

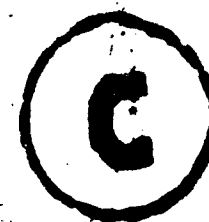
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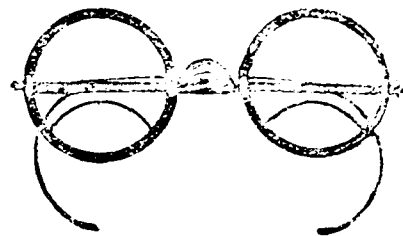
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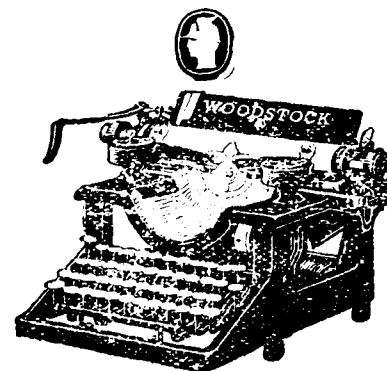
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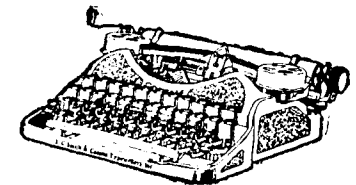
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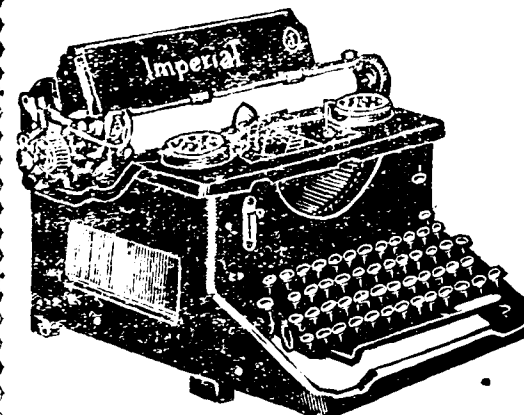


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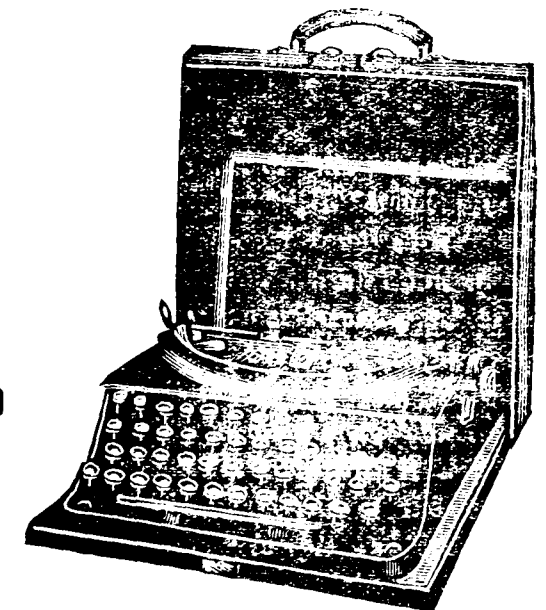
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MESSAGES.

DEAR COMRADES,

We are on the eve of the celebration of the Education Week. If the directions contained in the pamphlet be carried out our efforts are bound to be crowned with success.

Our main aim is to make the nation realise that Education is a national concern of the highest importance, that we Teachers are the agents that carry on the work and that in order that we may accomplish our aims, there should be the most cordial and efficient co-operation between the School and the Home.

The idea of setting apart a period for concentrated work along a line is not a new one to us. The festivals of Navaratri, Moharam and Christmas are very old institutions and we are, in recent times, having Health Week and similar celebrations.

The special problems of the Teacher are not neglected; one day is set apart to make us think of them in relation to the Society at large; and two days exclusively for discussing them from the individualistic and collective points of view.

This is the biggest joint enterprise initiated by the S. I. T. U. and it is hoped that by such means its increasing usefulness would be recognised and its representative character further strengthened. The S. I. T. U. expects in return nothing but more opportunities for similar service.

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S. K. YEGNANARAYANIER,
President of the S. I. T. U.

OFFICE OF THE DIRECTOR OF
PUBLIC INSTRUCTION,
Madras, 14th Oct. 1931.

I was very glad to hear that it was proposed to celebrate an Education Week and I trust that it will be a great success. From the pamphlet which I have seen it is clear that a number of useful subjects will be discussed, and anything that promotes the well-being of the teaching profession is bound to command the sympathetic interest of those engaged in educational work or administration.

R. G. GRIEVE,
Ag. Director of Public Instruction,
MADRAS.

ARCHBISHOP'S HOUSE
2, ARMENIAN ST.,
Madras, 15th Oct. 1931,

I have read with great pleasure the booklet "South Indian Education Week," and as the schools are "an expression of the hopes of the people for the future of their children and the welfare of their country," I wish all the members of the South Indian Teachers' Union, every success.

E. MEDERLET, S. C.,
Archbishop of Madras

THE South Indian Teacher

Vol. IV]

15th October, 1931

[No. 10

ARE OUR SCHOOLS AND COLLEGES CULTURAL CENTRES ?

By

Mr. K. S. Ramaswami Sastrigal, B. A., B. L.

In modern times, the word *education* calls up rather the image of buildings and furniture and curricula and examinations and diplomas and job-huntings (mostly unsuccessful) rather than an academic atmosphere, unfoldment of inner powers and faculties, and evolution of culture. It implies the pursuit of the real rather than the pursuit of the ideal. Indian Idealism is the last thing to be sought for or found there. But Indian schools and colleges are not a mere kind of first aid to the ignorant and the illiterate. They should be "power-houses of freedom, nay, power-houses of spirituality."

I know that there is some attempt—sporadic and unsystematic and unenthusiastic—made to impart character training and moral instruction in our schools. Many excuses are found to refrain from knowing and teaching religion in schools. In 1919 when I was the Chairman of the Reception Committee during the Provincial Educational Confer-

ence at Trichinopoly, I put up a strong plea for religious education. But the Conference in a half-hearted way referred the matter to a committee and the committee referred it to the scrap-heap. The camouflage of reference to a committee is a subtle modern invention. We hear much about education for the professions, education for life, education for citizenship; we hear more about pay and provident fund and provincialisation, medical inspection and games, curricula and examinations, educational currents and boards, text-book committees and examinerships. But we hear but little about schools and colleges being made cultural centres, the Indianisation of pedagogics, adapting Indian education to Indian life, the study of Indian psychology, and the making of every boy and girl an incarnation of the Indian genius.

The real trouble is that there is no attempt at preparing man for social and political and spiritual life, just as there is for preparing him for intellectual and

professional life. Education in our schools and colleges aims to-day at giving general information and fitting us for a professional career. But so far as the socialising and spiritualising of our life is concerned we are asked to be content with lay sermons and stray exhortations. The disciplines of family and social and spiritual life are unknown or ignored. The great God of to-day is *Job*. The schools of to-day are mere trainers for jobs. Shaw says in his *Back to Mathuselah*. "Our schools teach the morality of feudalism corrupted by commercialism, and hold up the military conqueror, the robber baron, and the profiteer, as models of the illustrious and successful" It is not by a little tinkering or patching up that we can change our present leaky social edifice into a House Beautiful. We want a radical change of education and of ideals of life and of our outlook as a whole.

I quite realise that we must have free and compulsory and universal primary education, more practical and many sided secondary education, and more dynamic and modern university education. We have now as little assimilation of the sciences as of Humanities: we have to vitalise and expand our agriculture and industries and manufactures and trade and commerce. We have to establish many and manifold technological institutes and use the knowledge so gained to establish numerous workshops and factories. We have to fit ourselves for the burdens and privileges of Indian federal democracy. I know all that. But let us not forget the main aim of all education viz., cultural development and spiritual vision.

In our schools there is some attempt at moral education and character training and

there is also a faint desire to impart real culture. But in our colleges and universities education is equated rigorously to mere mental training and professional equipment. Do they reflect and perfect and idealise the Indian genius and Indian culture? I am afraid not. They are to-day the chief agencies of denationalisation and the chosen homes of secularism. They do not even fulfil the lower purpose of enabling men to find suitable jobs in life. Whenever we speak of jobs and unemployment, the purveyors of educational chocolates raise their hands in pious horror and ask us not to have such a commercial conception of education. But I ask what is wrong with such an expectation and such a demand. Surely it is as much the duty of the public and the state to provide employment as to educate. The great poet *Kalidasa* states the triple function of the government to be education and justice and employment (*Vinayadhara*, *Jikshana*, and *Bharana*). Justice implies order and employment implies progress, and education is the instrument of order and progress. The modern malady is not so much unemployment but disemployment. We have no real culture; we have no real enlightenment; we have no real love for our people and have disemployed and ruined them by our vitiated tastes, and we have no real Indianness of nature (*Swabhava*), and our schools and colleges do not function in such a way as to give us true culture and the true Indian *Swabhava*.

Lord Haldane says well in his excellent volume on *Universities and National Life* that a university is the mirror of the soul of a people. It is not merely a centre of research, a meeting-place of teachers and

scholars, a place of educative work. It does not merely conserve and widen the frontiers of knowledge. It must conserve and stimulate and perfect the national character so as to enable it to harmonise with and enrich and perfect universal culture and happiness. It must open not only the door of earthly betterment but open the door of heaven as well. It must, in short, make us see Nature, Man and God as they are in their essential and innate glory.

The conception that a university should transcend racial and geographical distinctions was well known in ancient universities also. It was one of the few centres of internationalism and cosmopolitanism—one of the few shrines of Humanity. It is no doubt true that the range of studies and interests was not large and that in ancient times the universities were deficient in attention to practical sciences and that in the mediaeval times the *trivium* and *quadrivium* were such as to excite our pity and our mirth. The dead weight of authority was too great and the range of knowledge was too small to bring about great and speedy and fertile results. Memory was attended to more than the ratiocinative powers. But admitting all these defects, it cannot be denied that what was to be known was studied intensively and known well and not in a mere *dilettante* spirit as in these vain and self-boastful modern days. The spirit of devotion to such knowledge as existed was such as to excite our admiration and even envy, though not our emulation. The shallow omniscience of to-day has often to hide its head in shame before the depth and precision of the limited knowledge of the

scholars of the past. Further, though modern knowledge has grown so vast that specialisation is inevitable, we have to guard against the danger of narrowness and dogmatism; and preserve something of the depth and universality which characterised the teacher and the student of ancient days.

In our modern universities, we have to preserve the elements of nobleness and value which existed in the ancient and mediaeval universities and add new elements needed to adapt them to the many and complex and intricate needs of nationhood and modernity. We have to look not only to the widening of the area of theoretical and practical knowledge and the expansion of the intellectual and cultural horizon, but we must preserve the intensiveness of study and the devotion to knowledge which were the fine traits of the past ages of university life. In short the modernisation and humanisation and divinisation of life must go hand in hand.

Hazlitt says: "By an obvious transposition of ideas, some persons have confounded a knowledge of useful things with useful knowledge". The danger to-day is that the modern homage to a so-called practicality is likely to drive out the academic spirit. If in the ancient and mediaeval universities words often drive out things, there is a well-grounded fear that in modern universities things may drive out not only words but also ideas as well. We may become unable to see the wood for the trees. If we add to this danger of a too obsequious homage to a bald practicality resulting in a petty usefulness, the danger of converting universities into mere nurseries of aggressive nationalism, generating

vainglorious and egoistic love of oneself and deep and irrational hate of other peoples, the dragon's teeth are sown and the world must plunge from convulsion to convulsion and disaster to disaster as it is doing to-day.

In modern times the critical and historical spirit is in ample evidence and has been the potent means of accurate thought and practical effort. But it means a lessening of simplicity and naive charm and creative spontaneity in literature and in life. It is no doubt true that in the highest criticism there is an element of creativeness, and that in the great and spacious eras of national life in every country great creative work has always gone hand in hand with great critical work. Criticism does not mean mere negative cynical depreciation which is merely the night or the twilight of the soul and not the glad confident morning of the spirit. It is open-minded and sympathetic appreciation of the real significance of art and life. It is a calm disinterested impersonal estimate of the truth and value of things. In the modern universities and in modern life we must temper the critical spirit by creative imagination or else we may be lost in a morass of pettiness and futility of achievement.

Lord Oxford of Asquith uttered a wise note of warning about these dangers some years ago. In his rectorial address to the University of Glasgow he said. "It (a university) will be judged not merely or mainly by its success in equipping its pupils to outstrip their competitors in the crafts and professions. It will not be fully judged even by the excellence of its mental gymnastic, or its contributions to scholarship and science. It will be judged also by the influence which it is exerting upon the

imagination and the character, by the ideals which it has implanted and nourished; by the new sources of faith, tenacity, aspiration, with which it has recruited and reinforced the untrained and undeveloped nature; by the decree in which it has helped to raise, to enlarge, to enrich, to complete, the true life of the man, and by and through him, the corporate life of the community". Though it is true that as Bacon says "the first distemper of learning is when men study words and not matter", there is the even greater danger of men studying fractions of matter and neglecting the integrations of the spirit. Literature and art and sociology and religion and philosophy have to be studied with as much care as the natural sciences. They alone initiate a man into the freemasonry of spirit. Mere professional life intensifies ambition and rivalry and leads to the shrinkage of our higher and diviner nature. We are sure to miss the meaning and purpose and value of life if we do not live in the super-professional atmosphere of the higher intellectual life. We can be saved from the perils of a material civilisation viz., luxury and moral enfeeblement and consequent material downfall only if we respire the air of the bracing heights of the higher human and divine life. In short the seen are seen most truly in the light of the unseen.

The real defect in the modern scholastic and university life as in modern life in general is that we do not realise the full significance of culture or of life. Culture is equated to profession and politics, and life is equated to profession and politics, and life is equated to pleasure. But mere professional and political life is different from the good life, and pleasure is entirely differ-

ent from happiness. True culture and true character which sum up the good life are different from and higher than professional life as we understand and practise it. Nor is culture different from character though the modern man in his learned ignorance would differentiate and even contrast those inseparable comrades and fellow-servants of the life divine. Culture is but static character, and character is but dynamic culture. Culture is not mere polished manners or the art of concealing thought by speech. Nor is it merely the glittering ornament or the pleasant accomplishment of the born aristocrat. It must be remembered that a democracy without culture is a Satanic force. As every country in the world is becoming a democracy of an extreme or moderate type, the indispensableness of culture becomes all the more in modern life. But I would put the need for culture for every man not on a mere political ground but for a higher ground altogether. Every man has a right, nay, a duty, to become what Bacon calls a "full man"—a man who has breadth and depth and height of nature, a man with limitless curiosity and thirst for more and more knowledge, a man who assimilates the best that has been thought and said in the world; a man who realises the finer values of life and yearns to make them finer and greater and richer than ever before; a man who realises the life divine and shows such a realisation by a deeper intuition and a higher creativeness.

In short, culture is a beautiful blend of knowledge and love, a harmonising of the life of art and the art of life in the individual, and through the individual, in the nation. Lord Oxford sums up well the

rare qualities of a man of true culture when speaking of Sir Henry Campbell Bannerman. "He was singularly sensitive to human suffering and wrong-doing; delicate and even tender in his sympathies; always disposed to despise victories even in any sphere by mere brute force; an almost passionate lover of peace; and yet we have not seen in our time a man of greater courage, courage not of a defiant and aggressive type, but calm, patient, persistent, indomitable"..... In politics I think he may be fairly described as an idealist in aim, and an optimist by temperament. Great causes appealed to him. He was not ashamed, even on the verge of old age, to see visions and to dream dreams. He had no misgivings as to the future of democracy; he had a single-minded and unquenchable faith in the unceasing progress and the growing unity of mankind". I have quoted this long passage as it sums up in an admirable manner many of the vital elements of the truly cultural life. Further, a man of true culture will have abundant sweetness and light to use a happy and famous phrase of Mathew Arnold. He will be free from cynicism and contempt for ideals and will be generous in his appreciation of the work of other men. He will be a man of unruffled temper and calmness and composure and of mellow wisdom and perfect clarity of judgment. His will be a composite and many-sided and harmonious nature. Further, his mind will be softened by a sense of the littleness of human achievement in comparison with the spaciousness of the environment and of the evanescence of human life and of nature as well. He is not likely to be dazzled or swayed by the empty pageantries of life. Nay, he will be

more rooted in the things divine than any other things. To him God's voice as revealed through the ages and God's will as declared in history will be of absorbing and paramount interest amidst the endless flux of terrestrial things. He will however be strong in faith and will not be cast down by failures and sufferings or gloomed by the inevitability of death.

"For like a child, sent with a fluttering light,

To feel his way along a gusty night,

Man walks the world; again, and yet again,

The lamp shall be by fits of passion slain;

But shall not He who sent him from the door

Relight the lamp once more, and yet once more?"

—(Fitzgerald)

Such being the real and essential nature of culture and such being the real and essential function of a university as an instrument of culture, it goes without saying that modern life which has no such vision of culture and which has no such university life is in a perilous state indeed. The great psychologist Freud said recently: "Values must be revised. The war proved that we absurdly over-estimated humanity. Humanity has not fallen. It could not fall. It has never started to ascend the heights. Our culture is only an imagination and a veneer. Our primitive natures, our anti-social bestial emotions, are still just under the skin". This is a scathing indictment but it is nevertheless a true and just indictment. The modern theories of survival of the fittest and of the superman the present worship of the cult of power,

the blatant and boastful nationalism of to-day, and the combined hedonism and cynicism and pessimism of the modern spirit, based on an overgrown egoism and individualism can disappear only if true ideals of culture and of university life socialise and divinise the future man. We must remember further that while modern life has increased man's egoistic and individualised love of sense-pleasures, it has by its worship of averages and its collectivistic tendencies led to the dwarfing of the individual. Hero worship is dead and gone. It is as much a defunct type as asceticism or chivalry. But it is in the sublimation of desire and in the enrichment of personality that the soul realises the highest in itself.

If we bear these facts in mind, our duty in India is clear. Though ancient Indian scholastic and university life had not the range and the practical bent of the modern scholastic and university life, it had much greater sanity and serenity, much greater depth and profundity, much greater constructiveness and creativeness, much greater humanisation and divinisation. The Indian civilization was a cultural civilisation and not a mere political civilisation organised for power and exploitation. Its conception of culture and its cultural ideal were among the noblest known to men. In such a country, the modern university ideals and conceptions of culture as described above have been implanted by western rulers and are now continued in a reverent spirit of imitation by Indians trained for a few generations in such universities and cultural environments. There is no apparent prospect of any betterment unless the west itself undergoes a purgation of university life and cultural ideals and

induces the imitative Indian to mend his suicidal ways of to-day. If the higher ideals of university life and cultural life are contaminated even in India, what hope is there for the world?

I therefore plead for a proper and lofty conception of education in our land. Let us not forget that we must fit our youth to be first and foremost citizens of the *Cintas Dei*, then citizens of the City Beautiful, and then citizens of the earthly city. The

higher franchise includes the lower in the realm of the ideal as in the realm of the real. Are our schools and colleges cultural centres to-day? They are not. Let us make them so.

"Let knowledge grow from more to more,

But more of reverence in us dwell,

That mind and soul according well

May make one music as before

But Vaster".

SCHOOLS—WHAT THEY ARE, AND WHAT THEY OUGHT TO BE

BY

Miss Helen Veale, B.A., (Lond.) Principal, National Girls' High School, Mylapore.

The public conscience is now very much awake with regard to educational needs and aims, and in every country the existing system is assailed by constant criticism, sometimes fair and sometimes unfair, and schemes of reform are advocated, which prove attractive on paper almost in direct proportion to their wildness from the point of view of practicability. But it is good that we indulge in dreams of a perfection not yet capable of realization, and criticism is healthy just because it prevents stagnation in self-satisfied complacency.

Let us see how schools have come to be what they are in civilised countries to-day, and that will give us a better understanding of their present worth and further potentialities.

In ancient times education, or preparation for life, varied enormously in the different classes; letters for the clerics and

monks, arms and horsemanship for knights and gentlemen, useful crafts for apprentices to the various guilds that had the monopoly of trade and industry, and domestic training for girls of all classes and young boys, at home under rigid parental discipline, or in service of social superiors. For the young of all classes, obedience and docility were the qualities held up as most admirable, and their lack most severely punished, for the aim of society was to standardise the fundamental types of citizens, so well exemplified in the four castes of India and ancient Greece. Morality was largely a question of being respectful to "elders and betters," and content "in that elation of life to which it has pleased God to call me"—to borrow the words of the English Church Catechism. But a change came over the world, usually called the Renaissance, which upset old values considerably. From the fourteenth cen-

tury onwards, merchants and burghers had been stealing a march on belted Earls, knights and country gentlemen, and suddenly the western world woke up to the advantages of brain over muscle, and there was a general demand for the clerical or literary education, which had hitherto equipped priests for political power, as ministers and favourites of illiterate and often simple-minded kings. The Church authority had suffered a blow in the reformation from which it could not quite recover, and the success of many a middle class adventurer in spheres of life to which he had not been born led to scepticism as to the value of the Church catechism as an educational manual. The individual then came to his own, initiative and talent won their way over prestige and monopoly. But soon the new spirit was again to be tamed and fettered, this time to the service of wealth, in some ways a harder master than aristocratic prestige. Again society was standardised, but more cunningly than before, because aims were now frankly commercial and competitive, instead of paternal and benevolent. It paid the capitalists well to have a plentiful supply both of cheap clerks and of still cheaper unskilled labourers, and so state educational systems have been manipulated in favour of their production by the million, in secondary and elementary schools. Not that any one special villain planned this result, but that it was a natural adjustment of the resources of a society ruled by millionaires and their agents, who found their interests thrive well on public ignorance of many a vital question of social welfare, so fostered cultivation of a harmlessly superficial kind to give the illusion of democratic enlighten-

ment and mould patriots who would echo any war-cry that their masters raised.

But again the twentieth century has witnessed a renaissance, and we are emerging from economic serfdom. What effect has this liberation had on the schools? In theory and on paper the effect has been great, and in a large and growing number of progressive schools in the west, theories have been put into practice in a satisfactory manner. But the East lags behind, for many reasons into which we need not here enter, and moral schools in India are still either completely on the old lines, busy moulding docile types, or are a compromise, and doubtfully effective on either line. Relations between teachers and taught are happier than they used to be, and play is more encouraged while punishment is rare; but authoritatively imposed syllabuses necessitate crowded time-tables and much fact-cramming (regardless of mental indigestion), while teachers who were themselves educated on older lines hold fast to what is left of disciplinary authority, and still dragoon the children in herds, discouraging any departure from the normal, standard type of "good child." It is up to us teachers to give up this attitude, once for all and realise the potentialities of the new spirit of freedom. It is true that we cannot rid ourselves of the limitations imposed by external authority and the prevalent shortage of funds, also that classes are much too large to be dealt with perfection; but we can do much if we whole-heartedly follow the ideal of the new type of school as far as we can.

What might a school be, if conditions allowed this new type to be expressed, as it must be in the future inevitably?

As ever, the school must afford training for life in a civilized community, and at the same time give ample opportunity for individual powers to unfold; it is in the former that change of method becomes most necessary, for conditions change fast in these days, and the school must adapt itself.

To perfectly fit modern conditions a school should consist more of laboratories, workshops and libraries than of classrooms, and there should be no fixed timetable, but the activities of every pupil should be self-chosen and self-regulated, with the help and friendly guidance of experts in each subject or craft. Secondly, it should be a self-governing republic in which every citizen has both rights and responsibilities. Some sort of council or parliament should exercise legislative powers, and staff and students together should, personally or through delegates,

share in drawing up a consultation, in the working of which the staff should interfere as little as possible.

