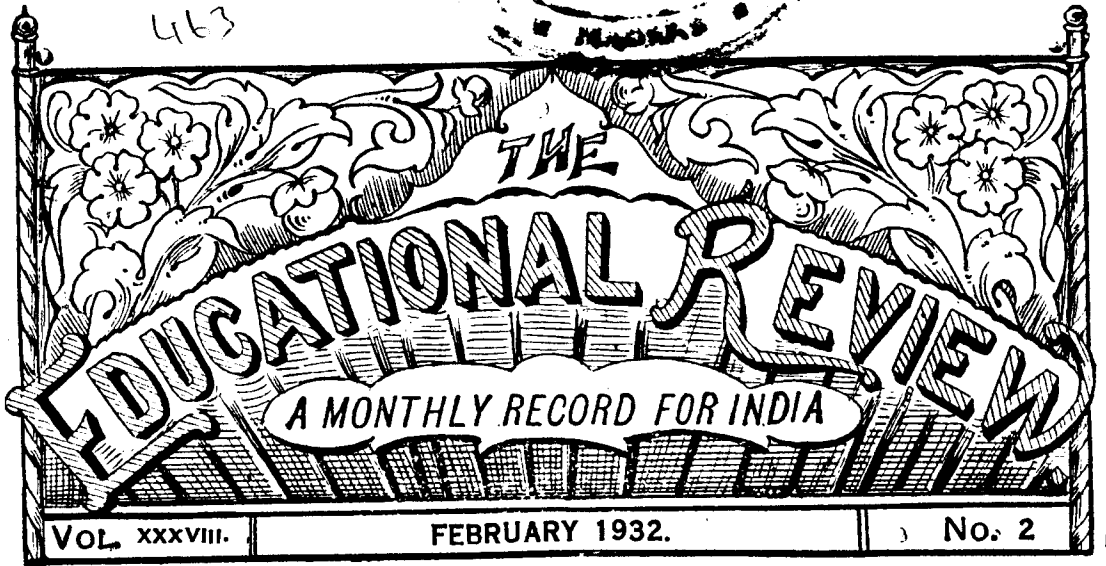


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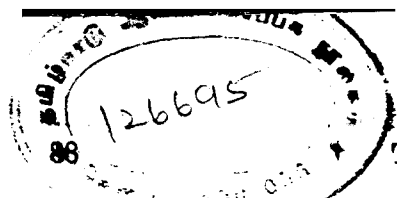
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Cawnpore.

THE primary aim in the formation of a National Committee on Intellectual Co-operation for India should be to bring together representatives of all the important intellectual organisations in the country, to help in the work before the Committee of Intellectual Co-operation set up by the League of Nations.

In view, however, of the enormous dimensions of India, the National Committee may perhaps also be useful as an organisation to serve the internal needs of the country itself, enabling different cultural activities to obtain the confidence of mutual support and co-operation.

* A Memorandum prepared for the League of Nations.



At one time, it was believed, at least in some quarters, that the Universities in India may be able by themselves to act as the necessary units for this purpose, but it is obvious that there are other aspects of the cultural and intellectual life of the people which should also be taken into account, if the National Committee is to be a success, representing the entire world of art, literature, science and scholarship in the country. The National Committee is concerned with many things other than mere University education, though in itself the latter embraces numerous intellectual activities. There is the education of the masses and the peculiar rural culture of the millions in the villages, the development in artistic movements in various parts of the country, the world of journalism whose co-operation is essential for the success of any such scheme and the Indian States which must also be included, for they sometimes represent the indigenous art and culture of the country to a greater extent than the provinces of British India.

It should be a matter of satisfaction for anybody concerned with the furtherance of a scheme of this kind that there are already a number of intellectual and cultural organisations in the country which can be expected to co-operate in this movement and whose representatives must figure on any Committee set up for this purpose. If the Universities are not complete in themselves as embodying the entire intellectual and cultural life of the people, they should still be intimately

associated with the Committee, for they embrace numerous branches of arts and science and count on their staffs practically all the leaders of intellectual life in the country. The Universities may be asked to elect six representatives to the Committee through the Inter-University Board, which is already the recognised channel for such common election in the case of the Imperial Council of Agricultural Research, the Indian Research Fund Association and other similar bodies. It would perhaps also be possible for the Inter-University Board to devise a system of arranging the eighteen Universities into six groups, to enable each to elect one representative. In spite of the fundamental unity of India in many cultural matters, the differences of life and civilisation are so marked in the various parts of the country that this grouping may serve, in some measure, to secure the representation of the diverse elements which go to make up the somewhat complex scheme of Indian culture.

In view of the fact that the Benares Hindu University and the Aligarh Muslim University are somewhat of an All-India character and are at least intended to represent, in a special sense, the cultural life of the Hindus and the Mohamedans respectively, they may perhaps be recognised as independent units by themselves, with a single representative for each, out of the six seats assigned to the Universities of India. The grouping of the Mysore and the Osmania Universities into one may also

have the advantage of ensuring the election of one representative of the Indian States, though as will be noticed from the scheme described below, there will be other channels also, through which subjects of the Indian States may find entrance.

The distance of Burma from the rest of India and its impending separation into an independent area is a complication which affects this scheme, the University of Rangoon having already resigned, for instance, the membership of the Inter-University Board. It would, however, be a pity if Burma was left out of such a scheme, as the province represents an intellectual and cultural life, quite different from that of the rest of India, in spite of traditional affinities of various kinds.

Ceylon, which is already an independent unit outside the political authority of India, is another problem too, but it may be assumed that the people of Ceylon as well as those of India will feel gratified by associating a representative of Sinhalese life and civilisation with such a Committee. This will also be a consideration which would be appreciated by the Committee of International Intellectual Co-operation of the League of Nations which is naturally anxious that the entire human family of culture and intellectual life should be represented on this platform. It is, of course, true that the Tamils of the north of Ceylon differ from those of the rest of the island, but it should not matter, as South India will

be already there. A tentative suggestion for the representation of Burma and Ceylon is that the respective Governments may be invited to nominate one member each, or the Committee may be authorised to co-opt the two.

Among the intellectual organisations in India which may be usefully asked to nominate one representative each are: the Indian Science Congress, the Oriental, Economic and Philosophical Conferences, the Indian Historical Records Commission and the Royal Asiatic Society of Bengal. The first four are organisations of an All-India character, holding annual conferences and having regular standing committees of their own, available throughout the year, and representing intellectual interests which are perhaps not entirely independent, but of sufficient magnitude to justify separate representation. The Indian Historical Records Commission is somewhat different in its composition and is not exactly of the same magnitude, but in view of the importance of the preservation of historical records in any scheme of cultural co-operation, its representation is quite proper. Of the numerous learned societies in various parts of India, only the Royal Asiatic Society of Bengal is suggested for representation, though its present activities are perhaps not equal in volume of work which it used to turn out in the earlier decades of its history.

The officials of the League of Nations are particularly anxious to get down to

the educational life of the masses, because not much of cultural life is possible without the adequate spread of literacy in the country. The only educational organisation of an All-India character working at present, to bring workers together is the All-India Teachers' Federation which may also be invited to nominate a representative. The teaching profession in any country represents an army of civilisation which can carry the message of culture and intellectual co-operation to the remotest quarters and also impress it on minds capable of absorbing it at a stage at which it can be of the greatest effect for the future. There seems no better way, for the present, of associating the teaching profession in India with useful activities contemplated for this Committee, than by the nomination to its membership of a representative of the All-India Teachers' Federation.

The necessity for associating a certain number of the representatives of Indian womanhood with the activities of the Committee will be obvious, though there is no technical objection precluding some of them from being returned by the constituencies referred to already. The Simon Commission's Report has rightly welcomed the increasing interest which the women of India have shown, in recent years, in the educational advancement of the country and everything must be done to secure their co-operation, only through which it will be possible to touch one important region of the cultural life of the people. The country

is fortunate in having such a well-organised and representative body of women as the All-India Women's Educational Association and it should be invited to elect three representatives to the Committee. The allotment of three seats to the All-India Women's Educational Association may seem extravagant, especially in proportion to the representation assigned to other bodies, and in view of the very low percentage of literacy among the women of the country, but it has been deliberately suggested, as it is essential to rouse the enthusiastic interests of women in the subject. To anybody who has attended the annual sessions of the Assembly and the Council of the League of Nations, it will be clear that the work of the League has made a special appeal to women in Europe and America, though it is perhaps not necessary to enter here into the reasons of this phenomenon. There is no reason why this feature should not establish itself in India and in the East, as it has already done in the West, with the gradual spread of education and effective propaganda on behalf of the League of Nations.

If this National Committee is to be a success, it should work in as intimate association as possible with the League of Nations, though the distance from Geneva makes it more difficult than in the case of the countries of the West. Such people in India as are connected with the League of Nations in any representative capacity should therefore be invited to serve on the Committee

though their number may vary from time to time. We happen to have at present in Sir S. Radhakrishnan, a member of the International Committee of Intellectual Co-operation, while the present writer also happens to be a member of the Educational Experts Committee of the League of Nations. The League has already a branch in India of the International Labour Office and in view of the special propaganda yet to be made in this country, it has also just been resolved to have a branch office of the League itself here. The two officers presiding over these institutions should also be invited to serve on the Committee. These memberships may be looked upon as only *ex-officio*, terminating with the period of office in each case.

There are again the large number of those who have represented India at various sessions of the League, or have acted as collaborators of the Information section from this country, on special invitations from Geneva. While room cannot obviously be found for so many of them on the Committee, it will perhaps be possible to devise a system of ensuring their co-operation and utilising their past connection with and experience of the League, by nominating them as "Honorary members," or as "Honorary Correspondents," whichever designation is found to be more acceptable. While they will not be actual members of the Committee attending its meetings and voting at its discussions, they should be entitled to receive its minutes and

publications and be expected to remain in touch with the activities of the body.

The Government of India have not yet been mentioned in this scheme, as the League of Nations has been particularly anxious that a Committee of this kind should not be constituted under strictly official auspices and should really be 'national' in the popular sense, as far as possible. But it is obvious that the organisation should benefit to the fullest extent by association with representatives of the Government of India whose activities, as is well-known, include a number of intellectual departments. There are, in the first place, various departments of scientific research under its auspices including Zoology, Geology, Botany, Meteorology, Forestry, Agriculture, Medicine. There is the Department of Archaeology, usually presided over by a distinguished antiquarian, whose connection with a Committee of this kind should be very beneficial indeed. There is also the Educational Commissioner who represents phases of the administration most intimately connected with the intellectual work of the country. An adequate representation of all these activities can perhaps be provided for by allowing the Government of India to nominate six representatives.

In the work of intellectual co-operation contemplated by this Committee, there will be no distribution of the loaves and fishes of office, at least for a long time to come, and political considerations, it is hoped, will also be strictly excluded.

There can therefore be no conflict between official and non-official interests in an organisation of this kind. If the representation of the Government of India is not popular in some quarters, it may be pointed out that the League of Nations always contemplates that such activities should be in intimate association with the Government of the country concerned and the Committee should also be unwise in forfeiting the special knowledge and experience of the senior experts whom the Government of India may be expected to nominate.

It is difficult to escape the feeling that the modern languages of India with whose fortunes the future intellectual life of the country is intimately bound up, may not receive adequate representation under this scheme. Though some of the learned bodies already referred to may return at least a few representatives capable of voicing their interests, they may not find effective and direct expression, even the All-India Oriental Conference being more concerned with Sanskrit and allied subjects than with the modern languages of India. A National Committee without any special representation of at least the leading languages of the country may therefore be an anomaly, especially in comparison with similar organisations in Western countries.

It is a misfortune that India should be a "museum of languages", as it has been described by one capable of speaking with special authority on the subject, but provision should perhaps be made for the

representation of at least the following *six* languages in the first instance, chosen in accordance with the total population speaking each :

Hindi, Bengali, Urdu, Telugu, Marathi and Tamil.

Most of these languages are represented by academies, annual literary conferences, Sahitya Parishads and the like and it will perhaps be possible to secure sufficiently authoritative representatives nominated by them. We have, for instance, the All-India Sahitya Sammelan, the Baniya Sahitya Parishad, the Andhra Academy, and the Maharashtra Literary Conference. In the Hindustani Academy, established under the auspices of the Government of the United Provinces, there is also another institution which can be entrusted with nominations for Hindi and Urdu. Before leaving this part of the subject, it should be mentioned that the claims of Kanarese, Oriya, Guzerati and Malayalam will have to be considered next, with the gradual growth of the activities of the Committee.

The constitution cannot be considered complete without the provision of powers for the Committee to co-opt a certain number of members to represent at least some minority communities and special interests which may have escaped representation. It is quite possible that when the Committee is formed it will be found there are no representatives, for instance, of the Zoroastrian and Jain communities in India who stand for peculiar and distinctive cultures of their

own. The Indian States, as well as the Muslim community, may not also have received adequate representation. No direct election has been provided for the representation of the Fine Arts, in view of the absence of any organised body on their behalf for the whole of India, but a Committee of this kind cannot exist without one or two of their exponents, whose services should therefore be made available by co-option under this head. Even the small Indian Christian community in the country can perhaps rightfully claim that it is developing a special culture of its own, requiring recognition by a Committee of this kind. There may also be scholars of eminence in various subjects of study who may not care to *seek* election to such a body, but the presence of at least some of them may be considered desirable by the National Committee. It is therefore suggested that the Committee should have the power of co-opting additional members, covering these classes, not exceeding, in any case, one-sixth of the total number of the regular members. According to the present arrangement, the maximum number to be co-opted would thus be about six.

The National Committee will thus consist of the following representatives and co-opted members:—

Indian Universities	...	6
Burma and Ceylon	...	2
Indian Science Congress	...	1
The Oriental, Economic and Philosophical Conferences	...	3

Indian Historical Records Commission	...	1
Royal Asiatic Society of Bengal	...	1
All-India Teachers' Federation	...	1
All-India Women's Educational Association	...	3
League Representatives in India	...	4
The Government of India Representatives of Hindi, Bengali, Urdu, Telugu, Marathi and Tamil	...	6
Co-opted members	...	6
		—
		40
		—

The Committee would thus consist of about forty members embodying a variety of intellectual and cultural interests worthy of representation on such a body. Its size is open to the obvious objection that it is perhaps somewhat unwieldy at least for executive action. But it is suggested that this difficulty may be got over by resolving upon having a smaller Executive Committee of ten on which it should be laid down in the constitution that there should be at least one representative of each of the following groups which contribute to the formation of the Committee: Universities, All-India learned Conferences, representatives of the League of Nations, the Government of India, representatives of Indian languages, All-India Women's Educational Association, co-opted members.

It must be confessed that the most serious problem in connection with the formation of a National Committee for India is that of finance and the making of adequate arrangements for carrying on its routine work. It is doubtful if in the present state of financial stringency, any money will be available either from the League of Nations, or from the Government of India. It may, however, be possible to utilise the new branch of the League which is to be established in India, to carry on the secretarial work in connection with the work of the Committee. For the rest, efforts will have to be made to interest the princes and peoples of India in this organisation and obtain funds by voluntary contributions, though the present economic depression and the almost entire absorption of the country in politics render such a prospect somewhat remote. It may not be unreasonable, at the same time, to expect Provincial Governments and the bodies which have been given the honour of electing representatives to the Committee, to make a small annual contribution which may go some way in meeting at least the expenses for office contingencies.

The Committee need not necessarily undertake the payment of travelling

allowances to its members, but leave it in some cases to the bodies concerned to pay the travelling allowances of their representatives and in others to the members themselves. It should be looked upon as an honour to serve on the Committee and for those really interested in the work of intellectual co-operation, national and international, it cannot be much of a burden to attend an occasional meeting for the purpose (perhaps once in a year), even at their own expense, though with the enormous distances of India, it may be sometimes difficult. But it is necessary to remember that there is a considerable amount of travelling at one's own expense in connection with many such bodies in India and the National Committee of Intellectual Co-operation will in no way be inferior to similar organisations either in position or in opportunities for service.

It is necessary to observe, in conclusion, that these suggestions are only tentative, put forward without much of consultation with those interested in the subject and intended to serve only as a basis of discussion. For obvious reasons, this Memorandum has not also entered into details of rules and procedure for the work of the Committee.

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**THE SEVENTH
ALL-INDIA EDUCATIONAL CONFERENCE,**

BANGALORE SESSION, DECEMBER, 1931.

PAPERS PRESENTED.

1.

HEALTH AND PHYSICAL EDUCATION FOR INDIA.

BY MR. H. C. BUCK, M.A., M.P.E.

Madras.

I.

OUR CONCEPTION OF PHYSICAL EDUCATION.

IN defining education as the result of the sum-total of one's life's experiences we think of Physical Education as the result of the sum of one's physical experiences. Directed in accordance with scientific laws of education, Physical Education is the process of educating the whole man *through* his physical powers, rather than education *of* the physical. Such an interpretation implies a careful selection of types of physical activities suited to the inherent interests and desires of the individual or group, and to their physical capacities. It also means that the opportunities for participation and self-expression in the activities shall be such as will lead to desirable development of the intellectual, social, emotional and moral life as well as the physical.

The programme should be made up of natural, racially-old, big-muscle activities; should grow out of the interests displayed by the participants; should be so directed as to enable participants to make decisions and recognize values; and should lead to life-long habits of rational exercise and wholesome living.

II. OUR AIM IN PHYSICAL EDUCATION.

Our aim in India is to induce those in authority to provide in all educational institutions and in all towns and cities, ideal environment and facilities for physical activities, under highly qualified leadership having scientific knowledge and sympathetic understanding of human nature. Further, the aim is to make possible for individuals and groups, within these wholesome environments full opportunity for self-expression and self-development by providing stimulating situations out of which will arise experiences abundant in physical, mental, social and moral values. Our ultimate aim is to bring to the people of India a wholesome happy way of living.

Our aim is *not* to develop star athletes, winning teams, expert performers, or physical marvels, but a national vitality based on character values as well as on those of physical stamina.

It is our belief that properly conducted programmes of physical activities with their unique opportunities for decision-making have greater possibilities for moral training than any other one phase of education.

III. OBJECTIVES IN HEALTH AND PHYSICAL EDUCATION.

1. *Development of Organic Vigour.*

This is dependent upon a wise selection of activities arising out of the inherent interests of the participants, and so conducted that the normal functions of the body are developed and improved. The racially-old, big-muscle, or natural activities are the ones that have made man what he is to-day, both functionally and structurally, and this type of activity in a rational form must be continued to preserve proper biological succession. It is our belief too that moral health is largely dependent upon physical health, or functional power of the vital organs.

2. *Development of Nervo-Muscular Co-ordination or Skills.*

The development of skills in a large variety of physical activities makes it possible for individuals and groups to obtain satisfaction and happiness in a variety of ways during leisure time. Many people are unhappy and mal-adjusted because they are physically illiterate and do not know how to enjoy their free time. Possession of skills in naturalized forms of individual and group-play-activities enables people to give wholesome expression to innate desires and interests.

3. *Development of Right Attitudes toward Play and toward Physical Activities in General.*

It is not only possible, but necessary, to base the programme on such sound psychological principles that there will be developed in the masses wholesome attitudes toward play and physical activities, and habits of life-long participation in them. This can

be done only by providing activities that appeal, that give opportunity for self-expression and self-improvement, that afford satisfaction in the doing and a desire to continue. Proper leadership can instil the idea of participation for the sheer joy of the activity itself without any concern about winning or losing, or desire for material reward. Teaching people to look upon physical activities as a recreative measure rather than as an exercise process or money making spectacle will go far toward creating desirable attitudes.

4. *Development of Desirable Social Attitudes and Conduct.*

This is possible in a programme of physical activities where emphasis is placed not on spectacles and not on winning, but on the ethical values inherent in playing games with and against others. The relationships and experiences of co-operation and competition on the athletic field call for decisions very similar to those which have to be made in every-day life. Leaders with moral purpose will make it possible for their athletes to act and decide in the light of values and consequences, and will relate the idea of sportsmanship as practised on the playing field with the desirability of carrying that laudable practice over into all relationships with their fellow-men. A programme of activities that does not afford opportunities for developing ethical values which function in life is not educationally sound and has no reason for existing.

5. *The Development of Correct Health Habits.*

Health is physical, mental, moral, social and emotional. A rational programme of

physical activities in a wholesome environment under sane leadership can stimulate the participants to develop favourable attitudes and habits in all of these phases of health, thus influencing them to live abundantly. This can best be done by making it possible for those engaging in physical activities to discover for themselves the true values and satisfactions of wholesome living.

