

Vyayam

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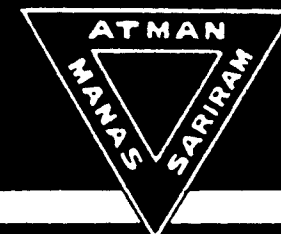
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—January 1932—

19 FEB 1932

A Community Health Programme

Wise Words For Hostel Wardens and Housewives

Drama For the Village Teacher

Rural Sanitation

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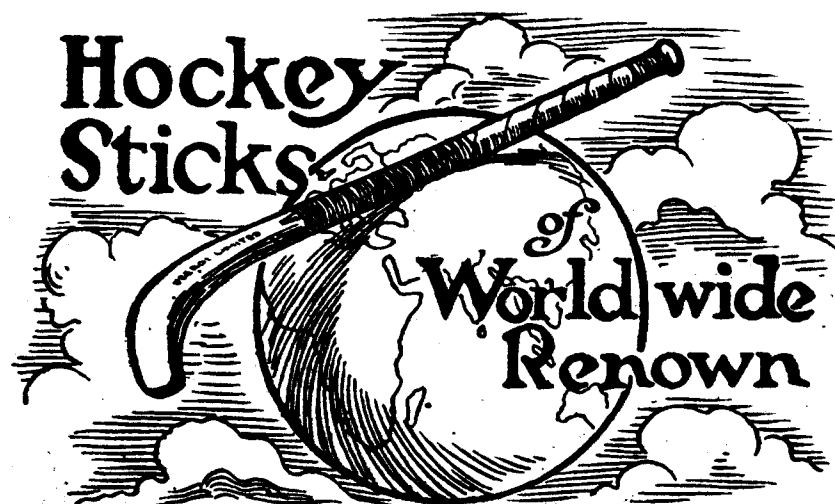
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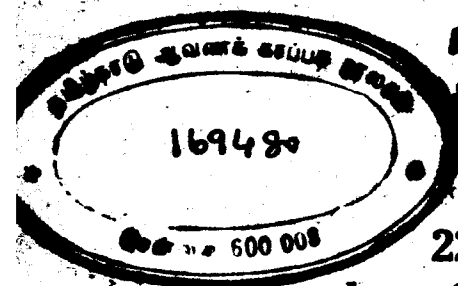
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The problems of rural India are the urgent affair of the physical director.

The economic causes leading to hunger and disease are staggering in their immensity, but we must realize that hungry children cannot play happily, and children suffering from disease cannot benefit greatly from play. An average length of life of little over 23 years, and an impaired resistance to disease, make educational and social progress difficult.

The culture of the next generation is built upon the accumulated experiences of this generation. If health and strength fail prematurely before one has had the time to gather a rich store of experience, and to ponder it and value it through the riper years, the nation is receiving a poor return on its investment.

A sturdy rural population, vigorous and long lived, is the essential factor in national strength.

The village school, and the community playground may be vital agents in lifting the health level of rural India.

To study the situation in each area, and then to fit the programme to its special needs is imperative. No system or rigidly planned theory will meet the need.

In this number of VYAYAM we publish articles discussing some of the problems affecting rural India. None of them attempt solutions. Their aim is merely to suggest a line of thought which may lead us on to a wider vision and more practical solutions of our problems.

A Community Health Programme

An educational programme, in either a rural or city situation, will if it is to be really effective, consider the elements in the home life of the child which help or retard his advancement.

In areas where the literacy rate is low, a very great deal of the effort spent in the classroom is wasted, unless the teacher contrives ways of lifting the health and sanitation and social level of the entire family. A sickly child or an unclean child, or an underfed child is handicapped. The teacher may realize this, and yet be uncertain of the best method for meeting the situation. One cannot evolve a set plan which will be useful in every case, but the Child Welfare Scheme which is being developed in Tanjore points the way to a method which might happily be developed by the wife of the teacher, as her contribution to the work of the school in which her husband teaches.

Two and a half years ago, the Tanjore Welfare Centre was following the somewhat old fashioned custom of washing children, giving them sweets, and supplying a few underfed babies with milk. The nurse, of course, visited pregnant women and attended confinement cases, but there was not a great deal of demand for her, as the barber women were still usually called in taking their places. The committee of the Maternity and Child Welfare Association in Tanjore were not satisfied with the limited objective described, and have during the last two years endeavored to develop along new lines.

The object now is the inclusion of the whole family in any scheme of social welfare work, and the means employed is education in matters concerning health, economics, self-reliance and the management of the home. The first step was to secure the services of a social worker to direct the activities of the welfare centre.

THE CHILDREN. The centre is open for children from 7 to 10 a.m. Few women come then, but older brothers and sisters bring the little ones and all can share in the activities of the centre. The nurse and ayah refrain from actually bathing the children as much as possible, the idea being that the older ones bathe themselves and then minister to their small relations. Only tiny children without a relative present are bathed by the nurse or ayah. The nurse attends to any small ailments and even with these she solicits help from the older children. The social worker conducts games in the yard at the back. Each child is encouraged to bring and put on a clean garment after bathing and to wash the dirty one then and there. It is a most entertaining sight to watch this small dhoby khana and children as young as five or six wrestling with soap suds and dirty clothes. These garments are dried at the centre and afterwards put into the child's pigeon hole by one of the staff. A long low almyrah with 50 pigeon holes occupies one end of the covered courtyard. It is hoped eventually for each child to have three garments, but not by any means have they

reached this stage of perfection yet, though many of the children were helped during the recent health week, when jackets, dhoties, petticoats, etc., were presented to the regular attenders. The bigger children often wash the little ones' clothes and a boy of 12 has been seen washing his little sister's petticoat. Hair is always attended to and combs provided along with basins of some disinfectant for cleaning them. The children are given a little oil too, and small looking glasses which are a source of great interest. Ragi cunji with milk and sugar is given to the very poor children, and milk occasionally for underfed babies, but not much is done in that line. Codliver oil is not expensive and is a great panacea for debilitated children. Once a week a lady doctor spends the morning attending to any sick children and to the level of health generally of all those who attend the center.

MOTHERS. The women are encouraged to come to the center for bathing purposes after the children leave and in the afternoons for school, sewing classes and lectures. Not many avail themselves of the washing invitation but they come freely in the afternoons, to the class for women and older girls. At this afternoon school the three R's are taught and a little general knowledge given by a trained teacher who follows the method instituted by Mr. S. G. Daniel, which makes for speedy mastery of reading and writing. This adult school is so popular that it is hoped that it will be made permanent, and if possible, recognized by government. We also have a sewing class meeting twice a week, which is becoming increasingly popular. The women sew clothes for their own children and also for the distribution to the poor during health week. Sometimes a poor child is provided with a garment from the store during the year. The women want to be taught some crafts in addition to the sewing, such as mat weaving, and the social worker has volunteered to go to Madras to learn some crafts if her expenses can be paid. Once a week a lecture is given on health or economics, or some social subject such as caste. A recent development is a daily supply of rice cunji to nursing mothers and pregnant women.

The women are encouraged to keep their houses clean and pleasant by the institution of a clean house competition extending over the greater part of the year. Surprise visits are paid to these houses and marks given every month. During the health week celebrations a final inspection is made by some one other than the ordinary inspector and the marks given then are added to the percentage secured throughout the previous months. This has a very good effect on the houses in the neighborhood.

A family record book is kept for each family connected with the center. In this is noted information about all the members of the family, men included, and it is most important that something should be done for the fathers and other men or boys in the family. Their co-operation is necessary if the women are to regularly attend the school. A temperance program is urgently needed for them. Not much has been done for them thus far, but a night school is being run by the International Fellowship and this is a real help to the neighborhood. This school was started in

March 1930 with only three pupils and now has 50 with a usual attendance of 40. Here also, lectures are given, organized by Mr. S. G. Daniel. Two trained teachers are attached to the school and this year a grant was received from Government.

The nurse at the centre is an excellent midwife and the procedure in connection with her is that she attends to the poor in the neighbourhood, first visiting pregnant women and attending confinement cases where the women refuse to go to the hospital. After this she attends to any who may call her in, and these extra cases pay fees ranging from Rs. 3 to Rs. 25. This money is handed over to the honorary secretary and a formal receipt given. The midwife receives from the secretary one third of the fee for herself and the rest is used for the work of the centre. Some months only a few rupees are collected in this way, and other times as much as 50 rupees. This arrangement has proved of great benefit to the centre, and is, at the same time, of service to the community. The nurse is very popular and her professional services much appreciated.

