

Vol. IX.

Regd. No. M. 2247

Nos. 9 & 10.

The South Indian Teacher

(The Official Journal of The South India Teachers' Union)

EDUCATION WEEK

SEPTEMBER—OCTOBER, 1936

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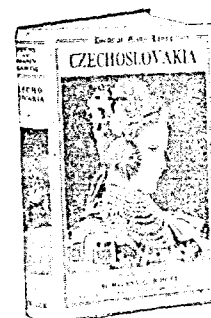


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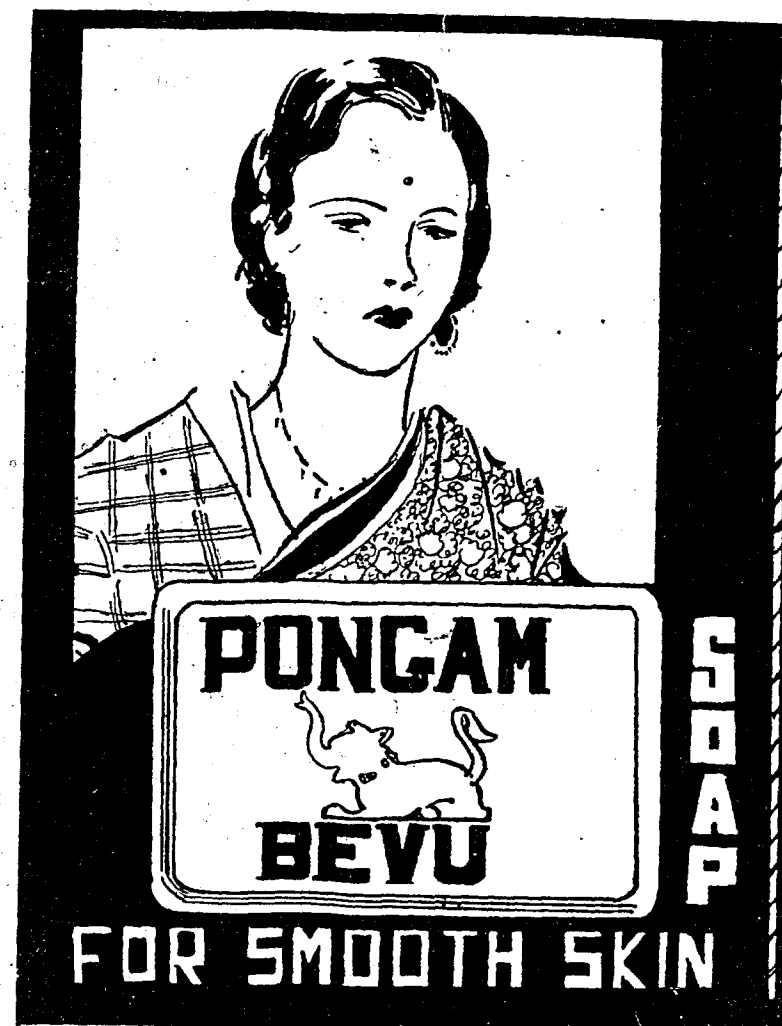
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MESSAGE FROM HIS EXCELLENCY THE GOVERNOR OF MADRAS

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29th September, 1936.

It gives me much pleasure to send my best wishes for the success of the Sixth Education Week. I am glad to see that the main theme of this year's programme is that most vital of all the aspects of education, the formation of character. For I feel that this is an aspect which has hitherto received all too little attention from parents, teachers and the general public. A theory of education that places ability to pass examinations in the forefront of its aim can never hope to attract public interest or to serve the needs of a great and growing democracy such as ours. The Central Education Week Committee can perform no more valuable service to the nation than by insisting on the formation of character as the ultimate goal of education, a goal which, in my personal opinion, can only be attained by founding education on a religious basis; nor could the committee find a surer way of attracting that interest and co-operation of parents and public which is essential to the growth of a healthy system of education. I sincerely hope that the coming week will do much to stimulate a closer association between the community at large and the schools in which our children are receiving instruction.

K. V. REDDI,

Acting Governor of Madras.

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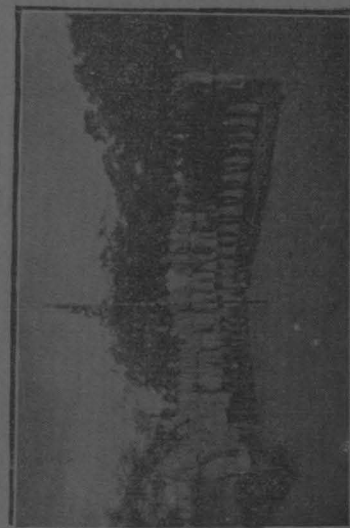
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**MESSAGE FROM R. M. STATHAM, ESQ. DIRECTOR OF PUBLIC
INSTRUCTION, MADRAS**

On the occasion of the Sixth South Indian Education Week I have been asked to send a Message and I gladly do so. I am happy to find that so many different associations have united to endeavour to make the programme for the week a success. I am also glad that during the Week the Central Association Week Committee are going to concentrate particularly on “Schools and character training.” It is a matter for satisfaction in this connection that all aspects of school life including co-operation with parents, the quality of the teacher, physical education, extra collegiate activities and health education will come up for consideration. All aspects of education and all stages of education are of course important but I would especially ask those who are co-operating in this Education Week to turn their attention in particular to the condition of Mass Education. There is a crying need for great improvement in the work which is now being done in our elementary schools and there is a great necessity for relating more closely than hitherto the progress of work in our elementary schools to the increase in the number of literate men and women in the Presidency. There is the equally great need of reducing the waste of energy, time and money now unfortunately occurring in so many of our schools. In this connection the quality of our teachers and the enthusiasm of our teachers are of great importance. I wish the Education Week every success and I sincerely hope that its programme of work will be fruitful of useful results.

R. M. STATHAM,
Director of Public Instruction, Madras.

A SCHOOL AT CAMP



Photographs taken when all the pupils of the Govindappa Naicker's Secondary School were on camp at the Red Hills.

THE SOUTH INDIAN TEACHER

Vol. IX.

