development from within. It comes through the working of natural instincts and interests, and not through response to external forces; it is an expansion of natural powers, not an acquisition of information. Education depends on knowledge of the child and sympathy for him. It is life itself, not a preparation for life — All this was a negation of the conception of education of the Renaissance and all its subsequent developments.

(2) Education *of effort* is replaced by education of *interest*, and this continues until the present day.

(3) The conflict between prescribed courses and selective courses in schools and colleges started in the ideas of Rousseau.

(4) All educative efforts must start from the instinctive tendency. The efforts to thwart them, to stifle them, to eradicate them, instead of modifying or re-organizing them, is the great error of education.

(5) Simplify education. Let children, learn from nature and not from books (To some extent this is true).

(6) The *child is the centre* of education. The child's nature and the child's growth are to determine the process; the child's experience is to furnish the means.

All the educational reforms of Pestalozzi, of Herbart, of Froebel and of other reformers of lesser influence thus find their origin in the Naturalistic teaching of Rousseau. These people reduced the vagaries of Rousseau to practical procedures. The fundamental educational idea of the 19th and 20th centuries is seen in the psychological tendency which says that education is a natural process, starting from natural instincts and tendencies to action, guided by principles derived from the study of the child mind in development and the adult mind in its functionings. Thus from Rousseau's naturalism comes the *psychological outlook in education*. That the educational material should be the facts and phenomena of nature, an inquiry into nature's laws, an intimate fearless and constant association with nature rather than with man, is the basis for the *scientific tendency in modern education*. Rousseau's teaching that education should prepare the individual to live in a society wherein each should contribute by his own labour to his own support, should be bound by sympathy to all his fellowmen and by benevolence to all that need his aid, laid the foundation for, or at least influenced, the development of the *social tendency in education*. By insisting on learning a trade or occupation as a component part of education, he brought in the idea of labour for all.

The immediate effect of Naturalism on the school was little. These ideas had to sink deep and shake up the entrenched social conditions of the time before they could bear fruit.

The Psychological outlook in Modern Education.*

It is true that naturalism asserts that a child should be educated according to his nature and according to the laws of nature. But it has violently opposed the dominant education of the school whose spirit and purpose were represented in the disciplinary conception of education. Thus the naturalism of Rousseau was negative and destructive and paved the way for positive work of others. The fundamental idea of psychological education is that it is not an artificial procedure by which one comes into possession of knowledge of any sort, but that it is a natural process of growth from within, of an unfolding of capacities implanted in our nature. In other words, education is considered as a development or organic growth which can be hindered or helped by the methods in which the natural capacities or activities are treated or handled.

The psychological tendency sought a reconciliation of the conflict between the old "education of effort" and the new "education of interest." This conflict became more conspicuous in the method of education, while the philosophical statement of the theory of the leading exponents of the new education recognized the importance of effort.

That the education of a child should be according to "Nature" as expressed by sense-realism and Naturalism, became a new idea in the hands of the psychologists. By Nature they meant the nature or mind of the child, and the fundamental principles of method now sought for became the principle of activity and development of human mind. Descartes, Hobbes and Spinoza had emphasized the relation between physical and mental processes. It was a key to psychological problems. Locke had attempted to show that the data given by

* Paul Monroe — *A Text Book in the History of Education* — Ch. XI.

sense perception and reflection were the source of knowledge. Herbart and Hartley threw more light on a parallelism of psycho-physical activities. Yet an accurate scientific knowledge of child nature, derived by observation and experimental methods and its application to education had yet to wait till the latter part of the 19th century.

Another effect of the psychological outlook in Education was to divert the interest of education from the secondary and higher stages to the primary stage. The formulation of Educational theory and the improvement in educational practices are now related primarily to elementary education.

It was Pestalozzi who said that education was the harmonious development of all the powers of the individual. Thanks to a more accurate knowledge of psychology, it is now expressed in terms of "organization of acquired habits of action or tendencies to behaviour." This conception of education has its sociological significance on universal education, i. e. since education is a natural development of the individual, all men can go through the process and profit by it; hence the emphasis on popular and universal education.

Heinrich Pestalozzi (1746 — 1827)*

It is to the credit of Pestalozzi that he made positive and concrete the negative and general educational principles of Rousseau. It was he who first made clear and forced upon the public the proposition that the whole problem of education was to be considered from the point of view of the developing mind of the child. It is true that this idea is not entirely his own, but he made the schoolroom world conscious of its importance. He was not a practical man who could manage even one school well

* M. P. Singh — *A Students' History of Educational Thought*. Ch. III

but, he could enthuse teachers with ideas and they developed, and worked them up into efficient and new methods in teaching.

The significance of Pestalozzi's work was that it was *experimentation now substituted for tradition as a basis for educational work.*

He had been brought up by his widowed mother with sympathy, understanding and love. This gave him his idea of *introducing into the school the ideal of home relationship.* He came under the influence of Rousseau and read *Emile*. After putting his hand unsuccessfully to many things, finally he opened a philanthropic institute for destitute children. He introduced works in the farm, spinning and weaving and other occupations as a part of his school programme. Later on he wrote a few books eg. "The evening Hours of a Hermit" "Leonard and Gertrude", which contain his ideas and plans of Education.

Pestalozzi says, "Here is the principle upon which I acted, seek first to open the heart of the children and, by satisfying their daily needs, mingle love and benevolence with all their impressions, experience, and activity, so as to develop those sentiments in their hearts, then to accustom them to knowledge in order that they may know how to employ their benevolence usefully and surely in the circle around them". This spirit is the key to his educational influence.

He advocated universal education of the masses. What Pestalozzi did was to make clear the new meaning of education, which had existed in rather a nebulous state in the public mind of the time, and to *formulate an entirely new method based on new principles of philanthropy.* Both these facts received further development in subsequent times. From him have come the prevailing

reforms in the present teaching of language, arithmetic, geography etc. through observation and object lessons.

Froebel (1782 — 1852) *

Froebel's early education was fragmentary; his childhood was neglected. Most of his time he spent in roving about the mysterious forests and pondering over Nature; and thus he came to the realisation of a *unity in nature and the universe.* The search for this unity made him a mystic and this is reflected in his later educational works and reform. He came also under the influence of the idealistic philosophy of Kant (1724—1809), of John Karl Friederick Rosenkranz (1805—1879) and Fichte and others of that group in Germany. The evolutionary theory of Lamarck (1744—1829) and of Charles Darwin (1809—1872) was gaining the attention of the universities. Froebel adopted these movements into the philosophy of his life. His experiences as an apprentice to a forester, a surveyor, and a museum assistant in geological science also contributed to his principles:

- (1) a profound love for Nature
- (2) a conviction that throughout Nature there is a unity.

At Frankfort he made a study of Pestalozzianism and realised the use of modelling in paper, clay, or wood work etc. — the value of motor expression as a means of education. He worked with Pestalozzi himself for two years (1808—1810). There he learned the use of play, music, and nature-study in the development of children. He studied mineralogy in the university of Berlin. Thus he was convinced of "unity" in the universe.

He opened the "*Universal German Educational Institute*" at Keilhau in 1817 with five little children.

* M. P. Singh — *A Students' History of Educational Thought* Vol I Ch. V
N. R. Parasnis — *A New Hand-Book of Education* Ch. II

There the children were free to play. Self-possession, free development and social participation were the ruling principles. There was much *practical work* in the open air, in the garden about the school house, and in the building itself. The children built dams and mills, fortresses and castles, and searched the woods for birds, animals, insects and flowers. Froebel devised playthings, games, songs, and bodily movements that would be of value in developing small children.

Froebel's theory. The absolute, i. e. God, is the self-conscious spirit from which originate men and nature. Hence arises in the universe a multifoldness within unity. He says: "In all things there lives and reigns an eternal law. This all-controlling law is necessarily based on an all-pervading, energetic, living, self-conscious, and hence eternal unity. This unity is God. All things live and have their being in and through the divine unity—in and through God. The divine effluence that lives in each thing is the essence of each thing".

His *educational aim is the recognition of the eternal law by all*; in other words, the *development of the child into unity with the absolute*. This development is to be brought about in the way of living, in spontaneous *self-activity*. By the principle of self-activity he means, not simply activity in response to suggestion or instruction from any one outside, but the *activity of the child in carrying out his own impulse*. Individuality must be developed by such activity. The expression of such self-activity is "creativeness". He holds that individualization through self-activity must come through a process of socialization, for the individual can be fully developed only in the company of other human beings. The school becomes an association for the child, wherein he discovers in a simplified and idealized form all the relations of Society. From the idea of unity among things Froebelians built up the idea of correlation between various subjects.

About self-activity. Froebel says, "The good results of all true education depend on the careful notice, fostering, development, strengthening and cultivation of this feeling on the part of the child that he is a whole and yet a part of all life; and on avoidance of every violation, clouding, or disturbance on it". Thus for the school, *self-activity means this desire* of the child to enter into the life of others and the life around it; the desire to help, to find out, to discover, to participate in common activities, to create, to discover the identity or connection between itself and the activities and process of others—the discovery that constitutes knowledge.

Education is not a preparation for a future state. This life, which the child seeks to enter, is not the adult life, the life around him. The aim of education is development. This is the idea which John Dewey of America developed later on.

This idea developed *into the "Kindergarten School."** That is the unique contribution of Froebel to modern education. The Kindergarten school for the age group 3 to 6 was a little world; in the words of Hughes: "Here responsibility was shared by all, brotherly sympathy developed by all, and voluntary cooperation practised by all". Froebel gave "*gifts*" (different geometrical articles as well as playthings for the practical work) and occupation i.e. activities to the children. Froebel gave to all children manual and industrial training, and to all forms of constructive work the place which they are coming to occupy in modern schools. This constructive work was meant to give form to ideas, a process in the formation of habits or the shaping of character and moral improvement.

There were *three steps* in the constructive work.

- (1) song.
- (2) gesture.

* Ernest Young — *The New Era in Education* — Ch. I.

(3) construction, e. g.

when a story is told or read it is expressed in song, dramatized in movement and gestures, and finally illustrated with blocks, paper, clay, or other materials.

Herbart (1776 — 1841)

Herbart had a brilliant school and college career where he showed great aptitude for philosophy, Greek, and mathematics. After the university course he became a tutor to children. There he understood the individual differences in children. He befriended Pestalozzi whose idea of education appealed to him. When he was made Professor of Philosophy at Konigsberg he trained many teachers in the practice school for the whole of Prussia.

To Herbart the soul is a *tabula rasa*, not endowed with inborn faculties. It has only one power that of entering into relation with its environment through the nervous system. Through these relations the mind is furnished with the primary "presentations" of sense perception and from these the whole mental life is developed. Thus the mind is built up by the outside world and it has no innate ideas, tendencies, or instincts. *For him the simplest elements of consciousness are "ideas" which are atoms of mindstuff thrown off from the soul in endeavouring to maintain itself* against external stimuli. Once produced, these ideas become existences with their own dynamic force and constantly strive to preserve themselves. Those allied ideas struggle to attain to the summit of consciousness and to drive out the unallied ideas. In the constant interaction between ideas, the similar ideas combine into a homogeneous whole, and become more powerful in resisting all efforts to drive them out of consciousness. Disparate ideas, that cannot be compared, also combine, but form a group, rather an indistinguishable unity; while contrary ideas produce actual opposition. Each attempts to drive the other out of consciousness. Thus each idea or group of ideas is retained

or modified or rejected according to its degree of harmony or conflict with the previously existing ideas. In other words, all new ideas are interpreted through those already in consciousness. This process of the mind is called *apperception*. * i. e. assimilation of ideas by ideas already existing. The teacher can secure the interest and attention of the pupils to any new idea only through making use of his pupils' previous body of related knowledge. Hence the educational problem is how to present new material in such a way that it can be apperceived or incorporated with the old. Thus the mind of the child is in the hands of the teacher.

The Aim of education is to establish moral and religious character. Virtue is to be cultivated. Virtues, for Herbart are five.

- (1) the inner freedom (harmony between desire and insight);
- (2) efficiency of will;
- (3) good will;
- (4) justice;
- (5) equity.

These are cultivated if the pupils have many-sided interests by which alone apperception can be effective. Many-sided interests are got from experience and social contact or intercourse and instruction. Interests are empirical, speculative, aesthetic, sympathetic, social, and religious. Hence instruction in schools must aim at all these interests, historical and scientific studies, as well as correlation of subjects and studies. This correlation of studies later on grew into "concentration" or unification of all subjects around one or two common central studies. This same idea we have at present in "core subjects" and basic education.

* Boyd H. Bode — *How we Learn* Ch. X

Evaluation

(1) Every child has full scope and freedom for its own development.

(2) Self-education (auto-education) is the watch word of this method.

(3) There is no room for fatigue in this system where children take to what they like and when they like without disturbance to others.

(4) The lessons come out of the natural liking of children, and not artificially by ringing bells.

(5) No unwholesome infliction. *But*

(1) it may be too expensive for ordinary pupils and as a universal system.

(2) perhaps an over dose of individual freedom may lead to the effacement of social virtues. Herbart's system does not receive much attention in this system.

The Scientific Tendency in Education *

"The Growth of physical and biological sciences during the 17th and 18th centuries, the influence of the naturalistic tendency in exalting the importance of the phenomena of nature, and the inadequacy of the old learning gave an unprecedented importance to the scientific tendency in education at the beginning of the 19th century." It emphasized the importance of the content of education, hence curriculum; and, secondly, the method of acquiring it, — the inductive experimental method.

Sense-realism had already insisted on a study of the phenomena of nature, and the chief educationalists (Pestalozzi, Herbart and Froebel) would teach even languages through the study of objects and training of sense

* M. P. Singh — *Theory of Education* Ch. X

Paul Monroe — *A Text Book in the History of Education* Ch. XII

perception. All this contributed to the growth of the scientific tendency in education. But it had to struggle hard against the prevailing disciplinary or classical-mathematical education of the time.

The struggle of the scientific tendency in education at the beginning of the 19th century was not very prominent, for there were no prominent men like Spencer or Huxley who appeared much later. Secondly, the advocacy of non-sectarian education by George Combe (1788 — 1853) was looked upon as secular and thus non-religious — a taboo to all; and their belief in the science of phrenology (lump on the head and its size and shape as basis of education) was not acceptable.

Knowledge is *instrumental* and *positive*. Language or mathematics provides means for obtaining a knowledge of the physical, intellectual, moral, social, political and religious world around us, which is of great value to the individual in regulating his life and promoting his own and social welfare. Education should not only give the individual such knowledge as will enable him successfully and intelligently to perform the various duties of life, but it should give the best possible training to all his mental and physical faculties so that he may attain the purpose of his life. The training of the faculties, which to the disciplinarian constituted all education and was the phase of education to which the psychologist devoted the greatest attention, though in a manner different from that of the disciplinarians, became to the Scientist a subordinate end. For him this training came as a by-product of the process of gaining knowledge that was necessary as an instrument and had positive value in itself.

The scientific trend emphasized

(1) man's bodily constitution (anatomy and physiology)

- (2) man's mental constitution
- (3) physical science (man's relation to the external world)
- (4) moral, political and social science (man's relation to his fellowmen) and
- (5) religion.

There was also a change in the notion of liberal education. Formerly it was supposed to consist in the study of classical languages. "Now a liberal education is not one of no practical learning, but one which fits a man so well for his profession, for his life as a citizen, and for all his activities in life, that he is very much broader than that profession, seeing broadly the import of his action in his life in the institution." A liberal education is one containing the best culture material of the life for which he is designed to prepare; and it is liberal only to the extent that it includes these materials. The natural sciences most largely contributed to the culture of the 19th century.

Freedom of choice in the selection of studies, that has become widespread now, is but another interpretation of education of interest. The scientific tendency here agrees with the psychological tendency.

Herbert Spencer (1820—1903)* represented the scientific tendency in England. For him, the aim of education is "a preparation for complete living"—complete living of an individual in a fully developed society. This preparation consists

- (1) in the acquisition of knowledge which is best adapted for the development of the individual and social life; and
- (2) in the development of the power to use this knowledge.

* Redden and Ryan — *A Catholic Philosophy of Education* P. 495

What knowledge is most useful? In the order of importance Spencer says,

- (1) Knowledge which leads directly to self-preservation, such as physiology, hygiene, physics and chemistry
- (2) Knowledge which leads indirectly to self-preservation such as sciences and arts relating to the securing of food, clothing and shelter
- (3) Knowledge of rearing offspring
- (4) Knowledge of social and political life such as shall make one an intelligent citizen and neighbour
- (5) Knowledge of literature, art, aesthetics, including foreign languages and literatures which occupy the leisure of life.

Thomas H. Huxley (1825—1895) also is an educationalist of the same school as Spencer.

The greatest influence of the scientific tendency is on the specific method of instruction more in accord with the principles of psychology; secondly on the improvement in form, content and arrangement of materials presented in textbooks. Thirdly, the teachers translated the principles into precepts and precepts into practice.

The Sociological tendency in Education*

While the psychologist looks on education as the process of development of the individual, the sociologist looks upon it as the process of perpetuating and developing society. He approaches education through a study of social structure, social activities, and social needs. He conceives the aim of education to be the preparation of the individual for successful participation in the economic, political, and social activities of his fellow-beings.

* Paul Monroe — *A Text-Book in the History of Education*. Ch. XIII.

For the realization of this aim the knowledge of phenomena of natural environments, and of the forces of nature and the knowledge of the social institutions contribute better than pure linguistic and literary studies. Therefore humanistic education is pushed to the background; natural and social studies come forward. The latter helps the process of development of society and social betterment.

In the works of Pestalozzi, Herbart and Froebel the socializing tendency in education is clear. Pestalozzi's schools were for improving the welfare of the neglected, degraded and poor orphan-children. This philanthropic motive was uppermost in all their experiments. Herbart's aim in education was also to train the good will of individuals so that they might form a good society. The curriculum of studies was a summary of life in the past. It is in Froebel that we see the full effort in socializing education. The introduction of kindergarten schools into education and that for all children, rich and poor alike, had great influence on society and on the study of subject matter.

The Industrial tendency in Education

With the Industrial Revolution and the advancement of science developed the politico-economic tendency in education. Towards the middle of the 18th century the 'Military School' at Vienna was established for higher education in engineering. Similar schools arose in France, Germany, and England. Now education aimed at making the individual an economically productive social unit. The industrial and commercial progress of European countries in the 19th century demanded the introduction of industrial training into the school curriculum. Industrial rivalry between countries and nations was another motive. Agricultural instruction began to be given in every rural school and manual or technical training in

every urban school. Needlework, cooking, horticulture, school museums, school gardens, school libraries – all these tried to relate the school immediately to practical life.

Separate industrial schools were opened where at least evening classes were conducted for literary training. And in all the literary or ordinary schools different crafts were introduced for all. Through commercial and trade schools commercial and industrial courses were taught in the high schools; through colleges of commerce, and schools of applied sciences, either initiated or projected in the higher fields, the educational system of almost all advanced countries is responding to the recent social demand upon education.

It is Froebel who placed the industrial and constructive work on a rational pedagogical basis. This Froebelian idea of education is coming to prevail at present.

The Eclectic tendency in Education

Some modern educators are trying to summarize the various movements of the past and rearrange and relate the essential principles of each into one harmonious whole. This tendency of taking something from here and there and putting all together to make a new whole is called the eclectic tendency. The three tendencies, psychological, scientific and sociological have contributed to the eclectic tendency, for the psychological contribution is related to methods; the scientific to subject matter: and the sociological to a broader aim and a better institutional machinery.

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- * (1) John Graves—*Policy and Progress in Secondary Education*
Ch. XI, XX.
 - (2) Sargent plan—Ch. V on *Technical, commercial and Art Education*.
 - (3) *The Report of the Technical Education Committee of the Board* 1943.
 - (4) *The Report on Vocational Education in India* by A. Abbot and S. H. Wood (1937).

nery. And yet each movement has exerted some influence on method, on purpose, organization, and subject matter.

From Rousseau came the idea, 'Education is life and it must centre round the child and the individual.'

From Pestalozzi — efficient education depends on the knowledge of the child and sympathy for him; education is from within. Hence sense perception, experiment and sense training.

From Herbart — scientific process of instruction and organization of a good curriculum.

From Froebel — the child's tendency to activity is the starting point of education. Hence the kindergarten school.

From the scientific tendency came the insistence on industrial, technical and professional training in every stage of education.

From the sociological tendency came the idea that education is the process of development of society to produce good citizens. i.e. development of personality for citizenship, and productive participation in social activities.

The many changes which are being made in the curriculum and organization of system of education from the bottom to the top, is a manifest sign of this eclectic tendency. There is an effort towards making educational methods and procedures of instruction more definite, more scientific, and more universal. This has resulted in the systematic training of teachers and their refresher courses and continuous professional studies.

Secondly, the tendency to coordination of various subjects within the curriculum and of various types of schools within the system.

Thirdly the growing tendency to centralization in school administration and supervision takes its origin from the politico-economic conditions.

The complete secularization of the schools has paved the way for the complete exclusion of religious elements in public education. This has created a knotty problem for the teacher, namely how to train character through an education that is dominantly rational and that excludes all recognition of the traditional religious elements — an essential factor in morality.

Now what is needed in schools is an understanding of the rudiments of living, the instruments needed for successful life in the complex modern civilization. Hence the incorporation of the industrial elements in all school work is necessary.

Education as a preparation for Citizenship

In the 19th century there grew up the idea of democracy. The function of a democratic government is to give to every individual freedom of opportunity — a free field and no favour — and education is to equip the individual in the best and briefest way for this hard and competitive struggle. Here the function of education is to develop the ability, improve the habits, and form the character of the individual, so that he may prosper in his life's activities and conform to a certain standard of conduct. This individualistic tendency again had a reaction in sociological ideas which claimed that the individual and social welfare, and happiness and righteousness depended largely on the relation existing between persons and classes in institutional life.

Therefore education has a new task, that of clarifying the fundamental principles concerning the very complex relations in society. This new task demands a readjust-

ment of emphasis upon subjects of instruction, with greater attention to history, economics, and literature. It requires a greater attention to the formation of character, social habits, patriotic and altruistic motives. Education thus modifies social institution by bringing about a better adjustment of individuals to one another. Ability to adjust oneself quickly and properly to new social conditions is the chief demand on present day education.

This necessitates a knowledge of these changing conditions and an ability and willingness to bring about the adjustment. These are generally summed up under the term 'good citizenship,' "It is the power of adjustment to a changing environment, not the fixed adjustment in itself, that modern education seeks to secure for the individual as its highest product."

The permanent problem of Education or of man

It is a multiple problem — the problem of education, of the educator, of the school, of society and of the teacher.

The problem of *Education* is to transmit to the succeeding generation the *elements of culture* and of *institutional life* that have been found of value in the past, with the *additional increment* due to the present. When doing it, *fullest liberty is to be given* to the individual to formulate his own purpose in life and to shape his own activities.

The problem of the *Educator* is to select those materials that are essential in the life of the individual and essential for the perpetuity and progress of Society, to construct them into a curriculum, to organize the institution to carry on this process, and to formulate the rules and principles of the procedure which will actually accomplish the result.

The problem of the *School* is to take the material selected, to incorporate it into the life of each member of the coming generation so as to fit him into the social life of the time, to enable him to contribute to it and to better it, to develop in him a sound character — a source of happiness to himself and others — sympathy for one's neighbour, and a good will to give the proper motive to conduct, and power of accomplishment in turning ideas and motives into deeds.

The problem of *Society* is to maintain this expanded work of education liberally and effectively; and by protecting the teaching profession from those competitive conditions which tend to bring its efficiency to the lowest level and their status down to that of the workshop and the market.

The problem of the *Teacher* is to base himself on the knowledge of both, the culture product of life, and the method of incorporating it into the lives of the pupils. i. e. guided by sympathy for the child and good will to society, produced by his own training and by the result of his own experience, to develop character in the child out of the material and process furnished by the school.

This is the ever solving and never solved problem of education.

CHAPTER — II

SCIENTIFIC APPROACH TO EDUCATION

- The place of**
- (1) **Biology**
 - (2) **Physiology**
 - (3) **Sociology**
 - (4) **Psychology**
 - (5) **Logic and**
 - (6) **Statistics in Education**

1. Biology and Education. *Man and the animal series.* Education is fundamentally a biological process, and is made possible by biological conditions. Biologically man is an integral part of the animal series, subject to the laws and conditions of that series. His bodily equipment is manifestly similar to that of the other vertebrates, the similarity increasing as one ascends in the animal scale. But man is endowed with reason and intelligence. *

The period of infancy and maturation of a human child is much longer than that of any other living being. In many of the lower forms of animal life the period of infancy is absent altogether. The amoeba divides itself soon: the insects come forth full fledged from the pupa; the adjustments to life are taken care of by instincts. The young ones of vertebrates are hatched from eggs or are brought forth alive. For a few days they need the care of the parents; the calf and colt can walk soon after birth though they depend on the parents for a few days. But in the case of man, the infant is dependent on the parents for many years, one year or more to walk, two or more years to talk, five or six to begin to learn; and till 18 or 20 he depends on his parents.

Besides this prolonged infancy and slow maturation, man is unique in his nature, because

* Horne, *Op. Cit. Ch. II : VI*

- (1) he is capable of conceptual thoughts.
- (2) he begins to accumulate experiences and make use of them.
- (3) his rate of development is slow i.e., prolongation of period of infancy and maturation.
- (4) he has a long and relatively important period of life called post-maturity.
- (5) his brain mechanism is plastic.
- (6) he has a sex life.

The full and satisfactory response to the complexity of adult activity and human and social environments cannot be had by an increased complexity of instincts. Hence the human child has to learn and adjust himself to an extremely complex life. His brain therefore is more plastic than that of an adult. The condition of education and training is thus provided for by biological nature.

Another biological factor in education is the long disputed question of transmissibility of acquired habits of the parents to the children — e. g. There are parents who have learned mathematics well: will their children have taste and ability in mathematics? Now it is admitted that such transmission is not possible. Each child has to learn the arts and sciences. So education need not take into account the acquired traits of the parent to have an inherent or congenital influence on the child.

2. Physiology and Education: The child is educated by means of his senses. L. P. Jacks in his book "*Education of the Whole Man*" says, "Primarily and essentially man is a citizen in the United Kingdom of Earth and Heaven: his body and soul inseparably one and never to be treated as independent one of the other" *

* Cf. *Ch. IV. B. 2. infra.*

Body and mind together constitute man. They work together. The body is tangible, visible, weighable and space-filling, while the mind feels, perceives, and thinks.

Materialism holds that body alone is real, and mind is either non-existent or without any meaning.

Idealism holds that only mind exists. Rational patterns and processes are inseparable from it. And body is the outward appearance of what mind is.

Pragmatism explains man in terms of experience. He is the result of accumulated experiences.

The physiological functions of the body are growth, development, and maturity. These three functions go together—a growing body and a developing soul. As the growth of a plant depends also on the soil, the development of the soul depends also on the body. In other words, there is some relation between the development of the psyche and the physique.

Hence the importance of hygiene, health and physical education in school. Hygiene, both personal and of community, keeps oneself and the surroundings clean. *Health education* is the process of instruction in the preservation of those qualities which enable individuals to live a full satisfactory life physically, mentally, and emotionally. *Mental Hygiene* is a certain stability of emotions.

Physical Education: Physical activities are given to the child according to the age and health of the child. Formerly it was in the form of drill. But now it has taken a military training bias by mass drill and N. C. C. *Group games* give physical freedom to the child and this freedom reacts healthily on his mind.

Hence the importance of training and keeping fit the skeleton and the muscular, nervous, respiratory, and digestive systems.

Growth of body and maturity of soul or mind: A certain stage of physical growth or maturity is needed before its practice and progress. And when that maturation level is reached, then practice and progress go along together.

Will the practice begun at an early age eventually lead to the same grade of skill as practice begun and continued at a later stage? A child of four and a child of eight begin to study at the same time; who will make greater progress? It is important to regard the maturity level of the child when giving it learning tasks both for the efficacy of the training and for the health of the child.

3. Sociology and Education:* Sociology is the Science of Society. It is the science of action and reaction among various members or factors of society. That man develops and realises himself fully and usefully in society is the finding of sociology. The extent of influence which society has on an individual comes within the province of sociology, while the influence of the individual on Society is the province of education. Society is the repository of knowledge or Society is the aggregation of individuals who preserve the knowledge of past ages and add to it. They hand all this over to the future generation. Many institutions come into play in this transmission; namely family, church, school, theatre, radio, press, and a host of other modern inventions. The most important and deliberate of them is the school. It is the institution established by society for the conscious effort of educating individuals in the spirit of society.

Educational Sociology, therefore, is the study of the interaction of the individual and his cultural environment which includes other individuals, social groups, and patterns of behaviour. This science therefore describes

* Horne — *The Democratic philosophy of Education Ch. II.*

and explains the institution, social groups, and social processes in which and through which the individual gains as often as he experiences. In other words, it explains the connections at all points between the educative process and the social process.

It is the science of the educational phases of social life, or, more exactly, of the educative aspect of the social process. It shows the origin, development, and function of the educative process on human society.

1. The relation between individual and individual, family and child.
2. The relation between the individual and groups, individual and Church and school and other social institutions and communities.
3. The relation between group and group—in the wider world with radio, movie, international ties, etc.

For all these achievements men are to be educated. The Individual has to be socialized, namely he should share the social responsibility and self-reliance; he should appreciate the beauty of art and nature; feel a sense of belongingness to a community; learn to work together, to get on with others. All this can be realized only through social contact. Educational Sociology gets wider and wider as the child grows and comes into wider contacts. *

4. **Psychology and Education:** The cognitive aspect of our personality is called intellect. The emotional or affective aspect of our personality is temperament. The conative aspect of our personality is character.

These three aspects of our personality are intimately and inextricably interwoven into a whole. They cannot

M. P. Singh — *A Student's History of Educational Thought Vol II Ch. XII*

exist alone or independently. To develop and form the intellect, temperament, and character into a well integrated personality is an aim of education. The study of intellect, temperament and character is thus vitally connected with education; any system of education that does not take into consideration the cognitive, emotional, and conative aspects of personality is built on sand.

