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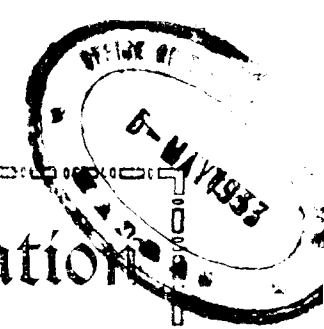
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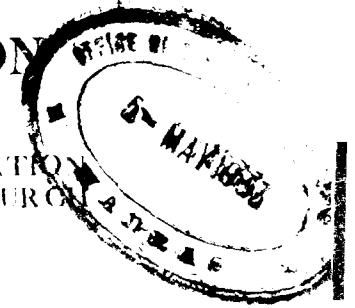
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ORGAN OF THE COUNCIL OF
CHRISTIAN EDUCATION,
METHODIST EPISCOPAL CHURCH,
INDIA AND BURMA.

Undenominational in Scope and Interests.

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Published Quarterly on behalf of
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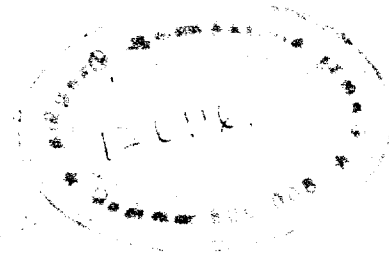
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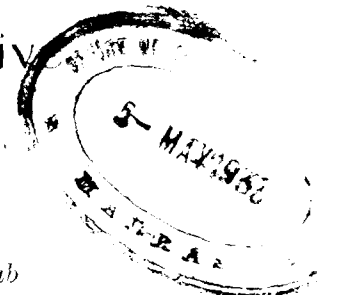
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Christian Education

Possibilities of Progressive Education

I

IRENE MASON HARPER, M.A.,
Training School for Teachers, Moga, Punjab



PROGRESSIVE education is a world movement. However vague its definition and diverse its manifestations have been, certain attributes are discernible in all the varied advances of the New Education. Its growth in coherence and strength demands attention. Today it is more easily possible than formerly to study the movement and question what it holds of value for Christian schools in India. What are the trends of advanced educational thought which offer practical suggestions for our school work?

It is natural to look with some scepticism at a new vogue, especially in education. In schools so strongly controlled by tradition as are ours in India, it is too expensive and dangerous to adopt whims and fads of educational theorists. The beaten track is easier to tread, and perhaps wiser, considering all the difficulties of following new roads.

Yet change in Indian education is long overdue. Many are the voices lifted in complaint, as any will realise who will read even the table of contents of Indian educational journals issued in any one month. Far too few are the practical attempts to correct even the recognized evils. India has been perhaps one of the slowest of large nations to become interested in progressive education. In England, France, Austria, the United States of America, China, Japan, Germany, Italy, Russia, are found many successful examples of schools, and sometimes of whole school systems, that have broken with tradition and are leading the way into a new understanding of the meaning and possibilities of education. India has had a small part in this movement and

will have still a larger part. It is encouraging to note that the New Education Fellowship (an international organization) of the Punjab has just been started in Lahore.*

It is not my purpose to make here a thorough study of the progressive education movement, but our furlough in America this year has given us an opportunity to contrast educational theory and practice in 1931 with what we remember in 1924, and to reflect on the trends of thought revealed and their meaning for Indian education. From this observation we have become aware of three directions of change in education, which seem to have special suggestion for us. These three trends will, by the courtesy of the editor of *Christian Education*, form the subject of three articles. The first impression is that there is in progress throughout the world a vigorous revolt against traditionalism in education, and that this revolt has in recent years been greatly re-inforced. The second observation is that the new Education movement has in recent years developed a healthy self-criticism and is advancing both in Europe and America in a more scientific spirit. The third trend although harder to define, is easily discerned. It is the search for a more effective integrating principle in education, and the growing appreciation of the basal importance of spiritual values. This third general trend of thought constitutes a remarkable opportunity for the Christian philosophy of education. From a study of these three tendencies of forward-looking education, we should find courage for the pioneer work which must be done in India if education and society are to become Christian.

A further introductory word should be said. The story of these new schools and new methods is always interesting, but if it is not studied with the limitations of our own conditions in mind, it has little worth for Indian educators. In other words, the suggestions we glean from the world movement should have application to poorly equipped schools as well as highly developed institutions, and especially to teaching in the vernaculars as well as in English. Too much of our educational thinking pre-supposes the English language as the indispensable base!

* For information apply to B. C. Harrington, Institute of Experimental Education, Forman Christian College, Lahore.

The revolt against traditionalism is more successful and outspoken both in Europe and America than it was seven years ago. Most of us have thought that the new techniques of teaching were mainly successful in well-equipped private schools, and in these chiefly in Primary classes, and had little influence in the public schools of the United States. I was informed several years ago (in India) that "the project method is dead". On the contrary, the "project method", which is truly a philosophy of method, not a special device, seems to be permeating with surprising rapidity the thinking and practice of the common schools. The evolution of entirely new types of religious education is also of the utmost significance. The most superficial observer cannot fail to see great contrast in both day school and Sunday School between the typical class-room procedure today and the usual practice a few years ago. New conceptions of learning and teaching are powerfully influencing practice in elementary schools, in an increasing number of secondary schools, in conservative as well as progressive and experimental colleges, in the theological seminaries, in the adult education movement and in most of the denominational plans for the Christian religious education of children and youth.

Of course, I do not intend to imply that this is evidence of a sort of triumphal progress of the "project method". The term is perhaps unfortunate, although it is so much used in India. This movement in the West is not propaganda of any "method." No one group of educators is alone responsible for it. It is rather a general conviction growing out of ever increasing experience and scientific study, that the traditional methods of teaching have been wasteful and inefficient. Many of the procedures in teaching and learning so familiar to us are based on disproved theories of psychology. Several streams of thought have joined in this steady flow away from formal learning and discipline towards active, purposeful and creative learning. Diverse schools of psychology—social psychology, educational psychology, the measurement movement, behaviorism, the Gestalt psychology, and the psycho-analyst school, have helped in a new understanding of learning. Experimental schools have contributed effectively. Their work is everywhere noticed and studied. Such schools as the Francis G. Parker School in

Chicago, the City and Country School and the Horace Mann, in New York, the University experimental schools and Model schools too numerous to mention, the Lincoln School of Teachers' College, Columbia, have now long years of careful recorded experiments from which to draw deductions and guidance for other teachers.

More surprising to visitors from India, who have not been in America in the last 5 years, are the unmistakable and far-reaching changes in operation, or projected, in many of the public school systems. Cities like Denver, Passaic, Long Beach, Cal., Newark, N. J., Los Angeles, Raleigh, N. C., St. Louis, Baltimore; counties like Allegheny Co., Maryland; states like Virginia, Wisconsin, Connecticut, have reconstructed their courses of study, and are introducing activity programs, new types of organization of subject matter, new practical and cultural emphasis. Ordinary teaching in a growing number of public schools seems to the observer more vital and effective. Undoubtedly some of all this is superficial, but as surely, there is distinct and widespread improvement in teaching.

A rather startling proof of this is found in a recent publication designed to give progressive teachers help in developing their plans. It is called *Catalog.—Units of Work, Activities, Projects, etc., to 1932*.^{*} It contains a Bibliography of books dealing with activity programs, and a careful and scholarly index of all the descriptions of projects and "units" published in American educational periodicals between January 1, 1925 and December 31, 1931. The number of such articles recorded is over 7,000. Consider for a moment what a body of experience—and generally successful experience—with progressive methods in elementary and secondary schools that list represents. It at least suggests the possibility that not only a few superior teachers working under ideal conditions, but the rank and file of enterprising teachers, are finding help in the philosophy of method which controls activity programs and project method.

This is revolt against traditionalism indeed—a steady and far-reaching shift in emphasis from the old material-centered curriculum to experience-centered teaching. This growing body

^{*} Published by Bureau of Publications, Teachers' College, Columbia University, New York.

of experience with progressive methods, although varied, has certain common marks. In most of these units of teaching, the old divisions between "subjects" have more or less broken down. The unit has been developed from the foundation of children's experiences and interests, and the knowledge needed to make meaningful the experience could not be kept in water-tight compartments of "history", "geometry", "composition", "spelling", "geography", "drawing", "mathematics". In most of these units also, pupils have discovered new motives for gaining mastery over the tools of learning. Drill in reading, or in specific processes in mathematics or in penmanship, often forms part of the "project". Another characteristic of such teaching is that it stimulates and uses activity on the part of the pupils. Activity is not exclusively physical or manual activity. *Mental* activity—not handwork—marks a successful project. Again, the best of this teaching expects and secures *purposeful* activity on the part of the pupils. These traits of the newly tried "unit", activity, or project methods are significant of one requirement of good teaching, ancient or modern. It should serve to develop thinking. The purpose of the teacher is to help the pupils to grow in the power of controlling experience through thinking.

Better teaching in the rank and file of the public schools as well as in the progressive schools, seems to have a direct relation to the amount of guidance available for the teachers. One of the most obvious trends which an observer of the American public school system notes is the great activity in curriculum re-building. Not only are revisions in progress in a large number of cities, counties, and states, but the new courses of study are very much more detailed and flexible. The best of them contain not only the syllabus of teaching material, and suggestions on method, but the background information needed by the teacher, as well as several alternative plans and detailed descriptions of projects and activities which have actually been carried out in other class-rooms.

Many of these new curricula are based on the social needs of the pupils. They offer subject-matter vitally significant in the child's present life. Educational leaders are challenging the schools to do their part in re-making society. Many believe

that schools should be conscious *agents in social change*. While still the majority of those who control the schools are timidly unwilling to face the problems of relating education to social re-construction, there is nevertheless a steady trend toward dealing in the class-room with problems of community betterment. Improved courses on personal and public hygiene, preparation for family life, training in good citizenship, are accepted as important parts of the school curricula. Moreover, most of the newer curricula for the higher grades attempt to deal courageously with the problems of modern society. It is realised that one of the serious duties of the school is to provide practice in clear thinking and right feeling about contemporary problems and issues.

It is encouraging to note that during the last few years the progressive philosophy of method has begun to affect the secondary schools of America. Earlier in the movement, most of these new types of teaching were reported from the primary grades; but recently these ideals are changing the programs of the Junior High Schools, and transforming the high school teaching of, not only the sciences, but of English, the classics and mathematics as well. Educators have come to realize that adolescents have a right to learn with activity and joy. Interest and purpose are vitalising the studies of the secondary schools. Many recent High School text-books reflect the new point of view. New types of secondary schools are beginning to appear, not "technical" High Schools as alternative to "literary" High Schools, but schools which offer cultural education closely related to the practical needs of all types of pupils. In such High Schools, school work has been humanised and socialised. Studies are closely related to home and community life and to vocation.

One of the most interesting recent developments in American education is the re-organisation of the curricula of the colleges. Some have adopted radical changes, as in the case of the so-called "co-operative colleges". In these, students have experience of practical life as part of their college course, by working at real industrial, business, or professional jobs. One of these co-operative colleges, Antioch, has recently given interesting proof of the success of thus correlating work with

study. Thirty-two Arts colleges of Pennsylvania were studied by the Carnegie Foundation for the Improvement of Teaching, to determine how much information on cultural subjects was retained in the memories of the students. The questions asked of all the Seniors in these colleges did not deal with practical problems, but with the ordinary knowledge of literature, art and music which the educated person is supposed to possess. Antioch College in Ohio asked to be included in the survey, although it makes no pretence of concentrating on academic instruction as do the others. In spite of the fact that the Antioch students spend half their time away from the campus in regular paid work in the outside world, and only half in the class-room studying books, they ranked higher in this test of purely cultural subjects than all but one of the other colleges.

It is impossible to speak here further of the research and science which lie back of these important changes. Objective measurement is being used to check and test experiments with new forms of teaching and organization, and will doubtless be still more thoroughly used. So far as the outcomes of the changed procedures have been susceptible of exact measurement, the results are encouraging. A study of these results leads us to believe that in India we can afford to try the new techniques, beginning by training student teachers and teachers in service in the progressive philosophy of method. Making allowance for the danger of superficial imitations, errors, and fads, there still remain four suggestive lines of advance which should be practicable for Christian schools in India.