SEPTEMBER—OCTOBER, 1936

Nos. 9 & 10

THE REAL OBJECT OF EDUCATION

BY

HARRY,
Madras.

The real object of Education is undoubtedly the training of character. In India this object is very much obscured. Parents send their children to school with the avowed object of their passing certain examinations and qualifying for certain posts in Government service, if possible or elsewhere, if that cannot be done. They often go into debt to accomplish this object and make great personal sacrifices to secure it. Their disappointment when, after all these sacrifices has been made, the boy fails to secure the hoped for post, is very real and should be pitied. Character training is only secondary in their minds. Of course they want their children to be well-behaved and obedient because, if they are not, they are not likely to secure work : but their character training is subordinate to the primary object of securing a post. The result is that the parent only wants to co-operate with the school so far as the school can help him to find employment for his son. In the village schools the children are sent to the school for two years and they leave as soon as they can do something to help their parents. Crores of rupees are wasted by the Government in providing places of refuge (called 'schools') for the village babies who have to be looked after by someone while their parents are working. There is no idea in the parents' minds of either education or character training. The first duty then is to educate the parent in the need of character training and the meaning of education ; and that will be a long and difficult task.

Secondly the whole system of Education is far too much centred round the examinations prescribed to make the stages of progress in the pupils' career. They are eligible for appointments when they have passed certain examinations ; teachers and pupils strain every nerve to secure a high percentage of passes. The school is largely judged by examination results ; the number of hours and days of teaching is rigidly

counted; grants are earned by results and results mean examination passes. Subjects outside the prescribed 'curriculum' are with difficulty included in the work and they receive but scant attention from teachers and taught. Religious instruction—the foundation and meaning of education—is an extra, only tolerated and not always included in the education given in the schools. We need a thorough overhaul of the system if schools are really to be places devoted to character training.

There is a good deal being written and said now-a-days concerning character training, as the real object of education. A great deal of it is conventional and unconvincing. People do not really consider that the object of education is to train character. The other day I said at a prize-giving that it was not the duty of a school to find employment for the pupils, that education was one thing and the getting of employment was another. It seemed to me when I said it that I was talking the dullest platitude, and I was greatly surprised when people came to me, leaders and educationists, and said it was a new idea, something striking, that they had not realised fully, and so I am very glad that *The South Indian Teacher* is taking up the question seriously.

SOME NEGLECTED FACTORS IN MODERN CHARACTER TRAINING

BY

DEWAN BAHADUR K. S. RAMASWAMI SASTRI, B.A., B.L

Science, Democracy, Materialism—are the watchwords of man to-day. They represent connected human moods. They are good in themselves as servants of man but bad if they become masters of man. Man's only master is and ought to be God. The mistake in our worship of the new divinities is that they narrow our vision—to what we see about us, to the men among whom we live, to a goal on this side of the grave. We forget what Michael Foster told us viz., "that science could never lay its hand on, could never touch even with the tip of its finger that dream with which our little life is rounded." We must live Nature and know her secrets but we must not let Nature hide Nature's God. We must serve our fellow-men but we must not allow the service of their dying bodies by our dying body drive out the service of the eternal Universal soul by the eternal individual soul. A Sanskrit stanza says: "Earn money as if you are not going to die; but learn and do Dharma as if Death had caught you by the hair." We obey the former mandate but not the latter.

Modern education like modern life, is obsessed by the little things of life. "The hills of Time shut out the mountains of eternity." We are told that education is a preparation for a profession, for citizenship, for life here and here alone. Nobody tells us that it is also a preparation for a life hereafter, for a super life.

Education has to-day degraded the superior value of life. The modern man laments the Universal economic depression, forgetting the yet more lamentable and widespread moral and spiritual depression. In the ancient convocation address contained in the Taittiriya Upanishad we find an emphasis laid on Truth and Virtue and carrying forward of the gospel to the future and the linking up of the generations each with each in obedience to God. Which convocation address of to-day even refers to these aspects at all? The relationship between masters and pupils to-day is purely commercial but it was spiritual before. The Lord says in the Gita that *Sraddha* of each man is the true man within the man. What is our individual *Sraddha*? What is our national *Sraddha*? Does any University or college or school pay any heed to these aspects in the slightest degree? The Gita asks us also to perform the threefold

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tapas, the *tapas* of the body, the *tapas* of the tongue and the *tapas* of the mind. And yet where do we stand in the matter of discipline? Discipline and disinterested culture have gone from our schemes of study and our educational institutions. And yet we pine for them in life. How can we reap if we do not sow? Plato teaches us to "develop in the body and in the soul all the beauty and all the perfection of which they are capable." When religion took a back seat in education, it took a back seat in life as well. Dr. Snowden says: "To see the dust under our feet and have no upward look and star-fretted dome, to see this little world and no other, is the greatest mistake of judgment the human soul can make."—And yet this is what the new petty divinities of man and his new scheme of education have given to him.

Science has to-day a confident and agnostic tone. But whether man was created by a special creation or by slow evolution, how does his relation to God change to any extent? In the well-known passage concluding the epoch-making *Origin of Species* Darwin said: "There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one; and that, whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms, most wonderful and most beautiful, have been and are being evolved." The modern scientists have but little of this mood in them. How much less have they of that more chastened mood of Fabre whom Darwin himself described as "that inimitable observer"? Fabre said: "Scientifically considered, nature is a riddle to which human curiosity can find no answer. Hypothesis follows hypothesis, the ruins of theories are piled one on another, but truth ever escapes us. To learn how to remain in ignorance may well be the final lesson of wisdom."

Has evolution in the form confidently asserted by many modern scientists been finally proved? Professor Millikan of Chicago says: "It must be acknowledged that the formation of one species from another has not been demonstrated at all." Was the original call only one or were there many basic calls? The scientists themselves speak with many and discordant voices. There are Lamarkians and neo-Lamarkians, Darwinians and Post-Darwinians, Haecklians, Mendelians, Weismannians and many more of that ilk. The missing links are missing even now. Love of beauty and love of music cannot be attributed to any evolutionary value. Hutton says about songs of birds in "The Lesson of Evolution":—"All these songs are the result of pure enjoyment; there is nothing useful in them, so they cannot be due to natural selection." Apart from these and other reasons does not the Order of Nature itself imply a controlling regulating immanent cosmic mind? The great

philosopher Kant says well: "We may boldly assert that it is absurd for man—to hope that a Newton may one day rise to make even the production of a blade of grass comprehensible, according to natural laws ordained by no intention."