Also from the study of psychology we know that there are 'Spurts and Plateau stages' in the learning process of a child. The plateau stage is also called assimilation or consolidation period. Yet the growth is continuous though it varies in different individuals. The individual is a changing and developing human being from infancy to old age. His wants and needs are many and varied, varied in his changing nature; but at the same time every individual is both similar to and different from other human beings. *

Therefore to make education or learning effective, it is imperative that the teacher should possess a thorough understanding of the psychological factors in the pupils' growth and achievement. In addition, every teacher should be familiar with the development pattern of each of his pupils so that the co-operative process of teaching and learning may be adapted to individual needs, interests, and potentialities. The development of man is complex. It consists of a complex of many traits that are more or less integrated. Consequently, at any stage of development there may be different levels of maturity among the various traits. Therefore some educationists have spoken of pupils in terms of the following ages: *Chronological age*, *Physiological age* (Height and weight etc), *Anatomical age* (of the bone-development), *Mental age*, *Educational age* (age to join the school); *Emotional age*

* James Ross — *Groundwork of Educational Psychology Ch. VII*

(regarding adjustment to feelings), *Social age* (regarding adjustment to environment), *Moral and religious age* etc.

5. Logic and Education: When we find out and apply a systematic method in arranging various items of information and training in that method and when we make an intelligent and economic correlation between them, we build up an edifice of education. That edifice is like the natural growth and development of a tree from the seed. This system of intelligent building up and arrangement is called logical. We need logic in education to save time and effort; to ensure better and easy success. The methods of teaching from the concrete to the abstract, from the known to the unknown, from the particular to the general, etc., are logical. The application of logic to education has enabled education to make giant strides.

6. Statistics and Education: Like all other branches of Science, whose progress, success or failure in attaining the expected is measured and tabulated for better guidance and clarity, the results of education, in general, and efforts of educating or training in various branches of education in different methods and curricula, are to be measured and tabulated. Here we need educational statistics. Statistics will show us at a glance where we stand, and how much gain or loss, progress or retardation is sustained by us; and also it shows clearly where we failed or made greater progress. Hence the application of Statistical Method to Education is a scientific approach.

CHAPTER — III

AIMS OF EDUCATION AND THEIR EVALUATION

1. Livelihood or Vocational aim
2. Learning or Knowledge or Culture aim
3. Social efficiency aim
4. Character or Moral aim
5. Leisure aim
6. Harmonious Development of a balanced
[personality
7. Self-help aim
8. Natural Co-operation aim

The problem: to maintain a balance between raising the level of the average and giving opportunity to the gifted.

Introduction. The teacher has certain methods of education in his power; what method is to be used is often determined by the aim of education e. g. teaching of Science to pass the exam or to rouse curiosity and interest in the physical surroundings, or to realise the environment. *

Besides, educational aims determine educational values. The subjects we teach depend upon what aims we seek to attain. Hence the teacher should be familiar with the aims and values in education. There are *ultimate aims* and *proximate aims*.

There are various aims in education according to the various philosophies of life of different nations, of different men, and of different schools. Some aims are only partial, some wrong, some self-contradictory, some mix up the ultimate and proximate aims; very few seem to be correct aims. The great source of error is the conception

* Bhatia — *Philosophy & Education* Ch. II.

of the nature of man and his final destiny; Man is both spirit and matter; What is the nature of the union of spirit and matter in him? What is the ultimate and proximate goal of man? Is he meant to live and die in this world or is he to expect a life after death? And hundreds of other questions and their various answers give us these hundreds of aims of education. For example: the Spartan aim of getting patriotic warriors—therefore State control; the Athenian aim of getting cultured individuals—therefore Virtue; the Roman aim of training orators and politicians—therefore literature and forensic arts. The Christian aim is to prepare men for life in this world and after death.

The *humanistic aim* is liberal education i. e. intellectual, aesthetic and moral formation.

1. *Broad humanism* of Italy aimed at harmonious development of the individual in all aspects of human life, and individual and personal realization by expression in literature, music, architecture and art.
2. *Narrow humanism* of Northern Europe aimed at social reform.

Realism aimed at training men for practical living to meet successfully the problems of life.

Rationalism aimed to free the intellect from all repression and to test all things by the use of reason.

Naturalism aimed at educating man according to his nature, his emotions, sentiments and needs.

Pestalozzi held that the ultimate purpose of education was the social regeneration, the physical, intellectual and moral amelioration of the masses. Herbart's aim in education is to establish morality, virtue, and character.

Froebel's aim is the full realization in the child of the 'inner law of divine unity' by the unfolding in man of the divine essence within him.

Sociology aims at perpetuating and ameliorating the social organization and promoting social integration.

Bagley says that education is meant to fix those experiences that develop an individual so that he will become socially efficient. This general aim is to be realized by means of

- (1) Bread and butter aim.
- (2) Knowledge aim.
- (3) Culture aim.
- (4) Harmonious development of all the powers and faculties of man.
- (5) Development of moral character.

Some Modern Aims: The National Education Association of America gives *four general educational aims*.

- (1) To promote the development of an understanding and adequate evaluation of the self.
- (2) To promote the development of an understanding and an appreciation of the world of nature.
- (3) To promote the development of an understanding and appreciation of organised society.
- (4) To promote the development of an appreciation of the force of law and love that is operating universally.*

Thomas H. Briggs outlines *ten special functions of secondary education*:

* M. P. Singh — *Theory of Education* Ch. II, III.

Nancy Catty — *Theory and Practice of Education* Ch. XV.

(1) Integration of students on an increasingly, intellectual level until the desired common knowledge appreciation, ideals, attitudes, and practices are firmly fixed.

(2) Satisfaction of needs.

(3) Revelation of the racial heritage.

(4) Explanation of interests, aptitudes, and capacities.

(5) Systematization and application of knowledge.

(6) Establishment and direction of interests.

(7) Guidance.

(8) Differentiation.

(9) Methods of teaching and of learning.

(10) Reorientation and Direction of pupils.

The Aims of Elementary Education :

(1) To understand and practise desirable social relationship.

(2) To discover and develop one's own desirable individual attitudes.

(3) To develop the habit of critical thinking.

(4) To appreciate and desire worthwhile activities.

(5) To gain command of the common integrating knowledge and skills.

(6) To develop a sound mind and body and normal mental attitudes.

1. The general aim of education in the United States of America as described by the Commission of National Education is the fullest possible development of the individual within the framework of our present industrialized democratic society. Therefore the school should emphasize

the mastery of knowledge, the acquisition of habits and skills, the development of attitudes and appreciations which tend to condition the learner to the democratic way of life. Thus the aims are :

(1) Self-realization

(2) Human relations

(3) Economic efficiency

(4) Civic responsibility.

It is clear that there is little agreement concerning the ultimate aim of education. This lack of agreement stems from the divergent teachings of philosophy. Nature, society, the nation, and the individual, each has been made the ultimate aim of education.

A major cause of these conflicting aims is the failure to interpret correctly the antinomy between the individual and society. When a right interaction occurs between them, the individual and society become unified and integrated according to the proper function and purpose of each.

Another major cause of the conflicting views is the want of a knowledge of man's true nature — his material and spiritual nature and their relative importance.

The Catholic or Universal Aim of Education :

This is the aim of all men who believe in the existence of a supreme God, all good, all powerful and all just, from whom man, a being having a material and mortal body and a spiritual and immortal soul, comes and to whom he goes after death for his eternal reward or punishment according as he has lived in harmony or disharmony with the will of God as manifested to him by revelation, religion or the voice of a delicate and cultivated conscience, that life on earth is a preparation for a happy eternal life with God after death. Hence the ultimate aim of Catholic education is to prepare men for a happy eternity.

The Catholic philosophy of education not only recognizes this higher ultimate end of man and of education, but also recognizes lower or immediate aims, proximate and secondary in character, which contribute to the achievement of man's ultimate aim. These secondary aims train him to be a good and peaceful citizen, a useful man to himself and to his neighbour all over the world. Such secondary aims must at all times be subordinate and adapted to the ultimate aim, the natural to the supernatural, and the temporal to the eternal. A man is to be a full citizen of the Kingdom of God on earth as well as in Heaven.

Vocational or Livelihood aim of Education

All the aims of education can be classified into :

- (1) Individual aims (2) Social aims.

The Vocational Aim. It comes under the first and is also called the "Bread-and-Butter Aim", because education, according to this utilitarian view, is meant to help the individual to earn his livelihood. There is nothing vulgar about this aim, but it is inadequate, because :—

(1) Man is not a brute animal that is satisfied with bodily needs only. Man does not live on bread alone.

(2) Man is a social being, endowed with intelligence, will, aesthetic taste, and moral sense. Therefore he must be educated to live usefully and harmoniously in society; and to find satisfaction in the enjoyment of his intellect, will, and tastes.

(3) Man has leisure which he must turn to good account. This necessitates a cultural aim also in Education.

(4) A purely livelihood aim makes one narrow in one's outlook — A specialist is often a bore to others,

(5) The changing industrial environment of the present day requires in many a general adaptability rather than specialization.

(6) It is difficult to foresee in a democratic society by what trade a child will earn his living when he grows up.

But all this does not disprove the vocational aspect of Education. Formerly the rich did not stand in need of work for their bread and they went to study. Hence they had an aversion to work and gave an insignificant place to the vocational aspect of Education. Now we know that all must earn and contribute their share to the support of society. Hence the problem of the hour is how partly to vocationalize and partly to liberalize education. Hence commercial and industrial education, the Wardha Scheme, the teaching of school subjects with a commercial bias and the correlation with the actual life of the community, Manual and Craft training etc.*

2. Learning Aim.

It is also called "Knowledge aim" or "Culture aim"

It is the antithesis of the livelihood aim in education — one emphasizes the bodily aspect and the other the intellectual: one speaks of struggle and the other of leisure. Here by 'learning' we do not mean those pieces of informations which are necessary for the earning of one's bread, but "the knowledge which none but the learned have." It is called the "cult of the head" or "knowledge worship" or "the lust of the head", or "knowledge for its own sake." It is necessary to some extent, for it makes man's life refined and elegant. It makes social life more enjoyable. We know culture is the acquaintance with the best that has been thought and said in the world. Such culture adds beauty, elegance, and richness to our life. Culture gives one a sort of prestige in the eyes of one's fellowmen.

* Mudaliar — Report of the Secondary Education commission Ch. III

3. Social Efficiency or Social Aim.*

Man is a social animal and has to be trained and educated to live a social life. The brute impulses inborn in man have to be educated away and happy social relations have to be brought in. The great exponents of this aim of education in the present century are Dewey and Bagley. Dewey says "I believe that all education proceeds by the participation of the individual in the social consciousness of the race". Bagley says "Every subject of instruction, every item of knowledge, every form of reaction, every detail of habit must be measured by its social usefulness; not what pleasure will this bring to the individual, not in what manner will this contribute to his harmonious development, not what effect will this have upon his bread-winning capacity".

Social efficiency means :

(1) A person should not be a drag on society but able to pull his own weight either directly as a production agent or indirectly by guiding, inspiring or educating others to productive effort.

(2) He interferes as little as possible with the efforts of others. This requires of a sociably efficient individual that he be moral in at least a negative fashion; that he respect the rights of others, sacrificing his own pleasure when this interferes with the productive efforts of others,

(3) He should have the positive virtue of contributing to human welfare and progress.

(4) To understand and appreciate the environment, he must attain a certain standard of understanding, intelligence, and knowledge.

The Social-efficiency aim of education, according to some, is the adjustment aim of education. This is not

* Horne — *The Democratic philosophy of Education* Ch. IX, XXIII

exactly correct, for adjustment to life is more comprehensive than social efficiency, as life is broader than society and includes it, just as human life is broader than social life.

In actual life the individual is not and should not be completely subordinate to society to the extent that he disappears and society only exists. That is next-door to totalitarianism. Individuals make society and society is for the individual, not vice-versa. It is the individual that really lives and experiences, and not the group. That is democracy.

Man indulges his taste in music, art, literature, philosophy and science largely for his immediate enjoyment, without any thought of social benefit, and it is conceivable that such a benefit might not ensue. Therefore the social aim, though selected for man because of its efficiency and now representing one of the most fundamental needs, cannot be the only and paramount aim in his education, for man has other needs which are no less fundamental.

4. Moral Aim.

Nor is it correct to confound the social aim with the *moral aim* of education advocated by Herbart, (1776-1841). The Moral aim is the same as *character aim*. It is true that for a perfect social life men must be moral. Yet the moral or character aim is only a partial, though supremely important aim.*

Herbart, following the footsteps of Aristotle in this respect says that the term 'virtue' expresses the whole purpose of education. Virtue is the idea of inner freedom which has developed into an abiding actuality in an individual. Hence, as inner freedom is a relation between insight and volition, a double task is at once set before

* Nancy catty — *The Theory and Practice of Education* Ch. XIII.
Gabriel Compayre — *Herbart and Education by Instruction* Ch. IV.

the teacher. It becomes his business to make actual each of these factors separately, in order that later a permanent relationship may result, through the conquest of the lower impulses by the higher intellect and will.

Charles McMurray, the disciple of Herbart, says, "The moral, character building aim is the central one in education"

(1) The attainment of moral excellence in conduct is the perfection of the individual.

(2) Ability to fulfil the moral law in the social relation is the chief demand that society makes upon the individual.

(3) Moral enlightenment and growth towards moral conduct are subject to the same laws as other forms of mental culture.

(4) Several of the most important studies furnish peculiarly strong and appropriate material for moral instruction.

(5) The school is not narrowed to ethical theory. As a social organization through its activities and discipline, it furnishes also the transition from theory to practice and conduct.

(6) Every wise and benevolent person knows that the first and last question to ask and to answer regarding a child is, "What are his moral qualities?"

Society needs men of sterling character. Morality is a large and never-to-be-forgotten element in man's life. But that is not enough. If character is the only thing aimed at by education, what is the use of mathematics, science, music, physical and manual training? So just as adjustment to life includes social efficiency, so social efficiency includes moral character.*

* Mudaliar — *Report of the Secondary Education Commission* Ch. VII.

Instead of the word 'Moral character,' men like Woodley, an American writer, prefer to call it a "Good character". Thereby they mean a character that embodies the best ideals of the civilization of which man is a part. But then, there is a difficulty. As civilization changes, the concept of a "good character" also will change. Again, the idea of "good" varies with various people. Also goodness is more subjective than objective. Hence it is not exact to say that the aim of education is 'good character,' unless goodness is considered objectively.

5. Leisure aim. The development of science and industry has enabled us to execute work in less time and with less man-power, thus leaving us more leisure than in past years. But leisure hours should not be idle, for idleness teaches many evils to men. Leisure is the natural right of a man who has worked; he has to recoup his strength and lost energy. Nature requires rest for body and soul.*

This rest many may find in change of occupation. An unoccupied hour is idle and heavy. Education, therefore, must prepare men to make good use of their leisure. The cultivation of hobbies is one of the means to enjoy and profit by leisure. Many make a good part of their extra income to supplement what is wanting in their ordinary income by their hobbies. At the same time they enjoy this little occupation; they can make others also happy by their quiet occupation. Thirdly, this way of occupying their leisure hours is a self-education and a means of acquiring knowledge and a richer personality.

Any work can be made liberal, as any work can be made play, according to the spirit, motive and method that come into operation in the work or play. (cf. *infra* Ch. XV. Arts and Crafts.)

* Bhatia — *Philosophy and Education* Ch. XX
F. R. Leavis — *Culture and Environment* P. 64

6. The Harmonious Development Aim of education. It proposes the development of all the powers and faculties of man, physical, intellectual, moral and aesthetic, without neglecting any or emphasizing one over the other. If he develops only intellect to the detriment of body, he is a weakling; if he develops body to the detriment of mind he is a splendid animal, if he develops will alone he is a bigot.

This aim is very good in theory. But what the proponents of this aim mean by 'harmonious' is not clear. Harmonious with what, is a question that can be asked. It may be harmonious with an outside standard or with an interior standard. No such outside standard is given to us by the proponents. Therefore we cannot know whether we are going along or against the standard. If there is an *interior standard*, does it mean the equal development of all the faculties or their maximal development? If we mean equal development, we plan to make a jack of all trades and master of none, i. e. an amateur in one's profession; if we mean maximal development, it becomes an impossible aim.

It would be a happier expression to say *development of a balanced personality*. What is personality is a difficult question to answer. Apart from the controversy and divergent opinions we say that the man himself is his personality. It may be said that "Personality is the living embodiment of a differentiating pattern of attitudes, tendencies, and behaviour, stabilized through the specific integration of traits brought about by the experiences in the life of an individual." Therefore one personality differs from another as a star differs from another star. In short, a balanced personality means a well-balanced man, a man who can do his duties towards himself and towards his neighbour and towards God with great perfection. This again presupposes the cultivation and development of his

physical, mental, moral, social, and aesthetic powers and faculties: to use the expression of Cardinal Newman "*The formation of a gentleman*." In a balanced personality there will be a proportion between the three components of mind - knowing, feeling and willing. Since personality includes the physical aspects also, the education of the body and senses cannot be neglected in the development of a balanced personality.*

It is a noble aim of education. But the difficulty comes from the conflicting notions of 'personality.' First, it has to be clarified and established before we take steps to find the means, and work towards its development.

7. The Self-help Aim of education:

It advocates an education that will enable one to live rather independently without being a burden to others and community. This includes a vocation which will enable one to make one's living a healthy and cheerful one.

This is good so far as it goes. It has a negative social bearing in as far as it does not impose itself as a burden on society; but an educated man must be useful to the community since he lives in society and society has trained him.

Self-help also includes self-realization.

The object of self-realization:

- (1) The inquiring mind — The educated man has an appetite for learning.
- (2) Speech — The educated man can speak the mother tongue clearly.
- (3) Reading — The educated man reads the mother tongue efficiently.
- (4) Writing — The educated man writes the mother tongue efficiently.
- (5) Number — The educated man solves his problems of counting and calculating.

* Nancy Catty — *Op. Cit.* — Ch. XIV.

Theodore Struck — *Creative Thinking* — Ch. III.

Edward Leen — *What is Education* — Ch. XII.

- (6) **Sight and hearing**—The educated man is skilled in listening and observing.
- (7) **Health Knowledge**—The educated man understands the basic facts concerning health and disease.
- (8) **Health habits**—The educated person protects his own health and that of his dependants.
- (9) **Public Health**—The educated man works to improve the health of his community.
- (10) **Recreation**—The educated person is participant and spectator in many sports and other pastimes.
- (11) **Intellectual habits**—The educated person has mental resources for the use of leisure.
- (12) **Aesthetic interests**—The educated person appreciates beauty.
- (13) **Character**—The educated person gives responsible direction to his own life.

8. The Natural-Co-operation Aim of Education.

It is almost a corollary of the social and moral aim of education. Mankind all over the world must advance as a whole to the perfection of their kind as it is said: 'Be ye perfect as your Heavenly Father is perfect'. If mankind is compared to a body the different nations or individuals are its different limbs and members. Therefore education must prepare each member to work for and to come to the aid of its fellow members,

Man's life and environments are not static, but dynamic and progressive. Education must take this into account. It is possible that one generation or one nation may make rapid progress, while another may remain 'in statu quo,' owing to many reasons. e. g. want of knowledge, inability or unwillingness to come out of an old habit or outlook on life, or declining plasticity of brain and heart to adjust themselves to the new environment. If the advancing and able members do not extend a helping hand to their unfortunate fellow-beings they are likely to be left stranded like superannuated machinery. As an author says "The chief trouble with those who are left stranded usually is

that they look to others and not to themselves for the cause; they become dispirited, discontented and harmful to themselves and to others." Hence our cooperation is needed to help them out of this situation. Therefore a training of the young in their education to extend a natural cooperation to the helpless and needy is essential.

This aim of training into a spirit of cooperation includes the objectives of human relationship and secondly the objects of civic responsibility. This is also *the citizenship aim of education* or education for the right type of nationalism and internationalism.

The Objectives of Human Relationship are:

- (1) **Respect for humanity**—The educated person puts human relationship first.
- (2) **Friendship**—The educated person enjoys a rich, sincere and varied social life.
- (3) **Cooperation**—The educated person can work and play with others.
- (4) **Courtesy**—The educated person observes the amenities of social behaviour.
- (5) **Appreciation of Home**—The educated person appreciates the family as a social institution.
- (6) **Conservation of Home**—The educated person observes family ideals.
- (7) **Home-making**—The educated person is skilled in home-making.
- (8) **Democracy in the Home**—The educated person maintains the democratic family relationship.

The Objects of Civic Responsibility.

- (1) **Social Justice**—The educated citizen is sensitive to the disparities of human circumstances.
- (2) **Social Activity**—The educated citizen works to correct unsatisfactory conditions.
- (3) **Social understanding**—The educated citizen seeks to understand social structures and social processes.

- (4) Critical Judgment — The educated citizen has defences against propaganda.
- (5) Tolerance — The educated citizen respects honest differences of opinion.
- (6) Conservation — The educated citizen has a regard for the nation's resources.
- (7) Social application of science — The educated citizen measures scientific advance by its contribution to the general welfare.
- (8) World Citizenship — The educated citizen is a cooperating member of the world community.
- (9) Law observance — The educated man respects the law.
- (10) Economic Literacy — The educated man is economically literate.
- (11) Political Citizenship — The educated man accepts his civic duties.
- (12) Devotion to Democracy — The educated man acts upon an unswerving loyalty to democratic ideals.

The Problem of maintaining a balance between raising the level of the average and giving opportunity to the gifted.

As man's life is not static but dynamic, it is the aim of education to come to the dynamic and progressive movement of mankind.

Ruediger says in his Principles of Education, "While nature has dealt generously with man in his endowment of educational capacity, we must not forget the fact that this endowment is *neither uniform nor unlimited*. As we go from person to person, we find that persons are specialized and of varying degrees of strength, some of ten talents, some of five, others three or two or one. Education reveals many inequalities for which it is in no way to be blamed and which it is powerless to remove. All it can do is to furnish the opportunities and conditions for acquisition, but both the amount and the direction of acquisition are relative to the capacity or individuality of the person concerned." *RosenKranz* voices the same view when he says, "Whatever does not exist in the individuality as a

possibility cannot be developed from it. Education can only lead and assert; it cannot create."

But education has a twofold function to perform; it must both *instruct* and *select*. It gives the needed equipment of knowledge and skill and it also often quite unconsciously picks out those who are fitted and gifted to acquire and apply certain types of knowledge and skill in an eminent degree.

Thorndike says, "... Our educational agencies are a great system of means, not only of making men good, intelligent and efficient, but also of picking out those who for any reason are good, intelligent and efficient"

Education is a right of all in a democratic country. All should be given equal opportunity so that the individual may become an efficient and if possible, a self-supporting and useful member. Thus the whole nation is built up, because the average level of the individual is raised by free and compulsory education to a certain age according to each one's need and capacity.

The education or school serves the selective function and specialization of the gifted ones also in a variety of ways, without in any way impeding the raising of the level of the average man. This is done either directly or indirectly, consciously or unconsciously.

The school does the function of selection and specialization of the gifted indirectly

(1) By causing those students to drop from the school who cannot meet its demands, and

(2) by unconsciously leading the others in the direction of their natural bent or capacity.

The former will go to work in some non-technical schools, not realizing that the school has had a part in

their choice, while the latter will find themselves in some more technical calling.

On the direct or conscious side, the selection and specialization of the gifted is done

(1) by guidance based on their tastes and abilities as revealed by the school exercises;

(2) teachers guide students on the basis of power revealed in the classroom;

(3) when the faculties of colleges and Universities fail to graduate students on the basis of mental or moral incapacity.

Since education is ever watchful to pick out the specially gifted and guide them on to higher perfection and achievement with special scholarships and encouragement, and at the same time strains every nerve to spread the light of knowledge and skill to every individual in order to make him a useful citizen, who can pull his own weight as far as possible by himself, education is trying to keep a balance between the raising of the level of the average and giving opportunity to the gifted.

CHAPTER IV

THE EDUCATIVE PROCESS

- [A] (1) As a sharing of tradition of social or racial heritage.
 (2) As the achievement of many-sided interests.
 (3) As adjustment between the individual and his environment.

1. As a Sharing of Tradition of Social or Racial Heritage.

The Social Heritage is the accumulated wealth of experience, knowledge, culture and acquisition of customs and habits with modes of life and dealing among themselves and with others which a nation or people has in its possession. The best and useful are preserved; and as the years roll on they are increased, modified and perfected.

The effects of education upon the members of society are threefold;

- (1) conservation of the past;
- (2) preservation of the present;
- (3) progress of the future.

John Dewey says, "Society not only continues to exist *by* transmission and *by* communication, but it may fairly be said to exist *in* transmission and *in* communication. Men live in a community *in virtue of things which they have in common*, and communication is the way in which they come to *possess* things in common. What they must have in common in order to form a community or society are aims, beliefs, aspirations, knowledge, a common understanding" — likemindedness as the sociologists say. The communication which insures participation in common understanding is one which secures similar emotional and

intellectual dispositions — like ways of responding to expectations and requirements.

There is the contrast between the immaturity of the newborn members of the group, the future sole representatives, and the maturity of the adult members who possess the knowledge and customs of the group. There is also the necessity that these immature members be not merely physically preserved in sufficient numbers, but that they be initiated into the interests, purposes, information, skill and practices of the mature members.

Even in savage tribes, the achievements of the adults are far beyond what the immature members would be capable of if left to themselves. With the growth of civilization the *gap between* the original capacities of the immature and the standards and customs of the mature increases. Mere physical growing up, or mere mastery of the bare necessities of subsistence will not suffice to reproduce the life of the group. Deliberate efforts and the taking of thoughtful pains are required. Beings who are born, not only unaware of, but quite indifferent to the aims and habits of the social group have to be rendered cognizant of them and actively interested. Education and education alone spans the gap. Otherwise the group will cease its characteristic life. Society will disintegrate. This should not happen. Therefore the need of sharing the traditions of the social heritage to the immature.

Society exists through a process of transmission quite as much as biological life. This transmission occurs by means of communication of habits of doing, thinking, and feeling from the older to the younger. Without this communication of ideals, hopes, expectations, standards and opinions from those members of the society who are passing out of the group-life to those who are coming into it, society will have no continuity and unimpeded progress.

2. The Educative Process as the Achievement of many-sided Interests.

There is a great difference in the attitudes of a spectator and of an agent or participant towards a thing or fact. The former is indifferent to what would be the outcome of it. e. g. the attitude towards rain of a prisoner and of one who goes out for a picnic. Thus the attitude of a participant or one interested in a thing will be a double one. There is solicitude or anxiety concerning the future consequence, and a tendency to act to assure better and avert worse consequence.

Interest or affection, or concern or motivation — all these emphasize the bearing of what is foreseen, upon the individual's fortunes and his active desire to act to secure a possible best result.

What is anticipated — (say rain), is *objective*, imaginative and personal, but for the active being who participates in the object there is at the same time a personal response. If the object remains only impersonal, the interest is *only intellectual*; if there is personal interest towards the object, it is *emotional and volitional*. Purely imaginative, impersonal interest will not last long nor would it give energy to activity. It is also true that such impersonal interests seldom exist in a growing child. He is emotionally and personally interested in his environment.

By the word 'interest' we mean the point at which an object touches or engages a man, a point which influences him, or is the moving force in an experience having a purpose. There is ground to be covered between an initial stage of process and the completing period. In learning, the present powers of the pupils are the initial stage, the aim of the teacher represents the completing period. Between the two lies the means, the middle condition.

- (1) acts to be performed
- (2) difficulties to be overcome
- (3) appliances to be used. It is through these that the initial stage reaches the satisfactory consummation.

From Psychology we know that all minds do not work in the same way. Attitudes, methods of approach and response vary with temperaments and environments, past experiences, plan of life, and many other factors. Therefore we need many-sided interests to evoke the different powers and potentialities of the educand. Only that which interests a child can have an educative value for him. "To organize education so that the natural active tendencies of the child shall be fully enlisted in doing something, while seeing to it that the doing requires observation, the acquisition of information, and the use of constructive imagination, is what most needs to be done to improve social conditions" (*Dewey*)

3. Educative Process as Adjustment between the Individual and his Environment.

The word environment denotes something more than the surroundings which encompass an individual. It denotes the specific continuity of the surroundings with his own active tendencies. An inactive being is materially continuous with its surroundings but the environing circumstances in reality do not form its environment. e. g. inorganic substances are not concerned with the influences which affect them e. g. a stone in the hilly or lake region. The things with which a man varies are his genuine environment. (The environment of an antiquarian, as an antiquarian consists of the remote epoch of human life with which he is concerned e. g. the relics, inscriptions etc; an astronomer's environments are different from those of an artist or poet though they live in the same house and eat the same food and put on similar clothes.) *The*

environment consists of those conditions that promote or hinder, stimulate or inhibit the characteristic activities of a living being.

What man does or what he can do depends on the expectations, demands, approval and condemnation of others — on the reaction of the world of men and matter around him. A man connected with other beings cannot perform his own activities without taking the activities of others into account, for they are the indispensable conditions for the realization of his tendencies. (Can we imagine a business man doing business, buying and selling, all by himself?) It is clear, then, that environment exercises an educative or formative influence unconsciously, not to speak of its conscious or purposive influence e. g. speech, manners, good taste etc around a child will train him in them without his knowledge and effort.

The family, community, society, school, and every other factor that goes to constitute the environment try to adjust the individual to themselves. The individual is also influencing his environment, to adjust them as far as possible and convenient to himself for his convenience and fuller realization. This process of adjustment is education. Among these various factors of environment the school is a designed environment with the express purpose of influencing the mental and moral disposition of the students.

[B] (1) The Nature of the Environment :

- (a) The world of nature.
- (b) The world of men.
- (c) The world of values.

The world of men exercises itself on the world of nature; and the result is arts and crafts.

What is environment? *

In the field of education, environment can be divided into two parts, non-human and human i. e. the world of nature or matter, and the world of men.

(a) **The World of Nature.** It comprises material and immaterial things that have some proximate or remote, direct or indirect, relation with man — everything that can affect man in some way, even old unhappy far off things, and battles long ago or some familiar matter of today, a flood, a death, a success or a failure, any incident in any part of the world or in any part of created existence. They go to modify him in the various aspects of his life. In the educative process, a good teacher will harness as many of the elements and beings of the world of Nature as judiciously can be brought in so that the field of many-sided interest of the educand may be extended and the personality of the child may have a fuller and greater perfection.