The objection will be made that in such a school no work will be done and liberty will become license; but that is not the experience of those who try it, even in small measure. If the staff are earnestly seeking to help and guide, their guidance will not be spurned, but rather more gladly welcomed than if it were forced on unwilling youngsters. Sincere interest in, and even enthusiasm for, the work they are doing must be the atmosphere of every corner of the school, and public opinion will soon put pressure on slackers and make them feel uncomfortable.

This paper has already lengthened itself unreasonably, and must be finished—as a last word, this is surely worth aiming at, and it will be a refreshing change to all if teachers can avoid having to be policemen.

WANTED—CITIZEN-MAKING SCHOOLS*

By

Dr. G. S. Krishnayya, M. A. (Madras), M. A., Ph. D., (Columbia)

No matter what the ideals of a particular people have been, the school has always been looked upon as the maker of Citizens. History shows that nations have made their education training for the attainment of the things they valued most. Athens, prizing beauty, symmetry and harmony, both physical and intellectual, sought through her great teachers to cultivate a love of the true, the good and the beautiful.

Rome, exalting law, authority and conquest instructed her youth in oratory, so that they might advocate the claims of law and skilled them in war, so that they might introduce the Roman Eagle to the uttermost parts of the earth. The education of Monasticism was other-worldly, because the gaze of its adherents was fixed upon the hereafter. Training in arms, loyal and gallant service to the king and devotion to

* A fuller treatment of this subject, and of the ways and means of enabling the school to fulfil this all-important function, will be found in the Author's Book, "Education Out of School—A Handbook of Extra Curricular Activities", shortly to be issued by the Oxford University Press.

whatever was noble, brave and courteous, comprised the education of the Age of Chivalry because these were the highest ideals of that period. And in our time the same thing holds true. England needed patriotic sons, valiant heroes, and dependable representatives to help her in her colonial expansion, commerce and administration, and so her outstanding schools set out to give an education which stressed courage, character and love of country. America, after her first struggle for liberty, shared with other countries of the nineteenth century an eager desire for material success, and therefore, the surest means of obtaining that treasure became the object of close study and effective practice.

India's Need

But in India, education has not consciously sought to meet the needs of the times much less to respond to the ideals of the nation and therefore her citizens are not found in possession of the many qualities which a progressive people should manifest. Our schools have yet to devise a system of training which will aim at correcting inherent and longstanding defects and drawbacks. If it is true as we have been told *ad nauseum*, that Indians do not co-operate with each other, that they lack initiative and practical-mindedness, that their critical faculty is never exercised, that a sense of responsibility is conspicuous by its absence, that enterprise, originality and independence are unknown, if they do not possess or exhibit these desirable and essential traits, it is evident that in India, the citizen-making institution has not yet been made to function effectively.

The Failure of the School

The Indian high school has yet to recognise its responsibility for this large social control. Even when it gives comprehension, insight and perspective, and helps the student to become conscious of his ideals, it does little to relate them to the business of being good citizens. Unrelated to national thoughts, unresponsive to national needs, uninterested in home and community, our educational system moves on from one decade to another blessing neither him that gives nor him that receives.

The "regular" work of the school centre around knowledge, and comparatively few opportunities are provided for the practice of desirable ideas and attitudes. Education is usually treated as something stored up in text books, certified by tradition, guaranteed by teachers, meant to be taken by children willy nilly in uniform fashion, in order that they may become good citizens! Or else, it is regarded as a process which can go on only in class rooms, under the supervision of school masters. But if man is to be considered as a whole, his well-being means the well-being of his body, the well-being of his spirit as well as the well-being of his mind. The curriculum in its utmost exclusive attention to one aspect has neglected these others.

This comprehensive work therefore at the present time, cannot be carried out in the class room, much less can it be left to chance. So long as the purpose of the school is supposed to be the teaching of "examinable" subjects prescribed by the ubiquitous syllabus, so long as the master of book information takes the place of the building up of the whole aesthetic

intellectual, moral and physical life, so long must most activities calculated to introduce pupils to a world of broadly varied and significant education, be regarded as "extra-curricula." It is this recognition that the school should seek not only to produce citizens who shall have acquired certain skills and abilities, but somehow to educate them so that they may take into life with them strong character, balanced judgment and robust physique, that has brought into existence, what are usually called "extra curricular activities".

What can be done

From the point of view of the development of attitudes, the "life" of the school as distinguished from its courses of study has very large significance. This principle has long been recognised abroad. Indeed the emphasis upon school life has probably been the chief factor in the unquestioned contribution of the great secondary schools of England, Eton, Harrow, Rugby and Winchester. Such schools have an advantage over most of our high schools, in that the entire life of their students is under institutional control during the years of schooling. Though this advantage cannot be duplicated in day schools, a great deal can be done to overcome this handicap in some measure through the intelligent development of extra class room activities, clubs, societies, games, sports, scouting, dramatic performances, school magazines, excursions, student councils, social service leagues and the like. The most valuable lesson, perhaps, which we may learn from English and American schools is their recognition of the value of the more purely

social activities as a means of training youth.

Nor can it be forgotten that the school is the best and most appropriate agency for the promotion and proper regulation of this side of the pupils' life. Thrown together intimately during a large part of their working hours, the pupils most naturally form themselves into groups, and find in extra class room activities, wide possibilities for self-expression, self-realization and therefore real education. There is the added advantage of the presence of the teacher's authority which, if extended sympathetically to the social life of the pupils, assures a much better regulation of it than can possibly be secured in any other way. Besides, the social instincts of gregariousness, emulation, and altruism are especially strong during this period. These urges will cause students to form organisations, good or bad in their ultimate effect upon their life and character. And the school cannot escape the responsibility of determining whether the good or the bad effects of this social urge shall prevail.

The Necessary Discipline

Social efficiency.—The student needs to be able to understand and judge other people and get on with them. Social efficiency is, therefore, an invaluable aspect of the training for life. If education is not primarily a matter of lessons and examinations, but of becoming acquainted with, and adjusted to, the world of men and affairs, extra-curricular activities have a large part to play in achieving this very desirable educational objective. In the place of the old-time maxims and sermons on good social behaviour, actual practice in right

social action is afforded. Unselfish service co-operation, toleration and true democracy are ideals which are encouraged by being forced to function in actual social situations. The pupil has to exercise them if he is not to lose his place and standing in the different organisation.

Citizenship training.—There is no better method of training pupils for their rights and responsibilities as citizens. It has been said that "the good citizen is one who has sense enough to judge of public affairs; discernment enough to choose the right officers; self-control enough to accept the decision of majority; honesty enough to seek the general welfare, rather than his own at the expense of the community; and public spirit enough to face trouble or even danger for the good of the community." Not only do these activities develop the mechanics and devices of government, but they also give opportunities for the development of the true spirit of good citizenship. The pupil learns many civic virtues. He also learns many valuable lessons in the art of ruling and of being ruled. Preparing a student for membership in a democracy by training him in an autocracy or an oligarchy is an incongruity.

Moral training.—Experience has shown that there is no better way of teaching and applying lessons in ethics than through bringing about the participation of students in extra-curricular activities. Qualities such as justice, honesty, fairplay are put to the test. "Every ounce of moral experience is worth a pound of ethical teaching. Besides, it is necessary that wholesome recreation within reach of all, should be offered to our pupils under the right kind of supervision and environmental condi-

tions. The inner discipline developed through practice in directing his own affairs will abide with the pupil long after he has ceased to be a school boy.

Proper use of leisure.—Too long has the school ignored its responsibility for stimulating interest in avocations. The purpose of education should include the increasing in the pupils of the ability to utilize the common means of enjoyment—music, art, drama, literature and social intercourse, games, picnics, excursions, scouting and other out-of-door pursuits. The problem of adequate and wholesome recreation is solved to a large extent by these activities. Apart from their direct and practical value, they are invaluable for the enlargement and enrichment of personality. Book-worms rarely acquire a broad culture.

Development of leadership.—Another badly neglected duty is the development of leadership. The regular curriculum is incapable of encouraging the qualities which leaders should possess. Every student who gets the training that is to be obtained through leading his fellow in some school activity, is preparing himself for leading his fellowmen in the social, civic and vocational activities of later life. The least that the school can do to promote leadership is to furnish the necessary opportunities.

The school too stands to gain by the introduction of extra-curricular activities and the provision of citizenship-training. Participation in the management of the affairs of the school tends to enlist the interest and co-operation of the pupil. This "we-feeling" towards the members of the school, the headmaster, the teachers and the fellow pupils has far reaching

effects. It makes possible and available a public opinion which can enforce conformity to certain accepted and acceptable standards. It makes co-operative effort easy and natural. Self control and discipline readily become matters of common concern. Such an attitude is an invaluable asset to the school.

Conclusion.—Summarising, it may be said that, through these activities intelligently conducted, it is possible to secure the broader social, civic, moral and avocational improvement so essential for a successful well-rounded modern life. The regular work of the school offers comparatively few opportunities for the development of desirable ideals, habits and attitudes. It is

therefore necessary that attention be given to nation building and citizen making activities outside the curriculum. In countries and schools with well established traditions, many desirable things can be trusted to happen naturally, but in others such things will largely have to be made to happen. Deliberate and detailed planning will have to take the place of happy blundering. Then and only then will the school have discharged its obligation to this and the succeeding generations, teaching people to practice fair play, to live co-operatively, to shoulder responsibility, to think clearly and critically, to exercise initiative and independence, to build strong bodies and active minds, and to serve their God by serving their fellowmen.

THE FUNCTION OF SCHOOL IN SOCIETY

By

Mr. C. Ragunathan.

When we are ill, we think of a Hospital; when we have to recover dues the law court arises in our minds; when we are robbed or assaulted we think of the Police; when we want to travel we think of the Railway or Steamship and when we want our children to be educated we think of the school. All these are institutions created by society for its own development and harmonious living. To the knitting together of society and to the onward march in life, these institutions are essential. We need not labour to justify the existence of these institutions. They are there because they serve the purpose for which they have been created. But when

we come to the school and its justification in society we have to look beneath the surface.

Unfortunately, till recently the school has always been considered like many other institutions from a purely utilitarian point of view. It was taken to be a place where knowledge or information was bought at the cost of some Rupees or Pounds per month. Into more than that, the ordinary layman did not care to enquire.

The vocational aim of making a lawyer, teacher, doctor or clerk predominated. The average intelligent parent was satisfied and he thought that he had done his duty if he had sent the child to the school. There

his responsibility ended. The teacher was to make or mar the child. The pedagogue was an all important person at that stage. The parent judged the work of the school from what his child learnt in reading, writing, history and geography. How far this view had changed of late we would try to describe.

A society is a number of people knit together by working on common lines in a common spirit and with reference to common aims. What a parent wants for his child, the society should naturally want for its children. Hence, the school which contains a miniature society within itself should in fact reflect society without. The school, instead of being a store-house where knowledge could be bought and taken away, must be a gymnasium where the small society may live in its own way. The people in society do not find enough time to attend to the proper bringing up of their children and hence delegate their function for some part, to the school. Naturally, the Home is to play an important part in the early years of a child. From about the 5th year of a child's life, the school comes in to take up the work of the home. Hence it is obviously an educative agent.

Being a deliberate agent, it has to bring to bear on its work towards the child specialised function of instruction with skill and knowledge. All that society has accomplished for itself is put through the agency of the school, at the disposal of its future members. What then is expected of a school? Sir Percy Nunn answers emphatically and rightly "A school fails to fulfil its purpose unless it is a place where the young are taught to accept and to maintain the best tested traditions of

thought and action handed down from the old time before them".

The school is a means as well as an end. It is a mirror of society in a way. If conditions in society change, the schools automatically change or should change. Education should in a sense be anticipative. The preparation for the future should be carefully planned upon.

What are the aims of Education? A question like this is very definite; but it is rather doubtful whether we will ever get a definite answer. Answers to this are generally of an individualistic or social kind. Advocates of the former believe in education for the good of the individual in terms of character, "complete living", "valuable life, and self-expression, etc". The latter class look upon education as necessary for the good of the state or community. The cases of the Jesuits and of modern Japan and Germany are illustrations of this latter principle. Education in these cases was subordinated to institutions. In the transitional stage of the evolution of a country, aspiring for national greatness, such an aim is possible and defensible too. A desperate situation may call forth such educational demands but it cannot be made to be the normal affair for all times to come.

It was during the last phases of the 16th and the beginning of the 17th centuries, the conception of the individual came into prominence.

After all, the distinction between these two conceptions of theory is slight. We cannot think of the individual unless there is society, and society is a multitude of individuals. The individual who aims at

good character or better life does not realise his ends unless he acts in society. It is only contact with people in society that brings out the salient characteristic of an individual. Even granting that an individual is essentially selfish, this unrepressed instinct will bear fruit only in the midst of society. An act of so called "Self-sacrifice" is essentially a selfish individual act.

"A man who delights in solitude is either a wild beast or God". He has no place in society. Human beings are by nature social. Even in that desire for sociability it is only the individual that is responsible for it. The individual realises himself with all his characteristic virtues or vices only in society. For instance, a person may be ambitious. This is surely an individual affair. But that feeling induces him to act in society in such a way that he realises his end or fails. It is the duty of society to give room for all round development of an individual, but in so far as it is a measure to society itself, abnormal growths will be checked. Dr. Nunn has in a handsome sentence summed up this idea. "The individual life can develop only in terms of its own nature; and that is social as truly as it is self-regarding". Hence educational efforts must secure for every one the conditions under which individuality is most completely developed".

When the aims of education should be towards the harmonious development of the individual, the school is essentially a social unit or organisation. It helps the boys and girls to live more "valuable" lives. Valuable life consists in vivid interests or things to which we attach some special importance. Every action of ours is guided or is the result of some motive which has pecu-

liar interest to us. Only when we have interest in a thing, we respond to it in some activity of our own. In such activity, there is a pleasure or thrill, which makes our life happier.

When such interests are appreciated and acted upon, we should realise that for the sake of permanent value they should become habitual. To make our lives really worth living in the sense of "more valuable" such interests should be of the right type. By right type we mean that the interests are such that they will improve society in a harmonious and chastened rather than disruptive manner. To achieve these right interests we should develop "freedom, unity and faith." These thought-provoking words are of profound importance.

Freedom is not the external factor usually thought about. Every human being if given to some introspection, will feel an inward battle. "Budge, says the friend" "Budge not, says my conscience" of Launcelot Gobbo is truly felt by every one in the every day walk of life. True freedom consists in achieving the more difficult restraint in things which are not to the detriment of society round about. Freedom should also mean independent thinking instead of clinging to old set-notions. This freedom we have been interesting since the renaissance and reformation.

This free development should be in consonance with the ideals of society. There should be individual freedom linked with society. This unity with the external world adds charm and beautifies the freedom indulged in by the individual in any one of his pursuits. It is only this power of feeling the unity within mentioned that

tends to give society the value it possesses. We become One in such a feeling. This unity if rightly appreciated and developed will, in a large measure, mitigate the class or communal hatreds and sickening competition.

This conception of freedom and unity in the right perspective leads us on to a noble ideal of faith. Faith, an ennobled and sublime form of love, is a powerful factor in moulding the interests of a man. Only by clinging to faith can mankind lead a righteous and true life. If we press the point, we are led nearer God. For a man with faith, nothing matters except his ideal. It permeate every one of his actions. It becomes spiritual stage by stage. It knits together people by common ideal. "The nation's life is based upon its members' active faith in such ideals of truth and justice."

Besides all these, the children should develop wisdom, courage and personality. We mean by wisdom, not book knowledge, of course there should be knowledge learnt from books and teachers—but real knowledge in its wide sense, taking in all that is worthy and bringing to bear upon these, the learners' sincere thoughts, and realising the essentials. Wisdom is of greater value than knowledge. A man with good power of memory can pass off for one having knowledge but a wise man is much more than that. He has knowledge plus his own light upon it.

Wisdom is no use unless put to test of experience. This requires courage, not physical entirely, but moral courage to stand for reasoned out convictions of his, as a result of his wisdom. Cant and sham, and adoption of the policy of following the

line of least resistance, should all give way before this courage. We want our future generation at least to come out with independent thinking and action instead of being spooned as they have been all these years. This outlook leads us on to a conception of personality.

One with such wisdom and courage can not but fail to evoke the thoughts of others. This evoking marks him out as a personality. He sheds the lustre of the conviction of his faith on his environment which in its turn gets affected, paving the way for a salutary change. The teacher essentially of the modern days should possess these characteristics of wisdom, courage and personality. A personality need not necessarily spoon-feed the rest. People around such may be roused from their lethargy and think and act.

In society, we find three classes of people. In any country men essentially need food and the foodstuffs are to be got mostly from mother earth. In other words, peasants and agriculturists will have to form a major portion of the world. Next comes the class of people who make life work living and comfortable by the application of science to industries. These people form another large bulk of the modern world. The next group, we think of, is the class of thinkers and philosophers of art, literature or science. Hence in any country there will be peasants, artisans and artists.

Such group should have education catering to its needs. The peasant group should know the various kinds of soil, plants, seeds, manure, seasons, cattle breeding and the use of instruments for ploughing, harvesting, etc. The education should be rural in a sense.

The other class of artisans, should be trained to use their hand and eye to the proper application of science in manufacture of things. It requires dexterity of hand and skill in manipulation. This requires a special kind of education to supply such needs.

The third group may be called the artists. We mean by artists, not only painters, but all those who rank high in all arts. They are constructive philosophers. They supply the thinking, the philosophy and the rhythm of life in every aspect. Only very few of the population can come in this group. Education for them should be of different kind. Society should provide ample opportunities for these to mould its life as far as possible towards its betterment. From these foregoing suggestions, we find the need for rural schools, industrial schools and schools of art. These of course will include the Elementary and the Secondary schools and the Universities of modern days.

The searching test of educational result should be its success or failure in purging the mind of prejudice and false judgment and replacing them by a genuine love and zeal in pursuit of truth. Independent investigation and thought should be the true function of education. Human knowledge is not a static structure but is a tremendously vital dynamic force. The training school is necessary to strengthen the character of the pupils and to discipline their mind thereby lay a strong foundation ready for them to build upon according to their intellectual fancy when they reach the University. In short, secondary education should be the pivot of a national system of education. It should have differ-

ent institutions to cater to a variety of subjects and needs among which pupils can choose intelligently. There should be a natural blending of secondary education with a vocational and technical education. The artisans referred to must be truly educated artisans. A truly educated mechanic or electrician is a greater acquisition to society than a merely mechanical, dull, dry-as-dust artisan.

We find the child generally being educated not as the son of man with full rights to the proper and harmonious development of his powers, regardless of his social position but as the son of a certain class of society and of a rich or poor class. Evidence is not wanting to show that the social values of this type are being reversed. The privilege to enjoyment is and must be for all. There is no valid justification for the rich to get training for their higher emotions and enjoyment while the education of the less fortunate neglects and cripples them. Human evolution is individual and hence true education should be a training towards that.

Reviewing our position, we see that the school is only one of the agents deliberately working in the process of education. The State, the Home, the Church and in fact all the other factors outside the school play an equally important influence on the child. Hence no exaggerated importance should be attached to the school. Each school performs its own function with the aid of instruction and discipline towards the ends of life. The school is to be a corrective to society as much as society is to be a corrective to the school. But progress should be the watchword of any school. The betterment of human spirit as that of society should be the beacon light to guide the

schools through dark waters. Adaptability and adjustability should be the marks of a stable school. Looking back and forward, the school is to carry on its work. Reviewing its own position, finding correctives to errors, maintaining all that is good and looking forward to a higher ideal with fruitful practices as a result of past experience it should carry on a tradition that will impress deeply the scholars coming in contact

with it. In our country, there is a bright ray of light gleaming through Shantineketan of Tagore where school is not thought of in brick and mortar, where work and contact between the Guru and the disciple take place even under the base of trees and where the ideal of education seems to be a transformation of self so as to bring for all its potential powers for good and eliminate all its potential powers for evil.

WHY DO BOYS MISBEHAVE ?

A High School Episode

By

Mr. M. R. Paranjpe, M. A. B., Sc., Poona.

It was a Saturday morning in June. The school had just reopened after the summer vacation. New admissions were coming in and we were settling down to ordinary school routine. Delayed promotions, visits from the parents of detained students, and demands for leaving certificates from the dissatisfied lot kept me mostly at the office table and I could ill-spare any time for my daily visit to classes.

It was about 8 A. M. when a young man with a worried look entered the office and asked me: "My son has been absent from school during this fortnight. Have you noticed it?"

"I am sorry I have not been able to look to the class attendance yet. You see we are just settling down to routine."

"The boy left home every day punctually at 11 A. M. with his books, and returned at 5 P. M. I thought he was in the school in the interval but he was not. I am anxious to know where he stayed and why?"

"I am afraid I cannot help you much. If you bring the boy to school, I shall see that he does not abscond. But I cannot undertake to bring him here from home."

The father was displeased with my answer. He had to attend office at eleven and could not take the boy to school. He was also too poor to pay a servant to do it for him. But he left the office promising to follow my advice if possible. Soon I got engrossed in my work and almost forgot the incident.

In about half an hour, however, the gentlemen returned, and this time with a young boy of ten. "Here he is," said he, "I found him loitering in the municipal garden."

He was a handsome looking boy with a delicate frame and his eyes had a mixed look of innocence and fear. "He does not belong to the class of habitual absconders," said I to myself. "Leave him here, I shall look to the case immediately," said I to the father. He went out but wished to seeme

alone for a while. "Please, do not punish him," said he, "he is too weak to bear it." I told him not to worry himself about punishment: I wanted to talk to the boy alone.

I could at once realise that in the boy I had a first class problem to tackle. He came from a good family, had kind parents and was an incarnation of innocence. Before this incident he was reported to be punctual and regular in attendance and had passed the last examination with credit. "Why should he absent himself from school?" It was obviously not an easy question to answer.

"Why were you absent, G?" (We shall call the boy G.)

"For no particular reason, sir,"

"Is it good to absent oneself in this way?"

"No, Sir."

"Will you then come on Monday, as usual?"

"Yes, Sir."

It is my practice to excuse a boy's first offence howsoever grave it be, if he admits his fault and promises to behave better. I therefore asked the boy to go, after repeating his promise to attend school regularly thereafter. But the boy would not go. "My father will scold me," said he. "No, he will not: I shall give you a note to your father," said I.

Immediately I wrote a note in Marathi, that the boy may be able to read it, asking his father to excuse the boy as he had promised to be regular from Monday. The boy took the note but would not go.

"Now what is the matter, G, are you not satisfied? Do you think your father will punish you in spite of my note to him."

"No Sir, but my mother will."

"Why should she? Can she read? Show her the note."

"No Sir, she will not respect your note. This morning I took from her a pice to buy a blank answer book. Now that she knows that I was not in the school, she will demand the pice back, and I have not it with me now."

"Why, what did you do with it?"

"I bought nuts."

"All right," said I, "I shall add a line to the note asking your mother to excuse you that also."

"No Sir, she won't—This is not my first offence: she has excused me once; she will not do it again."

The problem was getting more and more interesting. There was already a bond of attachment between the innocent criminal and myself. I therefore asked the boy to wait till the school was closed when, I said, I would go to his house and persuade his mother not to punish him.

That was too much for the boy. When he was let into my office he probably expected some flogging and was preparing himself for it. He found instead, flood of kindness. Not only was he excused for his prolonged absence, but I wrote a note to his father and even offered to go with him to appease his mother. He could no longer control himself and wept. I saw that the boy was entirely in my influence. I pulled him near me and said:

"G, you are concealing something from me. Don't you do it. Tell me your woes as you would to your elder brother and believe me I shall help you out of the difficulty. Tell me why you remained

absent; tell me why you deceived your father: tell me why you robbed your mother." And the boy gave me the following interesting story;

"In April when the annual examination was going on one Saturday morning, we were to be examined in Copy-writing, I had forgotten my pen at home and I borrowed from a boy in my class a pice to buy the pen with. Before however giving the pice to me, the boy made me promise that I would pay the loan back on Monday and if I could not I would pay one pice per day as interest. I did not fully understand the nature of the promise then, but I was sure I would pay back the pice on Monday and light-heartedly made the promise. I forgot however to pay back the pice in the bustle of the examination. Nor did the boy ask me back the loan till we met again in June after the vacation. In the interval the interest had amounted to fourteen annas and as I had no money to pay this huge debt I took an eight anna piece from my mother's purse. Mother found me out but let me go with a warning. I had no courage to touch her purse again and the interest was daily adding to itself. B, my creditor, is a police-man's son; he threatened me with prosecution. One day he very nearly took me to the police chowki. I took fright from that day and kept away from school. I leave my home with books as if I am going to school, spend the day in the municipal garden and return home, in the evening. It seems, however, my father came to know of my absence yesterday and I do not know what I shall do hereafter. I dare not go to my class; B will take me to the police chowki. I dare not absent myself; my father will get wild if I do."

