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simple appeal to the close-at-hand, to friendly group rivalry, to ownership, to curiosity, to visual exploration and to directed observation made this subject live.

Departing a bit from our own college, let me share with you a story which fired my imagination as that marvellous intrepid representative of Korea's womanhood, Mrs. Induk Kim, related it at one of our chapel exercises. Higher education for women in Korea was an impossibility before 1912. For a number of years after that it was fraught with many serious obstacles, but slowly the band of educated women grew, until now, I believe it has climbed to four hundred in something like ten millions of female population. Tiny a band as it is, they have set themselves no smaller a task than bringing about the reformation and emancipation of their country. But, where to begin so gigantic an enterprise? Just where the people were! Chicken raising seems to be a very popular occupation in Korea. In a certain village of some four hundred people, there were only thirty-seven chickens for some unknown reason. These highly educated women went to work. They introduced foreign fowls, taught women how to improve the stock they had, and pooled their eggs in a common market, thus, effecting a considerable economic advantage. This put money into people's pocket, which is usually accompanied with a little more independence of spirit, and releases mind and energy from the bare necessities of life for something higher, nobler, and more daring. It built up a social solidarity, and now, these same women have widened their horizon from their immediate family to the community, village, district, and gradually the country.

Yes, H. G. Wells is right when he says, "No conqueror can make the multitude different from what it is; no statesman can carry the world affairs beyond the ideas and capacities of the generation of adults with which he deals; but teachers—I use the word in the widest sense—can do more than either conqueror or statesman; they can create a new vision and liberate the latent powers of our kind." They can indeed! Great is their power. History contains examples of their vast superiority to the sword. But they must begin with the individual *where he is*!

Making the Geography Curriculum

THE REV. L. G. TEMPLIN, M.A., Baroda

IT is of comparatively recent date that the teacher engaged in the actual teaching process has felt himself to be deeply concerned with the problem of curriculum construction. He has accepted from others a course of study built largely of a mass of facts and has considered his task to be completed when these facts are stored in the learner's memory. Such a conception no longer suffices, a sense of inadequacy is upon him and a vastly wider and higher conception of his educational responsibility impels the teacher to question the present curriculum and to seek its improvement or its reshaping in accordance with the yearning for a larger usefulness as the leader of eager groups of learners in our schools. The accumulation of facts is not enough. The curriculum must be changed to supply whatever is lacking. To determine what that lack is and what the changed curriculum should be it is necessary that two fundamental questions should be answered; (1) What are the aims and objectives of education? and (2) What learning laws and methods must be understood and utilized in the process of education?

Our immediate concern is Geography, not the whole field of education. Therefore in an examination of the curriculum and in preparation for its rebuilding, our questions are three: (1) What do we mean by the study of Geography? (2) What are the aims of the study of Geography? (3) What are the methods of the study of Geography? In answering these questions will be found such suggestions as I am able to make to those who would shape the curriculum. Indeed whatever

(An Address given at the Second Bombay Presidency Geographical Conference held at Baroda, Dec. 28th and 29th, 1931.)

curriculum may be constructed will depend largely upon what answers it's makers give to these questions.

I. *What is the Study of Geography?*.. Let it be remembered that Geography belongs to the group known as the Social Sciences. With History, Sociology and such similar studies it shares in the social nature and it cannot be rightly understood unless this emphasis is kept in the proper place. Geography is not simply the study of facts about the Earth, it is rather a study of man in his natural environment. The basic assumption must always be that in Geography we are studying "Man's life and labours as conditioned by his environment."

Geography has been all too frequently a text-book of carelessly isolated Geographical facts to be memorised rather than an organized attempt to bring about in the learner's mind a thorough understanding of the broad Geographical principles and fundamental facts which influence the life, occupation and prosperity of mankind. Names of rivers and capitals of states, boundaries of countries, trade winds and ocean currents become a "crowding of the memory without judgment or without thought," while the learner remains ignorant of facts such as the following: The influence of climate or topography on industry or on racial formations; The effect of natural Geography, location of rivers, mountains and deserts on the density of population, the establishment of great industrial centres of the type of work engaging the attention of the people; How the cultural life of a people may be largely influenced by the Geographical environment of that people. Let it constantly be borne in mind that the newer conception of Geography places the human factors at the centre rather than an encyclopedic knowledge of natural facts.

II. *What are the Aims of the Study of Geography?* Among the objectives we must have in mind as we face our task of teaching Geography the following will certainly find a place.

(1) We need not deny that part of our aim is the accumulation of factual knowledge. We dare not go to the extreme in our reaction against the older conception of education as simply acquiring knowledge. The acquisition of knowledge is necessary

but it should always be tested by whether or not the knowledge acquired is useful, and whether it makes a contribution to the actual living of the learner or not, must determine the usefulness of knowledge.

(2) A second objective is that a proper study of Geography will enable the learner better to understand mankind's struggle for existence against the forces in his natural environment. "In regard to the environment of the man of to-day he (the teacher) pays attention to relief and climate, to the natural vegetation which they control, but the main emphasis of the story lies not in the control, which is affected by these static factors, but in the progress which is the result of human effort to free man from shackles of the environment which tends to limit his activities. The main emphasis therefore tends to fall upon the dynamic factors in the life of man."

(3) Another objective of the study of Geography is that the learner may be enabled better to adjust himself to his physical environment. The learner has his place and must take an increasingly large place in this struggle with his physical and social environment. The mere possession of a store of facts does not indicate how the learner will act. He must solve problems, he must exercise good judgment, he must meet new situations in a fearless and constructive way, and most important of all he must feel a personal responsibility for making the best contribution to human betterment of which he is capable. Let us use the study of Geography to help equip the learner for this adjustment which he must make.

(4) The study of Geography should help in building up appreciation of, and correct attitudes toward, other people and their physical environment. "Education is a failure if it does not stimulate wholesome attitudes." The makers and users of the new curriculum must possess what may be called a Geographical imagination. That is, they must possess that capacity for visualising peoples of various countries in their true setting, rather than interpreting the life of peoples in other countries according to one's own environment. This may be illustrated by our difficulty to understand the actions of a people like the Japanese in their activities in Manchuria and Korea. When

The utilization of instincts forms the basis of making our work a real success, e.g. curiosity, manipulation, mastery through physical and mental activity. Lessons based upon these instincts will arouse in pupils a felt need. The need will vary in accordance with the psychological characteristics of a particular age, e.g. between the ages of six and twelve consciousness develops best through sensation and action. If we keep this in mind, we can devote our time to the training of accurate sense perceptions and various forms of activity. This will help the child to use his environment to express his creative impulses. The felt need will act as a dynamic force stimulating his initiative, which, given freedom to express itself, will bring forth a product which is characteristic of the child's individuality. Reminding ourselves of the variety of natural talents, what may civilization not hope for in the way of individual contribution towards its progress?

The course of study has been identical in various schools which I have visited. The same subject has been a success in one school and a failure in another. Why? After thoughtful consideration I have come to the conclusion that the failure was due to the cramping effect of the pupil's individuality and freedom. The teacher has been a slave to the text-book, and the pupil a slave to the teacher.

As illustrative of this let me take a couple of subjects which I have lately seen handled by my training students in their practice-teaching, of English.

A class of boys, average age ten, was taught English for a period of one month. I visited the class twice before the student-teacher took over the work. The boys had been learning English from a Primer for about two months and the Translation Method was used. The boys seemed eager to learn, but somehow there was an atmosphere of repression and no evidence of self-directed activity.

The student-teacher realized that the boys were at the early or mainly oral stage, and her aim would be chiefly that of building up a working vocabulary. The basic condition of vocabulary-building is contact with realities, e.g. common objects and pictures, and giving practice in language drill by making experience central.