Various members of the committee look after the different activities of the centre. One takes charge of the school and the family record books, another of the sewing class, a third arranges for the lectures, and so on. All these members of committees are Indian women and voluntary workers.

The pessimistic attitude of philosophers of the past—and most philosophers have been pessimists—is not justified. Such philosophers speak to us lugubriously, as for instance Sophocles who said, “Not to be born is best, and next, to die as soon as possible.” It is true that one cannot absolutely free life from sorrow, bereavement, disappointment, friction, bad temper, or from physical suffering; but the dogma that the average human life must, on the whole, be one of sorrow and penance in a vale of tears, is a hang-over from the Dark Ages. Curiously enough, the outstanding philosopher of pessimism, Schopenhauer, gave us a key to the situation when he said:

With health, everything is a source of pleasure; without it, nothing else, whatever it may be, is enjoyable; even the other personal blessings—a great mind, a happy temperament are degraded and dwarfed for want of it. It follows from all this that the greatest of follies is to sacrifice health for any other kind of happiness, whatever it may be, for gain, advancement, learning, or fame, let alone, then, for fleeting sensual pleasures. Everything else should be postponed to it.

EUGENE LYMAN FISK, M.D.

Modern Trends in Physical Education

BY

DR. JESSE FEIRING WILLIAMS

Professor of Physical Education, Teacher's College, Columbia University, New York.

Physical education in America a generation ago was concerned very much with systems of body building, disciplinary drills, and hygienic effects of activity. This emphasis was everywhere seen; the schools manifested it in their curricula, the related social institutions presenting programs of physical education everywhere illustrated it.

The last twenty years have marked a sharp divergence from this older view. The naturalistic philosophy, the newer educational psychology, the consistent teaching of biological and sociological facts have all contributed to a decided shift in purpose. Physical education has now become interested in four significant developments and these may be said to indicate present trends.

The first is development of the vital systems of children. The sterile calisthenics that was satisfied with stilted arm and leg movements have been superseded by vigorous game and dancing programs.

The second is development of skills that function in the life of the individual at the time. The learning of esoteric skills that one never uses is recognized for what it is—a delusion. Functional skills of utilitarian, aesthetic, or recreative character mark a distinct trend in modern physical education.

The third is the development of attitudes favouring play. The notion that play is “debasement” as believed by Cotton Mather and his fellow Puritans dominated social and educational doctrine for many years. It is rapidly passing. Everywhere there is gaining recognition that play is a fine part of wholesome living.

The fourth is development of standards of behaviour. The belief that persons learned good behaviour by having others talk to them about ethics has given way to the conviction that behaviour is learned in what people do. This view has strengthened a trend in physical education to select wise and competent leaders who may guide youth in many moral and social responses. This is the essence of character building.

In summary then these trends may be expressed in the following quotation from a recent book of mine.

“Physical education is not a technique, not a particular skill, indeed not a hygiene of exercise even, but rather a way of life. It is one of the agencies of education for the wholesome development of young people who will have skills for leisure and recreational uses because they have learned how to play. If education for life continues to mean a quickened imagination, broad interests, high ideals of personal conduct, an easy pace with the body, and a vitality to pursue tenaciously desired ends, then physical education in fostering a wholesome development of young people must be everywhere used and strengthened.”

Wise Words for Hostel-Wardens and House-Wives

BY C. EISE

One often hears the remarks "The Natural craving one has for a certain kind of food is a good judge of his needs". Others rest content with the idea that we stick to a simple formula "Eat more milk and vegetables". Within limits this may be true of a person who makes a choice. He can usually be trusted to eat enough to meet his energy requirements; but whether the food is of the right kind and whether it supplies adequate amounts of the various essential food-stuffs such as proteins, minerals, vitamins, etc., in the right proportion is another question. Nutritional failure is a frequent occurrence in a nation's diet, especially of Indian diets.

The proper selection of food should be guided by four fundamental dietary considerations. First, the total calories or fuel requirements; second, carbohydrate, fat and protein intake; third, mineral metabolism; and fourth, vitamins. In addition attention should be given to certain other less important factors such as digestibility, roughage, satiety value and the cost of the food. When the diet is tested in the light of all these, and found sufficient to meet all the requirements then it may be said to be adequate.

An ordinary Indian woman student weighing about 98—100 pounds will need about 2,000 calories per day according to her energy requirements (This calculation is arrived at after several metabolism experiments). I shall refrain from saying much about this since it will land us in complicated mathematics. Our energy requirement is measured in calories. (One calorie is the amount of heat required to heat one kg. of water through one degree centigrade). Heat energy that we require comes to us from food. The energy producing food substances are generally carbohydrates, i. e., starch and sugar and fats. About 55—60 per cent. of our total number of calories should be in the form of starches and sugars; about 30 per cent. fat and 10—15 per cent. proteins. Protein foods we get mainly from milk and milk product, meat, eggs, fish, grains, vegetables and dhal. The first four are the best proteins and so they are grouped as A grade proteins; grains and vegetables give B grade proteins; and legumes, (peas and dhal) C grade proteins. A mixture of all proteins in the food will generally give us the right kind required.

The assumption is current that a diet which in other respects is satisfactory will furnish a sufficient amount of the necessary mineral elements such as calcium, phosphorus, magnesium, chlorine, iodine, etc. This is by no means true. Studies of the average American dietary have shown that the content of the food in mineral elements often falls far below the calculated optimum and sometimes below the minimum. This is especially true in the orient. The chief mineral elements that are specially taken in diets are calcium, phosphorus and iron and special attention must be paid to the choosing of the vegetables and fruits in order to effect this. For the right choice of vegetables I would advise every one who deals with food to get in touch with books and articles that deal with food values. Certain vegetables are good

in certain mineral salts while others are not, and a combination of those vegetables will bring about the balance in the diet. Some of the vegetables good in mineral salts are given below.

<i>Calcium</i>	<i>Phosphorus</i>	<i>Iron</i>
Swiss chard	Navy beans	Spinach
Cauliflower	Brussel sprout	Swiss chard
Spinach—greens	Peas—Lentils	Brussel sprouts
Celery	Corn	Lentils
Leeks	Melons, etc.	Beans
Cabbage		Potatoes
Turnips		Asparagus
Navy beans		Cabbage
Oranges, etc.		Dates
		Prunes, etc.

But knowing the mineral content of our food is not enough to guide us wisely in our choice of a diet. We now know that we must consider the vitamins also—those elusive things in our food which we cannot see or taste or smell.

"No one knows for sure what the vitamins are or how they work. Two of them, Vitamin A and Vitamin D, are believed to have been isolated in reasonably pure chemical form, but even these identifications are uncertain. Probably all of them are chemical compounds of some kind, very tiny quantities of which are needed for some operation of the human body.

"They probably supply no actual food values. What the vitamins do is to oil the machinery somehow, or perhaps to supply tiny amounts of chemicals needed for one of the body's vital reactions.

"Altho science's knowledge of vitamins is only about thirty years old it explains many mysterious observations made in past centuries. Travelers and crews in sailing ships, for example, used to suffer frequently from scurvy, now known to be caused by the absence of Vitamin C, supplied by many fresh fruits and vegetables.

"Once the Emperor Augustus of Rome was ill and about to die. He had an intense craving, the naturalist Pliny records, for lettuce, but this the Emperor's physician would not permit.

"Fortunately for his life the dying Emperor dismissed this physician and got another who would allow the lettuce. Recovery followed promptly. It is reasonably certain, modern physicians believe, that the Emperor really was suffering from some disease caused by lack of one of the vitamins, perhaps Vitamin A or Vitamin B. The lettuce that he craved supplied this missing material."

It does not do to assume, however, that all cravings indicate some missing vitamin. People often crave sugar, altho refined sugar contains no vitamins. Also many people sicken and die from beri-beri or pellagra without having the slightest

craving for the foods that would supply the missing vitamins and cure the disease. We read further :

"Lack of Vitamin D causes the children's disease called rickets, a softening of the bones that makes bow-legged babies with deformed chests. It has been known for generations that cod-liver oil is a cure for this disease, if administered before the bone deformities become too great. The reason for this is that the oil or substance of the majority of animal livers is rich in Vitamin D. Egg yolk is another food that contains this vitamin plentifully, and children who eat plenty of fresh eggs are unlikely to develop rickets.

"Another reason for this fact is the relation which has been discovered between Vitamin D and sunlight. Sunlight or any other good source of the ultra-violet rays will cure or prevent rickets, just as does cod-liver oil. The secret is the power of the rays to manufacture Vitamin D in the body itself.