From the world of nature educators pick up what is more necessary and suitable for the child in view of his present and future membership and participation in the life of the community, and marshal it in the curriculum. The study of Nature in science, arts, and poetry the adaptation and adjustment of the world of Nature to man's life and requirements thus become one of the aims of education.

(b) **The World of Man** — Man is a microcosm, an epitome of the universe. Shakespeare speaks of man "What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals" (*Hamlet Act. II. Sce. II.*)

* cf. A. 3 *Supra*.

The most potent and major part of each one's environment is the world of men, his fellow-beings in the immediate community and society and in the world at large. Man forms one family of reasonable beings scattered all over the face of the earth. There are accidental differences among them due to geographical and historical factors, but essentially man is the same everywhere. In the last analysis, his ambitions and aspirations are the same everywhere and at all times: search after happiness, a consequence of satisfaction of his mind and heart.

The possession of happiness may be temporary and partial as well as eternal and complete. A sound and complete educative process must always aim at eternal and complete happiness. Even the search after temporary and partial happiness must be in harmony with eternal and complete happiness. To seek after permanent happiness is a sign of wisdom.

Education aims at possessing this happiness; happiness is a consequence of *satisfaction* of our needs and aspirations. Harmonious living together with our fellow-beings is a source of satisfaction and consequently of happiness. A harmonious *living together presupposes understanding and love* of each other. Hence the study of our fellow-beings far and near is necessary. A sympathetic and appreciative study of the world of men with all their ideas and prejudices, and powers and achievements, will enable us to understand them better. So Citizenship study of nationalism and internationalism, travel and international trade etc comes into the process of education.

(c) **The World of Values** — *Value is the dignity, goodness, perfection or worthwhileness of a thing.* Or, it may be the esteem men have of a thing. The former i. e. the dignity or worthwhileness is the *objective or intrinsic*

value while the esteem of men is the subjective or extrinsic value of a thing. The objective value is often the real foundation of the subjective value; the objective value is comparatively permanent and immutable whereas the subjective value may vary with circumstances of time and place, with the needs and understanding of men. e.g. a lump of gold is not so valuable as a cup of water in a desert to a thirsty man; health and pleasure have different values in the eyes of different men.

Since values are objective and subjective, there are grades of values also. All these different values together are called the world of values.

Since the world of values is intimately and inextricably bound up with our life, the values and the order assigned to them flow from our philosophy of life. The values are deduced from the application of the fundamental principles of philosophy to human life and conduct. (cf. Ch. III. *Aims of education*.)

The science of education has its foundation in the various branches of philosophy. They supply it with facts, data, and methods. That is not enough. (cf. Ch. II.) In the science of Education there must be the positive statement of ultimate aims and ultimate values that are everywhere and at all times permanent and immutable. Then only can the final evaluation of education, its data and first principles be based on a scale of values. The particular branches of philosophy that deal with the development and establishment of these values are logic, metaphysics, ethics and aesthetics. Logic, metaphysics and aesthetics treat of the intellectual side of man's nature, while ethics is concerned with the moral aspect of that nature. All these four branches of philosophy are requisite to a complete understanding of the educand and hence are indispensable to the science of education.

Besides the temporal and eternal values in the educative process we have other less important and partial values. They can be classified as

- (1) instrumental and
- (2) cultural values. They refer rather to the curriculum of education.

The World of Values in Education

Instrumental value – Some studies are not appreciated for their own sake but for what may be done or achieved with them.

Cultural value – directly looks for the pleasure it affords.

Instrumental values are:—

- (1) Preparatory and introductory value.
- (2) Practical value (a) direct (b) indirect.
- (3) Socializing value.
- (4) Moral value – Sympathy, toleration, integrity, reliability.
- (5) Conventional value.

Cultural value:—

- (1) Sentimental value
- (2) Liberalizing value

The World of men exercises itself on the world of nature, and the result is arts and crafts. In other words, the world of men and the world of nature are the factors that originate and develop arts and crafts. For the nature and function of arts and crafts in training and liberalizing men and in making their hours of leisure enjoyable and profitable. (confer Ch. V, d; and Ch. XV infra.)

A Craft is therefore the practical result of the application of the creative impulse in man to the material things of the world around him. Man makes use of his intelligence and power in adapting the material things to his requirements; he modifies them, and creates or makes new things out of them. His manual skill in giving 'to airy nothing a local habitation and a name' produces new material wealth, e. g. weaving, mat and carpet-making, building, carving, and a hundred other crafts all over the world are the embodiment of man's work on and with the world of nature. *

Values in Education: Education is the process of adjustment of the individual to the condition of modern human life; this life is to be understood in both its subjective and objective aspects. Adjustment means, on the one hand, added appreciation of, increased harmony with, and intelligent control over one's environment, and on the other hand, the power of continued growth and the ability to make efficient and proper use of one's own capacities

Such studies as contribute to this adjustment have educative value.

[B] (ii) The Nature of the Individual

Need for the study of general development of:

- | | |
|---------------|-----------------|
| (1) body | (4) character |
| (2) intellect | (5) Sociability |
| (3) skill | (6) taste |

The problem of individual differences. (Ch. V infra.**)

Though human nature is *the same in all men*, individually they differ a great deal from one another. Therefore in essentials the training and treatment of all,

* D. S. Gordon *op cit* Ch. XII

** A. G. Hughes and E. H. Hughes — *Learning and Teaching* Ch. IV

especially the education of children, may have the same fundamental principles, but in as far as they are different individuals with their own peculiarities due to inheritance and environment, these individual differences are also to be taken into consideration.

The child *is to be educated not merely for social usefulness* and temporal happiness, but rather for his supernatural destiny. Hence the philosophy on which his education is based must correctly interpret his true nature. Such philosophy must also include sound principles to govern the physical, mental, artistic, social and moral growth and development of the child at the various stages of the educative process.

In modern times some so-called educationists have denied the spiritual aspect of man's life and reduced him to the level of not "a little below the angels", "but a little above the gorilla". Man for them is only matter. This false conception of human nature has given birth to false and pernicious principles of education, e. g. absolute freedom to the child to do and live as he likes till the age of fifteen was granted by Rousseau and other materialistic philosophers. Again, the absolute dualism of Descartes, namely that the unity of soul and body is only *accidental and mechanical* like a horse and the rider, and not substantial, paved the way for idealistic monism (spirit alone exists) and materialistic monism (matter alone exists). The American Philosophy and Psychology grew out of the materialistic monism which holds that mind and body are only two aspects of the same reality, matter.

All this confusion of thoughts and ideas in the field of Psychology and consequently in the ideas and practices of education is due to false views of man's nature.

The Aristotelian principle is that everything is composed of *matter and form*. Man is a physical organism of which the soul is the form, the principle of life; and

body, the matter. There is a *substantial union* between them. This substantial union explains their mutual and necessary interdependence for their respective activities.*

The moment the substantial union of soul and body in the human being is denied, there can be no adequate explanation of the process of learning and teaching. It is because man can have ideas which are formed by intellect through the medium of the senses that learning and education can take place. Ideas are the *stuff* of thought, of thinking and of learning. Although thought and physiological processes are most intimately connected, because of the substantial union of soul and body in man, thought and learning can never be explained by physiological processes alone. Modern Psychologists have refused to accept this fact and hence have fallen into errors.

Another theory of the nature of man is professed by the Protestant sect of Calvinism. Calvinism maintains that human nature is essentially sinful and bad. The Catholic Church has always opposed this view and teaches that human nature in the present economy is not essentially bad but only weak and should be strengthened. In order to strengthen his will the child should be loved and treated gently under mild but prudent and reasonably strict discipline, with recreation and fine arts; in short, all created things are good in themselves and are meant to help man for the attainment of human perfection and true happiness here on earth and hereafter in his eternal life.

Since man is composed of a material body with its various senses, and an immaterial or spiritual soul with its powers of intellect, will, memory and imagination, and since body and soul are substantially united in human nature, the body in all its senses and the soul in all its

powers are to be trained and developed harmoniously according to their essential hierarchy. Hence the need for the attention and study of general development of the body (physical), intellect (intellectual), memory (skill), will (character), imagination (taste), and aspects of life. Man is a social animal; hence the need of developing sociability. Thus the physical, intellectual, aesthetic, spiritual, and moral training give to all the powers of man — his body, his sentiments, his emotions, his intellect and will — a harmonious building up of a well integrated character and personality.

In order to work for this integration of a well-rounded personality a teacher must have an understanding of the child's fundamental modes of response, the functioning of his powers, how his behaviour is modified, how he differs from other children, and, in a general way, how these differences may be minimized, provided for, and controlled.

The Growth and Development of the Child and the Problem of Individual Differences :

Growth implies the sum total of those structural and functional changes by which the individual *increases in physical size and stature* until maturity has been attained. It is evidenced by a *gradually changing physical structure and changing bodily proportions*, and they may take place at certain periods gradually or spasmodically.

Development means a gradual unfolding of the child's *capacity for acquiring behaviour patterns*, recognized by changes which indicate a *facile coordination between mind and body*, wherein there is an increasing tendency to respond socially, intellectually and spiritually, in a manner characteristic of a mature individual.

Two factors are fundamental in understanding the process of child development, namely heredity and environment. (cf. Psychology)

* Boyd H. Bode — *How we Learn.* Ch. II

The individual differences in children are mostly traceable to these two factors. Hence an adequate handling of the problem of individual differences postulates a clear and thorough knowledge of the heredity and environment of each child. Besides, a clear knowledge of the *various developmental stages and their special features in the growth* of a child is necessary to handle the problem of individual differences. This is seen in the Psychology and Physiology of

- (1) Infancy or pre-school period (from birth to the sixth year)
- (2) [a] Early childhood (from age 6 to 9)
[b] Late childhood (age 9 to 12)
- (3) Youth or pre-adolescence (from 12 to 14)
- (4) Adolescence (from 14 to the actual attainment of maturity, usually at the age of 25)

It is *Darwin* in his evolutionary theory who emphasized variation of individuals within a species. Later *Galton* applied himself to the study of heredity and individual differences. *Pearson* also contributed to the same study. In America, *Cattell* introduced the subject of individual differences to American Psychology. *Thorndike* also contributed to the same subject. Now the science of Education is discovering and inventing new programmes and means towards diagnosis, prognosis and measurements of individual differences in abilities, gifts and behaviour patterns.

Children differ in many ways:—

- (1) sex
- (2) speed and power in performance of a task
- (3) temperament; — confident, diffident, nervous, hot, apathetic etc.
- (4) intellect, will, memory, and imagination.
- (5) personality traits.

Mr. Smiles says that women are highly neurotic, day-dreamers, worried over the things that may not happen. Men are self-confident, self-sufficient, and aggressive.

In the field of Psychology there are:

Intelligent types — of varied I. Q. genius, very superior, superior, normal, dull, border line, imbecile, idiots.

Emotional types — introvert, extrovert, surmount & desurmount.

Imagery type — visual-image, auditory, tactual (visible-thing thinker —, audial — idea thinker —, motile, tactile, analytic, synthetic)

Attention type — Fixating attention, fluctuating attention, intensive, sensual (visible), audial attention.

Memory type — quick, slow, plastic, volatile, mechanical, technical, etc.

Theoretical type — Cognition + Conation — affection.

Economic type — Utilitarians.

Aesthetic type.

Social type.

Political type.

Religious type. etc. All this shows that no two children are alike.

- [B] (iii) (a) The Relationship between Teacher and Pupil.
(b) Marks of a good Teacher.
(c) Education as a personal Guidance.

(a) The Relationship between Teacher and Pupil. It is said that a teacher is a "guide philosopher and friend" to the pupils. Also it is accepted that he is in "loco parentis" The good of the future generation of a country depends on the teachers. They make the politicians and administrators. They mould the soldiers

and sailors. They develop the poets and philosophers of a nation. All these pregnant and irrefutable statements clearly manifest the relation between teachers and pupils.

If a teacher is to be faithful to all that is expected of him, his relation with the pupil must be genuine, sincere, selfless, loving, self-sacrificing, with the patience, zeal, and forbearance of a father and with the generous love of a mother. The relationship between the teacher and the pupil is that of a good and ideal father and of a son. This ideal state is supposed to have been realized in Gurukulavas.

(b) The Marks of a good Teacher:*

- (1) Personal character
- (2) Ability to teach
- (3) Knowledge of the pupils and of his subject.

It is a matter of great importance to the future of pupils whose mind and heart the teacher is training whether he is a good or a bad man. The teacher is a model for the pupils to follow. "His likes and dislikes soon become their likes and dislikes, his peculiarities, manners and behaviour become theirs, in short his character acts on their character. The teacher teaches not only by what he says and does, but very largely by what he is. Suggestion is at work. The students imitate his writing, his dress, and his manners. Therefore the teacher's character is an essential qualification for his work."

* J. H. Boardman — "*Practical School Organization*" Ch. iii.

W. M. Ryburn — "*The Organization of Schools*" Ch. i, ii.

Percival Wren — "*Indian School Organization*" Ch. i, ii.

Indian Headmasters' Guide.

D. Jivanayagam — "*The Theory and Practice of Education*" Ch. i, ii.

Report of the Secondary Education Commission. Ch. xii.

Bagley — "*Class Room Management.*"

The teacher must have a cheerful, happy and patient temper. He needs self-command; he must avoid all petulance and bitterness of temper. Flashes of temper effect injustice. A great quality of a good teacher is his genuine sympathy with children their wants, and their ways. It will enable him to see into the child mind and love his little charges. He needs a dedicated spirit.

The teacher ought to possess a quick perception of eye and ear to know what is going on in the classroom, a gentle and authoritative voice, freshness of mind and adaptability. He should cultivate the power of narration and description.

A teacher should know his subject well — a good deal more than he is expected to teach the pupils, for there is a great waste in transmission; he cannot impart half of what he knows; he should be a perpetual learner. He should prepare every lesson and class. He should know his pupils. (cf. B. ii. supra)

(c) Education as a Personal Guidance:

"Guidance is the process of assisting the individual in determining analysing, and understanding his interests, aptitudes, abilities, limitations, opportunities, problems and needs; and in the light of this knowledge to make wise choice and adjustments in order that he may better serve society and live more happily." Guidance also includes in its concept the idea of control and direction. A ruthless control from without is excluded from the right philosophy of education, as education is different from training. "Training in its philosophical sense consists in producing either by pain or pleasure of the senses, in an animal ordinarily devoid of self-conscious activity, an activity of which, it is true, it is capable, but which it never would have developed if left to itself." Education, on the other hand, is based on conscious self-activity.

Animals are trained, not educated, for they frame to themselves no conscious goal, no intellectual or moral ends. There is no self-direction or self-consciousness but only direction from outside. Since education is the influence of a mature mind on the immature, and since it leads the pupil to actualize himself through his own efforts, man is the only educable being on earth. Hence the control in guidance must come from within the educand. This control of the stimulated self-activity is to be directed so that every act may be in perfect balance or harmony with those that precede and follow.

Education is the product of the mind's efforts from within, mostly put into activity by various stimuli from the environment. Mr Horne says in his "*Philosophy of Education*"** that no teacher and no curriculum can educate a youth who will not respond. The teacher may lead the pupil to the fountains of learning, but he cannot make him drink. The teacher's art consists in making the pupil so thirsty that he will want to drink. Teaching is not so much the cause of learning, as is so frequently asserted, as it is the occasion or condition of learning. The cause of learning is the pupil himself and his effort. The teacher, the curriculum, the apparatus, the school building — all these are but the stimulating environments of the pupil. The teacher is like the gardener who digs about and nourishes the plant which grows out of its own impulse. The pupil is like the plant so stimulated in so far as his response is his own, but he is unlike the plant in that his response may be withheld. There is a possible wilful obstinacy in pupils that does not appear in plants. The ultimate responsibility for education rests with the will of the pupil. The pupil's ultimate power to make himself work must be acknowledged by teachers. Their function is not to make pupils learn, but to make learning so attractive and compelling in interest that pupils will

* Horne — *Philosophy of Education* P. 273

want to learn; not theirs to hector their pupils, but to provide a happy occupation for their free individuality. The same school and stimuli of the school send forth pupils with diversity of attainments because the same stimuli have been received and reacted upon according to the mode of the different recipients. It is the duty and privilege of the teacher therefore to understand and guide the general and special aptitudes of the child and make him guide himself towards the harmonious development of himself. That is education.

[C] Consequent Problems :

- (1) **Child and Subject** — learning and Teaching, individual and society.
- (2) **The Problem of Curriculum** — what to learn and what to teach ? (cf. infra Ch. V. introduction)
- (3) **The Problem of Method**: how to learn and teach.*

[1] Child and subject.**

There is no teaching where there is no learning, just as there is no giving where there is no taking. Taking and learning are the products of a personal interest and activity. When good manure and water are given to a plant it grows by itself independently of the gardener. When a wound is cleaned and properly dressed, it is not the doctor that heals it but the nature of the patient. Similarly, when the child is given the proper environment which can excite and grip *his interest and attention*, his learning takes place, because *learning is the process of assimilation and adjustment to the ideals and environment*. From this it is clear that a teacher's part in teaching is *only subsidiary*, though it is important. The environment, viz. the world of nature, the world of men, and the world

* John Dewey — *Democracy and Education* Ch. XIV

Methods of teaching and learning—*General Method Topics 1. & 2*

** Ch. IV. B ii *Supra*.

of values* and the child are *the two main factors* in the process of learning. The teacher's part is to bring the two into contact and help them on to their mutual actions and reactions. This is why A. G. Hughes and H. E. Hughes say that in some respects teaching is *like lighting a fire*. We raise the temperature of the material to enable it to start combining with oxygen in its environment. Thus a teacher brings to bear various teaching devices with a view to producing a "flash" between each child and some part of his environment. He has to adjust the child, not to himself, but to the environment. J. E. Adamson in his *The Individual and the Environment* says that *the whole business of education is between the individual and the world*, and the teacher is outside it. He may facilitate it. "Within that mysterious synthetic activity through which the individual is at once appropriating and contributing to his environment, forming and being formed by it; the teacher has neither place nor part." Yet he is an important agent.

The subject matter of education or teaching and learning, in the words of John Dewey, consists in the facts observed, recalled, read and talked about, and the ideas suggested in the course of a development of a situation having a purpose. All that a teacher can do with them is to modify these stimuli so that response will, as surely as is possible, result in the formation of desirable intellectual and emotional dispositions. All those environments that will effect this disposition are the subjects or means of teaching and learning. In the hands of the teacher they are the essential ingredients of the culture to be perpetuated in the rising generation. *The organized subject matter represents the ripe fruit of experiences of past generations and they are the best available to further new and useful experiences to extend the boundaries of learning.*

* Ch. IV. B. 1. *Supra*.

According to Dewey, there are *three stages in the development* of the subject-matter in the experience of the learner.

- (1) Knowledge exists as the content of intelligent ability i. e. power to do. This subject matter is familiarly called "acquaintance with things."
- (2) This material is gradually surcharged and deepened through communicated knowledge or information.
- (3) It is enlarged and worked over into rationally or logically organized material—then we can call the learner relatively an expert in the subject.

(Confer. Laws of learning in Psychology—hedonic selection, errors eliminated by dissatisfaction. Repetition, etc.)

[2] The Problem of Curriculum—What to learn and teach. (cf. Ch. V.)

[3] The Problem of Method. Method is the way in which the subject-matter may be best presented to and impressed upon the mind, or the way in which the mind may be externally brought to bear upon the matter so as to facilitate its acquisition and possession; it is an effective direction of subject matter to desired results.

(a) The method of teaching—Psychological and logical.

(b) The method of learning—Psychological and logical.

The Psychological method of teaching and learning is the chronological method which begins with the experience of the learner and develops from that experience the proper modes of scientific treatment. According to the mental development and background of

experience, the teacher watches for the signs of interest or desire of the child to feed that desire and give more appetite to the desire; he connects the new experience or information with the previously existing ones, and the learner *assimilates* and *integrates* and *consolidates* his experiences into "Engram groups", which turn into complexes, many complexes into sentiments, sentiments into master-sentiments, and master-sentiments into behaviour patterns and character.*

The Logical method is not necessarily a form or structure imposed upon what is personally known, but after assuming a few principles for granted we draw from them conclusions and expand them. It may be called a scientific method. The Logical method of teaching and learning, in the words of Dewey, insists on the fact that the statement of subject-matter is of a nature to exhibit to one who understands it the premisses from which it follows and the conclusion to which it points. Dewey gives an example: as from a few bones the competent zoologist reconstructs an animal, so from the form of a statement in mathematics and physics the specialist in the subjects can form an idea of the system of truths in which it has its place. To the non-expert, the connection of the principles with the material of everyday life is unknown. To the layman the bones are a mere curiosity. They are symbols of something. The same is true of the pupils who learn symbols in Mathematics and Chemistry without the key to their meaning. From these symbols or principles the student proceeds on his studies e. g. $+$ $-$; $<$ $>$; $()$; $KClO_3$ $\log 15$, ... It may be easy for the teacher to present the subject-matter in this way, because it seems to save time and energy. Modern books of science are written in

* J. Ross — *Groundwork of Educational Psychology*. Ch. iii.

The Powers of the Mind

D. S. Gordon op. cit Ch. xi.

this spirit: subject-matter is organized into topics according to the order of the specialists. They may begin with laws and definitions. But psychologically laws and definitions must come last.

Often, if not always, the laws and definitions, as far as the pupil is concerned are inert and dead matter now, because psychologically he is not prepared or developed enough to find a meaning in them. That is why we say that teaching must come when the child wants it or feels the need of instruction. Premature teaching, like forced labour, is one of the great hindrances to educational progress; learning becomes difficult and repugnant. The law of pleasure and interest is the first law in learning and teaching. A teacher is a success if he can arouse continued interest and love for learning in the pupil.

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CHAPTER V CURRICULUM

Aspects of curriculum, discussed in relation to aims of education.*

- (a) Dependence upon aim.
- (b) Theory of formal discipline.
- (c) Knowledge and experience.
- (d) Instrumental skill — Reading, Writing, Arithmetic, Craft.
- (e) The place of Physical activities, Handiwork etc.
- (f) Integration of the curriculum through a central craft; through projects; through teacher-co-operation, their evaluation.
- (g) Diversified courses at the post-basic age.
- (h) Adjustment to changing community needs, and to individual capacities.

Curriculum: Education is meant to make some desirable changes in the individual so as to fit him to certain places and tasks in society. Many methods are used to make these desirable changes in the individual. But these methods cannot produce these changes in him unless supplemented by a body of contents through which these methods may be applied.

The body of contents, properly selected and arranged in a broad sense to include the subject-matter, vital experiences and activities for the training of youth, is commonly described as the Curriculum, whereas a syllabus is only a part of the curriculum applied to specific age-group or class-group or attainment-group. Curriculum is generic; syllabus is of a smaller ambit within the

* D. S. Gordon. *op. cit* Ch. IX; XII

Frank M. Earle — *Reconstruction in the Secondary Schools* Ch. V

curriculum; curriculum seeks to give knowledge and information, skill and ability, attitudes and outlook to the students. Therefore the factors that go to formulate a curriculum are:

- (a) social
- (b) political
- (c) historical
- (d) geographical
- (e) cultural and
- (f) ideological.

As these factors are ever changing and progressing, the curriculum is also subjected to constant changes. It needs to change; it should be mostly dynamic and not static.

The rapid expansion of human knowledge in different fields brings us more and more new problems. Political and social changes have affected the constitution of family life, and more work is allotted to the school — to take care of the children at an earlier stage and for a longer period. Hence the responsibility of the schools is increased; the findings of the modern study of child-psychology also necessitate an earlier training of children.

Construction of curriculum implies

- (1) a thorough analysis of the needs of mankind,
- (2) a judicious selection from the vast assemblage of materials of those that are of distinctive use in meeting the physical, social, intellectual, aesthetic, vocational, and spiritual needs of the educand,
- (3) organization and arrangement of these materials in such a way that what is learned in one experience serves to enrich and make more valuable the experiences that follow, so that learning may be facilitated and educational objects readily attained.

Ideals of a Curriculum: A curriculum must offer not only the primary learning, but also the acquisition of the desirable habits which are directly essential for living in a democracy. This means the formation of desirable habits, interests, attitudes, appreciation, and ideals that govern and control the social, moral and religious conduct of the individual and society. The curriculum must guide the individual towards an appreciation and understanding of,

- (1) the system, order, and beauty found in nature, art and moral conduct;
- (2) the intellectual, social, and vocational problems of one's fellowmen;
- (3) the civilization in which one lives;
- (4) the interdependence between the individual and society;
- (5) the necessity of purposeful co-operation with others in the family, in the community, in the State, and in the world at large.

A curriculum can be centred round,

- (1) Subject — (books)
- (2) Activities — (Crafts)
- (3) Child
- (4) Community
- (5) Life.

Integration of Curriculum.* All the different items of learning and experience which seem to stand apart, belong to life. Therefore their interdependence and interrelation should be brought about and applied in the education of the child i. e. in the application of the curriculum in practice.

* cf (f) *infra*.

The curriculum must be formulated to make the child,

- (1) think effectively, logically and clearly
- (2) communicate his thoughts forcibly and clearly
- (3) make right conclusions and judgments, and
- (4) discriminate the various values of life and human relations.

Therefore there must be variety and elasticity in curriculum to take into account all the individual differences of children. Thus the curriculum constitutes a very important means in the educative process; and like the aims and methods, it must be governed by the fundamental principles of philosophy.

(a) **The Dependence of the Curriculum on the Aim of Education** is thus clear. The view which one holds regarding the ultimate purpose or aim of life and education will influence not only the choice of the material of the curriculum but also the organization and method by which they are taught. This is clear from the curriculum and method drawn up by those countries that believe in the spiritual or the purely material nature of man; or those who want to live peacefully or want to dominate over others; by those of agricultural or industrial countries etc. Thus the educational aim or philosophy of life dictates the curriculum.

(b) **Theory of Formal Discipline and Transfer of Training** (theory of faculty psychology).*

There is a conception that the human mind has *powers* or faculties such as memory, understanding, reasoning, judgment, will, imagination, attention etc. The function of education is to discipline and train these powers by the use of appropriate exercises. Locke in his essays "Concerning

* Boyd H. Bode — *op. cit* Ch. VII

D. S. Gordon — *op. cit* Ch. VI

Human Understanding", "Conduct of Understanding", and "Thoughts concerning Education" speaks of the mind and its powers. The main purpose of education, he says, is to exercise the mind and thus secure a species of "*mental muscle*" that may be utilised in any direction. From this idea has grown the doctrine of '*formal discipline*' and the theory of "*transfer of training*." Hence it has been widely held that through the study of certain particular subjects, mostly Greek, Latin and Mathematics, the various faculties, aspects of mental life, or powers of the mind can be trained so as to result in its storing up "power for application" to all sorts of intellectual tasks.

Castiello, quoted by John. D. Redden, says that the term "transfer of training" means the application of the results of experiences previously acquired to new situations.*

"Formal discipline" means that training in one field, such as Greek or Latin, will carry over and be effective in another *unrelated field* such as Chemistry or Economics. According to this doctrine, the transfer from one field to another unrelated field takes place not through the application of any specific content or method learned, but through the increased mental power or ability to see the relation that has resulted from the training. *Transfer of training*, on the other hand, has a more definite meaning, namely, that the training in one field may carry over into another through similarity of contents and methods, "identical elements", habits and attitudes.

Many present-day investigators and educationists accept "transfer of training" but deny "formal discipline", because they fail to understand exactly what the Scholastics meant by the word '*faculty*' in psychology.

Locke says, "Would you have a man reason well, you must use him to it betimes, exercise his mind in observing

* Redden and Ryan — *A Catholic philosophy of Education* — Ch. V. P. 172.

the connection of ideas and following them in train. Nothing does this mental discipline more than mathematics which, therefore I think, should be taught to all those who have the time and opportunity, not so much to make them mathematicians as to make them reasonable creatures, that having got the way of reasoning which that study necessarily brings the mind to, they might be able to transfer it to other parts of knowledge as they shall have occasion." Similarly he advocates a wide range of science.

His insistence on training the will to do one's duty against opposite inclinations, and hardening of the body "by efforts" made him to be regarded as the first great exponent of the educational doctrine of "Formal Discipline". The study of Classics contributed to training and discipline of mind. But the growth of vernaculars and the neglect of the Classics in the 18th and 19th centuries pushed to the background the notion of formal discipline. Yet it lives on in the Grammar and Public Schools as well as in the Universities and German Gymnasias.*

With the abandonment of 'Faculty Psychology' (See below) and the development of new educational theories, a decided reaction from the doctrine of "Formal Discipline" began among psychologists and common-sense educators. It is more widely conceded that specific, rather than general power is developed by the various studies. (cf. Spearman's double-factor theory).

It has, however, come to be felt in recent years that in reacting from the old theory of formal discipline educators went too far. While it is still held that emphasis must be laid upon the specific character of mental training, there are some generalised powers and values to be obtained. "It is realised that a general benefit can be derived from specific training in so far as the person trained has consciously

* John Grave — *Policy and Progress in Secondary Schools* Ch. XXV.

wrought out in connection with the specific training a general concept of method based upon the specific method used in that training", says F. A. Hodge. Thus a student who has once realised the value of close reasoning through mathematical demonstrations is likely to develop a general concept of methods and can hardly be satisfied any longer with slovenly thinking in other fields. Thus the fine discrimination discovered in the classical authors, the balanced judgment used in historical methods, and the accuracy required in the study of sciences, may well be abstracted and lend to a generalised ideal for other lines of endeavour.