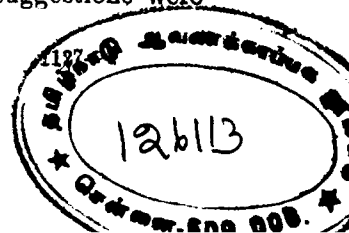
The Direct Method was used. Action on the part of the teacher as well as the pupils formed the chief means of instruction. Therefore, gesture, change of facial expression, and dramatization found a large place in her scheme.

In illustration of this let me mention a type lesson given after the student-teacher had taught a few days. The new words in the lesson of the day were "swim" and "shoot". The teacher took a bowl, a celluloid doll, a paper boat, and a toy bow with arrows. The last named were made with pieces of chick, the bow being made by bending a piece of chick and tying it with a string. The bowl was filled with water and the doll put into it. The teacher moved the arms and legs of the doll as if it were swimming. This doll was considered a little boy. The question, "What is he doing?" was asked. The boys did not know the word, but since some of them could swim, they connected the new word with the action they saw. The question was put to those boys who could swim, "What do you do in the Gomti (a local river)?" They were helped to say, "We swim there." The question was then asked about the doll swimming in the bowl, and the response, "He is swimming", came promptly.

Then the paper boat was floated in the bowl, and the boys asked what it was doing. They began to say it was swimming. They were then told that a boat floats, and boys swim. A boy meanwhile, made a paper boat, floated it himself and said to the class, "My boat is floating."

The doll was put into the floating boat. The children were shown the bow and arrows, and asked, "Who can shoot?" They caught the idea immediately and every one eagerly said, "I can shoot." The smallest and most enthusiastic one came out of his seat and shot at the doll. All took their turn at shooting with obvious zest and enjoyment. With the help of several questions they learned the word in such forms as, "I shoot," "you shoot," "he shoots", and also the progressive forms corresponding to these words.

The spirit of initiative and enthusiasm on the part of the teacher was caught by the class. I found the boys eager to take an active part in the lessons and their suggestions were accepted in dramatization and play.



In another school, ninth class arithmetic, was taken. The average age of the girls was sixteen or seventeen. The observations I made on visiting the class are as follows. Order and quiet reigned in the class-room, but there seemed to be no activity on the part of the pupils. They never left their desks during the period, nor was the black-board made use of by them. They spoke very softly and did not seem to have any animation.

To get a difference in the attitude of the girls I gave a few hints to the student-teacher, and for the rest she used her own initiative. Her own work showed careful preparation. The organization of her material was not necessarily according to the order of the text. But the success of her lessons lay in the fact that she made the girls the center of the work, considering their individual needs, watching their progress, and only giving help when necessary. They were encouraged to demonstrate their work on the black-board. They were criticized by other members of the class. They corrected their own work. They helped to build up problems themselves. They were free to ask questions.

After two weeks I found the girls more alert, responsive, and free in their attitude.

Our concern as teachers is not only what we teach and how we teach, but *why* we teach. Why we teach is by far the most important. If we have this objective clear in our minds, the method and subject-matter will of themselves find their "proper place". We teach, not to impart a standardized amount of information, but rather to provide the best conditions for growth and for the development of character, by making use of situations, which will affect self-discipline, encourage independent study, and prepare our pupils to meet life problems outside the school.

In closing, let me share this short, true story with you.

Scene: Oak Park, Illinois, U. S. A.

Time: August 1931

Main Actor—George Rogers, age nine and a half years.

George Henry Rogers, nephew to one of the professors of Isabella Thoburn College, sells papers every Saturday. On this particular evening he had come to the end of his sale and was about to wend his way home when a group of older boys suddenly

pounced on him and grabbed away his purse of money. He was so taken aback that he did not know what to do. His first impulse was to cry, but very soon he realized that would not do him any good; so he stepped across to a house nearby, rang the bell, and when the lady of the house appeared, he asked if he might use the telephone. He found the number he needed and called up the police. Presently he got an answer telling him to wait where he was, that assistance was coming.

Soon a policeman arrived in a taxi; told the boy to jump in, and asked if he could identify the boys. He said, "Yes". They spent some time in searching for the boys, but to no avail. Then the boy suggested a certain forest reserve, to which they went. The boy noticed the group in the distance and told the policeman. The taxi came up to them; the boys were arrested, the purse was found on them, and they were taken into custody. George drove home.

Why have I told this story?

Next Steps to be taken in our Schools

MISS HSI REN CHEN, *China*

DEVELOPING Christian character is the greatest need of new changing China. She needs many good character leaders for now and the future. We all agree that Christian character building or development is based upon the Christian religion. To provide education and to develop Christian character in Jesus' spirit of love, sacrifice, unselfishness, and service is the aim of Christian schools.

Indeed it is necessary for us to consider how best it can be done and really help these young people in developing their Christian character and live the Christ life while they are in our mission schools. Our aim is to build good citizens; if we can give to our country a large number of absolutely honest and truly unselfish women for future leaders, this will be a great help for our country. But since the political change in China, the Ministry of Education of the National Government has forbidden all the mission schools to teach religion. In consequence many Christian leaders are disappointed and discouraged. I should say that we need not be disappointed, but this should inspire us to go forward, and stimulate us to change the inadequate course and the methods of teaching in religious education.

This is a good opportunity to stir the Christians to wake up to the fact that religion is not only preaching but also daily Christian living. Dr. Burton said—"I would stay in China and seek to express the Christian spirit by giving the most helpful service I could render to the Chinese, even if they refused to let me give them in words what they cannot and will not refuse me the opportunity of expressing in life. I would seek to bear testimony through a Christian life even though I were bound not to bear testimony through the Christian word."

We Christians and leaders must find some way to improve Christian teaching in our schools.

1. By securing a well trained religious director, or moral training leader, call him by any title you may wish, it being understood that he is chiefly responsible for the promotion of the religious program.

2. By selecting a Christian faculty:—In the employment of teachers we should look carefully to the following:—

- (a) They must be good Christians, and have a strong Christian personality to influence the students.
- (b) They should be trained and have teaching ability to win the confidence and respect of students and outside people.
- (c) They should be willing to accept the responsibility of any kind of outside work to help students beside his own teaching hour.

3. By interesting all of the teachers in co-operation in religious work:—

- (a) Their schedules should not be too heavy so they can have some time for personal contact and do some religious work with the students.
- (b) There should be prayer meetings and retreats to strengthen the teachers with power from God.
- (c) There should be meetings once a month specially for discussing the problem of how to develop the student's character.
- (d) There should be such social life among the teachers as to promote friendship and clear understanding of each other.

4. Promotion between teachers and students of an understanding relationship:—The teacher can influence students through direct personal contact. The best ways to bring the Christian influence between teachers and students are the following:—

- (a) Advisers:—One of the methods in use for bringing teachers into personal contact with students is the appointment of advisers. In some schools each class has an adviser, but in others the students are divided into several groups and assigned

summer. If sufficient progress is made the work of preparing the sites and getting the buildings started may be undertaken during the summer months.

SCOPE

While this appeal is made primarily to the Methodist schools and organizations, it should be distinctly understood that other missions and all Christian organizations are invited to participate in the scheme, and to make their contribution toward advancing the highest interests of India's young womanhood. It is hoped that alumnae and old students of the various schools together with those interested in this type of character development will be willing to subscribe to this project. It is also suggested that teachers and girls may be able to raise money for this purpose through concerts, sales and other projects. It should also be pointed out that when the cottages are not needed for girls' camps they would be available for giving the senior teachers a vacation in the hills. They might also be of great value as furnishing a resting and recuperating place for candidates awaiting the results of Government examinations before taking up service or continuing further studies.