"Many plants and animals, including the human body, contain a chemical called ergosterol. This, when exposed to the ultra-violet rays, is converted into another chemical which apparently is none other than vitamin D. When a sickly baby is exposed to rays some of the ergosterol is converted into Vitamin D, which then does not need to be supplied by cod-liver oil or other foods. One or two fresh, green vegetables at least once a day will get enough of all three of these vitamins, A, B, and D, for ordinary life, although probably not enough to cure a diseased condition that already exists.

Vitamin C is probably rarely lacking in any normal diet of fresh foods although it is possible that some individuals who live almost entirely on meat and potatoes may get mild, scurvy like disorders.

A sensible housewife with the right selections of food materials can work out a balanced diet without much mathematical calculation by putting in good materials having certain food values and supplementing them with others in which the food substances that are lacking are found. If every one of us did this in our homes, I am sure our food could be brought to a higher level. It so often happens that in certain parts of India we take a surplus amount of starch and fat in our food. If these people do not do any work to expend their energy the extra food is stored up in the system and accumulation of fat takes place. This is generally found in well to do homes. In institutions, on the other hand, we do not provide enough of the right kind of food for the growth and energy requirements of school girls and students. Very many children in boarding schools and hostels in India suffer from the lack of good proteins, minerals and vitamins in their food. Certain typical diets have been worked out in the light of these dietary faults, and I am adding a few type menus as samples.

No. I. (Meal where 1 cup of milk a day is available)

<i>Breakfast, 8-30 a.m.</i>	<i>Noon meal, 11 a.m.</i>	<i>Tea, 3-4.5 p.m.</i>	<i>Dinner.</i>
Uppumav (Rava prep.)	Rice	Fried peas	Rice
Plantain	Fish—Lentils	Musk melons	Fish
½ C. of milk at 9 a.m.	Green plantain	Tea	Cabbage
	Butter milk		Butter milk and Cucumber

(Price per day 7.69 as)

No. II. (Meal where ¾ cup of milk per day is available.)

<i>Breakfast.</i>	<i>Noon meal.</i>	<i>Tea.</i>	<i>Dinner.</i>
Ragi puttu	Egg, Rice	Omapodi	Rice
Plantain	Root vegetable	Tea	Fish—cabbage
Coffee	(Like turnip, radish, greens)		Pepper water, Lentils
½ C. of milk at 9 a.m.	Pepper water and Lentils		

(Price 7.91 as.)

No. III. (Meal where only ½ cup of milk is available.)

<i>Breakfast.</i>	<i>Noon meal.</i>	<i>Tea.</i>	<i>Dinner.</i>
French Toast	Rice	Baked sweet potatoes	Rice
Plantain and Coffee	Egg—Okra	toes	Fish, Egg plant
	Ginger pickle	Tea	Butter-milk
	Pepper water and Lentils		

(Price per day 7.71 as.)

The above menus are a few samples that have been worked out for south Indian students. Of course, I know food is different in different parts of India and there is no use in anyone trying to copy the ones I have worked out. We have to plan meals according to the tastes of people in the different localities; but if the house-wife is sure of the main principles in the selection of food she can master the other difficulties in no time. An ignorant house-wife wastes a great deal of money on food through expensive, but wrong choice of food.

The prices of food materials will vary in different parts of India. Besides what I have given was worked out according to prices three or four years ago. So mine does not form a criterion of judgment by way of expenses.

If the house-wife thinks of the proportion and quality of food, the likes and dislikes of people towards various foodstuffs, and chooses her fresh vegetables and fruits with discretion as to food values, I am sure our food could be improved a great deal.

THE SIX VITAMINS AND THE FOODS THAT SUPPLY THEM.

<i>Name</i>	<i>What it is needed for</i>	<i>Chief Foods that supply it</i>
Vitamin A	To help prevent colds and other germ infections. To maintain the health and promote the growth of children. To prevent the eye disease called xerophthalmia.	Milk, butter and fresh cheese. Eggs. Green vegetables, such as spinach, watercress, and turnip greens. Yellow vegetables, especially carrots and yellow corn.
Vitamin B (also called B1 and F)	To preserve nerve health and prevent the nerve disease called polyneuritis. To improve appetite. To aid the growth of babies.	Germ of wheat and other cereals. Liver. Yeast. Lettuce. Raw peanuts.
Vitamin C	To maintain a healthy condition of the blood capillaries and prevent the disease called scurvy.	Lemons, oranges, and grapefruit. Raw cabbage. Sprouted grain or peas Tomatoes, lettuce, watercress. Raw spinach, turnips, or green peppers.
Vitamin D	To aid bone growth and prevent the disease called rickets, especially in children. To prevent tooth decay. To aid the clotting of blood.	Liver and cod-liver oil. Egg yolk. Sunshine, and (under medical direction) "sunshine lamps."
Vitamin E	To aid the life and growth of babies before birth.	Germ oil of wheat or other grains and many other vegetable oils. Fresh meat and animal fat. Fresh lettuce.
Vitamin F	This is same as Vitamin B.	Same as Vitamin B.
Vitamin G (also called B2)	To prevent the skin disease called pellagra and some other skin disorders.	Fresh or evaporated milk. Liver. Green vegetables (even if tinned). Bananas. Yeast.

Drama for the Village Teachers

IN the earliest days of dramatic history, when all the world was a stage and all the men and women were the players, the whole populace of the countryside came, bearing the fruits of the harvest on their heads, to lay them in worship before the god Dionysus.

What a marked similarity when the festival of a drama interrupts the monotonous struggle for food in the Indian village. Certainly all the world is the stage—or any part of it: the village market-place, the school-yard, just anywhere. And all the men and women are the players, for the whole countryside attends. Some selected few participate as actors, the great majority participate as audience. It is true participation, a true sense of belonging one to the other, actors and audience, audience, and actors, which many a producer in the West strives in vain to establish.

The drama, according to Gordon Craig, has two functions—to amuse and to teach, recreation and education. Most probably, for the village school teacher, the emphasis will be placed on the teaching rather than the recreational aspect. Yet any drama aimed to perform either function well, will do both. The value of dramatics within the school curriculum has been accepted for such a long time that no arguments for it need be advanced. The problem of the village is an educational problem, as much one of adult education as schooling for the younger generations. That the drama has a definite place in any scheme for adult education has fairly recently been adjudged by a special committee appointed by the British Board of Education. After interviewing many people eminent in the dramatic world, they wrote a summary in their report, as follows:

'1. Drama is a composite art, requiring for its full expression and perfection an understanding of, and proficiency in, other arts.

'2. Drama is at once a most vivid and most subtle artistic medium, and is therefore a powerful instrument for the conveyance of ideas.

'3. In consequence, drama can be, under right conditions, a most potent instrument of moral, artistic and intellectual progress, and, under wrong conditions, an equally potent instrument of moral, artistic and intellectual degradation.

'These claims, appear to us to be justified, and to lead to the conclusion that drama is a matter of the greatest interest to all concerned in education.'

In many Indian villages the village school teacher very often finds himself in the position of a village leader. This is quite natural. Owing to his advantages of education, he has developed a broader outlook on life and living than it has been possible for the majority of villagers who have not been so fortunate. But, almost more important than his education, yet engendered by it, is the more adventuresome spirit he has gained—a willingness, if not eagerness, to try new things and to experiment. The needs of an average village are great. Anyone with ability is forced into the task of meeting some of these many needs.* Whether

he will or no, the village school teacher in time must assume 'extra-curricular' duties. In the drama he has an instrument at hand which will, if thoughtfully and consistently used, serve the life of the village well.

Confronted with the task of forming the individuals in a village into a community, of creating a desire for knowledge and better living, the teacher can turn to the drama. He may have to revise his ideas of drama. He must learn to look at the drama, not as the finished product he may have seen in theatres, or on some special occasions, but rather in what the production of a play can do for the village. It may mean a new vision—to realize the many ways in which the whole business of staging a play in the village, by the villagers and for them, can contribute to the development and progress of the village.

Village drama must recognize its own limitations and its own particular purpose. Participation and community must come first in the scale of values, with artistic expression as a subsequent or subsidiary aim. When Barrett H. Clark says, 'The chief aim of community drama is not art, but life,' he means that, while productions may reach a high level of artistic excellence, the chief function of the drama is the development of the human element in dramatic activities rather than a conscious striving for purely artistic ends.

As a general rule, life in an average Indian village is very monotonous. The struggle for the bare means of existence; insufficiency in diet, housing, clothing, sanitation, saps vitality and dulls keenness of intellect. There is often a settled hopeless apathy; but this is changed quickly to a hopeful attitude of desire and seeking, when a way out is pointed. Much of the colour of life is denied the villagers, but the desire for it is manifest in many small ways. Let a drama be staged, and people will walk miles and miles to attend it. Usually the villagers participate only as audience, as the drama is one brought in by some travelling professional company.