Thus if modern education worships science and forgets God it is doing a wrong thing. Equally wrong is the present all-engrossing worship of man by an exclusive attention to sociology and economics and politics alone. Bernard Shaw goes so far as to say:—"If Jesus had been indicted in a modern court, he would have been examined by two doctors, found to be obsessed by a delusion, declared incapable of pleading and sent to any asylum." This is what the modern worship of Nature and Man has brought to us to-day. Comte invented man with a capital M and Nietzsche invented the super-man. But both of these invented entities are really spurious despite the vogue that the worship of Man and Superman has got today. Of these two new divinities viz., Man and super-man the former seems to be milder and more humane than the latter. Nietzsche says that the Super-man is beyond good and evil, and he is self-sufficient and the slave morality of Christianity is an outlived system of ethics. It was but a step from the apotheosis of man and super-man to the apotheosis of the Nation, and the State and the Supernation and the Superstate. Treaties become scraps of paper. Poison gas and liquid fire are the new means of civilising the world. Germany and Italy have become experts in this line. Nietzsche says in *Antichrist*:—"The weak and the successful shall perish, and we will even help them to perish. . . . This is our love of mankind."

It is no wonder that the modern man who is obsessed by such new divinities has no time to think of any state beyond death. Nay, some years ago, an article appeared in the *Nineteenth Century* on "The Dying of Death". How did death die? Not as Yama died at the hands of Siva. The thesis was that Man had become too busy living to think of dying and that as he never thought of Death and death was as good as dead. Some go to the extreme length of saying that man has no soul at all. Mr. Bertrand Russell says in *A Free Manuscript*: "No fire, no heroism, no intensity of thought or feeling can preserve an individual life beyond the grave." However fierce our self-worship may be, is man anything more than a sojourner—an exile? To-day man's life is bounded by his skin and eventually rounded with a sleep. But was he not awake before and shall he not wake again? The modern self-worship of the body is best met by Mark Twain's description in *The Mysterious Stranger*: "Man is made of dirt. I saw him made. Man is a museum of diseases, a home of impurities. He comes to-day and is gone to-morrow. He begins as dirt and departs as a stench."

We have thus reached the anticlimax. The idolatry of Nature and Man and Nation has led to this Science, Democracy and materialism have fulfilled themselves. Must we repeat that experience anew in India? Should Indian education repeat all the errors and excesses of Western education? Should education and life become here the barren things that they have become in the West? I hope that such a catastrophe will be averted by bringing religion back to education and to life. Let us never forget the finer realities of life or displace them by the lower and coarser realities of life. Let us remember again and again what Shakespeare and especially what the *Svetasvetara Upanishad* say about Man: "What a piece of work is a Man! How noble in reason! how infinite in faculties; in form and moving, how express and admirable! in acting, how like an angel! in apprehension, how like a God!"

आराग्रशतशागस्य शतकल्पितस्यच जीवो भागः सविज्ञेयः सचानन्तायकल्पते

(The Soul is as infinitesimal as a hundredth part of hundredth part of the point of a sword, and yet he is eligible for infinity.)

Oswald Spengler says in his *Decline of the West* that we are approaching the end of a cycle of civilisation. It seems to be true. The nations entered the twentieth century smiling and with hope and strength. Their smile has given way to groans and they have lost heart and are immersed in debt. But is there an inexorable law of nature for nations as for individuals? Must nations die? Joseph MaCafe says "I repeat emphatically that the record gives no support whatever to the supposed law that nations decay and die from internal maladies or to the mystic theory of cycles of civilisation. Nations, in fact, do not die, and the death of a civilisation is, contrary to, what Stoddard says, almost always due to violence from without. The duration of its life has no natural limits. We now know, for instance, that the Hindu civilisation is 5,000 years old, one of the oldest on earth, but it is as full of vitality and promise as ever; while the very powerful civilisation of the Assyrians was annihilated after about a century of supremacy." What is the secret of national vitality? If a nation travels the road of selfishness and sensuality and immorality it dies; if it has vision and spiritual ideals and avoids selfishness and sensuality and immorality it lives.

Science has given man powerful aids to lessen his work so that he may enjoy more leisure. But man has used them for over production. There is no correlation between production and consumption. In this respect Capitalism is not a greater sinner than Socialism or Communism. Just as a millionaire suffering from colic cannot eat or enjoy his food, the over productive world, suffering from the economic malady of maladjustment of production and consumption, is restless and unhappy to-day.

England led the way to the industrial revolution and is maintaining the lead even to-day. A few inventions enabled her to scour the wealth of the world. But other nations began to industrialise themselves and England's lead began to lessen inch by inch. The Great War came on with the inevitableness of a tidal wave and a general crash occurred. To-day there is a thorough want of co-ordination of production and consumption. Each nation is armed to the teeth and is ready for another universal war.

The League of Nations was a silver lining to the cloud. But the silver lining is "growing thin by degrees and beautiful less. It has almost reached the vanishing point. This is due to the fact that the nations are armed while the League is unarmed, whereas if the nations were honest in their desire for peace the contrary should have been the case. Further, no economic League of Nations was established side by side with the political League of Nations. The world Economic conferences were as huge and stupendous and dismal failures as the world disarmament conferences.

Mean time we have not only an overproduction of goods but also an overproduction of producers. The population is going up in every civilised land. The strong nation tries to solve its population problem by emigration. The weak nation meets that move by the countermance of active or passive resistance. Australia has huge unoccupied spaces but will not allow immigrants. India's emigrants are denied entrance or get repatriated! Birth control may ease the situation but it may be that the remedy may become worse than the disease.