The summer camps for boys have been very effectively conducted through the appointment of inter-school committees of management who make all necessary plans for the programmes and camp activities. It is suggested that similar committees would prove of great value in connection with plans for the girls' camps.

The various centres of activities on the estate *viz.* Dr. Stanley Jones' Christian Ashram, the Koh-i-Nur Boys' camp and the reserved site for the girls' camp are separated by distances of one-half mile to one mile from each other. The site reserved for the girls' camp affords sufficient level land for tennis, badminton and volley-ball courts and lends itself to the required privacy for such a camp.

Suggestions and inquiries should be sent to T. C. Badley, 4 Battery Lane, Delhi.

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Light on Books

Macmillan and Co., Ltd., Bombay

The Modern World. (1789-1931) S. A. Pakeman, M.C., M.A., (Cantab.). Professor of Modern History, Ceylon University College. 326 pp. Strong cloth binding, price Rs. 3-6.

The aim of this book is to acquaint its readers with the way in which the present world situation has come into existence. The print is clear, the make-up splendid and the fifty-two maps and illustrations make it a very attractive and valuable book.

The scope is comprehensive, the treatment simple and "Modern History" is transformed into an interesting and attractive study.

Our World A Human Geography. (Abridged edition), Cameron Morrison, LL.B., revised by K. S. Vakil, M.Ed., F.R.G.S., I.E.S., (575 pp. Strong cloth binding, price Rs. 2-8.)

As the name indicates emphasis has been placed on the human side of geography. The author who for twenty years was examiner in Geography in the University of Madras, has treated the subject from the stand-point of the Indian student, and has succeeded in producing a very interesting as well as instructive text-book.

The special maps, of which there are 48, the reproductions of many interesting photographs and the inclusion of illustrative drawings are valuable features of the book.

The typographical features of the book are excellent, and on the whole it is a book which should commend itself to teacher and pupil.

Johnson's New Picture Geographies. Book IV. The World and the Homeland. C. Midgley, M.Sc., (Selly Park Training College, Birmingham), pp. 121, 60 illustrations and maps, strong cloth binding, price Re. 1-0-6.

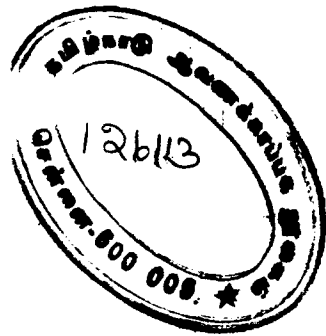
This is the fourth and final book of W. and A. K. Johnson's New Picture Geographies:

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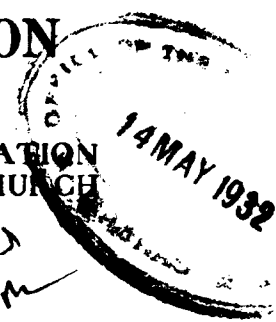
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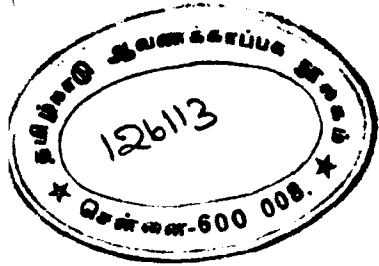
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Christian Education

Where does the Curriculum Begin?

DOROTHY SPEER, B.A., PH.D.

Professor of Education, Isabella Thoburn College, Lucknow

“**A** CRES of Diamonds” is a title that has a world of meaning for literally thousands and thousands of people. It is the name of an address given by the famous Russell Conwell more than a thousand times to huge audiences. The story is that of a man who started out to seek a fortune, and circled the globe in his attempt to find it, only to discover it, after all his tedious efforts, in his own back yard. We, who have a share in curriculum making, and certainly all of us who have to use the curriculum as our star and compass to direct us in our daily educational journeyings, often go just as far afield in our search as the main character of this story.

Just where *does* the curriculum begin? why, with the child who comes to us, of course! That seems self-evident, and almost trite. It *is* in theory, but let us examine the practice a little more closely. Remember that no two children are exactly alike. Nature is never monotonous. Then, does this invalidate the first statements? Let us see.

According to one of the world's greatest modern educational philosophers, John Dewey, curriculum is “race experience”, and should be conceived in terms of a succession of experiences and enterprises having a maximum of life-likeness for the learner. In selecting curriculum content, three principles must be observed. They are: first, building the curriculum around important, well-defined social needs; secondly, adapting

it to the maturity of the pupil; and, thirdly, selecting topics and activities that have the largest relative values. "The school of the curriculum must take account of the adaptation of studies to the needs of the existing community life; it must select with the intention of improving the life we live in common so that the future shall be better than the past. Moreover, the curriculum must be planned with reference to placing essentials first, and refinements second. The things which are socially most fundamental, that is, which have to do with the experiences in which the widest groups share, are the essentials. The things which represent the needs of specialized groups and technical pursuits are secondary."

From this succinct statement of what the curriculum really is we can see how the individual, the community, and the race are brought into one harmonious whole from which the greatest advantage accrues to all parties concerned. But notice, that the starting point is always the child with all his impulses, his habits, his talents, and his individuality. The watchword of modern education is "child-centric schools"! By far the most important and the central figure in the school today is the child. He is the pivot about which everything revolves. He is the point of reference in any planning for education. He is the touchstone on which to test the validity of every educational theory and practice. Schools exist *for children*—not as a means of livelihood or personal aggrandisement for the teacher, as we find so widely, much to our distress. It is the training of the child's initiative so that there will be self-actuated work; it is giving his interests an opportunity for expression and development; it is giving him freedom with responsibility; it is affording him *real* experiences with *actual* material and the opportunity for varied expression; it is treating him as an individual working in harmony with his fellow-pupils on the foundations laid on the human instincts, that compose the criteria of these new schools.

Now human interests have centered about six great phases of life: health, family, industry, citizenship, recreation, and religion. Through a balanced participation in all of these six fields of activity, the nature of the individual finds fulfilment,

and through the gradual perfecting of these interests, the race moves onward. Hence, an education that is related to life, and education that *is* life, must introduce man to these activities, for they *are* life.

If we are to make the child the starting point of every educational venture, let us ask, first of all, what he offers us as a capital for us to work on when he comes to us. The child brings us a body of partially complete ideas loosely organized. He brings "an accompaniment of feelings, attitudes, likes, and prejudices which color knowledge and influence action." He brings a large body of physical, mental, moral, and social habits. And, above all, (here is one common link between them all) he brings a series of reflexes, instincts, and capacities with which nature has endowed him. Environment gives him the first three, and heredity the last.

What are we, as teachers and educators to do with them? Reflexes we can dismiss immediately, because they are unmodifiable. But the instincts (each of which is accompanied by an emotion according to McDougall) constitute the dynamic force behind every action. They are the driving power of the individual, and, of society. Almost every act of our conscious life can be traced directly to them, and the satisfaction and dissatisfaction, wants, and desires, attitudes, likes and dislikes grow directly out of their gratification in either their native or in their modified ("educated") form. The vital importance of these cannot be over emphasized. Every lesson succeeds or fails according as it utilizes them.

The capacities, the individual talents, add the "variety" which gives the proverbial "spice of life". It is in these that man most closely approximates God, in that he is a creator—a co-creator with the Divine. Man dreams dreams, and his genius (talents) bring them within the realm of realization.