Formal discipline emphasizes that what is learned is not of distinct value in the educational process but rather the mental power or ability that develops from this learning. According to formal discipline the work of education should be directed towards the formation of habits, (Rousseau, however says the only habit that we must form is the habit of not forming any habit!) and the training of the intellectual powers through their exercise, because *the chief function of education is to increase the individual's powers through effective thought and action.*

By *mental faculties*, it should not be understood, (as is done by some modern writers who glory in saying that the faculty theory is once for all exploded with its "formal discipline" and "theory of transfer of training") that the faculties are powers situated in a particular part of the soul (which has no parts as it is a spirit) or of the mind, or that they are members distinct from the soul as a limb is distinct from the rest of the body. Scholastic Psychology does not regard the faculty as an independent reality, a separate agent which originates conscious states out of itself apart from the mind. *The faculty is a special mode through which the mind itself works.* By Faculty Psychology the scholastics postulate for man a soul and a body; by soul

they mean "the subject of our mental life, the ultimate principle by which we feel, think and will"*

Scholastic Psychology regards the mind as a permanent indivisible energy and the faculty as the proximate ground of some special form of activity of which the mind is capable. When they say that our soul possesses different faculties they mean nothing else than "Our soul is a substance, which as active principle is capable of exerting different species of energies". This capacity is called a faculty. e. g. Our sensation of colour is due to the faculty of vision; our judgment is due to the faculty of intellect; our volition is due to faculty of will, etc.

(c) Knowledge and Experience:**

It is difficult to define knowledge. It is generally described or explained as what takes place when one knows—information. Perhaps it may be defined as the mental assimilation of the reality of a thing, an object, fact, principle, or law or any other element within the natural or supernatural order.

Knowledge is also said to be the amount of theoretical and practical ideas one has. But this stock of ideas or information is gathered through various experiences or actions of man. Hence experience is the source or means of knowledge.

Experiences are of different kinds:

- (1) Sensory experiences—of the five senses.
- (2) Intellectual experiences—of thought, state of mind, emotions and will.

Corresponding to these two kinds of experiences we have two kinds of knowledge—sensory knowledge and intellectual knowledge.

* Maher—*Psychology* p. 461 Boyd Barrett—*The New Psychology*—p. 253

** Percy Nunn—*op. cit.* Ch. XIII and XIV.

Ordinarily the intellectual experiences and knowledge are based on the sensory experiences and knowledge. Knowledge or understanding, which we can call cognition, is so intimately connected with experience or action of both body (with its exterior and interior senses and organs) and mind, that they cannot be broken without loss—a loss, as Percy Nunn says, that does not fall least heavily on the side of understanding. Cognition begins with the sense experiences. The senses are the five gateways of knowledge.

(1) The experience of temperature and pain has its receptors in the skin.

(2) The sensation of hunger and thirst, well-being or ill-being of body or soul, has its receptors in the digestive and other inner organs.

(3) The sense of position, of balance and movement of body etc called the Kinaesthetic sense has its receptors in the joints, muscles, tendons, and labyrinth of the ear.

The perfect well-being and training of these organs paves the way for the development of cognitive power. This is the present-day philosophy that underlies the sense-training insisted upon by Madame Montessori.

In knowledge there are three elements:

- (1) the subject who knows;
- (2) the object, the thing which is known (Organic or Sensory perception)
- (3) The act of cognition by the intellect by means of which the object is made known to the subject.

In some way the subject and object become one. This becoming one we call assimilation.* *Sensory Knowledge* is the act of the subject and as such is the organic perception

* J. Ross — *Groundwork of Educational psychology*. Ch. XII.

Horne — *The Democratic Philosophy of Education*. Ch. XXV.

which makes one aware of a material object presented by the *external senses*; or recalled by the *sense of memory* or reproduced *by imagination*. It is always the perception of a definite particular concrete object. So it is *always an organic perception*. The objects of the organic perception are colour, sound, odour, taste, heat or cold, quantity, movement, figure, extension, affections, or pleasure and pain, and subsequent spontaneous motion of attraction or repulsion.

Sensory knowledge implies the awareness of the reality of the human act, not necessarily the human physical world, by the senses.

Intellectual knowledge, considered as an act of man, is the immaterial apprehension of material or non-material objects. Intrinsically independent of matter, the intellect apprehends in its own immaterial way the objects perceived by the five exterior senses as well as by the internal senses of memory and imagination.

Considered as the object of intellectual apprehension, intellectual knowledge includes everything knowable, everything material and immaterial, and abstract ideas like justice, truth, goodness, relation etc.

Sensory knowledge is common to man and the other animals. But intellectual knowledge is possible to man alone.

Is our knowledge true and certain? This question is answered in the Epistemology, Science of human knowledge.

(d) **Instrumental Skill** — Reading, Writing, Arithmetic (the three R's) and Craft are called instrumental skills, because they are instruments for further ends, either in advancing one's knowledge and cultivating talents to enter into the culture of the past or to earn one's livelihood. In themselves, reading, writing and arithmetic have also

cultural, social and utilitarian values. Since they are acquired by industry and not inborn in man, they are also called skills.

Skilled work is neater, smoother and easier.

(1) *Neater*: The skilled person makes neither unsuccessful nor unnecessary movements in his work. Economy of movement is a sure index of skill. Getting skilled means gradual elimination of unsuccessful and unnecessary movements and waste of energy. e. g. consider the writing of a child and of an adult person.

(2) *Smoothness*: Not only are useless movements eliminated but also the useful ones are combined and the various component parts of the movement are coordinated. Co-ordination is largely a question of using the right amount of force at the right time.

(3) *Easier*: As skill is acquired, less energy and attention are spent, the action becomes almost automatic, and one is able to attend to the result rather than to the action. These four skills are also the fundamental or the elementary or primary skills that are to be cultivated for any further advance of individual and social life. Hence their all-important place in the curriculum.

The psychological principles behind the acquisition of any skill are :

(1) in the trial-and-success method of learning, an action performed tends to stamp in if it is accompanied by pleasure and to stamp out if it is accompanied by pain;

(2) success gives pleasure;

(3) interest motivates work;

(4) children are active and have an instinctive urge to make things — a creative instinct.

(5) The object of their creation goes to satisfy their love of power.

(6) Any form of practical work in which skill has been acquired becomes a vehicle for the expression of beauty and grace.

(7) It provides scope for the highest type of self-expression.*

In teaching a skill three factors must be considered : *emotion, technique and thought.*

(1) Unless a child feels an urge towards expression, little progress is possible. This urge may vary in intensity from mere willingness to enthusiastic desire. If intense emotion is aroused, the pupil will think; if in addition, he has the requisite degree of technical skill, beauty will appear.

In reading, skill is to be developed by,

(1) the proper management of organs to get the proper sound, accent and pronunciation.

(2) facility in modulation, expression, and thought-getting.

In writing, the child should be helped to get mastery over the tools and control the habit of scribbling. So he should be given preparatory interesting exercises, free imaginative drawing and Montessori insets, large soft pencils or crayons which the child can hold without strain.

Craft: As a result of the reflective thinking, experiments, and work of men like Pestalozzi, William James, Stanley Hall, Dewey, and Madame Montessori, the modern world of education has come to adopt the view that the human organism is an active agent, and learning is an

* Percy Nunn — *op. cit* Ch. VII. *Play*.

active process of perceiving, reasoning, judging, discriminating, and feeling, which takes place in actual situations or experiences. This theory also gave birth to the method of 'learning by doing.' In doing a thing the whole man is interested and engaged. According to William James, one learns not so much by formal preparation for situations in general, as in meeting and engaging in particular situations, as near to life as possible. The same theory carried forward by the investigations of Thorndike and Kilpatrick, developed into the theory of self-activity of the learner.*

The child is active and creative by nature; it delights in movement and expression. Handicrafts of various kinds give full scope for the free movement and complete self-expression of the child. Ruediger says, "The head and heart must be put into work as well as the hands, and when it is done, the life-realizing value of any vocation is subject only to the tastes and capacities of the individual concerned. Any training is liberalizing that liberates the mind through insight into principles, and any training is socializing that makes the heart go out to one's fellows."

Craft in education has another value. The manual and routine worker may find opportunities for compensating recreation and growth in work that is of a more intellectual nature, while the brain worker may perhaps maintain his balance best by doing some manual work. One's vocation as a rule exercises but a part of one's life, and it is necessary from the point of view of both health and efficiency to be able to engross oneself in some compensating avocational activity.

Though we may not make use later on of all the arts and crafts that we have learned at school, we shall have been liberalized in that direction once for all, and we shall always feel the force of natural ease and happiness. The

* Edward Leen — *What is Education*. Ch. XI.

liberalizing effect of every study is largely retained even though the active study of the subject is not continued.

The person without an avocation usually loses his vivacity, his enthusiasm and his interest in life, and is a burden to himself when alone and when not vocationally employed. He lacks the power of noble self-entertainment, a power that must be accorded a high rank in human life. Therefore Craft has an important place in the curriculum that is designed to attain some of the aims of education.*

(e) **The Place of Physical Activities and Handwork etc.:** The intimate connection between body and mind is so well accepted that it needs no explanation: "mens sana in corpore sano." Hence for the better and complete education of man, for the harmonious development of the five aspects of man's life—physical, intellectual, social, aesthetic and spiritual — we need the training of the body also. Each aspect must be developed according to its essential hierarchy, and consonant with man's true nature. Hence the important place of physical activities in the curriculum of Physical Education and Health Education.**

Man's physical powers are first and earliest in the order of nature; but his spiritual powers are first and highest in the order of importance and pre-eminence.

The fifth commandment of God (Thou shalt not kill) obliges every one to take all means necessary for the preservation of one's life and health. It is essentially wrong to seriously neglect or endanger one's bodily health or in any way prevent another from giving due and proper attention

* *Report of the Secondary Education commission* Ch. III, X.

Handbook of suggestions for teachers in small rural schools—by Ministry of Education, 1955 — p. 7; Guide book for character training—Hyderabad workshop — 1955. p. 7; Report of Parulekar Committee on guide book on the modified scheme of Ele. Education of C. R., 1952. Ch. V.

** Siqueira T. N. — *Modern Indian Education* Ch. 9.

to the care of his body and health. Individually and socially man needs the knowledge and training basic to the development and perpetuation of sound physical and mental health. Hence a sound education and curriculum cannot overlook physical activities without being very defective.

Poor physical conditions affect intellectual, vocational and moral efficiency. For Catholics the human body is sacred. It is a temple of the Holy Ghost — a temple of God.

Physical education has values in general education that are apart from health. The fourfold values are: It develops skill and co-ordination; It contributes to worthy Citizenship by developing the ability to get on with other individuals; It builds sportsmanship and personality; It leads to the wise use of leisure.

Health Education.

The least we can do is medical examination with its diagnosis, preventive, remedial and corrective follow-up programme; instruction in personal and social hygiene and sanitation; recreation and play; gymnastics and athletics; rhythmic activities; self-testing activities; out-of-school activities like hiking, camping etc.

Any handwork that gives sufficient bodily exercise like work in the field, cutting wood, building etc also will have the same results as physical activities.

(f) Integration of Curriculum.

- (1) through a central craft, its evaluation;
- (2) through projects, its evaluation;
- (3) through teacher co-operation, its evaluation.*

* A. G. Hughes and E. H. Hughes — *op. cit.* Ch. XV. P. 260.
cf. Ch. IV. B. 1. *Supra.*

What is integration of curriculum? The curriculum represents man's present life in epitome; and as life changes, curriculum too must change. This change must regard both inclusion and exclusion. Knowledge no longer used in life should no longer be retained in school except as history, while new knowledge that is used should be taken up and included. The material of curriculum, therefore, springs from all times and all places and consists of those traditions and achievements of the race that have proved and are still proving to be of value in increasing the efficiency and richness of both social and individual life.

These traditions and achievements are not necessarily all represented in the curriculum, but only those need to be there that cannot be efficiently acquired in the round of one's daily life and amusements. Its contents are determined by the life and environment for which it is to prepare man. Not only the arrangement and unification of the contents of the curriculum in itself but also the fitting in of the elements of the curriculum to the elements of life is called *the integration of curriculum*.

(Because an activity has a large or small place in life—e. g. digging ditches or study of literature—it would not follow that it should hold a corresponding place in school. That which needs special care and cultivation which cannot be got outside the school as a rule, is to be given greater prominence in the curriculum)

1. Integration of curriculum through a central craft or subject.

In the drawing up of the curriculum every subject of study that we have in school and in life centres about a characteristic and distinguishing core of thought or activity which is technically called *a mode*. This mode or central point is used as a criterion for the selection of the

data that make up the particular subject in hand. e. g. The mode for Physics is the phenomena of mass and force; for Psychology, the phenomena of consciousness, for Medicine, the alleviation and cure of disease etc.

When we recognize that a study centres about a mode of thought that is selected on the basis of a theoretical or a practical need, it becomes evident that the separate studies do not form discrete units like islands in the sea but a continuum like the spectrum, like the blending of colours in the rainbow. There are no sharp dividing lines between the various studies but they merge with one another very much as do the colours in the spectrum: e. g. Physics, Chemistry, Geology, History, Geography etc.

This mode of thought or activity may be concentrated on one or other subject which then we call the *core subject*, or central subject. The other subjects and processes of education are related to that core subject or mode. Integration of the curriculum is then through that subject — e. g. in basic education or Wardha Scheme of education, a craft is the core subject or integrating element round which other subjects should be taught according to their needs and their importance; for example: spinning and weaving; agriculture, gardening; carpentry, leather work etc.*

The other subjects, like the mother tongue, Mathematics, History, Geography, Civics, Science, Music, Hindi etc. have a place in the Curriculum, but in reference to the core subject, say Agriculture.

* M. P. Singh — *A Students' History of Educational Thought*.

Vol. I. Ch. X.

Bhatia — *A New Deal in Secondary Education*. Ch. V.

Varkey — *The wardha Scheme of Education*.

V. S. Mathur — *A Symposium on Gandhiji as an Educationist*.

Ch. 6; 11.

Estimation :

- (1) There is no one single craft so broad and comprehensive that all school subjects can be correlated to it, especially in their advanced stages. In a primary school of 5 classes this integration of curriculum through a craft may work.
- (2) It is difficult to get teachers well up in all the subjects and possessing expert knowledge of the basic craft.
- (3) Too much emphasis on a particular craft is equivalent to vocational training; and vocational training cannot be started at an early age before the child has got a general education.
- (4) The aptitude of the child is totally ignored in this age of child centred education.
- (5) As regards Gandhi's Wardha Scheme, the idea of profit yielding or supporting the school from the sale of products made by the children is utopian.
- (6) Such a profit making aim will reduce the schools to small centres of cottage industries, and their efficiency will be judged by the money gained from productive crafts, and not by the degree of intellectual attainment.

2. Integration of curriculum through projects :

A project is a problematic action carried to completion in its natural setting. For a project there must be a motive. There must be a real urgent need. And the need is to be met completely. The project is carried out with the co-operation of many who divide among themselves the various parts of the project and consult and study it together e. g. the postal system. A complete study of the present postal system brings in History, Geography, Science, Mathematics etc. The topic 'postal system'

becomes a core subject. The different items of the curriculum are woven round it. And thus the integration of the curriculum takes place through the project.

Estimation: A Project has the added advantage of mutual co-operation of the whole class, with its socializing influence as well as the development of initiative and leadership among the students. But one project will not be sufficient to integrate the whole curriculum. We need many projects which should not overlap too much. There is a great danger that a good many slackers will be left out and their education has a great chance of being lopsided or being neglected. A perfectly disciplined class is required to carry out the project to its completion without great waste of time, energy and money. Then only can the initiative, industry, self-reliance and constructive ability of the pupils develop.

(3) Integration of curriculum through teacher-co-operation: If the influence of a mature mind on an immature mind is an essential characteristic of education, the teacher's part in it is undeniable. The co-operation of a teacher, a man of maturity in learning, culture and character, becomes essential in initiating immature minds to the full participation in the life of the society. But the new concept of the learning process, of the learner himself and of his individual differences, posits a broader concept of the place and function of the teacher. Formerly the teacher was an instructor pouring into the little heads a mass of facts and information. Now he is to guide and direct, to discover abilities and disabilities, and to provide for them.*

In the thirteenth century St. Thomas Aquinas, a philosopher and theologian, had already said that the major factor in the learning process is the individual

himself; that learning is a process of self-development; that self-activity is the very essence of the learning process and that the teacher's function is like the physician's in this, that although the doctor might dress the wound, it is nature that must heal it. The active potentiality i. e. the pre-existing intrinsic principle, is brought into actuality through the help of extrinsic agents. This is the principle which William James, S. Hall, Dewey, Thorndike, and Kilpatrick restate in other words, that learning is an active process of perceiving reasoning, judging, discriminating, and feeling.

But these modern investigators and reflective thinkers made a blunder in conceiving man as a mere mechanism; solely as an organism that responds to stimuli. They took no cognizance of the fact and the functions of a spiritual intellect in man. For them, man is a higher organic form of animal life, "a good gorilla", different in degree but not in kind from the lower animals. They claim Darwin for their master. But Aristotle and his followers viewed "man whole and entire, soul united to body in substantial union, as a being whose 'intellection' (act of understanding) is characterised by the spiritual gift of abstraction and by the spiritual power of judging, reasoning, and willing. The mind has germinal capacities or potentialities which are not the same as the predestined, fixed instinctive capacities of animals but the free and controllable properties of the rational being. A teacher should understand this nature of the child before he can educate a child properly. John Dewey says* that the educator is responsible for a knowledge of individuals and for a knowledge of subject-matter that will enable activities to be selected which lend themselves to social organization - an organization in which all individuals have an opportunity to contribute something and in which all participate is the chief carrier of control.

* Ch. IV, C. 1. *Supra*.

* Dewey — *Experience and Education* PP. 61—62.

A teacher is a guide, philosopher and friend to the children. Therefore the academic and professional knowledge needed in a teacher is vast. He should not only know the subjects that he wishes to teach but also those that are in other ways closely related e. g. a teacher of Arithmetic should know at least Algebra and Geometry. Among the subjects that bear so close a relation are the basal subjects of biology, sociology, philosophy, logic, ethics, and psychology. A study of the problems of philosophy serves to bring out the inter-relationship and the ultimate nature of the detached elements of knowledge dealt with by the various school subjects.

Estimation: A single teacher cannot be a master of all subjects especially in the advanced courses of subjects. Therefore a complete integration of the curriculum in all its extension through the teacher is difficult. Many teachers who have had a sound general education and then specialization in their own subjects working together in full co-operation can effect a better integration of the curriculum.

(g) Diversified Courses at the Post-basic Stage*

The exact connotation of the term "Basic Education" according to a clarification given on 30th June 1955 at Delhi, by the Chairman of Standing Committee for Basic Education, envisages a close integration between the school and the community, to make education as well as the children more social minded and co-operative. A basic school not only helps in cultivating qualities of self-reliance, co-operation, and respect for dignity of labour, but also becomes a vital factor in the creation of a dynamic social order. Basic education, according to the

Committee, should no longer be regarded as exclusively for rural areas. It should be introduced in urban areas too, because of its intrinsic suitability and also to remove the impression that it is some kind of inferior education designed only for village children.

In the Avadi Session of the Congress in 1955 a resolution was moved by the Prime Minister Nehru and passed that the existing primary and secondary schools in the country should be converted into basic schools within ten years. The mover of the resolution said that the basic principles and techniques as given in the report of the Basic National Education Committee (the Zakir Hussain Committee) should guide and shape educational reconstruction in India. It provides for 5 + 3 years of free and compulsory education through the medium of the mother tongue. According to the conception of Mahatma Gandhi, it is essentially education for life and an education through life; it creates a social order free from exploitation and violence. That is why productive, creative, and socially useful work, in which all boys and girls may participate irrespective of any distinction of caste or class, is placed at the very core of basic education.

The effective teaching of a basic craft thus becomes an essential part of education at this stage, as productive work done under proper conditions not only makes the acquisition of much related knowledge more concrete and realistic, but also adds a powerful contribution to the development of personality and character and instils respect and love for all socially useful work. The self-supporting aspect of the system from the sale of products of the school is held to be possible by the enthusiasts.

In the diversified course after the basic period, there should not be an abrupt break from the junior to the senior basic education. In the planning of the curricula

* Bhatia — *A New Deal in Secondary Education*. Ch. III.

Frank M. Earle — *Reconstruction in the Secondary Schools*. Ch. IV.

Report of the Secondary Education Commission. Ch. IV—1.

at these three successive stages there must be an organic unity and continuity so that each stage will lead on to the next; with this continuity in view, the curriculum of the post-basic stage of higher secondary school is to be drawn up. The diversified courses in the high school are supposed to pave the way, though not fully, for this unity in the curricula.*

The need for diversification of courses:

Students with a very wide variety of talents will seek education in future. Their number is on the increase due to free and compulsory primary education up to the age of 14. "This postulates that our Secondary Schools should no longer be 'single track' institutions, but should offer diversity of educational programme calculated to meet the varying aptitudes, interests and talents which come into prominence towards the end of the period of compulsory education. They should provide more comprehensive courses which will include both general and vocational subjects so that pupils should have an opportunity to choose from them according to their needs. In view of the fact that pupils are to be trained in certain basic ideas, attitudes, and appreciations which are essential for playing the role of intelligent citizens in a democracy, there should be certain common core subjects of general value and utility which all students may study."**

The reorganized Secondary School Syllabus dating from 1947 has some points in common with the Commission's Report. In the Syllabus there are common core

* Bhatia — *A New Deal in Secondary Education*. Ch. VI.

Ernest Young — *New Era in Education*. Ch. VI.

Frank M. Earle — *Reconstruction in the Secondary Schools*. Ch. IV.

** *Report of the Secondary Education Commission*. Ch. IV — 1.

subjects of general value and utility as well as special subjects of a vocational bias. The common core subjects are:

- (1) The Regional Language is the first language of all and it is the medium of instruction (6 periods a week)
- (2) English is the second language; Sanskrit, Urdu, or Arabic or a special study of the regional language itself may take its place. (6 periods a week)
- (3) Hindi or a classical or foreign language is the third language taken as an optional.
- (4) Social studies (Comprising History, Geography, Civics etc.)
- (5) Mathematics — General
- (6) Arts and Crafts
- (7) Physical Education
- (8) Religious and Moral instruction
- (9) Citizenship Training

The following are some special subjects taught in multipurpose schools.

Secretarial course

Teaching Practice

Home Science

Music and Dance;

Agriculture — Theory and practice, animal husbandry, poultry farming, sheep farming, dairy farming.

Horticulture — Vegetable, Flower and fruit gardens.

Engineering Course — Carpentry: Freehand and model drawing, Geometrical drawing, Chemistry, mechanics, heat, light, fitting, electric wiring, blacksmithy.

Commerce — Draft and precis writing, type-writing and any two of the following: Book-keeping Commercial practice, Shorthand.

Paper-making, hand-loom weaving, woodwork, home-craft etc are taught in the basic stage of education.

(h) *Adjustment of Curriculum to the changing needs of the Community; and to Individual Capacities.**

The reasons for the dynamic and elastic nature of the curriculum assume that changes will constantly be needed. But the frequent and radical changes in the curriculum will upset the steady progress of education and harmony of community life. Violent and revolutionary changes are equally harmful to the individual and community.

The concept of change is acceptable only within its proper means; that is., within accidental and environmental conditions which do not contradict or deny absolute truths. Some truths are complete and permanent; hence they will never change. When changes of an accidental nature seem desirable — and a truly progressive curriculum will welcome such changes — they should always be interpreted by philosophy and take place under the watchful guidance of those unchanging principles which interpret the true nature of the individual and of society. As there are no sudden breaks and leaps in Nature, but a gradual change and development as well as adjustment to the needs and environment, there should be no sudden breaks and leaps in the curriculum, while a truly progressive curriculum must take into account the dynamic social conditions in so far as they affect the real needs of the individual and society.

* Ch. V. a. *Supra*

PART II

CHAPTER VI

SCHOOL ORGANIZATION

INTRODUCTION

1. What is organization?*

2. How does it differ from administration?

3. The relation between school organization and school administration.

(a) To organize is to put into workable order the parts of a machine whereas administration is the actual working or running of the machine e. g. organizing and administering a bus service or a city corporation.

(b) Organization is planned according to some rules and regulations of Administration. But administration has to learn from practical organization what changes are to be made in the rules and regulations to suit the particular needs and environment.

(c) Administration has fixed rules and practices; organization has to consider the circumstances and work out a plan for its greater success.

(d) Administration has to come to the help and support of organization.

4. What is the need of educational organization and administration?

Balfour says, 'It is to enable the right pupils to receive the right education from the right teachers at a cost within the means of the State, under conditions which will enable the pupils best to profit by their training.' The following are some of the reasons for school organization.

* Paul Verghese — *School Organization Ch. I.*

(a) Many are interested in Education. To give them a legitimate satisfaction in the matter of Education we need good organization. e. g.

1. Parents 2. Children 3. Community
4. State 5. World.

(b) Manysided growth of education in modern times, which consequently implies

(1) enormous expenditure that goes to Crores of rupees ;*

(2) many thousands of educational institutions of various types that grow up year after year ;

(3) an army of well trained and qualified staff to man them ;

(4) and an ever increasing flow of student population into our schools all over the country, and it demands a good and thorough system of organization lest all this should show but poor achievements.**

(c) Mistakes and failures met with in material business and transaction can be easily corrected and made up whereas mistakes in education often leave permanent and sad traits in the personality of the growing child ; besides, unpredictable ways of man and his mysterious reactions to environments make educational organization more difficult.

(d) Individual differences and personalities necessitate the greatest care and attention in drawing up of curriculum and methods of teaching, in grouping of pupils

* In the III five year plan Rs. 500 crores is set apart for education; and at the end of this plan period there will be 50 million pupils in our Elementary Schools.

** Since the statistics regarding finance for education, number of schools, teachers and pupils are ever changing, the trainee is expected to be familiar with the up-to-date data.

for studies and activities as well as for individual and group assignments.

(e) We have to take into account the role of inheritance and environment in the development of personality of a child who is to be educated in our schools to the best of his advantage. All this shows that we need a good system of educational organization.

5. (1) General Factors that determine the types of organization :—

- (a) Aims and principles of Education
- (b) National culture and ideals of the people
- (c) Origin of the national system
- (d) Types of Governments
- (e) Geographical, climatic and historical background of each nation.

(2) Immediate Factors that determine the types of organization :—

- (a) The number, size and distribution of classes
- (b) Number and quality of the staff
- (c) Age, sex and attainments of the pupils
- (d) Subjects taught and methods used
- (e) Character and discipline of the school

6. School organization has two aspects :

- (a) *academic aspect.* It deals with
 - (1) The varying individual differences
 - (2) Need of selection
 - (3) Need of classification
 - (4) Need of curricular syllabus and examination.

(b) *Social aspect.* Children are to be trained for life in community and Society. Hence Social aspect deals with

- (1) Order
- (2) Discipline
- (3) Reward and punishment,
- (4) Self government
- (5) Leadership etc. of the so called extra or co-curricular activities.

These two aspects also have great influence in determining the different types of organization in schools.*

A few ref:—

- (1) W. M. Ryburn—*Suggestions for the Organization of Schools in India.*
- (2) Percival Wren—*Indian School Organization.*
- (3) J. H. Boardman—*Practical School Organization.*
- (4) S. E. Bray—*School Organization.*
- (5) Report of the Secondary Education Commission. Chs. II, III, IV, VII, VIII, X, XIII;

* Ryburn — *Suggestions for the Organization of Schools in India.*
Ch. IV; XI.

CHAPTER VII SCHOOL LIFE

(A) **Self-government**—Organization of community life; School Assembly; functions of school-pupil leader; class pupil leader etc.

(B) **Cultural activities.**

(C) **Residential life.***

(A) **Self-government.**

Self-government is another word for democratic government. And, democratic government is the government of the people, by the people, for the people. In the words of Mr. Thring "Self-government is the object a great school proposes to itself in its life and laws, and the prefects (leaders) are the machinery for carrying out this self-government among the boys themselves." It is to train pupils to fit themselves for offices of trust and responsibility in the national life. It is a *training for the pupils for the formation and use of public opinion, right use of freedom, self-respect, self-reliance and trustworthiness wherever self-government system is rightly organized and rightly supervised.***

Organization of community life. The most important function of School life is to teach the pupils to live a corporate life—a life lived together, participating its joys and sorrows, contributing each one's mite to make it more happy; lightening the burden of co-workers and learning from the neighbour many a good lesson to curb one's own unhealthy and harmful impetuosity; correcting one's own faults which become more glaring and conspicuous against the back-ground of a corporate life. A community life enables us to come into contact with

* Percival Wren — *Indian School Organization.* Ch. XV.

** Ernest Young — *The New Era in Education.* Ch. XII.

fellow-beings of different characters and temperaments; of different qualities and achievements which will serve for emulation, imitation and self-improvement. These opportunities are wanting to a child educated alone in a private house.

In order to foster a spirit of community life among the pupils, let there be first a feeling of friendship and community among the staff; occasional social gatherings, games and outings will foster this spirit. Let the pupils be sometimes invited to participate in them. Again, let senior students learn to love, respect and help the juniors as if they were their younger brothers and sisters. Let the teachers keep a parental attitude towards their school children.

(1) **The School Assembly.** One of the functions in the school that helps the growth of unity and community life is the School Assembly.*

History of School Assembly—In the West, before and after the classes the students used to go together to the Chapel for prayer, song or exhortation. Slowly this religious aspect vanished. It was only in 1948 that it was formally introduced into the Schools of Madras.

In the words of Percival Wren "A distinctive influence upon school discipline and smartness is exercised by the apparently unimportant device of the school parade."

Advantages:—

(1) It gives attention and alertness to the pupils to begin their day's work with energy and promptness. It is much better than allowing the boys to saunter about or dribble into the school at their own good pleasure at about 10.0' clock.

* By School Assembly here we do not mean the formal gathering for debates or literary Speeches, but a sort of parade.

(2) It gives *Esprit-de-corps* to the boys.

(3) It fosters in them a feeling of pride in their school.

(4) It gives the headmaster a chance to meet the whole school together and make some timely and important announcements.

(5) It is a moral and physical discipline and a deterrent to late comers, or just-on-the-stroke-coming for both boys and masters.

N. B If we want to reap all these advantages from the School Assembly, it must be conducted with decorum, order and seriousness. Slackness of any kind should not go without adequate reprimand or punishment of those concerned.

For the success of the Assembly,

(1) Select the best and convenient place for each class so that they can march back to their respective classrooms without trouble and clash.

(2) Practise it with a few select students before the final and full assembly.

(3) Slackness on the part of any individual or class should be carefully watched and rectified.

(4) It should not be long.