First, we should be able to secure in our schools more *opportunities for thinking on the part of pupils*. The methods we use should stress the problem-solving and creative acts rather than the repetitive. They should encourage the spirit of enquiry. We can use the interests of pupils in construction and investigation. Instead of "learning-to-show-to-others" can we not have more "learning-to-meet-felt-needs"?

Second, we surely may plan to make the school more of a force in the *betterment of neighbourhood and national social conditions*. The purpose of a Christian school cannot be to re-inforce the *status quo*, but to bring the dynamic of the Gospel to bear upon all wrong in human life. Attempts have

been made in Indian schools to relate curriculum and methods to the problems of rural life and family life. These attempts have been so far too largely confined to rural schools and girls' schools. Practical points of beginning in the new plans for all schools would be preparation for parenthood for both boys and girls, health education, good citizenship, community service.

Third, the time is ripe in India for experiments in *new types of secondary schools*. Why should we continue to (adapting Mr. K. T. Paul's words written ten years ago) "place before ingenuous people, along with what we know to be substance, also what we are perfectly aware is fair in exterior but a hollow vacuum in the interior". Do we not yet realize (again Mr. K. T. Paul's words) "the untold wastage of precious human material when there is available to 320 million people no real alternative to an education which is designed only to lead to the university"? The Christian forces are bound by the very leadership of their Master who pointed out the wrong of placing a stumbling block in the way of "these little ones", to take courage for pioneer work in this field.

Fourth, the need is pressing for the production of more *helps for teachers* and more books for children. Here co-operative work would be of the greatest value. Much is already being done in producing religious education materials (as in the Charterhouse Course). In the field of general education also we need to publish entirely new and fully detailed curricula of Christian elementary education, and secondary education, as well as more accounts of experiments in new types of teaching.

The duty of Christian educators toward the new Education movement is clear. We ought to study it, and with courage and caution, use what seems to be best.[†]

* Note.—*Projects in Indian Education*, Van Doren, (Association Press) and *Fourteen Experiments in Rural Education*, Van Doren, (Association Press). Also see many school experiences reported in *Christian Education* and *The Moga Journal for Teachers*.

† See *New Tendencies in Teaching Religion*, Sheridan, Abingdon Press, p. 109.

Some Present-Day Tendencies in Educational Theory and Practice *

DR. JOHN J. DEBORA,

Principal, Voorhees College, Vellore

HOW do you button a button? What fingers do you use and what movements do they make? Without going through the movements, can you remember how you do them? In all probability you cannot.

This is one of the ways that Dr. William H. Kilpatrick, Professor of Education at Teachers' College, New York City, uses to illustrate the fact that all real learning is the "acquiring of ways-of-behaving". These ways-of-behaving are so built into our physical, mental and moral fibre that they become a permanent part of our character and are used by us, often quite unconsciously, in our daily reactions to life's demands. We may not know when and how we learned them, but if they are really learned they become an inalienable part of our conduct. This is true not only of buttoning a button, but also of the habits, attitudes, outlooks, and appreciations that we are seeking to build into the characters of students in our teaching of science, history, geography, mathematics, literature and religion.

Our traditional methods of education have been under a rather heavy fire of criticism during the last few years because they have failed to emphasize these character-building aspects of education and have been more intent on the memorizing of subject-matter than on the wider problem of complete child growth. Especially in India, where our attention has been so largely centred on preparation for examinations, have these more important aspects of education been slighted. So often we find here the fatalistic attitude that the blight of the rigid examination system with the resultant rigidity of curriculum and method is a necessary and permanent part of our system of education, and that efforts to free ourselves from the bonds of that system or to exercise any freedom within those bonds are

* By courtesy of the Editor, *Young Men of India*, Burma and Ceylon.

fatile. This attitude certainly is wrong. In elementary schools and in the lower classes of secondary schools we already have unlimited opportunities for experiment. And in High Schools and Colleges we need to exercise the measure of freedom that is ours within the existing system, and ceaselessly endeavour to educate a body of teachers with such character and such high ideals of their profession that they can be trusted with a larger measure of freedom.

Suddenly to remove the control of higher examining bodies would certainly be disastrous. But we ought to look forward to a gradual loosening of that control so that individual schools and teachers may have that freedom without which it is impossible to make the shift from the present narrow conception of education to that broader ideal which is everywhere held to be so desirable. It is our purpose to discuss this broader ideal and the ways that lead to it. I propose in this and in two succeeding articles to deal with some of the tendencies in present-day educational theory and practice that have seemed to me, in my study and in my visits to a number of progressive schools in America, to be most significant for us who are seeking educational advance in India. First I shall attempt a brief sketch of some of the leading educational ideas that form the theoretical background for most of the educational experiments of our day. And then I shall describe several types of progressive schools and shall present the suggestions that seem to me to emerge from such a study as this, for the revision of our educational methods in India.

At the outset I should like to place before you a phrase which ought to be kept always at the centre of our discussion. The phrase is, "The Child-Centred School". It expresses so well the central idea in most present-day thought regarding education. It is the title of one of the best of the books which present a critical appraisal of the new education. (*The Child-Centred School*, by Harold Rugg and Ann Shumaker, (World Book Company). This book presents with enthusiasm, and yet with critical judgment, the "new articles of faith of the child-centred school". Freedom *vs.* Control, Child Initiative *vs.* Teacher Initiative, Creative Activity *vs.* Passive Receptivity, Child Interest *vs.* Adult Formulated Subjects,—these are the

rallying cries that greet us on almost every page of most books on education written nowadays. And there are innumerable schools where attempts are being made to give concrete expression to these slogans.

We cannot go far in the literature of this reform that is sweeping over the school systems of America and of Europe, and is being strongly felt in India, without realizing that there is one man who has probably done more than any other to phrase the thought background for the whole movement. The writings of Dr. John Dewey and his own early educational experiments have been the stimulus and inspiration of so many others who have carried into practice the ideals he enunciated. One is tempted to dwell at length on his contribution to educational thought, but space will permit only one or two brief references. The story is told of his early experiment with a new type of school in Chicago. In 1896 he was searching the school supply shops for a kind of desk and chair that would suit his conception of the needs of little children. But he sought in vain. Finally one of the dealers in school furniture understood the difficulty. "I am afraid we do not have what you want," he said. "You want something at which the children may work; these are all for listening."

However, Dewey founded his laboratory school. And out of these early experiments came a long series of thoughtful books on education. And to-day countless schools may be visited that may be called laboratory schools,—schools equipped not primarily for listening but for working. Not only has the furniture changed but the educational aim has changed. In the traditional school the emphasis has been on drill in memorizing lesson material. Learning has been looked upon as consisting chiefly of remembering facts. In the laboratory school the main stress is laid upon habits, attitudes, skills, appreciations, and co-operative activities. Growth in individuality, creative self-expression, the maintenance of an educative environment in which individual and group activities shall furnish rich purposeful experience,—these are the ideals that the new schools put in the foreground.

Throughout Dewey's writings there are flashed into our minds those gleams of insight that illumine new fields in our

thinking. I wish at this point to refer to one of these. Immaturity, he says, is not a negative but a positive thing. It is the primary condition of growth. Without immaturity there can be no ability to develop. We tend to consider "Immaturity as a mere lack We treat it simply as a privation because we are measuring it by adulthood as a fixed standard Children, if they could express themselves articulately and sincerely, would tell a different tale; and there is excellent adult authority for the conviction that for certain moral and intellectual purposes adults must become as little children" (*Democracy and Education*, pp. 49-50).

Herein is expressed the "Magna Carta" of children's rights. Education in childhood is not a preparation for a fixed and static and predetermined adulthood. Education means "reconstruction of experience". Childhood must have the opportunity, not merely to prepare for adult experiences, but to reconstruct these experiences so that there may be larger hope for a reconstructed race experience. For a nation also ought to be like a little child in this sense that it is able to learn and to develop. And this is more likely to be the case if the children of a nation are treated not as mere receptacles for traditional erudition, but as living, growing personalities to whom we must look for our builders of a better world.

I shall gather the discussion of the educational theories that I consider most significant for our purpose around the following six subjects: (1) Mind-set; (2) Learning as modified behaviour; (3) Learning as Mastery; (4) Attendant learnings; (5) Balance between creative self-expression and social adaptation; (6) Education for a changing world.

1. Mind Set

Mind-set-to-an-end,—this is Dr. Kirkpatrick's phrase for the necessary condition to any real learning. This conception is based on the laws of learning which Dr. Thorndike formulated on the basis of long years of research by many psychologists. These laws are an endeavour to state the relation between the learning process and the nervous system. Educational theory must take account of the physiological basis of learning. Every human organism has as the basis of its behaviour a system of

hundreds of millions of neurones infinitely more intricate than all the telephone and telegraph systems of the world combined. Every bit of learning means a set of connections within this system of neurones, and therefore one of the most important things in education is to learn how these neurone connections can best be formed. In these delicate neurones with their sensitive receiving and distributing fibres lies a good part of the secret of teaching and learning.

One does not need to be a thorough-going behaviourist to admit the fundamental importance of the physical basis of the learning process. I do not believe that the whole of the strange world of memory and imagination, of thought and will, can be explained in terms of neurone connections. But I do believe that every spiritual event in the life history of these physical organisms of ours has its physical correlate, and that the record in the fibres of our nervous system is of prime importance in determining future spiritual events. Although years of intensive research have been given to the task, physiological-psychologists are as yet only at the beginning of a study of this delicate system of connections that is the physical foundation of learning. But enough is known to make us respect their finding regarding the fundamental laws that govern the learning process. These laws have been called the law of readiness, the law of effect and the law of exercise. Briefly stated, these laws tell us that bonds or systems of neurone connections may be in a state of readiness or unreadiness, that satisfaction follows action in a state of readiness, and lack of opportunity to act when that state of readiness is present brings annoyance. Forced action in a state of unreadiness also brings annoyance. Satisfaction strengthens neurone connections and annoyance weakens them, and repeated action with satisfaction gives constantly increased strength.

These laws cut straight across a good deal of past educational theory. It has been confidently believed by many educators that education consists largely in forcing pupils to perform tasks which are disagreeable and out of the line of their natural interests; and that this kind of forced effort brings the discipline that is needed to form sturdy character and prepare for the hard tasks of adulthood. Few have deliberately expressed their pedagogical faith in such terms as these but a very large part of our

educational practice has shown that this dogma, though not often consciously expressed, has been the guiding principle. Effort and discipline have been set over against interest, and a hard and uninteresting task has been considered as having high educative value just because it was hard and disagreeable.

The truth of this theory is that education must involve hard tasks, difficulties to be overcome, effort that plans and has its plans frustrated. But the newer theory holds that the performance of a disagreeable and uninteresting task in itself has no good educative effect. It does have many attendant bad effects. It is only when interest and effort are joined that real discipline takes place. Learning is at its maximum when purposive activities along the line of the pupil's interest are chosen, planned, and executed and the ends achieved judged. When tasks are performed in such a purposed activity, when obstacles that frustrate are overcome and difficulties that involve dandgery only act as an incentive to greater effort, when the inner urge of the pupil's interest is at its flood tide and the outer urge of the teacher as a taskmaster at the ebb, then the laws of learning are obeyed, there is readiness and satisfaction, and a mind-set-to-an-end achieves permanent learning. Pupils must purpose what they do. The function of a teacher is not that of a taskmaster, but of a guide, helper, and adviser. The teacher has in mind not only the immediate interests of the child but also the larger context of adulthood in which the child's life is set. The teacher knows the larger projects toward which the child's life must be guided. But these demands of the adult world must not force themselves upon the child's world. Gradually under the teacher's guidance the child must be led to choose a series of experiences so related to each other that each one helps to broaden and enrich the stream of experience as it flows on to higher achievements and satisfactions.

This conception of education as purposeful activity along the line of the child's growing interest has come to stay. It raises many questions as to method, curriculum, discipline, and the type of teachers that we need. As those who are interested in the kind of education that shall build the character of the citizens of the new India of the future, we ought to face these questions seriously.