The child-centered school curriculum is organized around four chief impulses. (Notice, we did not say, "*instincts*". That would exclude the all important "capacities."). These are the *instinct*, (including, according to Norsworthy and Whitley motherly behaviour, gregariousness, desire for approval and

display, rivalry, imitation, and sex); (2) the instinct of making or construction; and (3) the expressive impulse, or exercising of one's capacities in art, science, and social fields. The teacher's part is not to stuff the pupil with information, but to *help* the pupil to learn; i.e., so to arrange conditions that the greatest learning will result. The educator's part is to furnish the environment which stimulates responses, and directs the learner's course. This is where subject-matter enters.

It is beyond the province of this paper to illustrate with anything like completeness how to put into practice each of the above vital principles. Not even a first course in educational psychology would insure its correct application. A few events taken from our own experience with training students at the Isabella Thoburn College, will suffice to point the way, however.

A third standard class of little boys in the Kurmi Pathshala School had been studying English for two months by the Direct Method. Still they had no idea of the meaning of "how many", "how much", "there is", "I have", "you have", "he has." Instead of blaming their weak foundation or the oversight of their class-room teacher, the supervisor in charge of the practice teaching decided to start where the children were and get these expressions learned before proceeding. Incidentally it might be mentioned, that she had cautioned the student-teacher to dwell on these expressions until the children knew them; but to no avail. Somehow, they seemed to offer special difficulty. The supervisor first tried by showing interesting pictures, pointing to the men, ladies, and children in them by turn, and asking, "How many men are in this picture?" From this she proceeded to the people in the room, asking the same type of questions. She failed to elicit any response, however, so she resorted to a device which brought into play the instincts of curiosity, rivalry, physical activity, display—all in a game. She did the very simple thing of hiding all the pictures behind her back, choosing a number of them, holding these against and in front of her, at the same time concealing them with her folded arms, and then asking, "How many pictures are there?" The children guessed by turns, and then the pictures were laid in full view on the table to be counted.

The boy who was given permission to count them, counted them aloud, and then the person who had guessed most nearly was pronounced the winner. Needless to say, within less than ten minutes, the expressions which had caused so much trouble, had become part and parcel of the vocabulary of the boys, and two subsequent weeks of teaching proved that the learning that morning by this simple device, which simply enlisted the whole-hearted co-operation and interest of the children because it was founded on their instincts, was permanent. As a by-product of this "game-lesson" twenty-four English expressions in daily use were learned beyond forgetting.

You may object that this will work with little children, but it is not plausible with adults. For evidence let us consider a class in Nature Study, for one month under the tutelage of a student-teacher little older than the training students she taught. The teacher was a B.Sc. and a member of the Diploma in Teaching class of this college, while the class taught was composed of the first year Intermediate Training students. The subject under discussion was the shapes and veination of leaves (foreboding in its sound, isn't it?). Where did the teacher begin? How was she to arouse genuine interest and enlist the full co-operation of students in so cut and dried a topic? Nature's own laboratory in the form of our campus, each nook and corner of which is so dear to our hearts because of the traditions connected with it, and because almost every three shrub, or plant on it was actually planted by a specific girl on one of our Arbour Day celebrations, was most naturally chosen. Our campus is a college project, and everybody has a share in it. Each girl was allowed to choose her own favorite nook, and explore it for the greatest variety she could find, paying special attention to the predominant type. They did not consult with each other until in class, and the interest taken in this wholesome competition made this unpromising topic an event which will remain long in the minds of the students, and which has also made their campus still more intimately known to them and more vitally real. Besides, it stimulated them to independent investigation, and gave them more specific ideas about their contribution to our next Arbour Day planting. The

we better understand the Geographical environment of those people with their rapidly increasing population in a very restricted Island kingdom and when we understand that they live in constant dread of the destruction of their homes and industries and possibly their islands by volcano and earthquake then we are better able to understand the urge that drives them out to seek territory more adequate to their population and less threatened by their natural environment. I bear witness to a very much greater appreciation of, and, may I say, understanding of the peoples of India after I have had the opportunity of coming to know something of the natural environment in which the people of India have developed their civilization. The possession of this Geographical imagination and the ability to inspire this in the students will do much to bring about a better understanding of those variations between peoples of different countries and races which have so largely affected human relationships.

To summarise, let us think of the aims of the study of Geography as gaining usable knowledge regarding one's environment, understanding mankind's struggle against the forces of his environment, enabling the learner better to adjust himself to his environment and building up a better appreciation of and more correct attitudes, toward the peoples who live in other environments than one's own.

III. What are the Methods of the Study of Geography? Without attempting to give a complete analysis of the methods that should be used with the study of Geography I would like to suggest the following as being among those most essential.

(1) The study of Geography should proceed from the known to the unknown. In the early standards the immediate natural environment of the learner with which he is already somewhat familiar should form the basis of his study. The rivers and seasons and industries of his village or city should precede the study of his district or province or country or the study of other countries. It has probably often dulled the interest of students to be confronted early in their study of Geography with a wide range of unfamiliar facts.

(2) Learning should be an analysis of the whole into its component parts, not the reverse of this process. This must

not be understood as contradictory to the preceding paragraph. The natural learning process for the child proceeds along these lines. He is confronted with whole situations which he divides into such parts as he may be capable of doing. This may be illustrated by the newer method of teaching reading which forms a marked contrast with the older method. The child is confronted with a whole story and the study of the words and letters depends upon the relation of these parts to the understanding of the whole. When the learner is studying his environment, the names of places, and industries and rivers and such other Geographical facts are useful as they help the learner to understand his place in the total environment.

(3) The study of Geography should constantly be correlated with the work in other classes and with life outside the school. If we accept the definition of Geography as the study of man in his environment then we ought to remember that Geography can best be understood when it is constantly and intimately related with the whole of life. To illustrate the possibility of co-relating the curriculum with other studies may we suggest that reading lessons, describing the child life or the activities of other countries might very well be placed in the school course before the Geographical study of those countries is taken up. This will relate the study of Geography with the life of the people in the country studying and it will also serve to increase the interest of the learner in what he is studying.

(4) The curriculum should be sufficiently flexible to permit the introduction at any time of any special current event. At the time students may be studying the Geography of Eastern Asia, the activity of Japan in Manchuria may be quite ignored by the teacher. Similarly the industrial and agricultural facts of Geography may be under discussion at a time when the world market is seriously affected by Russia shipping an unusually large amount of wheat, yet this pertinent Geographical fact of the present day may be ignored. There are occurring constantly arctic explorations, expeditions to Mount Everest, round the world aeroplane journeys all of which affect the Geographical study of our world, yet seldom do these interesting and informing events find their way into the Geography class.

(5) The study of Geography should engage all the energies of the learner. Here-to-fore the learner's memory has been almost the only part of the learner involved in the study of Geography. We are coming to realise more and more that it is necessary also to bring the learner's judgment and will, his power of choice, his creative capacity and all the energies he has into the process of learning. By constructing maps and charts, in discussion and debate, through the exercising of choice the learner comes to a more thorough understanding of that which he is studying than he can ever have when only his memory is involved.

Such methods as here suggested will, I believe, give to Geography the larger place it deserves, in the educational process and will aid in accomplishing those objectives I have outlined as worthy of the newer conception of this branch of knowledge.

Finally, let it be remembered that in all the discussion of aims and methods the importance of the teacher is a matter of prime significance. The best curriculum may be ruined by a poor teacher while a poor curriculum may be filled with meaning by a good teacher. "It is he that sits in the teacher's chair that makes the difference between a curriculum to be learned and a personality to be created." We must not forget our responsibility as teachers to these growing personalities that are in our classes.

A Weekly Plan for Worship in Schools

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"OUR worship services are now quiet, orderly and impressive while formerly there was much confusion and noise. The teachers are taking much more interest in that special part of the day's work. They really want to bring the pupils into a worshipful attitude. The pupils likewise seem to be participating in a larger and more vital way."