IV. RECOMMENDATIONS FOR IMPROVEMENT OF PHYSICAL AND HEALTH EDUCATION.

1. *Suggestions re Terminology and Classification of Personnel.*

With the present trend away from inefficient, illiterate drill masters, toward educated, specially trained physical educators, the following suggested terminology is presented for consideration.

(a) Director of Physical Education.

This term might be applied to one having a College Degree plus at least two years of special study in health and physical education. Such advanced work should be done in a reputable, recognized Physical Education Institution which requires of College graduates at least two years of professional study leading to some such degree in physical education as an M. P. E., an M. A., an M. Ed., an M. S. or perhaps a Ph. D.

In case such highly qualified person should be required to administer a department which embraces Health Education as well as Physical Education he might be designated as Director of Health and Physical Education.

(b) Physical Director.

One having a College Degree plus a Diploma from a recognized School of Physical

Education whose course covers at least one year, such course requiring a College Degree for admission. With the growing interest in scientific Physical Education it is felt by many that the Physical Director should also possess a teacher's certificate. In other words he should be a B.A., L.T., with a Diploma in Physical Education.

In case such Physical Director in any institution should be made responsible for the operation of Health Education in addition to Physical Education he might be designated as Physical and Health Director.

(c) Physical Training Instructor.

A Matriculate or an Intermediate, preferably one with Teacher Training, plus a Physical Training Certificate from a one-year course of both theory and practice of Physical Education.

(d) Drill and Games Teacher.

One who has undergone a short course in physical training in a special class or who has had some training in a Teacher Training School or Teacher Training College, but who is not eligible for a Diploma or for a recognized Physical Training Certificate.

NOTE. The National Y. M. C. A. College of Physical Education, Madras, now trains the type indicated in (b) and (c). It is our intention to improve and increase the training so that we may be able to supply (a) also.

2. *Suggested Requirements in Leadership to make Physical Education Effective.*

(a) Each Indian State and each Province should employ either a Director of Physical Education, or a Physical Director, to be responsible for promoting and organizing Physical Education for the entire State

or Province. He should work through the Director of Public Instruction.

(b) Several touring Physical Directors responsible for specified circles or districts. Their work would consist of inspection, training and demonstration in Secondary Schools. Such men are urgently required until such time as all Secondary Schools are staffed with fully qualified Physical Directors.

These touring supervisors should be directly responsible to the Provincial Director of Physical Education, and only through him to the Director of Public Instruction.

(c) Several touring Physical Directors responsible for Physical Education in Elementary Schools. Their work would be primarily that of training and assisting the regular Elementary School Teacher to conduct activities suitable for Elementary School children. Such touring supervisors will no doubt always be necessary inasmuch as it is not likely that all Elementary Schools can employ Physical Directors.

These workers should be directly responsible to the Provincial Director of Physical Education.

(d) There should be at least one Physical Director on the staff of every College, responsible for organizing and conducting the entire programme of physical activities for the entire student body. He should be closely related to the Medical Officer on student health and sanitation problems. In case the College does not have a regular Health Service the Physical Director should attempt to bring in volunteers in order to gradually develop satisfactory Health Education.

(e) There should be at least one Physical Director on the staff of every Training College. We need to develop in our teachers the play spirit, health habits, habits of exercise and play, and the ability to conduct physical and health activities suitable for school children. As this is accomplished the school life of the children is bound to become more natural, more wholesome and more worth while.

(f) There should be at least one Physical Director on the staff of every Secondary Training School, for the same reason as mentioned in (e).

(g) A Physical Director, or a Physical Training Instructor of Intermediate education on the staff of every Elementary Training School, for the same reason as mentioned in (e).

In Elementary Schools we shall have to depend upon the regular class teacher to conduct physical activities. The teachers must be well-trained to do this.

(h) A Physical Director, or a Physical Training Instructor on the staff of every High School. In large High Schools such teachers of physical education will need assistants. It is recommended that as rapidly as possible High Schools employ qualified Physical Directors with Physical Training Instructors as assistants.

(i) A Physical Training Instructor on the staff of every Middle School.

(j) Drill and Games Teachers for Elementary Schools.

(k) Physical Directors and Physical Training Instructors for Public Playgrounds for the non-student population.

3. *Salary Scales.*

The following salary scales are recommended. There must be a great improvement in this direction in order to attract desirable leadership:—

- (a) For a Director of Physical Education. Rs. 400 rising to Rs. 750 per month.
- (b) Provincial Physical Director. Rs. 200 rising to Rs. 500 per month.
- (c) College or School Physical Director. Rs. 150 rising to Rs. 350 per month, or the same salary scale as Graduate Trained Teachers plus an allowance of Rs. 55 per month.
- (d) Physical Training Instructor of Intermediate Grade. Rs. 75 rising to Rs. 150 per month, or the same salary scale as for Intermediate Trained Teachers, plus an allowance of Rs. 45 per month.
- (e) Physical Training Instructor of Matriculate Grade. Rs. 60 rising to Rs. 120 per month, or the same salary scale as for Matriculate Trained Teachers plus an allowance of Rs. 35 per month.
- (f) Drill and Games Teachers. The same salary scale as for class room teachers having similar educational qualifications, plus an allowance of Rs. 5 to Rs. 10 per month. It is understood that these are regular class room teachers doing extra work as teacher of physical activities.

4. *Selection and Training of Specialists.*

Great care should be taken in the selection of men who are to be deputed for training. In the first instance, whether Matriculates,

Intermediates, or Graduates are to be selected they should have Teacher Training Certificates as additional qualifications. There may be some rare exceptions, but it is nice to adopt the policy of deputing for training as Physical Instructors or Physical Directors those who have already been trained as teachers, so that if necessary they may revert to regular teaching. Also the fact that they are trained teachers should make them more able as Physical Education Teachers.

But selection should not be made on the basis of educational qualifications alone. The man's character, leadership qualities, health, physique and physical ability should also be taken into consideration. It is wise to select men with athletic and games ability and experience, as additional qualifications. We have seen too many men fail who were selected on the basis of education alone. The man must have in addition to mental alertness, the play spirit and a real love for the work of Physical Education. He must be sufficiently versatile in physical activities, possessed of a high degree of intelligence and purpose, and have adequate technical and professional training to enable him to assume full responsibility for a comprehensive programme of physical and health education. Such a comprehensive programme would include the required physical education activities, informal games, gymnastics, athletics, the organization of group or "House systems" to engage the entire student body, the development of representative teams, inter-school or inter-collegiate competitions, health instruction, etc., etc.

As outstanding men are discovered in the Colleges, Training Colleges and Training

Schools they should be deputed on suitable stipends. Those in educational service should constantly be on the look-out for candidates with the qualifications herein indicated.

The Y. M. C. A. College of Health and Physical Education, Madras, is in a position to train desirable candidates. A Prospectus with full information may be obtained by addressing the Principal.

5. *Time and Space Required for Physical Education.*

(a) Time Requirement.

We realize to-day, more than ever before, the absurdity of the statement that 15 or 20 minutes of exercise daily suffices to keep one physically fit. The human race did not evolve by any such practice. Biologists and physiologists now tell us that during the school period the minimum of big brain-muscle activity to insure normal growth and development should be four to five hours a day in the kindergarten, three to four hours daily in the elementary grades, two to three hours in the High School, and one to two hours daily for the College. If we believe this, steps will be taken immediately to so arrange time-tables that every pupil may have at least one hour daily of natural, vigorous, enjoyable physical activity, leading to desirable life-long habits of participation in play and games for leisure time recreation.

Because of climate, dietary habits, and various customs in India the matter of arranging suitable time-tables for adequate Physical Education is a very real problem. But we should make every effort to work out a schedule that will permit of every pupil reporting for directed activities one hour

daily. For example, by introducing Physical Education classes during regular school hours and major games following school hours, periods might be so arranged that every boy could get weekly three periods of physical activities during school hours and three periods of directed games after school hours. This should be aimed at as ideal, and could be done at once in some schools without any difficulty. But as a requirement all schools should have for all pupils not less than two physical activities classes plus two team games periods per week. The usual custom of requiring only one or two periods per week is futile. Likewise the custom of attempting to crowd Physical Education entirely into the after-school hours meets with no results. The activity must be considered a legitimate and necessary phase of general education and a place made for it in the regular time-table of the school day.

Where absolutely necessary residential pupils might be required to report for activities in the morning before school opens. Day pupils can be engaged during school hours and after school hours. I do not favour exemption for day scholars.

Good Physical Directors can manage fairly large groups at a time by wise organization and by dividing the class into squads under trained squad leaders. In addition to developing student leaders the instructors can no doubt enlist the services of staff members who are interested in games.

(b) Space Requirement.

Experience has taught us that if play activities are to be ideally organized and conducted to give every pupil in the school adequate physical opportunities the following play-ground areas are desirable :—

- (1) Kindergarten schools—150 sq. ft. per child.
- (2) Elementary schools—250 sq. ft. per child.
- (3) Middle schools—500 sq. ft. per pupil.
- (4) High schools—1000 sq. ft. per pupil.
- (5) Colleges—2500 sq. ft. per student.

It is recommended that schools lacking such facilities should take steps to acquire necessary play-grounds, and that new schools should not be permitted to come into existence until they fulfil the necessary requirements for play area.

6. *Gymnasia and Other Facilities.*

If as previously suggested the time-table is to be so arranged that physical activities are to be conducted during school hours, certain parts of India will find it necessary to erect gymnasia to protect pupils from sun, heat and rain. But since we have determined to have adequate physical education for India we may as well make up our minds to have gymnasia as well as adequate out-door facilities. But gymnasia should not be built unless there is a real need for them. Neither should they be built unless they are of a type that will permit of a varied worth-while recreative programme. We have designed what we consider an ideal type of gymnasium for a tropical country like India. A copy of the plan with specifications and cost of construction will be supplied to interested institutions who care to address the Principal of the Y. M. C. A. School of Physical Education, Madras.

In order to safeguard the health of the students ample latrine and bathing facilities must be provided and the entire environment must be kept wholesome, clean and sanitary.

In so far as equipment is concerned the policy should be to supply such as will cater to the interests and needs of the entire student body. Playing fields and equipment for games and sports should be given first consideration. Gymnastic apparatus usually appeals to a small minority and should be given a secondary place. I do not wish to discourage the use of gymnastic apparatus, for it has a legitimate place when wisely used, but before spending large sums of money on such equipment a careful study should be made of the needs and conditions of the institution and of the inherent interests of the students, and facilities supplied accordingly. Equipment which serves no purpose other than the spectacular should not be supplied. Weight lifting apparatus should never be provided. The activity is a straining one and has no place in a scientific programme of Physical Education. Hard and fast rules cannot be laid down standardizing equipment for all institutions, for conditions vary. The District Inspector of Physical Education should study the conditions and interests of the institution in question and in conference with the Inspector of Schools, the Headmaster of the school concerned, and the Physical Director, determine the equipment requirements according to the exigencies of the case. In the final analysis the use or non-use made of equipment will depend largely upon the Physical Training Instructor in charge. If a school has a good Physical Director it would make most effective use of equipment for (1) Major Games and Sports; (2) Volleyball, Playground Ball, Basketball; (3) Games of low organization such as played in the regular Physical Education.

tion classes; (4) a small amount of gymnastic and playground apparatus.

It is strongly recommended that first attention be given to the supply of suitable facilities and equipment for the natural activities, games and athletics.

7. *Costume for Physical Activities.*

For hygienic reasons it is quite clear that there should be a complete change of clothing for physical exercise. The usual custom of participating in games, athletics, or any form of physical activity in street clothing is to be condemned. Our boys and young men must be educated toward the wearing of special clothing for exercise, following the activity with a bath and a change into dry clean clothes. But our Indian school boys are poor and such special costume must be cheap, and if possible one that can be used for many purposes. A good type of costume consists of khaki shorts and white banian. This is economical and can be used for other purposes. If even this is out of the question it might be well to attempt to introduce the custom of merely tying up the dhoti like a loin cloth and wearing nothing above the waist. In case no provision is made for bathing following exercise the body must at least be given a good rub with a dry towel. The boy would then have a dry body, would get into dry street clothes, and would not be in danger of the chill and fever to which many are so susceptible.

8. *Games Fees and Government Grants for Physical Education.*

It is recommended that all physical activities of the institution come under the regime of Physical Education and be handled

by a competent Physical Educator, rather than to place major games in one compartment and required Physical Education classes in another under separate management. For the arrangement herein suggested we could have common management, common equipment, and a common fund for all physical activities.

I would recommend, therefore, having a "Physical Education Fund" which would attempt to finance all the physical activities of the institutions. Fees should be collected from all pupils and staff members, the fund to be used for no purpose other than for Physical Education, whether required or optional.

Government grants should be given to schools for Physical Education on the basis of fees collected and amounts expended legitimately. Government should however refuse to accept as a legitimate expenditure any amount spent for prizes or for refreshments.

This fund might also be the means of making it possible for non-Government schools to employ more highly qualified Physical Instructors. A qualified instructor would be capable of handling a comprehensive programme for the school and his salary would be a legitimate charge on the Physical Education fund. The school could thus include this item of expenditure in its claim for a Government grant.

9. *Physical Education for Girls.*

While we are seeking ways and means of supplying recreation and health education for boys and men we must not forget the girls and women. Steps should be taken at

once to provide physical and health education for school girls and college women on the same broad lines as proposed for their brothers.

10. *Health Education.*

Health Education in India has been more sadly neglected than has its co-partner Physical Education. So far little or nothing has been done in this field aside from perfunctory Medical Inspection in Schools and Colleges. The results of these have been filed away and there has been no follow-up nor remedial work. The hygienic and sanitary conditions of buildings and grounds are in themselves proof of lack of supervision and education in this respect; and it is also true that there has been no real health instruction. Any hygiene which has been taught has been done so in an academic fashion as so much text-book knowledge to be learned, and has not resulted in healthful living. What is needed is effective Health Education divided into its three branches of Health Service, Health Supervision, and Health Instruction with competent personnel in each section. There is needed Health Service with

its Doctors to conduct examinations and give advice, with nurses to attend to necessary follow-up remedial efforts and relationships with clinics, and for educational relationships between school and parents and protective relationships between school and Public Health Boards. There is needed intelligent educative Health Supervision of the hygiene and sanitation of buildings and grounds, and of the hygiene of instruction. Health Instruction needs to be introduced and conducted on sound educational principles, by persons well trained and fully qualified for this important work. Such comprehensive Health Education is recommended in the hope that out of it may come attitudes, habits, skills and knowledge leading to abundant living.

Physical Education and Health Education can satisfactorily be administered under one department which might be termed "The Department of Health and Physical Education" with the Physical Director as head of the department, but with an adequate and suitable staff to enable him to effectively carry on all phases of the work.

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XXXVIII—14

2. ADULT EDUCATION

BY MR. L. C. BURMAN, M.A., PH.D., M.S.A. (PARIS)

Allahabad.

ADULT EDUCATIONAL MOVEMENT IN EUROPE AND AMERICA.

IN Europe and America, people are in the midst of a great adult educational movement. Educationists and educational bodies in those countries are recognising the obligation to offer instruction of high quality to those who, for various reasons, cannot attend regular school and college classes, but who still want rapid advancement in business or breadth of cultural background. Thousands of people are taking advantage of the facilities offered and benefiting themselves and their country by acquiring the required efficiency.

ADULT EDUCATION IN INDIA.

In India, however, the problem of Adult Education is most perplexing. The majority of the population is illiterate, and every one needs to be helped to a better and more useful life, and to a saner sense of life's responsibility by continuing his education and improving himself, without regard to educational credits and technical gradings, the value of the education depending upon the knowledge and the mental power gained, and not upon the number of marks. While in Europe and America the glitter and chink of gold is a great factor in the progress of Adult Education which is well getting its notice there, the abject poverty of the masses in India has ever been an insurmountable obstacle in the way.

A MERE MATTER OF SOCIAL SERVICE.

In India Adult Education is, therefore, a mere matter of social service undertaken by astute public-spirited educated people by

forming themselves into clubs for the purpose of organising Adult Classes, attracted only by the gleam of joy that comes of helping forward the work of less fortunate fellow-beings.

ADULT SCHOOL BUILDING.

For a start, a commodious hall with modest lighting arrangements, preferably electric light of a convenient number of bulbs, serves the purpose fairly well. The situation has, however, to be so central and taking as to attract a large number of aspiring adults. If arrangements on the lines of the Y.M.C.A. branches can be possible, nothing can be more desirable. Educated wealthy people with a philanthropic appeal, who own a number of houses, may be approached successfully to seek their co-operation. A generous gesture on the part of one in one direction may strike a similar response in the heart of another and, in the process, it might just be possible to be accommodated with a suitable hall or building for a school of this kind. Beyond study hours, the hall or building would be entirely vacant. It might serve the purposes of a reading room open to all lovers of Adult Education.

TIME OF WORK.

From more viewpoints than one the time most convenient and suitable to adults engaged in business or other avocations is just an hour after twilight. Mostly, however, this is a matter of definite understanding reached amongst the adults themselves after due consultation and deliberation. Response will not be so difficult on the part of the adults as many do imagine, if it is satisfactorily shown

that the motive of the move is entirely humanistic and efforts are made to make adults more healthy mentally, morally and intellectually and to better their hard human lot by means of service with a smile.

INDISPENSABLE SUBJECTS.

In addition to the regular instruction needed by adults, training in Elementary and Personal Hygiene, First Aid, Elements of Civics and Rudiments of Physiology and Morals should regularly feature the programme of the school and arranged every now and then by means of short lecture courses. Apart from these subjects the majority of adults in the country sadly lack general information regarding their health and well-being. There can be no doubt, therefore, that problems of sanitation, municipal rules concerning their affairs and business, Post Office and Telegraph matters, questions of reporting matters to the Police, etc., etc., have much to do with the welfare of adults.

DIVISIONAL TEACHING.

In anticipation of help to improve their condition and to increase their earning power adults of various grades of mental and intellectual equipment will be attracted. They will have consequently to be divided into several classes according to their attainments, and each class taken by a separate teacher.

AN ATTRACTIVE PROGRAMME TO SECURE ATTENDANCE.

Adults remain rather too busy with their affairs and calls made upon their time in connection with various engagements are too heavy. Feasts, festivals, sicknesses and above all disinclination to activity after they have done their day's work—all stand in their way of regular attendance. Stronger incentives

and more powerful attractions have, therefore, to be provided for them in school to make them consider their work more enthralling. Cinema shows, dramatic performances and interesting lectures which are of educative value themselves have to be arranged from time to time. Sympathetic calls and enquiries after their welfare at their respective houses also play an important part in making them think of their school at all times and in avoiding slackness in attendance.

THE VALUE OF MOTTO CARDS AND PICTURES.

Motto cards and pictures of educative value, if changed from time to time, make not a small contribution to the attractiveness and interest of the school hall. Of these there should be a large variety and assortment which may be added to from time to time. Hung on the wall, they rivet the attention of the onlooker who naturally grows wiser for the sight. Toys, wooden or earthen, suggestive of historical events and instructive of morals, are also always a valuable addition to the school hall, if conspicuously placed so as to catch the eye at once. Boards attractively printed in bold letters with instructive slogans have their own fascination.

BOOKS TO ENGAGE PASSIONS.

A range of books likely to engage the passions at once and at the same time such as might make a civilizing and socialising reading will repay keeping in the shelves of the library, in that this phase of the work is bound to get its notice among the adults who will naturally look into those books with voracious eagerness and lend themselves to means whereby to better their lives, which accomplishment could, in no way, have been possible for them with all the attention at their command.

They will, in this way, get the right attitude and viewpoints which are necessary in planning their future, and will also get the habit of exercising these attitudes and viewpoints, and hence get their actions under control of the right principles. This is what I call the technique of success, and consists in knowing the steps to take, how to take them, and in having the skill to take them efficiently.

Occupational Illumination.

(2) To get them fundamental knowledge of enough occupations so that they can determine which one they have the most capacity for and want to follow, or, more probably, to enable them to decide that they had better stick to their present occupation and work towards that particular point in that occupation, or any other occupation, that they may be specially adapted for, first by capacity, and then by taste.

THE FIRST AND MOST IMPORTANT STUDY.

This should be the first and most important study for any person, and as it is not given in regular schools, it should be a study that they would take up at once, no matter how successful or unsuccessful they might be in their work, and no matter how definite or indefinite their future plans, as, with a technique, they can succeed much better than they might have.

WASTE OF YEARS.