How to conduct the Assembly? 10 to 10 first bell; 5 to 10 second bell; and all fall in order, class by class, with their leaders at the head. The Headmaster and School leader stand in front near the flag-staff; 2 to 10 alert bell; unfurl the school flag — The Headmaster may speak a few words — salute the flag or sing the school hymn. At 10 march past to the class.

Other means of developing a real corporate or community life in the school is to undertake,

(1) a *School project*, that is, a definite work taken up by the whole school — teachers and students all alike having their share in the work. e. g. preparing a stage for the school, making a playground, some rural uplift work etc. Each pupil must be given a share in it and he must do it in harmony with others.

Success depends on

- (1) the task chosen, that is, one within the possibility of the age-group.
- (2) co-operation of the people around.
- (3) initiative and selfless work of the teachers.

Encourage co-operative work (Co-operative Society) so that each pupil feels that he has a part to play and it is important in the management or running of that business. Consult him and enquire how it is progressing and what help he needs etc.

Cultural activities like Exhibition, display of arts, talents, mock-trials, parliament are some of the means of developing corporate life in our schools.

Pupil Leaders

(1) For self-government in the schools the first essential is that leaders be most carefully chosen: for character, for position in the school, personality distinction in games or studies, popularity and reliability. These are the determining factors in their choice.

(2) As far as possible the leaders are elected by the boys from a panel; volunteers with support; or by ballot, except the ex-officio leaders as top boy, captain of a team (hero of the field). A few likely candidates can be proposed for election. This election should be made an event of importance.

After the election, let the Headmaster see that the boy leader or leaders develop a sense of responsibility and knowledge of duties; let him treat them with more respect and honour than ordinary boys and support their authority in every legitimate way. Trust placed on some troublesome but energetic boys often makes them good leaders.

Election of other leaders as class leaders, games leaders etc. can be conducted in their respective classes.

Give this group of leaders *special training* to the maximum of their ability. Give them power, and tell them also that their fall will have sad consequences.

In the *absence of teachers* they can act and rank as teachers and can inflict certain punishments. Any boy *may appeal* with the understanding that his punishment would be doubled if the leader is found just — rescinded if unjust, and leader degraded. The leaders are responsible for the behaviour of boys out of school, in the compound. They have definite and special individual duties e. g. conducting of reading room, games kit, garden, gymnasium, library, association etc. In their hands is the tone of the school, for they are the rulers or ministers of the Republic of the school.

Privileges. They should have special badges and medals or brooches and at the end of the year a diploma; let them retain their medals. A room can be given for their use or a class room during recess; a half-holiday a month, and a party during the term will keep the leaders in good spirit. Their weekly conference with the Headmaster is very important.

(b) Cultural activities

What is culture? It is defined in different ways. *Tagore** says that culture is something mainly of the

* Tagore's Essay on "culture and civilization"

interior while civilization is of exterior progress, wealth, and contentment. Culture consists in the refinement of the soul or mind, in the delicate and exquisite feelings and sentiments for others, in nobility and generosity of heart, in selfless and self-sacrificing spirit, and in joy and comfort at the real good of others. Civilization is rather in an exterior refinement and affable manners, in material advancement and well-being. Culture is the mark of a gentleman. Cardinal Newman says: "A gentleman is one who does not inflict pain on others"; he does all that he can to radiate joy around him. Ruskin, in one of his essays, says that the wealthiest nation is one which possesses the greatest number of enlightened and well-contented citizens. Only real culture of the mind and heart can produce such enlightened and well-contented citizens.

Culture is also defined as acquaintance with the best that has been thought and said in the world. But if that acquaintance is only notional, and not real, that is, if it remains only in the intellectual level and does not descend into the heart in order to transform one's practical life into one of real sympathy, generosity and selfless service for one's neighbour, it does not deserve the name of culture. If it gives only an "Oxford touch" to men and "Girton manners" to young ladies, it is more of civilization than culture.

It is defined also in a more restricted sense, scil. 'the development of the mind beyond the limit of the common place.' So a cultured mind is one whose intellectual attainments in some branch, or in many, have passed the level of the ordinary man.

A. N. Whitehead defines culture as "activity of thought and receptiveness to beauty and human feelings." It means that culture is meant to enlighten and purify the intellect as well as to add beauty and refinement to

life in all its departments; and therefore forms a coping stone to a good education.

A true and good religious education helps to attain culture.

It is the aim of the school both to hand over to the child the aggregate of the best that has been thought and said by the past generations, and to give him intellectual attainments that are above the level of the common mind. An education worthy of its name cannot forgo this sublime goal and the efforts to form a cultured man out of a child — a man of selfless and generous disposition whose aim in life is to make the world around him happier and brighter than he found it, even at the cost of his own ease, comfort and satisfaction. Such activities and training as will enable him to become a cultured man in the above sense are called cultural activities and must find their way into the school curriculum.

The field of these cultural activities is immense. Some of these activities and their goals are common and must be attained by all; e. g. politeness, honesty, respect for others etc. Some others are special and individual e. g. music, painting, poetry etc. These are to be left to each one's taste and temperament. Some of the common cultural activities of a school are,

- (1) *celebrations.*
- (2) *literary meetings.*
- (3) *dramatic performances,*
- (4) *musical evenings.*
- (5) *excursions.*
- (6) *library and study groups.*
- (7) *broadcasts and*
- (8) *scouting.*

1. Celebrations are of two kinds,

- (a) the general celebrations like the National day
- (b) the celebrations, of the school, proper like School day, Sports day, etc.

In the former the spirit that vivifies the celebrations is the love and gratitude we owe to our country and leaders; it is meant to inculcate in us a spirit of emulation.

“Lives of great men all remind us,
We can make our life sublime.
And departing leave behind us
Foot-prints on the sands of time.” (Longfellow)

Hence all the arrangements like public meetings, speeches, processions etc. must be directed to that end.

In the latter the spirit is love and attachment to our school, our Alma Mater (Mother who feeds us with knowledge and training), to our masters, to the ideals and specific character which it has given us, and to the benefits bestowed upon us.

Thus the inner spirit of these celebrations should be one of joy, gratitude, solidarity with our nation, school, and school-masters.

To show this spirit, the element of co-operation should be foremost. Let the students make the celebrations their own, and try to introduce in all these celebrations the social spirit, the spirit of helpfulness towards the neighbour, the weak and the poor.

How to arrange or get ready for the celebrations?

1 Get things arranged in time. Therefore let the school council meet; and draw up a definite plan with all the items in detail.

2. Various committees should be formed with their chairmen and secretaries.

3. Let the Headmaster see that everything is in order.

(2) Literary meetings

The aim of this activity in the school is to improve the intellectual and oratorical talents of the students, to enable them to think clearly and logically, and to express their thoughts in clear and forcible language and to give an impetus to wit and humour. Reading makes a scholar; speaking, a ready man, and writing, a perfect literary man. Literary meetings open to our students the vast and right fields of literature and science which the school education may not always explore to the full extent, for they are above common standard.

The *literary societies* are concerned with the development of the language (letters) and consequently may be as many as there are languages taught in that school or used by the students e. g. Tamil Sangam, Malayala Samajam, Telugu Mandalam, English literary association, Literary and Debating Society. What is said of language can be said of the other subjects as well e. g. Science Association, Economic Association, History Association etc.

In all the meetings and associations there are some points to be attended to.

(1) These societies must be *homogeneous* to be useful. i. e. the members must be of the same standard or at least capable of understanding what is discussed.

(2) *The membership* should be limited to those who really mean to and can profit by it. Hence the headmaster and teachers should not unreasonably force every Tom, Dick and Harry to become members of all the associations.

(3) *The management of these societies* should be in the hands of the students themselves under the prudent vigilance of a teacher deputed by the headmaster. Outsiders and political parties should not creep into such associations.

Under the literary activities comes *the editing of a school or class magazine*. It is to be done by the pupils helped by the teachers. A magazine either printed or handwritten, if finance is poor, with good paintings and illustrations, cartoons etc. gives an opportunity for self-expression. The teacher in charge only corrects what is faulty in ideas and expressions; he makes suggestions for the improvement of the magazine.

The magazine *should contain* nothing harmful to the tone of the school or wounding the feeling of others. It may contain useful knowledge, humour, wit, arts, essays, short stories, school diary, poems, pictures, photos etc. The prize essays of the essay competition held in the school can be printed in it.

A class magazine may be tried if the class is numerous and active enough and has actual or potential writers.

Under the same heading we can speak of other features like,

- (1) The book of Honour
- (2) Academies
- (3) League of Honour etc.

The Academy was a garden at Athens where Plato expounded his philosophy. It means a collection of learned men or students, the best of the school or college in pursuit of intellectual and cultural problems. They meet from time to time to read essays carefully prepared on matters literary or scientific in any language and to discuss intellectual problems under the direction of appointed leaders. The members of the academy are taken from the higher classes of the institution.

For literary meetings there should be

- (1) a pupil chairman
- (2) one or two secretaries
- (3) a managing committee. They have to arrange the programme and conduct the meetings.

They may have the following exercises :

- (1) Reading of essays on easy subjects — narrative essays e. g. how the holidays are spent; — descriptive essays — an excursion; — speculative essays — How to form character.
- (2) Debate on these essays.
- (3) Speeches — always prepared beforehand. Don't trust on the inspiration of the moment.
- (4) Recitation.
- (5) Ex-tempore speech (one hour preparation) and declamation.
- (6) Dialogues.
- (7) Demonstrations in Science that are not done in the class.
- (8) Mock parliaments or trials.
- (9) Short playlets.

A. Kinds of subjects in the academy for the High School Section.

- (1) Discussion on any literary subject.
- (2) The study of a noteworthy piece from English or Vernacular taken from the class texts.
- (3) Selections from speeches or poems found in the text or elsewhere.
- (4) Descriptive and narrative passages.
- (5) Exercise in original composition.

(6) Exercise in Structure — arrangement of a speech or narratives putting the proofs in order, appealing to one's feelings, adopting figures or words and thoughts to express the ideas clearly.

(7) Comprehension of various passages.

(8) All kinds of exercises calculated to develop the power of writing correctly, orderly and elegantly.

B. For Lower Secondary Division.

(1) Some short explanation of some passage in the text.

(2) Purpose to find out the English equivalent of either Vernacular proverbs or phrases.

(3) Concentration on either grammar as applied to a text, or memory lesson.

(4) Write something short and learn it by heart and declaim it in the meeting.

Besides, outsiders should be occasionally invited to witness such functions and also to give lectures to the students on subjects that are within the intellectual reach of the pupils.

Three or four times a year there should be some extraordinary solemn meetings when the academicians in their insignia might be occupying places of honour on the stage in a semicircle.

3. Dramatics.

These are excellent *means for the active expression of the talents of the students.*

They give training to *eyes and ears*; they enable the children to grasp better the meaning of what they learn. The fact that children have a native aptitude to imitate

others and realise in concrete what is abstract, is made use of in the dramatic and musical performances. It is also *a play-way of learning*. At the same time it relieves *the tension* due to hard study.

Another advantage of conducting dramatics and musical evenings in the schools is to enable the pupils to *cultivate their aesthetic tastes.*

Dramatics need *careful preparation* and *good supervision* by the teacher in charge, or else it becomes a sheer tom-foolery and waste of time and character. Preparation for a play requires a great deal of exploration, investigation, initiative and perseverance. It gives scope for the pupils to develop resourcefulness, a spirit of co-operation, and a capacity for sustained work.

It is often advantageous to have the dramatics *in vernaculars* either composed by the students or translated from other languages. The teachers should see that the *dramatis personae* and actors are suitably chosen; also he should see that good actors get different roles on different occasions, lest they should stagnate in one role alone.

Let the *preparation be thorough*. Let no play be put before the public without careful preparation, for a shabby presentation may tell upon the good name of the school and discourage the children.

Even in class, after some lessons which could be acted, the children can be assigned the different parts and encouraged to act it as a kind of assignment of the lesson.

Each school should try in course of time to *acquire at least the elementary articles* and costumes of ordinary performances.

What are the difficulties met by the *Government schools* in this respect?

(1) No responsible (permanent) member on the Staff

(2) The Government will not invest money on it or spend it economically and usefully

(3) The local authority is not free to get the necessary things when needed.

4. Musical evening.

We need not dwell on the usefulness and grandeur of music.

“The man that hath no music in himself
Nor is not moved with concord of sweet sounds
Is fit for treason, stratagems and spoils,
The motions of his spirit are dull as night
And his affections dark as Erebus :
Let no such man be trusted.”

(The Merchant of Venice)

It is said that a man without taste or appreciation for music and literature is a cow without horns and tail.

A school therefore should be on the look-out to pick out those who show some natural taste for music and similar fine arts and encourage them, for they are the true national wealth and glory.

Musical evenings are organized properly by a nonexclusive group of singers and actors, allowing all the *talents to show themselves*.

Let the teachers show *appreciation* and give *encouragement* to young artists. This will create an *atmosphere of contentment* and happiness among the pupils.

The musical performances should be selected carefully from *good and classical authors*. Let there be both *vocal and instrumental* music. Sometimes some famous *musicians*

can be invited to sing before the pupils. *Choral singing* might help those pupils who have not a good ear, to pick up music. *Radio* also *can* help in musical evenings.

5 Excursion

Its educational value:— It is an outdoor school: a playway education. The aim or intention of school excursions is *to see* and *know* the world around us, and *to realize* in the literal sense of the word how things, institutions, and men are and move and progress.

Therefore an excursion should be

- (1) interesting
- (2) instructive and
- (3) restful to the mind.

It is a playway method and out-of-class study with all initiative and freedom. The pupils come in contact with nature and fresh air; the teacher and pupils move on more friendly terms e. g. in cooking and eating etc.

Since excursions are meant to enable the students to realize the working of things, institutions, and men in practice, the field of school excursions extends to,

(1) Civic life and its administrations, State, Province, Town, Village,

(2) Military life — Camps: N. C. C., Scouts

(3) Agricultural life — The peasant and his works: cattle show, his farm, rural industry; farming; Crops; chemical manure, his market, demonstration farms, Dam and irrigation works, different kinds of land and their specific cultivation.

(4) Industry—cotton industry, mills, different stages of weaving.

(5) Commerce — markets; co-operative societies, exports and imports.

How to organize a successful excursion

(1) Let the object of the excursion be definite and within reach of the students both intellectually and financially.

(2) Let the consent of the parents be obtained in writing.

(3) Let one or two teachers go ahead and study the place and scope of their excursion and make the preliminary arrangements for the accommodation of the students and their going through the excursion profitably.

(4) Make a budget :

Arrange for the (a) journey, luggage (b) meals (c) sleep at night if necessary. Let various committees be in charge of these various items e. g. transport, meals etc.

(5) Let the pupils be given a list of articles which they have to take with them e. g. clothes, blankets, toilets, telescope, camera, diary for notes, first aid box etc.

(6) Early correspondence if railway concessions are to be obtained.

(7) Let the pupils be under the supervision of some responsible teachers.

(8) Let them be told in brief what they have to observe and study in sight-seeing.

(9) On their return let the different groups discuss and exchange their views, experiences, and knowledge.

(10) Let them write a report of the excursion for their further reference.

(11) If they have taken photos, they must make them into magic lantern slides or multiple copies so that they may fix in their mind the good impressions got in the excursions.

6. Library and study groups.

There are various types of libraries e. g. public libraries; local libraries, circulating libraries etc; and each of them has its own rules and regulations for its efficient running. Here we speak of the school libraries.

*A school must have a good library. **

The general knowledge of our pupils is rather poor; therefore they must read much. The textbooks give only a few brief and limited amount of knowledge. Neither do they cater to all the tastes and craving for fuller information. There is greater scope for individual and group exercises if there is a good library.

Every home cannot find a good library. Some of the public and private libraries may offer unsuitable or harmful literature to the young pupils. But school libraries will offer pure and healthy literature. By a careful use of the school library books the pupils learn the habit of cleanliness, order and a due regard for others' properties. The necessity of returning the library books on the due date trains the pupils in punctuality.

Some of the shortcomings of the present school libraries.

(1) The library rooms are poor, dark and untidily kept; books are old and dust-laden.

(2) The approach to them is rather rare and difficult.

(3) There is no trained librarian.

(4) Very little money is spent on books that are good and useful to the students.

How to remedy them The room must be attractive with full of light and air, good sitting and reading accommodation, with suitably coloured and painted curtains for the

* Bhatia — *A New Deal in Secondary Education* Ch. X

Paul Verghese — *Op. cit.* Ch. VII

windows, and doors; and good pictures on the walls. The furniture must be both functionally efficient and artistically good. Open access system, that is, arranging books on the rack so that the students can look into the contents of the books and choose their books, is better.

How to select books for the library. A selection committee can suggest the books according to the interests, needs and aptitudes of the children. A steady flow of books must go into the library to replace the old ones; but these musty volumes can be microfilmed and kept in good condition for long. These celluloid strips are coming into ordinary use in almost all the libraries of advanced nations.

The librarian must be one trained and qualified for that work; he must know the books and guide the children in their use of books; he should advertise the new books among the students.

Arrangements. There should be two libraries, one for the students and the other for the Staff. The pupils' library is to be maintained from the school fund for that purpose, from gifts and endowments. Besides the general library for the pupils, there can be class-libraries and subject-libraries. Reference books are to be kept in a separate shelf; magazines and newspapers are to be kept in order.

Registers.

(1) A stock register which contains the names of all the books, author's name, price, publisher's name and the date of printing and buying

(2) Issue registers. (one for the masters and another for the students) If a separate page is allotted for each boy, we shall be able to find out his taste and aptitude for reading. Let the boys maintain a diary of the books they read.

Indexing the books in two ways,

(1) subject-wise

(2) author-wise. There should be a well arranged catalogue of the books for easy reference. It is good to print it either author-wise or subject-wise.

Study groups. There are different kinds of study groups according to the purpose or subject of studies. Students of similar tastes e. g. of similar hobbies like collection of stamps, old coins, poetry, mechanism, study of social and political problems etc. can join together into groups. It is the duty of every useful school and of a watchful teacher to encourage and organize such groups so that budding talents may not be wasted or sidetracked.

The Dalton Plan and Project Methods are two such study groups.*

The Dalton plan is also called the Dalton Library plan. (D. L. P.) Schools must be organized to offer opportunities to children to educate themselves by facing and tackling problems related to life. The first of such organizations was introduced in a high school in the village of Dalton in America. Hence the name.

(1) There is no fixed time-table.

(2) A certain amount of work has to be done every year; and it is divided into assignments or units.

(3) The pupils can go at their own speed and take up the next assignment when the first is completed.

(4) For each subject there is a special classroom and library; and in that there is a guide who only helps and supervises the task.

* Hellen Parkhurst — *Education on the Dalton Plan. Ch. I.*

(5) The pupils spend as much time as they like in these libraries and consult and seek advice from the guide.

(6) They work in co-operation with others.

(7) There is no question of absolute silence. But they should not disturb others.

A criticism of this method; how far is it applicable in our Indian schools?

(1) We need a good number of selfless and qualified teachers for it.

(2) The pupils must have a sense of responsibility.

(3) Good discipline must reign.

(4) No slackers in the group.

(5) We need a good library and good finance for this system.

The Project Method. The protagonist of this group study is John Dewey of America. The purpose of it is to co-ordinate home and school life, to prepare children for social life.

The subject of the study is a problem. A few students together take up the subject and study its various aspects and come to a solution. It is of a practical nature. The academic aspect of it comes from the practical aspect, e. g. running of a parcel post-office to send presents to parents at X'mas time.

(1) Packing — taught in the class of manual work

(2) Where to send — places taught in geography

(3) How much stamp — taught in arithmetic

(4) Address-writing — taught in language class.

The Wardha Scheme has received its inspiration partly from the Project Method.

The group

(1) discusses (3) executes and

(2) plans (4) judges the result.

This is learning by doing.

7. Broadcasts for Schools.

These are an essential part of the modern development in mass education. School children also can profit very much if suitable programmes are arranged for them. In general, we can bring it under the audio-visual education which is properly done by movies and talkies.

The Broadcast is generally done by public agencies like Government departments and particular agencies. In almost all civilized countries a special time is allotted to the schools and colleges in the daily or weekly programme for the broadcast.

(1) The subjects dealt with must be interesting to children and in simple and familiar style.

(2) They must be about our national life and culture; subjects with a social bias, which show the needs of society and how they can be met.

(3) The time of broadcast must be suitable for the children to attend e. g. the afternoon interval.

(4) The school must have a radio set and pick-up.

(5) The talk is to be listened to; and teachers must explain to the pupils what they have not understood.

(6) Documentary films unfold the tale of India, her many people with diverse tongues and customs, her art and culture; agriculture and industry, her economic and social problems.

N. B. If possible, encourage children to talk and sing before the mike and make them feel the sense of social solidarity with the rest of the world and their nearness to others.

8. Scouting in Schools.*

Scouting is one of the best means of educating the young to become able and useful citizens. The method used is psychologically sound; it is the best play-way of education: it takes into account all the noble instincts of man, and sublimates the less noble ones. The children are trained to depend on themselves, to work hard and help and love their fellow-beings. In short, a true scout lives for God and country; he enjoys his life and activities; and turns to good account all his talents and potentialities. A scout is a friend to all. A scout's triple promises are,

- (1) to do his duty to God and country,
- (2) to help other people at all times,
- (3) to obey the Scout laws.

There are *ten laws* for the Scout to observe.

His motto is "Be prepared"

His salute and scarf are symbolic. He shakes hands with the left hand to show his hearty love and keeps the right hand for service.

The success of scouting depends on parental co-operation.

History:— Lord Baden Powell organized the movement in S. Africa during the Boer war. Now it is a world-wide organization embracing more than 5 million members.

* Ernest Young. *op. cit.* Ch. XIX.

The President of the Indian Republic is the Chief Scout of India; and the Indian Scouts are called Bharat Scouts.

Physical exercises, outdoor life, camping, games, and training in some hobby are a speciality of scouts.

Each school must have one or more trained scout masters and under them one or more troops.

For children below the age of 12 similar wolf-cub packs are to be organized.

(c) Residential life of schools

Supervision, order and arrangement, recreation and tradition.

What is residential life? It is common life under the same roof for those students who cannot go home after the daily class. They may be in boarding houses, hostels, "Homes" and "Halls". But a *residential school* is one where the teachers and the taught stay together for the greater part of the school year for education. The historical origin of residential life of students in India is the 'Gurukula vas' where the pupils lived in the house of the guru till their education was completed.*

The residential life of schools and colleges was born both in ancient and modern times out of

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|------------------|--|
| (1) intellectual | (4) psychological |
| (2) economic | (5) social and disciplinary necessities. |
| (3) moral | |

(1) In order that the better gifted children may get a better education than is available in small villages, they have to go and remain in places where they can have it. Hence the need of residences in such good schools.

* Paul Verghese — *School Organization*. Ch. VIII, XI.

Mookerji R. K. — *Ancient Indian Education*. Ch. XV.

(2) It is not always possible to maintain good schools in all the villages. If a few villages have a big central school to which the best students could be sent, it is more economical; such central schools need residential facilities for students coming from far.

(3) If pupils coming from distant places are left to find food and lodging for themselves, it will badly tell upon their health and morality. They will suffer in their studies and character.

(4) Children need social life, to mingle easily and smoothly with each other. Those who are brought up in seclusion need to round off their angularities. Home life is often too soft; there children frequently acquire a queer egoistical and even tyrannical way of dealing with their equals and subordinates. This psychological malformation has to be remedied and adjusted by rubbing shoulders with equals in residential life.

(5) Again, self-government of students and life in common are recommended as occasions for initiative; and if residential life is well conducted, such life will develop a sense of responsibility. Thus pupils are prepared to take up greater and heavier responsibility in life.

(6) In a school which has a good Boarding House or Hostel discipline is easier and more work can be turned out.

Advantages. Besides these advantages residential life demands and inculcates punctuality, order, good habits, and an even temperament through constant contact with others. It helps to form a steady character and fellow feeling. It usually creates a certain adaptability to circumstances, for such common life cannot indulge in exceptions. The consequence is an adjustment of individuals to the general routine.

Disadvantages. In spite of these advantages, Residential life may carry with it many disadvantages. It may seem to suppress spontaneity and gentle virtues of the home. These gentle virtues are affection, consideration for others, chiefly for the weaker members of the family, refined manners and ways, knowledge of society and its requirements. The gentler character and ways of a sister or of a mother are bound to create in a boy a softening element made of delicate feeling and deportment. In big boarding houses and hostels there should be good discipline and supervision so that order, neatness and economy may be kept.

The great number in such schools may give them a barrack look where the children lose their individuality and become a "Number"; the different treatment which each child's psychology demands cannot be given. The disadvantages of a common dormitory, dining hall etc. can be reduced to some extent by the 'single room' system, but not completely unless it takes the form of Oxford and Cambridge system of residence. Though there are some advantages in the common life of eating, sleeping, playing bathing etc. together, the individuality of students may suffer.

The Cottage system is a combination of the hostel and the home where the teacher and his family with 8 or 12 pupils of the same age live together. Thus many units can form one school. Vast areas are needed for it. e. g. : the Moga experiment in the Punjab.

The success of a residential school depends on the supervision, order prevailing and the arrangement of the buildings, time-table and programme of work and play etc. *

comparisons. Communal hostels perpetuate their castes and prevent improvement.

The Tradition. The tradition of a school or hostel has a great influence on the education and formation of the students. It should not be easily put aside or changed, for it is built up by generations of inmates who loved their Alma Mater and who were there formed into good and useful citizens.

It is the spirit of the institution that comes down to us from its corporate life and activities. Just as in a family there are family traits, a resemblance of children to parents so also the products of a great institution must have some special trait of training and character as well as achievements in them. Honesty, friendliness, politeness, social service, discipline, obedience, military spirit, fairness are some of the good traditions of educational institutions. These traditions are nurtured often *unconsciously and sometimes even consciously* by exhortation, assembly, example, through games, the school badge, motto, school colours; through kind friendship, corporate life of masters and pupils, relation between teachers and headmaster; between the teachers themselves etc.

The traditional spirit is that *which counts more for the training of pupils than their class lessons*. Hence it is to be carefully protected and inculcated into the minds of the pupils. Nothing can replace it. The school badge or the blazer with the arms of the school has a special inspiring power.*

The tradition or spirit of this institution (St. Xavier's Teachers' Training College) The manager and the teachers of the institution are Jesuits—religious men—who spend their life or dedicate it to prayer and work. (Ora et labora) Their work is both intellectual and physical, i. e.

study and teach, render physical, moral and intellectual help to society at large and to their students in particular. It is natural then that this tradition or trait of their life, their family traits should make a mark, an impression on the mind and heart of their *pupils* who are entrusted to them from the very impressionable period of their life and who spend long years with them. Secondly, these teachers are men who live under strict rules and who particularly honour and observe obedience. Hence this love of a systematic life under rules and discipline and obedience to every legitimate authority must be added to their life of prayer, study and work. That is the spirit or tradition which the Jesuit schools imparted and continue to impart to their students all over the world.

There may be a *subordinate tradition in a school* e. g. speech day—Parents' Day—Convocation Day—The Sports Day—Rector's Day—etc.

There may be *peculiar customs*. e. g.—feeding the poor—helping the weak etc. These good traditions and customs are to be kept up by the staff and students.

CHAPTER VIII

ESSENTIAL BUILDING AND COMPOUND

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|---------------------------------------|---|
| (1) Site | (4) Library, museum, staff room and office* |
| (2) playground and garden | (5) ventilation, lighting, sanitation |
| (3) Rooms, assembly room, class rooms | (6) Residential facilities, dormitories, dining halls, recreation.* |

Site. Every school should be designed to suit the work which is to be done in it. Hence pay attention to :

(1) **Situation** — The site of the school must be healthy, elevated, and well-drained, with surroundings as cheerful as possible. It must have plenty of sunshine, free air and good water supply. Secondly, it must be comparatively free from the noise of the market thoroughfare, and factories. Thirdly the plot should be sufficiently extensive to allow further development and expansion of both buildings and playground. An ideal school needs atleast 4 acres of land for buildings and 12 for playgrounds. It must be accessible to children, not too near or too far from roads.

The size of the school depends on the kind of school and the number we are intending to accommodate; for a high school 500 to 1000 is the best number. The building as far as possible ought to be of one floor.

The shape of H or E seems to be the best for light and air as well as for administrative convenience. The

* Report of the Secondary Education Commission
p. 37 and appendix VI for Agriculture and gardening
pp. 110 — 113 for libraries
pp. 116 — 117 Museum
pp. 192 — 199 Building equipment, Rooms and Residential facilities.

Ryburn Ch. XII.

Percival Wren—Ind. S. Org. Ch. VII, XVI, XXI.

Bray—S. Org. Ch. I.

Boardman—S. Org. Ch. VII. VIII.

light must be good and without glare. Hence there should be proper and sufficient windows and doors overlooking a garden.

(2) **Playground and gardening.** The kind and number of playgrounds required in a Secondary School, with their size, measurements and position, etc. are taught in health education and physical training. cf. those maps and pictures. On an average, each pupil is supposed to get 30 sq. ft. of hard, grassy, shady and levelled playground and 10 sq. ft. of class room space and 70 cft of vol. in class.*

(3) **The Rooms.** Classrooms ought to be big enough for 40 to 60 boys, say 22 x 24 feet. The height is from 16 to 17 ft. with plenty of windows. The window space is 1/6 to 1/4 of the floor area. And the windows start 4 ft. above the floor and go up to the top of the walls and also are supplied with shutters above.

The Science Room and Library must be well lighted.

The classrooms must have only one door opening to a corridor. They should not open to one another. A sufficient gangway should be left between the rows of desks. They should be provided with cupboards and pictures.

The Assembly Room is the common hall where the whole school can gather for common functions. It is often convenient to have it built separately from the rest of the classroom buildings.

The Craft Room is modelled like a workshop with sufficient room for free movement and use of implements. Special cupboards are to be provided for keeping the tools. This room must be a little way off so that other classes are not disturbed.

* Mudaliar — Report of the Secondary Education Commission Ch. IV. I. on Gardening.

(4) Library. (of. Ch. VII. B. 6 Supra)

Office Room. The Headmaster must have a room for himself so that visitors and parents can be received without inconvenience to others. It is better to place it in such a way that he can have easy contact and supervision of the classes. It must be furnished well. Close to him is the clerk's room, for easy reference to records.