The above summarises reports from managers and headmaster of schools of the Disciples Mission regarding the opening ten or fifteen minutes of the daily school program. This general approval of the plans of the worship service has come only after two or three years of effort at improvement. The suggestions given below have been worked out practically in Village schools where the enrollment is almost entirely non-Christian; they have also been found equally effective in Middle Schools with mixed enrollment, and in other schools where Christians predominate.

In the Standard of Religious Education which we are using the following suggestions are given under the subject of Worship :

The Worship period should be quiet, orderly and devotional.

The teacher should conduct the service so as to induce in the pupils devotion, adoration, praise, gratitude and worship.

The singing should be soft, melodious and meaningful.

Bhajans, and gazals should for the most part be used.

Unison prayers and unison Scripture passages should often be used.

The posture of pupils and teachers should be conducive to worship.

A daily program in accordance with some good plan should be prepared a week in advance and written down.

Experience has shown that many of the first named aims are accomplished by concentrating attention on the last aim. To point out the method of working the weekly plan of worship for schools is the purpose of this paper.

1. *There shall be a weekly theme.* An effective way of initiating this practice is for the manager of the school to call the teacher who is to have charge of devotions for the coming week and talk over with him or her the plan. I have made it a practice for some time to keep in touch with all of the worship programs of the schools under my supervision so that I know at all times who is leading the morning devotions in a particular school and who is expecting to do it the following week. After conversation the teacher writes down the theme at the top of the page in the School Worship Copy. Below this are listed the hymns or bhajans that are to be used on each day, then the Scripture passages, and finally the one who is to lead in prayer. The weekly theme may be worked out in a variety of ways.

(a) *A Subject* may be the weekly theme. This is such a common practice that it hardly needs comment. I have spent many interesting hours in thumbing through my Bible in an effort to find references that would illumine some stray subject which has come to my attention. For instance, take the subject of 'The Hands of Jesus'! Immediately there comes to mind the instances in which it is written that "he laid his hands upon them" (the children) Matt. 19: 13-15; "he stretched forth his hand and touched him" (the leper) Luke 5: 12-16; "he put his fingers in his ears" (the deaf man) Mark 7: 31-37; "he laid his hands on every one of them and healed them." Luke 4: 37-41; "he took her by the hand" (Jairus' daughter) Matt. 9: 18-25.

Just lately a very effective program has been used in a Middle School where there is an equal proportion of Christians and non-Christians, on the subject of 'Parmeshwar ka darshan'. The Scripture references were those in which some one received a vision of God, such as Paul's Damascus Road experience,

Moses and the Burning Bush, Peter on the house top, the Annunciation and Zacharius' vision in the temple. Each day after the reading of the Scripture the school sang a bhajan in which they asked for a vision of God.

In one of my village schools the head-master has lately chosen such subjects as 'Bread', 'Water', and 'Fish'. He justified his choice by pointing out that these are subjects in which his pupils were interested. I have allowed him to experiment with the understanding that the one and only essential of a worship service is that the pupils shall worship. If he finds that he can secure the necessary result with such subjects I see no reason why I should curtail his enthusiasm.

(b) *A hymn or bhajan* may be the weekly theme. Of course it is one of the accepted principles in making a weekly worship service that hymns or bhajans shall be chosen which are closely related to the theme. Many times when an obscure or unique subject is chosen it is very difficult to find a hymn or bhajan which is related, particularly a bhajan. In village schools bhajans are sung almost entirely so the village master has a hard time working out a worship service if he starts with a subject and then tries to find a bhajan to fit. In practice it is found easier to choose a bhajan first and frame the subject to fit it. In English there is the hymn, 'Tell Me the Stories of Jesus' which has several references to incidents in the life of our Master, one of which may be told on each day of the week. Likewise in Hindi there is the bhajan, 'Ham Se Barni Na Jay' for which the same plan may be used. Many other bhajan can be found in which the author has taken events from the life of Christ and set them forth in serial form. When a bhajan or hymn is used as the theme it is sung every morning for a week, and the variety comes in the reading of a different story each day. A well liked bhajan gains in effectiveness through repetition.

(c) *A picture* may be the weekly theme. I first stumbled upon this idea from studying a roll picture of Jesus sitting in a boat teaching a multitude gathered on the sea side. A little study showed that there were five groups of people, the fishermen, the children, the women, the sick and the Pharisees. So

each day for a week the picture was hung before the school and attention was called to a different group of people that came to Jesus by relating a story from the Gospels. One bhajan was sung throughout the week, 'Isa ka Darbar re Hamen Pyara Lagat Har', which has in it a very good idea for a weekly theme.

Another early experience with pictures was with one in which Jesus is stilling the tempest. The suggestion was made that on the first day this picture might be put before the school at the Devotional period and the story of the picture told. On the next day stories might be told in which Jesus stilled the tempest of madness, or sickness, or distress. This idea has been developed so that now with a picture of Jesus healing Jairus' daughter for the first day, we take other incidents of healing for the remainder of the week. A picture of Jesus forgiving the paralytic borne of four is used as the focal interest for four more stories of Jesus bringing forgiveness of sins; Jesus feeding the Five Thousand has clustered about five stories in which he satisfied people's various needs.

As one studies the roll pictures which are available it may become evident that one has a roll in which five or six pictures are related to one theme. In this case it is possible to use a separate picture each day for a week. For example, I have a roll which has been used on the subject of 'God, the Creator' since the first sets forth the creation of the world, and others, the creation of man, or water, of grain and of fruits.

Here let me divert from the subject enough to explain one method of using large pictures. Cheap frames can be made from deodar wood, with bright colored, molding, and large enough to take a picture from a Sunday School roll. Care is taken that with the materials at hand as impressive a presentation of the picture as possible will be made. The picture is to be shown only during the devotional period so that its newness does not wear off before the week is over. Sometimes a *pardah* can be thrown over it during the day, or better yet, it can be taken down and put away until the next morning. Having introduced a picture in a devotional spirit it can be left in the school for

some time afterward so that it may continue to have its influence on the pupils. The English title at the bottom of the picture is replaced by one in the Vernacular.

(d) *A character* may be used. For a week stories from the life of David or Joseph or Abraham or Paul may be used so that a particular character becomes the central thought. I found that I had two or three rolls of pictures that could not be used in any other way, for none of them had any general principle behind it that might be developed into a week's program. Likewise a particular event in the life of Christ can become the central theme, especially when one has a number of good sized pictures relating to the birth of Jesus or the Easter story.

2. *The Scripture reading shall consist of stories.* As we all know many of our worship services miss the point because the time allotted is understood as an opportunity for giving teaching, or lecturing the pupils. Sermons heard on Sunday by the teachers are most likely to appear as the devotional talk in the schools under their control. Only persistent attention on the part of the manager can overcome this weakness. One of the advantages of closely checking the worship services in school will be the elimination of the sermon talk and the institution of the devotional story that is calculated to instill the feeling of wonder and gratitude which are doors to the Temple of Worship. If any subject cannot be supported by four or five good stories it should be dropped.

In one school Worship Copy the subject of 'Lying' was found and it was evident that it had been used to lecture the pupils on the subject with different Scripture references to back up the admonition to tell the truth. The only way that was found to whip such a subject into shape for a Worship service was to find stories from the Bible or elsewhere which illustrated the evil consequences of misrepresentation.

One need not confine the range of one's stories to those in the Bible for extra-Biblical material in these days is very rich in devotional stories. Vernacular and English papers which come into the hands of the village master should be culled for good stories and then a program formed about them.