2. Learning as Modified Behaviour

We learn by doing, not by memorizing definitions, moral precepts, and statements of fact. This is as true in learning religion or history or civics as it is in learning to play tennis or to swim. When I was a boy I had an intense desire to learn to swim. I had a mind-set-to-an-end. And my older brother proved to be an ideal teacher. Like all ideal teachers, he enjoyed his work immensely. His method, too, was sound. He placed me in an environment where my felt need might be satisfied, where there were difficulties to be overcome, and the teacher's help was given at the points of greatest difficulty. He took me to a deep river, tied a rope around me, attached the rope to a long pole, and threw me into the water. He imparted very few precepts in advance. My desire to learn was so intense that the disagreeable part of the experience was counted as nothing. When my efforts failed and my head went under, the rope tightened and I was drawn up for a bit of breath and instruction and encouragement. Then the rope was slackened again, and I was given another opportunity to purpose, plan, execute, and judge my learning project. A few such lessons and I knew how to swim. There has never been a possibility of forgetting the result of those lessons. I have such confidence in the modified behaviour which became a part of my being then that I would dare at any time to plunge into the deepest river, even though I had not swum for ten years.

All learning is modified behaviour just as truly as learning to swim or to ride a bicycle or to play tennis is. Unless behaviour has been changed as a result of a set of lessons there has been no real learning. Our purpose in the teaching of history is not that the student may have ten years from now a complete memory of every date, name, and event that we have discussed. We know that in ten years the great mass of detail will have become vague and blurred; but that result of our teaching does not discourage us. Nothing else could be expected. But we do desire that ten years hence his attitudes, outlooks, and activities in present-day situations will still be profoundly modified because of the historical background that has been given to his outlook on life. And so with science, literature, and religion, or any other subject that we are bent

on teaching. The product that we ought to seek is modified behaviour.

Now unfortunately for the teacher most of the things that we are most desirous of imparting cannot be taught directly. Kindness, unselfishness, co-operation, initiative, self-reliance, perseverance, creativeness, racial understanding, sympathy, tolerance, honesty—these are a few of the educational results that we are most anxious to achieve. But you cannot have a class for so many hours a week in kindness or initiative. You cannot impose extra lessons in unselfishness until a child comes up to a passing grade. These results must come out of activities that are rich in opportunities for the expression of these traits. A teacher and a system of education ought to be judged primarily by the way in which it furnishes an environment where such products are fostered.

It is true that there are many other influences bearing on the life of the pupil that help or hinder the development of character. The school is only one among many educative influences. The home ought to be the main factor in this work of character-building. But all too often the school is the only agency that can be counted on, consciously and intelligently, to face this task. This broader conception of the school's function makes the task of the teacher much more complex. But it also makes it more fascinating and inspiring, especially here in India during the coming years. The subject-matter of our daily lessons becomes an instrument with which we train the youth of India to harness all their rich resources of thought, emotion and will to a great project,—a project in social uplift, in racial understanding, in more adequate religious worship and service, in government that shall promote the good of all.

3. Learning as Mastery

One of the most significant contributions to educational theory in recent days has been the presentation of the philosophy of mastery by Dr. Henry C. Morrison, Professor of Education in the University of Chicago. He sets forth his philosophy of education in a masterly volume, entitled, "The Practice of Teaching in the Secondary School". Here he discusses the concept of mastery, the stages of mastery, the mastery unit, the

mastery formula and the teaching and administrative technique which aims at mastery teaching. A careful study of the philosophy of mastery is essential for an understanding of a widespread movement in present-day education. I shall attempt in a few words to summarize the most important ideas in this philosophy.

First, there is the concept of mastery. In learning to walk, swim or ride a bicycle, the point at which mastery is reached is very clear. The learner has either mastered or he has not mastered. There are no degrees of mastery. He cannot be marked thirty or seventy per cent on his achievement. He can either swim or not swim. Of course, there is great room for development of skill in the use of the learning that is mastered. But in these physical activities the stage of mastery is clearly defined. And these physical adjustments or adaptations, once learned, are not forgotten, but become a permanent part of the physical organism.

The philosophy of mastery holds that all real learning involves mastery just as truly as these physical adjustments do. "When a student has fully acquired a piece of learning he has mastered it. Half-learning, or learning rather well, or being on the way to learning are none of them mastery. Mastery implies completeness; the thing is done; the student has arrived, as far as that particular learning is concerned."

Out of this concept of mastery there naturally arises the division of all education into three stages of mastery,—the elementary, the secondary and the university stages. The elementary school aims at mastery of the tools of learning,—reading, writing and arithmetic. The secondary stage aims chiefly at mastery of the art of study. Having mastered the tools of learning in the elementary stage, the pupil is prepared in the secondary stage to use these tools in the development of his embryonic study capacity. As he enters this stage he is not capable of independent research. He requires the constant presence of the teacher as a tutorial guide to stimulate wider interests, to present new fields of learning, to suggest assimilative materials in science, literature, language and the arts, and to guide in their use. The teacher needs to help in the organization of the knowledge gained and to supervise the

discussion and laboratory groups in which the pupil may have opportunities for reaction by means of various types of expression. Mastery at the secondary stage means the development of systematic ways of thinking, and the control of the will so that sustained application to complex problems becomes possible. It means development of judgment and of discretion in the choice between essential and non-essential material. It means training in methods of attacking various types of problems in the most effective way. It means the refinement of the sense of appreciation of aesthetic values. And, of course, all of this development which is our aim in this stage cannot be achieved by direct teaching but must be the result of properly guided work on the part of the pupil as he explores, assimilates, organizes and reacts to a constantly widened and enriched field of intellectual subject-matter. The teacher's function is to teach and test, and reteach and retest, until the pupil reaches the stage of mastery. And mastery, as we have defined it, does not mean ability to recall at examination time a vast amount of memorized subject-matter, but it means such a permanent intellectual, volitional, and emotional adaptation that the pupil is fit to pass on to independent study at the university stage. "There is a period beyond the secondary school during which the student has become capable of pursuing self-dependent study and in which he utilizes the instructor in the same sense in which he utilizes the library, the laboratory, the occasional public lecturer, the office consultant. This region is the university. It matters not for our present purpose whether the student resorts to the university for research or for general culture; in either case, the region in which he is studying is clearly marked off in its essential procedure from the secondary school."

A wide-spread movement in educational practice has grown out of this philosophy of mastery. A great deal has been written to explain this philosophy, to prove the "fallacy of the passing grade", to show the wrong educational objectives and the lack of clearness as to the real learning products sought in much of our teaching, and to develop in detail the technique of mastery teaching and testing in all branches of learning. This school of educational thought has great significance for us in

India as we confront our peculiar educational problems. Our whole educational system suffers tremendously from the "fallacy of the passing grade". Most of our Indian students have had their attitude toward education perverted by the prevailing "get-by attitude". Our teaching technique has been weakened because our eye has been on the production of good results in the rigid examinations set by others rather than on permanent learning products such as appreciations, attitudes, abilities, and adjustments in conduct and character, which can be tested only by those in close personal touch with the learners. I believe that we who are interested in educational advance in India need to study in detail and ponder deeply the philosophy of mastery and the teaching technique which grows out of it.

4. Attendant Learnings

This subject can best be introduced with the words of Dr. Wm. H. Kilpatrick of Teachers' College, New York, who has done more than any one else to concentrate attention upon what are called attendant learnings. "We see now why the traditional school is unsatisfactory. It centred its attention on a few things and ignored the rest. It chose school facts and skills and concerned itself with them. It ignored these other learnings that were none the less going on all the time, only worse because the school took no account of them. And these ignored things were the character effects, the personality effects, the emotional adjustments. If you ask the teachers and parents who still uphold this older school, they will answer you a little indignantly, perhaps, that they are just as much concerned with character and personality, as you are. They say so but their acts belie their words. They go on stressing grades and marks, tests and examination credits and regents' counts and they do nothing to interfere with the bad effects of such things,—almost nothing, perhaps I had better say. And worse still they look upon these grades and credits and counts as education. They sacrifice the real education to these signs and symbols. Progressive education, on the contrary, means to build its school exactly on these total effects. It seeks to care for the whole child." (*Progressive Education*, Dec. 1930.)

Progressive education has succeeded in establishing a number of schools in which proper emphasis is being laid on these attendant learnings which are in reality the most important of all learning products. Almost all schools in the past have been organized upon the basis of a fixed curriculum of subject-matter to be taught. This subject-matter has been assigned as lessons to be learned, and pupils have been tested as to this learning. Teachers have felt themselves responsible for teaching only the lessons which were assigned and tested, and since promotions were based entirely on tests on these lessons, the attention of pupils, teachers, principals and parents has been directed almost exclusively to this kind of learning, which may be called primary learning. But all the time that we have been trying with great effort to focus the attention of pupils upon this primary subject-matter, in the margin of their attention important attendant learnings have been going on. Attitudes toward this particular subject-matter, attitudes toward teacher and school, attitudes toward school work in general, habits of study and attention, feelings of confidence and inferiority, or it may be the sense of impatience with a system so remote from their real interests. These attitudes, dispositions, ideals, interest and appreciations should be our main concern, for they will remain permanently with the pupils long after a great part of the subject-matter we are so diligently teaching and testing will have ceased to be even a vague memory. But because our attention has been fixed on the subject-matter which can be assigned and tested in the old-fashioned way, the thing which ought to be central in our educational purpose has been slighted or ignored.

Most of our schools in India are still organized on the old basis. A rigid system of examinations aimed to prepare for the final test admitting to the university degree holds us all in its grip. Our teachers themselves have been the product of this system, and since they have known nothing else from experience, the stories of successful progressive schools organized on quite a different basis come to them as legends from far-off lands,—legends with no practical bearing on their own problems. Bodies of educationalists in India spend most of their time discussing details of syllabus, examinations and passing marks,

and give all too little attention to the problem of correcting the system which has had its day and now demands reform.

But reform ought not to be sudden. There is much in the old that has great value. No methods that have been successful elsewhere can be adopted wholesale in India without adapting them to our conditions. But reform must come if our educational system is to place proper emphasis upon those things which all schools of educational thought agree ought to be central. Most of us would contend that these matters of habits, appreciations and attitudes are central, that our main objective is the cultivation in our pupils of open-mindedness, critical-mindedness, insatiable intellectual curiosity, creative self-expression, and all those traits of character that are so essential for social advance and the successful operations of democratic institutions in the India of the future. But as Dr. Kilpatrick says, our acts belie our words. And throughout the year and especially at promotion time our own hearts ache so often as we witness the harmful effects of a system that keeps us from realizing our own ideals.

Space does not permit any detailed description of the ways in which progressive schools have sought to furnish the activities, enterprises, and experiences which, while providing adequately for training in the traditional curriculum, would yet permit these attendant learnings to remain central. I wish simply to mention one experiment which I would recommend for the encouragement and inspiration of those who feel that the obstacles that confront them are insurmountable. The author calls this experiment "an adventure with children". (*An Adventure with Children*, by Mary H. Lewis, Macmillan, 1929.)

It is the story of a teacher who founded a school at Cleveland in America, who gathered about her a group of teachers who could share her vision, who overcame financial difficulties, and who struggled with the prejudices of parents who had more faith in the old-fashioned way of grinding discipline than in the new way of freedom. She faced the problem of preparing pupils for the traditional requirements of high school and college entrance while yet rebuilding the curriculum to meet the complete problem of life requirements. For twelve glorious years she

carried on an experiment in education that drew visiting educators from all parts of the world. The educational world was interested because it found here a school that more than satisfied the requirements of traditional education as to mastery of subject-matter, and yet was an adventure in freedom, child initiative, self-expression and character-building. The ill-health of the founder brought the experiment to an end, but at the conclusion of her story of the adventure she says, "My faith is in the children. They who built the school and lived in it throughout those busy happy years will demand for their own children an education no less stimulating, no less rich in opportunities for meaningful experiences than was their own. To the children, then, may safely be entrusted the enlarged and perfected fulfilment of an adventure which is as unending and as expanding as life."