The Staff Room for the teachers to rest and to do their private work like preparation of class, correction of composition, discussion etc. Therefore they should be supplied with separate tables or cupboards, and seating arrangements; a central reference shelf; a big common table, and fresh water.

The Museum. To build up a museum we can get the help of the students and of the public. This room must be attractive, well under control and at the same time freely accessible to the pupils. The teachers can take the pupils to this room and also to the public town museum. (There are visiting and lending museums in America) *

(5) Sanitation** The floor of the room must be kept neat and dry. All rain water must be kept away from wetting the wall, so that the water may flow away without stagnating around the building.

Lavatory arrangements and supply of good drinking water. These are essential for the health of children. So a covered water supply or good water kept in clean pots in different parts of the school is essential. It should be carefully used.

Latrines must be placed somewhat away from the school buildings and wells from which water is taken. If there are no automatic or individual flushing arrangements,

* Ernest young — *op. cit* Ch. XX.

** Mudaliar — *Report of S. E. C. Ch. X Health Education.*

the latrines are to be flushed at least twice a day by the care-taker. In mixed schools, separate arrangements are to be made for girls and boys. In elementary schools one closet for every 25 boys and in higher schools one for 40 to 50 boys is necessary. In infant schools the number must be greater. 8 ft. of urinals are required per 100 boys, according to Mr. Boardman.

Earth or ash closets may be employed in rural districts. Soil drains must be laid in straight lines to carry away the refuse. It is to be water-tight, and drain well, sufficiently broad and well covered. An inspection opening is to be at every change of direction of the tube or drainage to facilitate cleaning.

(6) Residential facilities: dormitories, dining hall, recreation. They are dealt with in Ch. VII C Supra.

A teacher should be familiar with school room furniture e. g. desks and benches; black-board, maps and pictures — their kinds and uses — Materials used for buildings.

CHAPTER IX

STAFF *

- (1) Role of the teacher in the national and educational reconstruction.
- (2) Headmaster and his duties.
- (3) Class teacher v subject teacher.
- (4) Inspection.
- (5) Professional Etiquette.

(1) The role of the teacher in the national and educational reconstruction programme.

The education of a nation is the first and foremost essential service; for it prepares the whole well-being of that nation as well as of its neighbours. Hence the importance of educators, especially of teachers and headmasters of schools. The personality and character of the teacher, his educational qualification, his professional preparation and his social status are the foundation in any scheme of educational reconstruction. The teachers are in immediate touch with the youth of the nation at a *critical period of their life*. — a period of important and rapid changes of their ideas and ideals — a period which naturally determines the future of the child. This pliable and plastic youth is in the hands of teachers. Therefore teachers are called the “builders of empires”, “creators of the future generation”.

The work of the teacher lies in handing over to the next generation the acquired wealth of knowledge and achievement of the past and present generations of huma-

* Paul Verghese — School Organization. Ch. III, IV and V.
 Ryburn Ch. I, II and XIV.
 Percival Wren Ch. I and II.
 S. E. Bray Ch. IV p. 237
 Report of the Secondary Education Commission — role of teachers.
 Ch. VIII p. 124
 Improvement of teaching personnel. — 2nd section deals with teacher training, Ch. XII. (p.p. 163—164).
 Supervision and inspection. Ch. XIII. Section 2 p. 183.
 Madras Educational Inspection Code.

nity, and at the same time initiating the recipients into the transformation of their life to become useful and good citizens of the nation and of the world at large. Therefore the teacher must lay the foundation for a true sense of citizenship in the students who will one day help in the civic, educational, industrial, commercial, and agricultural life of the country. This does not mean that we must now train administrators, diplomats. etc.

1. *It means* that now we, teachers should lay the foundation in our pupils' school life of all that is needed to rebuild the nation, i. e. a taste for hard work, for a flawless character, energy, decision, initiative, perseverance, honesty, sympathy, accuracy and method in work, and a desire for selfless work for the betterment of others.

2. *It means* that the teacher must focus the attention of the pupils on the various needs of the country and the ways these needs may be met.

3. *It means* that he must develop in the pupils the sense of responsibility i. e. taking upon themselves the charge of a work and bringing it to a successful end, through some kind of self government, demanding initiative and enterprising spirit from the pupils.

4. He must develop *their qualities of mind and heart*. The teacher's primary and all-absorbing duty, whilst stocking the intellect of his pupils with learning, is to shape the Will in such a way that they will one day turn out good men and good citizens,—good fathers and mothers of families. They must be first of all taught to be good sons and daughters. That is why teachers are said to be in “*loco parentis*”, substitutes for parents.

5. The teacher *has to plant in the pupils a wish to work and take initiative*. This is not gained by ‘discipline’, which gets work out of the child whether he likes the work

or not.* He must get the child interested in the work he has to do. The way of going about it must be left to his initiative, but, he should be discreetly guided in such a way that he believes that this initiative is his own.

This is in agreement with a definition of education given by a French writer, "Education is what remains when you have forgotten all that you have learnt". What remains is the power and wish of starting by yourself. Education is not mere knowledge. It is in a methodical mind and a personality with initiative. The teacher's vocation *as a builder of the nation* must necessarily give him a place of honour in the rank of any society, and in the estimation of every Government. All Governments have understood the hold the teacher has on the child and his importance as a builder of the nation. A teacher should realize his pride of place and in all humility try to acquit himself creditably of his vocation and duty in preparing worthy men.

If teachers in their schools and colleges prepare such men as described above they will have played their role in the national and educational reconstruction programme.

(2) The Headmaster and his duties.

"A teacher affects eternity, he can never tell where his influence stops"—Henry Adams.

The Headmaster's place in a school.

In the words of Percival Wren, the Headmaster is to the school what the mainspring is to the watch, the flywheel to the machine, and the engine to the steamship. In the words of Ryburn, the Headmaster holds the key position in a school just as the Captain of a ship holds the key position on a ship; for he is the co-ordinating agency which keeps the balance and ensures the harmonious development of the whole institution. He sets the tone of

the school and is the chief force in moulding the tradition which develops as time goes on. *Great headmasters make great schools.* Schools rise to fame or sink to obscurity greater or lesser Headmasters have charge of them. The character of the school reflects and proclaims the professional and personal character of its Headmaster.

The Headmaster's Qualities.

Hence it follows that he must be a man of great qualities of head and heart, a born and carefully-made headmaster. Mr. Bray (p. 233) describes the qualities of a headmaster. He must be a man of:—

- (1) a lofty sense of duty
- (2) broad sympathy (not willingly to brush the down from a butterfly's wings)
- (3) sound judgment
- (4) power of insight into character
- (5) love of his work
- (6) originality, initiative and belief in the continual law of progress
- (7) self-control
- (8) organizing power
- (9) firmness
- (10) persuasive powers of speech
- (11) general purity of character
- (12) and ability to breathe the spirit of it into the school.

Percival Wren says that a Headmaster, above all, *must be a man of faith*—faith in his vocation, faith in his pupils, faith in human nature, and faith in his Staff. He must have the power of *inspiring*,

- (1) pupils to use all the opportunities provided, draw out the best that is in them, and inspiring confidence in himself, in his advice, in his wisdom and in his good will;

(2) his Staff with energy and life and mutual goodwill among themselves and confidence in him as their leader.

It goes without saying that a man cannot inspire confidence in himself unless he is worthy of confidence. So a Headmaster must be thoroughly honest in his private as well as public life — honest in money matters, honest in dealing with his pupils and Staff, with parents of pupils, with the Management and Department. He must be a hardworking man dedicated to the service of his pupils and staff. Once they understand and believe that the Headmaster has their happiness and success at heart, and really loves and works for them, he is on the way to be a successful teacher and Headmaster. He can easily become their “philosopher, guide and friend.”

The Headmaster is *both a teacher and an administrator as well as a supervisor*. Hence he needs sympathetic imagination in his dealings with the Staff and pupils. Let him therefore know them as fully as he can — their family, circumstances, qualities both good and bad, temperaments, associates, past history etc. through *prudent* observation and study. Let the Headmaster keep a friendly attitude towards every one in the Staff as a leader of the group; he is not an autocrat, but a democrat. Let him freely and often consult the members of the Staff with a true desire of learning their views and not to thrust his views on them. Therefore he must have regular staff meetings where the various topics are freely and openly discussed. A spirit of co-operation must run through the whole school.

What should he do if some of the reforms he wants to make are not acceptable to the Staff? — Be patient. If they are half willing, ask their co-operation for a trial; if not, leave it for the time being and bide his time and gently try to persuade them.

When a Headmaster comes to a school to take charge of it he must not start with reforms, pulling down the customs of the school. Let him watch and study the situation and go more slowly till his feet are steady and he knows that such a reform is necessary and workable in that locality.

The duties of the Headmaster are manifold and really difficult. In his *administrative capacity* he will have to point out defects, correct and improve; he has to encourage the weak and timid; he has to lead the students and Staff from success to success. He has to build up and maintain a good and useful relationship between the school and the community, between the school and the official Departments.

In these functions, sometimes he will have to rebuke and pull up the erring subjects. But this must be done with dignity, sympathy and magnanimity.

He has to keep the Staff up to the mark without any show of weakness lest they become remiss in their daily duties towards their pupils and school. But this is to be done with sympathy, he himself becoming a model to them.

The Headmaster has to keep himself up to date by constant touch with the modern movements and developments in education. So let him read widely of education in India and other countries and what advancement is made in Methods of Teaching, in Psychology and Social Work, in the field of education etc. So, frequently he should visit places of educational value and get competent persons to come and talk to his Staff and students.

The Headmaster must try to know personally and individually every pupil of his school. This means that the school must not be too big. This personal touch and knowledge will remove all fear and doubt from the pupils who will come to him with confidence for help and advice; hence the need of patient and sympathetic hearing and encouragement.

The Headmaster must keep in touch with the Old Boys of the school by associations.

The Headmaster as a teacher. He is the head teacher. So he has to take some portion of teaching, preferably his own special subject. But too much teaching work will interfere with his work as supervisor and administrator. Perhaps he may teach two periods a day. But in which classes should he teach? In different classes, so that he may be in touch with them all, especially in the highest and lowest classes: In the highest class he must have a control over them and thus on the whole school, and in the lowest class to which new boys are admitted, for they should be known well by him and be taught the traditions of the school, so that they may also easily get into the spirit of the school.

The Headmaster as Administrator and Supervisor **Supervision**

The supervision should be comprehensive, covering all the activities of the school, teaching, co-curricular work, homework, hostel life, health, finance, official records etc. Let not the fear of examinations and results pre-occupy his mind and paralyse all other works.

(1) *The Teaching work of the Staff is to be supervised.* If the various subjects are arranged according to faculties, the senior teacher of each faculty would be helpful to the Headmaster to check the work of the various faculties and co-ordinate their work. The heads of the various faculties must be sometimes called together for consultation and co-ordination.

(2) *The Headmaster must visit the various classes when teaching is going on.* No teacher has a right or reason to take it ill. If that visit is made sympathetically and prudently, he has every reason to welcome it. He

should not discuss anything, especially the work of the teacher, before the students. If anything is to be corrected or elucidated it should be done privately. Let the teacher be given a chance to explain himself. Nobody is infallible. When some teachers are absent the Headmaster can substitute himself in that place. Let him keep a Suggestion Book where he may enter his observations and call the teacher's attention to them.

It is for the Headmaster to control the tuition work of the teachers. There are regular rules, now insisted upon by the Headmasters' Seminar held at Perumedu in 1955 and elsewhere.

As a head teacher he has to supervise the written work of the pupils as well as the teaching notes of the teachers. So let him call for them periodically, especially composition books and examination (answer) papers, and go through some of them as a check on the work of the teachers. He has to see that these duties are done punctually and in an orderly way. Above all, he must see how well and up to date the Cumulative Record of each pupil is kept by the teacher.

(3) *His supervision of the official records and registers.*

1. The Admission register is to be examined and checked up frequently, especially in the first two months of the year and in the closing month.

2. The income and expense account books and acquittance rolls every month.

3. The attendance register of pupils and Staff.

4. The cash book daily.

5. The provident fund and fee accounts; the contingencies register; games fees; library fee accounts; boarding or hostel accounts, and monthly returns to the Departments.

(4) The Headmaster's attention is to be called to the *moral and general development* of the school, boarding house and hostel under his care, and how those in direct charge of them discharge their duties.

(5) The Headmaster must sometimes inspect and take personal interest in the sports and games and other outdoor exercises of the pupils.

(6) The Headmaster must be in constant touch with the parents of the pupils, invite them to the school, interview them, send them regular reports about the progress of each child, conduct Parents' Day, and even pay them courtesy visits.

(7) It is the headmaster's duty to organize the daily work of the school, to draw up the time-table, the assignment of work to each teacher, and to see to the conduct of examinations weekly, monthly, and terminally.

The assignment of work may have different forms or methods. Class-teacher and subject-teacher systems are two of them. They have their own advantages and disadvantages. What are they?

(3) Class-teacher v Subject-teacher

Subject-teacher system.

Advantages: Subject teachers are specialists. The Subject-teacher system is like the Dalton plan in which pupils go to specialists for different subjects.

(1) Since he is a specialist he will have more interest in that subject; and

(2) a better method of teaching it;

(3) he will keep himself up-to-date in it;

(4) the pupils feel relief at having different teachers for different classes.

(5) the teacher can systematize his syllabus for the different grades and improve his department.

Disadvantages: (1) He may over-emphasize his subject to the detriment of other subjects;

(2) co-ordination with other subjects is difficult;

(3) boys come and go, but he has very little continuous touch with them which is essential for character formation;

(4) this system implies a complicated time-table to avoid conflict of class and laboratory arrangements.

(5) In this system the child takes only the second place and the subject the first.

Class-teacher system.

The class teacher system means the same teacher teaching all or most of the subjects to the same class.

Advantages: (1) It is administratively easy and convenient.

(2) The teacher can adjust his time-table according to the nature and disposition of the pupils and subjects.

(3) The teacher is in contact with the pupils whom he knows well and can direct.

(4) The pupils care for and respect him and this helps discipline.

(5) So character-formation is facilitated.

(6) He can have easy co-ordination between the subjects which he teaches.

(7) The child is the centre here, and subjects are only secondary.

Disadvantages (1) One teacher throughout, causes monotony;

(2) the pupils do not get the advantage of all the good teachers. One teacher cannot be a master in all subjects.

Hence in the lower classes the class teacher, and in higher classes a mixture of both seems better.

(4) Inspection

(a) History of inspectorate.

(b) The nature and qualities of inspectors.

(c) Methods of inspection.*

(d) Registers to be kept and examined by the inspector in the schools.

(e) The teacher's duties and attitude during inspection.

(a) The Inspectors of schools, who were really supervisors and whose duty was to look into the matter of finance or grant given by the Government, slowly got more power into their hands and began to control the whole system of education. They became suitable instruments in the hands of the Government which seems to be more autocratic than democratic in the matter of education.

Formerly the officers were purely supervisors who 'looked over' i. e. the work as it went on and could make suggestions for the improvement of the work. R. 34 M.E. I. C. says, "The Inspectors shall make it a part of their duty to confer on educational matters with officials; particularly with Collectors and Presidents of District Boards and Chairmen of Municipalities and with non-officials interested in education and to give advice and assistance in such matters to all who may address them." The inspecting officers should make the fullest use of the opportunity of inspections, visits, teachers' association, meetings and reviews of monthly returns to obtain and record all the available information about the schools.**

* Inspection Code P. 36.

** Madras Educational Inspection Code — Ch. XVI para 85.

Unfortunately the inspecting officers have become to some extent autocratic. Hence fear, loss of independence and freedom of exchange of ideas in the Headmasters and teachers.

The task of Inspectors, chiefly in regard to aided or private schools, must be one of non-interference, of advice, guidance and respect, for these are institutions which make the educational work of the State easy and light with their efforts in training good citizens.

(b) Hence inspectors should remember that *they have* to tone down their autocratic ways. The relations of the Inspectors with the Headmaster and teachers should be similar to those that have been set up between the Headmaster and his Staff — trust, confidence, gentlemanliness, helpfulness, guidance.

The Inspector should see the good side of everything and encourage new methods of teaching. He should also be a co-ordinating agent; problems and solutions found in various schools under his jurisdiction will give him ample scope in bringing light to those in difficulties. In order to do this great work he should be a man of vision, of broad and liberal views and of constructive mind. When the defects and faults are discovered and manifested to the teachers he must also give the remedies. He must be sympathetic to the teachers and appreciate the good in them.

(c) The method of inspection. The Report of the Secondary Education commission, recommends a panel of inspectors—specialists in various subjects—to go into the various aspects of school life.

1. Fix the date of inspection, inform the Headmaster and Manager of it, so that they may be ready to receive them. (except in surprise visits which are sometimes

good or necessary and are recommended in the case of elementary schools)

2. Be punctual and polite in everything.
3. Don't make the teachers and their classes nervous with fear, but inspire confidence and ease.
4. Observe the teaching of classes and not interfere in it. When you find that something is wanting, you can take up the class and then privately inform the Headmaster or Manager what you found wanting in the class and teacher.
5. Examine the written work of the pupils; in Science see how the students perform experiments.
6. Try to assess the spirit or tone of the school as a whole and the instruction given in it.
7. Disallow any window-dressing.
8. Have a conference of all the teachers at the end of the inspection and a free talk with them, to encourage and praise them; privately point out the defects and correct them.
9. Meet the Management or Managing Committee and exchange views about the school or ways of improvement.
10. Faithfully check up the various registers and account books.
11. Also meet some of the parents or teacher-parent association and enlist their hearty co-operation for the better working of the school.

(d) The registers to be kept and examined by the Inspector: (confer Madras Education Manual. Appendix 6.)

As per Madras Education rules the following records should be presented to the inspecting officer.

- (1) The registers of admission and withdrawal.
- (2) The register of attendance of pupils.
- (3) The register of attendance of teachers.
- (4) The register of fee collection.
- (5) Acquittance roll of teachers.
- (6) Inspection Book.
- (7) Visitors' Book.
- (8) Register of fines.
- (9) Register of defaulters.
- (10) Register of punishment.
- (11) Register of Record sheets in Elementary Schools.

(e) The teachers' duties and attitudes during the inspection.

[a] He should not be nervous but keep cool. He will not be nervous:

1. If he has done his duty every day of the whole year,
2. If he has used intelligent methods of teaching,
3. If he has made his pupils work steadily and systematically,
4. If he has minded every one of his pupils, the bright as well as the dull and backward,
5. If he knows every one of his pupils.

In their attempt to shake off their nervousness, some teachers are likely to go to the other extreme and become either over-familiar with the Inspector or unpleasant to deal with on account of their non-stop prattle or excessive boldness.

[b] The notebooks of his pupils should be carefully corrected in red ink and collected and kept for the inspection of the officer. If he is a teacher of Science, his pupils ought to be prepared to perform their own experiments before the Inspector.

[c] He should teach before the Inspector in the best method. He should give an idea of his class and performance as a whole.

[d] He should listen attentively and respectfully to the Inspector's remarks and suggestions to follow them up.

5. Professional Etiquette of the Teachers

Every profession has its own rules and etiquette and professional code of conduct. e. g. Lawyer, Doctor, Priest, so also the teaching profession — Teacher.

(1) *Justice.* The teacher is paid for his work. He has made a tacit contract with the State, parents and pupils as well as with the school and management to do his best for them in all justice. Hence he has to train the mind, body and heart of his students to perfection.

(2) *Discretion and even secrecy.* The teacher has to keep confidential information about the children, their talents, sickness, defects, etc. and the secrets of the family if he knows them.

(3) *Gentlemanliness.* He needs politeness and dignity in his dealings with pupils and others, for he is a model and a teacher to many, to make all the world happier.

(4) *Loyalty.* He needs also loyalty to his school and management to keep their reputation, efficiency, and good work.

(5) *Fairness.* Fairness in dealing with all, with other schools and different classes in his own school is another trait of a good teacher.

CHAPTER X MANAGEMENT OF SCHOOLS

- (1) Staff and staff meeting.
- (2) Daily programme.
- (3) Class organization.
- (4) Time-table.
- (5) Responsibilities of Libraries and Museum.

By the Management of a school is meant a manager or a managing body who are responsible for the financial as well as the general policy in running it. The institution belongs to them or is entrusted to them for its running.

As a consequence the Management appoints the Staff of the school and decides the terms of appointment, service, pay scales and the fees to be collected from pupils. As far as possible, if there is a universal or Government order or direction, the Management should see whether they can move along with it without much disadvantage and inconvenience. In general the Management decides the question of the general administration of the institution.

Composition of the managing body: It will be good for the school if,

- (a) the Headmaster is a member of the managing body;
- (b) the parents' association has a representative in it;
- (c) the influential people of the place or community are represented in it.

The responsibility of improving staff-relation. It rests almost completely on the shoulders of the administrator or Manager. A certain degree of reciprocity on the part of the teachers is also essential in the process. First, the manager must give a patient and sympathetic hearing to what the Staff has to say and revise his thoughts in the

light of their ideas and suggestions. The Staff should be clear on the limits within which they have to work. The Management should be constant and consistent. The Staff expects from the Manager recognition and encouragement for their initiative. The Staff also likes a Management that is ready to help them to solve their problems. It requires "creative listening" and friendly human feelings of co-operation and trust.*

1. The Staff: ** The efficient running of a school depends on the team spirit of the teachers and the Headmaster. They must work in perfect harmony and co-operation if success is to be obtained; for this, perfect good will and understanding between the teachers and the Headmaster is essential.

(1) The Staff must be qualified for their work. As far as possible, trained and experienced hands should be appointed. Let their service conditions be decent and honest.

(2) In order to make the Staff happy and efficient, regular staff meetings are necessary. In those meetings an atmosphere of freedom and sincerity must reign if they are to produce the expected co-operation and improvement.

(3) Members of the Staff must participate together in recreational and social activities.

(4) There must be some time during the school day for personal and professional non-teaching activities.

(5) If the subjects are arranged according to the faculty system, let the members of the faculties meet separately and sometimes all the faculties together. The Headmaster is ex-officio president of every faculty.

* The Education Digest. Nov. 1953. P. 12

** Percival Wren — op. cit. Ch. II.

Ryburn — op. cit. Ch. II.

(6) In such meetings the agenda must be given early enough for the teachers to study the problems.

The points to be discussed:

- (1) Syllabus and correlation.
- (2) division of syllabus.
- (3) demonstration of difficult points in the syllabus.
- (4) discussion of individual pupils.
- (5) school activities.
- (6) extra-curricular activities e. g. excursion, sports etc.
- (7) discipline, conduct, assembly.
- (8) time-table and curriculum—or any other subject which the Headmaster wants to discuss regarding the school. Such meetings should be held once a month or more frequently if need be.

2. The Daily Programme: The programme of studies is fixed in our State by the Government through the D. P. I. This rigidity in some way hampers the free development and initiative of the teachers and students. Hence it is for the teachers to stand together by means of independent associations and fight for their legitimate rights and freedom in deciding the internal management of their schools, to have their legitimate voice in the drawing up of curriculum and syllabus, in the prescription of textbooks etc. It is for them to maintain their freedom to bring the programme of their school into line with the needs of the country and community.

The school is a complete unit in itself and should not be used only as a direct preparation for the University Course. The School should not be the first specializing agency of the University. Unfortunately the influence of

the University is too much with us in the syllabus of High schools. In the West it is not so. Why? Because there, very few go up to the University. The school has to give a broad general knowledge. This must be the general aim of the school programmes.

3. Class organization: The syllabus is divided into different parts for each class or form; It is the business of the teacher to divide the whole subject matter into monthly syllabus, and monthly into weekly and weekly into daily programme. These divisions should be approved by the Headmaster and followed up exactly, with a certain margin of freedom for the teacher to put it into effective execution.

Every class subject should be subjected to a monthly test bearing upon the portion taught during that month. These papers should be carefully corrected and handed over to the pupils for them to see what their mistakes and defects are and to correct them. The sum total of all the results obtained should be entered in the mark register and the first student should be rewarded at the end of the year with what is called the *excellence prize*.

The sum total of the efforts should also be entered in another register along with conduct, application, and home work, and the first student should be awarded the *diligence prize*. Thus an unflagging interest is kept up throughout the year.

The teachers' diary well kept will show which pupil should be encouraged and helped etc, so as to get the maximum work from all. Terminal Reports are to be sent to the parents.

1. The class can be divided into squads or camps under their leaders in order to encourage emulation among the students in studies, in regularity, order, cleanliness,

in games, gardening, excursions, etc. They develop a 'Squad Spirit' for their general welfare.

2. The class can be arranged into groups for intellectual work, for the study of special subject, editing class magazines, holding entertainments etc.

Weekly marks. Weekly marks are to be read in the class by the Headmaster with his remarks. Monthly reading of the result of the tests in general before the School Assembly and all the teachers present; weekly composition on important topics is to be given.

4. Time-Table:*

Advantages. A Time-table is necessary for securing order and regularity of work. 'It is a second school clock', says Bray, 'on the face of which are shown at intervals, the hour of the day, the kind of lesson in progress in each class, the interval etc.' In planning a good time-table skill, intimate knowledge and forethought are necessary if it is to work with the minimum of friction. It economizes both time and energy of Staff and students. It leaves nothing to chance or hasty decision of the moment. It helps teaching and discipline, cultivation of regular habits, and punctuality. It saves time and effort; weariness and over-strain are avoided.

How to make a good time-table. On account of a large number of considerations involved, the making of a good time-table is not easy. The difficulties vary according to the circumstances of time and place the nature of the school, school buildings, subjects taught, Staff available etc.

* Bray — *School Organization*. Ch. V.

Broadman — *op. cit.* Ch. VI.

Ryburn — *op. cit.* Ch. VI.

In making a good time-table we have to attend to the following points:—

(1) The amount of time that is to be given to different subjects according to their importance.

(2) The length of periods having regard to (a) the importance and difficulty of the subject; (b) theoretical and practical classes; (c) age and capacity of the students — (cf. fatigue theory.)

(3) The proper distribution of lessons in relation to the morning or evening (The second and third periods in the morning, the first and second periods in the afternoon seem to be better for harder subjects, for in the first period the boys are sometimes late and only slowly warm up to the intellectual work; in the later periods they are tired for mental work.) Similarly, Tuesday and Wednesday in the week are better days.

(4) Let not two or more difficult subjects come one after another. Variety of sequel will refresh both the teacher and the taught. The monotony of oral lessons can be relieved by writing and reading.

(5) The internal structure of the building, number of science rooms, play-grounds, craft rooms etc. Two classes not separated by sound proof walls will create another problem. Hence a quiet lesson alternates with an aggressive lesson.

(6) After hard bodily exertion no hard brain work must be imposed.

(7) The Staff also must be considered and consulted in the drawing up of the time-table. Free periods are to be provided for the teachers, scattered about all the days. English Composition and Science teachers are to be given more free periods for their composition work and experiments.

(8) The Science practical class lasts 2 consecutive periods.

Kinds of time-table: (2 time-tables, 2 copies) There must be a Time-table *Class-wise* in the office and near the Notice-Board and a *Teacher-wise* Time-table in the office and in the Staff Room. Each class gets its weekly Class-wise time-table. Each teacher gets his weekly Teacher-wise time-table. Along with Class-wise time-table, a room-wise time-table, if put up, will enable the pupils to go to the proper classes if there are many classes for the same subject. e. g. Maths A, Maths B, Maths C.

N. B. In practice when we make a time-table, on account of many difficulties of understaff, qualifications of Staff etc, it is difficult to apply all the rules; yet, we should follow them as far as possible.

Responsibilities for libraries and museums:
School Museum*

The Management — Headmaster and Staff and the students have their own and collective responsibility to start, improve, maintain, and make good use of the School Library as well as the School Museum.

The means and methods of building them, and maintaining them in a useful way are explained in Ch. VII sec. b, c and Ch. VIII Supra.

The Management has the first responsibility to find suitable rooms for both Library and Museum, as well as to find the necessary finance. It has also to see that the money and effort spent are not wasted.

* New Education Vol. I. No. 2. Sep. 1949. P. 57. By. S. T. Satiya-murthy; — Curator, Govt. Museum. 2. Guide book to the teaching of Science in Schools. Form I — III by M. S. Sabhesan and S. Natarajan. Appendix: On the museum as an aid in teaching Gen. Science.

Headmaster and Staff must not only maintain them but also encourage others to work for their improvement. The students' responsibility is to make good use of them and co-operate with the Staff to improve the library and Museum with new additions to them by collections made during excursions to the hills, valleys, sea-shores, forests etc.

The direct and immediate responsibility of maintaining them in good condition rests on the Librarian and the Curator of the Museum. The duties as well as the qualifications of a good librarian are given above. *What are the responsibilities of the Curator of a Museum?* Since the Museum has become a great aid in visual education, it is as important as the library or the play-field. But few schools keep or care for a Museum. Some schools have only an apology for a Museum with rickety old almirahs and dust laden and ruined specimens, advanced in age, jumbled together without label or order.

The curator should be one interested and trained in his job. He should know how to classify the specimens according to the syllabus of subjects taught in the school, and how to preserve the specimens; he must know the technique of plaster and wax moulding and casting of fish and reptiles, wet and dry preservation of zoological and botanical materials, preparation of plaster casts and coins and preservation of geological, ethnographical and archaeological materials and setting them up in museum exhibition. (Madras Museum authorities occasionally organize such training.) The collections of various subjects are to be classified, identified, scientifically and carefully labelled (give the locality and date of collection) to be of scientific value.

CHAPTER XI

CO-OPERATION BETWEEN THE SCHOOL, HOME AND COMMUNITY

- (a) Parent-Teacher Association.
- (b) Parent's Day.
- (c) Home-work.
- (d) Tuition.
- (e) Professional Organization.*

(a) Parent-Teacher Association:

Why do we want an association? The parents and teachers are working on one and the same object, the child. Both want to prepare the child for his adult life in the community. The child belongs first to the family and to the parents and therefore the first concerned are the parents (totalitarian States maintain the opposite) whose will regarding the rearing of the child must be respected. School work is of little use if parental co-operation is wanting.