3. *The Scripture lesson should be short.* Many a good worship service is spoiled by much reading. I believe that most people of experience will agree that a Primary and Middle School child gets tired if a lesson is longer than ten or twelve verses. In some cases the story that is wanted is longer than this limit but it may be shortened by having the earlier part summarized by the reader and only the later part, or the part on which emphasis is desired, read from the Bible. In this connection it might also be said that there is little worship value in announcing the Bible reference unless the pupils have Bibles and are expected to follow the reading. Certainly in village schools and other schools where non-Christians predominate we should not quote the reference for two reasons: they are not familiar with the divisions of the Bible, and it is not necessary to stress the fact that we are quoting from the Christian source book of instruction and inspiration.

4. *Hymns, bhajans and stories should be introduced by a few words.* This has the advantage of showing the connection between the theme and the bhajan or story that is being used. For example, a teacher may say; "This week we are thinking of the subject of 'Following Jesus' and in this connection I wish to read a story which tells how one of the early disciples followed Jesus." Later when the time for introducing the hymn of the morning comes, the teacher will say, "Just as Matthew was called to follow Jesus so we are called. Let us now sing a hymn which points out that Jesus is calling us."

5. *Prayers should be planned for.* Another advantage of the planned weekly program of worship is that teachers and pupils know beforehand if they are to lead in prayer, and there is double the chance that the prayer given will be a related part of the whole service.

6. *Use familiar material.* This applies particularly to the hymns and bhajans that are used. Just as the worship service should not be used to give teaching, so it should not be used as a practice period for hymns and bhajans. Should you find that you want to use an unfamiliar hymn a week hence, teach it either in the period for religious instruction, or use the opening period on Saturday for the singing of hymns both new and old.

The stories that have been taught in the Scripture period may be used again in worship. The memory passages may be used as responsive readings, or as calls to worship very effectively. Two or three times a year deliberately frame the worship program so that it utilizes as much memory work as possible. The weekly plan may be dropped in favour of a daily plan. The Lord's prayer and the Twenty-third Psalm may be used in several different ways besides the usual method.

Unfamiliar stories also have great value as aids to worship. The suggestion is made that at times the unfamiliar stories of the Bible which are not a part of the regular Bible curriculum should be read at the devotional period, especially if they can be clustered about some interesting subject or theme.

I appreciate the fact that this paper has dwelt almost entirely upon the mechanics of worship, or upon the aids to worship. It has omitted the importance of prayerful preparation on the part of the leader, of the large place that surroundings have as aids to worship, of the influence of some worshipful posture of pupil and teacher upon the spirit. With the exception of the Bible it has not touched upon the materials of worship. All of these deserve attention which space does not permit at this time.

In conclusion here are the ideas and Bible references for a few of the many worship services that are being found effective in village schools, and which have been worked out in line with the suggestions set forth above.

'FOLLOW ME'*

Call to Worship:

L. Jesus once said, "Come unto me all ye that labor and are heavy laden and I will give thee rest."

R. Oh Lord, help us to come unto thee and learn of thee.

Hymn: Jesus Calls Us. 1st and 4th stanzas.

Scripture: Stories of those who were called to follow Jesus.

1st day: Matt. 4: 18-22

2nd day: Luke 5: 27-32

* This program was prepared for a Christian school, either in English or Hindi.

3rd day : Mark 10 : 17-21

4th day : John 1 : 35-42

5th day : Luke 9 : 57-62

Hymn : Pass Me Not, O Gentle Saviour.

Prayer :

'OBEDIENCE'

Call to Worship :

L. Hath Jehovah as great delight in burnt offerings and sacrifices, as in obeying the voice of Jehovah ?

R. Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

Scripture : Stories of men who have obeyed God.

1st day : Genesis 12 : 1-4

2nd day : Genesis 22 : 1-3 ; 9-12

3rd day : Genesis 24 : 28-35

4th day : Genesis 37 : 12-17

5th day : I Sam 3 : 1-9

Hymn : 'Trust and Obey' (for Christian schools)

For non-Christian schools, Vernacular bhajans must be chosen.

Prayer by leader, closing with a verse or two of 'Take My Life and Let it Be' recited as a prayer.

'BROTHERHOOD'

A program to be used with a picture of the 'Good Samaritan.'

Hymn : Opening responsive reading 133 Psalm (to be written on blackboard or on large sheet of paper and put before the school)

Scripture : Stories answering the question, 'Who is my brother' ?

1st day : Luke 10 : 25-37 Who is my neighbour ?

2nd day : Gen. 4 : 1-9 Am I my brother's keeper ?

3rd day : Mark 3 : 31-35 Who is my mother ?

4th day : Acts 10 : 23-35 Who is acceptable to God ?

5th day : Matt. 25 : 31-40 Who shall be rewarded ?

Bhajan : Ham desh ke mali hain, with the word of interpretation that Brotherhood is one of the fairest flowers to be grown in our country.

Hymn : 'In Christ There is No East or West'. (For Middle and High schools)

Prayer :

Educating for Freedom in Thought and Action

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THE school is an excellent means for realising this theory of freedom. It may do so in three ways :

1. By its general spirit and atmosphere.

2. By enlisting the pupil in the problem of order in the school.

3. By the course of study.

I. Realising freedom by its general spirit and atmosphere.

This can best be manifested in the pupils' attitude toward one another, by setting up composite standards growing out of the group discussions in all important school questions and by cultivating a spirit of tolerance toward one another. It can also be shown in the teacher's attitude toward the pupils by not letting her personality predominate the situation. I offer an illustration from Stark's "Every Teacher's Problem".

"A teacher of strong personality has always a model class. Children adore her and respond to her slightest wish. After leaving her class they revert promptly to their previous habits. She has often heard herself referred to as a wonderful teacher. During a vacation she attends a lecture, in which the teacher emphasises the danger of relying upon a dominating personality in the education of children. He says that such a teacher ought not to estimate the results of her work by the conduct of the children while they are under her influence, but by what they do after they leave her. This sets her thinking. After a time she writes to a friend, "I have been through a week of heart searching humiliation. I see clearly that, instead of the paragon that people have called me, I have been a downright failure. It has always been so easy to get anything I wanted from the children that I have allowed myself to make puppets of them and have

become famous for my skill in pulling the strings. Bless the man who showed me what I was doing! I am eager to get back to work and see whether I can do some real teaching.

I am going to try to give my boys and girls something for keeps. I have got to lead them to think; to have ideas of right and wrong; and to learn to decide things for themselves, instead of doing whatever they think will please me. Children like me, and, therefore, it ought not to be impossible to interest them in ideas that I believe in. The problem will be to interest them in the ideas themselves and in their own power to think and act."

If all unnecessary checks, repression, humiliating punishments are absent; if the child is trusted with and held up to her work; if she is encouraged to think for herself and her ideas (when formed with care and offered in good faith) are received with respect and sympathy, even when they are mistaken—then freedom will pervade the school.

II. Realising freedom by enlisting the pupils in the problem of order in the school. Student participation in school discipline has been practised successfully enough to justify its use in preference to the vesting of all authority in matters of discipline in one power—the Faculty. It places responsibility where it belongs—on the group—and makes it a joint activity in which the good of all is at stake and, hence, the co-operation of all is enlisted. The control, when it comes from within, is more lasting, and abides when external authority is removed. The central figure in freedom is the individual in relation to the group, e.g., a report made on conduct during intermission periods reads as follows:

"What I noticed especially was the fine spirit. I arrived just as the pupils were passing from one recitation to another. I was surprised to see that there were no files, and many were talking and laughing. I assumed that the teacher in charge of this part of the building must be absent from his post. I asked where I could find the principal and was directed to his office in the second floor. Pupils stepped aside courteously to allow one to pass, but showed no embarrassment, giving the impression that the condition that surprised one was not unusual. As I reached the head of the stairs, I was prepared to greet the teacher who would naturally be there, but no teacher was in sight. As I waited

along, glancing through doors, I saw teachers talking with pupils writing on the blackboards, or seated at the desks. None of them acted as if they belonged anywhere else. Evidently they were not expected to supervise pupils during the intermissions.