The staging of a drama, one hundred per cent village, does much. First it contributes to the educational side of village life. Information, whether technical, historical or general, is given in an attractive way. It contributes in no small way to the creative side. Everyone longs for, and is constantly striving for, some means of self-expression. Creative ability along some line is in everyone an ability often dormant because it lacks a vehicle. It is often surprising how much latent talent can be found in small, isolated villages. Perhaps the teacher and a few helpers will write the play, basing it on some story or by weaving a story around new methods of health or agriculture. Others will be called upon to act, sing, to look after staging, costuming, advertising. In each case the participant will be creating something and finding an outlet for expressing his ideas. This creative side of village drama is one of its most important sides, for it provides a new interest which is challenging in its results and opens vistas ahead.

With the creative side is the artistic. With every participation in such a group endeavour, the standards are raised and appreciation fostered. Farmers the world over have been called individualists, and a lively sense of community is often the most difficult sense to acquire. The stimulation given by drama to sociality is strong. Working together in a common group for a common purpose constitutes community. And in the village drama everyone has a part, either in the actual work of production or as audience, for no one ever stays at home from a play! The whole village on a common ground—not just a chosen few, a caste or a religion—everyone in the village, even the most orthodox men and women, old and young, and for miles around.

There is so little—or, perhaps, none at all—relief from the monotonous toil for necessities that recreation is practically unknown. What a thrill it is to hear a congregated village laugh with genuine enjoyment at the antics of the inevitable fool. And what a red-letter day, too. Recreation, losing one's self in the experiences of another, a change in thinking, exercise for the emotions; the village is richer by far because of this recreation afforded by dramatic activities.

Perhaps the greatest reason of all for dramatics in the Indian villages is that the villagers like so much to do them.

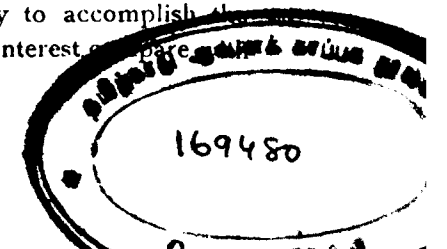
The attitude of the village leader may be changed when he realizes how useful a tool drama can be. His vision may be changed. The village drama must not be judged for its excellence on the night of the performance. It will not be judged by standards of urban drama. And the leader will not rush through a play, in order to get it over on such a date or for such an occasion. Rather, he will consider the working out of the plans and the development of the human element in those plans as far more important than the actual performance before the public. Only when he realizes this will the leader understand what power there is in his instrument.

These same points apply in certain degrees when the teacher in school is preparing his class for some school function.

The substance of these arguments were given by the author to a class of men in training for rural reconstruction work. At the close of the lecture there was a storm of protests. Summarized they were: drama in India is traditional, we cannot write plays on subjects to teach rural reconstruction or village improvement; cannot produce dramas without too great expense, and there is no money in the villages even to produce little plays; villagers have no time; the story of a drama must be about kings or sages, gods or goddesses, or, for Christians, from the Bible. Since this particular school was a practical one, we tried an experiment. Our experiment was this: could plays, short and fairly technical, be so produced by villagers at practically no expense, which would interest them sufficiently to accomplish the several contributory elements outlined above; and would such interest be the usual interest in the traditional drama.

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Some playlets on the subjects of improving cattle, poultry-keeping and bee-keeping were prepared. Also a temperance drama, based on the story of the Prodigal Son. The night of the performance came and the village was there—men, women and children, and people from many villages around. The audience suddenly came to life when two cows—one of superior breed and care, and the other a very poor type—entered the improvised stage. The little story unfolded, with its scientific information woven in it. Farmers nudged one another, listened intently, and then in excitement, having grasped the idea, wanted to explain it to their neighbours, but the neighbours felt the same way. The din of buzzing conversation would hardly have been considered the best theatre etiquette, but such active participation on the part of the audience would have thrilled any producer's heart. Then fear of missing a point caused hisses for quiet, but soon the explanations began all over again.

During the poultry play a beautiful Leghorn cock escaped from the actor's hold, and flew away with much noise. Immediately a man in the audience jumped up, saying, 'I'll get him for you.' He had so completely entered into the story and what it meant that he forgot he was merely witnessing a play. The audience was literally on the edge of its mat seats, following with keenest interest something that dealt with things in their own lives, and with ideas which could mean money and advantages to them.

The between-acts buffoonery was a novel display of a friendly bout between the fool and his co-partner, a pure-bred Surat he-goat, who reared and lunged and pranced happily over the fore-stage. The audience rocked with delight, and warmly applauded the 'new fool' after his triumphant exit. But the interest in the goat's dramatic ability changed to interest in his obviously very great economic value. So persistent was the urge to talk about him that the audience rather unwillingly turned its attention to the next act.

Then followed one of the traditional types of drama, with long scenes repeating again and again. The audience soon recognized what was coming and sat back. Some dozed, some slept, some listened. They were enjoying the drama, but the keen interest was gone. The drama was not something of themselves—it did not deal with anything immediately concerning them.

In the discussion of the performance the next day, the students admitted that drama could be used for development along varied sides of rural life; that it could teach and amuse; that that one performance had made advances in education, creative talent, sociality and recreation. They were surprised at the very real way the audience had participated—an interest proved by the many people who came for further information on the subjects of the little plays.

My thesis is this: drama is an instrument of force not properly or sufficiently used for adult education in the Indian villages. The village school teacher is an obvious leader in the village, and, as such, will be forced to accept duties outside his actual school teaching. Let his ability for study and experimentation lead him into fields of dramatic activities, and he will add substantially to the educational, social and cultural sides of village life.

—Reprinted from *TEACHING*, Dec. 1931.

* Extending the School's Influence

MISS ALICE B. VAN DOREN.

"Children do not grow up primarily in schools but in families and communities. From birth to death we live, move, and have our being in communities. The community is perhaps more extended and persistent in its influence upon the individual than the family; it is usually more formative and pervasive than the school; it is the one social medium from which he never escapes and in which he is always immersed. We cannot isolate ourselves or our children from communities, and education viewed in the large is but a phase of this community process"—Jerusalem Report, Vol II.

WHAT do we mean by school "extension"? Is it not the school's business just to teach the boys and girls who are enrolled in its membership? Is not that sufficient work for any teacher, especially if he fulfils his responsibility for the religious development of his pupils, and guides them in their expression of religion through social activities? We may reply to this question that such activities are an important form of 'extension service'; for under that term is included every effort to connect the life of the school with the needs of the whole village. That the children should serve as this medium, that they themselves should form the human bridge across which new ideas and attitudes and habits pass from the school to home and community, is an ideal method of procedure. Looking at the problem from this point of view we find that every active school is essentially its own "extension" agency, and that all that has been written in previous pages concerning School Projects that deal with the home, the church and the village is really a part of this chapter.

But there are other methods beyond the scope of children's abilities, through which the teacher himself comes into direct contact with the adults of the village and becomes not only the traditional school master, but, as Mr. Brayne has well phrased the new vocation, "the village guide". Examples of such service may now be found in many villages. In the semi-arid country of the Central Provinces, on the great plain that gives birth to the Mahanadi River, you may find the small primitive town of Dhamtari. The fields belonging to its adjacent villages lie on, the very frontier of cultivation, where arable land shades off into indeterminate jungle and this into the untracked wastes of the tableland above the Eastern Ghats. Much of the land is infertile, and agriculture is precarious. The school-master of a neighbouring village became distressed over the poverty of his adopted community—a poverty forced upon his attention by the fact that many of his pupils came breakfast-less to school. He found as one reason for this poverty the fact that a cultivator who needed to obtain seed for his fields could do so only

* Excerpt from "Christian Education in the Villages of India"—ALICE B. VAN DOREN.

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by the payment of interest at the rate of 35 per cent. He discovered also that the lack of storage-space caused great financial loss by forcing the cultivator to sell his rice at the time of harvest when prices were lowest. Through the help of a missionary, the teacher became familiar with co-operative methods; he then won the confidence of the community, formed a share company, and guided its members in the building of a suitable storehouse or grain bank. Here at harvest-time the farmer deposits, free of charge, the produce of his fields, knowing that it will be kept in safety, protected from thieves, both two-and four-legged, until such time as he shall wish to withdraw it for food, or sale, or seed. Here, too, in periods of necessity he can borrow grain at a much less extortionate rate than that offered by the money-lenders. Through this form of Christian service, which helps community-members irrespective of creed or caste, this Dhamtari teacher has extended the influence of his school.