It is quite probably within the truth to say that three-fourths of all people, except geniuses, morons and the insane, waste fully five to ten years in "finding" themselves. This waste occurs between the ages of 20 and 35 years. These years are the ones of most energy which, if more intelligently used, would work wonders. This waste is almost

wholly due to ignorance, and it is almost entirely preventable.

SAVING HOW EFFECTED.

I am sure a careful pursuit of such a course and the putting into practice of its teachings in any life will get the individual as much progress in five to ten years as would be obtained in the average case in ten to twenty years without it. Thus there would be a saving of five to ten of the best years of life made possible by such an instruction, the great need of which all educators and all well-informed people admit.

WHILE COLLEGE MEN FAIL.

The Universities and colleges admit that a college course, while it fills the student with the stuff that ought to make for successful living, yet it does not enable the student to put that material to use, does not teach him any technique of success. As a result many college men fail and most college men require five to fifteen years to get started definitely towards success (unless in fixed professions) just as do non-college men.

A NOVEL LINE OF STUDY.

I believe that such an instruction is the most important single line of study and should be taught before all others in any college or University. I further believe that this will become the viewpoint of all educational institutions within the next quarter of a century. I, therefore, offer no apology for being a pioneer in suggesting this novel line of study for adults.

Such a course should consist briefly of these four divisions:—

DIV. I.—THE THEORY OF LIFE-PLANNING.

The philosophy of life and success.

DIV. II.—THE PRACTICE OF LIFE-PLANNING.

Occupational Illumination:

Analyses of all occupations, about 25 of which may be taken by all adults. They may, however, elect such of others as they may prefer.

In all these analyses it should be the aim to give for all occupations:—

1. Just what one does in that occupation.
2. Natural tastes and talents desirable.
3. Required general education.
4. Required special education.
5. Required specific experience and skill.
6. Maximum, minimum and average incomes.
7. The logical avenues of approach and progress to each occupation or position.
8. The logical avenues of progress from each position or occupation to greater things and to what each should eventually lead.

DIV. III.—SELF-MEASUREMENT.

A complete system of self-analysis with special reference to properly placing oneself into that portion of the world's economic activity, as shown by Div. II, in which one ought to be engaged in order to succeed best. This should consist of scientific psychological tests of ability and adaptability which would meet the necessary requirements of the scientific method.

This would naturally result in a working plan of life definitely laid out—the correlation between Divs. II and III with tests problems, examinations and conclusions.

DIV. IV.—PROCEDURE IN CARRYING OUT ONE'S PLAN.

Active personal vocational direction, counsel, guidance and service—with consulta-

tion and co-operation, after completing the course, as a direct aid in working out one's plan.

Not only during the course but during the consultation period following, many examples should be given, and the solution of the many personal problems, related to and identified with the particular departments of life's activities in which the adult may be interested, should be so arranged and studied as to lead the student automatically to develop a workable plan of life of his own.

All through the course the scientific method should be used not only as to reshaping the student's purposes, reforming his attitudes, and revising his plans, but also in the actual working out of the various steps of his progress, so as to constitute a natural solution of a man's difficulties which might become with him a mental attitude, a general principle likely to work for him.

THE PROBLEM OF GETTING TEACHERS.

I will now deal with the difficult problem of obtaining the services of teachers for the purpose. That the services of teachers of various grades and wider appeals will be needed cannot be gainsaid. The club organising the work will enlist the sympathies and co-operation of these on the basis of a humanitarian spirit, and many educated people of heart will come forward. A spirit of love and service is an element of touch that goes straight to the heart, you know. The adult school teacher has necessarily to be a selfless worker with no expectation of reward for his work. Unremitting efforts have, therefore, to be made to enlist the sympathy and active co-operation of actual teachers and members of other learned professions. In the first place a medical man would be absolutely

necessary for advice on matters of health and other allied matters. Then those who have made a special study of the various branches of knowledge would be in most demand. It would also be of great importance to ask sensible experts and merchants to co-operate.

THE SOLUTION.

Now unless all these have some substantial inducement it would almost be a colossal task to get them to co-operate. Monetary assistance being quite out of place or at least not in season, the only incentive is to work into their hearts by the sincerity of effort and the laudability and nobility of purpose.

EXAMPLE OF LOVE AND SERVICE.

Here also example holds its important place. If it can first be possible to get hold of a single worker reputed for his learning and self-sacrificing spirit, others will follow him as if driven by instinct. Personal example holds a cogent lesson for others who take it to heart in due course.

THE CONTACT OF HEART WITH HEART.

And a personal example of love, helpfulness and service and the contact of heart with heart rising above the flesh cannot but exercise the spell and strike the desired cord in the heart and bring to fruition the cherished hopes and ideals of the organisers. It is the organisers, therefore, that are in a good measure responsible for the results. It is they who have first to be pioneers in the field.

THE SERVICE OF MANKIND.

By their conduct, character, mode of speech and regulated efforts and by the atmosphere of love and service they have to be as it were the very magnets who would draw others to themselves for service of mankind through adult education, remembering always that, as the poet sings,

In the service of mankind to be
A guardian God below,
Still to employ the mind's brave ardour
In heroic aims
Such as may raise us above
The grovelling herd—
That is life.

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3.

EDUCATION AS PREPARATION FOR LIFE IN A SELF-GOVERNING COUNTRY.

BY RAI BAHADUR PANDIT LAJJA SHANKER JHA, B.A., I.E.S. (RETIRED)

Benares City.

THOSE of us, who have been observing closely the course of events in the political, social, religious, domestic and other spheres of life in this country and have thought over the changes which are taking place in almost all phases of life do not need being convinced that the people are busy, persistently and steadily, in breaking up the old bonds of authority and tradition. The power which was confined in the hands of the privileged few, and in many places is still here, is being taken away. Assaults on vested interests and authority are never-ending and are getting stronger and stronger. The phenomenon is not confined to any particular department of life. We are so apt to be engrossed with the political side of the process, that some of us are likely to forget that the breaking-up process is going on everywhere—in the religious, economic, social, domestic and other fields also. The priest, the zamindar, the capitalist, the caste-leader, the head-man of the village or the family has to face problems similar to those confronting the Governor or the magistrate. Power is openly or covertly challenged and snatched away. The leaders of the caste no longer have the same influence or prestige, the priest is being held up to ridicule, the low-class people are no longer willing to accept the superiority of higher castes, the old-time meek and slavish laughter-in-law is slipping out of the control of her mother-in-law, even the young and obsequious son kicks up against the authority of the father, and the teacher in school can no

longer hold absolute sway. The powers of the rulers are being steadily clipped; they are getting more or less powerless for good or for evil. The tenant is up against the landowner, the labourer against the employer, the servant against the master, the low caste against the high, the dark man against the white, the conquered against the conqueror. Internal friction and combustion are almost a general phenomenon.

Old world people brought up in a different atmosphere cannot understand the significance of the revolution which is going on and are often heard to exclaim that the country is going to dogs, they are witnessing Kali-yuga (the iron-age) in all its horrors. The question for consideration is whether, granting for argument's sake that things are moving in a wrong direction, it is possible now to stop the course of events. Mrs. Partington's broom was not more impotent to sweep the spring-tide of the Atlantic than the efforts of the orthodox to bring back Young India to the old ways. The great social forces are moving onwards in a particular direction, i.e., individual freedom, and even the Himalayas cannot stop the march of events. One may agree with the orthodox school that many beautiful traits of Indian life are being washed away by the rising sea, one may go so far as to confess that the rudderless ship of society is going at an awful speed, there are rocks and breakers ahead and one shudders to think what may happen to it. The ship cannot now be recalled however. Whether personally we like the direction the ship is

taking or not, it is the duty of wise men on board to so turn the direction of the ship, that the dangers, if any, may be reduced to a minimum and the passengers get as much benefit as possible out of the voyage.

It is, perhaps, the inevitableness of the course of events which has induced statesmen in the British Empire to promise Dominion Status to the people of India. I think that the political question is only a part of the much wider problem—the emancipation of the individual from the unregulated and autocratic authority—no matter whether of the State, the landlord, the employer, the priesthood or of society. Any change in one department of life is bound to have far-reaching influence in other departments. A democratic form of Government cannot take a firm root, unless a democratic life prevails in society at home—everywhere, where man comes in contact with fellow-men. Even in religious matters one must think of God as a wise, just and rational Head of the World—firm, just, kind and constitutional. If the change in mentality does not accrue in other departments, the democratic form of Government will have to make room for a Dictatorship.

Taking it for granted that the country is heading for a democratic form of Government and society and changes are taking place at a rapid rate, I would invite the attention of the readers to the function of the school. The word here is taken in a broad sense and includes colleges also. The object of giving education is, or should be, to prepare the rising generation for the life it shall have to live. If it is prepared for the life suitable in the past, but not for the life needed in the future, its future cannot possibly be happy. Suppose a man is trained to be a good

elephant, camel or bullock driver (on the ground that such skill was found useful in the past), but is not taught to ride a bicycle, to understand the use of air, water, oil or electric power, what chance of successful life can he have? Sometimes the results are tragic. How many accidents occur every year because pedestrians do not understand the signs made by a motor-driver or the house-holder the rules for the guidance of those using electric power? What chance have people innocent of modern needs in the struggle for existence with more go-ahead people? How long can a State exist which insists, for example, that its soldiers must become experts in sword-play and archery, but should have nothing to do with rifles, artillery guns, machine guns, tanks and aeroplanes—because our fore-fathers never used them?

This is not a fantastic illustration. Again and again, we find in Indian History that Hindu races and States had to go under, not because they were less brave or morally depraved, but because of their inability to adjust themselves according to the needs of the times. The invader comes with the artillery guns and muskets, the defenders go out with their elephants, swords and lances. It may have been regarded as unchivalrous to fight from a distance, but what chances have swordsmen and lancers encumbered with elephants when fighting against the artillery and musket fire? The laws relating to competition and struggle for existence may be harsh and merciless, but they are unyielding. Inability to adjust oneself to the needs of modern life, or rather the life to be lived in future, will have tragic results.

The education which we give to children should aim, therefore, in preparing them not

for the modern life only, but also for the kind of life they will have to live when they grow up. It is the business of the educationists guided by socialists to determine what kind of life the rising generation must be prepared for, in educational institutions. Life in India is changing fast, very fast, perhaps at a break-neck speed. I have seen revolutionary changes in my life-time and descriptions of life in my younger days will appear like tales from dream-land to my young friends. But the changes which are taking place just now are even more rapid. We are living in those spacious days when the march of centuries is accomplished in years. The responsibility of educators is very great. They must seriously think out the problems and give a proper shape to the system. They cannot afford to sit still and go on with routine and tradition.

Now the question for consideration is, what kind of training is necessary for life in the future. What other changes the course of time is likely to bring I need not discuss just now. But this much is certain, that life is taking a democratic turn and the business of the school should, therefore, be to prepare the rising generation for life in a self-governing country. It should aim at developing those qualities which help a man to live successfully in such a country and help it to flourish.

What are those qualities? Will the accident of birth, the possession of a solid cash-box or wide acres of land, or even self-centred learning be helpful? Will social exclusiveness or class hauteur or silent wisdom be any use in giving a man a place in society? It is true that the wealthy man may come up to the front, but only for a short time and very often as mere figure-head. The stage man-

agers, in such cases, keep behind with a view to get money out of the puppet or in some other way to find a use for the big name. But to be really successful in a democratic country one must be able to express one's thoughts lucidly in speech or in writing and above all be never proud to mix freely with all kinds of people. The platform speaker with his ready wit and sweet tongue or the editor or paragraph writer with his facile pen is really more influential in society than the aristocrat or the millionaire or the learned and experienced man who cannot express his ideas boldly and freely in the press or on the platform. The speaker or the writer can educate the public and he is valued. The others are regarded as dead-stock. Mahatama Gandhi, Pt. Jawahar Lal Nehru, Pt. Madan Mohan Malaviya and others are outstanding figures in public life because, with their other qualities, they have the capacity of being able to express their ideas lucidly, forcibly and appealingly. Mr. C. Y. Chintamani is such a terror to his opponents because he is like a double-barrelled rifle—he can speak with confidence and write slashingly, quoting facts and figures in support of his views.

It is not always true that a good speaker or a writer is necessarily a sound man. The proceedings of the Legislative Councils or the Assembly form interesting reading, because it is the man with "the gift of the gab" who often carries the day, and not the man with ripe experience or sound judgment. The latter fails to convince the House of the strength of his case because he speaks haultingly and indulges in manuscript oratory. What is true of the Councils, etc., is true of the platform also. The mob-orator has his way, while the sedate, thoughtful or experienced man, who feels tongue-tied, gets no hearing.

The power of the Press is increasing every day. A gifted writer has an enormous influence. He may be looked down upon by the aristocrat or the ruler, but these latter in the long run will have to bend their knees before the former. The public, on the other hand, is always guided more or less by the writings in the press or in published books.

It follows then that schools should aim at training pupils in self-expression through speech, or writing, and drawing. Composition as a fine art should receive particular attention. Drawing as a means of expression should take the place of the formal, soulless. Drawing which leads to nowhere and regular attempts should be made in the training of pupils in the art of speaking.

Until recently, success in life in this country came to the man who was proficient in the use of English and the one aim of the student used to be to get as good a command of English as possible. To recall my student-days in the Muir Central College, I remember in what honour we held students like Babu Narsingh Prasad (now of Gorakhpur) because he was complimented by the then Chief Justice, Sir John Edge, on his faultless English or Messrs. Vikramajit Singh (now a well-known citizen of Cawnpore) and Kanwar Jagdish Prasad, the Chief Secretary, because they could write English so well that even European Professors could with difficulty detect mistakes. Similarly Pt. Iqbal Narayan Gurtu and Munshi Ishwar Saran were heroes in our eyes, because they could speak well in English.

The result of this attitude on the part of students was that India produced a number of fine speakers, orators and writers in the English language, e.g., Sir Surendra Nath Banerjee, Lal Mohan Ghosh, Kali Charan

Banerjee, Sir Pheroze Shah Mehta, G. K. Gokhale, R. C. Dutt, K. T. Telang, Shrinivas Shastri and others.

The average Englishman used to laugh at the ambition of young India, and Babu English was held up to daily ridicule in the columns of the *Pioneer* and other Anglo-Indian papers. But the cultured Englishmen in private life freely admitted that many Indians managed to get a command of English which was really creditable and sometimes wonderful.

The influence of the gifted Indians on the life of the masses was not, however, commensurate with their capacity or labour. Most of them could not speak to the people in their own tongue and their influence was, therefore, very limited. The late Pt. Ayodhya Nath of Allahabad and Pt. Malaviya were among the few exceptions—they could speak freely and eloquently in their own tongue. The enormous hold which Mahatma Gandhi, Pandit Malaviya or the late Pt. Bal Gangadhar Tilak have (or had in the last case) over the masses is partly explained by the fact that they speak or spoke in the language of the people.

I am not one of those who look down upon the cultural value of the English tongue. Apart from the value it has because of our political and commercial relationships, it is a language worth learning for its own sake. It is a splendid medium for training in accuracy of thought and expression in free and independent judgment—which gets over the ruts of routine and tradition. One who knows the English language cannot easily be drilled in slave mentality. In fact it is impossible to teach slavery through the tongue which Shakespeare wrote or Milton

sang in. The miraculous awakening which we notice these days is largely the result of the study of the language and it will be a sad day, if young India in its enthusiasm for the mother-tongue gives up the study of English.

Having said so much in favour of the study of English, I may say without being misunderstood that the future citizen of India will need a much better command of the Indian languages than of English. One who cannot express one's ideas freely in one's own tongue, will have a limited usefulness and can never hope to rise very high in the public life. It is one thing to know English well, quite another to make it the staple of intellectual and cultural life. The former will be desirable for many years to come; but only the mother-tongue should be allowed to become the latter. The medium of instruction in schools should, therefore, be the mother-tongue and it should receive much greater attention in future than it did in the past.

In a bureaucratic form of Government, with a view to get a beneficent or useful measure accepted, one had to convince only the few people in authority. A few quiet words spoken privately or a well-written memorandum was sometimes enough to get it accepted. Provided the man in authority was convinced that a certain course was alright, it did not matter much what other people thought.

But times have changed and are changing and day by day it is getting more and more important that the public should be educated. 'We have to educate our masters,' i.e., the electorate, and carry public opinion with measures proposed. Education of the public is not such an easy matter as is sometimes supposed. Often it proves a very troublesome task. The educator must have a very

large dose of patience, he must be very persevering. It never suffices to place before the public the view-point once or twice only 'Knock and the door shall open unto you' is an adage rarely true in public life. One must keep knocking, go through the ordeal of public indifference, contempt, unpopularity and even personal violence, grudging recognition and then, perhaps, final acceptance. Wise men have to be convinced, fools have to be convinced and the man in the street has to be convinced. When after years of patient work the truth is accepted, the credit often goes to the wrong man. Public service is no joke. One must be prepared to work continuously for years, to expect no reward, to fight for truth against all odds, incur unpopularity and odium, never to be disheartened by successive defeats, desertions or betrayals. It is obvious that in Democracy there is no room for thin-skinned and sensitive leaders who are afraid to be criticised or to be unpopular or of leaders who are so obsessed with ideas of self-importance that they would say a thing once and expect others to accept what they say without demur or so self-centred that they would not mix freely with all kinds of people. Democracy will need a hardy type of leaders and the business of the schools should be to aim at producing such men.

They should aim also in impressing upon pupils and students that an opponent is not an enemy, but a possible friend in the future. Hence they should be taught to fight doggedly and tenaciously no doubt, but to fight clean. This can best be done by means of games of combination. Defeat in a fair fight should bring no shame, the students should be trained to accept it with a good grace, to note the strong points in the opponent and

try their best to do better next time. Success does not come all at once—reverses and successive defeats and disappointments are always in store. Without sacrifice and patience on the part of advocates, the truth seldom is able to prevail. 'Unless a grain dieth, it doth not bear fruit.' Jesus Christ had to suffer on the Cross before His teachings could get a hearing and yet He was never bitter against His persecutors. All great teachers had to suffer similar ordeals and the political teacher too has to suffer much and at the same time to learn to forgive his worst persecutors—not only to forgive but to love them; for their actions often arise from ignorance and not from wickedness.

It follows that people whose memory of a wrong is a long one and who believe in the use of a dagger or the revolver for killing opposition are unfit for life in a democratic country. Wisdom requires that the opponents should be given every chance of having their say. If they are unjust or unreasonably bitter and malicious, so much the better. A wise man will make use of the reasonable points raised by the opponent and inwardly rejoice when he is malicious, bitter or unreasonable. The people, on the whole, have some sense of justice and the public opinion tends to sympathise with the victim. After the fever heat of a controversy has subsided, the minds of the people come down to the normal and then they feel ashamed of their excesses and get into the mood for compromise. In politics one must always be ready for compromise. Half a loaf is better than nothing. It is better to carry through part of a scheme with the consent of the opposition than to force down the whole against the determined opposition, though in minority.

In politics one has to deal successfully with brother-man. The man of books, being often a theorist, is seldom able to do so. But the practical man who has learnt to deal with others is more at home. The schools should, therefore, aim at developing all those activities which develop the social and business life among children, *e.g.*, dramatic performances, cooperative credit societies, Scout jamborees and gatherings, religious and social functions. The main aim should be to train pupils in cooperation and organization, *in doing things* rather in merely reading about things.

Far more important than the imparting of knowledge is the building up of character. Our schools give too much importance to the knowledge aspect of their work. The authorities, the public and even the parents often judge the work of a school from the results of the different examinations. Who cares much as to how character is being shaped? Yet in a democratic country the building up of character of the future citizens should be the main aim. In the previous paragraph I have stressed the need of manufacturing men with a social outlook rather than a self-centred mentality. This is one side of character building. Another important side is training in civic honesty and business habits.

Go wherever you like—in an Indian State, in a business concern, a local body like the Municipality or the District Board, you find an air of slackness, of easy-going ways of doing work and, unfortunately, very often an India rubber conscience so far as money matters go. Barring a few honourable exceptions, the Dasturi or Bakhshis is in demand everywhere. Even high-placed men

want something to stick in their palms. Coining gold by dishonest means is considered no sin. Even the few honest men when appealed to, try to condone dishonesty by saying that the guilty persons are poor men and must have something to fill their bellies. But what about poorer and needier men who are being looted? The social conscience is such that while a man who transgresses the caste rules about eating and drinking is badly cornered, the man who has grown rich by robbing a widow or a poor orphan, or by swindling his trustful master or by squandering public funds—the really wicked man—seldom comes to grief. He is able to keep up his position in society. How many men—some of them so-called leaders—go about working for a cause, not because they have faith, but because they hope to be able to grease their palms? How difficult it is to get people to render accounts. Some go so far as to say that the accounts will be rendered in Heaven!