This was, at first, a real shock. It had never occurred to me that such an arrangement was possible. The pupils all seemed to know where they were going and were on their way in what would have seemed a perfectly natural manner if they had not been in school. In a minute or two the corridors were empty, the bells rang for the next recitation and the building was quiet.

As soon as I had introduced myself to the principal, I asked, 'How do you get such order?' He replied, 'We always had filing under the supervision of teachers until two years ago, but one had to deal constantly with infractions of discipline and teachers were harassed by the duty of controlling pupils when they ought to be relaxing a bit between classes. Worst of all, our pupils were getting no valuable training which would be of use outside school. We discussed the matter thoroughly with the pupils and then tried out this plan. We had trouble at first partly from pupils and partly from teachers who could not overcome their fixed ideas, and to whom anything but marching in file without talking was disorder.

Now we rarely have cases of real disorder. We are all proud of our school and what it stands for. One of our ideals is 'the ability to take care of myself so as not to interfere with the rights or comforts of others'!

III. Realising freedom by the Course. It is not my purpose in this paper to criticise the curriculum of to-day, but the point I want to stress is our *approach* to the course of study. To be able to meet our objective, viz. educating for freedom, the emphasis must be on the influence of human action upon events and not the events per se. The psychological stages through which the child passes *should* indicate the types of education to be provided at a particular age. To accomplish this, we must have before us one basic principle of the "New School", viz. a scientific study of child development. Education will then be based upon the recognition of the evolutionary phases of the child's consciousness and will be viewed as an organic process which changes and develops as a child grows.

teachers as advisers. Each adviser could have the opportunity to keep in close contact with the small group.

- (b) **Living together:**—Teachers and students live in the same dormitory and eat in the same dining hall, work together in the same school garden, and share in other school activities; this method is of great help to both teachers and students. At the same time they can understand each other and by friendly contacts gain the confidence of the students, then the next step is easy, namely, leading the students in right living.
- (c) **Entertainment:**—Teachers and students should have social times and play together. Social entertainment is valuable as an opportunity for better acquaintance with students.
- (d) **Daily contacts:**—In the class room, no matter what course the teacher teaches, she has the opportunity to cultivate the friendship of the students in the school room. Because of the teacher's Christian personality many students might be developed in their Christian life through the teacher's frequent contact and influence.

5. **Revision and Vitalization of the curriculum for religious education:**—The course and curriculum activities must meet the pupils' present moral and religious needs. To be vital it must be rooted in fellowship and related to the every day life. More attention is being given to the problems of fundamental character development. The primary condition is that the teacher shall understand thoroughly the contents of the course and have a real knowledge of it. Whether or not the student will be willing to choose this course will depend on the teacher's character, personality, and his ability and method of teaching.

6. Student Christian Activities—

- (a) The early morning watch in small groups or individually.
- (b) Sunday Schools for children.
- (c) Preaching in villages Sunday afternoon.

- (d) Teaching night school.
- (e) Helping the church, such as singing in the choir, etc.
- (f) Co-operation with the faculty in religious work.
- (g) Personal work among the non-Christian students, or helping others in some way.

7. **Worship:**—True worship is able to create in the worshipper a proper attitude toward God and toward man. Let the students and teachers plan their own program; or sometimes let the students plan the program by themselves, thus rousing their interest.

8. **Co-operation with the Christian Homes:**—There must be a plan to co-operate with the Christian homes and get the parents interested and sincerely seeking religious education for their children in the school, and make them realize the responsibility resting upon them in the home for the religious life of their children.

9. **The Christian Atmosphere of the School:**—The Christian atmosphere must be created by the teachers and students in the school. They must be brought to love knowledge, to willingly change their bad habits and bad conduct, and have respect for one another. When they go into school they ought to study; when they are alone they develop their Christian character and live the Christ life. When they go out they ought to cultivate the habit of serving others.

This is what I wish to improve in our school.

Department of Kindergarten and Primary Methods

CHILDREN OF OTHER LANDS—A SOCIAL SCIENCE PROJECT

MISS M. L. PIERCE, *Pakaur*

THE children of Class I of Jidato Middle English School had a most interesting and profitable time this last year working on a project which consisted of a study of children of other lands. They used the Hindi edition of Miss Mary Entwistle's book "Stories of Children of All Countries" as a basic text for information, but the project also included such activities as writing, singing, drawing, cutting, painting, modelling, sewing and dramatizing.

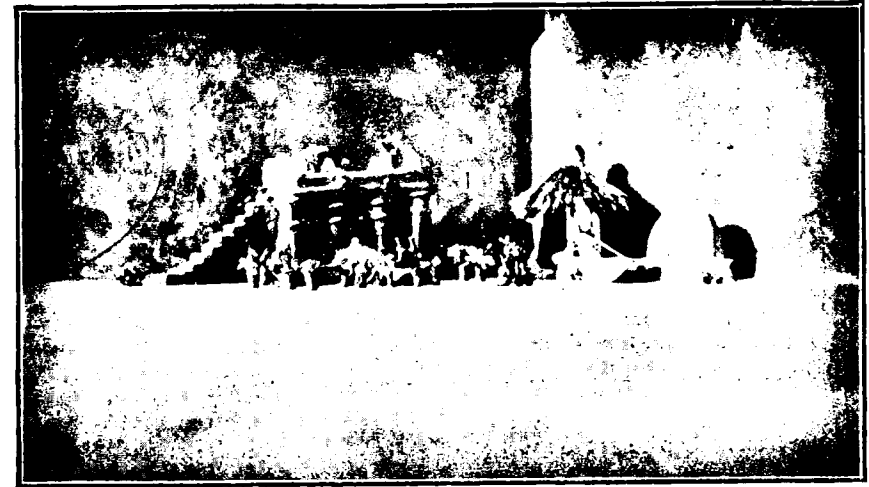
After the children had read about the children of each country they gathered all the information they could find both through books and through pictures that would help them to make models of the homes in which these children live. They made models of the African grass hut, the igloo, a Japanese house, a Syrian tent, an Indian village home and an Indian city home. These homes were furnished and tiny figures made of clay were dressed in the costumes of the various countries. This required a study in proportion, for there was a tendency at first to make the figures so large that they would not go into the houses.

As a climax to this project the children had a number on the Christmas program in which some appeared dressed in Japanese, Chinese, Eskimo, English, African, Indian and American Indian costumes. Each child described some of the interesting customs of the country she represented and told why she happened to be in India. Then the rest of the class surrounded them as they all sang "When Mothers of Salem."

Some of the outcomes of this project listed under attitudes, habits, skills, and knowledge were as follows:—

Attitudes

1. A real interest in the children of other lands, their manners and customs, was created.
2. An appreciation of the fact that we are all brothers and sisters, children of the Heavenly Father.



Models of homes found in various countries.



Costumes worn by various peoples.

Habits

1. Co-operation as an outcome of experience in this unit of work.
2. Neatness and accuracy in hand work.

Skills

1. Development in the reading and writing of Hindi.
2. Development of more skill in the use of materials such as clay, paper, scissors and colors.