The problem though difficult for G was now easily solved. I called B from his class and asked him to excuse G his loan (capital and interest), which he did. G gave a sigh of relief. He took me home where I explained the situation to his parents and asked them to forget the incident themselves and allow the boy to forget it. Since that day G was his original self again. He is one of our good boys, hardworking, intelligent and well-behaved. When I see him playing in the compound during recess, I say to myself with an excusable pride "I saved him" and at the same time I shudder at the thought: "Suppose I had flogged him and sent him to his class with a severe rebuke!" They say punishment cures ill-behaved boys. Perhaps it does, but I am morally certain that caning would have been the death of the boy, so far as his school life was concerned.

Readers of this tale might ask me what I did to the money-lender? Did I punish him? Did I find why he misbehaved?

B was a bit older than G and although he did not show a guilty face, he certainly had not the innocent look of G. I met him alone and asked him if it was true that he paid G. a pice, on the understanding that G was to pay interest at the rate of one pice per day. He said "Yes, sir". "Was it not bad?" I asked him. "What is bad in it, sir?", said he. "It was open to him to return the pice on Monday. He did not. Now he must keep the promise which he made of his own free-will." Here was a harder problem. How could I convince the boy that usury was immoral? 'One pice per day' was probably the most common rate of interest in the place where

he lived and he could not possibly understand that the thing could be immoral. I had no alternative but to take advantage of the inherent weakness of human beings — the fear of the next world.

"B, G. has paid you annas eight; has he not?"

"Yes sir, he has."

"Do you know how he paid the sum?"

"No sir, from his pocket-money perhaps."

"Is he a rich boy to have that much as his pocket-money?"

No, I do not think he is rich."

"Then how do you think he paid you?"

"I can't guess"

"I shall tell you; G robbed his mother. Now suppose G is before God and his offence is read out to him, don't you think you should be a co-accused?"

"Why sir, I do not ask him to rob his mother."

"Certainly, but you put him in a situation where he could not but do it. You forced him to commit the theft."

"I am afraid I did it, sir."

"To that extent you share his guilt, don't you."

"I am afraid, I must. I shall not do it again."

I cannot say how far he improved for a year after that he left the school.

"JUST FOR A RIBAND TO STICK IN HIS COAT"

By

Mr. G. V. Job., M.A., L.T., Headmaster and Correspondent, St. Columba's High School, Chingleput.

Those who believe that prizes and medals given to individual competitions are necessary to encourage sports among youths do not realise how deeply group loyalties have struck root in the hearts of the young. An experiment which was first tried in a small residential School with immense success, was tried in a large non-residential School. The success that has attended the scheme even in this non-residential school, would show that the day of individual prizes as a means of stimulating School sports is almost gone. Without further remarks, let me proceed to describe the adoption of the "House Groups" system in the St. Columba's High School.

Sometime in 1927 at a meeting of the staff Council the desirability of placing in

twelve groups all pupils of the School from Class 4 to Form VI, and organising them into so many units for games competition within the school itself was discussed. The staff, on whom the responsibility of assuming the leadership in these groups fell, showed great enthusiasm for the scheme. Then the scheme was explained to the pupils, some attractive names for these Houses were chosen. Men like Morehead, Anderson, Miller and A. Andrew, who were connected intimately with this school lent their names to four Houses. The names of Gokhale, Sir Syed Ahmed Khan, Dr. Tagore, Lala Hansraj, four great Indian educationists, Booker Washington, the founder of Tuskegee and the great teacher of American Negroes, and the famous Dr.

Arnold of Rugby live in the tongues of pupils belonging to six other Houses. Nalanda and Takshasila, which are the names of the remaining two Houses, serve to remind us in the school of the greatness of ancient Indian learning. There was a regular scramble for the more popular and musical of these twelve names. Having distinguished the Houses by names, a distinctive flag and badges were devised for each House. Then House Masters were appointed from among the members of the staff. The number who volunteered for House-Mastership was so large that most houses had the privilege of having a junior teacher as assistant House-Master. The grouping of the pupils, about 480 in number was a laborious process. Care had to be taken to put into each House, boys with some athletic ability and capacity for leadership. When the groups had been formed each House-Master took his House, consisting of about 40 pupils, young and old, to the shade of a tree in the school compound and the first meeting of the House was held. At this meeting the captain and two Vice-Captains and a few other pupils were elected. These with the House-Master and the assistant-House-Master, where there was one, constituted the House Court. Thus was inaugurated the "House Group" system in this school four years ago.

To start with, the Houses met once a week near their trees, planted their flags and proceeded to engage themselves, the little ones not being neglected in some of the simple games which Dr. Noehran had popularised in the schools in this presidency. Before long a regular programme of inter-House matches in such games as

Foot-Ball, Badminton, Volley-ball, Basketball, Killi-thattu and Chedugudu was drawn up. In foot-ball and badminton there were junior matches also. Six matches for each House in each of the first four games formed a round and it was found possible to play four rounds each school year. Playing three days in the week and making room for interruptions by rain, holidays and examinations, the tournament spread itself over the whole of a school year. The matches in Chedugudu were played on a Saturday afternoon on the bed of the river to which practically the whole school went for this purpose. On an evening of the House matches a little over one hundred boys would play a vigorous game and play for all they were worth in order to win just two points for their House. Every inch of available space in the school compound which unfortunately is not very large is taken up. If there was more space a few more games would be played. In these matches almost all the House-Masters take part. They get sufficient exercise, not simply rub, but violently *dash* shoulders with the boys, and learn to keep themselves young.

The conduct of the House tournaments is entirely in the hands of a committee elected at a joint meeting for all the House Courts. The Headmaster has no more voice than any other House-Master and he would not have even this if he were not in charge of a House.

It was hinted that the boys and teachers entered with zest into the House matches all for the sake of winning, if possible, two points for their House at the end of the game. These points were carefully recorded by the House Groups secretary.

At the end of a round the points won by each House would be announced to the School at the morning assembly. The total points that could be scored by any House under this head will be 50. At the beginning of each year, the progress of the members of each House in their studies is ascertained by looking into the promotion list. Each boy in the House who passes will secure say 5 points for his House. The total number of points that could be won under this head will be 200. The scores of each House in games and studies is thus ascertained and added together. Then a record is kept of any misbehaviour on the part of the members of the House groups. And every boy who is reported against and found guilty by the House Court gets some minus marks. These are added up for each House separately. The total thus obtained is deducted from the total for games and studies. The resulting figure is the index of achievement of each House in games, studies and conduct. The House that stands first gets its name put up on the Honours Board. That is the only prize offered to the Houses. And as only one out of the twelve Houses can win this honour in the year, it would become obvious how altogether flimsy is the motive for all this laborious exertion during the whole of a school year. And yet the thing is being done and done most cheerfully and with a will.

A word need be said in explanation of the procedure of the House Court in regard to cases of misconduct. The misbehaviour that is cognizable by the House Court is not only such as may occur within the House Group. If a boy misbehaves in the class room, or is slothful, the class teacher

will find out to which House he belongs and send a complaint in the prescribed form to the House-Master concerned. The House-Master will call the House Court. The Court will examine the offender and pass its judgment. The finding and the judgment of the court will be communicated to the Head-master who will inflict the punishment. The offender thus finds himself arraigned not before the superior judgment of a teacher, but before the opinion of the House Court in which the majority are boys. In the first years the House Court was a tower of strength to the Head-master and teachers in the matter of discipline. Some incurable slackers were converted by this method. And two or three boys who had consistently defied the authority of the teacher were broken by the very threat of being reported to the House Court. The potentialities of the House Court in this direction have not been exhausted. But the class teachers are not making use of the House Court to the extent to which they may very profitably do.

When the scheme was inaugurated the Headmaster was not over-sanguine of its success. He feared that, when the novelty of the thing had worn out, the House groups system would fail to infuse enthusiasm even for school games. In this he has been completely mistaken. The badges which were made of cloth have all disappeared, the colours of the flags have faded, but the keenness for games has not abated a bit. If there was greater leisure to work the system more thoroughly, I have no doubt it would result in a high standard of efficiency in studies and in a great improvement in the conduct of the pupils.

A UNIVERSITY DEPARTMENT OF EDUCATION

BY

Miss. K. N. Brockway, Principal, St Christopher Training College, Kilpauk.

In recent years consideration has been given in the Academic Council of Madras University to means by which the University might render more help to the practical life of the Presidency in such fields as business, agriculture and engineering. Little attention has been paid, however, to the question as to how the University might more effectively help the education given in the schools of the Presidency. This could be achieved by the establishment of a University Department of Education, which would be able to render very practical service to the schools of Madras Presidency. The University in its turn would profit by the help thus given as students would come to the University better prepared for their courses of study.

Two practical examples may be given of the help that a University Department may give to schools. In Dacca University Mr. Michael West has applied scientific methods of investigation to the problems of teaching English in Bengal, and he has been able thereby to prove how unsatisfactory are the English Readers in use in Indian schools, and to produce a much better series of Readers. He has also demonstrated by investigation and experiment that Indian boys could make much better progress in learning to read English by the introduction of more scientific methods of teaching. Unfortunately for us in South India we are not able to profit to the full by Mr. West's work as his premises

are not altogether acceptable in the South where it is generally felt that spoken English is just as important as written English, and that conversation should precede reading in the learning process. This circumstance does not affect the point of my argument however, which is that Mr. West's research work in Dacca University has been of great practical use to the schools of Bengal. If similar work could be done in Madras University in connection with the problems of teaching English and the Mother Tongue in this Presidency, it would directly help the teaching in our schools.

My other example is that of the American Missionary, Mr. McKee of Moga in the Punjab. He took a course of study at Teachers' College, Columbia University New York, after a term of service in India. In that course he was able to study accounts of experiments in rural education carried on in different countries of the world and to study at first hand methods followed among Americans and Negroes in the United States. On his return to India he was able to apply what he had learnt amongst very poor villagers in the Punjab, and his work has inspired people interested in rural education throughout India. A full account of his work and the principles on which it is based is given in his book 'Developing a Project Curriculum for village Schools in India' (Association Press, Calcutta). What I wish to emphasize

here is that his work was made possible by his study in a University Department where systems of education in many lands are studied, and where a new philosophy of education is expounded and applied.

We who are concerned with the problem of education in South India should realize the benefit that such a department of education in Madras University might be to our schools. There is no hope immediately of such a department being established, but it is not too soon to get a strong public opinion in favour of its establishment. The need for such a department in every Indian University was strongly urged by the Calcutta University Commission as long ago as 1919. In the words of that Commission

(Vol. 5, Chapter 43, page 74). "What is to be desired is that there should be a number of vigorous and independent centres of educational thought in India, closely in touch with the scientific progress which is being made in the subject elsewhere, intimate with the special needs of India and with the conditions under which those needs must be met, and well-equipped with the means of practical experiment. Such centres should be found in the teaching universities, of which the departments of education, if strongly staffed and well organised, would in a comparatively short time produce work of great value and exert great influence upon public opinion."

EDUCATIONAL SURVEY

BY

Mr. M. S. Sabhesan. M.A.

Porto Rico is a long way off Madras. It is not easy to think of two other countries differing so widely in size, population and cultural tradition. One may not expect to see any common ground in the educational system and programme of two such countries. Porto Rico came under the American flag only in 1898 and facilities for public education even for the favoured few were of a meagre sort under the Spanish regime. With the stimulating example of America, it is natural that Porto Rico should have begun to bestow attention upon the educational needs. In as short a period as twenty-five years, a remarkable progress has been made in the sphere of education and this is shown by the large increase in the number

of schools and teachers. It is reported that during this period the percentage of illiteracy has been reduced from eighty-five to forty-five. Porto Rico is of interest to us not merely because of the successful efforts it has been making to improve education. The spirit which animates it and the clear outlook which it distinctly displays, stand in refreshing contrast with the wooden attitude common in this presidency. It realises that a periodic inventory and evaluation of the educational administration are necessary in the interests of the country. A comprehensive educational survey is more in the nature of a stock-taking and will help the government to plan wisely for the future and to know the real worth of any scheme that has

been in force for some years. A survey may also prove useful by offering suggestions regarding the directions in which economy can be thought of without crippling the work.' Though the people of Porto Rico could feel rightly proud of their achievements, they could not fail to recognise the imperfections in the system of their public education. They know that education has not yet reached all the children of the island and that the city child and the country child do not yet have equal opportunity. The public began to feel the need for a general survey by a body of outsiders and as a result, the following resolution was adopted by the Legislature of Porto Rico in 1925 "That a commission of five members, composed of the commissioner of education, the President of the Senate or a member designated by him, the speaker of the House or a member designated by him, and two other members appointed by the foregoing, is hereby authorised to invite the International Institute of the Teachers' college (of the Columbia University) to appoint on its part another commission which together with the former or separately shall make a study of the educational system of Porto Rico, including the university, and the high and elementary schools, and to report, with its recommendations, concerning the present conditions and future needs of such system". The way in which public affairs are managed should be certainly different from what we see around us in this presidency. The legislature of Porto Rico evidently means business and it has no hesitation in approaching the only body which is reputed to be capable of carrying on a "special scientific and complete study" of the educational

problem. The international institute appointed a commission of ten experts representing different aspects of education, such as educational finance and administration, educational research, Agricultural education, Educational measurements and social legislation. That the unbounded confidence of the legislature in the international Institute was justified is shown by the patient and detailed study of even the details of class-room instruction. The commission was not a globe-trotting body intent upon making generalisations of no value. Standard tests adapted to the local conditions of Porto Rico were given to as many as 9500 pupils and they covered nine subjects of study. As pointed out in the introduction, tests were used to "throw light on the quality of instruction, the content of the curriculum, the efficiency of supervision by the central office and the complex problems of language instruction." Teachers will do well to go through the book of Survey of the Public Educational system of Porto Rico for fuller information.

The commission has nothing but praise for the enthusiasm of the public of Porto Rico and states in the foreword that "in self-denying devotion to the cause of education and in the speed with which the instrumentalities of training have been created, the continent has been surpassed by this youngest American Commonwealth." It has at the same time considered it its duty to point out in detail the chief defects in the existing system. A perusal of the survey makes it clear that the knotty problems confronting us here are unexpectedly identical with those in Porto Rico.

One important point that has engaged the attention of the commission is the preva-

lence of "bilingualism" in the island. The time-table provides for instruction in Spanish and English in all grades in Elementary schools and the commissioners feel that the time devoted to English as a language subject in the lower grades in Elementary schools is a waste. It is recommended that instruction in English should be restricted to the higher grades. Some common mistakes in spelling and construction committed by the high school pupils are given as samples and they bear a striking family resemblance.

The second point which has been strongly emphasised is the distinctly literary nature of the courses in Elementary and Secondary schools. In the Elementary schools the curriculum is predominantly a language curriculum, and the observations of the commission are significant: "In operation to-day in the island is a course of study which is almost wholly formal, over-emphasising linguistic and arithmetical skills to the exclusion of certain fundamental materials.....A curriculum greatly needed, therefore, is one with such materials as health and civic education, knowledge of the physical world and of the social organisation of its peoples, history of how Porto Rico and intimately related parts of the world have come to be what they are to-day, and providing for the development of industrial intelligence and of some degree of manual skill." While dealing with the curriculum, the commission states in clear terms that education in schools should be primarily adapted to the needs of the community and that the traditional literary type of work attempted in schools will take the pupils nowhere. In the exacting conditions of

modern life schools are expected to give children instruction in health, diet, and opportunities and obligations in their community life also and to afford facilities for acquiring skill in useful occupations. The danger of an exclusively literary or academic type of education is referred to in the following terms. "The education of a large number of young people for 'white collar jobs' which do not exist results in the development of a class of the socially discontented, or of those who thrive upon the socially discontented or exploit the ignorant." With a view to enabling the schools to contribute directly to the welfare of the island, the commission argues in favour of a more socialised programme which will divert pupils to industrial, agricultural and technical lines. In view of the serious difficulties that have to be faced in safeguarding the health of the island, the importance of health education and hygiene is emphasised and it is believed that the civic consciousness may be aroused by adequate attention to health instruction in schools.

Another important topic which the commission has exhaustively dealt with in the Survey is the aim of secondary education. It has no sympathy with the traditional idea that the secondary school should continue to be a preparatory course for the university and it urges a change in the angle of vision: "The idea has gradually come to prevail that the character of high school education should not be determined by the very small percentage of the high school population who go to college, but by the needs and interests of the great mass of boys and girls for whom the high school is established." It is pointed out

that as a result of the one-sided objective, the high school course can have no place for music, art, and dramatics. How far this narrow aim is likely to react adversely can be seen from the implication in the following passage, and teachers it is hoped, will do well to ponder over this point for a while. "If teachers can feel from the handicaps of a narrow type of college preparation, they can give more thought and energy to making their subjects alive, and their subjects will be more likely to have the qualities of group activities." High School students in Porto Rico labour under the same disability as our boys here in respect of the medium and they are reported to be poor in English. But the commission endorses the view of a continental teacher of great experience expressed in a letter to the department of education and this should open the eyes of teachers here. "Why should we be hampered in our work here by undue respect for requirements elsewhere? Why should the majority of our pupils suffer such disadvantages for the sake of the few who may possibly wish to take a college course? Would a proper provision for the majority necessarily be any disadvantage to even those few? Would they not be able to lay a better foundation for themselves with a simplified course." The commission is stoutly opposed to any further expansion of the literary type of secondary education. It strongly advocates that there should be different types of secondary schools and that the pupils should be guided into the appropriate types.

There are some important suggestions regarding the Teaching staff and Teacher Training. The commission wants that

"the occupation of teaching be definitely closed to all except those who have taken preparatory training." Existing incumbents who do not possess the qualification are required to take advantage of the facilities such as summer schools, to be organised for the purpose. The commission is not satisfied with the way in which the teacher-training department is staffed and it recommends that it should consist of persons whose primary interest and whose preparation and previous experience fit them particularly for the work they are to do. A useful suggestion which may be of interest to training institutions relates to the desirability of making the courses more professional. For instance, proficiency in the teaching of English to children it is suggested, is not possible through reading *Paradise Lost*, but it may become easily possible through acquainting teachers under training with "the children's literature in the English language." In an exhaustive survey of this type the salary problem of the teacher will not certainly be left out. The commission recommends that "the department should establish a salary scale which shall stimulate teachers to take a maximum of preparation for their work and shall reward experience and efficiency. Low beginning salaries with a promise of increase for additional preparation and for prolonged service will attract those persons who intend to make teaching a life-work rather than those who propose to stay in the service but a short time."

Still another constructive suggestion which the commission has made, is the institution of a Bureau of Research. It feels that the directing officers who are engrossed with the routine work are unable to keep

abreast of modern movements. The methods that are now adopted with regard to the assessment of the pupil's ability are not found to be quite reliable and the commission feels it should be possible to apply modern tests of intelligence. The number of pupils that have to repeat their grades in elementary schools and the stagnation in the lower grades with the consequent wastage may, the commission believes, be avoided if the curriculum be more carefully studied in a scientific manner by a body of experts.

The commission requires this Bureau of research to be charged with the difficult and responsible task of the adjustment of the curriculum to the different grades in schools and to the different needs of the community.

This valuable survey conducted under the leadership of Dr. Paul Monroe, Director of the International Institute of Teachers' college, throws light on many difficult questions which public men may happen to face in actual administration and will really help them in planning a line of action.

TEACHERS AND SOCIETY

By

Rao Bahadur P. V. Seshu Iyer, Principal, Hindu College, Tinnevely.

Man is a social animal; he likes to be in society and he feels completely happy only if he is able to have good company to associate with. Also to protect himself from the attack of his enemies and to combat the forces of nature and utilise them for his own ends, he again wants the help of others. Hence arises the need for man to live in groups and societies and to realise the value of the motto "to live and let live".

Again Society means an organisation and some rules and conventions; and every man as a member of the society has to conform to those rules and conventions; and hence arise duties of a man to the society in which he lives. And every teacher as a member of the society, has such duties and responsibilities thrown on him. But it is not these duties and responsibilities which a teacher has, along with those in other walks of life that we shall be con-

cerned within this article, but we shall be dealing mainly with those peculiar duties and responsibilities which he has, in virtue of his position as a teacher of young boys and girls.

The aim of 'education' is to bring out and develop the faculties of the young so as to make them healthy, intelligent, useful and good citizens. That means that their physical, intellectual, mental and moral faculties are to be developed properly and made to function harmoniously. Therefore the teachers to whom are entrusted the education of young boys and girls and the training of their powers, must themselves be healthy, intelligent, useful and good citizens. That is to say, they must be physically fit, intellectually well equipped and well informed, mentally well developed and morally good. In short the teachers must have very high ideals in each of these directions and they must in their daily life

be actuated by such high ideals. For, a teacher's example whether he wills it or not, will be copied by his young students and such example will have a greater influence on them than all that he may be preaching in the class room and outside.

A complaint has often been raised in this country that the teacher is given a very low status in society whereas in this very country in olden times it is said that the teacher or the 'Guru' was held in high esteem both by his pupils and by the general public. Whatever other causes might have contributed to this change in this status of the teacher, one contributing cause is said to be that the teachers have fallen from the high ideals which the ancient gurus are said to have had. Whatever truth there may be in the above statements, it is certainly the duty of the teachers—a duty which they owe to themselves, their pupils and the society in which they live—to have those high ideals before them and to try to work up to those ideals to the best of their ability.

The ancient gurus are said to have had profound scholarship in the subjects they were teaching along with a general acquaintance with other branches of knowledge. This ideal of great scholarship the present day teachers must aim at, if they are to be true to their profession of teaching. It is well-known that a teacher should know, if he should be an efficient teacher, ten times as much as he has to impart to his pupils. Further every subject is gradually growing and developing in matter and in method and it is very desirable that a teacher should keep himself in touch with the latest developments in his subject in res-

pect of both the matter and the method lest his teaching should become stale or obsolete. Also occasionally even an ordinary man may get himself interested in particular topics or particular well known individuals such as 'Relativity' or 'Sir C. V. Raman' and he would naturally turn to a teacher of that subject (in this case, 'Physics') for explanation about the topic or for information as to what exactly the particular individual has done so as to merit such fame. Certainly the teacher of the subject should not be found to be unable to answer such queries. For these reasons, it behoves the teacher to be initially well-equipped and well-informed in his subject and to be constantly reading the current literature on the subject so that his knowledge and information may be correct and up-to-date. This question of sound scholarship must engage the earnest attention of teachers in as much as there is already a complaint against them that they are in general incompetent, they do not keep themselves well-informed and up-to-date in their knowledge and they are only crying for better pay and prospects at the conferences.

Next the teachers of old kept themselves physically fit by taking breathing exercises like pranayamam and physical exercises like suryanamaskaram and by living in fresh air and by going out often with their pupils to forests and places noted for natural scenery. On the other hand many of the teachers of the present day are taking little or no physical exercise and are living in crowded streets. They must remember that the physical fitness of the teacher for his task is one of the essential conditions for success as a teacher and

that they are expected to be a model of 'health and physical fitness' to their pupils. Hence it is the duty of teachers to keep themselves physically fit by taking ample exercises in fresh air along with their students and to take their pupils often on excursions to places of scientific, historical and geographical importance. In this connection, reference may be made to the walking journeys that are being organised in Germany and other countries.