It seems to me that the democratic institutions are sure to fail unless we cultivate a higher sense of honesty in money matters and society takes a man to task for dishonesty as mercilessly as it does when lapses from the approved conduct in eating and drinking are noticed. It is not enough that an officer, office-holder or member be honest, but it should be the mission of every such man and citizen to see that dishonesty and slackness are exposed and duly punished. Indian-managed institutions and business houses can be run efficiently only on condition that the public conscience is awakened to the importance of maintaining a high standard of honesty in dealing with other people's money. India is full of philanthropic persons and money for public purposes would be readily

forthcoming, if the would-be donors could feel confident that funds would be rightly used. What are educational institutions doing to train the rising generation in a higher standard of financial morality?

Training in business habits (as for example in promptness in answering letters, punctual submission of accounts, doing work in quick time, being true to the spoken or written word, taking pride in the quality of work done, etc.) should also become the chief concern of a school. While there is much that is encouraging in the life of young India, habits of systematic work and punctuality are not yet its strong points. The sacredness of a given word is seldom realized. The old generation is past mending, but cannot the new be shaped better?

A false sense of courtesy often prevents people from stating things plainly. Those who had had the misfortune to canvass for votes or help in getting a job will bear me out when I say that it is rare to come across a person who will give a frank refusal. It may look a bit rough to say 'No,' but a little frankness of this kind is anyway better than giving hopes which are not likely to be realized. The false sense of courtesy leaves candidates in suspense till the last moment and entails needless expense to them. Many earnest and sincere workers do not now dare to stand up as candidates for the Councils, Boards and Municipalities, because of their unhappy experiences and pretty often those who want membership to be a paying concern have managed to take their places. No wonder the administration of these institutions is generally deteriorating and scandals are getting common. The above-mentioned false idea of courtesy results in members not opposing the

election of unworthy office-holders with disastrous results later on.

Training in self-defence is an essential part of training for citizenship. A man who cannot defend himself or fight to protect the weak against the strong or expose himself to danger in order to help the neighbour in trouble is unworthy of being a citizen in a self-governing country. The glorious example of the late Pt. Ganesh Shankar Vidyarthi, who died while rescuing people in danger, only helps to bring into unhappy relief the utter helplessness of the average well-to-do or educated gentleman when up against physical danger. The fault is not so much his as of the education he has received. He was never trained in the manly arts of self-defence. In many cities the professional goonda is able to live happily by levying blackmail on rich citizens under the threat of physical violence. Would he dare to do so if citizens get ready to fight and if need be to suffer? Look at the plucky way Sir E. Hotson, the Acting Governor of Bombay, grappled with the young man who wanted to shoot him. Sir Earnest is a highly educated gentleman, and holds the highest position in society. Did he lose his *izzat* because he fought? In a self-governing country every man is expected to do his duty. Therefore, training in self-defence and in rescuing and helping others in danger should be an essential part of one's education. Lathi display, boxing, Ju-jutsoo and other manly arts of self-defence should receive far greater attention in schools than they do at present.

The student community should also be trained in civic duties and civic sense. How often one finds a stone lying on the road, or water running waste from a tap or a slippery

peel lying on the pavement! Yet no one seems to think it his duty to remove the possible sources of danger to others. Many such examples of the lack of civic sense can be given. There was some excuse for it when power was in the hands of others, but as democratic institutions come into being, the civic sense should be developed. The schools should also train the pupils in other aspects of the civic sense, *e.g.*, the relationship between the voters and the representatives, members and office-holders, methods of debate and settlement of questions, etc. This can best be done by organizing school societies, committees and debates and guiding pupils to run the institutions on sound democratic lines.

The people of India have many virtues, but the sense of discipline is, unfortunately, not one of them. The way people jostle about in melas, bathing ghats or at the booking offices of railway stations—the strong and the influential getting the upper hand and the weak going under—shows that the regard for self is often strong and the idea that it is the duty of the strong and the influential to help the halt, the lame and the blind and give them the first chance, needs being developed. The schools may well take a share in educating the rising generation in the sense of discipline and chivalry. Pupils should be trained in forming queues, going about in a line, chest forwards, steps steady and measured and acting as an organized mass. The drill taught in schools is not meant for drill period only, but for giving a disciplined shape to all movements.

The western system of education has been largely instrumental in helping to break the bonds which had kept Indian minds fettered. The far-advancing waves of free thought keep ceaselessly surging against and breaking up routine and tradition. So far it had done good; but the sense of liberty has not yet

been accompanied by a strong sense of discipline. The discipline of the home has been shattered, the schools, as a rule, have an elastic sense of discipline; whatever little of discipline there was, has been killed by the fussy interference of political bodies. Liberty has become synonymous with licence. But freedom without discipline is bound to lead to moral and political anarchy and then to make self-government a certain failure. Will those who find delight in spoiling the discipline in educational institutions pause to consider the ultimate results?

I have great faith in military discipline as a means of training young boys and men in a strict sense of discipline. The discipline of the army spreads into civil life and brings about a balance between freedom and sense of obedience to proper authority. Unfortunately in India, these days, the population of whole areas and even provinces can learn nothing of the army discipline. One has only to see how promptly, smoothly, quietly, without a hitch all movements take place on the parade-ground and compare them with the undisciplined and ill-organised mass of humanity seen in fairs, Barats, and processions and thus realise how necessary army training is for the people. University Training Corps and School Cadet Corps will serve a definitely useful purpose in the educational system. If military training be made compulsory, the rising generation will grow into a brave and sturdy manhood.

I have tried to mention some of the important changes which have to be made in order to make the educational system suit the needs of democracy. It is, however, impossible in a paper like this to discuss the question in a comprehensive way. But it may be asked why educational institutions should

worry about these matters; the public is being educated by the press and platform speakers. It is true that books, newspapers, periodicals and public speakers are doing useful work in this direction. But our habits (mental or physical) are formed in childhood and early youth. It is far more difficult to change the habits and temperaments of the grown-ups. The adult may learn the principles of democracy; but his actions will betray the habits of people brought up in an autocratic atmosphere.

That is why many of our democratic leaders (though not all) have really an autocratic temperament. They cannot easily stand differences of opinion, do not know how to come to a compromise on essential points and agree to differ about others and so on. Their private life is not based on certain settled principles and they are tossed about like a rudderless ship in a storm. The fault is not theirs, the defects in their character arise from the faulty training they had in their early years.

The schools should do their part of the duty in training the rising generation in the right mould and then only can the country hope to have truly democratic citizens. Are they doing anything with a purpose? Something is, perhaps, being done in a few places. But in about 99 per cent. of schools education is being given in the same old merry way. The country is going forward at a rapid rate, but the schools are often content to go on in ways which prevailed in the time of our forefathers. Examinations and textbooks hold the field. Haphazard and unsystematic ways of doing things, slack discipline, unpunctuality and autocratic regime are far too common. If some encouragement is given to Scouting, games of combination, drill,

THE PROBLEM OF CURRICULUM-MAKING.

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THE NEED FOR A POSITIVE TREATMENT OF THE PROBLEM.

THE present curriculum of the Elementary Schools in India is absolutely unsatisfactory. It is entirely under the sway of a mythical faith in mental discipline according to which theory learning in order to be effective must be hard and disagreeable. The faculties of the mind, the power of logical analysis, of critical judgment are to be trained by mere observation, connection, and systematization of facts. The great weakness underlying the whole curriculum is its neglect of things, problems, and interests of life and its over-emphasis on the formal and the bookish. The active creative powers of children are given little opportunity for experience or development. Because of the orientation of subject-matter specialists who have dominated its construction, the curriculum has been developed subject by subject, grade by grade, one unit in isolation from another.

The improvements so far made are without any fundamental principle. They are spasmodic, personal, temporary and local. They are made by the process of elimination and accretion. They are but a sort of patch work. As Charters put it, the curriculum has become the amorphous product of generations of tinkering.

Looking at the hopelessly poor results of our efforts in the cause of mass education, I think it is high time for us in India to discard the traditional curriculum and effect a thorough-going constructive revision in the light of the present-day educational theories.

The educational leaders of the country must produce a curriculum suited to the present-day Indian life from a synthetic view of it which shall embody its 'urbano-rural,' social, economic, cultural and political aspects laying far greater emphasis upon the real, the practical in life, upon the interest and activities natural to children, and upon the present needs of the children adapted to their capabilities.

What then is the problem? It is just to get rid of the prejudicial notion that there is some gap in kind (as different in degree) between the child's experience and the various subject matter that makes up the course of study... Abandon the notion of subject matter as something fixed and ready-made in itself, outside the child's experience, cease thinking of the child's experience as also something hard and fast; see it as something fluent, embryonic, vital; and we realise that the child and the curriculum are simply two limits which define a single process. It is continuous reconstruction, moving from the child's present experience out into that represented by the organised bodies of truth that we call studies."¹

So in the words of Dr. Herold Rugg, one of the foremost frontier thinkers in matters educational, "it is not refinement of existing 'subjects' that is most sorely needed; it is rather the radical reconstruction of the entire school curriculum."²

¹ Dewey: "The Child and the Curriculum," pp. 18 and 16.

² 26th Year Book, N.S.S.E., Part II, p. 147.

2. PROCEDURE TOWARDS RADICAL RECONSTRUCTION.

How should we, then, proceed towards the radical reconstruction of the curriculum? First, we need to know the principles of curriculum-making; second, we need to have a new conception of learning, subject-matter and curriculum.

It seems to me that nowhere else in the world has this problem of reconstruction of the curriculum received so much attention of the educators as in U. S. A. There is a vast amount of literature written by different educators. But the work done by the distinguished Committee of the National Society for the Study of Education and published as Part II of the Foundation of Curriculum-Making is of universal importance and applicability. It contains a composite statement signed by all the members on the Committee and the supplementary statements of most of the individual members. To know the principles of curriculum-making, I need only take extracts from that composite statement (regarding the next practical steps in curriculum-making.)

(a) THE NEXT PRACTICAL STEPS IN CURRICULUM-MAKING.

1. *Regard for Child Growth and Effective Social Life.* In curriculum-making, attention should be given to the interests, needs and activities of child life and of adult society.

2. *Scientific Study of Society.* The curriculum-maker must become a student both of the child and of society and the accumulating experience of the race.

Curriculum-making includes three technical tasks of major importance, the determination of the ultimate and immediate objectives of education, the experimental discovery of

appropriate child activities and other materials of instruction; and the like discovery of the most effective modes of selecting and organising the respective activities of the respective grades of the school.

3. *Social Improvement.* The children must be brought to a progressive understanding of their responsibility for social progress and of problems, practices and institutions of social life. Throughout their short careers, pupils should be given opportunities to think about these problems and institutions, to develop attitudes of understanding and tolerance and to perfect habits of right conduct and creative self-expression. Because other agencies—such as the home, the press, the church, the platform—cannot exert an adequate educational influence for social improvement, it is imperative that the systematic curriculum of the schools should consider definitely the problems of economic, political, social and individual life. Only through frequent and definite practice in clear thinking and right feeling about these problems and issues can children grow in the power to meet them.

4. *Social Integration.* A proper integration is necessary to satisfy social life.

The common materials of the curriculum ... should be so used as to include the important attitudes, generalisations and appreciations and an understanding of the important institutions and problems of life, as well as the conventional skills and knowledges which hitherto have played a dominant role.

The curriculum should provide for individual differences.

5. *The Place of the School Subject in Instruction.* Some of the barriers between school subjects hinder true learning, rather than promote it. From the study of industrial,

political and social life, illustrations abound of the fact that the present subject-divisions of the curriculum tend in some cases to isolate meanings, principles, movements and forces which, to be truly understood, must be studied in the close relationships of their natural setting.

Therefore the necessity of grouping in broader units much material which is now distributed through several distinct school subjects.

The materials of instruction should be assembled from the starting point of the needs of the learner, irrespective of the content and boundaries of existing subjects. Where the needs of the learner in one field demand new subject-matter or make the use of subject-matter from another field desirable, the present content of the subjects and the subject-matter divisions should not be permitted to act as barriers to the improvement of instruction.

The criterion, therefore, which should exercise the greatest control over the organisation of the materials of instruction is the criterion of true learning. Meanings, principles, institutions, modes of living, should be discussed in such natural relationships that youth can develop reasoned control over them. Pupils must come to view the forces as well as the structures of society as a whole.

As the organisation of the curriculum proceeds, therefore, some existing subject-divisions may disappear as separate units in the curriculum, some may be retained and new ones may make their appearance... Efforts are to be made to construct curriculum in terms of purposes and activities, rather than in terms of subjects.

6. *Continuous and Comprehensive Curriculum Study.* Curriculum study should not only be carried on continuously, it should also be comprehensive. The curriculum-maker should seek on every possible occasion to develop systematic, broad views of the world. Especially should the treatment of human relations be of a type which will include as many lines of consideration as can efficiently be brought together in the experience of pupils. ... This means especially that the personnel of Committees shall be constituted of persons of varied interests and equipments. They should include some persons interested and equipped for the scientific study of society and still others who are subject-matter specialists. ... The materials shall be organised so as to ensure economical and efficient learning.

7. *Measuring the Outcomes of Institution.* To serve a useful purpose, tests must be fitted to the requirements of the curriculum and to the requirements of method. They must be determined by the purpose set-up in the curriculum for the group of children being tested.

8. *The Role of Teacher-Training Institutions in the Reconstruction of the Curriculum.* Our teacher-training institutions should not only prepare prospective teachers to teach in the public schools as they now exist, but should also make definite provisions to prepare them to help to bring about the better instruction contemplated.

9. *The Extent of Local Adaptations in Curriculum-Making.* The curriculum will contain... much material common to the country as a whole. Every locality, however, should employ local illustrative material. ...

Some have wished the rural children so educated that they will stay on the farm. The individual should, however, be so educated that he can choose wisely his own life and occupation. Any infringement of this principle is to be deprecated. However, nothing herein should be construed as suggesting that it is not the duty of the rural school to make rural life as attractive and efficient as possible.¹

(b) NOW REGARDING THE NEW CONCEPTION OF LEARNING, SUBJECT MATTER AND CURRICULUM.

In the composite statement referred to above, the Committee emphatically state that "advantageous learning is never guaranteed by mere formulation of subject-matter which is used in instruction."

But, what according to the Committee will guarantee advantageous learning? Note their statement.

"Meaning grows only through reaction...."

"Advantageous learning affects favourably the individual's behaviour."

"Learning for the educator ... is not satisfactory until the new way of behaviour (that is the new mode of response) has been so built into the learner's nervous system that it may be reasonably expected to function efficiently when the proper time comes."

"The term, 'true learning,' therefore, is applied to any change in the control of conduct which permanently modifies the individual's mode of reacting upon his environment."

"The final test of learning is the emergence of appropriate conduct."

These concepts, therefore, emphasise reaction, active response, changes in conduct and the building of new ways of behaviour into the learner's experience.

Subject-matter takes new meanings likewise. The new subject-matter does not consist of "facts, processes and principles" to be learned. "From one point of view subject-matter will be conceived as the best mode of behaviour that the race has discovered; from another point of view, the actual ways of responding that the learner is building into his own character."

What then is the new conception of the curriculum?

"The curriculum should be conceived, therefore, in terms of a succession of experiences and enterprises having a maximum of life-likeness to the learner. ... It is the task of the teacher and the curriculum-maker, therefore, to select and organise materials which will give the learner that development most helpful in meeting and controlling life-situations. The method by which the learner works out these experiences, enterprises, exercises, should be such as calls for maximum self-direction, assumption of responsibility, of exercise of choice in terms of life-values."²

So the curriculum is to be a reflection of life-purpose. As children are living and participating in various activities at all times outside of school, the school is to be a supplementary part of the life which it attempts to enrich. The curriculum must, therefore, reflect the interests and purposes of social life which it desires to promote and provide such materials from the experiences of the past as are required by those very interests and purposes for their fuller satisfaction.

¹ For full treatment, refer 26th Year Book.

² *Ibid.*, Part II pp. 17-19.

This new curriculum is to be built upon the theory advocated by Dewey and others that the individual is a bundle of impulses seeking expression and that the mind is a way of behaving in promoting self-expression.

This bundle of impulses can for educational purposes be grouped under five heads: (1) The play impulses, (2) the social impulses, (3) the investigating impulses, (4) the constructive impulses, and (5) the Art impulses. The educator must make use of these impulses effectively in terms of the objectives of life. What experiences, satisfying to these impulses or connected with them, will aid in the development of health? What will promote practical efficiency? What will make the use of leisure most wholesome and satisfying? Such are the questions that are to be answered in selecting and organising the materials which make up the school curriculum.

"The school curriculum, therefore, becomes a series of purposeful activities (or projects) in meeting life-needs in the best way. The teacher's problem lies in helping to bring about the feeling of these needs in some orderly arrangement and in so directing the activities that pupils discover and use the most potent knowledge and the best methods of procedure."¹

The next question naturally arises: What can such a curriculum be expected to accomplish? Does it enable the child to attain the mastery of the Three R's, to gain the knowledge that is required, and in short, can such a curriculum do all that the traditional curriculum has done?

An emphatic "yes" would be my answer. It not only does all the traditional curriculum

has done, but does much more that is essential to human growth. It helps the children to realise life-purposes.

What are life-purposes? They are health, practical efficiency, civic and social co-operation and wise and wholesome recreation. "The means of growth in these fields is by effective and satisfying participation in these activities. Meeting each day's needs of childhood is the best preparation for meeting the needs of adult life. There is no opposition between the needs of child life and of adult life. Life as a whole is a continuous process."²

The experience which satisfies a particular need at one time is not only of value for the occasion but it is a means of more readily and effectively meeting the later needs. Every experience is to be regarded as a stepping stone to a larger experience. This is only another way of saying that we learn to do by doing. "It includes in addition that we learn to think by thinking, we become good citizens by acts of good citizenship, we form habits and attitudes by the use of activities which make them, and we develop appreciations by particular experiences in enjoyment."³

In attaining the larger particular purposes, there arise many minor problems, to go forward to the larger purposes, the minor problems that arise must be solved as means to ends. "New information becomes necessary. Facts, formulas or processes must be used accurately and rapidly or time and effort are wasted. Particular habits or processes are required in almost any large project of life, it is found necessary to read, write, spell and use some of the facts and processes of numbers with accuracy and speed. Simple forms of drawing and some manual dexterity are often required." In

² *Ibid.* p. 67.

³ *Ibid.* p. 68.

fact the need for the various means is literally forced upon the children—not by the teacher—but by the situations." Reading, writing, spelling, number and drawing become so necessary that the worth of learning them thoroughly becomes self-evident. Such drill-work as they require is not now isolated or meaningless. Projects in real living reveal the needs for the tools required in life and enkindle motives for their mastery."¹

In fact, Collings has actually shown that the results of his experimental school were much better in almost all respects, *i.e.*, "The mean achievement of the experimental school in the common facts and skills when expressed in terms of the achievement of the control school was 138.1%...The improvement of the children of the experimental school in eight ordinary attitudes toward the school and education ranged from 25.5% to 93.1%, whereas the improvement of the children of the control schools in the same attitudes ranged from 2% to 15%...The improvement in the children of the experimental school in twelve ordinary phases of conduct in life outside of the school ranged from 35% to 100%, whereas the improvement of the children of the control schools in the same phases of conduct ranged from no improvement to 25%."²

3. THE CHANGED CURRICULUM.

(a) *Change in Purpose.* According to Kilpatrick, the actual aims of the school are not to be the conventional knowledge or skills, but the bettering of the present child-life of the pupils. The starting point is to be

the actual present life of the boys and girls themselves, with all their interests and desires, good and bad. The first step forward is to help and guide the children to choose the most interesting and fruitful parts of this life as the content of their school activity. The aim is to be two-fold, first to help the boys and girls to do better than they otherwise would the precise things they would choose, and through the experience of more effectual activity gradually to broaden the outlook of the boys and girls as to what they might further choose and then help them better effect the new choices.