What is the relation of the school to the life of the whole community? What is the circumference of its influence? Who is to decide its "terms of reference?" What proportion of the teacher's time and energy is to be directed to the needs of the village population outside the school? To this query the easy but superficial answer is that the teacher's one responsibility is the children of the school; that they require his individual attention; and that if he fulfils his responsibility to them he will have no time left for other duties. Children, too, offer a more 'fruitful soil' than adults; children are plastic, adults are built of stubborn unyielding stuff; children are passing through the very process of habit and attitude-formation, but with adults these processes are finished and the human material has "set" and hardened; children have many years to live, and adults but few. At first sight this conclusion seems sound; the objection to it is that when taken off paper and applied to life, it does not work. This theory overlooks the fact that every child is born in a family, spends many more hours per day in the home than in the school, and receives through the former a large proportion of his education, an education which, though unplanned and unconscious, wields an influence vastly more potent than that received in the few hours of the brief schoolday and briefer year. If the school is to educate children successfully, it must also educate the parents, as a part of the same process. Too often the school and the home exemplify a tug-of-war; the school pulls to the right and the home to the left, while the unfortunate child holds the position of the rope, dragged first this way and then that, and apt finally to be rent in two—with two sets of emotional attitudes toward life, and two codes of morals, one for the school, the other for the home. The school-girl learns how to bathe a baby and tries to pass on suggestions to the mother; but the mother replies, "Who has brought up more children, you or I?" The boy suggests saving cattle-manure for the fields, and searching for a substitute fuel in the thorn bushes that grow on the waste land of the village; but the father and older brothers mock the sugges-

tion. The young bridegroom suggests a simple wedding-celebration and the avoidance of debt; but the parents refuse to face the social obloquy that would follow. If community-life is to be transformed, it can be done only by the simultaneous and parallel education of the children and adults, whose lives are so interwoven that they cannot be torn apart without rending the whole fabric. Concerning this necessity, Mr. K. T. Paul says, "The population is so immense, the rate of its progress is on such a scale, the number of things to be learnt is so infinite, the necessity of learning them is so tremendously urgent, the cost of education even in the simplest and humblest style is of such enormous proportions, that the education of India can never be brought within manageable grasp unless we have a scheme of education which is indispensably inclusive of attention to the adult."

The first need is that those who are responsible for the policy of the school shall clearly envisage the various and infinite needs of the out-of school population; after that realization comes the necessity for decision as to how many and which of these needs it will endeavour to meet. How much can the village teacher be expected to do? What are the limits of his time, his energy, his knowledge? In addition to teaching school, in many cases he must also guide the religious life of the Christian group. Can he also become the general mental practitioner, the legal adviser, the economic expert, the recreational leader, and the co-operative organizer of his village? This is an impossible burden to lay upon the shoulders of one who is himself only a short distance removed from the estate of the villager. There is a real danger that the teacher's vocation may become so overloaded that he will become thoroughly discouraged and achieve nothing.

In making plans with the teachers of a given area three points should be kept in mind. First, what other social agencies are already at work? We can afford no overlapping, no rivalry. There are too many places where nothing is being done, for us to waste time in competitive effort. In some places there are various co-ordinated Christian agencies, and we trust the happy day is at hand wherein we shall see the scheme advocated by Dr. Butterfield actually at work—a group of ten to fifteen villages organized as a 'reconstruction unit,' where the School, the Church, the Co-operative Society, the Health Unit, the Agricultural Centre, and the Recreational Programme all form part of one integrated effort. That day is not yet; but meantime we shall search for any piece of social service, Christian or non-Christian, which is available, in the village; and whatever form it may take, whether an adjacent Y.M.C.A. centre, a Government Co-operative, a Servants of India Society Night School, an Arya Samaj Mission, a Boy Scout Troop, or a *Mahila Samiti*, we shall try to work *with* it, not in rivalry to it. If co-operation does fail, let it be evident to all that we have made every effort to

¹ *Fourteen Experiments in Rural Education*, p. 6.

achieve it ; if it succeeds, it means not only economy of labour, but also a proof of the possibility of further co-operation. What others are doing, the school-master need not attempt ; it is in the many areas where nothing has been undertaken that we face the problem of how much the school should take upon itself.

The second step in the solution is to find out the teacher's interests and abilities. It seems unnecessary to say that without his hearty co-operation it is useless to undertake anything. In the next chapter we shall consider the training of the teachers of the future ; in this we are considering those already in service. Over against the needs of the individual villager we shall set the interests of the particular teacher. He cannot do everything, but there is generally some one thing that he can do ; it may be dramatics, it may be health demonstrations,—it may be ' village clean-ups', it may be the organization of a Grain Bank. As with the introduction of the Project Principle, we will start with one small adventure ; and when it has succeeded, move on to a second.

In the third place, this question is a matter of attitude and spirit as well as of technical skill. "The key-note is service. The village teacher's problem should be not 'How can I make a living out of this village?' but 'What can I do for this village?' Without that Christian way of looking at life and at his job, the teacher will be a failure. This means that he must share the life of the villagers, their agricultural interests, and their leisure-tasks, and, if possible, help them to work to more advantage. . . . It is clear of course that the village teacher can hardly expect to be an expert in all this work that a villager has to do. But he can share the villager's life, and it is not too much to expect that, if he is properly taught, even in one line of work or kind of crop, he will be able to demonstrate better methods on a small scale, and give some lead and demonstration towards improvement."¹

In this emphasis upon doing one thing at a time, we are not closing our eyes to the need for a more comprehensive programme. Mr. K. T. Paul is right when he says that the Indian villager needs to be helped "simultaneously in every phase of his life and in every relationship that he bears to others. The service must be comprehensive to get anywhere, and it must be simultaneously comprehensive." Yet while accepting this as an ideal, it is still true that 'half a loaf is better than none', and that it is wise for the school to begin with the offer of a small fraction of a very small loaf rather than to be content with doing nothing.

In the village there are various classes of adults toward whom the school bears a special responsibility. Foremost among these are the parents of the pupils. Upon their interest and co-operation everything depends. An interested parent means regular attendance, prolonged school life, and the opportunity for

¹ G. F. Cranswick, in *Fourteen Experiments in Rural Education* (2nd Edition), p. 82.

the child to carry out in the home the lessons of the school. It is rare to find an entirely uneducated parent who values education ; on the other hand, the Indian parent who has had even a little experience in a good school is pathetically eager to give his child advantages greater than those he has himself enjoyed. Simultaneous education of parents and children is our aim. The school needs to adopt the principle, though not necessarily the organization, of the Parent-Teachers Association. We teachers in any grade of work are all too apt to look upon the parent as our natural enemy, when instead we should turn him into our greatest ally. To get parents and school together is our first job in extending the school's influence.

Among the school's various responsibilities towards parents, not the least is that of teaching them the principles of Social Hygiene. The place where boys and girls should be taught the meaning of the sex instinct and the means for its regulation and control is not the school but the home ; yet can one think of a less likely place for such teaching than the average Christian home in the Indian village ? Parents cannot impart the things of which they are themselves ignorant. As a part of Adult Education and school extension work, we should provide for instruction to parents and practical discussion with them concerning the whole matter of sex relationships in the home, and ways in which children may be taught to look upon sex not as an unclean thing, but as a sacred principle of life. But what village teacher is prepared to give such teaching to parents ? Rather, he is in dire need of such enlightenment himself. Just as the problem moves backward from children to parents, so it moves a second time from parent to teacher, catechist, and pastor. To help the teachers to attain right knowledge and wholesome attitudes in these vital matters is the task of the Training School and Theological Seminary—a task too often unaccomplished and in many cases unattempted.

A second group much needing help from the school is that of the village women. It is a need which can be met only by the aid of women, and for that aid we turn from the village teacher to the teacher's wife. "She can teach hygiene and cleanliness, sewing, simple household economy and cooking to the women of the village. For these activities she needs training."¹ What can be done for Indian women by one of themselves is shewn by the founding of the Bengal *Mahila Samitis* by Mrs. Saroj Nalini Dutt.² The work of these Women's Institutes was, however, more successful in the small up-country towns of Bengal than in purely rural areas. To see what can be accomplished in the latter, we may turn to the work of the National Missionary Society at Puram, a small isolated village four miles from the Ashram at Tirupattur, in the North Arcot District of the Madras Presidency. There two Indian women, lately assisted by a European,

¹ Kilpatrick and Olcott, Report of Vellore Educational Conference, in *How We Learn*, p. 89.