5. Balance between Creative Self-Expression and Social Adaptation

The Francis W. Parker School of Chicago has had a remarkable history during the past thirty years. The following is a statement of its articles of faith. Its teachers believe: "That self-actuated work causes the greatest gain in the pupil; that training in initiative is a child's great need; that in his own interests we often find educative opportunity; that freedom with a balancing responsibility is the best condition of moral and intellectual growth; that real experience with actual material is an essential of learning; that opportunity for varied expression is necessary for right education; that for purposes of development children must be treated as individuals and not as a group; that one of the most effective and wholesome motives of work is the social motive."

This statement might well be taken as the creed for every school. Here is expressed in a balanced way the two great educational needs of the child: creative self-expression and social adaptation. Every school must attempt to hold these ideals in proper balance: self-actuated work, child-initiative and child-interest, freedom with the restraint and discipline of responsibility, real experience in close touch with life-like problems, varied self-expression, treatment of pupils as individuals yet with

all activities contributing to the good of the social group. The child must learn to live with others and yet develop a confidence in his own personality, a consciousness that he has a real contribution to make to the social good. The new education has discovered that this two-fold kind of learning takes place best, not in the regimented listening type of school dominated by the initiative and authority of the teacher, but in the active school where there is a maximum of freedom and initiative on the part of each pupil to express his own individuality in group activities in which he co-operates with others.

But there is a great deal of scepticism and distrust among conservative people everywhere with regard to what they call the "fads and frills" of the new type of school. The old-fashioned school did succeed, they say, in handing on to its pupils a considerable amount of knowledge of the traditional culture that we desired them to receive, and the discipline of its imposed tasks and of its strictly administered authority was efficient in the preparation for the stern realities of life, where submission to established authority and perseverance in disagreeable duties are so essential. And this new freedom with its catering to child interests, — where will it lead us?

Such criticism is heard on every hand, and some of it is deserved and salutary. Mistakes have been made in many of the schools that have set out to be progressive. All too often the regular curriculum has been thrown away and no careful plan of work substituted. The result has often been aimlessness and lack of thoroughness, and so complete an absorption in the immediate satisfactions and interests of the child that the larger satisfactions and interests for which he must prepare have been lost sight of. But the dangers of experiment need not hinder us from making the attempt. The philosophy of mastery needs to supplement the philosophy of self-actuated projects. Already a number of successful experiments have been made in India, and these should encourage all of us who are teachers in Indian schools to begin where we are, and to make such advance along the pathway of the newer ideals of education as we are able to make.

6. Education for a Changing Civilization

Dr. Kilpatrick's "Education for a Changing Civilization" has vividly portrayed the change that comes over educational ideals when we give up the conception of civilization as static and conceive of it as changing. And change is the chief characteristic of our age. This is as true in India as anywhere else in the world. In social life, politics, industry, religion, morals and manners, change is the order of the day. Democratic ideals are brushing aside the sanctions of ancient authority in politics, social life, and religion. Industrialism is breaking up the old simplicities of life and bringing in the problems of complex social organization. Scientific conceptions are ruthlessly overthrowing old superstitions and errors and demanding a new critical-mindedness. The pragmatic philosophy of control has come with its gospel that a better world is within our reach if we will only learn to harness our thinking to projects of human betterment.

During the past few months the world has been going through an economic crisis when men have been sobered in their thinking upon the moral problems that confront them. Can a new generation be trained to deal with economic, political and social problems in a better way than the old, dark, blood-stained way of economic greed, narrow nationalism, and bigoted racial arrogance? Our schools must bear a large part of the responsibility for this task. Science has placed within our grasp weapons for the conquest of our physical environment. Constructive political and social thinkers have pointed out the way that leads to peace and goodwill. But the training of those who are to man the tools of science and the institutions of a higher social life is largely in the hands of the teachers in our school. Education is "the strategic support and maker of a better civilization". The challenge of this slogan, "Education for a Changing Civilization", ought to ring in the ears of teachers as a daily reminder of the thrilling splendour of the task that is theirs.

(To be continued.)

Department of Kindergarten and Primary Methods

PRACTICAL HELPS IN SUPERVISION IN THE PRIMARY SCHOOL

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The Aim of Supervision

"TEACHERS are born, not made." This, perhaps, is true; but not enough teachers are born to supply the need of our schools, and it becomes necessary to try to make others.

The purpose of supervision is to improve teaching, and to surround the child with those conditions most favourable to learning. Educators who have studied the problems most, convince us that the chief concern of the supervisor is to guide the teacher into higher levels of achievement. The teacher's personality, her vision, and her skill are the greatest factors in the school organization which condition educational progress. Whatever, therefore, contributes to the building up of a teacher's confidence and enthusiasm, the enlargement of her vision, and the improvement of her skill will bring about improved teaching and better learning conditions for the child. The supervisor who attempts this task must know the problems his teachers meet; must have worked out some solutions for these problems; and must have both the respect and the co-operation of his teachers.

The Need of Supervision

Careful supervision and improved school results seem to correspond with almost mathematical precision. Those schools which, apparently, are best meeting pupil needs, and are contributing most to social change, are the ones in which an efficient, painstaking educator is giving hours of time and thought to supervision.

There is a special need for supervision in the Primary School, that careful and efficient instruction may be given to

children in the early years of their school life. These are the habit-forming years. These are the years when ideals are becoming crystallized. Unfortunately it so happens that many of our Primary teachers are not prepared to give the type of instruction young children most need. The only solution for this problem, at least under existing conditions, lies in efficient supervision.

Some of the Problems of a Supervisor of the Primary School and Practical Helps in Solving These Problems

How to get a proper attitude on the part of teachers toward wanting to learn new ideas.

"Many teachers, especially the older ones, have the idea that experience has taught them all they need to know on the subject of teaching." This is a quotation from a letter from Mrs. F. G. Williams, Ushagram, Asansol. And, I think, finds a responsive echo in the experience of many of us.

A first step in attempting to overcome this hindrance to progress, should perhaps be to temper our own attitude toward such teachers. Impatience and an attempt to force another individual to change her ideas will result in failure. We may perhaps label her indifference a conservative attitude on her part; and begin a thought-out campaign to place evidence after evidence before her to prove that *new ways* may mean *better ways*.

Demonstration of the new idea is a safe method to use. A group of teachers in our school could not believe that poetry could be taught more easily and with better results by the whole method instead of by the old method of learning two lines at a time. The supervisor taught the poetry in several classes using the whole method, and when at the end of the thirty-minute period the children were able to recite the entire poem with ease and enjoyment, the teachers began to believe that perhaps there was some value in the new method, after all.

It is helpful, also, to arrange for your teachers to visit classes in other schools, if you are sure that these schools are employing good methods. In one school, the kindergarten teacher, either because of lack of initiative or through indifference, failed to make her department attractive, active, and

what it should be. She was taken to visit in the convent where the Montessori method was in vogue. This visit marked the starting point of a transformation in her interest in her work.

In American schools, new ideas are made popular by dividing a class into two groups; teaching one by the old method, and the other according to the new. At the close of a certain length of time, tests are taken which prove or condemn the value of the new idea. This same experimentation is possible for our schools.

How to win the teacher's co-operation and respect for the supervisor's ideas.

The supervisor must be liked and respected for his own sake before his suggestions for improvement will carry weight with his teachers. He should make the teachers feel that he trusts them. This can be done by sharing as much responsibility with them as possible. They should be asked to assist him in doing as many details of the work as is possible. This means that he must not depend upon only one responsible teacher for help but he must ask each one to do some part of extra duties which arise in connection with the school organization. This will aid in building up self-respect and confidence.

A friendly feeling between the supervisor and teachers can be fostered by having frequent staff dinners and parties. Whenever any special function occurs, plans should be made for the teachers to attend.

A room should be provided in the school building as a rest room for the teachers to use in free periods. In every way let them feel that you are interested in their welfare.

In regard to winning respect for the supervisor's ideas, Miss Fehr's and Mrs. Williams' experiences are good examples of what may be done.

Miss Fehr has charge of the Religious Education in the Johnson Girls' High School. One teacher could not bring herself to accept certain plans for teaching the lessons which Miss Fehr wanted conducted in a certain way. Miss Fehr took charge of the class herself for two weeks while the teacher observed her work. By the end of that time, the teacher was convinced that she could use the new method.

Mrs. Williams started out on one problem at a time and made it a special object of her attention until she had worked out a scheme to her own satisfaction, then she started converting the teachers to the idea. Since her special interest was in the primary work she began there, working on the problem of teaching beginning reading, and the problem of why some children spend such a long time in the Infant Class. The next problem she concentrated on was the teaching of English in the lower classes. She taught those classes until she had a system and plan well worked out. Then she taught a teacher to teach according to her methods. In that way she has worked through practically every subject in the school. By getting acquainted with the peculiar problems of each class, working out the solutions of these by practice and not theory alone, she has been able to claim the respect of her teachers for her ideas.

How to help teachers make daily lesson plans.

Two of our first year students in the Hawa Bagh Training College have confessed that during all of last year, in their teaching experience, they made no lesson plans or definite preparations for teaching. They may be unusual examples, but if they thought it unnecessary to make daily plans, no doubt others do also.

The teachers in our Primary School make daily lesson plans which are given each night to the head-mistress, who is the supervisor of the Primary School. She corrects these and returns them before classes begin the next day. In this way she is able to correct any errors, and can make suggestions concerning appropriate apparatus, methods, and points that may add interest and clarity to the lesson.

Four factors should appear in each lesson plan :

1. A statement of the teacher's aim for the lesson.
2. The main points of the subject-matter.
3. Suggestions of the method intended for teaching.
4. In classes 3 and 4, a statement of the assignment for home study.

In some schools the plans are not criticized daily, but are prepared and presented for criticism once during the week. In Ushagram they have no school on Saturday, but on that morning,

beginning at seven o'clock, every teacher comes to the supervisor for an individual, personal conference, lasting usually 20 minutes for each. At that time the teacher brings her Plan Book in which she has briefly worked out her plan for every subject she will teach the next week. They all look upon that time as most profitable. The teacher has an opportunity to tell the supervisor about her problems and class troubles, and likewise, the supervisor has her opportunity to give her suggestions and help. She keeps files of all kinds of pictures on hand. When the teacher comes on Saturday she returns the pictures she took the previous week and takes out new ones, these to be posted usually on her class bulletin board, to be used in whatever way she plans.

Magazines are also kept on file and the teacher checks these out each week. Supplementary and reference books are available.

Improvement in Lesson Assignment

Many of us would be glad for a reorganization of the Primary School which would provide in-between-recitation periods which could be used for supervised study, memory and drill work under the guidance of the class teacher. This would make unnecessary the now prevalent practice of demanding home work from the children in the Third and Fourth Classes. Children in these grades do not know how to study effectively alone. Consequently they are in danger of setting up bad habits of study. In addition, after a two-session school day, children below the 5th class need time for recreation and rest. It does not seem consistent with our knowledge of health requirements to demand of them daily, regular, night study. On the other hand, under the present programme, one sympathizes with the teacher's desire for some study previous to recitation. She very greatly needs to know how to make assignments which will show the children *how* as well as *what* to study.

"Unprofitable assignments are most commonly due to four easily removable causes: the teacher's failure (1) to plan the next lesson in such a way as to know how to assign it; (2) to allow sufficient time for the assignment in class; (3) to appreciate the necessity for explicit directions; and (4) to provide for the

needs of the majority." —Dr. Krishnayya, *Teaching*, June 1932, p. 161.

"If lesson assignments are of the right sort they will be looked upon as a challenge which the child is glad and ready to meet; and study becomes an engrossing occupation instead of a round of dreary boredom."

A good lesson assignment will fulfil the following requisites:—

1. It will be interesting to the pupils.
2. It must be definite so that the children know what they are to do.
3. It will require the organization of ideas because the human mind is so constituted that it remembers facts better if they are connected because of their relationship to each other ("Assignments", Dr. Reeder, Dr. F. McMurry, *Classroom Teacher*, Vol. I, p. 323.)

The Elimination of Noise and Confusion at the Opening Exercises

We find that using victrola music as the children march into the assembly room for the opening exercise and roll-call, and while they pass from these exercises to their class rooms, has greatly helped to do away with undue noise and confusion.