The teachers are only in 'loco parentis' to whom the parents delegate a part of their duties and powers. The teachers therefore do what the parents want and what they cannot do by themselves. Beyond a certain limit the parents cannot impart the knowledge that the growing child needs, nor do they have the quality or time or conveniences at home. Besides, they do not fully grasp the reactions of the child to his being put into the society of his equals. In the school the parents are not watching and following the child. The teacher is in immediate and constant touch with him. Therefore it is his duty to join hands with the parents in the proper up-bringing of the child. They should inform one another about the physical and mental tendencies of the child and devise ways and

* Percival Wren—*op. cit.* Ch. XIX.

Ryburn—*op. cit.* Ch. XV.

means to educate the common object of their attention, the child.

Two different kinds of direction, one at home and another at school, will only create confusion in the mind of the child who eventually will take a third direction; a kind of duplicity in character and behaviour will grow in him. It is a waste and a danger to the community. Nor will he learn to respect the teacher or the parents. To avoid this great danger to the community a close co-operation between parents and teachers is an absolute necessity.

It is to foster this essential co-operation that the Teacher-Parent Association is established in many well-conducted schools in U. S. A. and in Europe.

In this association the parents and teachers come together to compare notes and decide upon the best way to form the child. So, in this association there should be as many parents as possible and all the teachers of the school.

Advantages to the teacher: He will know the pupil better, because he will know the milieu in which the child has been reared; the qualities and defects unknown to him but known to the parents; and the psychology of the child.

Advantages to the parents:

(1) Their acquaintance with the teacher will facilitate their dealing with him.

(2) They will come to know fully well the disposition of the child in the school and the work he does there; his reaction to the mixed and perhaps unkind crowd or society of his like; his amusements and hobbies.

(3) This will enable them to see the child better from other angles.

Advantage to the child: He will be the better understood and known and better guided, encouraged, and corrected both at home and at school in the same way.

The Organization. The committee, with a parent as president is to be formed according to the needs and functions of the association. The meeting should take place once a month.

The programme of the meeting. It should comprise an instructive address on subjects connected directly with the school e. g.

(1) The value of discipline; how the home can help the school in obtaining it.

(2) Punishments and rewards at home and at school, their advantages; their results at home; the way it ought to be administered.

(3) New programme of study.

(4) New type tests.

(5) Arts and Crafts. Similar subjects should be discussed by the parents themselves. e. g.

[a] Is sex instruction to be given in the school? and, if so, how and how much?

[b] The responsibility of the family in bringing up the child.

[c] Co-operation of the family with the school.

Every parent should know his or her child's teacher, the Headmaster, the drill-master and class teacher. This will result in correspondence which cannot but do good and prove an incentive to teachers and parents. When the school-reports either monthly or quarterly or yearly come, the parents should make it a point to discuss them with the teacher concerned.

(b) **The Parents' Day.** One day in the year the parents should be invited to the school and entertained and shown the school at its best. This should be one of the most solemn days of the year. The aim is to foster union between the parents and the school and its interests.*

The programme of that day may comprise :

- (1) an exhibition of handwork.
- (2) an exhibition of practical work in science, of maps, charts, graphs, plans, handwritten magazines etc., done by the pupils and signed with their names.
- (3) The students taking the parents round the school and showing them the school, the work etc.
- (4) A display of the scout, N. C. C., work of the Junior Red-Cross Society, Drill etc.
- (5) A play got up for the stage.
- (6) Distribution of prizes for the year.
- (7) Dinner or refreshment for all, teachers, parents and pupils.

The parents may come to know the school, its activities, its masters, and feel at home in the school, know its needs and help its improvement.

(c) **Homeworks.**** In a study on 'Homeworks' conducted by some counties in England they came to the conclusion that if homework is of the proper kind, it should be encouraged. But they left it to the discretion of the Headmaster and the Staff. We can discuss this point in the Staff Meeting and draw up the plan. The whole problem is to find "the right kind of homework, for the right period, for the right kind of pupils."

* Ryburn — *op. cit.* Ch. XV.

** The Teachers' world — Nov. 21—1951.

Scope of Homework: Some are opposed to the practice of giving homework because it is

- (1) too taxing for children,
- (2) encourages dishonesty,
- (3) makes teachers shirk work.

Reading of books is a homework; for reading teaches spelling, grammar, pronunciation; it gives ideas; it creates the habit of reading. A dictation taken in a class can be reproduced for homework. Home work should be corrected, or it loses its usefulness; the pupils will either omit it or do it negligently. We must also remember that homework in the class teacher system is easier.

In practice the teacher has to give every day an assignment, an exercise in reading or writing on the matter seen in the class, so as to make sure of it. A repetition impresses it on the mind. The teacher should fix the time within which the assignment should be done. Besides, every pupil should be asked to prepare the next day's class—meaning of words in languages, reading the portion in history, geography etc. So the teacher should tell them what he will take in the next class. (The home work should not be too much. We can discuss it in the staff meeting.)

The parents are in duty bound to co-operate with the school and see that the work is done and properly done by the pupils at the fixed time at home. If the parents are educated, they can do much in helping the teachers as regards the homework of the pupils. The assignment, however, must be the work of the pupils, not of the parents.

Private Tuition. (1) On the part of the pupils, it should be as rare as possible. The class work, if attended to properly, should suffice ordinarily for the

average boy. But when a pupil really needs extra coaching for either he joined the class late or got sick or is really backward or slow, private tuition can be given with the knowledge and consent of the Headmaster if one of the Staff is engaged. This tuition should not be spoon-feeding, but put the pupil on his own feet, for it is like medicine for a sick child, who cannot stomach the ordinary food or does not like it, or does not profit by it. So it is not to be taken habitually.

(2) On the part of the teacher, the Headmaster must be informed and he should keep a list of the private tuitions, their number and time spent on them. The fee is paid to the Headmaster who will give it to the teacher. The Headmaster has a right and duty to supervise the tuition, because he knows who is able to teach that subject better, who has time to spare for tuition, and how much tuition a teacher can give without neglecting his class work. M. E. R. has special rules directing the Headmaster to see that private tuitions are under proper control.

Private tuition should never encourage laziness, inattention in class, or want of alertness.

(e) Professional organizations.

As all the other professions have their own unions for their professional improvement and advancement, teachers also need their own associations and unions. If such associations are worked on sound principles, they can do much good to themselves, their profession and the State as a whole. Such unions, not formed after the model of trade unions, can influence the Department and through it the curriculum, syllabus, textbooks etc. Such associations should endeavour to put forward the teachers' needs and desires, as well as to guide the parents into giving their community a worthy education.

Almost all the Western democratic countries and States have Teachers' Unions and Associations. Besides the common union, there are also separate associations or academies of science teachers, mathematics teachers etc. for their own branches of knowledge. They conduct their own journals and research institutes.

In India and in our State of Madras, Unions like South Indian Teachers' Union and District Teachers' Associations function. They are only feeling their way. Full co-operation from all the schools is still wanting. S. I. T. U. has its journal. It is contemplating to have a research institute in education. But so far it has not been able to make the Government and the people know its presence, power and possibilities.

Each school can have its own Teachers' Association which can be federated as a body or individually to the S. I. T. Union. Let the Teachers' Association of each school have a *library maintained* by the members and helped by the management with substantial grant of a recurring nature. It must have a *reading room* well stocked with educational journals and magazines. On the *recreational side*, there should be a staff-recreation-club with Tennis, and Tennikoit courts and some sedentary games. This is a marvellous way to keep the Staff together and to give them the sense of 'belongingness'. A generous manager could be easily influenced into giving a helping hand in providing grounds and other facilities. He too can be a member of the club.

On the economic side: A co-operative bank and a co-operative society can be opened for the benefit of the teachers. The bank is built by the initial subscription of its members and by shares. Both fixed and non-fixed deposits can be accepted. These funds may be given in loans on good interest, and the profit divided at the end of

the year according to the decision of the bank committee. The loans should not exceed two or three months' salary of the teacher, and payment must be on the security of two other teachers.

Co-operative societies, one for the Staff and another for the students, can also be started to purchase things cheaper than in the open market, and, much more, to give the students a training as a project method in co-operative work.

PART III CHAPTER XII SOCIAL SERVICE *

Introduction

In the study of Educational Sociology we have seen the essential relation between individual and society (Topic 1); social cohesion, social training, leaders and followers, causes of conflicts (topic 4); social structure (Topic 2). Also in the Theory of Education, we have seen the problem of adjustment between individual and community and community needs; and in School Organization, role of teachers in the national and educational reconstruction programme. These topics have given us the background on which social service is built up. Social service is the practical application of these theories.

Social service is any service rendered to society as a whole or to any of its parts for its happiness and betterment. As teachers, builders of the future generation of men and women, we can render the greatest service to society. For efficient service we need a practical knowledge of every aspect of society and its life and problems—its weak points and strong points, its powers and prejudices, its economic, agricultural, industrial, political, administrative, educational, and sanitary conditions.

The Central Government has allotted a special Department, the National Extension Service, for Social Service and put at its disposal crores of rupees. The Central Social Welfare Board alone has 3 crores of rupees in the **III Five year plan for grant-in-aid for social works among women and children. It also harnesses to itself any private agency which comes forward for service.

The boundaries of Social Service are far-flung. For example, it may embrace community uplift work of all

* Ch. XIII. *infra*.

kinds through many means eg. health education, thrifty and clean living, first aid, prevention, care and cure of communicable diseases, child-care, social ethics, family, food and nutrition, co-operative movement, visual education, documentaries of social problems in India, rural extension projects, labour welfare, village panchayats, community projects, delinquency, drink, and other social evils and anti-social practices.

Teachers, as educated, cultured and respectable members of society, are in a position of vantage to lend a helping hand to and even a lead in social service.

From what we will have to study about Adult Education and Rural Reconstruction, it will be clear that this is a period of intensive and extensive social service.

What is meant by social service? Adult Education brings under its purview only a part of the community, the unlettered or less adequately educated elderly people. Social service has a more extensive field of work. It comprises all the services rendered to society. It may be literary, economic or moral and spiritual. When we speak of rural reconstruction we limit ourselves to the all-round service or help done to village people only, but not to the urban inhabitants. Social service includes within its ambit, the societies in both rural and urban areas. Its field of activity is therefore human society.

The needs of the communities in the rural and urban areas are different and therefore the ways of approach also differ. In the study of rural reconstruction we shall consider the services that are to be done to village people.

There is a limited conception of social service. i. e. to feed and clothe the poor, look after their health and well-being. But it must mean all the services we render to society for its progress and prosperity; hence adult education, liquidation of illiteracy and ignorance, eradication of

ill-health and alleviation of suffering; in short, helping and teaching men to stand on their own legs — to help themselves or teaching and enabling them to live a decent life by themselves; all this is social service.

Its field and motivation: It is conterminous with places where there are tears to be dried, hearts to be cheered, and minds to be enlightened. The *development* of social service in the present form in India also traces its origin to Christian Missionary work. But we do not deny or depreciate some kind of social or rather unorganized individual service in the past ages in our country. All this has its basis on some ethical principles, namely pity and love for our fellow beings. The Christian principle however, of social service is that we see God in every human being and serve God in man. Christ has said, "Whatever you do to these my least brethren, you do it unto me."* It is a service done to God, and looks for no other reward than from God. Hence Christian Social service is God-centred and selfless. Another corollary of the same principle is the belief in the equality of every man before God.

Why should we do Social Service? We are better gifted in many ways; hence it is our duty to work for the eradication of social evils — as caste, poverty, illiteracy, superstition, squalor, drink, crime and communalism.

Equipment: Mostly the work is among the industrial working classes and agriculturists in the villages. Hence social workers must have a comprehensive knowledge of the factory workers, their conditions, income, debts, housing, working conditions, trade unions, their defects, how to run them properly and their purpose; village life, its economic and political structure, its social disabilities, the landless

* Like many others, life of St. Martin of Tours is a verification of this doctrine.

labourer, village customs, community centres for villages, community projects in India, the five year plans etc.

The social worker must have also some knowledge of the psychology of the child, the adolescent and the adult. An inexhaustible stock of humour and patience, selflessness and altruism, and a spirit of adventure and adaptability are essential to a social worker, if he wants his social service to be a success.

In Practice : First make a thorough visit and study of the village group of our work; get all the possible information and statistics. Get the co-operation of the Government officials and the chief men of the place. Think out a detailed plan to meet the requirements of the village or group; devise the means for their execution. Keep a neat and full record of the work done.

CHAPTER XIII

RURAL RECONSTRUCTION*

What is Rural Reconstruction and its scope in India?

The word reconstruction implies that either something has been destroyed or badly constructed which now needs a new and proper construction. Does India need such a new construction as regards its rural life?

Most of the people in the world live in villages, not in towns. In India, 80 % of her people live in small or big villages. The number of towns having 5000 or more people in India is not more than 4000. It is only in highly industrialized countries that the population of the town-dwellers is on the increase. But in India we have more than 700,000 villages which are to be made worthy places of human habitation. These villages and villagers are to be civilized. They are to be given all the facilities to live a fuller and happier life in full development of all their latent potentialities, to make them self-sufficient, self-reliant and self-respecting citizens. This work of uplift has a bearing on all the aspects of life — individual, social, cultural, religious, political and economic — of the people. Thus the problem of rural reconstruction is manifold. In order that it may be adequately and effectively solved, all the agencies, official and non-official, the rich and poor, the intellectual and illiterate, the high caste and the low, the religious and the secular, — all must join hands and work towards that one goal of improvement of our villages. The work of reconstruction must be based on truth and justice, and on principles of permanent values of life which have so far protected

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- * (1) *Kuryenson* — Reconstruction — Principles and methods.
 (2) *R. K. Mukerjee* — Reconstruction.
 (3) *Viveswaraya M.* — Reconstructing India.
 (4) *S. N. Agarwal* — The Gandhian Plan.

the nation from the influence of atheism and materialism. In short, it must be based on the common Fatherhood of God and brotherhood of men, for these are the foundations of morality, peace, and prosperity.

The need of rural reconstruction. Our Old village system of India, according to the Imperial Gazetteer, was a splendid one. It was a self-contained, self-sufficient and self-governed unity. The Panchayat system worked very well. The villagers had their own field for cultivation, wells, courts of justice, and government. They had their head-man, accountant, watchman, superintendent of tanks and water course, priest and schoolmaster, astrologer, potter and washerman, barber, doctor, poets and dancing girls. Each one did his appointed work for the good of the whole community. The village economy was sound, and the social life of the people excellent. The village panchayat was an elected democratic body of men of unimpeachable character. There was happiness and joy.

But now the whole picture is changed. In the words of Spencer Hatch: "Poverty and need make themselves evident when one goes among the village people of rural India. Poverty is the central fact of rural life—poverty, economic, intellectual, and physical—the root cause of most of the evils of the village people. The ill-clad, emaciated men, women and children, in a collection of insanitary hovels situated on a dung-hill, meet the visitor's eyes. The social custom of castes and distinctions reduced a great majority into the state of untouchable pariahs; they are slaves".

Road communication in the rural areas of India is very poor. This is clear when we know that in India we have only 76 miles of good road per million of her people, whereas in U. S. A. they have 2500 miles of road per million, in France 934 miles and in U. K. 392 miles. The length of road per sq. mile of the country is only 0·18 mile

in India while U. K. has 20·02 miles, France 1·84 miles and U. S. A. 1·01 miles. Without sufficient means of good communication there cannot be any progress in the country.

The Religious life of the people has been reduced to a collection of superstitions. *The position of women* is shockingly low and shameful. Malaria and other epidemics take their heavy toll of death every year. *Infant mortality* is very high in India. It is 169 per 1000, whereas in U. K. it is only 46, in Australia 36, in U. S. A. 40 and in Newzealand 30. India loses 20 mothers in 1000 confinements (200,000 mothers per year); Our *death rate* is also very high, namely 24·1 per 1000, while in U. K. it is 11·9, in Australia 11·2, in U. S. A. 10·6 and in Newzealand 9·9. In India we have only 1 doctor for 6300 people, 1 nurse for 43000 people and 1 midwife for 60000 people. The irony of it is that only 25% of our doctors are in the rural areas while 80% of the people are in the villages. *Illiteracy and ignorance* are rampant; enmity, party feeling, and strife are the order of the day. Gambling, drinking and quarrels have become the merry past-time of both men and women. Crimes are on the increase. Land produce is going down year after year. Live-stock in India is poor; the average yield from an Indian cow is only 600 lbs of milk per year while the English people get 5000 lbs from their cows. To add to the misery, we keep starving about 60 to 70% of our cows. Our food is very poor and insufficient to keep body and soul together. (the average age of an Indian is 27, while that of a European is 60.) *Hospital beds* in India are 1 to 4000 people while in U.K. they are 1 to 125 and in U. S. A. 1 to 100. On account of want of work and food, the villagers migrate to the towns. In short, poverty, low standard of living, bad sanitation, malnutrition, ill-health, inadequate means of communication and transport, and bad social structure etc. are some of the outstanding features of our villages.* These statistics have slightly changed now.

* As far as possible let the trainee be familiar with up to date data.

The cumulative effect of all this is degradation of the whole nation. Hence there is a crying need of reconstruction in rural areas and of saving the country and nation.

History of rural reconstruction in India — Since the British administration of India was mainly motivated by their commercial motive, adequate attention was not paid to the improvement of rural areas. Only great famines and other national calamities between 1800 and 1924 jerked the Government to form some committees, which, in fact, did very little. Between 1800 and 1825 there were 5 famines; between 1825 and 1850, 2; between 1850 and 1875, 6; between 1875 and 1900, 18; and between 1900 and 1924, 8. Want of rain and means of communication were the main causes of this poor state of affairs. Famine committees were formed in 1880, 1898, 1901.

(2) The irrigation committees were formed in 1903.

(3) Commission of Co-operation in 1915; and

(4) Royal Commission on Indian Agriculture in 1926.

But seldom were these reports of the Commissions carried into action in a thorough going fashion. The masses also were not responsive in their attitude, for they were ignorant and apathetic towards a foreign Government which failed to offer them any help or relief from the landlords or money-lenders, or show a sympathetic attitude as regards their fundamental disabilities.

The important step in the history of Reconstruction of rural areas in India was taken when Gandhiji appeared on the political horizon of India. It was he who directed the eyes and attention of the public to the needs of the masses. More than with words and plans, he went about with personal example to the work of serving the poor and the needy. His words and example set the masses on fire; national leaders came forward to espouse the cause of the villagers; organizations sprang up. eg. The All India

Spinners' Association (1921). The All India Village Industries Association etc.

When the second World War was over and the Indian Government realized how much the Indians had contributed to the success of the war by their sacrifices, it came forward with a few attempts at rural reconstruction here and there. In Bombay a village improvement scheme had already been started in 1933; Non-officials also were included in the committee. The committee supervised all kinds of works such as improvement of roads and trees, wells and tanks; removal of rubbish and construction of latrines; agricultural demonstrations, schools and playgrounds, dispensaries and first-aid equipments, eradication of prickly-pears, and the limitation of expenditure on domestic ceremonies etc.

In the Punjab, under the leadership of Mr. F.L. Brayne, a rural reconstruction centre was started, called the *Gurgaon Experiment*. Gurgaon is a district half way between Delhi and Muttra. It was a barren area of poor soil. The inhabitants were poor and illiterate. Mr. Brayne and his co-workers infused enthusiasm into the people,

- (1) to increase the yield from the agriculture,
- (2) to stop wastage,
- (3) to improve the standard of health,
- (4) to improve the home and status of women.

The result was a wonder and an eye-opener to the Government. It was a missionary work. They harnessed every means in their power to make the villagers happy, rich and contented. 1,419,132 acres of land came under this experiment.

The methods used include :

- (1) improvement in the method of cultivation,
- (2) a better system of dry farming,
- (3) increase of the area under canal and well-irrigation,
- (4) afforestation,

- (5) erection of bunds,
- (6) development of cattle,
- (7) development of pasture,
- (8) development of communication,
- (9) encouragement of co-operation,
- (10) elementary education and mass-education.

In spite of the small defects arising from want of experience, of trained personnel, and of sufficient capital the result was amazing.

In the Central Province, a Village Uplift Board was founded in 1932 for Agricultural propaganda, which worked for the conservation of manure, improvement of implements and crop and better breeding of cattle, and included health instruction, cleaning up campaigns, thrift societies, compulsory education, adult education schools, etc.

"The Bengal Development Bill" was brought into force in 1936. The Bengal Central Co-operative Anti-malarial Society, Bengal Social Service League and Adult Education came into existence.

The Indian National Congress took up the work of rural uplift in 1931 and it became their official resolution and duty in 1936. Following this, the National Planning Committee was set up in 1938. When the Congress assumed office in some of the States, they began to translate the Congress programme into action. Prohibition was introduced in these provinces. Legislation for cancellation of debts, regulation of interest rate, reform in tenancy, rural education, and social reforms were started. But soon the 2nd World War and the resignation of the Congress Ministry brought all this to a temporary standstill.

The best part of the rural uplift work was done by non-official agencies, like the *Christian missionary bodies*

in education, sanitation, agriculture and rural banks, as in Chota Nagpur and South Travancore, the Y. M. C. A., Y. W. C. A., Servants of India Society, Deccan Education Society, Ramakrishna Mission, the Sarva Seva Sangh, the Bharat Sevak Samaj etc. Most of these organizations worked without any substantial help from the Government. If Government had come to their help and support with money and authority they would have brought about the required changes with less cost, in a shorter time, and with more efficiency. Red-tape spoils many things. The rural uplift work started at Marthandam, by the Y. M. C. A., has become a model for many parts of India.

After the II World War, a more thorough planning for Reconstruction began all over the world. In India, we had

- (1) *The Bombay Plan*
- (2) *The People's Plan*
- (3) *The Gandhian Plan.*

The Bombay Plan aimed at doubling the per capita income of the people in 15 years. The total expenditure envisaged was 10,000 crores of rupees. It did not work. The People's Plan was credited to M. N. Roy. It was a ten year plan to raise the per capita income of the rural areas from Rs. 29 to Rs. 121 per year, and the urban per capita income from Rs. 57 to Rs. 172. The total investment was to be Rs. 15,000 crores. It did not work either. The Gandhian Plan took cognizance of the cultural, spiritual and moral side of human life no less than the mere materialistic side. It was one of simplicity, non-violence, sanctity of labour, and recognition of human values. Its goal was the advancement of the cultural and material level of the Indian people in a period of ten years. It adumbrated both

- (1) the scientific development of agriculture and
- (2) the promotion of cottage industries.

The basic standards included

- (1) balanced and health-giving food,
- (2) sufficient clothing,
- (3) housing accommodation of 100 sq. ft. per head,
- (4) free and compulsory education for all boys and girls,
- (5) a working knowledge of reading and writing for every adult,
- (6) medical facilities,
- (7) public utility services for all, including postal and insurance facilities,
- (8) recreational facilities, especially in rural areas, such as playground, folk dance, theatres, and bajanmandals,
- (9) Village Panchayat for
 - [a] allotment and collection of land revenue on behalf of the village,
 - [b] maintenance of peace and order within the village with the help of local police,
 - [c] administration of justice,
 - [d] organization of basic and adult education,
 - [e] provision of medical aid through dispensaries and cottage hospitals,
 - [f] village sanitation, maintenance of buildings, roads, tanks and wells,
 - [g] improvement of agriculture,
 - [h] regulation of village trade, co-operative credit and non-credit societies,
 - [i] co-operative purchase and sale of farm products and articles of village handicraft.

This plan is anti-capitalistic and at the same time anti-socialistic, for the former is the cause of many sufferings to

the poor, and the latter produces the evils of centralization and hard regimentations as well as serious curtailment of individual liberty.

The Gandhian Plan is also called "Villagism"

Lastly came the Post-war Reconstruction Committee of the Government.

A few general principles of Rural Reconstruction:

1. It is a rather slow process; the results cannot be obtained overnight. Hence we need steady and patient work.
2. There must be a good plan with proper co-ordination from all the departments.
3. Rural problems should be tackled as a whole and at all points simultaneously; for the different points are intertwined and dovetailed i. e. health, cleanliness, good food, dispensaries, finance, thrift etc.
4. The personnel for the uplift work are to be selected, selfless, enthusiastic and adaptable. They are to be trained. They are to be given a scientific mind and business attitude toward work.
5. It is absolutely necessary to enlist the services of non-official organizations. Government alone cannot tackle such vast problems all over the country.
6. Get the co-operation of scouts, teachers, and women. They can do some of the following services:—
 - (1) Distribution of literature.
 - (2) Organization of meetings to listen to Government and other specialists.
 - (3) Dispensing of medicine and other medical treatment.
 - (4) Digging of bore hole latrines.

- (5) Provision of masonry walls for wells.
- (6) Games for children and adults.
- (7) Evening classes and other activities for adults.
- (8) Donation of books and starting of village libraries.
- (9) Donation of magazines and newspapers and encouragement of villagers to subscribe to one or two papers.
- (10) Scouting and girl guiding.
- (11) Encouragement to gardening by provision of good seeds, expert advice and market for surplus produce.
- (12) Encouragement of livestock rearing.
- (13) Encouragement of co-operative enterprise.
- (14) Improvement of village roads.
- (15) Visiting the sick and rendering timely help.
- (16) Cleaning up the houses and surroundings.
- (17) Helping village schools and getting up entertainments.
- (18) Helping in exhibition demonstrations etc.

7. Women must be given a prominent place in village service and uplift work, for greater and more work can be done in the country side by women than by men.

8. In all these works the singular position of teachers in the villages and communities as well as how much they can guide and contribute to Rural Reconstruction is evident.

CHAPTER XIV

ADULT EDUCATION *

1. Comprehensive and restricted meanings of the term 'Adult Education'.

In the countries where literacy has risen to a high degree as in Europe, America and Japan, adult education is a continuation of their studies in such methods as will make the people more efficient in their profession and better citizens. Adult Education for them means improvement or progress in culture and humanism. In the words of Mr. Azad it is to be called *Social Education*. In backward countries where literacy is very low, adult education restricts itself by necessity to the teaching of writing, and reading, for they are the foundation on which culture and humanism, efficiency in profession and growth in citizenship are to be built. In India, therefore, adult education means teaching the adult to read and write. This was the first idea of the Adult Education Committee of India. When India became independent, under the youthful influence of some of the patriots, the term 'Adult Education' assumed the more comprehensive meaning of 'Social Education'. Hence adult education which had been a part of Citizenship training, extended its limits. Therefore, now the role of adult education is to make a member of the Nation an efficient and effective citizen.

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- * Mukerji S N. — Education in India Today and Tomorrow. Ch. X.
 N. G. Renga — Adult Education in India.
 Adult Education Review — Madras.
 Indian Journal of Adult Education.
 Seven Years of Freedom P. 15. Social Education.
 (By the Ministry of Education)
 New Education Vol. I. No. 2. P. 87.
 Fr. T. N. Siqueira S. J. — The Education of India.
 — Modern Indian Education 1960.
 Dev Indra Lal — Adult Education.
 H. B. Richardson — Indian Adult Education Hand Book.
 Fundamental Education — (Unesco Publication 1947.)
 Sargent Report.
 Theodore Struck — Creative Teaching Ch. XX.

The new concept of Adult Education is the same as that of Social Education. It is embodied in a five-point programme.

- (1) Literacy
- (2) A knowledge of the rules of health and hygiene.
- (3) Training for the improvement of the adults economic status.
- (4) A sense of citizenship with an adequate consciousness of rights and duties.
- (5) Healthy forms of recreation suited to the needs of the community and the individual.

2. The necessity of Adult Education:

(1) A democratic system of Government presupposes that its voters make an intelligent use of their votes, have a knowledge of rights and duties, merits and demerits of their representatives, and co-operative ability.

(2) The Progress and stability of their children's education depend much on the education of their parents. If the parents are educated, without much waste of money and energy the whole nation can be educated.

(3) What we learn as children in the schools is easily forgotten and lost or remains stagnant unless we improve it with further education when we grow into manhood and are engaged in various occupations.

3. The history of Adult Education elsewhere and in India: In countries where literacy is high, the Governments and private agencies have made it possible for the people to continue their studies in night Schools, in adult centres, in continuation schools or by University extension lectures, where general subjects as well as particular trades are taught free. In *England and Scotland*

(Act of 1908) it is compulsory for boys and girls till the age of 18, for three years after leaving their Elementary School. In *Germany* it is obligatory till the age of seventeen. In *U. S. A.* every facility is given for such further education. Similar arrangements exist in *France, Poland and Canada*. *Denmark* is the most advanced country in this respect with their 'Folk High Schools' where courses lasting for five months for men and three months for women are given every year. The young and old come there as if for a pleasant holiday camp. They sing, dance, study-mechanics, agriculture, arts etc. It was started in 1844 by Nikolai Grundtvig in order to bring the people together and give them a sense of national solidarity.* After the course, they go to their villages and teach others. In *Japan* in 1929 the Education Ministry created a special department for Adult Education which organized courses in general education, civic education, mothers' education and wage earners' education. The Universities, technical schools, and Provincial Governments were ordered to establish 'Adult Education.' Soon the country became literate and educated in the various walks of life.

Some agencies at work for adult education under the U. N. O.

- (1) The Economic and Social Council.
- (2) The Council of Human Rights.
- (3) The International Health Organization.
- (4) The International Labour Organization.
- (5) The Trusteeship Council.

These are some of the International Co-operations in solving international problems of economic, social, cultural, and humanitarian character. They are meant to encourage and promote respect for human rights for all, without distinction as to race, language, or religion. (Article. I. of U. N. Chart)

* Dev Indra Lal—Adult Education. p. 117

4. In India from the 'Theory of Downward Filtration' of Lord Bentinck (1825) and Lord Auckland (1839) down to Gokhale's Elementary Education Bill of 1911 and Dr. Laubach's 'Each one teach one' in 1935-39, we have some stirring in the field of adult education. The Adult Education Committee of Bombay, the work of Y. M. C. A., the University Extension lectures and Buckingham and Carnatic Mill owners' efforts serve only to scratch the surface of the problem.

These sporadic attempts made here and there by the different agencies till 1937 in the field of adult education bore little tangible fruit. Though the Congress Ministry in the different Provinces started some kind of adult education, the political troubles and the second World War brought it to a premature end. The real work at Adult Education re-started in 1946 only.