The underlying theory is first: "*The pupils must purpose what they do*," second, "*actual learning is never single*," third, "*all learning encouraged in the school is so encouraged because it is needed here and now in order to carry on better the enterprise now under way*," fourth, "*the curriculum is a series of guided experiences so related that what is learned in one serves to elevate and enrich the subsequent stream of experience*."³

(b) *Change in Content.* The rift between the curriculum and society must be bridged. There must be a more intelligent understanding and discussion of how people live together, what kind of living is good and how to improve the kind of living. As Dr. Counts says, "The materials of instruction should be selected with a view to giving the child insight into society, the ability to use institutions, an appreciation of the value of its possessions, a watchful regard for its welfare, and a compelling desire for its improvement."⁴

¹ *Ibid.* pp. 58-59.

² Collings: *An Experiment with a Project Curriculum*, Refer pp. 6-7.

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³ W.H. Kilpatrick: *Introduction to an 'Experiment with a Project Curriculum'* by Collings.

⁴ 26th Year Book, *op. cit.* Part II, p. 68.

¹ F.G. Bonser: "The Elementary School Curriculum," p. 77.

(c) *Change in Organisation.* There is to be according to Dr. Rugg, "a new synthesis of knowledge and a radical re-departmentalisation of the curriculum." For example, several narrow subjects, such as history, geography, civics, economics, etc., are to be integrated together as social sciences. The curriculum is to be organised as several units of study or projects, *i.e.*, wholehearted purposeful acts carried on amid social surroundings. These projects can be classified into four heads: "the producer's project, the consumer's project, the problem project, the drill or specific learning project."¹

(d) *Change in Method.* There is to be laboratory spirit in the class-room. The teacher is to be regarded as a guide and not as a task-master. There is to be a great willingness to try new types of material, to experiment with new groupings of school subjects and to depend more and more on objective measurements of results.

4. NO STANDARD CURRICULUM.

As we thus conceive of curriculum as projects or units of study, we have no reason to assert that there is only one form. On the other hand, there is ample scope for good variety.

According to Dr. Kilpatrick, "The main reliance as to constituent unit of the curriculum will be pupil-enterprise, individual and group, where the pupils count the enterprise to be their own and accept responsibility for its successful prosecution."²

"The choice of such enterprise will be the joint work of pupils and teacher, the teacher holding final authority but seldom

using it...The successive enterprises... should not be thought of as independent of each other but rather as being increasingly integrated in the light of emerging needs and developing interests...Creative work will be stressed, and everywhere, not simply in art and literature...The aim will not be adjustment to any 'status quo' but such development as makes the child increasingly able and disposed to think intelligently for himself in the light of ever fuller meanings and to act accordingly."³

Then, is there a place for a course of study? Emphatically 'Yes,' as the sponsors of the new view-point declare.

In this process of curriculum-making, it is necessary that a teacher have at hand at any stage of his teaching an outline of the general attitudes, the finer appreciations, the important concepts and meanings, and the generalisations which he wishes to secure as part of the outcome of his instruction."⁴

The next question arises: How much planning ahead? "That part of the curriculum for which selection of supplementary experience and materials are to be used as conditions locally suggest, should be planned partly in advance and should be made partly as new materials become available. The part of the curriculum which represents the daily life—situations and interests from which the immediate specific needs of students arise—should be, can only be, made from day to day."⁵

5. THE CHANGE IS TO BE SLOW AND GRADUAL.

We cannot make any curriculum completely revolutionary. We cannot take leaps from

³ *Ibid.*

⁴ *Ibid.* p. 20. 26th Year Book *op. cit.*, Part II, p. 19.

⁵ *Ibid.* p. 20.

¹ Kilpatrick: 'Foundation of Method,' pp. 847—55.

² *The New Era*, April 1929, p. 90.

one way of organisation into an entirely different one. It must be a process of evolution. Only we must set the goal in view and move slowly towards it. But there must be an entire recognition of the new philosophy of education, and a radical reconstruction in the form of units of study must begin with a redepartmentalisation of subjects into broad divisions. The reconstruction in the form of projects may be piece-meal, *i.e.*, one unit after another tried in several schools and that in lower grades, preferably the lowest. In Dr. Kilpatrick's own words, "In large social matters, the best we can hope for is improvements not by jumps but by degrees, whereby the present bad state of affairs changes gradually into a better state of affairs as thought and effort are properly applied."¹

6. ADVANTAGES OF THE VILLAGE SCHOOL FOR PROJECT TEACHING.

Certain elements in the rural situation are particularly conducive to the organisation of the project or activity curriculum. The 'Project' method implies a large freedom of adjustment to the needs, capacities and interests of the individual. The smaller rural unit, the greater independence of each individual and the fact that a variation in one school is not a cause of interference to another makes more feasible this adjustment to individual and local interest.

The use of this method is further facilitated by reason of the fact that the school life and the out-of-door life can be ultimately and effectively related. Projects, like the village home and its relationship to the village, the farm with intensive study of one product, the village and its relationship to the district, and the village shop and post office and their

relationships to the province, can be used with abundant results. The only criticism to be offered is that they may be too narrowly vocationalised. This danger must be avoided. They are to be used as educative experiences leading out into larger realms of knowledge and appreciations to be in keeping with the needs of the child and the cultivation of a broader world outlook.

The variety of problems presented to the child through rural experience and the fact that he is in intimate experiencing contact with many types of rural activity makes possible a wise, well-ordered and organised selection of activities possible, thus enabling the educator to find 'activity leading to further activity.'

Another valuable characteristic is that the environment provides ample scope for the exercise of individual initiative and judgment. In fact as Dr. Brim says, "The rural child in his world is accustomed to the very procedure the 'Project' method contemplates."²

7. NEED FOR DIFFERENTIATION BETWEEN URBAN AND RURAL CURRICULUM.

Dr. Brim has adequately discussed this problem in his article on "The Rural Elementary School," published in "The Elementary School Journal" for April 1923. I now proceed to adapt a few of his remarks to suit our needs and conditions in India.

The child's best interests and the best interests of our society demand that there should be no artificial limitations placed on the choice of his work. He should be given every assistance to self-discovery. The elementary school is to serve the child and society and not agriculture.

¹ *Ibid.* p. 185.

² Brim: 'Rural Education', p. 222.

While this is the first point to be borne in mind in constructing a curriculum for rural children, it is not the whole story. In fact it is not the most difficult part. We have answered the question "Where are you going"? We must now consider the question "Where do we start from"?

Bobbitt makes the following statements: "The curriculum of the school will aim at those objectives which are not sufficiently attained as a result of the general undirected experiences" or stated in another way, "The curriculum of the directed training is to be discovered in the shortcomings of individuals after they have had all that can be given by the undirected training."¹

The task of the school is to supply the "lacks" of the child's out-of-school education. What he fails to learn about the essentials of hygiene living, the school should supply, what he fails to acquire in the field of socialised attitudes and conduct, the school must seek to give him. Where his breadth and quality of interest fall short of those essentials to abundant living, the school finds obligations. The school should be the complement of environmental education. Consequently, any scientific attempt to provide education for rural children must carefully diagnose and evaluate the educational forces of the environment. The school is to teach the child the things he does not learn outside of school. It is also to teach him in terms of his own experience and by means of the life around him.

The rural "lacks" are in some cases peculiar to rural children. Because a rural child's experience and environment are different from those of urban children, the

rural curriculum should differ from the curriculum of the city schools. The urban children should be taught among other things to understand and appreciate the joys and hardships, the opportunities and the distinctive social service of rural people. The rural children must learn the same lesson in regard to urban folk, their life and work, if a large national community spirit is to be realised. To reach the common goal, rural and urban children must travel somewhat different roads.

What are the "lacks" of rural life which we must consider? An analysis of the handicaps of the rural child reveals the fact that the resources fundamental to a generous social education and individual growth are meagre. Rural interests are limited. Its social life, reduced largely to the infrequent mingling of people of a single group with a single point of view, is likely to be barren. Its standards in sanitation, in dress and in social customs and in civic and social contacts are not keeping pace with the accepted social practices. Resources available to a rural child in music and art, with reference to both their appreciative and creative aspects are sadly limited. Access to other peoples, other ideas, other interests and other ways of living is handicapped by distance. Improvement is made difficult by the nature of rural life. Moreover, to this natural handicap are added a rural conservatism that moves slowly, an independence maintained with pride and self-sufficiency that obstructs co-operative effort and intelligent use of social forces. Especially notable is the existence of an antagonism between rural and urban groups that hinders the exchange of ideas, co-operation in solving common problems, the appreciation of their mutual

inter-relatedness, and the development of common interests. The work of the rural school must be accepted to the specific conditions of the group to be served.

Let us consider the work of hygiene. What we want to do for the country children is to teach them to appreciate the importance of sanitary practices and to develop in them fixed habits. The things they must learn are those things they fail to do or do wrongly. There are certain respects in which rural people are particularly careless or ignorant. Questions of ventilation, bathing, balanced diet, recreation and cleanliness are some illustrations. Conditions vary from family to family. Some children need lessons on personal cleanliness; others do not. Rural children need some things that urban children need not be taught. This does not mean that the city children need less attention paid to hygiene but that the task will not be the same for both.

The point may be more easily made in the case of civics. Both country and city children must become good citizens. Civics, like hygiene, is best taught by having the children do something, carry out some civic activity. Rural children may clean up the school yard, make the school room attractive, plant flowers, make walks, give entertainments for their parents, clean up the breeding places of flies and mosquitoes, keep from polluting springs, etc. The city children may be taught to keep from spitting on the side-walk, to visit the shops and study the conditions of the working man. Both rural and urban children would be developing a spirit of social service through carrying on these activities, but they would not be having the same lessons.

In short, social welfare and progress and the child's right to happiness and growth

demand that the school shall do what it can to break down the barriers that limit the rural child's opportunity.

After the objectives of rural elementary school education have been determined and the "lacks" have been established by a careful diagnosis of rural needs, we have still the task of supplying the experience that will attain our ends for the rural child. In supplying these experiences for the education of the rural child, we must select the kind of work that is vital to him, closely related to his experiences and activities and that has real social worth. Here is a great need. Those who are interested in improving the rural school may call the existing curriculum 'citized.' It is not much more 'citized' than it is 'countrified.' The fact is that it is neither. It is a formal course of study, meaningless alike to country and city child. Formal reading, physiology, grammar, history of wars and the geography of Capes and Bays are equally foreign to all. We must vitalise the work in a very real way by introducing agriculture, rural reading, rural arithmetic and by providing more of nature study and manual training. The child should read about the crops, the birds and flowers. He should study local geography and the relation of the local activities to earth conditions. He should see arithmetic applied to the daily problems of the school and of the farm and the home. History should give meaning to the breed of cows in his father's barn, to the furniture and appliances in the house and in the school room, to the machinery in the farm and to the customs and life activities of the community. Art should have a closer relation to the beauty of the bird, the flower, the sunset and the starlit night. Music should teach him to appreciate the song of the bird and the

¹ Franklin Bobbitt: 'The Curriculum,' pp. 44-45.

murmer of the wind, the rustle of the tree and the ripple of the stream. Education should deal with life about him in order to make it more meaningful and more significant to him and make him more effective in meeting its many tasks.¹

The village school, therefore, must not only be a centre of intellectual life but also the centre of economic life. "It must co-operate with the village around it, cultivate land, breed cattle, spin clothes, press oil from oil seeds; it must produce all the necessities, devising the best means, using the best materials and calling science to its aid. Its very existence should depend on the success of its industrial activities carried out on the co-operative principle which will unite the teachers and students and villagers of the neighbourhood in a living and active bond of necessity."²

We must not fail to note that the physical, social and psychological factors of the countryside necessitate numerous differences in the projects and problems about which rural curricula should differ from urban curricula. Therefore, "until we have curricula definitely planned to achieve educational objectives under rural school conditions, we shall not have.....effective rural education.... until we have a specially adapted form of curriculum made to the specifications of the one and two teacher schools, it is practically impossible for them to cope with the full elementary educational problem."³

¹ Refer 'The Elementary School Journal,' 1928, pp. 586-600.

² Rabindranath Tagore : *Creative Unity*, pp. 192-98.

³ F. W. Dunn : *A Rural Curriculum*, Rural School Pamphlet, No. 40.

Dr. Dunn says, "The one and two teacher schools, at present the chief educational agency provided for rural children labour under an additional and unnecessary handicap from the necessity of using curricula made for graded school organisation. As long as one and two teacher schools exist, they should be provided with curricula organised by groups to fit their practical needs and not by grades according to the conveniences of the city graded schools."⁴

8. DIFFERENCE IN CONTENT AND PROCEDURE BUT NOT IN PURPOSE.

It must be emphatically noted that any attempt to predetermine the child's future is autocratic. The philosophy of an entirely ruralised curriculum and the consequent slogan 'stay on the farm' must be totally rejected. The field of the child's opportunity must not be limited. We must not isolate rural folk further and build up class differences. On the other hand, we must seek wider social contacts and integrate different groups to bring about social adjustment. Society demands that we socialise, not ruralise, the child of the open country. Professor Carney, Professor of Rural Education in the Teachers' College, rightly says, "Let us have farmers who are farmers from choice, not from force. As a teacher in country school, I do not teach either to make or unmake farmers. I teach it for two simple reasons: first, because it is the basic experience of my young people, the experience through whose terminology they interpret everything else, and second, because it is a great social heritage of science and information which every child should know, just as he would know history.....In short,

⁴ F. W. Dunn : 'Teachers College Record,' March 28; Article on "Rural Elementary Curriculum."

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let us make agriculture and farm life experience the *starting point* of elementary rural education, not its ultimate goal." ¹

As Rajamantrapravina K. Matthan, the then Inspector-General of Education in Mysore, says in his report to the Government of Mysore on attending the Imperial Conference, in London in 1927, "The rural environment can in the hands of a competent teacher yield the best cultural education. As an illustration, an account was given of an experiment made in a rural school in Scotland. The highest class consisting of seventeen boys and eight girls undertook a course with a strong rural bias. The phenomena and occupations of the localities were made the basis of a study of chemistry, biology and geology. The rotation of crops, the use and effects of artificial manures, the effect of frost on vegetation, etc., were studied. Then the class studied the germination of seeds, calculated the percentages of germination of each variety of seed, and then passed on to the study of cultivation as practice in the neighbouring fields. They grew some fifty varieties of potatoes and computed the yield for each variety and discovered the varieties best suited to the local conditions. The entire work was done on strictly commercial lines and provided exercises in arithmetic, book-keeping, etc. Such a course not only shows to the pupils the importance and value of new scientific discoveries and methods for agriculture but also develops in them the scientific attitude of mind and is as truly

cultural as any course according to the traditional curricula." But "the organisation of the rural school should not be such as to deny to the rural child any opportunities open to the urban child. While an agricultural bias is given to the rural school, the curriculum should be such as to enable the child possessing the capacity and the desire to proceed to the high school and University....and to foster a taste for good reading, music and art and develop the civic virtues." ²

So in thus relating the school work to the daily activities and interests of the pupils, we must avoid the danger of becoming so interested and busy with local conditions and problems that we fail to teach anything else. "The local element in the course of study is only the beginning. But these beginnings must lead to bigger things. The school is to lead the rural child to a knowledge and an appreciation of the world at large, and it would be stunting his growth on a very limited level to stop with a 'purely rural' course of study. The child is to be made a member of a larger national and world society and therefore it is important to give the child a chance to acquaint himself with the great social heritage of the human race. Therefore our slogan should be "Begin where the child is. Teach in terms of his experience. Relate the work to his daily activities, but do not forget the goal." ³

² Rajamantrapravina K. Matthan : *Report to the Government of Mysore* (unpublished).

³ Brim : 'The Elementary School Journal,' April 1928 : Article on "The Rural Elementary School Curriculum,"

¹ Mabel Carney : *Country Life and the Country School*, pp. 179-80.

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5.

MODERN TRENDS IN CHILDHOOD EDUCATION.

BY MISS MILDRED L. PIERCE, B.A., B.ED.

Pakaur.

THE kindergarten is by no means a new movement. Ever since Froebel, stimulated by Rousseau's challenging contention that we should consider not only "what it is important for men to know" but rather "what children are able to apprehend," opened his first kindergarten in the little Prussian village of Blankenburg in 1837, the kindergarten has been gaining an ever-widening circle of influence in the scheme of education. Froebel laid emphasis on three principles—social imitation, learning through expression and systematized play. Then early in the twentieth century Dr. Maria Montessori originated the Montessori method and contributed the very valuable doctrine of liberty. This exerted a great influence on the formal kindergarten where the children did everything under the direction of the teacher. Dr. Montessori believed that by discipline is meant self-control which must come through liberty. The modern leaders in Childhood Education, whether in the kindergarten, nursery or primary school, while making use of the basic principles laid down by these pioneers, continue to make adaptations to suit the needs of the present generation of children as revealed in psychological studies and the demands of every-day living.

Some of the important modern trends in childhood Education are the developing of the nursery school, the unifying of the kindergarten and primary school in spirit, curriculum and methods, the changing of the curriculum of the teacher training colleges to include the study of the principles and methods on which the nursery, kindergarten and primary schools are based, and the uniting of associations that have heretofore worked separately such as the Association for

Nursery Education, the International Kindergarten Union and the Primary Council of Education to form an Association for Childhood Education.

The development of the nursery school in the past ten years has been very rapid, both in England and America. In many places these schools are connected with Child Welfare Research Centres, where definite studies of the habits and needs of little children are made. Some of these schools admit children as soon as they are able to walk. Others set an age limit of eighteen months or two years. Some schools, such as the demonstration schools at Columbia University, have become so popular that children are registered almost at birth in order that they may enter the nursery classes when they attain the age of eighteen months. Schools of this type charge very high fees and usually have wealthy patrons. But there are other day nurseries that are not so well equipped nor so efficiently staffed but which provide a safe, happy environment for little children whose mothers must leave them somewhere as they work outside the home all the day. To these mothers the nursery school is indeed a boon. In some instances schools in wealthy communities have been able to do real social service in the cities by helping to equip schools in the poorer sections of the city. An instance of such service is that of the college students and pupils of the demonstration school of the National College of Education, Evanston, Illinois, U.S.A., helping the Mary Crane Nursery at Hull House, Chicago.

It is the aim of the nursery school to supplement not supplant the home. It enables children of the same age to play together. In the home

the other children in the family are older or younger. The mother is relieved of the care of her children for several hours a day and is better prepared to meet their needs when they return to her. The Journal of "Childhood Education" for September 1928 contains an article on "Housing the Nursery School" in which the following are listed as the purposes of a nursery school in connection with a college.

- To provide :—1. For the education and care of a number of children for a full day session, including experiences with many kinds of educational play materials and provision for physical and psychological examinations, health inspections, a noon day meal and an afternoon nap.
2. Opportunity for students to observe children as a part of pre-parental education and teacher training.
3. Opportunity for the education of parents.
4. Opportunity for the training of nursery school teachers.
5. Facilities for research.

The second modern trend referred to in this paper was that of the unifying of the kindergarten and the primary school. For many years the kindergarten was entirely isolated from the primary school. While the kindergarten recognized the little child's need of activity and provided for it in large rooms, plenty of educational materials, handwork, singing and games, the first class in the primary school seemed to assume that the child had grown up overnight, no longer needed freedom of movement, and must give all of his attention to the serious business of learning to read and write. But the influence of the spirit of the kindergarten has been permeating the primary school until now we can describe the education of the little child as a continuous process from the time he enters the kindergarten. The primary school is now providing larger rooms, more handwork, singing,

games, and is teaching through projects. The teacher is a guide, a friend, a counsellor rather than a dictator who demands unreasoning obedience. Eugene Randolph Smith of the Beaver Country Day School of the U.S.A. has formulated a teacher's code in which he gives expression to some of the attitudes of the modern teacher. This teacher says: "I believe that my first duty is to the children in my care. In particular I believe that I should study them, their strengths and weaknesses, their needs and the ways to supply their needs with all the means at my disposal." Again "I believe that education is life as well as preparation for life and I will try not to be so obsessed with the preparation as to neglect the living. Therefore my interest in my pupils and my contacts with them shall be as comprehensive as I can make them, and I will feel that all that is important to the pupils is necessarily important to the school and to me."

The child in the modern school may best be visualized by thinking of the picture of "A Child with a Toy" by Abanindranath Tagore. He is intent on solving his problem or completing the task he has set for himself. He needs no outside pressure to make him want to go on with his work. He responds to a free joyous atmosphere and the opportunity to do purposeful work in a happy spontaneous way. At the close of the day no doubt there are many children who think as one little girl did: "I want to thank my teacher for such a pleasant day."