How to have Profitable Teachers' Meetings

One of our High School girls went to teach in the school at Ushagram, Asansol, this year. She has written enthusiastic letters in regard to their weekly teachers' meetings. I, therefore, wrote to Mrs. Williams for an account of these conferences. She has written the following statement which, I think, is well worth sharing with you.

'Plans for teachers' meetings. Some meetings we have had in the last few weeks. I work out these talks usually based on material from several sources.

Meeting No. 1. Talk on the Laws of Learning—this based on Kilpatrick's two books, "How We Learn" and "Foundations of Method". An explanation in the simplest way I knew

with illustration on the Laws of Readiness, Satisfaction and Use. Then a general discussion on how we could apply these laws in our teaching in our actual situations.

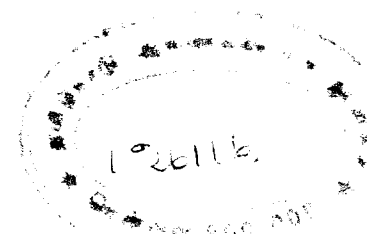
Meeting No. 2. Talk on "Teaching How To Study" from an article in *Christian Education* by Dr. Krishnayya. A constant complaint from the teachers is that girls do not come prepared with their lessons. I wanted the teachers to understand that perhaps they themselves were at fault in not teaching the girls how to study. This article brought that out very nicely, and, I think, the teachers really began to think, especially on the line of what kind of assignment should be made.

Meeting No. 3. As a natural outgrowth of the last meeting, followed this one on "Assigning Lessons". I based this talk on Dr. Reeder's article on the same subject in the "Classroom Teacher". He gives very definite ideas for teachers to follow in assigning work, such as, *the assignment must be definite*, must be concrete, must be interesting, must be understood by the child, must be something the child sees the need for doing, must, if possible, be a natural outgrowth from class discussion when a need is felt for more definite study.

Meeting No. 4. The next need of the teachers seemed to be a talk on different methods of presenting lesson. Most of them or all of them, in fact, had this in their training, but new ideas have come out since the training days of some of them; and also teachers do not always use everything they are taught in training. I based this talk mainly from ideas from "The Teacher's Lesson Plan Book" by Hamley of Bombay. We talked about the narration or story-telling methods, the exposition or lecture method, the plain quiz or question method to find out what the child had studied, the demonstration method, the discussion method came for a great deal of praise, the drill lesson, the group lesson and the project lesson.

Meeting No. 5. Talk on how to ask questions—also based on Hamley. I find that teachers are not all very adept at questioning—at asking questions that really make the children think.

'These five give an idea what our teachers' meetings are. Of course many of them are taken up with subjects that only apply to our own particular school. I have tried to pick out five that would be of interest to everybody.'



What Constitutes an Adequate Time-table

A few general remarks about making time-tables may be made. "It is a matter of common belief that certain periods of the day are more favourable for mental work than are other periods. While scientific investigation has not fully confirmed this popular belief, and while there are differences among individuals as to the hours at which they do their best work, certain suggestions may be followed in the allotment of periods :

1. Whenever possible the subjects *basic to each grade* should be given the period generally considered to be the most favourable, i.e., the morning periods, especially those preceding the morning recess, and the afternoon periods that *follow* the afternoon recess.

2. It is probably unwise to have subjects requiring minute muscular adjustments (hand-writing, drawing, and the like) immediately after a recess period or immediately after the noon intermission when the pupils are likely to have put forth a great deal of physical exertion in their plays and games.

3. It is also a good plan to have the handwork and other activities involving manipulation so placed in the programme that they will afford a change from mental work". ("Class-room Teacher," Vol. I, p. 72.)

Suggestions for Teaching of Arithmetic

1. *Teaching Arithmetic by Games.* Last week in the practice school of the Government Normal, in Jabulpore, I observed a most interesting arithmetic lesson taught by games. In outline, the lesson was as follows :—

(i) Recognition of Nos. 1-10 :

Each child was given a card with a large number (1-10) written on one side, and black squares (as many as the number indicated) painted on the other side.

(ii) First Game :

The children ran and placed their cards beside objects which represented the number on their cards.

(iii) Second Game :

Each child ran and brought the objects which corresponded to the number on her card.

(iv) Third Game :

Each child exchanged cards and ran and brought a picture with the appropriate number of objects on it to correspond with the number on her card.

(v) Fourth Game :

The class was divided into two groups. They ran and placed their picture cards on the floor, on opposite sides of the room. The teacher gave them number cards, then each girl ran and found the picture which was represented by the number on her card.

(vi) Circle Game (Follow the leader) :

Children placed cards on the floor before them in a circle formation. Marched around. When the teacher gave a command to halt, they stopped in front of any number card which was on the floor. Then the teacher called on each one to tell what number was before her.

(vii) Hunting for Numbers :

One packet of number cards from 1 to 10, for each child, was opened and the contents were scattered over the floor. At a command the children ran and collected ten cards (from 1 to 10) and arranged them in order on the floor in front of their places.

2. Mrs. Williams sent me the following suggestion from her supervisory work :

"For the last three months we have been attacking the problem of trying to get more speed and accuracy in our arithmetic; and for these three months we have concentrated on addition. I feel that a big part of their trouble in arithmetic is caused by their not being able to add accurately and quickly. Once a month I have been giving in each class, from class 3 up, a speed test in arithmetic. In between times, the teachers have been drilling constantly on the addition combinations. I must admit that as far as the classes are concerned we cannot show very much improvement but I know that the teachers

are very conscious of the fault and that they all feel that it is most important that lower class teachers start children out with right arithmetic habits.

Teaching Reading

There have been countless articles published on the teaching of Reading so I shall not attempt to give a detailed account of what can be done in teaching this subject. I have found these stamp pictures very helpful in making out word recognition tests.

In addition I have the following samples of supplementary books which may be used in the first four classes.

Hints for Making Geography more Interesting

From Miss Chamier, the Inspectress of Schools, Jubbulpore Circle, I have collected the following ideas to be used for vitalizing the teaching of Geography :

1. In connection with the study of the various races in India, Burma, and Ceylon, let the children dress dolls in the costumes worn by these peoples.
2. Make maps out-doors on the ground for the study of topography.
3. Take your class to the bazaar and study the local market.
4. By means of pictures, study all the means of travel and communication in India.
5. Let the children work out "the journey of a tea leaf" from a plant in a Darjeeling tea estate, to a cup of tea in—(Jubbulpore).
6. Use the sand-table.

Making the Classroom Attractive

For a very little expenditure of effort, classrooms can be made attractive. I would suggest :

1. Provide a vase for each classroom, which the children may keep filled with flowers from their own school garden. (These vases may be bottles or jam tins painted with Aspinall's Enamel, in colours)

2. Mount pictures (collected from the *Child Education Magazine*, or from coloured advertisements in other magazines) on stiff paper; and write a few lines in Hindi about each.
3. Frequently repaint the blackboards so that they have a good surface.
4. Provide a bulletin board, made either of burlap or wood, for each classroom.

Economy of Materials

In spite of the fact that there is a shortage of materials available for our schools, there is an extravagant waste of some things. For instance, at the close of the school year, many notebooks are destroyed which contain numbers of partly used, or entirely unused pages. A few suggestions for the conservation of these materials are :

1. In Religious Education, and Story expression work, paper from discarded copy books may be used for the first cutting of patterns for paper cutting. Our children have had so little experience in making paper cuttings, that if they are going to follow the suggestions for handwork in connection with the lessons outlined in their course, they need quantities of inexpensive materials to practice with, before they make the final cuttings which the teacher accepts as their best work.
2. One of the teachers in our school salvaged enough unused, full-sized, foolscap paper from the waste-paper baskets last April, to supply her with all the paper she has used this year in her Domestic Science classes. That is, she has already used 100 sheets, and still has some on hand.
3. The supervisors of the Government Normal School, in Jubbulpore, make ball-counting-frames for the Kindergarten, from discarded slate frames.
4. In one school, the director of the Kindergarten has a large box in the school office where all the teachers discard scraps of cloth, cardboard, match boxes, reels, etc., etc. From these the handwork classes make most attractive things.

One word of caution should be given. Beauty and form, in the final product, should not be sacrificed for the sake of economy.

Work in the Village Schools

Miss Pierce, principal of the Methodist Santali Girls' School, Pakaur, has been doing a great deal of supervisory work in village schools in her district. She has sent me the following suggestions in regard to work among village schools, which I should like to share with you.

Practical Helps for Supervision in the Primary School in the Villages

1. Choose one subject for supervision or rather emphasis on one supervisory trip. If you are supervising a number of schools it gives you a better idea of the comparative value of the work and does not confuse the teacher so much especially if you are attempting to introduce new methods.

2. Be prepared with some objective test that will show the teacher the strong and weak points of his work. For example give a survey test in arithmetic in each school visited if arithmetic is the subject you are supervising. Correct the papers and leave them with the teacher pointing out where the children need help. I found that they were slow in writing numbers although they might be able to give the answer orally; they usually made mistakes in dealing with zeros and they frequently did not know how to carry. These were the points on which I asked the teacher to drill.

3. Be prepared with devices that will help the teacher to overcome the weaknesses in teaching. Take a set of flash cards with you that you have made. Tell the teacher how they are to be made and that you have materials you will give him if he will come to you. I think it is better to have the teacher make his own than to give them to him ready-made because he is more likely to use them if he has gone to the trouble to make them.

4. Teach the teachers some games to play with flash cards in both reading and arithmetic.

5. Demonstrate a lesson in the subject you are emphasizing. This is far more effective than anything I have ever tried. The children usually respond to well that if the teacher is at all

interested in his work he cannot help but see that it is worth while to try the games or to attempt to make use of the story method in reading. If you can be several days in a place I think you should demonstrate lessons each day.

6. Occupational devices for the teacher of more than one class. We find this is one of the big problems of the village teacher and of any teacher who tries to handle more than one group. If there is a rather bright child who can take charge of a group with flash cards that is satisfactory for a part of the time, it works very well here. The answer is written on one side of the card so if the child leader is in doubt he can look at the answer. He can also lead word drill in reading if he himself is sure of his words.

Let the children make marbles and colour them for games in arithmetic; dominoes is a good game to teach recognition of number, addition, etc. The children might make little bricks of play for a project. They will then learn to measure. Our class two is making bricks now for houses for a model village. There is a picture of one in a book we have. ("Suggestions for Primary School Teachers")—H. Dippie, M.A.

7. If possible take reference books with you and refer the teacher to articles which she may read. The article by Miss Ferguson on "A Guide in Kindergarten and First year Arithmetic for Village Schools" published in the "Village Teacher's Journal" in August-September, 1929 is a good one for arithmetic. McKee's "Teaching Primary Reading by the Story Method" is published in Hindi and is splendid to use if the teachers are teaching reading by this method.

8. Suggest the use of drama in retelling Bible stories and those they have read in reading. Help them to work out a story they have read.

Magazines which will be Helpful to Primary Teachers.

There are very few magazines published in the vernacular for the help of Primary teachers. I may not be acquainted with all of them, but as far as I have been able to discover, these are the magazines which are used in our schools:—

1. "The Moga Journal" for Teachers (Hindi)
2. "Bhugol" (Hindi)

3. "The Treasure Chest" (Hindi)
4. "Berar School Magazine" (Marathi)
5. "Madhuri" (Hindi)
6. "The Morning Sun" A quarterly, published by the Government Normal School in Jubbulpore, for circulation in Government Schools only.

7. "Sahayak Patrika"

The English Magazines which are most liked by headmistresses, and teachers, who read English, are:

1. "Grade Teacher"
2. "Child Education"
3. "Normal Instructor and Primary Plans"

Books for the Primary Teachers

1. "A Guide to Kindergarten and First year Arithmetic for Village Schools" by Miss B. Ferguson, M.A. (Hindi).
2. "Teaching Primary Reading by the Story Method," by W. J. McKee, M.A., C.E. (Hindi).