Another characteristic of the ancient gurus which well deserves the attention of the present day teachers is that they cultivated the power of concentration of mind, developed their will power and acquired control over the senses and the mind and that they led a clean simple life without caring for the transient and temporary vanities—so called pleasures—of life; a characteristic which is to be found now in Mahatma Gandhi and which, according to Mr. Holmes, he would be teaching to America if he went there, the materialistic America standing in great need of such teaching. We teachers must regard the power of concentration, self-discipline and self-control and simplicity of life as a great heritage of the past and we must see that that heritage is not lost to us in our impact with the materialistic West, and we must teach by example that it is not *infra-dig* to lead a simple self-dependent life. If the wants of a teacher are few, he could lead a peaceful and happy life, maintaining his self-respect and he need not hang on his employers and others for patronage and thus look small in their eyes. This preaching of simplicity of life for the teachers in general is not in any way incompatible with the laudable attempt at raising the stand-

ard of living of the poor teacher nor with combined and organised agitation for the improvement of their pay and prospects.

Another noteworthy characteristic of the ancient gurus is that they always stood for 'truth' and 'fearlessness' and consecrated their lives to the service of humanity without caring for selfish ends. This characteristic is very essential in a teacher first as a man and secondly as a trainer of the children who are entrusted to his care and who have to be taught these virtues both by example and by precept. Fearless adherence to truth and love of service lead one to happiness and peace of mind and even to honour and high regard which are to be attained not by directly working for them but only by indirect work through service and love. Our country is now in a depressed condition because of the indifference of the general public towards any common cause and the salvation of our country demands the active services of a number of selfless people inspired by the 'ideal of service' and fired by enthusiasm to work for the good of the country. And who is more competent to train the younger generation for such selfless work for their country than teachers whose duty it is to inculcate in their pupils such high ideals and to train them through precept and practice so as to become useful and good citizens of the future?

There is one movement recently introduced into our country which provides good opportunities for teachers to give such training to the younger generation. It is the Scout Movement which has great potentialities if only the teachers will take up the work in right earnest and good spirit. This is a movement which lays

special emphasis, as one could see from the scout laws, on the virtues that have been enumerated above, such as honesty, truthfulness, fearlessness, love of fellow-beings, patriotism, selflessness, ideal of service simplicity and thrift. Hence it is the duty of teachers to join the movement in large numbers and inculcate in their pupils by example and precept all the virtues contemplated in the Scout Laws, and train them in the practice of those virtues.

There are various other means by which the teachers can instil into the minds of the younger generation, the need for, and the utility of, these virtues, namely, by themselves taking an active part in social service in connection with the movements which have been started with a view to improve the society in several directions such as the co-operative movement, rural reconstruction, adult education, public health, &c.

The above are some of the duties which the teachers owe to themselves, their pupils and the society to which they belong. Though some of them are individualistic virtues, if practised by the teachers they will get spread to the society through their pupils and thus indirectly the teachers will be serving the society by the observance of such virtues and will indirectly be winning the regard of the society. These duties and virtues have been enumerated here not with the idea that they are new or not already known to the teachers but with the idea of reminding them of those duties at a time like the Education Week when they will be reviewing their position, duties and responsibilities. And as a brother teacher, I make an earnest appeal to the teachers to constantly bear these and other duties in mind and perform them to the best of their ability in their daily life and thus serve the cause of their country.

THE SCHOOL OF MY DREAM.

BY

Mr. N. K. Venkateswaran, Vanchyoor, Trivandrum.

"Every man has two educations—one which he receives from others, and one, more important, which he gives himself." *Gibbon.*

When we are inspired we rise above ourselves and do great things. The inspiration speaks in the soul and moves in the limbs. The eye kindles, the heart awakes to noble purpose, and the will arrays its strength in pursuit of its own embodiment. The whole man is transformed, and the new being is infinitely greater than the old.

So be it with education. For education, in the true sense, is to get inspired. Inspiration, in the true sense, in the unesoteric, democratic sense, is to come to know what you can do and to be irresistibly impelled to do it. Education is finding ourselves—even better than we thought we were.

The school of my dream is an inspiration in which young and old may grow, finding themselves from day to-day better and better, a pilgrimage of body and mind, like the March of The Ten Thousand through

the impediments of nature and circumstance, to their own utmost worth and harmony.

I have been led to dream from a sense of reality. The dreamer is not happy with the things around him, and when he cannot brace himself and change them he retires to a dream now and then as if for a happy asylum from the things around him.

I have known some schools intimately and I have a feeling that these schools are not better or worse than others in the land. Let me state frankly what I think of them.

Firstly, they have no purpose to touch the imagination of the young. It is impossible to catch the young with the springs to catch woodcocks. We can more easily deceive the old than fool the young. Children will play the ritual that their elders take to heart and perform piously. If we would win over the young we must have something more than ceremony to give them, and if schools have no real meaning to offer, the pupils who study in them will in spite of themselves be more concerned to break its rules than honour its economy.

It might seem somewhat hasty on my part to say that our schools are lacking in purpose. I cannot imagine that the craft of teaching text-books to boys and girls and priming them with scraps of information for passing examinations is an educational purpose at all. It is not educational even if it should be never so profitable, to coach children for examinations or even for what we sometimes grandiloquently call 'the battle of life' just in the same manner as they coach horses for the races. And we know that it is not all horses that are or can

be trained sheerly for celerity. The curriculum can never become really more than an aid to the purpose of the school, and if the school is devoid of its own purpose the curriculum with all the effort and enthusiasm we might lavish on it cannot cover the deficiency. If the school is not the beginning of the great, gracious and beautiful things in life it has surrendered its purpose, and even if all its students pass all the examinations within a hundred miles of it one after another year after year it cannot if it has a conscience and a perception of its true function, stand up and say, "I am a school."

Secondly, following the usurpation of the school by the curriculum, there has come to prevail in almost every school, sometimes silent and sometimes loudly, a struggle between teachers and pupils. The teacher's traditional authority is often effectively answered by the pupil's fundamental right to order his own mind. The atmosphere is apparently or imperceptibly imbued with the spirit of thrusting and parrying, and suicide of energy and waste of time ensue where life ought to be fostered and enlarged and vivified.

Thirdly, although there is increasing realization that education has thus been betrayed there is hardly yet a corresponding capitalization of common will to arrest the effects of the betrayal and restore education to its own glory.

At such a juncture a political wind has sprung up breathing the spell of a patriotic ideal into our educational institutions. It was a novelty tinged with glittering, if not with some real gold, and the hearts of the pupils have been stolen away although most of the pupils themselves still remain in

the schools. It has shown the power of a theory to slay an old allegiance and leave it unburied on the scene.

Whatever Mahatma Gandhi has or has not done, he has irrevocably laid bare the tremendous fact that our schools have really no appeal in spite of all the appeal they might improvise for the young, and left to themselves, the best of students will desert the best of lessons to ask their sophisticated elders not to do themselves the grievous wrong of buying foreign cloth! The immaculate personality of Asoka, the ardent humanity of Akbar in religious differences, or the grandeur of great thought or beauty expounded in the works of great thinkers and poets have lesser power to sway the mind of youth than the casual communications of political wayfarers passing across the stage. It is not because that the great architects of culture have outlasted their appeal, but because the schools have far too little purpose to render their appeal true.

It is surely possible to maintain and not without some ground that the picture outlined here is unduly severe, that schools in other countries are hardly in better case, and that a good many schools in our own country still manage to keep themselves true to their own lofty cause. While I am prepared to admit all this and derive all the legitimate comfort thus made available I must still maintain that generally speaking, our schools have failed. Not that they have not done lasting good in the past, not that they are not doing some good still, but that they have failed. I believe that the first step for the teacher to come into his own is that he should wake himself to this fact and bravely acknowledge it. From

such admission comes amelioration. I cannot think that it were a useful exercise to say solemnly that the present-day students are like that and that they have come to stay. A desperate contentment with a disturbing aspect of affairs is hardly a contribution to the common desire for better things.

Nor do I think that the prevailing impulse towards educational reform will by itself provide a solution to the problem of schools functioning like shops selling second-class mental outfitting. Educational reform is necessary not because the present educational system has failed, but because the present educational system needs to be enlarged so as to provide greater opportunities for the growth and development of the students that pass through it. The success of a system, in no case self-active, depends upon those who make it living. It is the idealism of the man that awakes the machine, if not in every field, in the predominantly human field of education in which mind kindles mind and illumination flows from atmosphere and personality. The instructor gives; the teacher kindles. One strives to fill a jar, and his work is easy. The other keeps vigil and tends a light making it burn brighter and brighter to the greater and greater elimination of darkness within it and around it. The teacher feels the thrill of rising joy as the light grows in glory and stretches out its radiant arms. It is the same joy one feels when one sees the glorious morn flattering the mountain tops with sovereign eye, and how much must one's joy be if one had oneself a part of one's own, however small or however humble, in the splendour that falls on the

mountain top at morning time. The instructor gives, and it is difficult to say the more he gives the richer he becomes. It is not always like one lamp lighting another, nor growing less, and that is perhaps the main reason why the educational axiom of chalk and talk by which inspectors take the measurement of teachers is no longer able to prove that children's minds are hollow.

Should there be a really good teacher today in a school he must almost inevitably incur the criticism of his colleagues and the suspicion of his superiors. There are very many excellent instructors in our schools, and these are generally recognised and rewarded. But they have only an ounce to give, and it is swiftly given away, and strictly in accordance with educational theories, on the one hand, and as swiftly shaken off, on the other, and strictly in accordance with the great necessity of life to grow of itself. Such excellent instructors may redeem themselves with ignorant adults at Sunday classes and night-schools.

While we may think highly of the useful art of instruction we may not always be able to agree that instruction and education, the instructor and the teacher, are the same. A university that imposes information, call it knowledge if you please, on its alumni, may be an incarnation of a book, call it a great book if you please, but can hardly be considered that conjunction of kinetic ideals and enkindled minds which a university should be, as from which only can arise new felicities enriching the heritage of former times. That is perhaps the reason why in the famous University of Oxford the professors, who are so old and so wise that they can live their own lives

of gentle abundance and serene thought unaffected by the ephemeral interests that bear down upon them from all sides, sit and smoke till their students ranged under their eyes are lighted. That is why so many torch-bearers come forth from this home of learning to light dark paths in the far off parts of the world.

While we agree to measure the instructor by how much he gives and by how attractively he gives it, let us not apply the same yard-stick to the teacher, who disdaining the common charity of giving alms distributes wealth by unravelling as much as he can the supreme secret of self-abundance.

There are two educations, one we get from others, and one we give ourselves. In the school of my dream there will be only one education, that which we give ourselves. I do not want to borrow a simile and conceal my grievance that in most schools I know there is only one kind of education, that which we receive from others. It is a personal grievance, however, for which modern society has rightly little lenity.

I know the trouble I am laying up for myself. For in the school of my dream the rule will be not that its teachers must have passed this and that examination, but that they must be *teachers* first of all, patterns in whose image and action the young may naturally be drawn unenforced and almost unbidden to shapely forms combining knightliness and gentleness, courage and patience, strength, desire and dream. Then one university will one day look at the school of my dream and say almost in the final voice of law that these teachers have not passed the prescribed examinations and therefore are unqualified. Then the education department of the

locality will ponder what to do and pull down the little house of my dream.

But it is yet only the school of my dream and that is why I am bold and think that after all it cannot so easily be abolished.

The strength of my school shall be small and the teachers few, for many cannot act together and still less act like one. They must act like one and dig out the material for the school house from purity, beauty and joy and build it up with the truth of their lives, by years of effort and striving if need be, for it is idle to make a house and call it a school, ask the children to come hither and send them away worse than they came for all their pains, with animal passions raging in their hearts and their early innocence exiled from their eyes, depending on surrogates of satisfaction for their unnatural hungers. For a school is great or little not according as its size is big or small, nor as its equipment is fine or simple, but according as the teachers who work in it have made it imbibe their personalities and echo them out in streams of sparkling stimulation to the pupils it calls its own. There are two schools in every school we see, the one of brick and mortar, from which even sunlight and air are often carefully excluded, and the invisible uncomposed school sprung from the teachers without their knowledge, which is the real school and the true reflection of its basic life. If this school is fair of form and full of kindling thought, the passer-by bends his head in reverence to it and blesses the teachers in his heart. The school of my dream is this shadow school, unhampered of its material body giving out a radiance and sending forth a call to come and grow to an ample sum of life, to the children that live round

or live afar, and who being young and inexperienced in the art of this wonderful human adventure on earth do not know how to grow wisely and fulfil themselves in present joy and future expectation.

In my shadow school the teachers will not only be patterns but perfect in themselves still striving forward to other perfections beckoning to them from before. The building of noble edifice needs but knowledge of architecture and imagination to give that knowledge a measure of suggestive speech. The building of a shadow school such as I have in my dream needs a perfection in the artisans that come together to build it, a living perfection from which a shining fragrance will float outwards and hang in the air like a canopy growing gradually into the star-sprinkled shadow school of which I dream. For, after all, the artisans that come together to build it cannot make it. They can only come together and it must arise from the challenge of the great qualities thus brought together. The builders of a wise and noble traditions use little but the inner meaning of their lives. Even so, my shadow school will grow from the collective influence and grace of its builders.

It is an absolute school I am dreaming, of a shadow education which must give embodiment to the perfect human face and the noblest human heart with all its infinite variety in full bloom. A far cry from the school in which we work where a machine is at work that has no eye to look, at the issue of its own labours. But it is the privilege of the human heart and mind to look through the mist and shadow of circumstance and address themselves to the great things the remote perspective

now. When in a dream we sublimate ourselves we but afford an earnest of what we can really do.

Thus the shadow school of which I speak is not a dream, for look, it stands yonder in all its substance and reality. There are four gates by which we might enter the golden house. On the first is written, 'Truth, Beauty, Goodness;' on the second, 'Humanity, Family, Fatherland;' on the third, 'Equality, Brotherhood, Freedom;' and on the fourth, which is the Teachers' Gate is inscribed in trumpet-tongued letters,

"Strive ye for perfection in yourselves."

After all then, my dream is a petition in my own behalf that the great one that goes up the hill may draw me after. The educational wheel is running down the hill. We must let go our hold lest it should break our necks. It goes down the hill with all the assurance of an energy set in motion, and as the machine has no introspective faculty it goes down gathering momentum as it goes. That is why teachers must dream and look within themselves so that they may know if it is wise and right to follow a machine lost in its own blindness. For in the ultimate judgment of behaviours it will be said that a machine has no responsibilities while we teachers hold in trust the promise of the better things yet to be.

In my shadow school, therefore, the teacher will be the school. The school will grow round the perfect man. The children will kindle themselves at the lamp of the crystal mind, and life will wake up when personality sends forth its call. When I look carefully at my shadow school I assure myself, 'What a piece of work is a 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!' Is it an idle dream that such a piece of work is a man? And if we are not a fraction of it ourselves and cannot touch others with a fraction of it 'how are we better than sheep or goats that nourish a blind life within the brain?'

The teacher stood in front of open jars. She was an excellent woman and poured useful knowledge into them and sent the children home when evening came.

In my shadow school, teaching will be called by its true name, an impossible art, and the children will learn themselves. We will stand apart ready with food and water against the coming occasion and abstain from all this vain attempt we see all round us at embroidering the young minds with the prickly methods which more often draw blood than lend a beauty or a joy. Never was a flower made or a lily usefully painted. But when we think of the vast numbers of flowers nipped in their buds a slow silent sorrow creeps upon the soul and our life feels a bitter chill. In the shadow school that I visualize the children will learn themselves in a large freedom that has no danger because it does not contain any sharp opposition to the needs of nature or to the full play of her intentions. The children will learn of themselves from thought and effort arising from within themselves in response to the whispers and voices that the things around them continually put forth. Where there is a wise freedom there is no law and little evil or crime. Where the children make their own plays, devise their own actions and

weave their own images while their guardians stand apart smiling like angels and blessing their delighted endeavours, there is a school, the same shadow school of which I speak wherein the teachers with a true inward eye have realized how nobler and better it is to let others learn than strive to teach them. We do not want to learn what others openly strive to teach us. We strive to become what others are by looking at them and admiring. And in this shadow school the teacher will be the school not in virtue of what he teaches but in virtue of what he refrains from teaching and what he does to woo others to learn for themselves. He will prove himself not by the quantity of knowledge he doles out from day to day, but by the infection of desire, of yearning, of hunger for knowledge with which he touches his pupils from day-to-day, not by the number of books that he 'teaches' from year to year but by the love of sterling thought and ennobling fancy which he silently communicates to his pupils by the power of the daily beauty in his own life. But then the inspectors will come and look at him narrowly and wonder what he has done! In my shadow school the teacher will be above outward praise. He will know himself from what he has been and how the best impulses in him live in the eyes of those whose growing he has witnessed and tended. Praise is wayward breath quickly passing. How profoundly different a case it is when we know and nourish ourselves and can tell ourselves that we have had some life's aims and not in vain.

What is it that we call a class where an artificial pedagogy often in fancy dress is enacted. Do we not know that it is impos-

sible to crib and confine human nature and pour into it the canned education with which we are all and some of us painfully familiar. The class is a jolting contrivance by which the tender sensibilities and priceless curiosities of young natures are frightened out of themselves. If some good is done much good is left undone, which is a great evil, and even much ill is wrought while all are unaware and satisfied, which is evil passing measure.

"Mr. Polly went into the National School at six, and he left the private school at fourteen, and by that time his mind was in much the same state that you would be in, dear reader, if you were operated upon for appendicitis by a well-meaning, boldly enterprising, but rather overlooked and underpaid butcher boy, who was superseded towards the climax of the operation by a left-handed clerk of high principles but intemperate habits that is to say, it was in a thorough mess."

That is our average class-room produce and if it were a fiction it answers to many cases we see passing before our eyes and often through our hands. Indeed, few of us there be but that answers to it in some measure.

In the school of my dream there will be no classes where nature's wise differences are steamrolled and levelled and where fifty boys are treated like an abstracted half a little man. We will have full children each working out his destiny, unhindered in any case, and gently persuaded and prompted whenever chance and access offer. Promotions, examinations, classifications and all such expressions of organization suffer from the strangling defect of blind momentum and exceed themselves. Mankind has

paid heavy prices for its intelligence but never was a heavier price paid than when we set our intelligence to work and made education, 'chief nourisher in life's feast,' a method of procedure bunched in between a time table and a class-room. And the teacher comes into the picture armed with well-rehearsed instruction to make the machine stir and go forth! In the dream school of which I am writing the children will look on green grass and grow rather than sit uncomfortably in the class-room and physic themselves on a labour in which they cannot delight. The school of my dream will grow hand in hand with need and the chance offer as the call strikes. It will not be made, but it will become. It will not be built, but it will grow. It will

not give or show, but whisper how it is that we may seek and gain. The dwellers in my dream school will be lovers of the beautiful, simple in their tastes, ever and again tilling the mind and guarding their manliness.

I hear an immortal voice from the whispering past, a great voice that clears the mind and chastens the eye. And I see the school of my dream as if it were no dream. It is the old old voice of Plato becoming more and more new upon the argent breast of human story.

"That education is not such a thing as some announce it to be; for they somehow say, that whilst there is no science in the soul, they will insert it, as if they were inserting sight in blind eyes....."

THE INDIAN SCHOOL SYSTEM—A TRAINING FOR COMMUNITY LIFE

By

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One of the great modern conceptions of education is that the school should be permeated with the social ideal. Life calls forth a great deal of effort on the part of the pupils who leave school and the school should, therefore, awaken the interest and develop the effective capacity of the pupils to meet life's demands. The school should no longer be an artificial community presenting a contrast between the life at school and the life outside school. We should not snatch away the pupils from a world which to them is intensely living, where they as individuals occupy the full attention of their surroundings. The school, in

the larger sense of the word, should be to society what the sun is to the planets, the centre from which it receives its life and light. In short, it should be the tie-beam of life around. Educationists should therefore, aim at turning their schools into places where each individual may as a member of the community have an opportunity of discovering the meaning, the responsibilities and the privileges of citizenship and generally speaking of living as a citizen. We can best effect this by turning our schools into copies of the larger community outside and by reproducing in them as far as possible of the circumstances

of life of that larger community. Such schools should lay their first emphasis on living a life rather than on learning a lesson—a life for an end beyond self.

I have had occasion to visit a few schools in England. I was struck with the idea that increased opportunities are being given to the pupil for co-operation in the pursuit of common ends. They minister to his socializing process so essential to the full development of individuals—all emphasising the need for human companionship in a real community life.

Judged by this great socializing idea of the school, we can say that the tragicomic spectacle of the school system in India is that it prepares the future members of the social order in a medium in which the conditions of social service are pre-eminently lacking. The Indian school boy grows up in an atmosphere weaned away from nature and his mind and world are set in opposition from the beginning of his school days. He is launched into an environment devoid of all impulses to the growth and development of the finer human qualities which will bear fruit in community service. Thus his innate impulses towards freedom are repressed by his education. There is an urgent necessity in Indian schools for the encouragement of an intelligent kind of education, an education which would inspire everyone with the kindling power of social ideal.

Let me look at school as a social centre for the larger community about it.

School as a centre of social helpfulness

We must help young students to discover their own highest potentialities for social helpfulness through imitation and co-

operation so that while they are yet in school they may take the first steps toward acquiring one of the finest factors in the art of life. "Impressions which come from a book to a pupil's eyes or from a lecture to his ears, but which do not modify his action are impressions which are largely lost."

One of the most effective ways of inspiring social ideals in the growing minds of the Indian pupils can be achieved through scouting. It is a pity that scouting as an incident in the general course of education in schools is absent in India. There is still a type of orthodoxy in India which without examining the sound educational principles in this system of training in life, by life, and for life, criticises, condemns and if possible checks this movement. It is true there are certain schools where school-masters look upon scouting as part of their school work and encourage every one to become a scout. Put the general attitude towards scouting is not very favourable. Scouting, as at present existing in schools in India is looked upon as some sort of external activity which has to be kept up. Can it be that they too have scout troops in their school? The Inspector may inquire: "Have you got a scout troop working?" or a circular might come from the Director of Public Instruction asking about scouting. In any case, it is safe to have some one calling himself and called a scoutmaster and some sort of activity called scouting. It is in the Indian State of Baroda, that scouting forms an important part in the scholar's training. Says Dr. Fleming regarding the scout movement in the schools of Baroda: "The scouts come together for an hour each day

and longer on holidays. Two annual camps of about ten days each have been held, introducing the boys for the first time to camp life with its special opportunities for developing the scout-spirit.

There is no denying the fact that scouting is a great educational agency. The vigorous and systematic introduction of the Boy Scout movement will relieve the schools in India to a certain extent of much of their artificial intellectualistic atmosphere. "The boy scout is a member of a community. He is called to live a life with risks, adventures, and responsibilities. And while participating in that life he comes into direct contact with reality itself. He is not primarily concerned with subjects; that is with the adult's view of reality; but he is compelled to face real concrete problems. Of course, he may have to seek knowledge from men or books in order to solve these problems; but he is never forced to obtain it out of relation to life. The scout whose camp duty it was to prepare a rabbit for dinner and who in his ignorance started to cut the hairs short with a pair of scissors had eventually to seek knowledge of the court-master. But he had felt the pressure of the concrete problem before the knowledge was vouchsafed to him and consequently when it was found, it was full of meaning. To the Scout, then, the acquiring of knowledge is subordinate to the living of a life and to the fulfilling of responsibilities towards a community. Whatever criticisms may be urged against the movement, this, at least is true, that it is based on the sound educational principle that the best preparation for life is participation in life, a principle which so far has been imper-

fectly realised in the conventional school system."