² G. S. Dutt, *A Woman of India*, pp. 82-119.

have through a period of years developed the social and religious life of the women of that village. What they have accomplished in village cleanliness, in aid to the sick, and in forming a co-operative spirit shows what can be done in a smaller way by a teacher's wife who has had sufficient education and training and who has, above all, the will to serve.

The third village group that needs the help of the school is that of the young people of the village. This group includes not only the young men and women who as children attended the school, but also those who are quite illiterate. Such a group needs not only suitable opportunities for religious expression, but also the chance for simple practical education of head and hand, and leadership in wholesome recreation. The "4-H Club" activities in America, which are found all the way from the rural areas of New York State to the pine forests of Alabama, are suggestive of possible experiments in India. In the U.F.C. Mission at Bethel, near Jalna, in the Nizam's Dominions, a similar club programme has been worked out with marked success among the boys and girls of the Christian village. Boy Scouts and Girl Guides have proved successful in towns; while at Dr. Tagore's School at Santiniketan, Bolpur, an Indianized form of scout troop, called the *Sera Sedak*, takes up various forms of service, such as aiding pilgrims at festivals, and helping in times of famine, flood or epidemics.

There are various agencies and methods which will aid in the school's service to the village. Foremost among these is the Night School. This agency is already widely used, but is often too formal and inefficient to hold the interest of boys and men who come to it weary from a day's work in the fields. If one is to be kept awake on a hot evening inside a stifling room, lighted only by a dim and smoky kerosene lantern, the programme must be made attractive. The function of the Night School is two-fold: to teach the unschooled and illiterate, and to continue the education of those once in school, who are likely to relapse into illiteracy. For the former, the teaching of reading needs to be based upon two important principles—first, the use of the quickest and most efficient method of learning the mechanics of reading, such as the McKee method developed at Moga, or the Daniel method, which has been successful in the Tamil areas of the South; and secondly, the use of Readers which contain material interesting to the adult. As examples of the latter we may mention the two-pice publications of the C.L.S. in Madras, and the leaflets prepared by Rev. J. M. Baker of the American Baptist Mission, Ongole. For both literates and illiterates, a part of the session should be devoted to a discussion of subjects of interest, local, national, and world-wide. The difficulty in such work lies in the narrow horizon of the teacher himself; and because of this limitation it may be necessary to make use of visiting supervisors, students, or missionaries. What can be done when the right person is on the spot is shown by the programme used by Rev. T. Narasimham, of Atur, near Salem. It consists of talks on the people of other lands, of village folk-lore, 'Civics'

(ranging from village administration to the League of Nations), great men and women, hygiene, co-operation, lines of communication, and the Sermon on the Mount; with "no demarcation line" between secular and religious.¹

In some villages, the Christian group is gathered every evening for a brief period of worship. This gives a valuable opportunity for an extension of Christian education. The fact that the literate have here a daily opportunity for reading the Bible, decreases the fear of their reversion to illiteracy. The daily coming together strengthens the solidarity of the group, and with the right leader the short period may become a vital training in worship and a genuine spiritual experience. Another valuable extension agency is the village library, made up of cheap and easy "Literature for the Little-Educated", such as the two sets of small books suggested above. Some mission stations and training centres have experimented with inexpensive travelling libraries which are sent around from village to village. There is a crying need for the production of much more literature of this type in every Indian vernacular. Another method of fighting illiteracy may be copied from the Anti-Illiteracy Campaign carried on in the State of North Carolina, where at annual intervals a simultaneous effort is made to teach adults to write their own names. All the literates of the village are drafted into service; an effort is made to spread the feeling that to sign by making a mark is a disgraceful thing; those who succeed in acquiring the new skill are publicly praised; and this simple step aids in creating a desire for literacy. Other methods to be followed are those of a recreational type, many of which have been described in previous chapters. Among them are the drama, religious, or 'secular'; the revival of Indian folk lore and epic; the *kalakshepam*; the *bajanai* or *kirtan*; the magic-lantern; wrestling or fencing; folk-dancing; the celebration of Christian festivals in an Indian manner.

Up to this point, the programme outlined deals with the village as a self-contained unit. But such an attitude is both undesirable and impossible. The resources of the village teacher are meagre at best, and he will feel a continual need for an influx of new knowledge and of emotional stimulus and inspiration. Some of this will come through the visits of the supervising teacher or missionary or pastor, who will keep the village in touch with the thinking and doing of a larger world. Another plan which has been tried out is the association of the teachers of some half-dozen villages near by into a small exchange bureau. Each teacher studies up one subject in which he is particularly interested, and prepares a talk or discussion on that subject. The six then rotate among their villages, so that each gives his talk or conducts his discussion or offers his musical entertainment in each of the six villages on six successive Friday nights. In this way with economy of effort each village gets a varied programme. When villages are

¹ *Fourteen Experiments in Rural Education*, pp. 139-140.

near educational centres, students who are interested in Christian work and social service can help materially in the enlargement of the village horizon.

The village needs to give as well as to receive. Its teacher, its night school and its clubs all have something to offer to surrounding village groups. They will gladly share with neighbours their *bajanai*, their dramatic performance, their health campaign, their evangelistic programme. They will assist the next village, it may be through organizing a Sunday School; it may be through an effort to exterminate the malaria-bearing mosquito; and they will feel that both are equally 'Christian' activities.

There are various rural agencies at work with which we should be familiar. In South India the Y.M.C.A. is carrying on experimentation and gives outstanding service to village communities through its Rural Centres at Martandam, Travancore; Ariakode in Malabar; Coimbatore in the Tamil Country; Indukurpet among the Telugus, and Vanicki in the Punjab; while its magazine, the *Young Men of India*, devotes a section of each issue to "Rural Economics". Agricultural schools, both government and mission, are found in many parts of India, and are eager to give advice and assistance. The Servants of India Society has developed rural work in several centres, including Mangalore, and Kulitalai Taluk, near Trichinopoly. In the Punjab, the Government Training School at Ghakkar, the Mission Training School at Moga, and Mr. Brayne's School for Village Guides at Gurgaon are centres for rural reconstruction. In Bengal, Dr. Tagore has developed his rural centre at Surul, near Santiniketan. The All-India Spinners' Association carries out Mahatma Gandhi's cult of the *Charka* by helping to provide cotton and spinning wheels for the poor, and by giving them facilities for the marketing of their yarn. Their centres are found in all parts of India. The *Mahila Samitis* of Bengal have already been mentioned. This list makes no claim to completeness, but aims merely at the suggestion that the village extension worker will do well to learn of all the efforts that are being carried on in his province, to visit as many of them as possible, and to bring his own piece of work into line with other efforts. The *Bureau of Rural Life and Service*, established by the National Christian Council, will give information concerning these various agencies through its secretary, Mr. W. H. Wiser, Mainpuri, U.P. The time has arrived when Christians are able to work *with* as well as *for* India. Let us welcome the opportunity to co-operate with that increasing number of India's sons and daughters who although they have not accepted the name of Christ, are yet serving the Motherland in his spirit of selflessness and sacrifice. We will remember the incident of the disciples who opposed the man healing the demon possessed "because he followed not us", and Jesus' reply that "He who is not against us is for us." Not through competition or religious exclusiveness, but through whole-hearted co-operation, will come the dawning of India's new day.

Rural Sanitation and The Bore Hole Latrine

(An extract from the Report of the Director of Public Health, Madras.)

"In 1920 the Rockefeller Foundation representative started an investigation on hookworm disease in this presidency. His research was directed towards finding a practical method for combating this disease. The District Board President of Madura (Mr. R. Foulkes) appreciating the practical advantages of such work rendered valuable assistance; and it was in Madura District that Dr. Kendrick of the Rockefeller Foundation developed his field work. He soon realised that hookworm disease is only one of many bowel complaints from which the rural people suffer and die in enormous numbers annually.

In the presidency no less than 27,502 deaths occur each year from cholera, 62,621 deaths from dysentery and diarrhoea, and a very large number from enteric fever under the nomenclature of "fevers." Hookworm disease is prevalent in 90 per cent of the rural population. To combat these diseases, effort must be made to break that vicious circle of infection from a patient's bowel discharges, carrying infective germs, and the healthy individual's mouth, through food, water and soil. The break in the circle can best be achieved (a) by the satisfactory disposal of human excreta and (b) by ensuring the purity of food and water-supplies. These two methods are regarded as two fundamental principles in public health work. Dr. Kendrick attacked the problem by method (a) mainly i. e., the disposal of human excreta—Henceforth this work was called rural sanitation. In rural areas the method of human excreta disposal is conspicuous by its absence; and this results in the wholesale pollution of banks of streams, fields, streets, lanes and quiet corners. Where some primitive form of convenience exists it merely becomes an offensive dumping site and is a very potent source of infection for bowel diseases. The modern water disposal system or water closet is the best method, although admittedly impracticable in this presidency at present.