Sir Arthur Keith quite recently pronounced a blessing on war and called it the pressing-hook of Nature. But should man, like Nature be "red in tooth and claw?" He is not a descendant of the carnivora. Even if man began with a state of universal warfare he passed out of it long ago. If our education stimulates pacifism and if we live a rational and spiritual life, we can outlaw war. If you teach along that knowledge is Power and he lives his adult life on the principle that power means exploitation, how can we escape war and misery? Thus fundamentally the future of man is the same as the future of Education. Implant pacific ideals in the young mind and they blossom and fructify in later life. Take care of character and life will take care of itself. There is no use in trying to break and plunder the treasure-chest of national and international prosperity and happiness. Education holds the key and it alone holds the key and it alone can and will and must open it.

FORMATION OF CHARACTER AND THE FUTURE OF INDIA

BY

RAI SAHEB D. N. MUKERJEE,
Principal, Training College, Agra

Whatever definition of character may be enunciated there is no doubt that character formation in the growing human being is a process in which both the teacher and the parent have to take a conscious and deliberate share. Of all things character is one which cannot be left to grow by itself; on the other hand it has been said that the school (and college) stage is (or is meant to be) a specialised form of organisation which provides a clear and deliberate opportunity for the development and adjustment of all those active, intellectual and emotional qualities of the human mind which contribute to complete the formation of character.

Most unfortunately for India the educational systems and organisations for over two generations have fought shy of the word 'morality,' although they have, at least theoretically, accepted the 'psychological' basis of all forms of human education. This failure on their part to lay proper emphasis on ethics and psychology in clear and unambiguous terms has led to a most unfortunate state of affairs, and the tragedy has been accentuated further by the diversion of the popular attention from ethics to politics and economics and at a comparatively low level of values. It is a fact that at the present time the vast majority of school teachers and college professors have no place for the word 'morality' in their day-to-day vocabulary and behaviour, with the inevitable result that their pupils, the children of the land, are never familiarised with the eternal principles of ethics in actual practice. Every one seems to know these principles but hardly any one has real faith in them. There is a sort of universal belief in this unhappy land of ours that there are different sets of ethical principles for different spheres of human activity, which, as historic human experience has shown through the ages, is as illogical as it is dangerous from the point of view of our welfare. The individual has no existence except as an integral part of society and the individualistic and social view points cannot be separated in order to create the right kind of conduct in the growing human being. I need not repeat the memorable discussion of the Ethical Principles underlying Education by John Dewey*, which should be known to every teacher familiar with the English language, but the whole of the present paper

will be found to be a reflection of the eternal truths so clearly woven into this essay of Dewey.

Some years ago I addressed a Teachers' Conference in the following words:

"I cannot but help confessing that I have never been convinced that all of us, or even a majority among us, have felt the need of being constantly conscious of the fundamental facts of life and clearly conversant with the fundamental values of things. Too much contact in our own early days with cramped literature and vitiated history, without the necessary accompaniment of indigenous cultural training, followed in later life by close association with unrest and unhappiness on all sides created by the conflict of material and spiritual interests of humanity, has not enabled most of us to maintain equilibrium in thought and action. The ultimate problems of individual and social life do not find time or scope to enter our lives in an effective manner with the painful result that philosophy has ceased to interest many of us, although we are supposed to be concerned with the spiritual interests of our children. And, this is the reason why we fail to do justice to these interests, as we have generally failed to do full justice to the physical and intellectual interests of our pupils."

After all, what is the type of life which our teachers and professors generally live? What is the sum and substance of the talk which they daily give to their pupils? What ideals, what aspirations, what conduct guide their daily lives? Is it not a fact that all educational forces, side by side with the other forces which find expression in newspapers and in the talk and behaviour of our public men, have steadily produced in this country what Dr. L. P. Jacks found in the West and so aptly called 'damaged humanity'? If we look at the vast mass of the student community and analyse their habits, thoughts, actions and aspirations, we are shocked to find that their whole life is characterised by an inconsistency which is certainly not the natural inconsistency of the growing adolescent and a lack of consideration which is nothing short of criminal. Whether at home, or school or hostel, they live in an atmosphere where the nobler sentiments of human life are seldom breathed and where there are no positive devices at work to mould life along definite lines. The son of the poor father vies with the scion of the opulent nobleman in keeping up a false standard of dress and behaviour, which he can never claim as his own. The growing and hungry adolescent mind is fed upon a literature which steeps it in colours of romance and idealism without the safeguards of ethics and common sense reasoning, with the result that most young men and women seldom learn to walk with both feet firmly placed on the ground. I have quoted but two common instances

*Educational Essays (Blackie & Sons)

to expose the tragedy that befalls most young men and women in this land, when they are disillusioned at the end of their educational career and compelled by force of circumstances,—the real facts of life—, to come down on hard ground with a bump which shakes them to their very soul.

Is this state of affairs not serious enough to make teachers and parents think furiously about its causes and remedies ?

I think that the causes are not unknown ; that it is not necessary to worry about them. This theory-loving, talk-flooded land of ours does not need a discussion of well-known matters. Over twenty years of intimate existence in the midst of the teaching profession has increasingly brought home to me the conviction that the whole of the profession has steadily fallen a victim to indolence and routine, simply because positive effort on its part has consisted only of preparing students for passing examinations and never of formation of their character with a clear and ultimate end in view. Year after year this process has gone on ; a narrow and incomplete view of education has filled the whole outlook of the country ; all those slow, patient and apparently trite practices that steadily wipe out indolence and bring out the active principles of life have been neglected by the parent, teacher and pupil alike. And in such an atmosphere, the spectre of unemployment has appeared as a natural corollary, for employment and activity are almost synonymous exactly as unemployment and indolence are synonymous.

Great minds are trying to find the solution in schemes of reorganisation of our educational systems, but I have so far failed to discover satisfactory suggestions for the creation of the right type of teachers. I do not think that details like subjects and curricula are quite important, for the aim of education is to develop the powers and potentialities of the growing human being and these can be developed through the proper teaching of any group of subjects. "Proper teaching,"—that is the main solution, and not additions and alterations in the curricula. The real teacher is wanted, one who will use the various subjects as so many agencies for the proper development of the pupils' powers and possibilities and not merely teach them in a scrappy manner for the purpose of examinations. The latter view-point can never achieve the real object, for it is through the formation of active habits, through intense and well-conceived mental and physical activities in a social atmosphere and through an uncompromising attitude towards all those things which create indolence of the body and the mind that the character of our young folk can be formed and the future of the country brightened. And, in such a scheme of activity, the teacher has to be the most active agent if any positive result is to be attained.