Sir Robert Baden Powell, the founder of Boys Scouts, in his "Scouting for boys" pertinently remarks in the following language on the essence of scouting: "The whole object of our scheme is to seize the boy's character in its red-hot stage of enthusiasm and weld it into the right shape and encourage and develop its individuality so that the boy may educate himself to become a good man and a valuable citizen for our working in the immediate future. The scout movement in a high school gives the opportunity for the enforcement of discipline, team-work, interest in nature study, and camp life, which are excellent for the Indian boys.

I would therefore urge the importance of a school troop of Boy Scouts. This troop should be confined to boys of the school and should be under the control of the Headmaster. Boys of eleven years of age and over may be eligible as Scouts. Boys under eleven years will be admitted into a separate unit as Wolf Cubs. It is desirable that parents should encourage their boys to join the school troop.

Another line of helpfulness towards which student sacrifice can be directed is that arising from the sick and wounded in hospitals. A hospital is one huge organisation with manifold ramifications devoted to the care of the sick and suffering. A school needs to possess a similar *esprit de corps* inspired with the ideal of bringing relief to the service of suffering humanity. The claims of the hospital must be put before educational institutions to stimulate the spirit of social service. The sick people in the hospital afford excellent opportunities

for social service. There are several needs which are not professionally met. There is a patient who desires to write to his friends and yet in some cases has not the means to do so or cannot write. Simple these things are, but they are worth more than a dozen sermons. They afford that motor expression—that expression in action—which leaves the doer better than what he was. Again the friendly help that is offered by the student would to a certain extent enrich the ameliorative effort organised on behalf of the sick in hospitals.

Another group of activities might be classified as relief in times of national calamities. Here is a vast field of work which would develop in the pupils the kindling power of a social ideal. During famine relief, students can be organised and sent out to afford relief to the distressed. In all these activities they may learn and gain experience so that in future they may take their place as the real workers of their communities and their country. They can understand, for example, the poverty and suffering of the people. These, we believe, ought to engage the attention of the students and a study of them is of the highest importance for this will inspire them with a desire to alleviate the social, moral and physical conditions of the people.

A still another group will be under the head of education. We constantly hear students making powerful speeches in their literary societies about the necessity for the spread of education. Speeches over, they return home with the sense of having made fine speeches. This is what is happening in India. The fundamental principle of education is that no one can truly learn

who does not also teach. It is a fact that teachers learn while they are teaching their pupils. But it is equally true with regard to the pupils themselves and for this reason we advocate the special establishment of night schools for adults, as part of the educational training the pupils in schools are receiving. A night school may be attached to every High School. This may not be strictly called a Night School for it is mainly an elementary day school attended by boys of school-going age and held at a time of the day which is most suitable for them. This school may be run as a form of social service undertaken by social workers. A social service league consisting of the present and past pupils of the High School Department and teachers of the school may be constituted for each institution. A member of the school staff may be asked to be mainly responsible for the conduct of the institution. Honorary work on the part of the students may be encouraged. After a student has helped a boy to read his mother-tongue the depths of the need of India can mean something definite and real to him. Side by side with the work of teaching in the Night School the students may be taught ideas of social service. Every institution must make it possible to inculcate ideas of service in the community so that healthy pastimes and an interest in the problems of society which the new generation will have to solve run in double harness.

During vacation time students are idly wandering about in the streets doing no useful work at all. Their services may be utilised in a hundred ways. One of them will be to send out a small committee of students led by the Headmaster of the

school into a specially selected remote country part with a little library. This library may be encased in a box filled with hundred books. The committee must also carry along with it a copy of the list of the books contained in the box. The Committee will distribute the list among the surrounding villages and thus create an interest in them to read the books it brings. But in a place where the people are so illiterate that they cannot read the books for themselves one or two students will go to them and read the books for them. They may also during the time they live in the area try to extend the adult villager's range of information by giving them talks, assisted by a lantern relating to the laws of health, prevention of diseases, child welfare, popular science, travel, lives of great men and stories from puranas. Other people in the locality will join them and supplement the talks by personal conversation.

In the fight against disease and insanitation, in the fight against illiteracy and ignorance, the students can do not a little permanent good to increase the sum of human happiness.

The great advantage about this "Settlement" idea is that the students by living for a time in an area learn by personal contact how a man whom Providence has favoured with gifts can render social service in several ways without pauperising either the pocket or the character of the people of the area. It is my hope that this idea can be vastly extended. One picture in each Secondary School area a settlement in a particular centre, having a vital touch with the Secondary School on the one hand and on the other, in free contact with the adults in the area.

But it may be asked, can we make use of the amateur in education? Is not the business of teaching too expert in its nature to be entrusted to any but those who are trained and who give their whole attention to it? If the reader knows anything about English schools and their management he will realise how the new demand in the teaching and oversight of youth is met from the services of laymen and laywomen. He will recall how many men and women serve as managers of schools, how much of the teaching, *e. g.*, in the evening school—is run by teachers whose chief occupation in life belongs to industry, to commerce, how devotedly many people work in the evening schools. These may not have learnt all the technical skill of a classroom teacher but they can take a happy share in the work of education.

Till now we have been considering the question of school as a centre of social helpfulness. Now we shall address ourselves to the discussion of the social organisation of the school itself. There is an urgent necessity for a common interchange of thought and unity of sympathetic feeling among the members of the school community. Every opportunity must be afforded for co-operation in the pursuit of common ends. The school and the class must feel that they belong to one corporate body. Every boy at school must know and must discover more definitely as he goes on in the school and finds his way into teams or into positions of authority which are numerous, that the good measure and prosperity of the community lie in his individual hands and that if *he fails*, the *whole community fails*. It is only when this is achieved there will be a true corporate

conscience. These pursuits should not be regarded as mere addenda to his school, extras provided for change from class room work. They are to form an integral part of the real serious work of the school, vital to the very life of education. Now, how are we going to achieve this?

PERSONALITY AND EDUCATION

By

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I propose in this paper to describe the place of personality in education, to examine how far the personality of the teacher and of the student should be allowed scope to develop and to what extent our present educational system is calculated to favour or hinder such development and lastly to indicate some of the directions in which improvement can be effected.

By the term 'Personality' is meant the distinctive character of a person, the sum total of the qualities which make up a man's character and which mark him out as distinct from other persons.

It is generally admitted that the development of personality as defined above should be the principal aim of education. The strength of a society is the strength of the individuals composing it and it is to the advantage of a society that its individuals should be free to develop their natural powers to the fullest possible extent so that each of them may bring a strong and mature personality to the service of the state. A rich efflorescence of personality is an indication of the vitality of a society and should be welcomed and fostered by it.

Personality might, however, develop along anti-social lines, along lines that tend to the destruction of society instead of pro-

moting its welfare; and then it becomes the duty of society to put restraints on the growth of personality and make such growth proceed along lines that will make for the well-being of the corporate body. Consequently the education of the youth of a country as being directly connected with the development of personality is considered by the Government of the country as its chief concern and is controlled by it to a greater or less degree.

Such a control might however be excessive and arrest the development of personality instead of wisely guiding and controlling it. In pre-war Germany the education of a whole nation was made to subserve the one aim of promoting the political aggrandisement of a militant Government. In modern Russia the educational system is dominated by the propagandist ideals of a socialist state. Again where the education of a country is controlled by an alien Government the interests of this Government are likely to determine its educational ideals and inhibit the free growth of personality among the subject people. Thus so long as Government exists and no one who is not an anarchist will doubt the necessity for Government, it is sure to have a determining voice in the education of a

nation. In these circumstances the problem for the Government and the citizens of a country to solve is how to reconcile the apparently conflicting aims of the state and the individual, how to regulate the educational system so that the maximum scope may be allowed for the unfettered development of personality without jeopardising the safety of the state. Such an adjustment of policies and aims will indeed be a difficult and delicate task and the statesmen and educational administrators of a country will have to face it in an earnest and reverent spirit, remembering that the individual is no less cared than the state and that it is to the highest interests of a state that the maximum opportunity should be allowed to its citizens to develop their individuality consistently with the safety and well-being of the social state.

Let us now examine our educational system with a view to find out how far it is conducive to the development of individuality in those who come under it. The greatest drawback of the system is of course its excessive departmentalism. That is indeed a defect inherent in every system, not only of education, but of other departments of human activity as well. Such excessive departmentalism tends by means of codes and regulations to bring about a sterile uniformity, to rub off angularities and round off the peaks. It prescribes curricula, syllabuses, books, lessons and even methods and discountenances any deviation from them. It takes little account of such imponderable and often-times inconvenient things as originality and creativeness. It delights in the spectacle of a regular stream of traffic along the well-worn rut and will have nothing to do with

any one who leaves off the beaten track and makes excursions into fresh fields and pastures new. It may extend its sympathy and blessing to him, but the system has no place in it for such as he. It has two easy methods of testing the work done and the efficiency achieved. They are examinations and inspections. By means of the former the worth of hundreds and in the case of public examinations, of thousands of boys and girls is measured simultaneously in the short space of a few days; and what is attempted to be done in the case of students by means of examinations is attempted in the case of teachers by means of inspections. The person appointed for this purpose flits from room to room of a large school in the course of a few hours, snaps at one teacher, smiles on a second and makes a mental note of some recalcitrant stickler for his own views and methods, rapidly glances through the records and registers and goes out with enough material for a full-dress report under all the innumerable headings. The report comes—in some places after a few days, and in some after months of weary waiting—and when it comes, what gnashing of teeth in certain quarters and what satisfaction in others. Well, all this may look like an ungenerous caricature of the things that are; but I assure you that that is far from my object. I know that while a good deal of improvement in the methods of examining and inspecting is possible, such methods as obtain now are the result of a state of affairs over which none of the persons engaged in the systems could have had any control. They are the helpless and possibly unwilling agents of a system which has grown up in response to a certain need of society. That need is the

necessity of equipping in the course of a few short years as large a number of the youth of the country as possible with an irreducible minimum of knowledge and culture so that they may become efficient citizens of the state. And the expenditure that can be incurred for the purpose is determined by the financial resources of the state and the numerous other calls on those resources. Under such circumstances methods that can be applied simultaneously to large numbers and that are capable of yielding the maximum of easily assessable results within the minimum of time have necessarily to be adopted. Thus the evil is to a large extent inevitable and no one can be blamed for it; but it is none the less an evil. Let us look into it more closely and see how it works.

The long-looked for inspection report has come and as usual the sting is in the tail. The report ends with some such remark as the following: 'The efficiency of the school as judged by its results at the public examination is low. It is to be hoped that the Headmaster will work up the efficiency of the school and show a better record next year.' What does the Headmaster do upon perusing this? He is perhaps a conscientious man who has been working hard in his own way. His misfortune is that he has not shed his youthful enthusiasms, that he still retains some of the old ardour for the things of the mind and the spirit. He believes in games and sports, in school theatricals and other activities that bring much pleasure but little 'profit,' in giving freedom to his assistants and his pupils and putting as little obstacle as possible in the way of the development of their distinctive personalities. He does not believe in the rod

as an engine of correction, or in coaching as a method of improving efficiency. The result is that when the results of the examination are announced his school compares unfavourably with others that have the good fortune of being presided over by grad-grinds. Sometimes he is called upon to explain the 'inefficiency' of the school; but more often the disapproval is implicit rather than expressed. In any case the unfortunate man has rarely the grit to stick to his guns but capitulates and comes into line with the ideals and methods of the system. He revenges himself for the suppression of his own personality by attempting to suppress the personality of his assistants. This he does by watching their work in its minutest details and by issuing elaborate instructions to them regarding the methods they should follow, leaving them little scope for the exercise of originality or even discretion. The assistants repeat the process with the students and suppress their personalities. The school is turned into a coaching establishment. The dictation of notes and of all the likely questions and the answers to them proceeds very vigorously and as the year wears on and the great event approaches, the educational coach gathers momentum and speed, the hours allowed for library classes, for meetings and games are all encroached upon, pupils are not left to themselves even on holidays and by the time the coach reaches its destination it has crushed under its relentless wheels all that the true educationist holds dear. I say all this in no spirit of levity, nor in the capacity of a superior person, but as one of the victims to the process that I have described.

Enough now of this picture. Let us enquire what we can do to improve matters. In the first place all those who are engaged in education from the Director and the Inspector down to the teacher on the lowest rung of the ladder must realise the sacredness of personality and the value to the country of persons endowed with a strongly marked individuality. There can be no greater poverty than that of a society in which all members are alike like bricks in a kiln or coins in a mint, in which all persons conform alike to well-established conventions and usages and none has the courage to differ. In such a society the springs of life are lost 'in the dreary desert sand of dead habit,' and life is barren and sterile instead of being a joyous festival of variegated personalities. All who have anything to do with education must have a great humility, the humility to feel that they are not infallible and that there is some virtue in leaving a margin of freedom to those who are under them so that they may grow in their own way and make their own contribution to the intellectual and spiritual wealth of the world. It is because of the absence of this humility in us that schools and colleges have in many cases degenerated from being temples of learning into mills and factories for the mass production of matriculates and graduates with a common hall-mark. I admit that such mass production has become necessary in the modern democratic state with its ideals of adult suffrage and universal education. But it behoves us to neutralise the evils of the system as far as possible by introducing a large measure of the personal touch. Directing and inspecting officers should administer the educational laws and regula-

tions with elasticity and whenever they come across signs of originality in Headmasters and teachers, they should encourage it by praise and if possible in more tangible ways. Originality is often shy and has to be coaxed into expression. The Inspecting officer must look for signs of intelligence and individuality rather than for faults and where he finds evidence of a strongly marked personality he must do all that he can to encourage the growth of such personality. He must on no account attempt to suppress it by the weight of his official power. It is not for such a sacrilegious purpose that power has been vested in him. He must not dislike being contradicted. This unwillingness to be contradicted is something like an epidemic. The Inspector does not like to be contradicted by the Headmaster, the Headmaster does not like to be contradicted by the assistant master who in his turn does not like to be contradicted by his pupils. There is thus an all round claim to infallibility. This attitude must give place to one of willingness to be helpful and to learn if necessary even from one's inferior. If such an attitude is necessary in the case of the Inspecting officer, it is a hundred times more necessary in the case of a Headmaster, for while an Inspecting officer who is inclined to sting can indulge in that pleasant pastime only once in the year, the Headmaster of the stinging variety can indulge in that luxury almost every hour of his life. He has the daily run of the whole school and if he takes it into his head he can make life unbearable to his assistants and crush their individuality. Of course in doing so he might make life unpleasant to himself also, but such is the mistaken sense

of duty of some persons placed in power that they are never at ease unless they make themselves and their subordinates ill at ease. Such of us, therefore, as are Headmasters will do well to divest ourselves of the notion that we are infallible and have a monopoly of wisdom, to allow as much freedom to our assistants as is consistent with the necessity to co-ordinate and harmonise the studies and other activities of the school and make in co-operation with them such experiments in educational methods as are possible within the somewhat narrow margin of liberty left to us in the system. Let us not carp, but guide; let us not always teach, but sometimes learn; let us repress as little as possible and draw out to the fullest possible extent the latent powers of our colleagues so that each may contribute the maximum to the corporate life of the school. Let it not be said of us, 'He made a desert and called it peace.' The peace of the desert is not worth having, the peace that comes of repression and terrorism. Let us allow free discussion of aims and methods so that we may struggle with our co-workers towards that light which we are all in need of.

The attitude that the Headmaster should assume towards his assistants is also the attitude which the teacher should assume towards his pupils. The teacher has no more claim to infallibility in relation to his pupils than the Headmaster has in relation to his assistants. He must respect the personality of his pupils just as he desires his own personality to be respected by his Head. He must not mind being occasionally contradicted by his pupils. He must be prepared to concede that some of his students might know more than he and

possess a subtler intellect. He must even consider it a privilege that it should be so. The failure to recognise this is responsible for much unpleasantness in the class-rooms. The teacher assumes the role of an omniscient being and thinks it an affront to his omniscience that he should be questioned in the class by one of his own pupils. His anger is greater when the hollowness of his pretension is exposed. Lowell has remarked somewhere that when an accusation is made against us it is the bit of truth in it that makes us angry. Similarly when a pupil stands up in the class and honestly or otherwise raises a doubt and puts a question to the teacher, the latter's anger is directly proportional to his inability to answer the question, for the bubble of his omniscience has been pricked and that by the presumptuous hand of one of his own pupils who should be content to keep quiet and ask no questions. So the god of discipline is invoked and in his name the offending pupil is browbeaten or sent out of the class. This is one form of repression. Another is to discourage or penalise original answers from pupils and show special favour to answers following closely the ideas and the language of the teacher. Not infrequently the pupil has elaborate notes dictated to him by the teacher and is encouraged to reproduce these notes as answers to questions set. This saves pupils the labour of thinking and writing for themselves and it saves the examiners the trouble of having to wade through answers abounding in mistakes. Thus the pupil is encouraged to become an echo of his master's voice and his own personality is suppressed. Far better would it be to allow pupils to realise their possibilities by

committing mistakes. God Himself has given us free will so that we may work out our own destinies and struggle towards perfection through our mistakes and sufferings. Why then should we not allow the same freedom to the children committed to our care? Let them have the right of committing mistakes and let us be content to show them the way and point out their errors without attempting to cast them in our mould.

But this by no means implies that the teacher should abdicate his function or that he should not attempt to leave on his pupil the impress of his own personality. Indeed all education consists in the contact and interaction of personalities and the teacher would not be doing his duty if he withheld from his pupils whatever beneficent influence his own personality might exercise on them. Great teachers like Dr. Arnold of Rugby influenced generations of young men by the force of their personalities. In order that we may exercise a similar influence on

our own pupils we must develop our personalities by ceaselessly aspiring for and struggling towards perfection. Notwithstanding poverty and suffering we must keep our hearts young and brave and by daily contact with great literature and art we must make unceasing efforts to rise above the limitations of a hard realism and seek inspiration in a lofty idealism. Let us have self-confidence and not judge of ourselves, as the world sometimes does, by our material rewards. Ours is not a mere profession, but a sacred calling. We are not mere vendors of useful knowledge, but makers of men. We belong to the hierarchy which includes such distinguished names as Sri Krishna and Lord Jesus, Vasishtha and Suka, Dr. Arnold and Mahatma Gandhi. Like them, though on a far smaller scale, we are the teachers of humanity. If we approach our task in such a reverent spirit, we shall help to shape the personalities of the youth of this land, than which no greater privilege can fall to the lot of a man.

THE SCHOOL BOY'S SATCHEL

By

Mr. S. Jagannadhan, Kindergarten Assistant, Teachers' College, Saidapet.

"And then the whining school boy,
with his satchel,
And shining morning face,
creeping like snail,
Unwilling to school :"

—*Shakespeare.*

Any one who watches children of the Primary school carrying a head-load of books and note-books will simply pity the condition of these children. They are physically too young to carry all these books and too immature to assimilate all the contents of their head load. Taking actual instances of books and note-books supplied to a pupil of class 4 or 5 we can

see most of the following items :

Books.	Note Books.
<i>Language.</i>	Arithmetic --
i Text	School work.
ii Non-Detailed	Do. Home work.
iii Poetry	Graph Book.
iv Grammar	<i>English.</i>
Health Maxims	i Exercise Book.
Hygiene	ii Copy Book.
Nature study	iii Transcription
Civics	<i>Language.</i>
History	as under English.
Geography	Geography Map
Arithmetic	Exercise book.
Multiplication Tables	Drawing.
English	Nature study.
English Non-detailed	History and Civics.
Grammar	

The children carry at least half the books and note-books together with a rough note-book or slate on each occasion when they go to school. Though we have been watching these several years we are not able to devise a method by which we could lessen the weight of the childrens' headload and at the same time make them show progress in their attainments.

It is true that the parent must bear a considerable charge of the education of the child. The initial expenditure of a parent apart from school fees and miscellaneous school charges such as games, handwork and club fees will probably come to rupees four or five. Apart from these Books and Note-books, the children have a soap box or some envelope wherein one could find some pencils, colour box, paints, needle and thread, and pieces of rubber. How shall we help the parent and help ourselves? This requires an examination of the available books and of our present needs.

Language Readers.

1. *Primers*—Thanks to the invention of printing, we are having plenty of Primers for children and a new one appears on the scene once in six months. It is encouraging to see many teachers writing Text-Books, chiefly primers. To my mind the primer is the most difficult of Text-books. It is not merely a catalogue of words arranged according to a certain order. It requires a careful study of the vocabulary of children under five and the usage of the same in reading books for infants. As one passes from one book to another he will be tempted to notice the same order of lessons or most of the same words repeated. So it is more the changing and growing psychology of commerce than of education that induces one to bring out

a book in no time and add to the already overwhelming number of books. No doubt here and there one could see glimpses of original ideas and thoughts.

A careful study of several primers will reveal the following particulars:

i Number of words used in twelve books is 1800.

ii Maximum number of words used in a book is 700.

iii Minimum number of words used in a book is 20.

iv Number of words familiar to children is 500. The figures are only approximate to the respective numbers quoted against each.

If still carefully perused, the words which are familiar to children are freely used in almost all the primers. But if a list of the familiar words have been made at the outset, then there will not be the mistake of omitting these familiar words in childrens' reading books. The primers frequently use one word involving a particular letter. But it is possible to use a number of familiar words with one particular letter contained in them. It so happens that the primers limit the teacher to a certain number of words while it is possible for the teacher to make up a list of words useful for teaching in class I. In that case it will not be impossible for the teacher to supply each child with a manuscript reading book. Short notices and advertisements in manuscript can be added to this manuscript reading book. Reading charts in the class room walls would be valuable. Useful posters in bold print will also adorn the walls and create a thirst in children for reading.

The Palm leaf Book.—In some respects the palm leaf book of the pial school had more educational advantages. The book was written by the teacher for the boy and the teacher wrote what he taught. So the book grew out of the teacher's personal experience. Economically too it was advantageous. It can stand any amount of sweat and perspiration and cannot be easily damaged. It came to be preserved as a family treasure while by using the printed book the teacher does not exercise his initiative and becomes the slave of the Text book.

If we only carefully study these primers we shall come across words which are quite meaningless to the child for whom the book is intended. The words could neither be explained orally nor through concrete instances. In this connection it may be observed that even teachers find it difficult to understand the meanings of words in the Primers. A taste for reading could be created not only through the text book but by various other means and it is the teacher who should endeavour to search for these instruments of reading.

The Next stage of readers.—The reader for class 2 is very often divided into two parts and this procedure is quite welcome, while there are readers which ignore this procedure. In this and other succeeding readers we can also find the same lessons or topics repeated. Analysing the several subjects touched upon in the Text book we can note the following.

- | | |
|--------------|---------------------|
| 1. Stories | 3. Geography |
| (a) Puranic | 4. Civics |
| (b) Folklore | 5. Health |
| (c) Moral | 6. Nature Knowledge |
| 2. History | |

- | | |
|---------------------------------|-----------------------------------|
| (a) Plant life | 8. Verses. |
| (b) Animal life | 9. Grammar lessons. |
| (c) Natural phenomena | 10. Lessons in Elementary Science |
| (d) Common things and processes | 11. Agriculture |
| 7. Miscellaneous essays. | 12. Our body |

Apart from this book which is a compendium of all subjects of school instruction there are also several text-books on these subjects which the child buys and for which there are definite periods in the time-table and a detailed scheme in the curricula of studies. Hence it appears to me that the text book or the detailed reader is not much suited. One or two lessons on the several items of general knowledge subjects will not in any way create a thirst for general knowledge even supposing that the school does not teach the subjects of General knowledge. A language text book must also contain some adaptations of stories in vernacular literature and easy verses found in the same. It is also necessary to have written work side by side with reading lessons and it is worth experimenting with a book interleaved with blank sheets for answering questions set in the printed page on the matter found in the same.