It is only natural that the teacher training schools should be influenced by the changes taking place in the primary school. It is not long since a teacher preparing to teach in the kindergarten registered for an entirely different course to that for which her friend registered in the primary department. Often there was a great deal of rivalry between the two departments. Now educators believe that all teachers of young

children should have an identical training in order that the education of the children may be a continuous process. The primary teacher who knew nothing of the purposes of the kindergarten could not hope to understand the interests of the little child who had just spent a happy year in the kindergarten. Nor on the other hand could the kindergarten teacher, unfamiliar with the requirements of the primary school, judge when her charges were ready to be promoted to the primary school.

Again national and international organizations have been influenced by the changes in the primary schools and teacher training colleges. In 1930 the International Kindergarten Union unanimously accepted the report of a Conferring Committee on the reorganization of the International Kindergarten Union which changed the name to Association for Childhood Education (Nursery-Kindergarten-Primary). The first reason given for this change was that the psychology of the child for the years from two to eight reveal common needs that indicate the necessity of the closest possible integration of the work of nursery school, kindergarten and primary grades.

Do these modern trends in Childhood Education have any significance for India? Yes, I believe they do, and that Indian educators have already become aware of their significance. At the meeting of the Kindergarten Montessori Section of the All-Asia Educational Conference in December of last year it was resolved to form an Association for Childhood Education for India. It has been suggested that this Association be affiliated with the All-India Federation of Teachers' Associations and that a section of the All-India Educational Conference be devoted to Childhood Education. Since other countries have found it expedient to unify their teachers' organizations it seems wise to make this affiliation from the very beginning of the organization in India.

The objectives of an Association for Childhood Education would be to unite isolated pieces of work and to disseminate information concerning the objectives and activities of Childhood Education in India and other countries.

There is already a considerable amount of work being done along Montessori and Kindergarten lines as is indicated in the survey of Kindergarten and Montessori Systems in India prepared by Mr. Kali Das Kapur for the All-Asia Educational Conference. It is to be regretted that this survey reveals that the Kindergarten and Montessori institutions seem to be confined to urban areas and that even in these it is principally the children of the richer classes who get any benefit of them. An organization for Childhood Education would no doubt be able to increase the number of institutions and strengthen the work of those in existence by unifying their efforts.

As a means of attaining this objective, branches of the Association might be formed in each province or State to see that Childhood Education is represented in all meetings of teachers. Then branches could encourage local groups of teachers to study and discuss their immediate problems and to co-operate for their solution.

There should be encouragement by the branches of the Association of simple experiments in nursery schools and kindergartens. To insist on elaborate equipment or wholesale adoption of methods used in other countries would discourage many people who might otherwise be interested in beginning an experimental nursery school or kindergarten in connection with an existing primary school. We carried on such a kindergarten this year for children at our Jidato Middle English School at Pakaur. The kindergarten was in session from 12-30 till 3. Thus the teacher of this class gave just one half of her time for this purpose. The equipment consisted

of a few simple toys, a sand pile, attractive pictures cut from magazines and all out-of-doors to enjoy whenever the weather permitted. From ten to twenty children have spent two and a half hours each day in this group learning to play and work together, practising health habits, learning stories, songs and games. Some will be ready to enter the first class of the primary school in January. They already have a happy, healthy attitude toward the school and their teacher. They have learned habits of attention and self-control. They have become familiar with the use of books and the advantages of being able to read and write. We intend to continue this experiment during 1932. While we are not able to put into practice all of the ideals we have for the school, yet we believe these little children have been sufficiently helped to make a continuation of the experiment worth while.

Many such experiments might be carried on in schools all over India if there were people in each province or State sufficiently interested to put more emphasis on Childhood Education. The principal need of course is for more adequately

trained women teachers. Here is another opportunity for the Association to render a service by encouraging training schools to lay more stress on the training of teachers for the kindergarten-primary classes. The attitude has too long been prevalent that greater ability and more training is necessary for the teachers of the higher classes. But it can be changed just as it is changing in America to the attitude that each stage in the child's life is important and therefore teachers of a high grade are required for one stage as well as for another. If more emphasis were laid on the importance of these classes no doubt better trained girls would be attracted to them. It is also important that the remuneration for the teachers of young children be placed on a scale similar to that for the higher classes.

There are any number of services which an Association for Childhood Education might render India but for the present the most important are those which I have stated as our objectives, the uniting of the isolated pieces of work throughout the country and the disseminating of information concerning the principles and activities of modern Childhood Education.

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6.

MANUAL TRAINING IN SECONDARY SCHOOLS.

BY MR. K. VEDANTADESIKAN, B.A., L.T.,

Ramakrishna Mission Residential School, Madras.

I DO not propose to enter into any academic discussion on the subject but to give an account of the growth and development of the Manual Training Classes in our institution, dealing only with this aspect of the activities of our Home, ignoring others. The story of the growth of the Manual Training Classes in our Home has got a charm and naturalness about it unlike the classes of their kind that are now imposed on institutions whether they have facilities or not and whether their managements like them or not. The Residential School is only an adjunct to the Home, born of necessity to meet the demands and satisfy the ideas and ideals of the management. It stands in relation to the Home just as any other school does to our own homes but in a rather more intensive and interesting manner. Before the year 1922 the Home had to send its pupils to study in day-schools where the education given was not along the lines desired by the management. Our Secretary, M.R.Ry. Rao Sahib C. Ramaswami Iyengar Avergal, a powerful and practical thinker, the founder and organiser of the Home and the School, began to feel strongly that some sort of Manual Training should form an inevitable addition to the school curriculum even at the Secondary School stage and that ample provision must be made for those who had an aptitude for technical education. The Secondary School instruction should not cater to the needs of the University alone but should give a preliminary training for those boys who may not or could not pursue the higher course of collegiate education. The Secretary also felt that the hour had come for the country when our young men should, whether with or without a higher education, be diverted to technical, industrial and agricultural avocations of life. His experiences of, and intimate relation with, the student population for nearly two decades told him in unmistakable terms that the call of the country, and of this presidency in particular, was for the improvement of her industries, small or great. Imbued with such a spirit and inspired by such an ideal he thought it his duty to try in the little world of his own to bring a change in the outlook of the young ones entrusted to his care. He would not even wait for his ideal of starting a separate school, to take a practical shape, but in the summer of 1922 he advised the boarders of the Home, who stayed there for the vacation, to try their hands at cane-work. This is the humble beginning of the present work-shop which has expanded to-day in many useful directions.

This was only a preliminary measure to the idea of starting the High School which became an accomplished fact in June 1922. The Boarding Home became a Vidyasala in the true sense of the word and now that the pupils were under the direct supervision of the authorities, ways and means were devised for giving a satisfactory training to all the students of the Ashrama. The object has all along been to make the Brahmacharins worthy citizens and useful members of

society, to teach them the dignity of labour, to provide for the varied vocations of life and to enable them to eke out their own livelihood in life. Leaving aside the other ideals of the institution I shall confine myself to the growth of the work-shop.

Even in the first year of its life the Residential School had a work-shop attached to it with only two sections of Manual Training—the rattan and the carpentry sections. At this distance of time it is a matter of pride and pleasure to recall to one's memory how all the furniture necessary for the budding school and the work-shop were made in the Home itself by the students though largely helped at initial stages by the professional workmen employed for the purpose of giving instruction. A healthy environment was created for the boys who vied with one another in finishing up the models assigned to them and in scoring higher wages to their credit. Even from the very beginning they were asked to work at chairs, sloping desks, tables, black-boards, drawing-boards, benches, shelves and almirahs. The whole atmosphere of the work-shop in the afternoons was surcharged with a spirit of healthy and wholesome competition, each worker using his best practical talents. It looked as if the boys themselves were going to make the school and its furniture and partly it was so, to their own credit and to the credit of the organisers. The boys were then preparing for the S. S. L. C. Examination as they are doing now, but the ordeal of the public examination would not deter them from their fond pursuit of this kind of manual work. The school time-table was arranged for a duration of three working days which was to be followed in rotation for all the

working days. Of these working days every class devoted one afternoon for manual work in the work-shop. In other words every two and a half days of school work was followed by half a day's manual work for every class. The same system is continued even to-day as our experience of these ten years has only helped us to confirm it.

Now the introduction of such Manual Training in the school curriculum was a novel experiment with us and it was feared by some of us that it would tell adversely upon the results of the S. S. L. C. Public Examination. The results of the first year and the succeeding years have, however, made it clear that the Manual Training, far from being a hindrance to the general education of the boys, has helped them to turn out better intellectual work in the class-rooms refreshed by such pleasant diversions. The results of the examinations were good. The boys took to manual work with willingness. The work-shop became a place of attraction for many boys who were eager to show their talents at practical work and even to work over-time to finish their models. The management now felt that they were on safe ground and sought the recognition and the help of the educational department towards the construction of a workshop and the equipment of the necessary appliances and implements. The department responded.

The ends and aims of the Manual Training classes could now, for the sake of convenience, be formulated as follows:—(a) To engage the boys in leisure hours in long vacations; (b) to teach them a craft and create in them a bias for manual occupation; (c) to give a practical tone to the otherwise vague, general and sometimes monotonous class work; (d)

to enable the boys to earn a little, even while learning; (e) to give a hand and eye training as a supplement to the class-room work of the school.

In course of time a weaving section was added to give a variety of subjects to suit the varying tastes of the boys. The peculiarity of the manual occupation here was that it did not stop being merely a hobby or a recreation but it also resulted in the production of substantial articles in all the sections which when sold made the boys feel proud of themselves and of their work, creating in them a confidence of their own abilities and a joy at their own achievements. In the subsequent history of the growth of the work-shop various other sections, like knitting, goldsmithy, carving, were opened as experimental measures till at last to-day we have confined ourselves to the following sections: Carpentry, rattan, weaving, and tailoring. It was only last year that book-binding was tried when more than a thousand books of our library were mended by the boys. But as the strength of the school is small and our resources are limited we cannot have access to as many sections as we desire to have.

Many of the visitors of this and other lands have often asked us: "How many of these boys of your Manual Training classes pursue their manual work after their school course? How many follow it up as a profession to earn their livelihood?" These are questions which we have not failed to put ourselves from the very beginning. The answer that we can offer to these is only this: The object in giving Manual Training in the Secondary School stage is not to make our boys professional carpenters or weavers in

their lives. If this had been our primary object, we should have met with disappointment long ago, and the work-shop would not have been permitted to grow up to the dimensions that it has to-day assumed. But it may be suggested here that the following are a few among the many reasons why the boys, at any rate, those who had a special aptitude for such work, did not think of pursuing it and sticking up to it as a profession:—(a) There is general glamour for the liberal professions among the people of our country when once they taste a little bit of our school education. Our boys are no exception to this; (b) the educated society still looks upon manual occupation with disrespect and thinks it beneath the dignity of an educated man to follow it; (c) there is a fear among the boys that such occupation would not bring a steady, even if not a large income, every month just like the liberal and clerical professions; (d) many of us of this presidency lack initiative and enterprise and even if funds are promised, our boys hesitate to open small work-shops of their own in distant villages catering to the needs of the village life; (e) there is craving for holding a diploma and the shibboleth of a certificate that would secure them a job either in private firms or public departments. Considerations like these have worked very heavily on the minds of the young aspirants after wealth, position and power, though late in the day they realise their folly and find themselves on the verge of starvation. A few students who were more prudent than ambitious joined the Government Textile Institute after their training here and with the increased qualifications are now serving as weaving instructors and supervisors.

Our object on the other hand was more to teach the dignity of labour and to give a

pre-vocational training for those who could not and would not pursue higher studies to enable them to join industrial and technical schools. In this a fair measure of success has been achieved and it is only in response to this growing need that an Industrial School was started in 1925 to absorb such of the boys of the high school as were desirous and capable of such vocations in life on the completion of their S. S. L. C. Course. It is still hoped that with the aid of the State and the public more could be done in this direction.

The next question that arises is "if boys do not pursue it in life, where is the need for such a training in secondary schools?" In addition to the pedagogic virtues that are attributed to the hand-and-eye training of practical work of this kind, we have some



WEAVING.

special advantages as our Home is mostly intended for poor boys and as the institution is not run with well-established endowments. To mention an instance of self-help, all repairs of Home and school furniture are attended to in the work-shop, new furniture made whenever necessary and sometimes orders are solicited from schools and offices for the supply of furniture. The proceeds of the sale of these articles, however meagre they may be, add to the income of the institution and to the pride of the boarder: making him feel that he has earned a portion of his living. The management feel sure

that it would be profitless, if not entirely futile, to permit all the boys to join the University for higher education. It is more than necessary in the case of poor boys that a training in such manual work should be given so that as many as possible may be diverted to industrial occupations in their lives. In this connection it will be proper to consider some of the opinions of the boys themselves which we have obtained in answer to the questionnaire set to them. One boy writes: "In addition to the classes in the school some useful work is learnt

though the student does not want to take it up as a profession. It is also more or less a hobby and delights the student in his leisure hours." Another boy writes: "Manual training prepares us for life before us, it makes us self-reliant, recreates our mind when we feel

jaded with our school routine, contributes to our physical development, makes our mental work effective and profitable, helps us to make articles with our own hands." Thus, most of the boys, when asked to give out their frank opinions, freely express that they all like the manual training and mention many of the advantages which they in their own experiences have gathered. There are a few of course who dislike this sort of work (they are about 3%) and suggest that the whole time of the school hours should be given to entire literary pursuits. But most of them are not blind to the world

outside and their knowledge of the hundreds of unemployed people about them has made them seriously think of their future and earnestly apply themselves to the picking up of some craft while at school which might stand them in good stead after the completion of their school course.

Judging from the out-turn of work of the boys in the work-shop we can classify them in three grades: (a) Those who are intelligent at school work and equally diligent in their work at the workshop. It will require all powers of persuasion to divert them to industrial pursuits.

(b) Those who are average at school work but show better abilities and greater interest at their work in the workshop. This class of students may easily and profitably be encouraged to stop with their S. S. L. C. course and join the industrial school. Many have done so and most of

the boys of the industrial school of the Home have been recruited from this section of the school folk. (c) There are some boys who are dull both at the workshop and in the class-room. This group gives us the greatest trouble and tries our ingenuity for providing for their future. Though there are only a very few of this section yet their lot is a miserable one, as they lack all interest and initiative in any work that is assigned to them.

A brief account of the actual working of the manual training classes will serve to give

an idea as to how the manual training fits in with the school curriculum. A few appendices are annexed by way of illustration. Appendix A gives an idea of the equipment and establishment charges of the four sections of the workshop attached to the school. Appendix B gives the strength of the different sections and the strength of the school. It is left to the option of the boys to select any one of the sections. But when once they choose they are advised to continue to be in the same section for a period of not less than two years, at the expiry of which period they are permitted to have the benefit of training in some other section. It is observed generally that the younger ones take to rattan and tailoring work and the older boys choose carpentry and weaving.

Appendix C is a specimen copy of the work-sheet hung up in each of the

manual training classes. The section instructor maintains a progress book in which he records the work turned out by each boy in his class, so that at the end of the month we have a clear idea as to the quantity of work done by the boys for the month and the wages earned by them for the same period and the value of the articles produced.

Appendix D is a specimen page from the progress book giving an idea of the quantity of work done by boys.



RATTAN WORK.

The carpentry section since its very inception has been a very useful adjunct to the school and the Home; in the supply of all furniture the boys, as mentioned before, have been making their own contribution either by making the parts or the whole of the furniture in addition to the sundry repairs. The other sections also, each in its own way, have been of great help in satisfying some of the needs of the students—like stitching, clothing and mending books. The finished articles are kept in a show-room and are taken out for sale by the boys themselves on Sundays; and on occasions of big local festivals, temporary shops are opened at the public places where those articles can find a sale.

All these activities may smack of a vocational training and a business concern, but the yield of the different sections does not cover the expenditure incurred on them and still the classes are continued as it is distinctly not the ideal of the authorities to run a business with the help of school children. Nor is it their ideal to make the school a technical one, though the value of a pre-vocational training to the high school pupils and that of a vocational guidance at this stage cannot be ignored, considering the present needs of the country. It is highly desirable that before the end of the secondary school stage we should be in a position to study the special aptitudes, interests and abilities of each individual pupil and direct him accordingly

after the completion of the S. S. L. C. course. In countries like America and England and Germany we are told that many schools make provision for such manual and vocational training to suit the different grades and classes of boys and their varying aptitudes and abilities. There are also vocational guidance bodies and committees to direct the boys along the lines for which they seem to possess a taste and for which they will be eminently fitted. The pre-vocational training of our school or as we have been calling it the manual training, has been prompted more by such ideals than by anything else. The special circumstances obtaining in our institution which is mainly a Home for the poor make it absolutely necessary to provide for such a training and encourage as many as possible to pursue the course, unmindful of the fact as to how



CARPENTRY.

many will actually follow up the line in life. That the boys will not pursue such walks of life, discouraged as they are by the nightmare of uncertainty of ample income already indicated, is no reason for abandoning our efforts at right guidance. Besides, the school-going population of our country form a caste by themselves and look upon the manual occupations as something beneath their rank and dignity to engage themselves in. Enough harm has been done to society by such false notions of dignity and our boys here, the poor as well as the rich, pursue the manual work with pleasure. They always take a pride in

preparing articles for exhibition. I may mention here that some of our models like carpets, blankets, furniture and rattan articles which were sent to the Y. M. C. A. Exhibition, Madras, were rewarded with First Class Certificates and Certificates of Merit and that some of them also won a shield at the All-India Teachers' Federation Exhibition held at Madras in 1929. This is only to say that the manual work has won the approval and appreciation of the enlightened public which is only an encouragement for the management to carry on their work.

A few remarks of the inspecting officers may be quoted here to show how the workshop has been continuously maintaining its standard of efficiency. Mr. H. A. Hart observed in 1923: "The school has gone in for

vocational training and has introduced carpentry and cane-work. The quality and finish of the work are very creditable and many of the articles find a ready sale." The same officer remarked in the succeeding year: "The vocational subjects are receiving good attention. The pupils evince considerable interest in them." Mr. R. W. Ross observed in 1926: "It is interesting to note that so much time is devoted to manual training and that the literary education given is in no way adversely affected. In other words it might almost be asserted that because of the attention paid to manual training the boys are better fitted to undertake the literary studies. At any rate there



is no ignoring the fact that out of the 16 boys sent up for the public examination last year 15 were placed in the eligible list." Mr. Abdur Rahim observed in 1930: "Manual training receives as much attention as do the other subjects of instruction and the boys take to the work with earnestness."

The pupils and their parents, the management and the educational department all agree in thinking that a place for such a manual training in secondary schools is essential for many obvious reasons though its rightful place in the school curriculum is

yet to be fully realised. What subjects of manual training shall we have and how many hours a week shall we devote for it and how shall we make the boys take real interest in it are problems which each school will have to solve in its own way. The subjects to be taught may vary according to the geographical environment and the commercial conditions of each locality. The hours to be spent on this training may depend on the class of boys and the nature of the school. We have here only made a demonstration that it is possible as it is desirable to have manual instruction side by side with general education and to attain a fair measure of success.

In view of the pressing needs of the country it seems very essential that a few secondary schools should provide for the manual work which in addition to its educational, moral and physical virtues gives

s a decisive guidance regarding the future course of the pupils, our ideal being to make the school a feeder for the vocational schools as well as for the University.

APPENDIX A.

Equipment necessary to teach Manual Training for a Class of 20 Boys.

Subjects.	Recurring Expenditure.	Non-recurring Expenditure.	Probable Income.
	Rs.	Rs.	Rs.
Tailoring ...	585	500	100
• (Establishment charges	480)		
Weaving ...	950 (including yarn)	950	900
	(Est. 660)		
Rattan ...	805	212	300
	(Est. 480)		
Carpentry ...	1260	1293	300
	(Est. 660)		
Book-Binding ...	855	905	300
	(Est. 480)		

APPENDIX B.

Statement showing the number of students working in each section of the Manual Training Classes arranged classwar.

Forms.	Tailoring.	Weaving.	Rattan.	Carpentry.	Total.
I	—	1	8	3	12
II	—	2	7	—	9
III	2	3	9	5	19
IV	5	11	3	6	25
V	4	9	3	4	20
VI	3	8	2	6	19
Total	14	34	32	24	104

* The figures given above are subject to variation according to the local economic conditions.

APPENDIX C.

Specimen Copy of Work Sheet of the Rattan Class.