Knowledge

1. Manners and customs of children of other lands.
2. Types of houses.
3. Food.
4. Games.
5. Festivals.

The interest in this project did not stop with the closing of the school year. A parcel of toys, pictures, etc., made by Chinese children was given to the school. This class and the new class which inherited the class-room where the model houses were built are now busy preparing a parcel of Indian pictures, toys and dolls to send to China. They are interested in learning more about China.

Educational cut-outs showing a Chinese street scene have a prominent place in the class room. A chalk drawing of a Chinese ship decorates the black-board. An offer to exchange costumes has come from Japan. There seem to be unlimited possibilities for the development of these interest. At the Conference of the World Federation of Education Associations held in Denver last summer an address was given on the subject "What the Kindergarten can do in Planting Seeds of International Goodwill and Understanding in the Hearts of Little Children." Certainly the kindergarten is the place to plant these seeds but after they have sprouted, should we not carefully care for them and cultivate them in the hearts of our boys and girls throughout their entire school life? By that time they will be so strong that they cannot be easily uprooted.

Field Notes

THE Rev. C. B. Hill, who for the past eight years has made such valuable contributions to this magazine, as Business Manager, Associate Editor and Editor, is about to proceed on his well-earned furlough. On behalf of the constituency and staff of *Christian Education* we wish to record our sense of indebtedness to Mr. Hill, who has given so generously of his scholarship and time to place at the service of Christian schools and colleges, the finest results of modern educational method and experiment.

We trust that Mrs. Hill and he will have a restful furlough and in due time will return to our rescue.

A Charterhouse Institute of religious education, with special reference to the needs of the Hindustani area is to be held at Sat Tal, May 17-30 under the direction of the Rev. E. L. King and Miss M. F. Carpenter, assisted by an efficient staff.

The Charterhouse course of religious education is being widely used in our schools and this institute is designed to bring practical help to teachers at present using it and to train those contemplating its introduction.

The enrolment is about complete but the directors will be glad to arrange for special enrolment provided notice is not unduly late.

Visitors interested in this vital phase of Christian education will be welcomed to the institute.

Mr. King's address is Ellangowan, Landour, Mussoorie and Miss Carpenter's is 55 Rest Camp Road, Jubbulpore.

THE SAT TAL PLAN FOR SUMMER CAMPS FOR GIRLS

The Managing Committee of the Sat Tal Estate desire to enlist co-operation in an endeavour to make provision for holding annual summer camps for girls and teachers on the beautiful Estate deeded to the Methodist Episcopal Church two years ago by the former owners Mr. and Mrs. A. C. Evans with a view to its being used

as a centre for Christian activities. During the past two summers the programme for the estate has included :—

1. An intensely interesting and significant programme carried out by Dr. Jones in connection with the Christian Ashram which he has organized in the section of the estate known as Mid Lakes.
2. A Religious Education Institute held during May, 1930 in the Flower Mead section which was attended by more than 75 delegates. A similar Institute is to be held this year from May 16th to 30th.
3. Two camps for boys : School and College students separately held in the Koh-i-Nur section. These camps are to be held again this year.
4. The United Provinces Teachers' Association (Women) held its annual meeting at the estate October, 1930.
5. The Boy Scouts of St. John's High School, Agra held their camp at Kch-i-Nur during the Dewali holidays of 1930 and 1931.
6. The Students' Christian Association of the United Provinces held their annual meeting at Sat Tal during Dashera holidays of 1931.

The estate consists of more than 400 acres of beautifully wooded hill sides and includes the ownership of Panna Lake, in addition to having extensive frontage on two lovely Government lakes. The elevation is about 4,500 ft. which does not make too great a contrast for Indian boys and girls who are not accustomed to the cold and rigors of the higher altitude of most summer resorts.

ACCESSIBILITY

Sat Tal is about 12 miles by the regular road from Kathgodam which is the railway terminus of the Rohilkhand and Kumaon Railway (3rd class fare from Bareilly Rs. 1-8) but is most conveniently reached by taking a motor lorry from Kathgodam for Ranikhet and alighting at Bhowali (fare for seat and luggage Re. 1). From Bhowali a pleasant down-hill walk of three miles brings one to Sat Tal. It is about eleven miles from Naini Tal, which may be reached by motor from Bhowali or by horse or dandi in a few hours.

HEALTHFULNESS

Mr. and Mrs. Evans lived on the estate for about twenty years and declare that Sat Tal is one of the most healthful places in the

hills. A recent analysis of the drinking water by the Specialist at the Lucknow Medical College, showed it to be pure and free from disease bacilli. During the last few years there have been from 50 to 150 persons spending the summer on the estate and there has been no epidemic or serious illness. Rowing, swimming and hiking furnish invigorating exercise and conditions are ideal for physical, mental and spiritual development. As a rule one or two doctors are among the summer residents and medical aid and supplies can be readily secured from Bhowali.

There are fourteen bungalows and cottages on the estate which are all fully reserved in connection with the various activities planned for this summer. The estate has its own post office, and telegrams can be sent at all times from Bhowali or Bhim Tal each three miles distant. A baniya's shop is maintained on the estate and bread, meat, eggs, fruit and vegetables are brought from Bhowali and Bhim Tal daily. A resident guala furnishes good milk. The cost of board in connection with the boys' camps has averaged annas 12 per day. For girls this could probably be reduced to annas eight per day.

GIRLS' CAMPS

While all these provisions are available for boys, men and women, no provision has yet been made for meeting the need of girls. With the increasing importance being attached to the education and training of girls, it seems inexcusable to continue to neglect one of the most important means of securing the physical, mental, moral and religious development of the girls and young women in whose education so much money is being invested and from whom such great results are expected.

It is therefore proposed to make provision for holding school girls' camps, girl guide camps, women teachers' institutes and similar gatherings for girls at Sat Tal as a part of the annual estate activities.

If this is to succeed, however, it must be a fully co-operative scheme backed by those who have control of schools and girls' organizations.

Trusting that this co-operation will be forthcoming, the following plans are presented for consideration and suggestions:—

1. The estate offers one of its most beautiful sections to be reserved as the girls' camp centre.
2. The Management will be responsible for the routine repairs and general upkeep of buildings erected for this purpose.

3. In order to ensure the safety of the girls in the camp it is proposed to construct the living quarters in the form of an enclosed courtyard having dormitories on each side with a central door opening from each into the courtyard. These dormitories would be approximately 28 feet long by 10 feet wide and each would accommodate six girls and a teacher or leader. Thus a complete unit would care for 28 campers. It is hoped that three or four such complete units could be grouped fairly close to each other so as to secure a sense of security and make supervision and care as simple as possible.

The following plan is proposed for securing the money needed for the construction of the necessary buildings:—

1. An investment of Rs. 50 will ensure accommodation for one camper. (This has no reference to board or other contingent expenses of conducting camps, but the estate will assume cost of all ordinary routine repairs and upkeep of the buildings.)
2. An investment of Rs. 350 will give control of a sub-unit (accommodating seven campers) to the school or group of schools or other organizations by which the investment is made.
3. Similarly two, or three sub-units or an entire unit could be controlled by a school or Conference or other organization through proportionately larger investments.
4. Separate cottages designed by any school or group, may be erected on selected sites at the expense of said school or group when sanctioned by the Sat Tal Estate Committee. The cost of maintaining such cottages shall be borne by the owners, and the sub-letting and sale of such cottages would be subject to the approval of the Sat Tal Committee.

These restrictions are imposed in the interest of the girls' camp as a whole.

Estimates for constructing such cottages will gladly be furnished upon receipt of the necessary drawings and specifications.

5. The plan contemplates a common kitchen, dining shed and open air auditorium.

In presenting this proposal at this time it is hoped that before the end of the school year schools and organizations may be enabled to take definite action which would enable their representatives and the Sat Tal Committee to make preliminary plans during the coming