At its 14th meeting held at New Delhi in January 1948 the Central Advisory Board of Education expressed their view that Adult Education in India is imperative and so they established a sub-committee under the Chairmanship of Shri Mohan Lal Saxena to make recommendations on the subject. The recommendations were accepted in January 1949. Their target was the removal of 50% of illiteracy in the next five years.

In the State of Delhi its *Educational caravan* of four jeeps with a mobile stage, a small travelling library, an exhibition van and a projector, moved to central villages, acted plays and got all the villagers together; then 20 to 30 teachers, men and women, moved up to teach for 5 to 6 weeks. That was carried on afterwards by local teachers; they made some remarkable progress there, but on the whole it did not produce fruit worth the trouble.

In 1950 the Government of India called a meeting of the experts in Social Education and brought in Audio

The Central Social Welfare Board was set up to co-ordinate the activities of the various bodies working for Social Welfare.

The Armed Forces on land, sea and air became literate in a short time.

5. The mass of adult Indians is still untouched by the 'Adult Education Programme of the Government.' The following are some of the reasons for it.

- (1) Free and compulsory Education of children - first bread to the children, then cake to the adult.
- (2) Poor finance.
- (3) Too many things on the hands of the Government.
- (4) Caste prejudices of the favoured classes.
- (5) Apathy of the people.
- (6) Want of co-ordination among the various Departments of the Government.
- (7) The wrong and stepmotherly attitude of the Government towards private agencies.
- (8) The wrong psychological approach and wrong methods.

Some techniques of adult education.

- (1) The law of simultaneous appearance.
- (2) The law of association of idea.
- (3) The law of repetition to obtain accuracy.
- (4) The law of remembering the pleasant and forgetting the unpleasant.
- (5) The law of inspiring incentives.
- (6) The law of motivation.

6. There are seven aims in Adult Education :

- (1) To enable those who were not fortunate enough to get education in their childhood to better themselves.
- (2) To strengthen these ignorant people against the exploitation and disintegration at the hands of unscrupulous landlords and officers.
- (3) To adjust the ignorant to the new problems that crop up in the community and political life.
- (4) To make good the lost opportunities of the adult and make them literate.
- (5) To train people for leadership.
- (6) To provide them with opportunities to lead a good life, to live a full life.
- (7) To build up a strong and efficient democratic State where individuals count and where they can live in freedom, peace and joy.

7. The Bombay Conference of Adult Education in 1948 concluded that in order to attain these aims its activities are to be extended into the following eight fields. :—

- (1) Literary Education, to read and write simple language.
- (2) Civic Education.
- (3) Health Education.
- (4) Education for communal harmony and co-operation. Hence extra-mural activities for school come into the picture.
- (5) Recreation and cultural facilities. (Education for leisure).
- (6) Games and sports.

- (7) Training in simple crafts
- (8) General knowledge of politics and society.

If all these are to be brought into full activity, *some means are also suggested by the Committee.* These means are sure to effect the adult education of India

(1) Educational institutions have to conduct Adult Education as is done in Germany where the staff and students do this extra work.

(2) There should be both Adult Education Centres for training men and for constituting Adult Education Committees, in every district; they must keep in touch with the people.

(3) How to draw pupils to its service? Propaganda. Let each pupil make literate the members of his family.

(4) Find and spread suitable literature, proper teaching aids, charts, books; and they are to be made by the District Committee.

(5) All the different departments must co-operate in this work.

(6) All touring officers must arrange talks and visits to Social Education Centres

(7) Government should not employ an illiterate in the lower grades unless he makes himself literate within two years if he is below the age of 45.

(8) All employers of big concerns, such as Mill owners, must have their centres of Social Education.

(9) Chief Welfare Centres (Creches) are to be opened so that mothers may be free to attend the Adult Education Classes.

(10) Sufficient money has to be collected : one anna per head per year of the nation should be kept apart for adult education.

(11) Pupils' Colleges for continuation-education of the educated must be opened; similarly there should be many folk schools and camp schools.

(12) To secure the service of women they must be given higher pay. Let women open home schools for those who cannot leave home.

(13) The appointment of Regional Committees to devise means to assess the work done is to be made, and they should be empowered to find out the causes of leakage and punish the delinquents.

(14) Centres to train the teachers in Adult Education must be opened.

(15) Mobile Units to train the workers in the interior parts of the country are to be organized.

(16) Supervisors are to be appointed by special officers; they can be Assistant Deputy Inspectors of schools.

(17) Publication of books suitable for adult students.

(18) Government must subsidize the work with sufficient money and keep vigilant attention to see that the money is not wasted or misappropriated.

(19) Let the co-operation of all the private agencies be obtained.

(20) Periodically gather data and check up the progress of the work.

PART IV

CHAPTER XV

INTRODUCTION TO THE TEACHING OF ARTS AND CRAFTS

I. What is art ?

- (a) Definition.
- (b) Classification.
- (c) Aim.
- (d) Subjects.
- (e) Requisites in an artist.
- (f) Correlation of arts with other subjects in education and social needs.

- ##### II. (a) The place of arts in Education ;
- (b) Arts and social needs.
 - (c) Skill and appreciation.
 - (d) Artistic environment.
 - (e) Different types of pupils and their needs. *

I. (a) *Art is defined in many ways. e. g.*

(1) Art is the power (or the result of the power) to bring material multiplicity to unity by some principles of order.

(2) Art is a form of man's free exercise or activity moulded into permanent expression by some controlling principles of order.

(3) Art is the ability to make some form of matter give expression to a thought.

(4) Art is skill in action of any kind.

Art as a power implies inventive *genius*, executive *skill*, aesthetic *taste* and *talent*. These are the four requisites in an artist.

* Little Johns — Art in Schools — Ch. II-IV.

Genius is the power to devise workable ideals and give imaginative expression to them e. g. Raphael, Michael Angelo, Rubens, Tintoretto.

Skill is ability and manual dexterity based on knowledge acquired by practice of performing an action or carrying on a plan into execution with the maximum effect and minimum effort. e. g. The work of a master and of an apprentice.*

Taste is a keen sense of what is aesthetically appropriate to normally constituted human nature.

Talent is natural aptitude for some particular activity.

Art as free activity or exercise. In olden days the word 'art' signified 'Knowledge' or branches of learning as well as action. From this notion we get the expression "liberal arts" and the names of modern university degrees like B. A ; M. A. etc. At present, here, by art we mean only 'action'.

Man's actions are either

(1) *deliberate* i. e. with forethought and consideration. e. g. study ; or

(2) *indeliberate* i. e. coming from natural impulses and instincts uninfluenced by will or thought e. g. laugh, sleep. Art belongs to man's deliberate actions.

Some of these deliberate acts we do because,

(1) *We must*—e. g. to breathe, to eat;

(2) *We ought* socially or morally.—e. g. helping the parents or the poor and the weak ;

(3) *We like*—e. g. to sing, to play, to paint etc. This last category i. e. that which we do, because we like it is free activity, for it is not done from a motive of restraint or necessity. Art belongs to this kind of free activities.

* Ch. V Supra. P. 112.

We may object that play is of this class of free activities and therefore it is an art. The difference between Art and play is that the former has in it the elements of *form, regulation and order*; while play is only an exuberance of animal spirits and does not require the regulating influence of law and order. The more it is regulated by law and order the less it becomes mere play, and the more it tends to become an art. e. g. dance and drama.

So Art is the idealized representation of various aspects of human life under some forms manifest to the senses. It is the intelligent disposition of colours, sounds, masses, lines, or word symbols, so as to make them give an abiding expression to some truth of abiding human interest. A work of art is the expression of an emotional experience in some medium e. g. in paints, words, stones, metals, musical notes, rhythmic movements etc, in such a way that one's emotional experience may be transferred to other people. The noblest expressions of aesthetic emotion are generally considered to be *fine arts*.

(b) Classification.

On the whole Arts can be classified into (1) Fine arts
(2) Mechanical arts.

Arts	(1) Fine Arts	Plastic or visual (its element is space)	{ Architecture Sculpture painting etc.
		Aural or Rhythmic (its element is time)	{ Music Poetry etc.
	(2) Mechanical Arts	{ useful skills as works of craftsmen, artisans, artificer etc.	

Arts can be classified also into

(i) functional arts (materially useful as architecture, music etc.)

(ii) representational arts (imitative or suggestive of something else. e. g. joy, peace, strength etc.)

(c) Aims.

(1) Fine arts minister to man's enjoyment; mechanical arts to his needs.

(2) Fine arts are concerned with the moral and intellectual growth, and expression of the beautiful; mechanical arts are concerned with the physical and material well-being of man as well as production of useful articles.

(3) Fine arts are skilful symbolization of some thought or sentiment; or they are the idealized representation

(1) of thought or sentiment by means of lines and masses in Architecture;

(2) of some living forms in wood, stone or metal, in sculpture;

(3) of some scene or person in colours, in painting;

(4) of some aesthetic emotion by means of words, in music;

(5) of some thought, emotion or sentiments of universal and permanent human interest by means of word symbols, in poetry.

(d) The subjects of Arts are generally,

(1) Some characteristic representation of some visible object that has existed or exists or may exist.

(2) Some special representation of some abstract idea e. g. prayer, justice.

(3) The vivid and imaginative expression of some typical human mood, character or feeling e. g. poetry.

(e) The requisites in the artist cf. (a) P. 217.

(f) Correlation of Arts with other subjects. *

II. (a) The place of the Arts in Education.

Education is the art of living a fuller life in the perfect use and enjoyment of all our powers of body and soul. Mechanical art is essential for the production of things that are necessary for one's life, to live a decently comfortable life. Hence a child must be given training in some mechanical arts which we call crafts. These crafts give training to the limbs and senses; the limbs become strong and healthy; the senses get the power of observation and keenness of judgment.

The fine arts train the mind and heart of the child. They educate him in the true appreciation and enjoyment of aesthetic pleasure. They make his life richer and more colourful. Thus he can live on an elevated plane of ideas and ideals. His creative instincts find suitable objects to exercise themselves and find rest and satisfaction. The creation of imagination adds to the richness of the human family. Hence we give an important place to the Arts in Education.

(b) Social needs are also satisfied by the teaching of arts and crafts to the educand, for society needs the production of necessary articles of life. If they are produced in sufficient quantity and quality, social life becomes easier and more comfortable. Secondly, the moral and intellectual attainment and elevation of the mind which the fine

* cf. Ch. V.

arts and their exercise give to the artists react on their social life and society. The result of the cultivated imagination, genius and taste is the continuous development and perpetuation of what is noble and of permanent value in society. Society needs such productions of ennobling and permanent value, to keep itself up and to save itself from degradation.

From this it is evident that art must be in harmony with good taste. The impression produced by art must not be immoral in itself or in its consequence. The Artist, like any other honest citizen, is responsible for the building up of a healthy society. If art debases the high standard of morality, it cannot be called a real art. Art is the resplendent embodiment of a thing or thought or emotion or sentiment of abiding human interest. What is immoral cannot be of abiding human interest. Therefore what is immoral cannot be real art. It is only a parody or travesty or caricature or adulteration of Art. Secondly, the old adage "Art for art's sake" is also unacceptable. It is like saying "eating for eating's sake" or 'sleep for sleep's sake' or "work for work's sake." A serious thinker would not accept these statements.

(c) Skill and appreciation *

(d) Artistic environment. Art is distinct from nature and science. Art and nature together comprehend all the phenomena of the universe. Nature is all that exists independently of man's study, foresight and exertion, or the phenomena that he does not originate, but finds. In other words, all that happens or is capable of happening independently of man's agency, we call Nature. Art is what man himself adds by study, foresight and exertion to what he finds existing independently of him. Because of the intellectual nature of man and his need of adapting nature to his requirements, he invents arts; and to satisfy

himself he surrounds himself with the products of his work. Thus an artistic environment is created. It helps the child to get interested in them, and they tend to give him a taste and joy which go to the building up of a good personality in him.

Art and science — Science is knowledge; art is action. Science is the consciousness of the existence, causes or laws of phenomena; art is the deliberate control of phenomena based on knowledge. Therefore there is more of science in art than art in science.

(e) Different types of pupils and their needs. From the study of education and child-psychology we know the various types of pupils whom we come across in schools and communities—subnormal, normal, abnormal, defective, backward, superior, gifted, introvert, extrovert, idea-thinkers and thing-thinkers, awkward, delicate in constitution etc. It is evident that these different types need different treatment and training in order to develop them in their own line and speed. As the different senses and members of the human body, these different types of pupils have appeal to different objects; they are of different tastes and aptitudes. If their capacities and aptitudes are discovered and the proper remedy and training given, they will become useful members of society. They will not be a burden to the community. One branch or other of the various types of fine arts and crafts is sure to strike a resonant chord in the mind and heart of each pupil. *This is why we should teach arts and crafts in our schools as a part of education.*

*Ch. V. Supra. PP. 111—115.

APPENDIX 1

The following Tables will give us a clear idea of the magnitude of Educational problems; the student population, schools, institutions, enrolment and financial outlay. *

TABLE 1

NUMBER OF STUDENTS AT SCHOOL (In Lakhs)

Stage & age group	1950-51	1955-56	1960-61	1965-66
Primary (6-11) enrolment	191.5	251.7	343.4	496.4
Percentage of the age group	42.6	52.9	61.1	76.4
Middle (11-14) enrolment	31.2	42.9	62.9	97.5
Percentage of the age group	12.7	16.5	22.8	28.6
Secondary (14-17) enrolment	12.2	18.8	29.1	45.6
Percentage of the age group	5.3	7.8	11.5	15.6
Total (6-17) enrolment	234.9	313.4	435.4	639.5
Percentage of the age group	25.4	32.1	39.9	50.1

* Third Five Year Plan — Ch. XXIX Education

TABLE 2

NUMBER OF SCHOOLS

Item	1950-51	1955-56	1960-61 (Likely achievement)	1965-66
Primary schools (including Junior Basic)	209,671	278,135	342,000	415,000
Junior Basic Schools	33,379	42,971	10,000	153,000
Middle Schools (including Senior Basic)	13,596	21,730	39,600	57,700
Senior Basic Schools	351	4,842	11,940	16,700
High and Higher Secondary Schools	7,288	10,838	16,600	21,800
Higher Secondary Schools	47	503	3,121	6,390
Multipurpose Schools	...	255	2,115	2,446
Secondary Schools with elective science			4,625	9,579

TABLE 3

TRAINED TEACHERS AND TRAINING INSTITUTIONS

Item	1950-51	1955-56	1960-61 (Likely achievement)	1965-66 Target
Training Institutions				
„ Schools	782	930	1,307	1,424
„ Colleges	53	107	236	312
Teachers				
Primary school teachers	537,918	691,249	910,000	1,266,000
„ School trained „	316,124	423,192	591,500	9,495,000
Percentage of trained „	58.8	61.2	65.0	75.0
Middle school teachers	85,496	148,394	230,000	360,000
„ School trained „	45,569	86,810	149,500	270,000
Percentage of trained „	53.3	58.5	65.0	75.0
High/Higher Secondary School Teachers	126,504	189,794	229,000	290,000
Trained „	68,059	113,307	155,720	217,500
Percentage of trained „	53.8	59.7	68.0	75.0

TABLE 4

ENROLMENT AND INSTITUTIONS

Item	1950-51	(In Thousands) 1955-56	1960-61 (Likely achievement)	1965-66 Target
University stage, age-group (17-23) enrolment	360	634	900	1,300
Percentage of age-group	.9	1.5	1.8	2.4
Enrolment in Science Classes	140	210	313	553
Enrolment in Science Classes as percentage of enrolment	38.1	33.0	35.8	42.5
Institutions				
Arts, Science and Commerce Colleges (Number)	542	772	1,050	1,400
Universities (Number)	27	32	46	58

The total outlay on education, including engineering and technological education was Rs. 153 crores in the First Plan, and Rs. 256 crores in the Second Plan. Programmes included in the Third Plan entail a total outlay of Rs. 560 crores, of which Rs. 142 crores are earmarked for engineering and technology.

Table 5 below shows the distribution of outlay on a scheme of general education under the three Plans:

TABLE 5

DISTRIBUTION OF OUTLAY

Sub-heads	Amount	(Rs. Crores)			Percentage		
	I Plan	II Plan	III Plan	I Plan	II Plan	III Plan	
Elementary Education	85	87	209	63.9	41.9	50.0	
Secondary „	20	48	88	15.1	23.1	21.1	
University „	14	45	82	10.5	21.6	19.6	
Other Pro-grammes							
Social Education		4	6	10.5	4.8	2.9	
Physical „	14	10	12				
Youth Welfare		10	11		4.8	2.6	
others							
Total :	133	204	408	100.0	98.1	97.6	
Cultural Pro-grammes		4	10		1.9	2.9	
Grand Total:	133	208	418	100.0	100.0	100.0	

In addition to provisions under the head 'Education', resources to the extent of Rs. 37 crores are expected to be available under the community development programme and about Rs. 42 crores under the programme for the welfare of Backward Classes, thus bringing the total provision for general education in the Third Plan to Rs. 497 crores as against Rs. 250 crores during the Second Plan.

APPENDIX 2

PRE-SCHOOL EDUCATION

The number of children enrolled in pre-school classes rose from 28,000 in 1950-51 to 75,000 in 1955-56 and is now estimated at about 300,000. There are at present about 5,000 such infant schools; of these about 2,500 are assisted by the Central and State Social Welfare Boards. The Third Plan provides for setting up six training centres for pre-school teachers. In the programme for education Rs. 3 crores have been allotted for Child Welfare and allied schemes at the Centre and about Rs. 1 crore in the States in addition to the resources available under the Community development and social welfare programmes.

APPENDIX 3

SCHOLARSHIPS

Expenditure on scholarship programme rose from about Rs. 3.5 crores in 1950-1951 to over Rs. 8 crores in 1955-56 and to about Rs. 11 crores in 1957-58. It is expected to increase to about Rs. 18 crores by 1960-61.

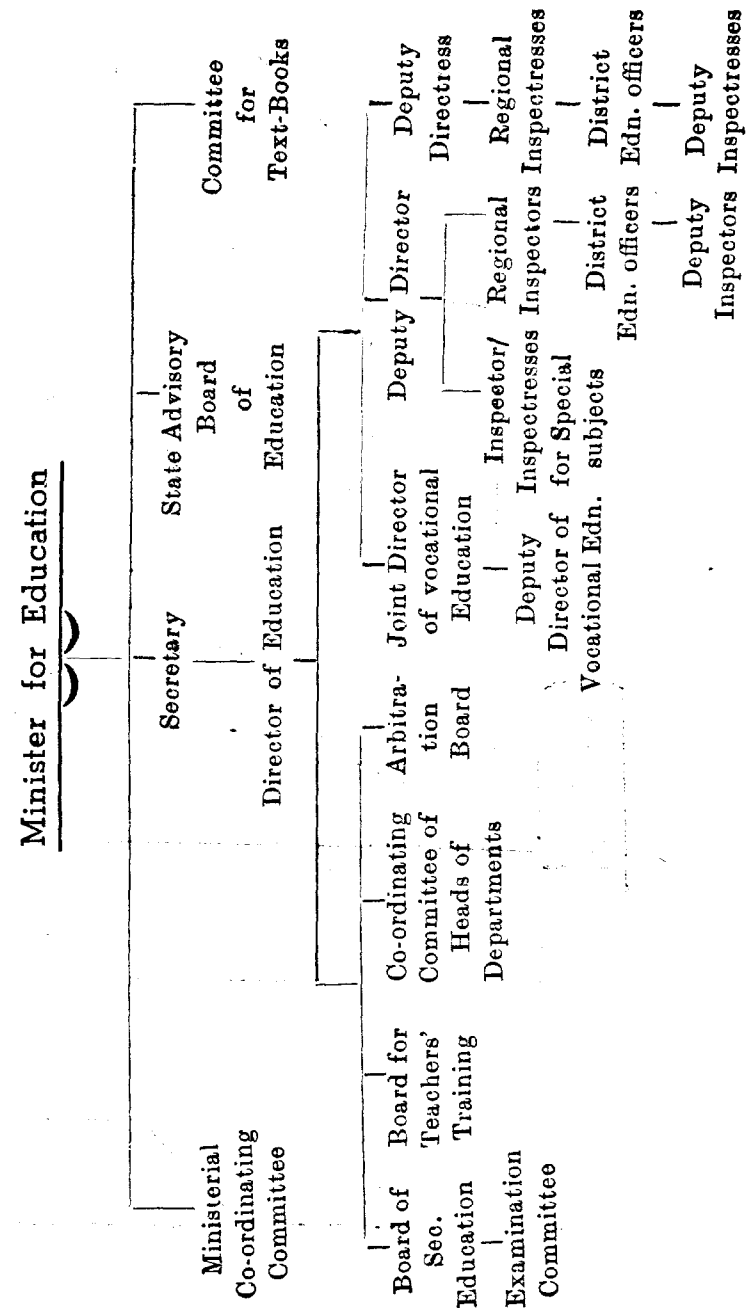
The number of scholarship-holders rose from 3.6 lakhs in 1950-51 to 8.8 lakhs in 1956-57. Of the latter, about 7.8 lakhs were in schools and about 1 lakh in Colleges and Universities. In addition to this, by 1956-57 free studentships and other financial concessions were available to about 50 lakhs of students. (1.5 lakhs in Colleges and Universities and 48.5 lakhs in schools). The proportion of students in Colleges and Universities receiving scholarships and stipends was 9 percent in 1950-51, and is at present estimated to be about 16 percent.

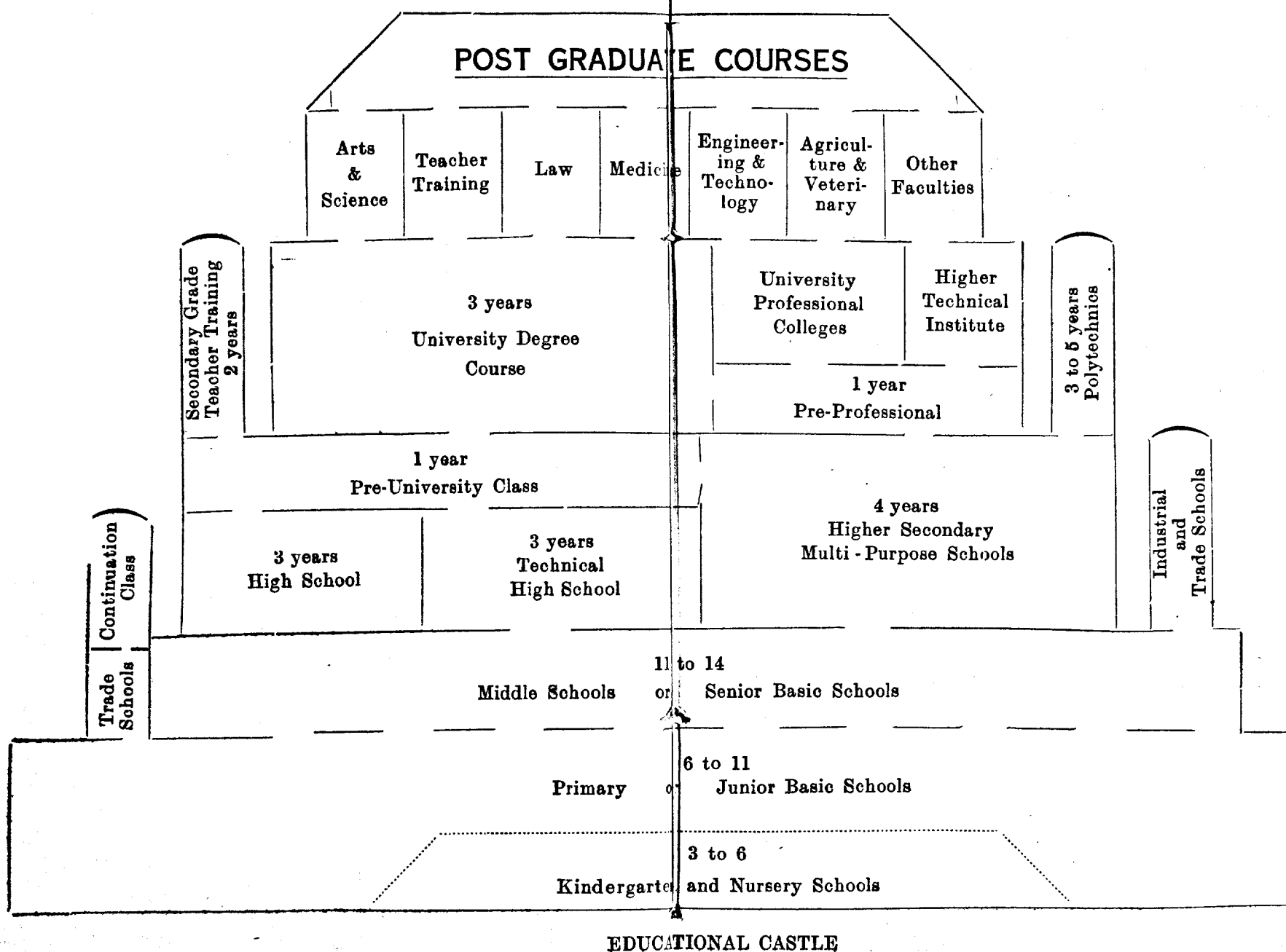
Scholarships for Scheduled Tribes, Scheduled Castes and other Backward Classes now benefit over 50,000 students at an annual cost of Rs. 2.7 crores. At the pre-matriculation stage 4 to 5 million children belonging to these groups received scholarships and other concessions in 1960-61, and the expenditure incurred under this head during the Second Plan was Rs. 12 crores.

For the Welfare of Backward Classes, it is expected that the number of scholarships in the school stage will increase to about 7 million. In the field of technical education, it is expected that as against about 6,000 students now receiving scholarships or other assistance, the number will rise to about 32,000 or 18 percent of the total enrolment.

APPENDIX 4

Proposed pattern of Administrative Set up of the State Department of Education





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INDEX

Academy 140, 141.
Alexander the Great 13.
Alexandria 16,
apperception 41.
apprehension 111.
Aristophanes 8, 11. •
Aristotle 8, 11, 12, 21, 69, 89.
Artemis 9.
Ascham 28
assimilation 110.
Athens 10, 13.
Azad 209.

Bacon (Francis) 29.
„ (Roger) 28.
Baden Powell 152.
Bagley 63.
Bagehot (Walter) 5.
Boccaccio 21.
Brahma 7.
Bray 183.
Brayne 203.

Calvinism 90.
Castiello 106.
Cathedral 16, 23.
Cattell 92.
chivalry 18, 19.
Christian Brothers 25.
Cicero 21.
citizenship 51.
Comenius 29.
Copernicus 28.

Dalton (Plan) 149, 150, 172.
Darwin (Charles) 37, 89.
Descartes 34, 89.
Dewey (John) 39, 79, 82, 98,
100, 121.
Dualism 92.

Epicurean 12, 16.
epistemology 111.
Erasmus 27.
Erebus 144.

Fichte 37.
Froebel 3, 37, 44, 48, 49, 50, 63.

Galileo 28.
Galton 92.
Gandhiji 202, 205, 207.
George Combe 45.
Greece 13.
Greeks 8.
guilds 18, 19.
Gurgaon 203.
Gurukulavas 93, 153.

Harijan 157.
Hartley 35.
Hatch (Spencer) 200.
Harvey 28.
Henry VIII. 23.
Herbart 33, 35, 40, 44, 48, 50,
62, 69, 70
Herbert (Spencer) 45, 46.
Hobbes 34.
Hodge 108.

Dalian League 10.

Homer 8.
Horne 96.
Hughes 98.
Humanism 21, 62.
Hutchins 2.
Huxley H. Thomas 45, 46.

Idealism 56.

Jacks L. P. 55.
Jesuits 23, 24, 158.
Jewish 7.

Kant 37.
Karma 7.
Kepler 28.
Kilpatrick 114, 121.

Lamarck 37.
Locke (John) 34, 105, 106.
Longfellow 138.
Luther (Martin) 23.
Lycurgus 8.

Macedon 13.
Madame Montessorie 43, 110,
113

Materialism 56
Mc Murray Charles 70.
Messenian 8.
Michael de Montaigne 28.
Middle Ages 14, 16, 17.
Milton 27
Moga 155.
Monastic schools 17, 23.
Monasticism 18.

Monism 89.
Mulcaster Richard 29.

Naturalism 30, 32, 33, 62.
Nature 34.
Newman Henry 73, 136.
Newton 28.

Olympiad 8.

Pearson 92.
perception 110.
Percy Nunn 110.
personality 72.
Perumedu 171.
Pestalozzi 33, 35, 37, 44, 48, 50,
62.

Petrarch 21.
Pythagoras 11.
Plato 8, 11, 12, 21.
Politics 12.
pragmatism 56.
project (method) 149.
Protestants 22.

Quadrivium 19.
Quintilian 22.

Rabelais 27.
Ramus (Peter) 29.
Rationalism 29, 62.
Realism 26, 62.
Redden 106.
Renaissance 21, 32.
Republic 11.
Rome 8, 13, 14.

Rosenkranz 37, 76.
Rousseau 30—36, 50, 89, 108.
Roy M. N. 205.
Ruediger 76, 114.
Ruskin (John) 137.

Tagore 135.
Thomas H. Briggs 63.
Thorndike 77, 92, 114, 121.
Thring 131.
Trivium 19.

Sceptics 12.
Scholasticism 18, 20, 108, 109.
Smile 93.
Socrates 8, 11, 12.
Solon 8.
Sophists 10.
Sparta 8.
Spinoza 34.
squad 182.
Stanly Hall 121.
Stoics 12.
Synagogue 8.

Voltaire 29.
Vives Ludovico 219.

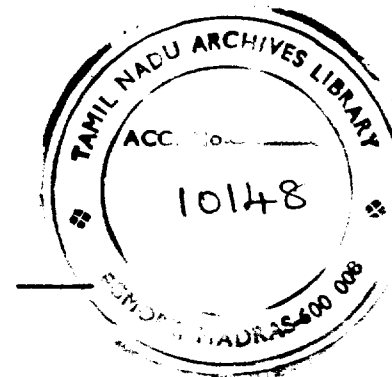
Wardha 150.
Whitehead A. N. 136.
William James 114, 121.
Woodly 71.
Wren (Percival) 132.

Xavier's (St) 158.

Ziller 42.

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