General Knowledge Readers or Texts.—As teachers, most of us are aware that we hardly find time to finish each book we prescribe. We may argue that it is the children who should pursue the reading habit. How do the boys take it? They want newer, fresher, handier and more attractive books than their own. Moreover general knowledge cannot be provided through a series of Text books. The children have to be trained to acquire general know-

ledge through various sources and the school has to be converted into a miniature world.

The children's library as an instrument of Education.—This leads us to the question of founding children's libraries in our schools. The library has to cater to different tastes of children. Apart from story books which generally attract children and which implant the reading habit in children, there should be neat, attractive and illustrated booklets on different aspects of General knowledge. I am sure that it is possible at the outset to prepare manuscript volumes of such handy and illustrated books. Even children could come forward and contribute something towards the upkeep of the library. I quite remember the day when twelve children contributed annas two each towards the opening of a class library. Even in the junior classes it is not impossible to start a children's Treasury series composed of books, manuscript or printed ones suited to the tastes of children of the same class.

Arithmetic Books.—Very often it has appeared to me that it would be worth while to dispense with the Arithmetic Text-book altogether. With so many conditions different from place to place, with a different kind of capacity and weight measures in different places, with the prices of things ever changing, is it then necessary to have a Text-book? The teacher himself could make up a book for his own school and if he could afford he could have his book printed for the use of his children in order to save their time in copying and helping them to write down correct figures. Why should the Text-book and the book of tables be separated? The latter should

form part of the former. If it should be used as a ready reckoner it could certainly form part of the Arithmetic note book. A few sheets of graph paper may also be included in this note book. I suggest that one note book alone will be sufficient for the child so far as Arithmetic is concerned. It should be so made up that all purposes served by the Text-book, Tables and Graph book, are also served by a mere third of Note book. I even like that new kind may be worked boldly in such a book as guidance for children.

Writing Material.—In olden days palm leaves and slates used to be the writing material. There was more of oral exposition. The note-taking of the modern day should slowly be reduced to a minimum. The use of slates should be revived and the note-book should serve as a model for doing a particular exercise. Exercises on the same model will have to be done on slates. In this connection it seems desirable that a boy should have a file in the school for occasional writing purposes. This could be used for all subjects of school instruction. The file should be so bound that a boy could easily remove some sheets from it or add some sheets to it.

The School Shelf.—There should be some place in the school for children to keep their file and the extra note books which they need not keep at home. When they are required for a holiday they should be allowed to take them and bring them back to school. If the school is open during the week holidays the children can go to the school, take their note-books or files and do their home work sometime in the evening or morning. They can also devote some of

their time in the club, garden or play ground. There should be room in the shelf for the children's soap cases or envelopes containing their other writing materials such as pencil, pen and coloured crayons. Much of the school routine by way of distribution of these things to the children in the school time could be reduced by allowing the children to have these things ready near their seats just before the day's work begins.

A single Note book for general knowledge subjects.—Taking for example a note-book on nature study with sketches, leading questions, tabular statements for weather record, shadow chart, phases of the moon and similar other lessons, we could very conveniently make use of this for recording nature observations. A part of the same note-book should be used for Geographical exercises and map-drawing. A few pages may be reserved for pictures, biographical sketches and charts on History and civics. Thus all the separate note books may be combined into one and it will be an economically cheap thing in the long run. The headings in the note book will be a guidance for the children to learn by themselves from direct observation.

Self Education Necessary.—I believe that in order to lighten the satchel and economise the books and note-books, self-education is highly necessary. Here is a quotation from Prof. Michael West. "Practical and efficient school masters are in many cases too busy to write Text-books—except when they are retired and out of date. Hence the writing of such books is often left to literary hacks, private tutors, unemployed lawyers or less successful school master." This observation is supplemented

by a footnote which runs thus: 'This is doubtless more true of India than of England, but not without truth in both cases. Even if the schoolmaster does find time to write a Text book he has not often the time or the facilities to do more than embody the existing practice.' I am sure that the position of the children's books in South India needs some scrutiny in the light of these remarks. Instead of "carrying on" the work day after day in the usual routine we shall do well to think, study and experiment for further work.

Needed a Study Department.—A time has come when these readers should be closely studied. The nature of topics, the exact lessons and the extent of vocabulary used in these should be the details of such a study. A certain standard should be fixed by studying these books. It will then be possible for other teachers to maintain this standard. Eventually the unsuitable book will soon disappear from the field. The best place for such a study will be the training school. If the work is assigned by careful forethought, order and systematic arrangement it will then become mechanical for students to carry on this study. The study will reveal some interesting features of these Text-books.

The publishers as the custodians of the instruments of Education.—Apart from the Text-books which form an indispensable instrument of education, there are other things as well.

1. Wall charts and Maps.
2. Teaching aids.
3. Materials for individual work.
4. A combined book and note-book for individual work.

5. Picture books.

6. Books for children's library.

If by our self-education we find that there is a demand for the above instruments of education it is our duty to educate the publishers and when they also see eye to eye with our demands, certainly some enlightened publishers will be forthcoming to help us and our school and children. No doubt we have some of the above items but they are very few and much has to be done for the Indian child and the Indian schools. The publishers will do well to form a union and divide themselves into different sections. One section will concentrate upon language, the next on number work and the next on general knowledge. Other sections can take up other items such as library books, charts, newspaper magazines and teaching aids not coming under the above sections. By such means each section will not only profit itself but also contribute something by concentrating its attention on its special branch of publication. It is also essential that there should be place in the library for a Teacher's section and as knowledge is infinite, it is proper for our own part to be in touch with books. Such study would help us to guide and think and enable us to chalk out our own course in the school teaching. We should know how to study books, how to study children and have to educate them.

Educate the Managers and Parents.—Teachers who are themselves managers or parents will certainly realise the value of good books and good equipment. The production of a book should be such that it is economically cheap in the long run. Imagine a child buying 3 copies of a book

at three annas each during the course of a school year. At least two copies can be said to be the average purchase of a book by a child. Instead, if the book itself is bound in thick card-board cover and sold at 4 or 5 annas I think it would be economically cheap for the parent and the child. The publishers could use thick paper and bold types. In all these things the teachers have to lead the way.

It is a difficult thing to bring round the managers of schools and ask them to purchase the new and varied instruments of education other than books. But when they themselves see a change all round, they will not be slow in coming to our help and equipping the school. Without waiting for the time when finished models would be ready in the educational market, our study, thought and experience should enable us to create something for our own school.

Conclusion.—In these few pages I have shown how there is a possibility to minimise the weight of the satchel and at the same time continue to give our best for the cause of children. Even if we cannot cut down the cost of education let us minimise the number of text-books and note-books for our children and improve the ways of gaining knowledge through libraries, assembly talks, general knowledge associations, excursions, exhibitions and demonstrations. By our careful thought and ripe experience in times to come, we shall be able to bring out new kinds of books and various other instruments of learning. If we only strive hard in this direction, we shall be able to achieve something at least in twenty years. In this task we have to co-operate with the publishers, managers

and parents. If by our earnest efforts we are able to lessen the cost of education it is the people and the country that would profit by it and our little service and sacrifice will be much valued. Let us all join hands and work towards this end and let it be our prayer that God will crown our humble efforts in this direction with success.

PARENTAL CO-OPERATION

By

Mr. A. S. Venkataraman, Chittoor.

Need

It is perhaps unnecessary to make out an elaborate case for Parents' Associations. A very common attitude between the school and the Home is one of antagonism. Very often, the two pull in opposite directions like two teams in a tug-of-war and the unfortunate child is in the unenviable position of a rope. A proper view that one can take is this. At home, the child's life is narrow, at school it becomes broader, while in the world it becomes wider still. The transition from the one to the other must be rendered easy. The need for mutual understanding and co-operation is clear.

Secondly, discipline at school implies and involves a serious responsibility. It will be remembered that acts of lawlessness and disobedience to authority and strikes are becoming commoner and rightly or wrongly, the schools are blamed for the disregard of law and disrespect to authority. If we consider what little can be achieved by imparting a few tool-skills, ordinarily called subjects—and that alone is done in schools—there is no wonder that students' demonstrations are becoming less and less peaceful and more and more unconstitutional. Once you agree that proper habits and attitudes of thought are

suitable remedies, then parents and teachers have to draw nearer together.

Thirdly, there is a complaint that teaching is unrelated to life and highly theoretical and bookish. A practical bias is attempted nowadays but the parents' stand-point is often wanting. Leading educationists take the view that education is not only a preparation for life but also a section of life lived under certain conditions. Certain life-situations are created and students face them. This method is termed the Project method and is the basic principle of the scheme in the training school at Moga in the Punjab. The pupils at one time set up a shop, now take to farming or open a post office. They not only receive practical education but render notable service to the village and the neighbourhood. Here too, the standpoint of the parents has to be stated, examined and understood.

Fourthly, there are what are ordinarily called misfits. We are aware of "Square pegs in round holes". Modern psychology tells us that even the worst boy is not so dull as to be rejected. He is only out of tune with his surroundings and atmosphere. If his mental aptitude and tastes can be watched and studied, much good can be got out of him. This again pre-supposes

the co-operation of the Parent and the Teacher.

Fifthly, the physical welfare of the pupil cannot be lost sight of. A sound mind in a sound body is a well known educational maxim. It is in order to treat the physical defects that medical inspection has been introduced and to improve the physique, suitable physical education has been devised. Here again the parents and the teachers have to meet and think together.

Lastly, the character of the pupil has to be built and this can not be better attempted than by means of extra-mural activities. In fact such real education is imparted by them that I need not elaborate on the virtues of scouting, school societies or school sports. It will be good for the parents to learn that the teacher by reason of contact with immature youths becomes rapidly de-intellectualised and devitalised. Let me refer to one small example. The teacher in his usual duties has to correct the exercises of pupils and the chances for him are that he, curiously enough, loses part of his knowledge in the effort to add to the pupils' knowledge. I mean, he learns to spell the words wrongly because he has to deal with wrong spelling. It will be an interesting study for any one to examine the depreciation value of a teacher. More than the teachers, the parents have a large part to play in scouting, school societies and other extra-curricular activities.

Associations in other countries.—Having established the need for Parents' Associations, let us turn for a while to such organisations in other countries before we decide on the lines of formation of associations in our country. In the United States

of America, a society called "the National Congress of Parents and Teachers" has been working since 1897. It is trying to co-ordinate the activities of the school and the Home by organising Parents and Teachers' Associations. There are similar societies in 47 of the states. The Central organisation in each state has initiated 5 departments to serve as centres of information and research for all the local branches, the important ones being child development, Rural life and Education extension. There are conferences as well as an organ to which specialists contribute. Visits to children are made by the representatives in company with doctors and dentists. On similar lines, the International Federation of Home and School was founded at Toronto in Canada in 1927.

In Germany and Austria there are Parents' Councils provided by law and they are attached to public institutions. They afford an opportunity of expressing their wishes with regard to their children's education and teachers are invited to attend the meetings. In Austria, the work turned out is noteworthy. Funds for school treats, excursion, and reading room are supplied by them as well as material for handicrafts and carpentry. But they cannot exercise any supervision over the teachers nor can they carry on, any political agitation. In Saxony at the beginning of each year the parents elect a council. Fathers and mothers of Children attending the school are qualified for election. The aim of the council is to cultivate a sense of responsibility among parents and to lead them to co-operate with the teachers in the successful working of the school. It is precluded from interfering in matters

concerning the scholastic authorities, the teaching body or the schoolmaster, though they are represented on it. Again in Bulgaria and Australia, as in Austria, the Parents' councils are officially recognised and approved by the Minister of Education. Their purpose is to defend the interests of the school and to support the teaching body in its relations with the general public. School attendance is supervised and financial assistance rendered, be it noted, for the teachers and the school.

In France a link is supplied between the Parents' Association and the Teachers' Associations.

They go by the name of school councils and have the sanction and support of law. They form the body constituted to administer grants and gifts. It is within their competence to keep the school premises clean, to take necessary sanitary precautions, to create gardens, workshop and plant but it is beyond their competence to supervise the work of teachers in the organisation of study, in which matter, the body of teachers will have complete independence.

In the same country, there are seventy associations confined to parents of pupils in secondary schools, the teachers being admitted only as parents or pupils. They together form a Federation which publishes its official organ, "Home and School," maintains close contact with the Government and the Teachers' Associations, desires the co-operation of Parents and Teachers while at the same time it prefers their complete independence in matters of their own.

In Prague, a valuable work is aimed at by the "Society for the supervision of

youth." The purpose is the promotion of the education of the family, by giving advice, lectures, holding meetings, spreading knowledge with regard to school problems, promoting moral and physical training and taking interest in afterschool work.

In England an interesting programme is followed. The Parents' Associations are attached to private and Public Schools and are open to parents, teachers and all who are interested. Among other items, two are found highly laudable. A study of educational library for parents is organised. There is a powerful central organisation at work in London, the best known organisation outside the school for the furtherance of education of parents in school life and work. It is entitled "Parents' National Educational Union." It issues a periodical called "Parents' Union School."

It may be taken for granted that Parents' Associations are working on sound lines in the countries we referred to, but they are pronounced failures in Russia, now Soviet Republic, Portugal and Japan. They act more as a hindrance than as a help to Schools. The reasons alleged are ignorance and illiteracy.

Aims, Objects and Methods :—The conditions in other countries have been investigated with a view to watch how far the other countries have progressed. I believe however that each country must work out its own programme. Everywhere there is a felt need to lessen the lack of sympathy and to effect an *entente cordiale* between teachers and parents. The trend of events emphasises the view that, while in the enlightened countries the Associations seem to progress well, in the backward countries they breed distrust and misunderstanding.

In our efforts to start an Association we must seek to minimise the latter and take such steps as would ensure progress and enlightenment, not only of the School but also of the Home.

The aims shall include in fact everything that is meant to bring about closer understanding and better harmony between the parents and teachers. The Parents' Association should always set out to treat the Teachers as their brethren engaged in a common cause, namely, the training of children. A spirit of goodwill and sympathy must guide every effort of theirs. These shall be the watch-words.

The methods are various and are limited only by the willing disposition, spirit of service and the resources of parents. They can take active part in extra-curricular activities of the School, such as Scouting, Games, School Societies, School sports. They can hold meetings at which teachers and specialists may be invited to express their views on the latest methods in the education of children. They may interest themselves in after-school work. They may study educational experiments in other countries and if need be, they may introduce such experiments as will be suited to this country or the locality. In every district headquarters, there may be a central organization with branches in the mofussil to co-ordinate the activities of the Home and School. It is up to them to issue a periodical and to organise an educational library. They may get into closer touch with teachers and arrange for educational weeks in which they may visit the School in its working condition. They can stimulate the activities of the School by subscribing or arranging for subscrip-

tions for gatherings like School Day, Parents' Day, and the Scout week among other things. They may extend their hand of fellowship and sympathy and the teachers in Schools shall respond in an equal measure. One limitation, however, they should set to themselves. They are not to supervise the teachers or the methods of teaching and in all such matters as promotion and discipline in the classroom, the independence of the teachers should not only be retained but also respected.

Membership.—The Association shall be open to parents of pupils in the School and such teachers as are parents of pupils in the school. If it is necessary, all those who are interested in education, may be admitted. But every Association will have its own regulations and impose such restrictions as are suggested by the circumstances of the locality.

Relations between parents and teachers.—As there is need for mutual sympathy and understanding, the two Associations will work hand in hand. They together may arrange for school council in which their representatives as well as the representatives of the management may have seats. There is a danger and it is put rather tersely and forcibly in the following words: "A Parents' Association either functions or does not. If it does, it is superfluous." Of course this is an extreme view. It seeks to express the attitude of the teachers who treat the Parents' Association as a hostile element. And we know how the parents are readier to criticise than to understand. To me however it seems that while there is scope for mutual distrust and suspicion, there is scope as well for mutual trust understand-

ing, sympathy and co-operation. It all personnel of the Association service with which its owed. In the organisation, the Parents should take e and the lead.

point out certain lines of im-

ty. meetings, and informal heart- lks between parents and teachers id.

the Staff, sub-committees may be ighted to advise the parents about their ildren.

A tutorial system may be devised and 16 to 20 pupils may be placed under the charge of a tutor who will have opportunities to watch them in and outside the school. A monthly report may be issued by the tutor.

An advisory board for each school may be constituted, with some representatives from the management, some from the Parents' Association and some from the Teachers' Association to promote better understanding and more cordial relations between the staff and the parents.

THE SCHOOL AND THE HOME

A HISTORY OF THE HINDU THEOLOGICAL HIGH SCHOOL PARENTS' ASSOCIATION.

By

Mr. C. V. Subramanya Iyer, B.A., L.T.

During the last five years we have been endeavouring in our institution to bring the school into contact with the home of the pupil. Our annual celebrations of the Parents' Day have attracted wide notice. Enquiries have come from several quarters, particularly from Head-masters and Teachers' Associations, asking for literature on the subject. The Educational Conference that was held in May last at Palghat passed a resolution recommending the celebration of the Parents' Day all over the province. We regret our inability to comply with their request for the simple reason that we have no literature worthy of the name. Mr. N. Chakravarti, M.A., of the Madras

Christian College and Secretary of the Parents' Association may publish before long, a pamphlet summarising the proceedings of the five annual celebrations that have so far taken place. We will then be able to send copies of the publication to such as are eager to read it. Meanwhile at the request of friends, we propose in this article to sketch the history of this experiment, which may be of some use to those who are earnest in bringing parents and teachers into fruitful educational contact. At the outset, we own to a feeling of delicacy. As the initiative for the experiment originated in our Head-master, Mr. K. Rangaswami Aiyangar, and as he had

been in a large measure responsible for the annual celebrations, we cannot but mention his name frequently, if we want to throw light upon the subject. It cannot be helped.

It was in 1918 that Mr. Rangaswami Iyengar joined the staff of the school. But it did not take him long to feel that he was in his element in the midst of boys.

In the course of a few months, he was able to establish personal contact with the boys who were under his charge. He organised a social club for them and spent his evenings in their company. He carefully studied their individual tendencies, aptitudes and tastes. The boys occasionally came to him for help and guidance. He made the acquaintance of their parents, accepted invitations from them for domestic functions and got an insight into the home conditions of several of the boys. The parents sought his help when boys were recalcitrant at home. He gained their confidence to such an extent that he was frequently called in for consultations regarding several domestic matters which bore no direct relation to his work as teacher.

Mr. Rangaswami Aiyangar, was however, only a class master and his acquaintance of this intimate kind was limited to the parents and the guardians of the boys who were directly under his supervision. But he was able to come into contact with a wider circle of parents in another capacity.

He moved with the boys at the sports field and inaugurated the Annual Sports of the School in February 1919, seven months after he joined the Staff of the School. The annual collection of subscription was an arduous task but it had to be undertaken anyhow. He person-

ally set about this work and came into contact with a large number of parents at close quarters. It is mentioned here, as their acquaintance was of value to him, when he started the Parents' Association later on.

When he became superintendent of the L. S. Department in 1926, he cast his net over a wider area. He was in charge of nearly 300 pupils and made the personal acquaintance of most of the parents, many of whom he had known before. He introduced the system of the maintenance of pocket note books by the teachers of the several classes in which they could record their impressions of individual pupils based on careful observation from day to day. The Teachers, whenever necessary visited their parents in their homes. He also introduced another reform. Progress reports regarding boys were sent four times in the year to parents; they embodied the carefully formed impressions of the class master and the superintendent, regarding the progress made by the pupils both in their studies and in conduct. Mr. Rangaswami Aiyangar knew every boy by name, his parent or guardian and his home address. In very many cases, along with recording his own impressions of the boys, he expressed a desire to see the parents. Most of them responded to his request and he took care to impress on them the need for their co-operation in the education of their boys. Thus he was able to gain their confidence in a fuller measure. Some of them expressed their genuine satisfaction at the way in which his colleagues and himself went about their work. He suggested to them the desirability of their meeting at least once a year, so that they might learn at

first hand what teachers had been doing for their children and also offer, if they could, any constructive suggestions for the general improvement of the School. They agreed to his suggestion and promised their co-operation.

The ground was thus prepared for the holding of the first Parents' day. A carefully thought-out invitation which sought parental co-operation was sent to each parent with an acceptance form printed overleaf. The class masters personally interviewed as many parents as they could and explained to them the object of the celebration and got the acceptance forms signed by them. In other cases the boys themselves brought back the acceptance forms duly signed by their parents or guardians. Some of the latter were illiterate, and several were women. But almost all of them accepted the invitation and there was not a single case of refusal. About 160 parents were present on the day of the celebration, including a few ladies. For a first Conference of the kind it was an encouraging beginning. The superintendent made a statement of the work done in the course of the year by his colleagues and himself. He told them that they were the pay masters of the teachers in the ultimate resort and as such the latter were accountable to them. The statement carried with it the assurance that the school played the mother to the pupils, took special care of the poor children, fostered in them good habits and laid the foundation of character, besides imparting instruction to them. A number of parents then rose and spoke, expressing their appreciation of, and gratitude for, the work done. They took special care to mention how their own boys had

improved both in their studies and character, owing to the supervision and control exercised on them at school and to the mutual consultations that had taken place between them and the teachers. The meeting brought about a psychological change. The parents began to think less in terms of the personal benefits that their own children obtained and more in terms of the common benefits that the school conferred upon all the pupils. Thus a bond of common interest between the school and the home was forged at this first meeting held in April 1927.

By the time the second parents' day was to be held, Mr. Rangaswami Aiyangar had become the Headmaster of the school. It was held in April 1928. About 250 parents attended the function. The Superintendent and the Headmaster reviewed the work done during the year. The enthusiasm evinced on this occasion was greater. The parents of course made the usual complimentary speeches. The Headmaster made an earnest request to them to point out any defects in the administration that might have come to their notice. But no one came forward to do so. At the end of the meeting he appealed to the parents, not to stop with mere admiration, but to come forward to help the school to the best of their ability. He outlined a number of projects for which financial help was needed. A gentleman gave a donation of Rs. 200 on the spot and others promise support.

The experience gained during the first two years emboldened Mr. Rangaswami Aiyangar to proceed one step further in the third year. He suggested to a number of prominent and influential parents, the

sirability of forming a Parents' Association, with a constitution of its own; the Headmaster of the school being an ex-officio member thereof. A draft constitution was framed which provided for a Parents' Council as the executive of the Association. The constitution and rules were explained at the meeting of the third Parents' Day and was passed by the whole assembly. This was a landmark in the history of the school and a select group of parents stood for a group photo to mark the event.

The fourth and the fifth celebrations were held under the auspices of the Association. Of course, it must be mentioned here that much of the work of the Association is being carried on by Mr. N. Chakravarti, M.A., the Secretary of the Association as its Deputy. At the fourth celebration, after the preliminary statement of the work done by the Headmaster and the usual complimentary speeches the parents went into conference and passed a number of resolutions promising support to the Headmaster in his endeavours to improve the school, recommending to the school authorities a change in school hours and also a change in dress to be worn by masters and pupils, to suit our National temperament and climatic conditions. These resolutions have been given effect to, as far as they have been practicable. At the fifth and the last celebration Mr. N. Chakravarti, made a statement of the work done by him in his representative capacity as the spokesman of the Association and thanked the Headmaster for heeding to his representations. The usual speeches followed after which the parents went into conference, discussed and passed a number of resolutions. They

renewed their pledge to the Headmaster of their support to him and some of them expressed the wish that the parents should meet oftener in the course of the year than they had done hitherto. The Hon. Secretary to the Board of Management was present for the first time on this occasion and thanked the parents for the splendid way in which they had been co-operating with the Headmaster in the work of the school. It may be stated here that each celebration was presided over by a person of position and experience in the educational world. All of them spoke highly of the utility of such celebrations. Messages received from prominent and distinguished educationists who were not able to be present, were read after the opening speech by the president was over.