But can the teacher do it alone or by himself ? Let those who profess to know human nature answer. I can only point out that, in this problematic situation, it depends on the whole country, the representatives of the people, the leaders of all shades of public opinion, the government and all those who command influence, power and funds to carefully recreate, honestly maintain and jealously preserve a properly equipped and contented teaching profession, without which the future generations can never be saved from a degeneration and an ultimate downfall.

It does not mean, however, that teachers have to hasten their own downfall until the rest of the country begin to pamper them. They have to revise their own attitude towards the real aim of education and begin to practise the moral and spiritual aims instead of keeping at the old and incomplete ways and methods. What we need in education more than anything else is a genuine, not merely nominal, faith in the existence of moral principles which can be actually practised in our daily lives. We seem to believe that moral laws and rules are so very 'moral' that they are not capable of being applied in the everyday life of the teacher or his pupils. This is a most dangerous and irresponsible attitude, which is born of indolence and cowardice and a lack of faith due to absence of practice in the life of the adult. The remedy is to bring down the ethical principles to the sphere of daily life and this cannot be done until we realise that these principles are real and practicable in the same sense as punctuality, obedience or health rules are real and practicable, and that they are inherent in the life of the human society as they are inherent in the running machinery of the individual. If we can secure a genuine faith in this fact we shall have secured the only condition which can make our school and college systems really effective.

THE TEST OF CHARACTER TRAINING THE USE OF LEISURE

What the School Can do

BY

MR. G. S. KRISHNAYYA, M.A., (MADRAS), M.A., PH.D., (COLUMBIA)
Teachers' College, Kolhapur

THE NEED

A man is to a very large extent what he is during his leisure. When he is off-guard, when he is free to do just what he likes, when he is not being watched, driven, checked, he expresses his real self. For a true index to character one has to look at a man's likes and dislikes, his preferences and abhorrences exhibited when he is monarch of his time, thought and action. In these days when youth the world over is demanding freedom for self-expression and self-realization, it is a matter for concern as to whether the 'self' is the kind that is safe expressing and whether it deserves to be realized.

There is another aspect of leisure which is worth considering. What a man does during his leisure is of consequence to himself and to others. When he is on duty he is protected even against himself and is comparatively harmless so far as others are concerned. But when he is set free, that is the time fraught with possibilities of great good or much evil. If his tastes are low, if his likes are vulgar, if his interests are narrow, he is not likely to benefit himself or others by the use he makes of his leisure. On the other hand, if he has lofty ideals, noble passions and healthy avocations, he is certain to make a genuine contribution to the increase of human happiness.

Nor is that all. Just as there are hours of ease to relieve days of toil, so there are years of leisure awaiting a life of labour, and if persons have to be prepared for the proper disposal of their free time, it is not less important that they should be adequately equipped for the satisfactory utilization of their retirement. Has it not been found that men who have had successful careers and held positions of responsibility often go to pieces within a year after being pensioned? They have no sustaining interests. Has it not been found that women whose children have been married and settled are often miserable? They have no absorbing occupations. It was easier far, and happier, to be busy, pestered, overworked!

The problem, then, is to ensure that young people and old will make such use of their leisure that it will mean benefit to others, improvement to themselves and pleasure for all. "Time to stop and stare" is now within reach of almost everyone, and more and more of it will be available in the days to come. What assurance have we that innocent pastime and wholesome recreation will be sufficiently attractive to our young folk and to those of riper years to provide occupation for their idle hands and heads and 'deliver them from evil'? Can we be sure that our citizens will discern and feel excellence in art, music and literature? Have we the guarantee that they will not merely be aware of what constitutes the true, the good and the beautiful, but that they will so value and desire it as to be willing to pay the price for it and put themselves out in pursuit of it? Should we not ensure that men and women will know how to escape from excesses of all kinds and the demoralizing vulgarities of civilized amusements to the grand and varied expressions of the human spirit?

THE RESPONSIBILITY OF THE SCHOOL

"Our children require to be trained to feel pleasure and pain at the right things," said Plato who evidently understood that children will tend to repeat those actions which give them satisfaction, and desist from those which cause them annoyance. It is when children are in school, when they are forming their inclinations, that this ideal can be achieved. The school ought to see that things that are worth while are so presented that children will be attracted to them, that evil is so dealt with that aversion is the result. As the twig, so the branch.

Besides children are in school not merely during the impressionable period of their lives but when the restless, surging emotions of adolescence are seeking an outlet and the eager quest after new experience is demanding satisfaction. Surely something should be done to help the introvert, day-dreaming pupils in their 'teens to find their feet and reality. The school is under obligation to study the needs of its clientele and to strive to supply them. If the school can do nothing more than meet the problems of its pupils at a time when they are most pressing, it will have justified its existence. How can this be done better than by opening up before the adolescent new and attractive vistas and inviting him to appropriate some part of the glorious heritage that is his birthright.

Again, the school is concerned with the future as well as the present of the pupil. That means that if the citizens of to-morrow are to live full, rich, varied lives and know how to get the best out of their leisure, they must be taken in hand to-day. If age is to be rescued from being dry, drab and dreary, and become the active, useful, radiant thing it should be, a host of 'interest pockets' or 'interest pegs' must be pro-

vided in youth. In no other way can interests that are absorbing, lasting and many-sided be cultivated. And, as there is no other social institution willing or competent to discharge this obligation, the school has to function here as elsewhere as the 'residuary legatee.'

There may be some who feel that storing up interests against hours of leisure or years of ease is not so important as storing up skills and information likely some day to bring in rupees, annas and pies. No doubt the school has to keep its feet firmly on the ground and concern itself with matters of bread and butter. (These days no butter!) But it must not be forgotten that children have a mental and a social appetite not less real than the physical one. "Man shall not live by bread alone; said the Master. The short-sighted utilitarian would feed the body and starve the soul. That is why there are so many with ungirt loins and unlit lamps straggling about. If schooling is to result in the building up of the whole physical, moral aesthetic and intellectual life of the pupils, it cannot fail to include stimulating in them the ability to utilize the common means of pleasurable relaxation and recreation. The school must prepare its pupils not merely for a livelihood but for life.