Name.	July Begun. Finished.	August Begun. Finished.	September Begun. Finished.	October Begun. Finished.
Ramanujam, S. R. III Form	Ornamental Plate 2-7-31	Contd.	Cylindrical box 3-9-31	3-9-31
Ekambaram III Form	Oval Box 2-7-31	7-8-31 Flower Basket	Contd.	8-10-31
Singaravelu II Form	Rect. Box 5-7-31	Contd.	6-9-31 Flower Basket	12-10-31
Ramanujam V Form	Drawing Strings 12 canes 5-7-31			17-10-31
				14-10-31 Fancy Cradle
Ramanathan IV Form	Rattan Stool 8-7-31 for Exhbn.	2-8-31	Chains 14-9-31	23-10-31
				2-10-31

APPENDIX D.

Specimen Page from the Progress Book of a Boy in the Weaving Section.

Days of Attendance.	No. of Hours.	Particulars of Work.	Quantity.	Value.	Wages.
2-10-31	2	Honey comb Towel	2½ ft.	0 -5-9	0-1-3
12-10-31	2	"	"	0 -5-9	0-1-3
14-10-31	2	"	5	0-11-3	0-2-6
15-10-31	2	"	8	1- 2-0	0-4-0
16-10-31	2	"	5	0-11-3	0-2-6
23-10-31	2	"	3	0- 6-9	0-1-6
28-10-31	2	"	5	0-11-3	0-2-6
Total	14		32	4- 6-0	0-15-6

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[P.T.O.]

OUR SCIENCE COLUMN.

OPTICAL PROJECTION IN SCHOOLS.

BY MR. V. N. VISWANATHA AIYAR, M.A. (PHY.), L.T.

Madras.

(Continued from p. 60.)

In the first part of the topic published in the last issue the importance of sunlight as an illuminant in lanterns for use in tropical countries was pointed out, provision being of course made for the use of another illuminant like electric light in case of unexpected interruption of sunlight or for the use of the lantern at times when sunlight cannot be had.

Coming to the use of sunlight as an illuminant the most important part of the equipment is the *reflector* which serves to reflect the sunlight horizontally into the class-room passing at the level of the lantern in the proper direction over the demonstration table, without stationing an attender at the reflector. The next point to be considered is the adaptation for use with sunlight of the school lantern which is manufactured for exclusive use with artificial light.

A full discourse on the former will run to several pages and considering its importance may be reserved to a separate article. A few particulars of fundamental importance may however be pointed out here, leaving the full discussion of the details to a future issue.

The size of the reflector must be ample. A medium-sized good plane mirror about 15 by 12 inches such as the ones employed for household use must be procured. The mirror must be supported by a horizontal axis passing through its middle and made bottom heavy, so that when free its plane will be

vertical. The horizontal axis of the mirror must be carried by a rigid metal framework shaped like  and capable of turning about

a central vertical axis supported on a tripod. By attachment to a suitable spring or a weight at some independent point, it assumes a definite direction when free. One end of a thin string is fastened to the mirror, the other end being led on to the operator at the table. By pulling the string or releasing it slightly the inclination of the mirror to the horizontal is altered so as to reflect the sunlight into the room corresponding to the varying positions of the sun. A second string has one of its ends attached to the framework carrying the horizontal axis. Its free end is also with the operator. By proper manipulation of the string, the mirror could be turned about the vertical. Using both strings suitably the operator at the table could reflect sunlight into the room without the slightest difficulty and keep it always constant in direction. The height of the mirror is capable of adjustment by the heavy tripod on which the framework of the mirror is supported. To ensure stability a heavy weight such as even a bucket of sand, is suspended from the platform of the tripod. This precaution is necessary as otherwise a heavy gale may upset the reflector or a careless passer-by may cross the strings without noticing them and upset the apparatus. In the arrangement described above if the latter

contingency arises the worst that could happen is that the thin strings may snap. The defect may be immediately rectified by tying a knot at the point of fracture.

The fitting of the plane mirror will therefore be recognised to resemble in some respects the suspension of the model ship's compass. It is a point of some practical importance to note that if the sun is very low, this reflector may be made to force the sun and the light reflected from it on to another plane mirror fixed near it from which the light proceeds to the room after a second reflection. Otherwise the solar rays will be incident at a large angle on the surface of the mirror and the reflected light led into the lantern will consequently be weak.

Now coming to the lantern proper, the only trouble encountered is with the *condenser*; the other parts of the lantern require no alteration. In the usual lantern the condenser consists of two nearly plano-convex lenses with their spherical surfaces facing each other and fitted into a cell. They can be easily separated. We can suppose that one of them converts the divergent beam coming out of the source, very nearly into a parallel beam and the other renders the parallel beam so produced to a convergent beam. As sunlight consists of parallel rays we require only one of the lenses, say the one next the slide. The other has therefore to be removed and re-introduced only when artificial light has again to be used. This by itself is a simple operation.

When all this is done for use with sunlight, one may not be thoroughly satisfied with the performance of the lantern. We may like to have a wider lens which admits of the employ-

ment of a much larger amount of sunlight. So perhaps it is preferable to secure a separate wider lens of focal length double that of the whole condenser. This convex lens will be the condenser for sunlight, recourse being had to the original condenser whenever artificial light has to be substituted. It need hardly be said that the fear of the condenser lenses made of bad glass breaking in the neighbourhood of the hot source is absent with sunlight, which by itself is not an inconsiderable gain.

The reflector outlined above can also be used for all the other optical instruments, especially with a Hartt's *Optical disc* which the American firm 'Cenco' designates 'a complete laboratory in optics.' In using sunlight for such purposes some convenient aperture, shaped circular or square, of some six inches diameter or side, must be made by the side of the demonstration table at a suitable height so as to admit of a horizontal, lengthwise beam a foot or so above the surface of the table. The hole may be made in the shutter of a window or door or in the wall, whichever is opposite the table. Of course some form of burglar-proof sliding shutter has to be devised to block the hole when it is not required.

The value of electric light as an illuminant for the purpose, a means of cheaply darkening the class-room, the provision of a properly sized screen, the construction of a simple form of episcopes for projecting opaque pictures, the conversion of the lantern for use with physics experiments which are too small to be seen by a whole class simultaneously, variously shaped slits for use in the darkened room for spectrum work and such other allied topics will be taken up in the succeeding articles.

PLACES OF EDUCATIONAL INTEREST.

VIII. WORİYUR—THE SEAT OF A GREAT ANCIENT CIVILISATION.

BY MR. L. N. GUBIL SUNDARESAN,

Teppakulam, Trichy.

Trichinopoly and its suburbs form a little group that is of great interest to the student of South Indian History and Architecture. The more important of these comprise the Rock Fort and Temple at Trichinopoly, Srirangam and Jampukeswaram, two little towns with large wonderful temples two miles to the north-west and north of Trichinopoly respectively and last, but not therefore of least importance, Worīur.

This last named is a little town, a mile to the west of the famous rock at Trichy. It is also known by the name "Nisulapuri." Historically as well as traditionally, it abounds in plenty of the romance of the past. Even now there is yet great scope in it for historical research and archaeological excavation.

The town, it seems, ought to have once (2500 years ago) been a big city as it was for a long time, the capital of the Chola kings who were ruling the districts of Trichinopoly, Tanjore and South Arcot. Before the Cholas began to have sway over the place, possibly it was occupied by the Nagas—a dark-skinned, short and uncivilized people from whom, according to the opinion of some experts, the present day Kallas and Maravas of the Tanjore District are descended. The Cholas, the Cheras, and the Pandyas originally descended from the north but they were not Aryans by themselves. They were highly civilised. The Cholas easily brought the Nagas under their subjection and were soon masters of the three districts mentioned above. They had their capital at Worīur which, unlike what it is

to-day, ought to have seen its glorious days in that distance of time.

Three kings of the Chola dynasty figure prominent in the history of this little town. They are the well-known Karikal Chola, his father and Dharma Varma. During the reign of Karikal Chola's father there were many sages in the Rock at Trichinopoly doing penance. One of them was Sarama Munivar, who was having a little garden from which he gathered flowers to be offered in worship to Thayumanaswamy of the Rock Temple. But it so happened on one occasion that there was a failure of flowers in the gardens of the Chola king at Worīur and in consequence the king's servants, in order to provide the queen with flower garlands stole the flowers from the garden of the sage in the Rock. The theft was taking place for some days consecutively to the great disappointment of the sage who had no flowers to worship with. Being determined, one day, to find out the culprits, he hid himself beside the flower plants. As usual the servants came there to pluck the flowers, but they were soon detected in the act and the matter was reported to the king who, lest his wife should be offended, did not mete out any punishment to the wrong-doers. Indeed, he did not even seem to care for the incident, whereupon the sage got angry and cursed that the whole town should be buried under sand. Accordingly there was a sand storm and the beautiful city was completely buried under the mud and sand. Many including the king died and a large number managed to escape.

The queen, who was carrying at the time, was happily saved. She went to Kaveripattinam, near the mouth of the river Cauveri in the Tanjore District. There a son was born to her.

Meanwhile, a minister of the late king, who managed to escape death by being buried in the sand, thought of renewing the old capital by collecting together the dispersed people and acclaiming himself as king, and in order to be free from any rival claimant to the throne from the royal family, he had the house, in which the queen and the prince were residing at Kaveripattinam to be set on fire. But, luckily the young prince escaped with his mother but his leg was a little burnt and hence a black mark was permanently left on his leg. Hence, he was known as Karikal Chola i.e., "the Black-legged."

Karikal Chola, with the kind permission of Sarama Munivar, whose curse wrought so much havoc, came back and ruled Woriur. He was undoubtedly a great king and it was he that built the Grand Anicut, ten miles to the west of Trichinopoly, in order to ensure a good regulation of water-supply from the Cauvery to the fields. The Grand Anicut was renewed by the British during the sixties of the last century.

The only important existing relic of the Chola rule at Woriur is the famous temple dedicated to Kamalavalli Nachiar. 1900 years ago, a Chola king by name Dharma Varma, ruled over Woriur. He had an only daughter named Kamalavalli as she was born to him after long and devout prayers to Sri Ranganatha at Srirangam. The daughter, even from childhood, was very much devoted to the worship of Lord Ranganatha whom she loved so well that she did not agree to marry any one except the Omnipotent Lord. Tradition asserts that Sri Ranganatha often appeared in her dreams and promised to absorb her soon into His being. One day the Deity appeared before the king in his dreams and ordered him to fix a certain day for the marriage of his daughter when He would

Himself come in the guise of a human form and marry her. Preparations were made on the appointed day and the Lord of the Universe appeared before all the guests, married Kamalavalli with all formalities and disappeared with her. Thus goes the story. The reader may believe it as a fact or dismiss it as childish fiction; but he cannot deny the Nachiar temple at Woriur existing even to-day. This temple was built by Dharma Varma himself in memory of his beloved daughter. Even now once in every year in the Tamil month of Panguni (about the end of March) the idol of Sri Ranganatha in Srirangam is taken in a grand procession to Woriur, thus rehearsing the old incident.

There is also another interesting relic of Dharma Varma's reign. There is a small rocky elevation by the side of the river Kodumuriti on the banks of which Woriur is situated. It is said that originally it was extending as far as Woriur town proper, but later a large portion of it was covered by sand. On this rock, once King Dharma Varma was driving his chariot and due to the unruly nature of the horses or of the inefficiency of the charioteer or some other reason, the chariot capsized into the river and the king and queen were both drowned. The chariot was buried deep into the river. The place is so deep even now that all attempts to pump off the water completely have so far not been successful. There were many inscriptions in Tamil and Telugu on this rock said to have been made by Dharma Varma himself, but now most of them have been disfigured by stone-cutters who work there in order to get big blocks of stones for building-work.

There is also in Woriur a very old Siva temple which was also constructed by one of the Cholas. The town is now occupied by silk weavers and cigar manufacturers and its reputation as a little industrial and commercial centre has spread far and wide,

THE TORCH OF WISDOM.

BY WALKER.

Much drinking little thinking.

* * *

Drink is a dirty business and must be got out of the world. Civilization of this day has no place for drink. The sooner we do it, the better for all human kind.

* * *

The temperance cause is the foundation of all social and political reform.

* * *

A drunken man is a greater monster than any that can be found amongst the creatures that God hath made.

* * *

Could the youth to whom the pleasures of the first glass is delicious look upon my desolation, how he would avoid the first temptation!

* * *

There is danger in the cup; so beware. Nay more, there is danger in touching.

* * *

A vow is a horrible thing, it is a snare for sin.

* * *

Social service must be made a career and a profession.

* * *

Of all vices drinking is the most incompatible with greatness.....Not only so, but it is incompatible with economy, decency, health, and honest living.

* * *

Sir, I can abstain; but I can't be moderate.

* * *

For where love reigns, disturbing jealousy Doth call himself affection's sentinel.

—SHAKESPEARE.

* * *

Love comforteth, like sunshine after rain, Lust's effect is tempest after sun.

—SHAKESPEARE.

* * *

I have no other shield than mine own virtue That is the charm which has protected me Amid a thousand perils, I have worn it Here on my heart; It is my guardian Angel!

—LONGFELLOW.

* * *

Let the gods so speed as I love The name of Honour more than I fear death.—LONGFELLOW.

* * *

Men, but one saint adore, Make a show of love to more.

—T. CAMPION.

* * *

All thoughts, all passions, all delights, Whatever stirs this mortal frame, All are but ministers of Love, And feed his sacred flame.

—S. T. COLERIDGE.

* * *

Bacchus' blessings are a treasure, Drinking is the soldier's pleasure.

—DRYDEN.

* * *

Fame is the spur that the clear spirit doth raise (That last infirmity of the noble minds) To scorn delights and live laborious days.

—MILTON.

* * *

Yet you, proud monarchs, must obey And mingle with forgotten ashes, when Death calls ye to the crowd of common men.—J. SHIRLEY.

* * *

Tis madness to resist or blame The face of angry heaven's flame.

—A. MARVELL.

* * *

Self-help. Paradise lost.

—SMILES.

—MILTON.

REVIEWS AND NOTICES.

A SCHOOL HISTORY OF INDIA, BY PROFESSOR M. S. RAMASWAMI AIYANGAR, M.A., CHIEF LECTURER IN HISTORY AND ECONOMICS, MAHARAJA'S COLLEGE, VIZIANAGRAM. WITH A FOREWORD BY PROFESSOR K. A. NILAKANTA SASTRIAR, M.A. MADRAS; SRINIVASA-VARADACHARI & CO., MOUNT ROAD. 1932. PP. 467 AND EQUIPPED WITH 16 MAPS. PRICE RE. 1-12-0.

This handbook, written by an experienced professor and scholar of distinction, needs neither apology nor explanation for its appearance; and the scope and method of treatment adopted in it are good. Every author has his own method; and the method of Professor Aiyangar is well-proportioned, sober and not too discursive. It is intended primarily for students preparing for the Madras S. S. L. C. Examination and has faithfully followed the syllabus drawn up by the S. S. L. C. Board. As the author himself has remarked in the Preface, the limitations of syllabus have hampered him a little; but in spite of the limitations of syllabus and of space, he has brought out every phase and epoch of evolution very clearly and always kept alive and prominent the thread of continuity that alone can effectively string the separate and isolated periods, dynasties and regions. He has devoted relatively large attention to the great formative personages that have left their impress on the culture and history of the country, has kept up the proper balance between the chronicling of political and military events and the tracing of movements and of the important phases of popular life and art and culture. Nor has he indulged in the mere display of learning which takes the form of summarising the different sides of controversial points and leaves little effective impression on the mind of the young reader. His treatment, spread over such a vast

vista, is good, supple, brief and at the same time restrained. He could not be accused of having neglected to do proportionate justice to the history of the Deccan and South India, nor of having kept the treatment in water-tight compartments, either from the chronological or from the regional stand-point. Perhaps it may be remarked that the British Period has been given a bit too much of attention. But then it is essential for the student to know the recent history of his country in somewhat fuller detail than is necessary for earlier periods, and the author proceeds to detail the latest phases of the Indian national movement. His treatment literally comes down to the Second Round Table Conference. If, therefore, he has deviated from his previous limits, it is only in a direction that is useful alike to the teacher and the student. We should not avoid mentioning in this connection, the value of the maps and the chronological tables which add greatly to the utility of the book. The Publishers have added one more bit of useful service to the work of publication of high-class and authoritative text-books that they have been so creditably carrying along for nearly half a century.

BRITISH HISTORY—A SURVEY OF THE HISTORY OF ALL THE BRITISH PEOPLES, BY RAMSAY MUIR. 815 PP. GEORGE PHILIP & SON, LTD., LONDON. PRICE 7s. 6d.

We welcome "British History" with pleasure to the growing list of text-books for use in Indian educational institutions. Mr. Ramsay Muir, the author of a larger work on "The British Commonwealth," has here attempted a brief but comprehensive survey of the history of the British peoples and their achievements. At every point he has successfully brought out the sequence and relation of the facts and

movements selected for treatment, a very desirable feature in a text-book of this kind. He has treated the modern period more fully and this is an additional gain to Indian students; for it is with this that they are chiefly concerned. Of the ten books into which the volume is divided, two are devoted to the early period, and deal with the Moulding and the Development of the Four Nations up to 1485 A.D.; and the rest relate to the Modern Age. Notes intended for guidance in supplementary reading are appended at the end of each book. The last 'book' on the Great War and its consequences deals with some of the problems of our own time, with which the students should be familiar to be able to take an intelligent interest in the evolution of the new world-order, the ideals and achievements of the League of Nations. The author has emphasised the subtle changes that have overtaken the character of the British Empire. The attempt of the 'British Commonwealth of Nations' to reconcile imperial unity

with colonial freedom has been traced succinctly and the steps in this movement leading to the "Statute of Westminster" are clearly indicated. The maps are said to be deliberately simplified; but their value would be enhanced by a greater emphasis on essential physical features and by the use of colours.

As a member of the Calcutta University Commission, Mr. Ramsay Muir had good opportunities for studying the needs of Indian students. As a leading politician of the Liberal Party he has had to consider Indian problems with more than an academic interest. He has produced a book in which Indian questions are treated not only far more fully and in relation to Imperial history, but with an understanding and sympathy not often found in text-books by English authors. For the convenience of students taking special periods, the book is also issued in parts. The author and the publishers alike deserve to be congratulated on the excellence of the work and its production.

NOTES AND NEWS.

THE MADRAS GEOGRAPHICAL ASSOCIATION.

SUMMER SCHOOL OF GEOGRAPHY, APRIL 1932.

It is proposed to run under the auspices of the Madras Geographical Association a Summer School of Geography in the Geography Department of the Teachers' College, Saidapet, from Monday, the 4th April, to Saturday, the 30th April, 1932. It is primarily intended to give training in Practical Geography to teachers of Geography in High Schools, who were not recently trained in the subject.

The Summer School undertakes to provide for the teacher who has already had grounding in

Geography work the training which would normally require two terms, work, in the course of a short period, by means of intensive effort along a concentrated course of studies, judiciously chosen for their value and importance from the point of view of the teacher. The course will consist mainly of Practical Work, Field Work and Excursions, and will present the salient points in such essential matters as map-making, map-reading and map-correlations, the study of land forms, climate and weather, use of graphic methods and statistics, and construction of diagrams, models and appliances. A course of training in Elementary Surveying will be given by an Instructor from the Engineering College

and a few general lectures, illustrative of geographic method and view-point, will also be delivered.

The increasing recognition of Geography as an educational subject, both in the College and the High School, more especially the inclusion of it in the re-modelled S. S. L. C. course both as a compulsory and an optional subject, has made it incumbent that those who handle the subject shall get up now that amount of practical training which they have not been able to obtain up till now, and which they will not for some time to come get otherwise. Only so will the teacher be in a position to handle the subject competently in the class and come up to the mark. It is specifically to provide this opportunity that this Association has undertaken to have another Summer School this year.

It is notorious that much of what passes for Geography is only book work, and it is to counteract this tendency and to inculcate the right methods and give training in them that this Summer School is undertaken.

It is expected that, Principals, Headmasters and Management will, in the interests of efficiency of Geography teaching in their institutions, provide all the necessary facilities for their Geography teachers to come to Madras and undergo training in the Summer School. The number proposed to be trained is 60.

A fee of Rs. 15 will be charged for the entire course. This amount should be remitted to the Secretary, after receipt of the intimation of selection, so as to reach him not later than the 25th March, 1932. Those whose fees are not received by that date cannot have their seats guaranteed.

Lodging and Boarding for those that require it will be arranged in the Teachers' College, Saidapet, and the probable expenses will be Rs. 20 for the whole period, payable in advance.

Those wishing to stay in the Hostel will remit this amount to the Secretary. Only vegetarian food will be provided. Special arrangements will be made for accommodating lady teachers.