Dr. Kendrick and his associated workers devised a sanitary convenience which is simple, hygienic, cheap and is essentially suited to the needs of the people. He calls this the bore-hole latrine. It consists of a circular hole 14 inches in diameter bored from 10 to 20 feet into the ground, fitted with a reinforced concrete squatting slab, while a surrounding wall six feet in height gives the necessary privacy. It is certainly necessary to educate the villagers not to misuse these latrines. Otherwise a nuisance may arise. Four thousand of these hygienic borehole latrines have been constructed in the rural areas of Madura district. They are popular and the rural people are asking for more.

In 1928, Government took charge of this work through their Public Health Department and eight rural sanitation units were organised with the object of extending this fundamental public health measure to further districts in the Presidency. Work is now in progress in six districts (Madura, Chingleput, Vizagapatam, Malabar, Kistna, and Coimbatore). As an educative measure, two of the units demonstrate to school children the advantages of this system of soil sanitation. The period of this educational campaign has been so short that results cannot yet be published.

The Martandam Practical Training School in Rural Reconstruction

There is developing among social workers a deepening realization of the fact that the problems of rural India cannot be solved piecemeal. Starting a school, improving the sanitation, widening the roads, digging wells, etc., may be worthy objects in themselves, but they should be only items in a larger programme.

The village must be seen as a whole. Its major problems should be listed and an attempt made to discover the causes of these problems. This done, the process of trial and error must begin. For any reconstruction programme must be slow and it must be simple. And it must be done by the people themselves. It is so easy to sit in an office and tell other people what they should do. Doing it with our friends at a pace they understand and appreciate, is slow but it is sure.

Many of us realize the need and are eager to help, but we lack the requisite training and experience. Therefore, Vyayam is happy to call to the attention of its readers, a practical attempt in training. The next session of the Martandam Practical Training School in Rural Reconstruction will be held from March 3rd to April 14th, and students from all parts of India are accepted.

The school is held in a village 24 miles from Trivandrum, and the students work with the villagers in the various projects. The area has been carefully surveyed and the students in training assist the people in working out the actual daily problems of rural life. The entire project is conducted by the Y.M.C.A. Rural Demonstration Centre at Martandam. The curriculum includes:—village surveys, village organization for effective service, village sanitation, co-operative production, marketing and credit; night schools; adult education work; market place instruction; quickening the village religious life; methods of physical education; the village library and circulating libraries; cottage industries, including beekeeping, poultry, goats and cattle; gardening; the use of the drama; and many other allied subjects.

The Significance of the Abundant Life

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.
And he whose heart beats quickest lives the longest:
Lives in one hour more than in years do some
Whose fat blood sleeps as it slips along their being.
Life is but a means unto an end; that end,
Beginning, mean, and end to all things—God.
The dead have all the glory of the world."

Living abundantly implies living at one's best in every phase of life. Those who live the full life derive from it the greatest happiness and satisfaction in the truest sense of those terms. It means richness and fulness of the physical, mental, social, moral and emotional life. Such a wholesome, enviable attitude and practice is best developed by living objectively. The introspective, selfish individual seeking only personal happiness or only the satisfactions of the moment, exists in a small world, has a small horizon, and contributes to the world only fears, superstitions and cults, which are the greatest hindrances we have to health.

If we define health as a quality, as a means to an end, rather than as an end in itself, we will readily see that we have a social responsibility to be so fit both physically and mentally that we may render a rich contribution to society and derive the greatest satisfaction therefrom. Such satisfaction comes only from achievement of results in a worth-while cause, from living objectively.

The type of health seeking which aims to develop a superb physique or freedom from disease as an end in itself, while it may cause the individual to be biologically sound and socially safe, cannot be considered abundant living. It places too narrow an interpretation on health. It does not inspire the individual to the ideal of "living most and serving best."

As potential physical educators in India we need to present a more wholesome interpretation of health and a more constructive and practical emphasis on hygiene. The abundant life which India craves cannot be realized through individualistic muscle building exercises, through worship of the scholastic attainments at the expense of the physical, through traditional or superstitious practices, or through mere text book knowledge of hygiene and sanitation. We must face the facts and in the light of these facts, and of what scientific investigation has taught us with reference

to them must build up a body of attitudes, skills and practices among the masses that may lead to wholesome, happy living. Our goal for India may be national vitality, but vitality in the sense of richness of life. I would suggest that we aim at wholesome environments; wholesome family life; school and college life filled with healthful experiences; clean political practices; development of a keen sense of social responsibility; honesty in business; a high degree of sportsmanship in games; and ample facilities for play life and leisure time activities for all.

The challenge then comes to the physical educator to first of all acquire for himself a true interpretation of abundant living, to see health as a quality rather than quantity, to see it as a means to an end rather than as an end in itself, and to visualize wholesome living as involving all phases of life, not merely the physical. Having so grasped the significance of healthful living the physical director must put his ideal into practice in such a way that he may become a worthy example of the abundant life.

If this much desired richness of life is to become a reality for India we must set for ourselves in our programs of Health and Physical Education the aims and objectives which are most likely to bring desirable results when put into practice. Facts available from the biological and medical sciences, and the lessons from psychology and sociology, plus purpose and ideals, must be our guides.

Progress in this endeavour, as in any other, can be measured only in terms of life's values accruing to the social order. It is our firm belief that progress in this field in India can best be attained by setting for the people the project of living objectively.

The All-India Olympics

The All-India Olympics will be held in Madras, February 5 and 6. Preparations are being made for keen competition, the purpose of which is to select athletes to represent India in the World Olympics at Los Angeles, California, in July 1932.

The Madras Cricket Club has been secured for the Track and Field items. The Wrestling will be conducted on the compound of the Y.M.C.A. College of Physical Education.

Madras is hoping for large contingents of athletes from many Provinces and Native States. In the last All-India Olympics which were held in Hyderabad in 1930, the following sections of India participated:—Punjab, Madras, Bombay, Indore, Patiala, Mysore, Hyderabad, Bengal, Bihar and Orissa, United Provinces.

The following athletic records indicate that India is gradually approaching a standard of performance that is not far behind the best in the World. Continued participation in well-organized sports and proper training for the same will help greatly to improve the performance, give incentive to many to emulate, and should also be an excellent means of developing a high quality of sportsmanship.

AMATEUR ATHLETIC RECORDS.

Events.	Madras Presidency.	All-India.	Far-Eastern.	Worlds.
120 Yards Hurdles ...	17 Secs.	15 4/5 secs.	15 4/5 secs.	14 2/5 secs.
220 Yards Hurdles ...	28 3/5 secs.	25 4/5 secs.	26 secs.	23 secs.
440 Yards Hurdles ...	...	1 min. 1 sec.	...	52 min 3/8 sec.
100 Yards dash ...	10 2/5 secs.	10 secs.	10 secs.	9 2/5 secs.
220 Yards dash ...	23 3/5 secs.	22 2/5 secs.	22 1/5 secs.	20 3/5 secs.
440 Yards run ...	53 3/5 secs.	50 secs.	52 secs.	47 2/5 secs.
880 Yards run ...	2 min 6 1/5 secs.	2 min 1 1/5 secs.	2 min 2 1/5 secs.	1 min 51 3/5 secs.
One mile run ...	4 min 45 4/5 secs.	4 min 35 sec.	4 min 39 4/5 secs.	4 min 10 2/5 secs.
Three miles run ...	17 min.	16 min 55 4/5 secs.	...	14 min. 11 1/5 secs.
Six miles run ...	...	...	...	29 min. 59 2/5 secs.
Long Jump ...	22 ft. 1/2 in.	22 ft. 4 in.	22 ft. 7 1/4 in.	26 ft. 1/8 in.
High Jump ...	6 feet.	6 feet	6 ft. 1/4 in.	6 ft. 8 1/4 in.
Hop, Step & Jump ...	41 ft. 5 1/2 in.	43 ft. 11 in.	46 ft. 10 1/8 in.	50 ft. 11 1/4 in.
Pole vault ...	10 ft. 7 in.	10 ft. 7 in.	11 ft. 2 in.	14 ft. 1 1/2 in.
16 lbs. Shot put ...	36 feet	40 ft. 1 in.	37 ft. 4 1/2 in.	52 ft. 7 1/2 in.
Discus Throw ...	112 ft. 3 in	112 ft. 3 in.	119 ft. 7 1/2 in.	163 ft. 8 1/4 in.
Javelin Throw ...	...	163 ft. 9 1/2 in.	...	232 ft. 11 5/8 in.
16 lbs. Hammer Throw ...	...	120 ft. 6 in.	...	189 ft. 6 1/4 in.
4 × 110 Yards Relay Race ...	...	...	...	41 secs.

ask the question How? he is on the way to know something about science. When he reflects long enough to ask the question Why? he may, if he persists, even become a philosopher.