WHAT THE SCHOOL CAN DO

In keeping with arguments adduced in the previous pages there are two outstanding things which the school can do to teach its pupils the proper use of leisure: (1) set up standards and develop tastes which will help to determine the choice of proper forms of recreation, and (2) develop habits and interests which will continue to provide enjoyment in leisure hours in later life. To realize these objects the school can and should press into service all its activities, curricula and extra-curriculas.

Within the Curriculum.—If the subjects of the ordinary curriculum were treated as they should be, pupils would not only learn them but love them. Once that stage has been reached there can be no complaint of indifference and inattention. More than that, what they have learnt to love they will love to learn, and these will linger, linger with them through life. It must be the business of the teacher to see that children associate pleasure, and not pain, with the subjects which he teaches, for quite often definite disgust and permanent repulsion have resulted from the teachers' handling of otherwise fascinating subjects. By their treatment teachers can either cure or create interest.

Courses in language and literature should introduce pupils to one of the most accessible means of recreation, and enable them to find genuine pleasure and obvious profit. A child can be compelled to read, but when the compulsion is withdrawn, he will cease to read. So, the task is not only teaching children how to read, but to read, to love to read. The appetite for reading grows with what it feeds on, and so care must

be taken to provide it with a good and plentiful diet. In the first place, we cannot expect children to love materials which are not worth loving. Secondly, children will not love that for which the teacher does not evidence genuine love and enthusiasm.

The Social studies—history, geography, civics—should reveal lines of interest which can give life-long satisfaction. What more interesting reading can there be than the story of mankind, (history is a "a succession of stories all true") its loves and its hates, its manners and morals, its ideals and achievements. The story of the earth as man's home, the way he found it, what he has done with it, what it has done for him, and the relation of cause and effect, are not less thrilling. History and geography reduced to terms in which one experiences them in everyday life, and the management of one's own town and state and country, cannot fail to interest children or adults, and civics is no other than that. Treated as they should be, there can be no more fascinating drama than that which the social studies present.

In addition to the intrinsic interest which these school subjects possess, there are aids and agencies at the disposal of every resourceful teacher for making them vivid, gripping and enduring. What about the excursions to things and places which make the subjects real, dramas and pageants which kindle a living interest in matters of bygone days, pictures, still, moving and audible, which puts life into 'the dead past' and make children re-live those eventful times? With this amount of 'vicarious experience,' the pupils are certain to imbibe a lasting interest, which means that, so far as those children are concerned, these subjects will have a future. Courses in music, drawing and painting should develop permanent sources of enjoyment. Unfortunately they are handled by men least likely to pass on a passion for those arts. Contagious enthusiasm should be regarded a qualification no less indispensable than a first class certificate. Tastes and standards are things which in a sense can be taught as well as caught. Unless refined tastes and high standards come to hold sway, the cheap and the commonplace will demand and obtain disastrously exclusive control.

And what are not the possibilities, in this line, of nature study, physics and chemistry?

The school library can be of invaluable assistance in encouraging the reading habit, a habit which will, in youth and in age, prove an unfailing source of infinite pleasure. It should lead to the love of ownership of books and magazines, and to the use of facilities offered by the public libraries. Since the aim of the school library is to foster love of reading, care has to be taken to see not only that the reading provided is good and

plentiful, but that the materials are made accessible in attractive form and at the appropriate time.

Extra-curricular.—Outside the regular curriculum there are even greater opportunities for the development of recreational interests, for it is the recognition that the school should not only aim at producing citizens who shall have acquired certain skills, abilities and information, but also somehow try to educate young people so that they may take into life with them varied interests, a broad outlook and a rich personality, that has brought into existence what are usually called “extra-curricular activities.”* These activities furnish experiences which stimulate interest in avocations and then lead to the development of interesting and desirable hobbies. They also get pupils into the habit of using most of the ordinary means of recreation and enjoyment.

This approach is particularly successful because of amongst other things, the play given to the social tendencies in group activity. The formation of appropriate voluntary clubs for the encouragement of the different interests and activities, has often met with so much success that a number of progressive schools have shown an inclination to provide a place for them in the regular time-table. Another important factor which makes this line of attack so advantageous is the supervision of the teacher-adviser who knows the pupils as well as the educative possibilities of the particular activity. The remarkable thing is that interests and hobbies started under these auspices tend to become permanent possessions.

And now for some of these activities and avocations.

Extra-curricularly, literary interests can be created and developed by the preparation of school handbooks, magazines and newspapers. It is amazing the quantity and quality of work that school children can do along this line with a little guidance and encouragement from their teachers. Literary and debating clubs are other means for fostering love of purposeful reading and informed conversation.

Music and drama clubs foster both talent and appreciation, and both capable producers and intelligent consumers are needed. Participation on the school stage enables one to get a great deal more out of subsequent attendance at the theatre. Also, the occasional performance of an expert gives the amateur pupils an idea of the heights yet before them and the way to attain them. If it is true that demand regulates

supply, it means that people are given—on the stage and screen—what they desire. It is for this very reason that good taste and high standards must be made the enduring possession of our prospective citizens.

Outdoor pursuits are always healthy and recreative and are not difficult to encourage. A school which arranges picnics, ‘hikes,’ and excursions, long or short, educational or not, will stimulate in its pupils a love for the hills, the rivers, the forests and the “starry firmament” and start them in the habit of going out on their own. Scouting is another invaluable means of encouraging interest in the great outdoors. As a corrective to the sedantry, stay-at-home habits deplorably common among the so-called educated classes—tired and retired alike—such an early campaign would be of inestimable advantage.

Games and sports might have been included along with outdoor pursuits were they not so important in themselves. The value on the physical side is recognised to be great enough to deserve their introduction in the high school and continuance in later life, but the social advantages are not less significant. The enjoyment of club life later depends to a large extent on the ability to partake wholeheartedly—not necessarily expertly—in games of one kind or another and to mix unself-consciously with persons in various stations of life. Since vigorous athletics will have to be abandoned as age advances, it is necessary that activities suited to different stages should be learnt and pursued. For a normal, satisfying life, a regular regime of physical activity is indispensable, and this should be begun while habits are being formed.