Applications are invited, and the applicants such as are selected will be furnished with other details regarding the course. Applications should be addressed to:—

" THE SECRETARY,

THE MADRAS GEOGRAPHICAL ASSOCIATION,
Gopalapuram,

CATHEDRAL POST (MADRAS)"

so as to reach him not later than the 1st March, 1932.

N. SUBRAHMANYAM,
Secretary.

PUNJAB.

A Committee has been appointed to scrutinise the expenditure of the Punjab University and to suggest means of reduction in the same. The Committee is reported to have started work.

UNITED PROVINCES.

Mrs. Kailash Srivatsava, M.L.C., wife of the Minister of Education, is the President of a Committee appointed to enquire into conditions regarding the education of girls in the Provinces and to suggest ways and means of improvement.

A uniform cut of 10 per cent. in the salaries of teachers has been decided upon by the Department. The grants-in-aid to non-Government schools will also be so cut as to bring about a reduction of 10 per cent. in the salaries of teachers.

Mr. A. M. Mackenzie, Director of Public Instruction, is keen on introducing the Junior Red Cross movement in the schools of the Provinces.

Dr. Ganesh Prasad, Hardinge Professor of Mathematics, Calcutta University, has donated Rs. 22,000 for encouragement of girls' education in the Battia District.

BENGAL.

The proposal of the Syndicate of the Calcutta University to revise the Matriculation Regulations came up before the Senate in the middle of December last. The suggestion that has provoked the greatest criticism is to make the classical language an optional subject for the Matriculation examination. A sub-committee of 12 members has been appointed by the Senate to submit their well-considered opinion on the subject.

The Syndicate of the Calcutta University has issued certain instructions to the Principals of Colleges as to how they should deal with students who absent themselves on a Hartal day. The lecturer is asked to hold his class even if one student is present and in case of no one coming up he is to wait for ten minutes and then come away marking all the students absent.

BOMBAY.

The Primary and Secondary teachers in the Bombay Presidency held the second Geographical Conference at Baroda during the last Christmas week, when Mr. B. K. Bhate, Commissioner of Education, Baroda State, presided. The most important resolution passed by the Conference was to request the University of Bombay to give Geography a place in the syllabuses of the Intermediate and Degree examinations.

The Government of Bombay have officially declared that they would not, at least this year, adopt the recommendation of the Retrenchment Committee to make a five per cent. cut in the grants to secondary and higher education, thanks to the obstinate fight by the D.P.I. and certain members of the legislature on behalf of the Secondary Schools and Colleges.

The Governing Body of the Deccan Education Society, Poona, has directed the retirement of six life-members of the Society—all of them Professors at the Fergusson college—for in the opinion of

the Governing Body they are mainly responsible for the bickerings among the staffs of the Society's institutions.

In a recent meeting of the University Senate from 30th January to 2nd February the following important resolutions were adopted:—

1. That the Engineering College, Poona, be affiliated for three years for B.E. (Electrical).

2. That the Ismail College, Andheri (Bombay), be affiliated for three years for I. Sc. (in Physics, Chemistry, Mathematics).

3. That the Willingdon College, Sangli, be affiliated for I. Sc. (in Physics, Chemistry, Mathematics).

4. That Government be requested to discontinue undergraduate teaching in science at the Royal Institute of Science, Bombay.

5. That the Senate appoint a Committee to conduct the Matriculation Examination which is at present conducted by the Syndicate.

6. That the Senate accept with thanks the donation of Rs. 10,000 from Mr. D. R. Naik of Bombay for a scholarship to the Indian student who stands first in the Bombay Matriculation, in memory of the donor's mother.

7. That the Syndicate consider and report on the possibility of the University conducting a hostel for the women students in Bombay colleges.

8. That a grant of Rs. 3,000 be sanctioned for a University Journal.

The Wilson College, Bombay, has built a hostel for women students attending that college. It will be soon declared open and accommodate twenty students. Additions will be made to it if there be any more demand. This is the second college in the Presidency to make this provision, the first being the Fergusson College, Poona.

MADRAS.

The Andhra Federation of Teachers had their first Conference on the 16th of January 1932, when Dr. Sir S. Radhakrishnan, Vice-Chancellor of the Andhra University, presided. The office-bearers for the current year were elected and the Conference passed resolutions protesting against the proposed Retrenchment in Education and the abolition of the Arts College, Rajahmundry.

The Syndicate of the Andhra University has accepted with thanks the offer of Sir Alladi Krishnaswami Aiyar, Kt., of an annual donation of Rs. 1,000 to the University.

The First North Malabar Educational Exhibition and Conference was held at Cannanore on 20th and 21st January 1932. The Hon'ble the Minister for Education opened the Exhibition. Rev. Streekeisen, Principal of the Malabar Christian College, Calicut, presided.

The Madras Geographical Association proposes to conduct a Summer School of Geography in the Teachers' College, Saidapet, from Monday, the 4th April, to Saturday, the 30th April. It is intended to give practical training to teachers of Geography in high schools. The Association also proposes to hold its annual Conference in Madura, about the 2nd week of May. They will then conduct a Refresher course in Geography for secondary grade teachers.

The 24th Provincial Educational Conference will be held in Madura in the 2nd week of May. A Refresher course for Elementary school masters is under contemplation. An Educational Exhibition will also be held.

The annual meeting of the Boy Scouts Association will be held in Madras on the 27th instant. His Excellency Sir George Frederick Stanley, Chief Scout, has kindly consented to preside.

A Conference of Scout Commissioners will be held on the following day. It will be opened by the Hon'ble the Minister for Education and presided over by Mr. E. Conran Smith, C.I.E., I.C.S., Assistant Provincial Scout Commissioner.

MYSORE.

Under the auspices of the Kadur District Scout Council a Rally of Rovers, Scouts, and Cubs was held on 18th and 19th January 1932, when the Deputy Commissioner, Kolar District, presided.

The monthly Scout Rally of the Rovers, Scouts, and Cubs of Bangalore City was held at the Cubbon Park, opposite the Public Offices, Bangalore, on 31st January 1932, at 5 P.M. under the Presidentship of Sir Mirza M. Ismail, Kt., C.I.E., O.B.E., Amin-ul-mulk, Dewan of Mysore. Nearly a thousand Scouts were present.

The Investiture of the Nandygrod Rovers came off on 31st January 1932, under the presidentship of Mr. Kenneth B. Tylor, of the Kolar Gold Mines. Nearly 200 Rovers, Scouts, and Cubs took part in the displays.

PRE-MUSALMAN INDIA**Volume I—PRE-HISTORIC INDIA**

BY

V. RANGACHARYA, M.A.,

*Professor of Indian History,
Presidency College, Madras.***Price Rs. 5.**Vol. II. VEDIC INDIA—*In the Press.*SRINIVASA VARADACHARI & CO.,
190, MOUNT ROAD, MADRAS.**THE EDUCATIONAL REVIEW.**

It has often been urged in these columns that education is too important a subject to be relegated entirely to Provincial authorities in this country and it is desirable that there should be a certain amount of co-ordination and even control by the Government of India. The United States of America have been an example, for a long time, of a constitution in which education is entirely a State subject, though there is a Commissioner of Education at the headquarters of the Federal Government at Washington whose functions are however confined to the compilation of statistics and the management of education not under State control. It is of some significance that even in the United States of America with their strong traditions of State independence, need is now being felt for a Federal Department of Education. A committee of fifty members appointed by the Federal Government of the United States has just recommended by an overwhelming majority that there should be a Federal Department of Education, without any interference, at the same time, with the full scope of responsibility which the States should feel in the matter of education for their people. It is maintained that such a department is required in order to develop the leadership which American education needs for its co-ordination and intelligent advance. The direction of educational research and the establishment of an Educational Information Service would be in the hands of the new Department and the committee has no hesitation in saying that it is the absence of such an organisation which has made America drift into the present confusion, where a nation by tradition and experience opposed to the federalised administration of education, has in fact developed a pluralised Federal control of education in the States, through various Federal agencies which are not even co-ordinated in their efforts.

Federal Control of Education.

As far as conditions in India are concerned there can be no doubt that the absence of a central agency is injuring the best interests of the country. The following observations contained in the last Quinquennial Review of Indian education continue to be true to-day and there is now an opportunity, in view of the ensuing reforms, to consider if some improvements are not possible: "Although education was made a provincial transferred subject by the Government of India Act, its provincialisation has not improved the need for some form of co-ordinating, advisory and informatory central agency. Nor has it removed the necessity of the Education Department of the Government of India being kept in touch with the details of the educational progress in the provinces. * * By the end of the quinquennium now under review, the Government of India had become almost completely isolated from educational activities in

India, with the exception of those in certain directly administered areas. The isolation of the Government of India from Provincial Governments and of Provincial Governments from one another in the field of education, is making its ill-effects felt so that there are recently signs which indicate that opinion in favour of co-operation and mutual assistance is gaining ground.

Although the extent and quality of education are fundamental to national life, there is no co-ordinating agency which can give an All-India outlook to problems of All-India importance—such problems, for example, as free and compulsory education, the education of girls, the education of special classes or communities, the provision of trained teachers, the control and financing of mass-education and the position of the educational services. All these problems which are being dealt with in divergent manners in the provinces present some common features and common difficulties. Yet under the present system there is no All-India agency even to give information to the authorities in one part of what is being done in other parts of India, far less to advise on educational problems or to direct educational administration, notwithstanding the evident value to one province of the results of educational experiments and researches in another province. * * * That a very real need exists for some form of central agency and possibly also for some manner of central advice or control can scarcely be denied and for

many reasons the changes that have taken place during the quinquennium are much to be regretted." The rage for provincial autonomy is however now so great that it looks as if the best interests of national efficiency may be sacrificed at the altar of an abstract ideal.

The Government of the United Provinces deserves to be congratulated on its appointing a committee of ladies to consider the improvement and extension of girls' education in the Provinces. It was of course a mistake to have appointed a committee consisting entirely of women to consider even the subject of girls' education, because fathers, husbands and brothers are not less interested in the subject than mothers, wives and sisters. The personnel of the Committee could also have been better, with ladies of higher educational qualifications, as several of the existing members have not read even upto the Matriculation standard. But the terms of reference are interesting and can be studied with useful results even by other provinces in India:

(1) How conservatism on the part of parents can be overcome. Whether propaganda by non-official educated women would be helpful and if so how such propaganda could be carried on.

(2) The possibility of introducing or extending co-education in all or selected localities in (a) primary schools, (b) secondary schools and (c) intermediate colleges.

(3) Whether women should be represented on local bodies and other boards connected with the

control of education. The necessity or desirability of appointing a special board to advise the Department of Public Instruction on matters connected with girls' education.

(4) Whether existing arrangements for the administration of district and municipal board schools are satisfactory. If not what changes should be made.

(5) The method by which more funds can be made available for the advancement of girls' education.

(6) Whether the funds allotted by local bodies for girls' education can be used to greater advantage.

(7) Whether the present system of direction and inspection of girls' schools is satisfactory. If not, what changes are necessary.

(8) Whether it is true that much of the prejudice against girls' education as it stands at present is due to the fact that it has neglected the needs of the home and has made no provision for religious instruction. If so what measures are necessary to make the deficiency good.

(9) What changes should be made in the curricula, text-books and examinations.

(10) How the supply of women teachers can be increased. Whether the present arrangements for training women teachers are satisfactory and adequate.

(11) What steps are necessary to improve the methods of physical training and medical inspection in girls' schools.

(12) How far and in what areas the application to girls of compulsion to attend the school is practicable.

(13) The possibility of arranging for the education of adult women in purdah. If it is possible, how this arrangement should be made.

The obstacles to the spread of female education are practically the same all

over the country as an examination of these questions by similar committees elsewhere will perhaps demonstrate. The resolution appointing the committee makes the preliminary announcement that "the Government desire that the facilities for girls' education in the United Provinces should be improved and extended," though it is difficult to understand how in the present circumstances of financial stringency, the Government is going to give effect to any recommendations made by the Committee.

Principal Statham devoted his Jubilee Lectures at the Ernakulam College during January to an examination of some of the leading defects of Indian Universities. He complained that Universities in India were not sufficiently related to the conditions of life in the country and did not take sufficient note of preparing the graduates for earning their livelihood. Universities were also overcrowded, as they admitted a large number of people who were too young to benefit by college life and who were also not prepared for it by their intellectual equipment. He regretted the duplication of University activities and the absence of any effective co-ordination, one University being like another and one college not differing from another. He wished the Universities to tackle seriously the problem of unemployment and increase their professional courses. Principal Statham concluded by saying that we could not afford either politically, socially or economically to ignore the

need for change and adjustment of University life, standards and courses to meet present-day needs. "Affiliating and examining Universities had in many ways suited India's needs in the past," he said, "and individual colleges had built up the highest traditions, but the most exacting critic would admit that in many places to-day there was scope for the attainment of a fuller University life and for the development of more and more practical forms of training." Without necessarily expressing agreement with all that he said, we have no doubt he has furnished much material for reflection.

It is with profound sorrow that we have to record the death of the Hon. Sir Mohamed Shafi, Officiating Member of the Government of India, Department of Education, Health and Lands. Though he had been a member of the Government of India for a full term on a former occasion, he was willing to come forward to help Government when it wanted an acting incumbent in place of Sir Fazli Hussain who has gone to South Africa in connection with the problem of Indians on that continent. Throughout his life, Sir Mohamed was keenly interested in education and was responsible for the inauguration of many an educational scheme. Completely free from communal bias, Sir Mohamed was a valuable influence on the public life of India and we are sorry his services have been lost to the country at the time of an important crisis in her national history.

We offer our sincere sympathy to Lady Shafi and her talented daughter, Begum Shah Niwaz in their sad bereavement.

It is a long way from India to Italy, but the cause of intellectual freedom should receive support all over the enlightened world.

A certain amount of sensation was caused some years ago, when a professor at one of the Italian Universities was discharged from service, because the Fascisti Government considered that his opinions were opposed to its policy. The Government had no proof that he had used his position as Professor of History at the University to express any opinions in lectures of an anti-Fascist nature. But it was contended on behalf of the Government that he had expressed such opinions in private conversation with students and they considered such influence more dangerous than that of regular teaching in the class-room! The Fascisti Government as is well-known, has been pursuing a policy of the complete negation of all individual freedom and it is not surprising that the latest decree of Signior Mussolini is aimed at scholars working in Universities. The fiat has gone forth that all professors should swear loyalty to the king and the Fascisti regime! It will henceforth be a crime for any professor at any of the Italian Universities to say anything against the ruthless way in which Fascism is suppressing individuality. Freedom is the life-blood of Universities and if they are to thrive as centres of original thought and even of

mere of higher learning, they must have complete liberty to exercise their powers of thinking, unrestrained by rules and regulations. It is proper that at this juncture the united protest of the civilised world should be expressed against this kind of tyranny. It is of course true that this new order will inflict hardship on many members of the teaching staffs of Italian Universities—in fact, some of them have already had to resign their appointments—but it is good to realise that ultimately it is the Italian Universities which will suffer more than these individuals. They will be humiliated before the eyes of the civilised world and there will not be much chance of their becoming centres of progressive and vital thought in the future. Signior Mussolini is not likely to be influenced by academic opinion, however local and wide-spread, but here is a matter in which the Committee of International Intellectual Co-operation should move through the League of Nations. This is a tyranny more injurious to the future of the world than the usual methods of oppression practised by Governments.

A large number of educational problems came under review at the last session of the All-India Teachers' Federation held at

Bangalore in the papers read by members of the teaching profession who came from various parts of India. It is interesting to notice that Sirdar Mukherjee of the Dewas State suggested that there should be a new survey of educational

problems under the coming popular Government and that education should also be a Federal subject in the proposed constitution. He wishes that the Federal Government should have the right of inspection without interfering with the autonomy of the States and the Provinces. Rai Bahadur Lajja Shanker Jha of Benares read a paper on education as a preparation for life in a self-governing country.* The following are according to him, the essentials of such an education, though he does not perhaps explain how all this elaborate programme is to be carried out in a country inhabited by three hundred and fifty millions of people most of whom are now illiterate:

- (1) Ability to express one's thoughts in speech or writing, particularly in the mother-tongue;
- (2) ability to stand criticism, abuse and even persecution;
- (3) the spirit of compromise;
- (4) a social outlook on life;
- (5) honesty in money matters and truthfulness;
- (6) business habits and frank dealings;
- (7) ability to fight and defend oneself and others;
- (8) a strong sense of discipline.

Dr. Burman of Allahabad drew attention to the need for adult education* in the country. Sri Indramma's paper on Mass Education pleaded for rousing popular interest in the subject. Miss Mildred Pierce who has been appointed

* These appear elsewhere in this issue.

Secretary of the new child-section of the All-India Teachers' Federation read a paper, appropriately enough, on Modern Trends of Childhood-Education* which, according to her are the following:

- (1) The development of the nursery school;
- (2) the unifying of the kindergarten and primary school in spirit;
- (3) the changing of the curriculum of the teachers' training colleges to include the study of the principles and methods on which the nursery, kindergarten and primary schools are based; and
- (4) the uniting of associations that have heretofore worked separately to form an association for Childhood-Education.

Miss Robinson of Bangalore emphasized the nature and needs of childhood asking for people to come to the level of the child to understand its special needs. The domestic needs of education for girls was the subject of an interesting paper by Mr. Kumarappa. Among other papers was one on *Freedom for the Teacher* by Mr. C. Hanumantha Rao of Mysore who argued rightly that the freedom of the teacher should imply the following powers:

- (1) To determine the aims and ideals of education;
- (2) to determine the curricula and textbooks;
- (3) to determine the methods of teaching;

* This appears elsewhere in this issue.

- (4) to determine the methods of organisation;

- (5) to determine the etiquette of their profession.

This is a subject to which attention cannot be drawn too often in India, in view of the constant tendency there is to encroach upon the freedom of the teacher.

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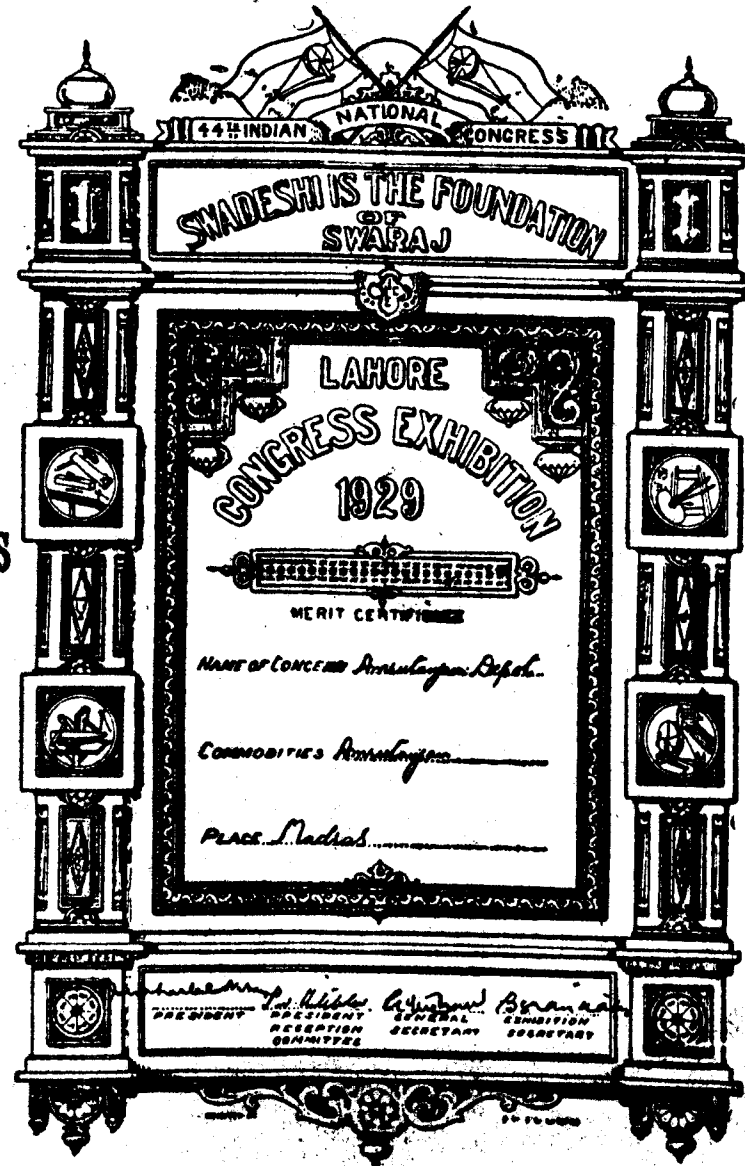
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