GROWTH OF THE MIND.

A fourth trait of the educated man is the power of growth. He continues to grow and develop from birth to his dying day. His interest expands, his contacts multiply, his knowledge increases, and his reflection becomes deeper and wider. It would appear to be true that not many human beings, even those who have had a school and college education, continue to grow after they are 24 or 25 years of age. By that time it is usual to settle down to life on a level of more or less contented intellectual interest and activity. The whole present-day movement for adult education is a systematic and definite attempt to keep human beings growing long after they have left school and college, and therefore, to help educate them.

A fifth trait of the educated man is his possession of efficiency or the power to do. The mere visionary dreamer, however charming or however wise, lacks something which an education requires. The power to do may be exercised in any one of a thousand ways, but when it clearly shows itself, that is evidence that the period of discipline, of study and of companionship with parents and teachers has not been in vain.

Given these five characteristics and one has the outline of an educated man. That outline may be filled in by scholarship, by literary power, by mechanical skill, by professional zeal and capacity, by business competence or by social and political leadership. So long as the framework or outline is there, the content may be pretty much what you will, assuming, of course, that the fundamental elements of the great tradition which is civilization, and its outstanding records and achievements in human personality, in letters, in science, in the fine arts and in human institutions are all present.

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"Personality is a total of which character is a part, but character is the end toward which personality is destined. Character is the total purpose of a man expressed in what he thinks and feels and does. It is not a thumb print with which he is born and which identifies him through his entire life. Personality might develop in solitude but character is a product of social forces and individual choices, clashing and struggling to shape a person to moral ends."

EDWARD C. JENKINS.

The All India Women's Conference on Educational and Social Reform

One does not usually consider women's conferences as falling within the province of the physical education movement. But the recent sessions of the All India Women's Conference on Educational and Social Reform were so fruitful, that we gladly give their resolutions to our readers.

The Conference was held in Madras, and was very largely attended by delegates from almost all parts of India, and by the women of Madras. Reports from the delegates and in the press, make it clear that in two vital points the Conference has set a high standard for others to follow.

There was no oratory as such. The speeches were short, and to the point. The discussions frankly faced the difficulties and problems of women and of India, as women see them. The proposals centered around what women themselves can do to improve the situation.

The Resolutions passed were.

RESOLUTIONS ON SOCIAL REFORM

1. This Conference expresses its profound grief at the demise of Lady Dorab Tata, Lady Sadasiva Aiyar, Miss Susie Sorabji of Poona and Miss Mona Bose of Lahore and places on record its high appreciation of their valuable services to the cause of Indian Womanhood.

2. This Conference, realising the vital importance of Disarmament for the peace and the happiness of the world, urges the women of India to give their whole-hearted support and sympathy to the World Disarmament Conference to be held in Geneva in February 1932, and calls upon all Governments to reduce their Army and Navy.

3. This Conference calls upon all communities in India to live together in amity and work in harmony with one another for the common welfare of the country and appeals to all women to make special endeavours to achieve this object.

4. This Conference strongly opposes the amendment to limit the scope or weaken the operation of the Sarda Act. It emphasises the need for its Constituent Committees to educate public opinion in its favour and see that the Act is enforced, and urges on all States the necessity for passing similar legislation.

5. This Conference urges the trustees of temples in Madras City to abolish the Devadasi service and congratulates the Durbars of Mysore, Travancore, Cochin and Pudukottah States for having taken a lead in this matter.

6. This Conference reiterates its previous resolutions on the need for extensive increase of maternity and child welfare work, and presses for the training and registration of midwives, and for propaganda on public health and sanitation.

7. This Conference urges upon the men and women of India to encourage and support indigenous industries.

8. In view of the many evils caused by intoxicants this Conference emphasises the need for increased activity in the campaign for Prohibition of drink and drugs. It also strongly condemns the evil practice of gambling and would welcome further legislation for its suppression.

9. This Conference condemns the practice of untouchability and calls upon the public, and upon women in particular, to work whole-heartedly for the abolition of this evil, and to render every help towards the betterment of the so-called depressed and backward classes.

10. This Conference strongly protests against the legal disabilities of Hindu Women in matters of personal and property rights and is of opinion that they must forthwith be removed. To achieve this end, it urges on the Government of India the immediate appointment of an All-India Enquiry Committee and earnestly appeals to all States to co-operate with this committee.

11. This Conference, while strongly disapproving of the prevalence of professional begging, urges Legislation for its prevention, and calls upon (a) the public to co-operate by diverting their charities in this sphere towards the creation and support of institutions and for the provision of beggar homes, work-houses, infirmaries and leper asylums; (b) calls upon the Local bodies to provide such homes where they do not exist and to enforce any legislation for the eradication of this evil.

12. This Conference is of opinion that centres should be established for training social workers, particularly with a view to work in rural areas.

13. In view of the immense increase in the population of the country and having regard to the poverty and the low physical standard of the people this Conference is in favour of appointing a Committee of Women to study and recommend ways and means of educating the public in mother craft and father craft.

14. This Conference condemns the existence of Traffic in Women and Children, an evil which should be eradicated at all costs, and appeals to the women to work for the establishment of a larger number of rescue homes, and strongly recommends the appointment of Women as police-officers, doctors, and probation officers, to help in the enforcement of the act for the suppression of traffic in women and children.

15. This Conference draws the attention of the Women's Organisations throughout India, (including the States), to the problem of Juvenile Delinquency and urges them to make a study of the subject in all its aspects, as well as to organise clubs and shelters for delinquent, neglected and destitute children so as to prevent juvenile delinquency.

16. This Conference calls upon the Government of India immediately to take necessary steps to implement the Report of the Whitley Commission with regard to labour conditions of women and children in India.

17. This Conference calls upon its local Committees and upon all women in industrial areas to do whatever voluntary work may be possible to help women and child labourers so as to improve their conditions.

EDUCATIONAL RESOLUTIONS.

1. This Conference places on record its deep concern that all over India the reductions proposed because of the present financial stringency have fallen most heavily on Education and Public Health, and appeals to all Governments to refrain from retrenchment in the sphere of women's education, on which the progress of the nation largely depends.

2. This Conference reiterates its demands for immediate compulsory primary education for all girls as well as boys of every community. It calls upon all Governments and local bodies to work out a scheme for a steady

expansion of this education, and it urges all local Committees to agitate until this is achieved and primary education is put on a sound financial basis both by private and public endowments.

3. This Conference is of the opinion that for the physical well-being of school children and students;

(a) ample facilities should be given for physical culture.

(b) that adequate playgrounds should be provided for institutions for girls.

(c) that medical inspection should be made compulsory in all schools, and Committees formed to supervise treatment and care of children.

4. This Conference is of the opinion that in the interest of girls' education, women should be appointed on all private and public bodies dealing with education.

5. This Conference is of the opinion that, in view of the appalling illiteracy prevalent among the masses, the Constituent Conferences should organise classes for adult education and encourage every activity in this direction by all possible means.

6. This Conference recommends that in all schemes of women's education;

(a) the cultural, the practical and aesthetic aspects should be more emphasized than at present, and

(b) calls upon the women of India to support whole-heartedly the pioneer effort of the All-India Women's Conference and the All-India Women's Education Fund Association to establish the Lady Irwin Home Science Institute at Delhi and reiterates its appeal to the Education Departments throughout India to make Home Science one of the compulsory subjects in women's education.

7. This conference which has always stood for unity urges all its members to work for this great cause. It feels that to achieve this

(a) in separate schools for different denominations or communities or castes such distinctions should be gradually abolished.

(b) it feels very strongly that caste distinction in the application forms for admission into educational institutions should be discontinued.

(c) it calls on the Department of Education and the heads of schools and colleges and hostels to abolish these distinctions in all hostels under their management.

OLD BOYS ASSOCIATION OF THE NATIONAL Y. M. C. A. COLLEGE
OF PHYSICAL EDUCATION.

Kanya Kuberji College, Lucknow:—We are glad to mention in these columns, that R. P. Chatterjee, Physical Director of the College is making all efforts to popularise physical activities in his College. He has several members of the staff helping him in his work and is given all possible facilities to carry on a comprehensive programme of Physical activities, we wish him all success.

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11. **ANSWER :**

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