A word may be said here as to the benefits derived from this co-operation, though it is stressing the obvious. The first is the steady increase in the strength of the school. The next is the response to the School Improvement Fund, that has been started relying on the support of the parents. Besides these they have come forward to support many useful activities, especially the Deena Bandhu Sangam which gives free midday meal, on every school day, to the poor boys of the school. But more than all these, the parents have widened their educational outlook. They have increasingly realised that character building which the extra-mural activities provide is of even greater importance than success at examinations. There are scores of cases of parents having come to the Headmaster and told him that they have brought their children to the school, because there is the requisite atmosphere

for the development of the character of their boys.

This article may be concluded with a few constructive suggestions for starting such associations in each school. To the eye of the careful reader of the foregoing paragraphs, the suggestions will leap. Please do not bother about literature on the subject. As well a cook might ask for a cookery book to guide him in his work! He learns the art more by experience than by a theoretical study of it. Cookery books and paper constitutions have their uses. But that which imparts to them the driving power is the human touch. Please therefore go about your business with a heart full of maternal love for the boys. Ideas will suggest themselves to you or others will suggest them to you. A lot of preliminary spade work has got to be done before such celebrations have real but not spectacular value. The Headmasters must of course take the initiative in the matter. They must know all their boys and most of the parents personally. The class master must know their own limited circle of boys and parents intimately. They must study the individual boys with care. Let progress reports be issued periodically. They must have on them the impress of the personal study of the class master and the Headmaster. They must be human documents and not mere statistical sheets. The teachers must meet the parents whenever necessary either in their homes or in the school. As far as accommodation would permit, the parents must be invited to attend public school functions, especially the anniversaries of the various societies and unions. Teachers must

also accept invitations for domestic functions and attend them in a body. It often happens that many old boys when they leave the school not only keep their link with the school by joining the Old Boys' Association, but also have younger brothers reading in the school. Several invitations to the teachers come every year from these old boys to attend their own marriages. In some cases these lads personally see each teacher and deliver the invitation. But very few teachers respond. What an impression will be produced on the minds of these old boys and their parents, if the teachers go in a body to such functions and make small gifts to them as tokens of the school's love for its children? This practice has been now well established in our school for several years. In one word therefore let the teachers show by their work and example that they are the second parents of their boys. But while seeking the co-operation of the parents and showing them even respect, let them do nothing to lower themselves in the estimation of the parent community. Then parents will enthusiastically respond to the call of co-operation. The ultimate responsibility for carrying on the work of the school rests on the shoulders of the Headmaster and his colleagues. If this is well borne in mind by parents and teachers and they co-operate in the work of the education of the young which is common to both, then Parents' Associations will be bulwarks of strength to schools. In the telling words of Mr. M. S. Sabhesan who presided over the last Parents' Day, "they will not be appendages, but vital limbs of educational institutions."

PARENT-TEACHER CO-OPERATION

BY

MRS. BEATRICE ENSOR

Chairman of New Education Fellowship and Editor of the New Era.

In his presidential address to the British Association, General Smuts claimed that the mechanistic theories of the nineteenth century are giving place to a Holistic conception of life. This philosophical and psychological conception of wholeness is being put forward by many of the finest modern educationists. Take for example the Gestalt School, with its insistence that true learning progresses by the attainment of insight into the structure of situation, or Decroly and his Global method. New Education insists that the true teacher should deal with the whole child in a whole world. His business is no longer to drill into his pupils' heads a certain number of facts. He must, it is true, furnish them with sufficient factual knowledge to enable them to set about earning their daily bread. But his far profounder duty is to help them to adjust themselves to themselves and to their fellows. The whole child—with all his intellectual, aesthetic, emotional and spiritual powers—must learn to react intelligently to the whole of life.

Simultaneously with this new conception of education, there have been growing in many countries Parent-Teacher groups. In America, for example, this movement is already wide-spread and is closely united with National Education. In Poland, as soon as the present constitution was drawn up and the present system of education instituted, a Parent-Teacher Guild was made obligatory in every state school. These national movements have been co-

ordinated in the International Federation of Home and School.* This growing movement owes its origin directly to the general principle of wholeness in education. For it is obvious that the child who is spoilt at home and strictly disciplined in school, or who is scolded at home and praised in school, can get no conception of life as a whole, and tends to think of it as unreliable and incalculable.

Parent-Teacher co-operation should, properly speaking, cover three fields: the direct co-operation of the parents and teachers of the children in any given school; parent education; and child study and research. Modern educators have come to believe that environment is a more powerful factor than heredity in character building, and that the first few years of a child's life determine his 'life pattern' (Adler) and therefore his whole reaction to life. There has grown up recently a science of child culture, and it is very important that its findings should be handed on, as soon as they are verified, to the homes. Parent-Teacher co-operation alone can ensure a whole and happy education for the child. Only by co-ordinating his life at home and at school can he be given that secure background that will help him quickly to find his feet in life.

Hitherto there has existed, in the West at any rate, a certain mistrust and jealousy

between parent and teacher. Each has suspected in the other a wish to interfere. Needless to say, true co-operation excludes interference. Behaviour problems of children can rarely be adequately dealt with entirely in the school. They so often have their source in the home, as in the case of the only child, the child of discordant parents, the child reared under unsuitable habits of sleep and diet. In the same way, behaviour problems in the home often have their roots in some injustice or misunderstanding that the child suffers in school.

As regards the practical steps to be taken in forming a local Parent-Teacher co-operation group, the most usual procedure is for the head of the school to call a meeting of all his staff and the parents of all his pupils. This may be held in the school hall, or in the house of one of the parents. These meetings are found to be most useful if they are informal in character. If papers are read, either by a member of the group or by an outsider, they should be very practical in character. Such questions as home-work, school uniform, etc., usually call forth animated discussion on the part of the parents. But the chief thing gained by such gatherings is that the parents and

teachers really get to know each other. They learn to like and trust each other and to realize one another's problems and difficulties. They co-operate practically over the children's needs in a pleasant atmosphere. The majority of parents are really eager for such co-operation, and the minority can air their grievances on the spot instead of venting them in private gossip.

Then too the parents can make a great contribution to the well-being of the school. They can contribute playing-fields and various extra buildings for the schools, and they can give active help, the fathers in working in the school garden and workshops and in mending toys and so on, the mothers in giving a hand with the cooking, and seeing to purely domestic matters.

And the children gain, not only by these material things. If they see their parents in close touch with the school they lose that sense of living in two irreconcilable worlds, and the strain, that unfortunately often exists, of divided loyalties. The movement is a rapidly growing one, and we have never heard of a case in which Parent-Teacher co-operation has failed to be a finely constructive force in the upbringing of a child.

* International Federation of Home and School, Northwest School, 1421, Race Street, Philadelphia, Pennsylvania, U. S. A.

labour, selection of leaders and followers, mutual co-operation and emulation. But in the school room, it is entirely wanting. The school atmosphere is so rigid that for one child to help another in the class has become a school crime. 'Where the school work consists in simply learning the lessons, mutual assistance instead of being the most natural form of co-operation and association, becomes a clandestine effort to relieve one's neighbour of his proper duties'

To rectify this defect and to cultivate the social instinct of the child, attempts have to be made in new directions. In the school, life occupations and not simply learning of facts must be made the centre. Active group work should form an integral part of the school activity and when once this desirable change takes place in school, the difference that appears in the life of the school is indescribable. It is a difference in motive, spirit and atmosphere. Incidentally, certain changes have been made in the modern school movement. Subjects like manual training, domestic science, spinning and weaving have been introduced in the curriculum of studies.

In spite of the pressure that is brought upon by the authorities, these subjects which are full of potentialities have not been adequately well organised and utilised for the development of the social instinct of the pupil. The advocates of these subjects give as main reasons for the introduction of the subjects that they are capable of engaging to the full the spontaneous interest and attention of the pupils. These activities keep the pupils alert and active, instead of passive and receptive; they make them more useful, more capable and hence more inclined to be helpful at home; they prepare them to some extent for the practical duties of later life—the girls to be

more efficient house managers if not actually cooks and seamstresses—the boys for their future vocations. These are distinctly advantageous and I do not propose to under-estimate the worth of these reasons. But this outlook is rather narrow and we should conceive of work in wood and metal of weaving, sewing and cooking as methods of living and learning and not as distinct studies. In the words of John Dewey, an eminent American Educationist we must conceive of them in their social significance, as hopes of the processes by which society keeps itself going, as agencies for bringing home to the child some of the primal necessities of communal life and as ways in which these needs have been met by the growing insight and ingenuity of man; in short, as instrumentalities through which the school shall be made a genuine form of active community life instead of a place set apart to learn lessons. When one enters a busy kitchen in which a group of children are actively engaged in the preparation of food, the Psychological difference, the change from mere passive and inert receptancy and restraint to one of buoyant outgoing energy, is so obvious as fairly to strike one in the face. The change in the social attitude is marked. Helping one another, interchange of ideas, suggestions are the guiding features in a group work. So, the great thing to keep in mind regarding the introduction of active occupations in the school is, that through them the entire spirit of the school is renewed. Then the school has a chance to affiliate itself with life and it naturally becomes a miniature community and an embryonic society. When the school trains each child of society into membership within such a little community saturating him with the spirit of service and providing him with the instruments of effective self-direction, we shall have the deepest and best guarantee of a larger society which is worthy, lovely and harmonious. May that peaceful revolution be speedily ushered in for the good of the country and society, is the fervent and earnest hope of the writer.

MUSINGS ON LIBRARY LEGISLATION

By

Mr. S. R. Ranganathan, M.A., L.T., F.L.A.

I SHOULD THERE BE A LIBRARY ACT?

One may perhaps carry this question backwards and make it turn on the more fundamental issue—should there be libraries? But let us assume that there is need for libraries and even for a nation-wide system of libraries and directly face the specific question of the necessity for library legislation.

Function

It does not much matter whether there is a library law or not, so long as a library means a Reading Room, subscribing for a few Dailies, Weeklies and Monthlies, which are divided among the members as handy packing materials at the end of the day, week or month. The worst that can happen in such a case is a dissension among its members resulting in its dissolution. Nor will there be any great need for a Library Act, even if a library is a little more than a Reading Room and administers a few volumes of fiction solely for recreative purposes. But, if a library should be a real instrument of perpetual education for the adults, if it should serve not merely to remove the tedium of the leisured class but also to supply the workers in all the strata of society with the varied information they want from day to day to fit themselves for their private as well as civic occupations with ever-increasing efficiency and if it should serve all equally without distinction of creed, or colour or the length of the

purse, the library system has to be built on a legal structure.

Finance

Again it does not matter much whether there is any law, or not if the library finance is made up laboriously by benefit performances and husbanded carefully by stray philanthropic souls who have the cause so much at heart. The worst that can happen in such a case is the quiet disappearance of the institution with the passing away of the personnel on which it depended. Nor will there be any greater need for an Act if the library is maintained by the voluntary contributions paid periodically by salaried subscribers who regard membership in a library as a mark of respectability. But, if the distribution of books should be a public project, supported by public funds, if its continuance should not be contingent on the life of an individual but should be invested with an element of perpetuity that should characterise all public institutions and if it should return to all the sections of the public full value on its investment, a good library law becomes a necessity.

Economical Functioning

While on finance, it may be worth mentioning one other aspect. The greatest handicap for library efficiency lies in the unit operation. It is utterly impossible, at a reasonable expense, for a small library to be satisfactory. False, short-sighted, fruitless local patriotism may tempt several villages and towns to attempt to maintain

independent libraries. The common folk may not and do not realise the waste and inefficiency involved in taking the village or the town or even the taluk as the unit area within which to operate. It is only a good library law enacted by the farseeing few that can save the nation from such costly experiments foredoomed to failure. A good library Act is needed not only to fix a statutory limit to the 'economical area' that a library unit should have but also to empower the State to arrange for such units to co-operate on a regional basis in certain matters, such as Book-selection, Classification and Cataloguing, which are more economically managed by several units pooling their resources together than by each one functioning independently and repeating the same work without any co-ordination whatever.

Man-Power

Lastly, it does not matter whether there is a library Act, so long as a library is understood to be an institution where a person, with no more qualification or status than a literate menial with ability to read the backs of books, is expected to produce a book on demand and at other times make himself useful in a private and personal way to the proprietors of the library. But if it is the business of the library to convert every citizen into a willing reader, if its resources should be so arranged, displayed, classified, catalogued and cross-referred as to disclose to every reader all his special requirements with the least expenditure of time and energy and if it is to be made to grow in a systematic and comprehensive manner, it has to be manned by a specially trained staff.

All modern library Acts are designed to secure this end. In most of the countries, the library law explicitly makes it obligatory for the State to provide for the training of persons for library service and compels the libraries to appoint a trained and certified staff. In a few countries, the Act entrusts this problem to the rule-making power of the Government. In either case, a library Act has been found necessary to secure the maintenance of proper standards.

Direct Legislation

The appearance of the term *library* in the Schedule of the Local Board Act listing a hundred and one items on which a local body may incur some expenditure when its coffers overflow with coins does not and cannot amount to a library Act providing for such matters in a detailed manner. It is slighting the library cause rather than helping it. History has shown the futility of dealing with the vital problem of public libraries in that indirect and subsidiary way. Local Bodies will be enthused to go the whole hog in the matter if and only if they are invested with library powers and shown the way in which they should exercise these powers and discharge the concomitant duties, by a special library Act providing explicitly for all the factors of efficient library organisation.

Madras Bill

In the case of library legislation, practically all the countries of the world that count have had a start of more than a decade over India, while some countries have had a library Act on their Statute Books for nearly a century. Will India wake up at least now? Can anybody say

that the Madras Library Association is a hustler, or that the draft Public Library Bill it is commending to the attention of our legislators, is even a day too early?

II

THE FEDERAL GOVERNMENT AND LIBRARY SERVICE

Direct Service

According to the existing arrangement, the responsibility for the initiation and maintenance of library service is vested in the governments of the individual States of America. In other words, library service is not a federal subject. However, the Federal Government adds to the volume of library facilities of the nation in many ways. It maintains the famous Library of Congress, which is the second biggest library in the World, and twelve important departmental libraries, *viz.*, those of the (1) National Museum, (2) Patent Office, (3) Bureau of Education, (4) Bureau of Ethnology, (5) Army Medical Museum, (6) Department of Agriculture, (7) Bureau of Fisheries, (8) Botanic Garden, (9) Coast and Geodetic Survey, (10) Geological Survey, (11) The Naval Observatory and (12) The Zoological Park. By section 31 of title 20 of the U. S. Code, all these libraries are accessible "to the scientific investigators and to duly qualified individuals, students and graduates of any institution of learning in several States and Territories and the District of Columbia."

The Federal Government makes also an annual appropriation for the aid and support of the National Library for the Blind located at 1729 H Street, Northwest, Washington.

Further, it takes direct responsibility in the maintenance and management of the Public Library System of the District of Columbia which is the seat of the National Government. Chapter 21 of Volume 44 part 2 of the Statutes at Large vests its management in a Board of Trustees to be appointed by the Commissioners of the District of Columbia once in six years. The first section of the Chapter lays down "A free public library is hereby established and shall be maintained in the District of Columbia, which shall be the property of the said District and supplement the public educational system of the said District. The said Library shall consist of a central library and such number of branch libraries so located and so supported as to furnish books and other printed matter and information service convenient to the homes and offices of all residents of the said District."

An Indirect Service

In making regulations for the national postal service, which is a federal subject, the Federal Government is rendering an invaluable, though indirect, service to the library cause. In Section 203 (a) of title 39 of the U. S. Code, we find the following generous provision: "Books, consisting wholly of reading matter and containing no advertising matter other than incidental announcements of books, when sent by public libraries, organisations or associations not organised for profit and none of the net income of which inures to the benefit of any private stockholder or individual, as a service to country or other unit libraries or as a loan to readers or when returned by the latter libraries or readers to such pub-

lic libraries, organisations or associations shall be with postage charged at the rate of 3 cents (1½ as.) for the first pound or fraction thereof, and 1 cent for each additional pound or fraction thereof."

A New Federal Responsibility Proposed

Extension of adequate library service to the scattered rural areas, which hold about forty per cent. of the population, has been engaging the special attention of the American Library Association during the last six years. The problem is bristling with difficulties. It is now realised that it is not likely to be solved by the individual States, unless the Federal Government lend a helping hand and the Council of the Association advocates a federal appropriation of *thirty crores of rupees* to develop rural library service. The sum is to be used as a "stimulating fund," to be expended over a ten-years' period. It is to be administered by a Federal Library Commission. "The share of the State, Territory or Possession is to be turned over to its library extension agency upon submission of a plan satisfactory to the Federal Commission for its use for the development, administration and extension of large unit rural public library service; the State's share of the fund is to be held to the credit of the State until after it has a reasonable chance to comply."

While it is not wise to count the chicken before they are hatched, it cannot be denied that this experience of America throws some light on one of the duties that should be willingly assumed by the Federal Government of India, which, we all hope, will soon establish itself.

III

EXTENSION OF GOVERNMENTAL FUNCTIONS

From day to day the functions of government increase in number and variety. This is one of the outstanding facts of modern civilisation. Even the very concept of government has undergone marked changes during the last hundred years. Time was when able statesmen and publicists held firmly that the essential function of the government was to maintain order at home and defend the country against enemies abroad. They thought that the government should not assume any function not immediately related to this primary function. The essence of government, according to them, was power.

From Power to Service

But, during the last century, the emphasis has slowly but definitely shifted from power to service. This shift in the emphasis has brought in its train quite a number of new functions. Among others, Education is one of the realms that was definitely entered by the governments all the world over, about the middle of the nineteenth century. In conformity with this world movement, despatch No. 49 issued by the Court of Directors in 1854, which is usually referred to as the 'Intellectual Charter' of India, declared, "Among many subjects of importance, none can have a stronger claim to our attention than that of education. It is one of our most sacred duties to be the means, as far as in us lies, of conferring upon the natives of India those vast moral and material blessings which flow from the general diffusion of useful knowledge." This was reaffirm-

ed and amplified in the Educational Despatch No. 4 of 1859, from the Secretary of State for India.

A New Function

But, except in America, Great Britain and the Scandinavian countries, education was first interpreted in a very narrow sense. It was taken to be equivalent to 'schooling' and only children were brought in its purview. Such a restricted interpretation of this new function of the State gave place to a fuller and more legitimate one only during the present century. However, once it was recognised that it was the duty of the government to provide for and aid the education of the young as well as the old and that education is a process that begins at the cradle and ends only at the grave, the provision for and maintenance of an efficient nationwide net of library systems was automatically added on to the functions of the State of the provincial governments in the case of federal constitutions. The extraordinary vigour with which most of the governments of the world have been exercising this new function during the last thirty years has been described by me fully in the Third Chapter of a book entitled 'The Five Laws of Library Science'.

Mode of Operation

Now let us examine how this function is discharged. As in the case of elementary education, it is seldom that a provincial government makes itself the sole or even the chief agent for the direct maintenance and management of the library system of the country. Perhaps, with the exception of France, the government of every country or province or State, as the case may be,

transfer the primary portion of its library function to subordinate local bodies. This transfer is effected by specific library legislation. At the same time, the provincial governments retain in their own hands certain residual functions to secure economy and efficiency in the working of the library system of the Province as a whole.

The Phases of the Library Function

Thus, the library function of a provincial government falls into a number of sub-categories as (1) Legislative function (2) Executive function (3) Co-ordinating function (4) Research function (5) Advisory function (6) Inspectorial function and (7) Judicial function. In addition, the provincial governments may also have to provide for the proper training of persons for service in libraries and for the periodical issuing of bibliographical and technical publication. It is not unusual for the two last-mentioned duties to be discharged either through or in association with the University of the Province. Each one of these nine phases of the library functions of a provincial government require further analysis.

IV LIBRARY FUNCTIONS OF LOCAL BODIES

While the functions of a government are inherent in them, the functions of a local body are only statutory. In other words, a local body is only a dependent donee of the provincial government. Generally speaking, local bodies are created to serve as convenient instruments for the management of purely local affairs. There is no clear line of demarcation, however, between provincial affairs and local affairs,

that is between the function of a provincial government and that of its local bodies. In general practice, this line of demarcation is drawn by the government of the province from time to time, either through legislative measures or through executive orders. The tendency of the government is to confine local bodies to the narrowly restricted business of supplying the peculiar needs of the inhabitants of local areas. The decision of broad questions of policy is reserved, as far as possible, in the hands of the government itself.

Not merely a matter of Drains.

But the local body is not to be considered merely as a matter of drains and conservancy. The increasing complexity and extended scope of government during the past fifty years have resulted in an ever-increasing tendency to throw the burden of executing many of the laws of the land upon the hierarchy of local bodies. In the earlier years, it was the practice to create separate *ad hoc* local authorities to fulfil each single function. The inconvenience of having several unco-ordinated independent authorities administering in the same area gradually led to the creation of local bodies of an omnibus or general character, constituted on a geographical rather than on a functional basis. It is this recent practice that is responsible for the local bodies being made the statutory library authorities for their respective areas. Even though some of the new functions, such as the library function, be optional, no self-respecting local body of the western countries and of the land of the rising sun fails to maintain a library system of its own.

The Pride of Local Bodies.

In addition to public health and public utilities, public education and the advancement of culture are some of the broad items whose management is assigned to local bodies. It is usually made incumbent on them to provide for the establishment of institutions, such as schools, libraries, parks and gymnasia, for the betterment of the community. Of the many such social functions ordinarily transferred to local bodies, one of primary importance is that of the establishment, maintenance and administration of public libraries. The public library system of local bodies of some of the countries of the West is a pride of the local bodies. These are centres of generalised education, unsupervised and voluntary from the standpoint of the seeker for knowledge. They are also fast becoming the natural centres for the supervised adult education movement.

Not the Whole Hierarchy

But, it must be made clear here that it is not economical to invest every type of local body with library functions. An efficient discharge of the function will naturally depend on the amount of finance that the local body can raise by rates. The rate capacity of a local body in its turn, will depend, among other things, upon its population. England and America overlooked this fact in their first enthusiasm for libraries and allowed any parish council or urban council to adopt the library Act. Curiously enough their nineteenth century library Acts did not allow county councils to exercise library powers. But about half a century's experience showed them that a minimum

finance is necessary to run a library system efficiently and that parish councils and ordinary urban councils should not find this minimum finance. Accordingly, they empowered county councils to become library authorities and they are further persuading all classes of local bodies other than county councils and councils of county boroughs (*i.e.*, roughly towns of a population of more than 50,000) to relinquish their library powers voluntarily and merge themselves in the county for library purposes.

The Wiser Course for India

Is it necessary for us in India, to repeat this prolonged and painful experiment? Will it not be wiser for us to learn from their experience and provide in our library laws, if we enact any, that the library function of the government is to be transferred only to our District Boards and to the Municipal Councils of such of our towns as have more than a minimum population, say 50,000? It must be possible to bring the panchayats, the Taluk Boards and the smaller and hence poorer municipalities within the library net, to wean them away from an attitude of sullen indifference, and to induce them to take a cheerful interest in the functioning of the library system, by making statutory provisions for their being associated with the advisory committees of the branch libraries located in their respective areas.

V

THE LIBRARY MECHANISM OF LOCAL BODIES

An Ancient Axiom

It is an ancient axiom of Political Science that the major problem in devising govern-

mental machinery is the adaptation of form to function. In nature, we are told that the organisms which succeed in the struggle for existence are those in which the structure is most perfectly adapted to the work to be done; in mechanics, again, we know that the most successful machine is the one that is specially designed with reference to the work it must do; so it is in government. The best system of government is the one which is most successfully adapted to the particular tasks it is called upon to perform. Naturally, this means that the intelligent approach to the construction of administrative mechanisms is from the functional side. It is in conformity with this axiom that a federal government retains in its hands just the few functions which can be best performed only on the national basis and hands over all the other functions to the provincial governments. Again it is in conformity with this axiom that the provincial government creates some subordinate bodies like the University on a purely functional basis to look after matters that deserve to be dealt with for the province as a whole and creates many local bodies on geographical basis to look after purely local matters.