Helpful Books and Magazines for the Supervisor

Books

1. *Successful Teaching in Rural Schools*, by Pittman.
2. *The Classroom Teacher*, Vols. I to V. The Classroom Teacher, Inc., Chicago.
3. *How to Teach Reading*, by Mary E. Pennell & Alice M. Cusock, Houghton Mifflin Co.
4. *Modern Methods in Teaching Geography*, by Claude C. Crawford and Lois P. McDonald, M.A., Houghton Mifflin Co. The Riverside Press, Cambridge.
5. *Modern Methods of Teaching Arithmetic*, by Ralph S. Newcomb, (same as above).
6. *Corrective Arithmetic, For Supervisors, Teachers, and Teacher-Training Classes*, by Worth J. Osburn (same as above).
7. *Instruction in Indian Secondary Schools*, A Book on School Management and Methods of Teaching. Edited by E. A. Macnee, M.A., I.E.S. Oxford University Press, Bombay.

8. *Visiting the Teacher at Work*, by C. J. Anderson, A. S. Barr, and Maybelle C. Bush. D. Appleton and Co., London, or N. Y. (Thacker and Co., Bombay).
9. *Physical Activities Syllabus for Primary School*, by A. J. Danielson, B.P.E.

Magazines

1. "Moga Journal"
2. "Child Education" (I.S.S.D., Calcutta)
3. "Teaching" (Oxford University Press. Post Box 31, Bombay)
4. "Education" (Ram Swamy Gupta, Agarwal Press, Allahabad)
5. "Christian Education" (Rev. T. C. Badley, 4 Battery Lane, Delhi)
6. "Grade Teacher"
7. "Normal Instructor and Primary Plans"

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3. "Classroom Teacher", Vol. I, pp. 323-332 "Lesson Assignment" by Edwin H. Reed, Ph.D. Frank M. McMurry, Ph.D.
4. *Visiting the Teacher at Work*, Case studies of Directed Teaching. By C. J. Anderson, and A. S. Barr, and Maybelle C. Bush. D. Appleton and Co., N. Y.—London.
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9. "Constructive Supervision for Rural Schools," Pp. 4-14. "The Moga Journal," April-May 1932.
10. "The Village Teacher—His Supervision", Miss Ruth Merrill, M.A. "The Moga Journal," Jan. 1932, Vol. XI, No. 8, pp. 335-338.
11. "Institutes for Primary School Teachers among the Santals" by M. L. P. Pierce, Pp. 47-52. "Christian Education", Vol. XII, No. 2 Second Quarter 1932.
12. "New Methods in Teaching". Pp. 383-387. "Education," Sept. 1931, Vol. IX, No. 9.
13. "Supervision. Principles of Supervision". From the *Supervision of Instruction* by Bar and Burton (1926) published by O. Appleton and Co. Pp. 209-210. "The Moga Journal for Teachers," Vol. X, Oct. 1930, No. 5.
14. "Supervision" (In Beginning Arithmetic), by A. E. H., Pp. 370-373 "The Village Teachers' Journal" Feb. 1928, Vol. VII, No. 9.
15. "Supervision" (In Beginning Reading) by A. E. H. Pp. 100-103. "The Village Teachers' Journal," July 1928, Vol. VIII, No. 3.
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In connection with Dr. Mason Olcott's article on "How far should Teachers work for Adults", which appeared in the Third Quarter of this magazine, the statement should have been made that the article forms part of the revised edition of Dr. Olcott's book, "Village Schools in India" published by the Association Press, 5 Russell Street, Calcutta.—*Editor*.

Industrial Placement

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PREVIOUS articles in the series have urged the need for a different type of education from that ordinarily given and have emphasized that while it is necessary to include handwork or manual training in the curriculum of our schools, the distinction between cultural handwork and technical training should be kept clearly in mind. Secondly, we have discussed the type of training to be given in technical schools and in high and middle schools where the object is not technical training but vocational guidance and cultural training. We have not considered either the problem of placing those technically trained or the output of our non-technical schools.

Where shall we find jobs or expect the boys to find jobs for themselves? How shall we get the boys coming from our schools into a means of learning a livelihood? In which direction shall we direct our aims in our teaching so that, when our boys leave schools, they may find jobs?

There is an insistent demand that all education in India shall prepare and direct its pupils toward the villages. The greatest crime of which a school can be charged is that it ruins the students for VILLAGE life. It is unquestionably true that our schools, literary and technical, have succeeded in sending very few of their pupils back to the villages as trained leaders. It is equally true that most of the boys, and to a less extent perhaps the girls, in our schools are not village boys and never came from the village. (I am now speaking and shall continue to speak throughout this article of the Christian boy and these remarks should be so understood).

The Christian boys in our middle and high schools belong mainly to three classes. They are the sons of workers who have been transferred from place to place as exigencies of mission

work have required and so have no real root in any place, village or city. They have spent their lives on mission compounds or in boarding schools. They may be orphans taken by missions and cared for in boarding schools from babyhood, and having a boarding house background know nothing of the village by personal experience. Some are mass movement children who are indeed "from" the village and could "return" to the village if they are willing to go back to the village as sweepers or chamars in the traditional caste occupations. If they should be willing to go back to that, what does the village offer them? Will it provide steady employment at a wage on which they can hope to provide for themselves and to raise a family in decent self-respect, even under the low standards of living now prevailing in India?

Let us not discount the need of the village for educated leaders. That need is dire and urgent. We must provide that educated leadership without which no real progress can be hoped for. At the same time we recognise this need of the village for trained leadership, we must recognise that the large majority of Christian boys in our schools are not fitted by background or training to provide it and that to send them back to the village without providing some adequate outlet for their abilities, some opening for them to work and earn, is to assure defeat for our aims and despair and failure for them. Most of them never came "from" a village and cannot go "back" to a village. Under present conditions, the village as organised has nothing to offer them.

If they are not to go back to the villages and ancestral connections, what opening is there for them? We all know how few indeed are the clerkships to which they have any hope of attaining with limited education. There are really only two sorts of job to which they may aspire in the city: house service and factory work. Whatever rise there has been in the standard of living of our village Christians has been largely or wholly based on the earnings of members of the family who have left the village for city jobs and have sent money back. The few exceptions to this are those who have learned, usually in the city, some special craft now in demand in the village such as lorry driving, or more rarely tractor or engine driving. Darzi work utilising the sewing machine or shoe-making and similar

trades where the product is new and therefore fashionable or where some improvement in the technique of the trade has lifted them out of competition with the caste workmen has provided an opening for a limited number.

The Need of Leaders

Another factor to be recognised is this: What we need urgently in the villages is not more people but leaders for those there. It is possible for a sweeper or a chamar to be a leader among sweepers and chamars but rarely indeed can one of them make a place for himself among other groups. Rarely will the young man with the qualities of a real leader be willing to return to his ancestral village and be content to live as an ordinary sweeper or chamar. He can do better for himself elsewhere and we cannot really blame him for seeing opportunities to exercise his talents where he can prosper best. One of the easiest ways for Christians to shake off old caste restrictions is to get out of the ancestral village—for a time at least.

Probably another reason for the insistence on our boys returning to the village is the fear of the moral problems of the city and tempting surroundings. These are all too real and are to be feared. However, we cannot really protect our young men from them by putting a fence around the city with "Forbidden" signs on it, the way a mother keeps a child out of things by putting a charpai or a chair in the way. And after all, most of the temptations of the city are also present in the village to some degree at least. Is not the real solution of this difficulty to lie in teaching and training our boys so thoroughly in Christian character that they will not only be able to resist temptation but that they will be able to help their fellows? Also we should follow them with the church as far as possible in city as well as village. Training in the habit of worship and in conducting Sunday School and church services should be a part of the training of our Christian boys just as definitely as is arithmetic or grammar or any other school subject. Such training cannot often be part of the school work but can be carried on in connection with Church, Sunday School and Hostel. Boys so trained may be sent out with confidence that they are well equipped to fight life's temptations.

Economic Factors

Part of the difficulty is due to lack of knowledge or appreciation of economic factors which we all over-look. We all want to raise the standard of living of our people. Raising the standard of living means giving the people access to a wider range of the products of human labor. It means putting at their disposal the goods and the thoughts of others in exchange for what they produce. It means giving them access to education and culture, the things which are enjoyed by and through the mind and which can only be enjoyed in intervals not occupied by the problem of getting food and clothing. A self-supporting church can only arise among those who have enough to support a pastor over and above that required to keep their own bodies and souls together. In other words, the standard of living—and by the way, the possible standard of *giving*—is determined by the amount of the products of human labor available to each person, whether these products be of the hand or of the brain. We only have art, literature, culture, music, organised religion, arising in indigenous forms among people who have some degree of leisure and some surplus of material things. It is elementary economics that we can divide only what we produce. Only as we can increase the production of our people can we improve their standard of living. To the average Christian boy in our schools, the village offers very little opportunity to produce anything but discontent and a feeling of bewilderment and futility. Certainly we should send some of our boys back to the village but let us only insist on those going back who can take with them the possibility of contentment and usefulness.

The problem, therefore, divides the boys coming from our schools into three classes. A small group will drift back to the village because they have neither ambition nor ability to be anything but hewers of wood and drawers of water. A small group will consist of those of ability and aptitude who should be trained and prepared for the job of village leadership in the callings of preacher or teacher; and the larger mass will consist of boys who have no special aptitude for these callings but are ambitious and capable. For the first group there is little we can do except to give them as much education and help as their capacity will make possible and the best shepherding possible afterward through the church. For the second, the theological

seminary and the teacher training schools are mainly responsible. For the larger group, who get no training beyond that given by our middle and high schools, we have an especial responsibility.

The Problem of Employment

The problem of finding suitable employment for the boys finishing their school life is heavy on the mind and heart of every school manager, teacher and missionary. Certainly up to now, we have not evolved any very satisfactory technique to enable us to place boys in suitable places even when there is no depression. It is a matter of pity to see boys sitting idle, often eating the bread of widowed mothers, because they have no work. Inevitably they must acquire habits of idleness rather than confirming habits of industry.

There are three factors entering into the problem of getting employment for a boy, the attitude of the employer, the attitude of the boy and the training the boy has. Directly and immediately, there is little to be done about the attitude of the employer though it can be profoundly affected by the attitude and preparation of the boys we turn out in the course of a few years. The other two factors are very largely in our hands. One of the first essentials for a satisfactory career is a suitable attitude in the applicant. There are entirely too many boys and young men who are willing to idle rather than take a job they consider beneath their ability or dignity and who are unwilling to look at anything having manual labour as part of it. Many of our young men would get valuable experience and training which would be good for both body and mind from a period of work in some job requiring hard physical labour, especially if connected with a trade or profession they wish to enter. While it is true that the opportunity for such work is less in India than in Western countries, such opportunities are often limited by the utter unwillingness of the applicant to undertake such work. Practical experience of farm work is essential for any one wishing to manage a farm or work his own land but practically no student is willing to go into the fields as a labourer and earn his bread by working while he gets such experience. It seems certain that a willingness to do such work would open up new opportunities to many of our boys. Ridicule and hardship would

be theirs in the beginning but they can be inspired to carry on by the knowledge that they are pioneers opening up a new road for themselves and others. The results being secured by the few schools where systematic and definite attention to this is being given, shows that much can be done along this line. The boys from one school in particular have stood out head and shoulders in this respect from others in the groups entering the apprentice mechanic's course at the Agricultural Institute.

The training a boy has had will of course tremendously affect his chances of getting a job. Probably a great deal can be done to improve the training our boys get. This improvement can be best effected by a clear recognition of the difference between technical and cultural education and by concentrating on one or the other. Only the exceptional boy should be sent for technical training of any sort. The best training for others will be a general school course, modified from the present ordinary middle school course by the inclusion of more hand work and general knowledge which will come with hand work. Our school courses should be practical, not in the sense of converting them into glorified trade courses, but by relating them to life at every stage and by making sure that the boy understands how the knowledge he gets relates to life as he lives it now and will live it in the future. Too much of our school work is taught by text book illustrations when the daily life of the boys would furnish abundant material. Every boy should acquire two things early in his school course, an enquiring mind and a scientific attitude. Boys should early get the idea that the world is full of knowledge they can never hope to read about in a text book and they should be encouraged and taught to interest themselves in the different kinds of work they see going on daily around them. A good quotation or motto to keep before them is "having eyes ye see not". A little questioning will reveal that the average boy has no idea of the simple bazaar trades he sees carried on daily as he passes through the village streets. The habit of seeing and observing what goes on around him would be a valuable asset to any boy. No other bit of training will be of more value to a boy than the habit of facing every new problem with the scientific attitude of looking for causes and effects rather than being satisfied with isolated facts.