The value of interesting hobbies can never be exaggerated. They enable people to pass their spare time profitably and pleasurably and without injury to others. Especially valuable are they when working days are over and time seems to hang heavy on one’s hand. Instead of feeling on retirement as though the very foundation had been knocked off from underneath, and collapsing, they might easily take to the avocations begun while in school. Resourceful teachers can get their pupils enthused over hobbies associated with several of the school subjects. Collecting stamps, butterflies, picture postcards, quaint stones and shells, etc., will teach a number of useful things. Photography, gardening, carpentry, dairy-farming and poultry-raising represent other useful and absorbing pastimes, which might conceivably become more a vocation than an avocation for a ‘retired’ couple. No man, no woman, who took to these hobbies in youth has yet found age uninteresting or unprofitable and unsatisfying.

If man is a social animal—and women more so—social activities should find a large place in the extra-curricular programme of a school. They would not only offset the academic and individualistic tendencies of

*A practical and comprehensive treatment of this subject is to be found in the author’s handbook of extra-curricular activities, entitled ‘Citizen-training in School’ published by the Oxford University Press. Ed.

our education but enable our young people to fit into social life later on. The group activities mentioned earlier definitely make for social efficiency. In addition, socials, parties and gatherings, well organised, should provide desirable training in conversation and entertainment which alone can transform feeding into fellowship, a biological necessity into a social phenomenon. These are all activities which might well occupy some part of one's leisure, and therefore practice in actual social situations should not be withheld from school pupils, especially when as it happens, they are most craving for society.

Another aspect of the social urge which has tremendous possibilities as a leisure time occupation, is social service. In a country so obviously full of misery and misfortune, sorrow and suffering, he must be made of stone, who has not heard a soul-stirring S.O.S. And yet, how few answer it readily? Fewer yet know how to answer it effectively. Indiscriminate charity is sometimes worse than useless. Therefore experience in scouting, guiding, first aid, 'big brother and big sister' organisations, social service leagues, rural uplift, adult education and co-operation with hospitals and child welfare centres should be extremely valuable. As a small return for the health and strength they enjoy, young people should cultivate the habit of tending on those less fortunate. Besides, when the hustle and bustle of the work-a-day world has slackened, when the maddening rush for gold has ceased, when man is again his own master, a life of unsparing service should be more the rule than the exception. As the shadows lengthen, what better offering can creature make to Creator than selfless care of fellow creatures?

CONCLUSION

These then are a sampling of the things which schools can do to equip the citizens of the future with the ability satisfactorily to use their leisure. Great responsibility rests on the school as the idealized epitome of the world reflect the problems which the children face and will face increasingly, and to supply effective solutions therefor. The attitudes and achievements of men and women during their leisure hours and after retirement should be credited to their *alma mater* in the same way as their doings while in harness are at present proudly traced and claimed. The school cannot forget, as it has so often in the past, that its function is not only 'bread-winning' but also 'soul-saving.' It is for this reason that reformers insist that all education should be co-education—'co-education of mind and body'—and also that schools which concern themselves with preparing pupils exclusively for the sunlit hours and forget the moonlight period of man's existence are doing less than their duty.

PSYCHAGOGY—THE ART OF SELF-EDUCATION

A STUDY IN THE TECHNIQUE OF CHARACTER FORMATION

BY

PROF. M. S. SRINIVASA SARMA, M.A.,
National College, Trichinopoly

The Editor of the *South Indian Teacher*, in kindly inviting me to tribute an article to the Special Number of his magazine to be published on the occasion of the Sixth Education Week, has offered a comprehensive list of titles with a view to help me to select my subject. But had already indicated the scope of the purpose of the Week in the paragraph of his letter; and that is the INTERPRETATION of the aims and needs of our schools. Plato has a very suggestive term to signify the nature and goal of education; and it is "PSYCHAGOGY," (psyche = soul; agoge = education) the education of the soul, which emphasises the integral culture of the whole "psyche" carried out for the purpose of guiding it towards an ever greater perfection. The aim of education is to realise the balanced all-round life which is the harmonious expression of all the native powers. It consists in systematical development. Acquisition of knowledge, emotional stability, and manual dexterity are the triple aims of school education. We see that these correspond pretty closely to the three accepted main aspects of conscious life—the knowing, the feeling, and the active. And these activities, guarded and guided by the educational process blossom into Wisdom, Power, and Love—the triune ideal of education. Education should therefore concern itself with the "WHOLE" life of the individual—mental, moral and physical; and its process from the kindergarten to the university should render the pupil fit in body, alert in mind, strong in character and noble in ideals.

SELF-EDUCATION

But what Plato has in mind when he uses the term psychagogy is the fact that education is essentially self-education. It is the art of spiritual elevation by the process of self-discipline and self-education. The pivotal truth to be realised by all of us is that man himself can and should regenerate himself. Genuine culture, like true religion, has to be secured by the individual himself by self-effort and mastery. In the end education is individual, and must come from within by personal striving and incessant toiling. The task of the schools

and colleges is nothing more than preparing and starting the individual for a life of self-directed study, and of self-chosen path of orderly growth. Education, in the light of psychagogy, is the active assimilation and creative absorption of the moral, intellectual and aesthetic inheritance of our race by which we come to understand and control ourselves as well as the external world. This is exactly the true significance of "EDUCATION;" it is to "draw out," "GROW FORTH;" and the best educator is he who plants the seeds in the mind, and waits for them to grow; he makes the child complete, develops every creative power in him, and opens his mind to all the enjoyable and instructive aspects of the world; and in this psychagogy is pre-eminently inspirational.

CHARACTER—THE SECRET OF PSYCHAGOGY

Education thus becomes the great adventure of spiritual development; and the first resolute step towards our elevation is the regulation of our instinctive and emotional energies by lofty ideals and wholesome principles, and directing them in the path that leads to the realisation of the true, the good, and the beautiful; and this movement of the self towards its own completeness is effected by the formation of "CHARACTER." Kant defines character as that property of the self by which the individual attaches himself to well-planned and practical principles invariably laid down for himself by his own reasoning powers. It is only then there will be unity and continuity in his varied activities. Integration of character by the formation of right habits and correct tastes constitutes the heart of the educational process. Thus knowledge and character, the avowed goals of school education give the pupil power, personality and privileges.