A Statutory Suggestion

The tendency is for function after function to be thrust upon such omnibus local bodies. In addition to the variety of functions assigned to them by the Local Boards Act itself, many new functions are transferred to them from time to time by special Acts like the Elementary Education Act, the Town-planning Act and the Public Libraries Act. Quite conscious of the miscellaneous sort of functions thus assign-

ed to the local bodies, the Acts usually contain many gentle "may's," politely suggesting that wisdom lies in the creation of standing committees on a function basis and for the delegation of most of the functions, except that of levying a rate or raising a loan, to appropriate committees. Liverpool has, for example, fourteen such committees, Manchester has eighteen, and Birmingham twenty-nine. In some countries the creation of committees and the delegation of powers and duties to such committees are made compulsory by legislation. But, in India the legislature seems to show a greater consideration to the susceptibilities of its subordinate bodies and makes the creation of and delegation to the committees optional in the case of many functions.

Futility of Permissive Provision

But unfortunately, the suggestion is seldom taken in the spirit in which it is given. Every member of the local body, who specialises in the art of succeeding at the poll, would like to have his fingers at every pie so as not to let go even a single item, which may involve an element of patronage, however trivial, in the day to day administration. Hence, either the optional committees are not created or if they are, no effective power or duty is delegated to them. Consequently, the local body is led to fritter away its time and energy into details and as a result of descending into minutiae, adequate discussion of large and critical problems is prevented. The presence of committees merely leads to dilatory procedure and hardly any function is discharged with thoroughness and efficiency.

Compulsory Delegation

Hence, in many States of America and Europe, it is becoming the rule to make the delegation of powers and duties compulsory. With reference to certain functions the local body itself is to have full and direct control only over the sources of finance and the budget. Its power in many other matters is to be only of a supervisory and reviewing nature, while its main duty should be that of co-ordinating the work of the Committees by the issue of standing orders and by otherwise taking away the kinks and knots out of the work of the Committees.

The Library Mechanism

In particular, one of the important parts of the administrative mechanism of a local body should be a separate library committee with statutory powers and duties, making an annual report of its work to the parent body. Further, since local bodies are generally composed of laymen, it is usual to provide in the Act itself that the committees should be strengthened with a certain proportion of outsiders with special qualification. It would be useful to include among such expert members some educationists and scholars of the locality and some representatives of the local industries who are reputed to have developed a wide reading habit. It would be again convenient if the President of the Local Body is its ex-officio Chairman, and the District Librarian or the Municipal Chairman, as the case may be, is its ex-officio Secretary. A good library Act should have special sections dealing with these matters in an unequivocal manner. Thus, the primary part of the library function of a local body, except that of levying a rate or raising a loan, should be entrusted to a small subordinate body of this type composed of business and academic interests and so constituted as to ensure a smooth, expeditious and efficient discharge of its function.

THE MOTHER'S ASSET

By

Mr. C. Ranganatha Aiyangar, M.A., L.T. Gooty, Anantapur.

Every true mother has a genuine desire to see her sons and daughters properly educated. Though herself uneducated or unable to read and write, she is anxious to bring up her children in better circumstances and in such ways as would make them resourceful and self-reliant. This longing is as instinctive in the mother as that of feeding her new-born baby. Environments and social and economic conditions either foster this instinct or tend to kill it. In the case of a mother who has had the advantage of good education or who comes out of a family of educated brothers and sisters, this instinct persists and fired by keen desire and enthusiasm, gets through thick and thin in the attempt to get the children through a good system of education.

But a mother that has by accident been the victim of poor and oppressive circumstances of life, has to contend against odds in aiding this instinct of hers and has very often to meekly to submit to the fate of giving up all hope of educating her children.

In this country, the mother, as the Queen of the home has all the influence of making or marring her children, let alone the environments and other conditions of life. Many a mother has realised this influence and has undergone considerable sacrifices and difficulties to get their children well brought up and educated. Though the father sometimes on the ground of poverty or miserliness does not care to send his boys to school and would like to

see them work by him on the field and at home, the mother's wish is always to give them the benefit of some education for a few years at least, for she relies upon her sons as her ultimate support. Not often, poor widowed mothers even go through the humiliating career of begging, if only for the sake of the education of their boys. In general instances, well-to-do families have been reduced to the verge of poverty in their attempt to give every male the benefit of sound and useful education. A mother with several children, bereaved by the death of her husband, sells away her jewellery, the family lands and all, for her faith in education is so great. She rightly believes in the earning capacity of a well educated son rather than in the security of property that is bound to dwindle away. In other words, her asset is the educated son.

An educated son or daughter, one that knows how to read and write well, is indeed a great asset to the mother. The ability to earn, the capacity to manage the affairs of life and the knowledge to steer clear through the shoals and rocks in the voyage of life—all these come out of good education and which mother would deny her children these qualifications and make herself miserable by arraying around her an army of loafing idlers. She finds joy and bliss in rearing a family in the future prosperity of which she delights herself. She considers, in fact, education as a form of investment which gives to her a good return by way of earning, capable and resourceful good sons and daughters.

Educated sons and daughters are thus a good and valuable asset to a family. From family to nation is only a stage. A nation's asset is not how much gold and silver is stored in the coffers of the state; it is the educated subjects of the state. Mother India's asset lies therefore in the education of the masses.

The South Indian Teachers' Union Protection Fund

List of Members—(Contd.)

Reg. No.	Name.	Designation	Place.
588	K. R. Vaidyanatha Iyer ...	Teacher, Board Ele. School	Kadayampatti
622	N. S. Periaswami Mudaliar	Head Master, Board Ele. School	Malayandipatnam
624	M. R. Subramaniaaayer ...	Asst., D. J. High School	Gobichettipalayam
625	S. S. Ramaswami aiyer ...	" "	"
626	S. R. Srinivasa aiyer ...	" "	"
627	N. K. Ramaswami ...	" "	"
628	G. S. Ramanatha aiyer ...	Head Master, Board Ele. School	Pudupalayam
642	G. Subramania aiyer ...	" "	Pichandampalayam
650	G. G. Palaniappa Mudaliar	" "	Singampuri (Ramnad Dist.)
655	S. V. Sreenivasa Iyengar ...	" "	Singampuri (")
656	A. Ramaswami Ambalan ...	Asst., Boys' Board School	"
657	S. Daivanayagam Pillai ...	" " " "	Vellore
659	R. Krishna Rao ...	Asst., S. M. D. H. H. School	Puduayyampalayam
664	G. Vyasa Rao ...	Asst., Board Ele. School	Aska
667	Narasingapadhi ...	Head Master, B. H. School	"
668	Vajrapu Venkatrangan ...	Asst., " "	"
669	Sreeman Diyasimha Pattanayak...	" " "	"
670	Gauapaty Panigrahy ...	" " " "	"
674	P. Subramanyam ...	Asst., Chintadripet High School	Chintadripet, Madras
675	S. Sundaram aiyer ...	Asst., Board High School	Rajapalayam
676	D. N. Subha Rao ...	" " " "	Bhavani
677	P. N. Krishna aiyer ...	Asst., Sri, Sivaswamy aiyer's } High School	Tirukattupalli
678	V. Subramania aiyer ...	Asst., Board High School	Satyamangalam
679	T. K. Karithriana Gounder	Asst., Board Higher Ele. School	Thukkanayakam palayam
682	N. G. Ramachandran ...	1st. Asst., Board High Ele. School	Thukkanayakam palayam
683	T. C. David ...	Head Master, Board Higher Ele. School	Thukkanayakam palayam
684	P. S. Govindarajan ...	Asst., Chintadripet High School	Chintadripet
686	S. K. Viswanatha aiyer ...	Asst., Municipal High School	Tirupur
687	Ramachandra Misra ...	Asst., Board High School	Aska
688	K. R. Srinivasa aiyer ...	Asst., S. M. S. High School	Karai Kudi

TRIPPLICANE,

10-10-'31.

R. RAMAKRISHNAN,

Hon. Secretary.

THE SOUTH INDIA TEACHERS' UNION

By

Mr. M. S. Sabhesan, M. A. Secretary, S. I. T. U.

Teachers would like to know the circumstances under which the South India Teachers' union came into existence. Authentic records which could help us to trace the history of the union are not available and this is perhaps due to the fact that the office of the union was frequently changing with the residence of the secretary elected annually. We are indebted to the Madras Teachers' Guild for the materials that have been made available to us in this connection. The minutes book of the Madras Teachers' Guild forms a good source and the preliminary account of the origin of the S. I. T. U. is based on it.

It is seen from the proceedings of the Madras Teachers' Guild that it was representing the entire presidency since its inception in 1895. It had on its rolls a large number of members from the mofussil. Its annual educational conferences were attended by delegates from the different districts. The Guild seemed to have felt that professional questions could be more effectively dealt with only by a more representative provincial organisation. At the annual meeting of the Guild held on 21 Mar. 1908, Mr. G. Manikkam Chettiar officially presented a memorandum for the organisation of Teachers' Associations. This memorandum called upon the council of the Guild (1) to request the managers and the head-masters of high schools throughout the presidency to organise associations of teachers in their respective schools; (2) to request the elected represen-

tatives of each of the school associations to start a central Teachers' Association in each of the six circles into which the presidency is to be divided; and (3) to form an executive council of the federated associations of the presidency called the South India Teachers' union with the elected members from the circle associations to represent them on the Executive Council of the South Indian Teachers' union (to be) located in the capital of the presidency.

The proposals were considered too elaborate and while accepting the general principles indicated in the memorandum the meeting referred the scheme to a committee of eleven members for further consideration. The committee consisted of the following persons.

Mr. K. R. Krishna Ayyar, Guntur.
 „ J. P. Cotelingam, Bellary.
 „ K. R. Ragunathachari, Kurnool.
 „ K. S. Swaminatha Ayyar, Madura.
 „ A. Panchapakesa Ayyar, Madras.
 Mr. K. Doss Krishniah, Palamcottah.
 „ S. S. Vyasa Rao, Trichinopoly.
 „ P. Lakshminarasu, Madras.
 „ P. T. Srinivasa Aiyanger, Vizag.
 „ W. M. Theobald (convener), Coimbatore.

Rev. A. H. Davey, Mannargudi.

Things do not move as fast as one would wish. A letter from Mr. Theobald suggesting 14th Nov. 1908 as the date for the meeting of the representatives of associations was considered by the guild on 10th Nov. At the meeting of delegates held in the Wesley College on 14th Nov., arrange-

ments were made for the drafting of the rules of the union and for the holding of the first conference under the auspices of the union in December. It was further resolved that a subscription of eight annas per member for persons receiving above fifteen rupees by way of monthly salary and four annas per member for persons getting less than fifteen rupees should be paid to the union. The Madras Teachers' Guild it is found, had remitted a sum of Rs. 66-4-0 as affiliation fee to the union!

The conference that was held in Dec. 1908, should be regarded as a landmark in the history of the teaching profession in South India. The South India Teachers' Union has been brought into existence in Dec. 1908 through the willing co-operation of teachers from different districts. The spirit which animated the organisers is obvious from the following passage in the annual report of the Madras Teachers' Guild for 1908: "It looks as though the Guild has shrunk in importance in as much as it has definitely given up since the formation of the union, its all-presidency character. This larger character belongs now to the union in the formation of which the Guild has so much exerted itself." The first conference was opened by Mr. (afterwards Sir) Murray Hammick and it was addressed by Mr. (afterwards Sir) J. H. Stone. The latter was elected as the President of the union for 1909 and Mr. Theobald was elected as the first Secretary.

The then rules of the Union are printed in the Guild report for 1908. They provide for a President, Vice-President, a Secretary, and a council constituting of one representative for each of the ten circles

into which the presidency was divided. One important provision which would prove very valuable at the present moment is the *capitation fee*. Every member of a local association was required to pay to the Union a subscription of annas eight provided the salary was above rupees fifteen. The expenses of the secretary and of the members of the council were required to be met from the funds of the union and the union could easily satisfy all claims from the resources at its disposal. It was a curious feature of the rules that the vice-president of a year was required to be the president of the next year. We are not sure whether this was adhered to in practice.

During the twenty-three years of its existence, it is natural that the rules should have been altered and that the union should have been expanding its activities. The present constitution seeks to make the S. I. T. U. a real and effective *Federation* of Teachers Associations. Its efforts are being directed towards starting Teachers' Associations in different schools and getting them affiliated to the respective District Teachers' Guilds. Sometimes the work has to proceed from above downwards and sometimes from below upwards. The District Teachers' Guilds, are expected to be affiliated to the union and any person who happens to join any local association is treated as a member of the union. This privilege does not carry with it any financial obligation in the part of the member. The *capitation principle* was dropped and the union depends upon the affiliation fees which the guild is required to pay at the rate of Rupees two for each of its affiliated associations. The strength of the union is given in appendix and the information is un-

fortunately incomplete. Another important change consists in abolishing the circle jurisdiction and this has made the executive council more representative. Every district Teachers' Guild is represented on the Executive Board by a delegate of its own choice and in the case of the district where no guild has been organised, the Executive Board is given the power to co-opt a member from that district. Thus the policy of the union is guided and controlled by the District Teachers' Guilds.

It is not possible to say that one constant principle was observed in respect of the election of the president. The president of the conference might have been regarded as the president of the union. But later on the practice of electing a president along with other office bearers has been adopted. A committee of the Executive Board called working committee has been constituted to carry on the work of the union. The Rules now provide for the organisation of Protection fund for the benefit of teachers and for the running of a journal. The protection fund was established in 1928 and it has been registered. It is managed by a Board of Directors and membership of the fund is restricted to members of the union. The union has been running the monthly journal "The South Indian Teacher" and this is the fourth year of its existence.

A provincial organisation like our S. I. T. U. has much work to do and its Jurisdiction is extended throughout the presidency. The posting of a single letter to every school will mean an expenditure of fifty rupees. The old principle of *capitation fee* will place ample resources at

the disposal of the union but the amount received as affiliation fee from guilds does not exceed Rs. two hundred and fifty. Very often the affiliation fee is in arrears. Some Affiliated guilds represent that the present rate of Rupees two for each affiliated association should be reduced. The business of the union is carried on by honorary workers and it should be possible to engage the services of a full timed clerk. The union has to keep the journal going and it is yet to reach several secondary schools. There is the celebration of education week which means additional expenditure. Various committees have been appointed at the provincial conference and these are called upon to make elaborate investigations which involve expenditure. Propaganda work is done on Voluntary basis and the call of the union has yet to be heard in several districts. It has been decided that at least the actual travelling charges be paid to members by the working committee when they attend meetings of the working committee but effect cannot be given to this resolution owing to lack of funds. What can the union do if the guilds do not come forward with willingness to improve the resources of the union? Let the affiliated associations arrange for variety entertainments and enact dramatic performances and let the savings be earmarked for the union. We would earnestly appeal to our guilds and through them to all teachers to look at the volume of work the union is called upon to undertake and to judge for themselves whether their work can be attempted with the existing resources. It is the duty of every district guild to see how far it can help the union financially.

APPENDIX

THE STRENGTH OF THE S.I.T.U.

Serial No.	Name of the Guild.	No. of affiliated associations.	Strength
1	Kurnool Dt. T. Guild.	12	150 Members.
2	Bellary "	10	Not available.
3	Anantapur "	8	150 Members.
4	Chingleput "	7	150 Members.
5	N. Arcot "	10	Not available.
6	S. Arcot "	12	Not available.
7	Tanjore "	20	500 Members.
8	Trichinopoly "	16	320 Members.
9	Madura "	12	300 Members.
10	Ramnad "	19	300 Members.
11	Tinnevely "	26	Not available.
12	Coimbatore "	22	Not available.
13	Salem "	10	150 Members.
14	Malabar "	Not available.	Not available.
15	Madras Teachers' Guild.	Nil.	500 Members.
16	Chittor "	7	100 Members.
	Individual associations	4	Not available.
	Individual members	12	

THE PRAYER OF A TEACHER

Dear God, teach me to help them,
These funny little growing things;
Teach me to bring them laughter,
And give their spirits wings.
Teach me to understand them,
To see each one apart;
Teach me to bring out the best of each,
And love them with all my heart.
Skeeter, they call one of them,
A dear little German Jew;
Twinkling eyes, a mischievous elf,
With mind and heart cleanly true.
Leon who entered the class one day
Had a chip on his shoulder so large,
The very tiniest sliver of it
Would have made a very fine barge.
John is the one who wrings my heart,
An eager vivid lad;
With threadbare clothes, a body thin,
But a spirit always glad.

Lucy was the awkward one,
A farm child, surly and shy;
But a nod, a smile, a bit of praise,
To move heaven and earth would she try.
A tiny white haired Jean there is,
A giggling tempestuous child,
Who in confusion would leave the class,
If anyone at her work smiled.
Lawrence there is, a tall gaunt lad,
Arms dangling out of his sleeves;
The kindest smile, the tenderest heart,
Splendid dreams in his head to weave.
There are so many, dear God, each day,
Who under my care do come:
Teach me not to fail them, dear God,
Teach me to help them some.

—Anita L. Walker.

(From the Journal of the National Education Association, U. S. A.)

THE WORLD CONFERENCE AT DENVER

By

CHARLES H. WILLIAMS

Secretary, W. F. E. A.

The world Conference on Education held at Denver, Colorado, from July 27 to August 1 by the World Federation of Education Associations has gone into history as one of the most successful of international educational meetings. The paid registration numbered more than three thousand eight hundred. Twenty-nine countries had representatives present as follows: Alaska, Belgium, Bulgaria, Canada, Canal Zone, Chile, China, Czechoslovakia, Dominican Republic, England, Finland, France, Germany, Guatemala, Hawaii, India, Iraq, Ireland, Japan, Mexico, New Zealand, Northern Ireland, Palestine, Panama, Philippines, Scotland, Sweden, Syria, and the United States. Attendance at the group conferences was open without charge to all persons, so the actual attendance was larger than indicated by the registration figures.

The program, which covered a wide range of general and special educational topics, proved highly satisfactory, the interest manifested being most gratifying. Especially significant was the large attendance at the sessions featuring speakers from several countries, thus attesting the rapid growth of the international viewpoint.

The presidents of many of the chief educational associations of the world were among the speakers, including Miss Florence M. Hale, National Education Association of the United States; Count Hiroto Hayashi, Japanese Imperial Education Association; Harry Linville, American Federation of Teachers; R. B. Miller, Educational Institute of Scotland; Robert Neilly, Irish National Teachers organization; Angus Roberts, National Union of Teachers of England and Wales; and P. Seshadri, All India Teachers Federation. Among the general secretaries of national organizations outside the United States appearing on the program were Sir Frank Goldstone, National Union of Teachers of England and Wales; Mr. Thomas Henderson, Educational Institute of Scotland; Dr. Masanori Oshima, Japanese Imperial Education Association; Mr. G. R. Parker, Honorary Secretary, Association of Assistant Masters in Secondary Schools of England and Wales; and Mrs. C. Gordon Wilson, Association of Assistant Mistresses in Secondary Schools of England and Wales.

One of the most attractive features of the Conference was the exhibition of rapid transmission of dispatches to various parts of the world, messages being telegraphed from the platform at one of the general meetings and answers being received in a few minutes from many eminent educators in the United States, Europe, Asia, and South America.

The extensive education exhibits, both of books and of samples of educational works in various cities, were of excellent character and attracted numerous visitors.

Important resolutions were adopted carrying out the policies of the Herman Jordan committees in the interest of world peace and calling upon teachers everywhere to assist in advancing the cause of education in the fields represented by the various sections of the Conference. These resolutions will be printed and made available in a short time. The Proceedings will also be published in the near future.

The accommodations offered by the city of Denver were excellent, and the entertainment provided by the teachers and citizens of Denver and Colorado was of outstanding character, affording much pleasure to all participating.

Officers for the next biennial period were elected as follows: President, Dr. Paul Monroe of Columbia University, New York; Vice Presidents, Europe, Mr. Thomas Henderson, Edinburgh, Scotland; Asia, Dr. P. S. Seshadri, Shanghai, China; America, Mr. Harry Charlesworth, Vancouver, Canada; Secretary General, Dr. Augustus O. Thomas, Augusta, Maine; Secretary, Charles H. Williams, Columbia, Missouri; and Treasurer, Dr. E. A. Hardy, Toronto, Canada.

Members elected or re-elected on the Board of Directors were as follows: Miss Selma M. Borchardt, Washington, D. C., U. S. A.; Mr. Harry Charlesworth, Vancouver, Canada; Count Hiroto Hayashi, Tokyo, Japan; Mr. Thomas Henderson, Edinburgh, Scotland; Dr. P. W. Kuo, Shanghai, China; Mr. Thomas J. O'Connell, Dublin, Ireland; Mr. G. R. Parker, London, England; Mr. Angus Roberts, London, England; Mr. P. Seshadri, Calcutta, India; Dr. Otto Tacke, Stettin, Germany; and Miss Annie C. Woodward, Somerville, Massachusetts, U. S. A.

The time and place of the next World Conference were left to be determined later, though invitations were received from several countries. The holding of a Regional Conference in Honolulu, Hawaii, in the summer of 1932 was approved by the Board of Directors, the details of arrangements being left in the hands of the Executive Committee.

ALL-INDIA EDUCATIONAL CONFERENCE 1931

BANGALORE CITY

(28th, 29th & 30th December 1931)

Under the auspices of the Mysore Secondary Education League, the next **Conference of the All-India Federation of Teachers' Associations** will be held in Bangalore City from 28th to 30th December 1931. A Reception Committee consisting of many influential ladies and gentlemen has been formed and arrangements for the Conference are proceeding.

Membership of the Reception Committees is open to all the members of the Mysore Secondary Education League and others interested in Education. Membership fee for the former is Rs. 2 only, and a minimum of Rs. 3 for the latter. The fee for Delegates from the Affiliated Associations of the Federation is Rs. 2. All payments are to be made to Mr. S. Kalappa, M.A., B.T., Joint Secretary and Treasurer, Mysore Secondary Education League, Basavangudi, Bangalore.

Papers on educational topics are invited from all Educationists and Educational institutions, including the Universities in India. Papers will be read and discussed in Sectional Meetings. The last date for the receiving of papers is the 15th of November, 1931.

Arrangements are being made to hold an All-India Educational Exhibition. Exhibits pertaining to all branches of Education will be received from all the Educational Institutions in India including Burma and Ceylon.

It is intended to classify the exhibits as follows:—

1. Child Education (Kindergarten) Montessori and other systems.
2. New Teaching (Dalton plan, Project Method, etc.)
3. Vocational and Pre-vocational Training.
4. Teaching aids.
5. Students' Exercises.
6. Teachers' work.
7. Physical Education, Health and Medical Inspection

8. Scout Craft, etc.
9. Domestic Science, Economy and Needlework.
10. Fine Arts.
11. Educational Charts and Statistics.
12. Experimental Psychology and Education
13. Students' Hobbies and Pastimes.
14. Photographs of Educational Activities.
15. Educational Magazines.

All intending Exhibitors are requested to intimate to the Exhibition Secretary in advance before the **5th November 1931**, the number and nature of the exhibits they are likely to send. On receipt of this information, necessary labels and instructions for the despatch of exhibits will be posted. Exhibits not accompanied by these labels will not be accepted.

Exhibits are to be sent so as to reach the Exhibition Secretary not earlier than 25th November and not later than the 10th December. No exhibit will be accepted for exhibition, unless approved by the Judging Committee whose decision will be final.

All Educationists and heads of Educational Institutions are cordially invited to send exhibits.

Accommodation will be provided to Educational firms to open stalls on payment of rent. They are invited to correspond with the Secretary mentioning their requirements and giving other particulars.

General Secretary.

C. KRISHNASWAMY, RAO,
Headmaster, Normal School,

Hassam.

Exhibition Secretary,

K. SAMPATHGIRI RAO, M.A.,
Headmaster, National H. School,
Basavangudi, P. O., Bangalore.