Some may wonder why the employment bureau has not been suggested as a solution. Under present conditions, ordinary employment bureaus seem not likely to help much. Most of us like a more personal selection than is ordinarily accomplished and few turn to such sources for help when a job is open. The tendency of our boys to depend on someone else for such things is a tendency which should not be encouraged. Probably a better way would be for us to try to build up in the boys the idea of looking out for himself through the help of friends and relatives rather than depending on us. If the boys of a particular school should acquire the reputation of being unusually capable and well trained, undoubtedly many calls for workers will come to it and should be utilised to get the boys into suitable jobs but the boy should not simply sit down and throw the whole responsibility for finding employment on the school manager or missionary or teacher who may have taken an interest in him. Such self-reliance can only be built up in the boy by consistently giving him responsibility and teaching him how to shoulder it throughout his school life. Definite attention during the school term to getting the boys to carry over into home life some of the responsibility they learn at school should be a definite part of our plan. Especially in connection with hand work, the work should be so planned as to inspire and encourage the boy to try things for himself at home and to so teach him that he will be able to do so. He should be discouraged from too elaborate projects in the beginning but should be encouraged in those things which require and develop real responsibility and self-reliance.

It must be recognised that the main outlet for boys will have to be the ordinary channels of business and commerce. Mission Institutions can at best employ very few and somehow we must get the boys to be willing to work for and with Non-Christians. Only so can they all hope to find jobs. Such intermingling will be unpleasant in many cases and such a job will not offer the security of a Mission post but it is only as we work and live with them that the Non-Christians will come to accept us as true Indians and to make a place for us.

Suitable boys should be encouraged to set up businesses of their own wherever possible. We want to guard against the

Christian community continuing to be a community of servants and employees of others. Something helpful can be done in every community by finding Christian men already in business who can be induced to take boys as apprentices definitely for the purpose of training them as workmen and to prepare them for independent work later. Especially in our technical training but in the ordinary schooling also, we should as far as possible encourage and prepare our boys to go into those newly developed and unusual trades which show prospect of development and which do not come into direct competition with the ordinary caste occupations. Too many schools turn out carpenters and blacksmiths who cannot compete with the very much better skilled caste workmen in the bazaar. The Christian boy who can furnish a service not to be had from others will be welcomed where he would not be tolerated in competition with caste workmen.

There are doubtless many other possibilities which should be explored and utilized wherever possible. It should be remembered that no one plan will fully meet the situation. Rather success will come from the use of every method which seems to fit local needs.

To summarise: We should not make a fetish out of sending boys back to the village. Many of them know nothing of village life. If they can go to the village with the ability to earn a living and happiness, well and good; if not, let them go to the city with the best training we can give them and our blessings. We should recognise that both the training and the attitude of the boy will affect his chances of getting and holding a job and that attitude may be as important if not more so than training. Employment bureaus may help in some cases but in most cases they are of less value than self-reliance on the part of the boy and the help of friends and relatives. Boys should be encouraged and prepared so far as possible to set up businesses of their own and to depend less on getting a job. So far as possible, those trades and occupations should be chosen which do not compete directly with the caste workmen.

Indian Birds and Birdlore*

BY THE REV. S. S. DEASE, M.D.

I. Hoopoes—Family Upupidae

THESE are among the most familiar of Indian birds and are to be seen in almost every garden picking up insects such as ants and grasshoppers or working their long beaks into the softer portions of the ground hunting for worms. When feeding the hoopoe depresses its crest which seems to act as a balance to its long beak. Its flight is undulating and appears to be slow but it is claimed that hawks find great difficulty in seizing it. During two summers I watched a pair that had their nest in a hole in the wall of my cook house. The female hardly ever left the eggs while the male devoted himself to bringing her food. When the young were hatched the thievish crows were ever on the alert to seize the young birds and the parents showed considerable courage in the determined way they withstood their attempts. One day I detected a snake attempting to make its way to the hole and the distress of the parent birds was so great that I judged they realised it was hopeless to beat off this new foe, so I hastened to their help and destroyed the reptile.

There are but two varieties of hoopoes, the European and the Indian. The former I have only met in and near the hills, the latter is the bird of the plains. The crest of the European bird is longer and has some white in it, the rufous color of the plumage is also lighter and the bands of white narrower than in the Indian. This bird is held in high favour among the Mohammedans, for is it not told in their traditionary records that Solomon employed them to bring him an account of the capital city of the queen of Sheba. Moreover, they on one occasion protected the prophet from being prostrated by the great heat of the sun by spreading their wings over his head. They very

* By Courtesy of *The Lucknow Collegian*.

foolishly asked as a reward for their services that they be granted golden crowns. These crowns excited the cupidity of their enemies and resulted in the death of so many that finally they had to request the prophet to change them into the crests they now are so proud of.

Hoopoes like the lizards have a habit of bowing their heads and on that account are considered very pious birds, as they are said to be imitating the procedure of good Mohammedans at their prayers, but the unfortunate lizard on the other hand is said to be mimicking the faithful and is therefore held in abhorrence.

The hoopoe has not a melodious cry but tradition has it that once it could outsing the most musical of Indian birds, but it lost its voice like it did its golden crown. It, however, continued to keep company with the good singers especially with the kokila or green pigeon whose note is much admired. This companionship almost cost the hoopoe its life—for a fowler hearing the melodious note took it for granted that the hoopoe was the singer and effected its capture. When he had it secure in a cage, he waited in pleasurable expectancy to hear its song, but was much disappointed when he heard its far from musical notes. He came near ringing the neck of the vain bird, but finally let it go when it pleaded that never more would it keep company with singing birds. Henceforth its cry according to my native informant has been “I say but ‘kut kut’.”

II. Cuckoos—Family Cuculidae

The members of this family are very numerous in India and are divided into two sub-families. The first of these contains all the true cuckoos; these all have loud call notes, feed on insects, do not pair, and deposit their eggs in the nests of other birds. They are almost all grey above and more or less banded below. The plumage of some is very like that of the hawk. There is a genus of small cuckoos the males of which exhibit brilliant colours. I have met with the Emerald Cuckoo and the Banded Bay Cuckoo, both very handsome birds. The former has a plumage of brilliant emerald green with a rich golden gloss while beneath it is white with cross bars of shining green. These I have only seen in dense forests for they are very shy

birds. The ‘Common Hawk Cuckoo’ is one of the best known of the family and this from his call, which is said to sound like brain fever. The call is heard when the intense heat of the summer is on, and is so loud and shrill that it often becomes unbearable.

In the hills an equally noisy cuckoo is ‘the Indian Cuckoo’; the hillmen believe that it is only heard when the berry of the kaiphul tree (*Myrica Sapida*) is ripening and its call is said to be a repetition of the words ‘the kaiphul is ripe’. The following story is told in this connection. Once a man and his wife quarrelled about whether the berries on a certain kaiphul tree were ripe or not. The woman claimed that they were ripe while the man claimed they were not. Finally the quarrel became so great that the man in his anger struck his wife with a hatchet, killing her. Her spirit passed into this bird and she still maintains her own opinion by continually calling out ‘the kaiphul is ripe’.

In the rainy months the Pied Crested Cuckoo keeps up the reputation of his kind for noise. This bird has a plumage of black glossed with green, with a conspicuous white wing spot. The natives believe it repeats the word they use for “be quick” and that it flies over the fields calling on the harvesters to quicken their movements as the rains are on. This bird is frequently referred to by Hindu poets under the name ‘chatak’ and is supposed to drink only the water of the clouds. The Koel is not counted among the true cuckoos but comes with the Crow Pheasant, the Sirkur and others in the second sub-family. The poet Balmiki in his great poem the Ramayan writes:

“The koel’s cry with music filled the place.”

In describing the cry of this bird as musical he is at one with other Indian poets, who write of it as the Indian nightingale and become enthusiastic over its melodious call. Non-Indians consider the call as intolerably wearisome. The male bird varies its cry with another which sounds like ‘Who are you?’ Spring is the time when Kama the Hindu god of love is supposed to be abroad on the land, and this is the time when his favourite bird is noisiest. Kama tips his arrows with the blossoms of flowers, the favourite being the mango flower which at this season of the year is very plentiful. This flower is called the

harbinger of spring while the koel is termed the messenger of spring, and it is said that the sight of the flower always excites the bird to outbursts of song. The male at a distance looks to have a dull black plumage but on closer inspection it is found to be a glossy, greenish black. A native name for the koel signifies nourished by another, this refers to the habit of the female depositing her eggs in the nest of the common crow to be hatched by that bird. King Dushyant in the favourite drama of Sakuntala remarks :—

“The wily koel, ere towards the sky,
She wings her sportive flight, commits her eggs
To other nests, and artfully consigns,
The rearing of her little ones to strangers.”

She deposits one egg in each crow's nest often destroying the eggs of the crow at the same time. The crow does not discover the deceit till the young bird is grown, when it summarily ejects it from the nest. The real parent then undertakes its care; but this cannot always be the case, for the crow has frequently been seen feeding the young koel even when it has left the nest.

III. Peacocks—Family Phasianidae

“The self-applauding bird, the peacock see,
Mark what a sumptuous pharisee is he!
Meridian sunbeams tempt him to unfold
His radiant glories azure, green and gold.”

—Cowper.

I have great sympathy with the Hindu determination not to allow the peacock to be destroyed by those who seem to find pleasure in shooting it. So beautiful a bird, adds much to the natural scenery of the land, and though like the deer, and the monkey it is considered a great thief by the cultivator, yet I have never met one who was willing to have the bird destroyed on that account.

In Rajputana this bird is most highly prized, for the Rajputs consider it as being sacred to their war god, and some warriors carry the feathers in their turbans. It is said that it enjoys the sound of strife and the reason it screams when it hears thunder,

is because it takes the noise to be the sound of the war drum. To the farmer the sight of a peacock making its peculiar circular movements which he terms dancing, is a most agreeable sight at certain times of the year, for it is supposed to indicate that rain is coming. In watching peacocks moving about so grandly with their outstretched tails, I have often noticed how suddenly the tail is dropped and the bird moves off as if somewhat ashamed of its exhibition of its vanity. A native informant assures me this action of the peacock is due to its having in the midst of its dance, got a sight of its own ugly legs. This sight invariably humbles it and it sheds tears, which its loving spouse seeing hastens to comfort it. These ugly legs are particularly hard to endure because they did not originally belong to the peacock, who on one occasion foolishly exchanged his own coral-red legs for those of the partridge, and the latter bird though having a great name for piety has never returned them. The peacock, because of its intelligence and beauty has been chosen as the *vihari* or vehicle of Saraswati, the goddess of learning and as such is held sacred by the Hindus.

The peahen is quoted as a model of devotion, and a romantic story is told in this connection. It appears that a beautiful woman had a lover and in order to have his company without exciting the suspicions of her husband she had the gods change him into the form of a peacock, which she placed in a neighbouring grave. The husband finally discovered the deceit and destroyed the bird. The woman built a funeral pyre, which she ascended with the dead body of her lover. When ignited, the pyre burnt for twelve long years and would not go out. The goddess Parvati, seeing it burning and hearing the story, was filled with compassion for the lovers and restored them to life. In the form of peafowl they haunt the groves and fields, the peahen, a devoted attendant on the object of her admiration.

I have frequently been told that a great enmity exists between peafowl and snakes, and that the latter are invariably destroyed by the former dancing on them. I have known the peafowl introduced into sections where snakes abounded, with the expectation that they would cause them to rapidly disappear. Whatever the facts may be we are informed by a Mohammedan tradition that Satan's introduction into the garden of Eden was due to the peacock, for the foe of mankind having assumed the

form of a serpent, the peacock seized it and carried it into the garden which proved to be a very foolish act on the part of the bird.

IV. Goatsuckers—Family Caprimulgidae

"Loud and sudden and near the note of a whip-poorwill sounded, Like a flute in the woods: and anon through the neighbouring thickets,

Farther and farther away it floated and dropped into silence."

—*Evangeline*.

The members of this family commonly known as goat-suckers and also as night jars have some habits which are peculiar to them. Not being able to perch like other birds they sit longitudinally on a branch and when on the ground rest their whole body, thus earning the native name, meaning 'Squat bird'. Their bills are excessively broad, short and weak and almost hidden by feathers and bristles. The wide gape has led to its getting another name meaning 'Frog bird.' They are nocturnal in their habits and may be seen on a moonlight night flying noiselessly after insects which they catch on the wing. Their cry is a somewhat mournful one best described as 'tew yo-yo'.

Probably from their nocturnal habits and their monotonous cry, natives are superstitious regarding them and believe that if they fly over cattle, the animals are sure to die. There are certain men who profess to save cattle by killing a night jar and covering a stick with its blood and then waving the stick over the endangered animal. This bird perhaps from inability to build a nest makes no attempt to do so, but lays its eggs on the bare ground and as they are of a grayish color with dark spots they are not easily distinguished from the stones.

The common Indian night jar (*C. Asiaticus*) is found in all parts of India, it haunts gardens and at night flies quite near houses. In the hills I have frequently met another species, the jungle night jar (*C. Indicus*) in oak forests, especially where the trees were not dense. All the members of the family have a somewhat variegated plumage. The dark streaks and blotches of different shades of brown and yellow with the narrow dark bars on throat and breast give it a striking appearance. The coloration is somewhat different in different species.

My groom told me that the variegated nature of the plumage is thus accounted for. Once upon a time a young Brahmin priest stored a quantity of wheat in one of the rooms of his house. A night jar found her way in there and thought it a convenient place to lay her eggs and rear her young. The Brahmin became very popular as a priest and his followers supplied him so liberally with all he wanted, that he came to the conclusion that it was foolish for him to store grain and have the care of guarding it. He proceeded to burn what he had in store, and the unfortunate night jar only escaped with the loss of all her feathers. The other birds pitying her naked condition, each contributed a few feathers and thus she was enabled to re-clothe herself, but the general effect of feathers of so many colours was so distasteful to her that for very shame she does not dare to show herself in the day. My informant also added that the cry of the bird is an abusive term which she is ever applying to the foolish Brahmin to whose act she owes her unfortunate condition.

A Gospel Team at Work

MASON OLCOTT, Ph.D., *Nellore*

(All three scenes take place on a village street, the Village Headman's house to the right, and the cattle pound to the left).

Scene 1.

(Enter from the back an aged catechist with long beard and stick and a Training School teacher).

Catechist:—You are most foolish to camp in a caste village. They'll never allow you to do it. You'd better stay in the mission in the outcaste quarter. I remember thirty years ago when some of the missionaries were stoned just for entering a village like this.

Teacher:—The times have changed.

Catechist:—Human nature does not change. The Hindus won't give you a place to stay. They don't like us to attack their religion.

Teacher:—That's true, but we aren't going to attack Hinduism. We will serve the people and make friends with them.

Catechist:—That's more foolish yet. It's waste of time to speak to people about agriculture and health and to play games. I believe only in preaching the pure Gospel? Here's the Monigar. Ask him about camping in his village. He'll say no, thank you! (He drops back).

Teacher:—Namaskar, Headman. I would like to come here with some of our students and speak to the people about how they can live better and more healthy lives. May we come and camp for a week.

Headman:—We'd be delighted to have you come. My boy studies in your school. Please come! (Catechist comes closer, rubs his eyes in surprise, but says nothing).

Teacher:—Where could we stay?

Headman:—I'm sorry there's no house vacant.

Catechist:—(to teacher) What did I tell you?

Headman:—Well, there's the cattle pound.

Catechist:—There must be lots of cattle ticks there.

Headman:—We'll clean it out thoroughly. You can eat there, but you must not eat meat. How could we put the sacred cattle there again if you defile it with meat?

Teacher:—Very well. We'll be glad to go without meat.

Headman:—Then we'll expect you and the students tomorrow. Namaskar. (He goes into his house. The others start off back).

Catechist:—(indignantly) I don't believe in all this nonsense! (CURTAIN).

Scene 2. Two Days Later

(Students enter with medicine kits from the pound on the left. They are singing the chorus of lyric calling Christians to service. There is no accompaniment).

1st student:—Here we are with medicine, but where are the sick people?

2nd student:—We can't really do anything for them (sarcastically). Where did you undergo medical training, Doctor? (Several villagers come in).

Chettiar Boy:—(pointing to medicine case) What's there?

1st student:—Medicines. Do you need some?

Boy:—(groaning as if in pain) I've a stomachache. Do give me some.

1st student:—Here are some salts. We'll let them dissolve in water. This will help you. (Gives it to Boy who goes off. 1st student drops back).

2nd student :—(to Adi-Dravida youth) There is lot of itch on your arm.

Adi-Dravida :—Don't I know it? It's very bad.

2nd student :—Well, after all, that's something I can help with? (He takes coir fibre and starts scrubbing).

Adi-Dravida :—(crying) Ouch! that hurts. It's worse than the itch.

2nd student :—I know, but the missionary lady said to rub until the blood comes. We'll put ointment on you and make you well. (To other students. Help me hold him!)

Mudaliar :—Don't cry. That's good for you.
(To 3rd student) I have a headache (Students take Adi-Dravida back).

3rd student :—Rub this ointment on your head and the pain will stop. Do you have chills and fever? Perhaps that causes the headache.

Mudaliar :—Yes, I do.

3rd student :—Then take this quinine. (They drop back).

Chettiar :—(entering with his wife, the boy who came before and two more boys and a girl) This physic you've given my boy is excellent. And you don't charge anything for it?

4th student :—No Chettiar, we give it all free.

Chettiar :—Then please give a big dose for me and my wife, and small doses for my two boys and girl. (Each receives and drinks this dose).

Teacher :—(entering from left) Tonight we're going to show pictures of better cattle and tomorrow the life of Jesus, our Guru. We ask you to come.

Chettiar :—We shall all come gladly. (The family goes off. Several more boys run forward).

5th student :—(entering from left) Here's a ball. Let's play a game.

Boys :—(shouting) That's great, Hurrah! (The boys all run off and the students follow).

Scene 3. One Week Later

(The teacher and students enter from left singing lustily a joyous lyric, accompanied by drums, harmonium and cymbals. The village children follow happily, clapping their hands).

Catechist :—(entering slowly from the back, using his cane and looking around) Oh, are you all still here? The people haven't tried to make you leave?

Teacher :—Not at all. They're all good friends of ours. Do these children look very hostile? Men, women and children gladly hear the Good Tidings.

Catechist :—That's surprising, but surely you haven't been in any of the houses?

Teacher :—Yes we have, several times. Yesterday we were surprised to have the Village Headman ask us to have dinner today with him. Won't you join us?

Catechist :—What's that? Your words amaze me! Who would have dreamed of this?

Mudaliar :—(entering from back with the Chettiar) You have brought joy and life to our village. When you leave the cattle pound, we shall feel very lonesome and sad. Life will be dull. I wish you could stay a month.

Teacher :—I wish we could, but we must leave tonight, to be at school tomorrow.

Chettiar :—You have swept the rubbish from our streets and cleaned our wells. You have taught us peace. Come back very soon.

Catechist :—(exultantly, with upraised hands) It is like the time of Jesus. God hath anointed us to preach good tidings to the poor; He hath sent us to proclaim release to the captives; and recovering of sight to the blind; To set at liberty them that are bruised; To proclaim the acceptable year of the Lord.

Headman :—(entering from right) The feast is ready. Come into my house and eat with us. Tell us more about Jesus, the Prince of Peace (All go off right singing a lyric about Jesus the Peace-Maker).

Light on Books

Up from Poverty in Rural India—by D. Spencer Hatch, B.Sc., M.Sc. in Agr., Ph.D., 208 pp. Illustrated, Oxford Univ. Press, Rs. 2-8-0.

Rural reconstruction in northern India has thus far been very largely a matter of talk. Many people are interested, many have theories, but in attending conferences and reading articles one feels that very little has actually been done. People are asking that those who have succeeded in such work show them the way.

In *Up from Poverty*, Dr. Hatch makes available the experience of the outstanding work which he has directed in southern Travancore. As the author recognizes that the poverty of the people is spiritual, mental, physical, social and economic, this experience should be of value to all who are interested in the more abundant life of rural India.

Two principles are held basic. One is that self-help is the way to all progress (how familiar is the cry that "the Sircar should do this for us"), but that it must be "self-help with intimate expert counsel." The other is that "the service must be comprehensive," the villager must be surrounded with benefits. Improving one phase of village life alone is of little use.

Two principal methods are used, co-operation as a method of life, and demonstration as the chief method of teaching. "In the naive, every-man-for-himself, rural areas . . . the people have to be persuaded to change from their methods of direct antagonism, isolation and competition to the method of co-operation." Co-operation includes credit, production and marketing. "We must not stop with these (cottage vocations) until we have taught the people how to produce a really superior product and have worked out a co-operative marketing arrangement for it . . . Stopping short of co-operative marketing is the most common sin of the rural uplifter and of the co-operative departments, in India." Simple organizations are advocated, those used as a basis for the work in Travancore being the rural Y.M.C.As., some of which are 25 years old.

Demonstrations are carried on at the centre, but even more stress is laid on the value of demonstrations in the villages, by villagers—a

man with a flock of good chickens, well cared for, or a family producing superior cloth. The inclusiveness of the program, and the possibility of carrying on without extensive equipment, is illustrated by the demonstration centre at Martandam, where on one acre of land the visitor may see trees, fodder grasses, poultry, goats, cattle, weaving, dyeing, farm implements, carpentry, basket-making, bees, a library, play-grounds and bore-hole latrines.

It will be seen that in addition to the improvement of agriculture, cottage vocations are advocated for the profitable use of spare time. Hand-weaving is an important vocation, and Dr. Hatch would like to see a loom in every house. Spinning is considered more doubtful, those who have been taught this commonly failing to practise it because the returns are so small. Gardening is another principal subsidiary vocation. The program includes only industries which were already practised to some extent.

Rural exhibitions both at the centre and in the villages, lectures and demonstrations at markets, dramas, and all other sound educational methods are used.

Leadership is recognized as a key problem. Two types are used, employed and honorary. The former are generally college graduates with a keen desire for village service. They are trained largely by the apprentice method, but also at the Martandam Practical Training School in Rural Economics, held for six weeks each summer, and by visits to other centres and to agricultural and other institutions. The honorary leaders are members of the village group who rise to leadership through service. Many of them are teachers, high school students and young farmers; youth is no drawback. These men learn by doing, and in camps, conferences, week-end study groups, and in short summer schools.

Those interested in the possibility of copying these methods will want to know the conditions under which they have been successful in the Martandam area. A survey was made of the area of intensive work, within a radius of three miles. Here the population consists of roughly 30,000 Hindus, 10,000 Christians, 600 Moslems and 1,000 others. The area contains 13 temples, 18 Catholic and London Mission churches, 3 mosques, 36 schools with 186 teachers, and plenty of drink shops as the only social centres. One person in seven is literate. Dr. Hatch thinks that the presence of so large a proportion of Christians, as compared with many other sections, is not a very large factor, and holds that because of the poorness of the soil, and the poverty of the people, this area was one of the most difficult in India in which to

launch such a program. One may hope that the realization that in many parts of northern India the fact of having fewer Christians and fewer schools will increase the difficulties, will not prevent many from taking heart from the success in Travancore, and forging ahead in this badly needed type of work.

W. B. HAYES.

(Courtesy of *United Church Review*).

The Student Christian Movement Press, Ltd., London.
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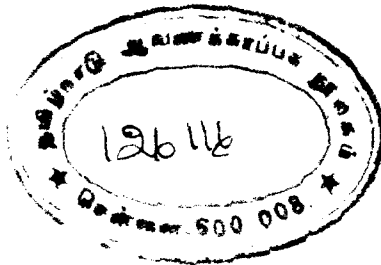
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