When Ruskin said that "the manufacture of souls is the greatest of all industries," when Hegel looked upon "MORALITY" as the end and aim of all education and when Herbart emphasised all education to be "MORAL" education, what they wanted to impress upon us was the formation of character as the central task of education. No intellectual progress is possible, and no improvement in the acquisition of culture can be guaranteed until a systematic co-ordination of the various instincts and emotions has been effected. This emphasises the effortful and dynamic nature of learning, and brings into prominence the vigilant, painful, and attentive process of character-formation. It is an error to suppose that in human life there remains any region that has not been "moralised." Whatever has been brought under the control of the will has been brought into the sphere of morality. Every good deed done, every evil conquered develops the power of the will, stabilises the character, and widens the dynamic interest in personal and social advancement. That is why Mill called character "a completely fashioned will."

Thus the formation of character, that is to say, the voluntary co-ordination of ideals and actions according to a moral ideal is the first step to be taken on the road which leads to self-education. There is no improvement possible if the separate energies are not disciplined, if a voluntary, scientific integration does not preside over the development of the various activities, if the lower instincts are not dominated, regulated and transmuted. To cultivate self-control and create a sense of discipline is the highest and most important duty of the educator. Control is the regulator of higher faculties, the foundation of all law and order, and the basis of all social organisations. Medical men tell us that sound and sturdy health consists in the resisting power of the organism. Similarly mental health and moral character consist in the promotion of self control and the power of resistance to laziness and evil which is exactly the aim of psychagogy. It is in the power of resistance, which is the essence of will, we have the source and armoury of self discipline, which is the foundation of character. To face the events of life without discouragement and dismay, to laugh at them a little, and to learn to carry on our aims and purposes with steadfast heart and smiling face—is the great contribution of psychagogy.

THE TECHNIQUE

Now, what are the potent stimuli which will inspire the students to psychagogic discipline? What are the effective motives which will unfailingly impel the pupils to form correct habits and right tastes? Of course the growth is spontaneous, and comes from within; but it will have to be "drawn out." The pupil's intellectual and moral advancement is the joint product of the inward energy and the environmental influences. The demand for self-expression and self-development depends on the right kind of stimuli that are presented. The activities of the parents, teachers, and others repeatedly evoke in the child emotional responses which later on develop into well-established attitudes. Now, attitudes are functional units in the organisation of character; they are acquired dispositions, the cumulative effect of early experiences; and the secret of psychagogy consists in the creation of correct attitudes towards the teacher, the lessons, the class mates and all other problems that are connected with them.

The decisive influence in the formation of correct moral attitudes comes in the main from the family, the school and the playground. The human mind is a recording instrument taking the impressions of all those events and processes which have any definite meaning or value to the individual which in course of time crystallise into definite attitudes. It should be borne in mind that the children have an insatiable curiosity and an infinite capacity for suggestion and imitation, and consequently

absorb the thoughts and feelings and actions of those who are in daily contact with them, and who are in their opinion the embodiments of all virtue, wisdom, culture and authority.

Thus the central citadel of the educational fortress is the character and personality of the teacher which wields a much more powerful and enduring influence than his actual advice and teaching. Through the contagion of personal example, the teacher's influence has infinite possibilities. To develop in the child habits of right-choosing and well-doing, to generate in him a sense of enlightened freedom and individual responsibility, to inspire in him noble and expansive interests, and to give joyfully his wise companionship and ripe knowledge, these are the primary duties of a teacher who understands the meaning of education in terms of psychagogy.

But ill-paid and over-worked teachers subjected to mean and despicable persecutions and even haunted by the demon of insecurity—which are the common features of almost all “private” schools in this unhappy land—can never create the proper atmosphere conducive to psychagogy. We can only expect from them a presentation of life as a “great futility” which must have a depressing effect on the young minds. It is those fortunate persons who are well-paid and fairly treated, and who feel teaching is the delicate and difficult process of human engineering, that have the rare privilege of moulding the character of the pupils in the formative period of their lives by opening the doors to the realms of the true, the good, and the beautiful.

OTHER ACCESSORIES

Our discussion so far clearly points out that in educating youthful minds we are only guiding an activity which is already there and presenting opportunities for the exercise of the capacities which are already present in them, and that the teacher is not a task-master but an inspiring friend. An education which present incentives to sustained effort at acquiring knowledge, and to orderly community life resting on interest rather than on obedience to command may be expected to provide a means for transmitting the cultural heritage without destroying the spontaneity and the creative spirit of the young pupils. The key to psychagogic advance is therefore to surround the children with appropriate stimuli—physical, social, moral, and religious—which serve to build up reactions joyfully, and help to develop a well-defined and stable character. Beautiful pictures, fine music, sublime poetry, attractive books, inspiring moral and religious stories, biographies of eminent heroes and saints, well-kept gardens, contented and self-reliant teachers, and an atmosphere of dignity, culture, and happiness—these constitute the basic needs of psychagogic discipline.

Every average child has an inordinate desire to play with ideas out of sheer joy of finding out where they lead. In the interests of the free growth of the mental powers, and for the sake of the ultimate usefulness of education, care should be taken to create a lively and personal interest in the subjects learned. When the child's native curiosity is aroused, and his will to learn and the cultural interest in learning are properly and sufficiently stimulated, the minor problems of the specific methods and details of acquiring mastery over the different subjects may safely be left to take care of themselves. The vital problem for the teacher is, therefore, to present knowledge in such a way as to insure its intellectual and emotional appeal. Education, thus, is more a personal transmission than a laboured and formal communication.

SOCIAL SENSE

Another aspect of psychagogy which is implicit in character remains to be emphasised. Character in its inmost essence means the organised capacity for efficient social functioning. In fact, morality is our social attitude towards the human environment. A life can be full and great only through a wide social grasp; and morality it is which disciplines the individual to identify himself with others and seek a common good. It should be kept in mind that the school is the training ground of man, and that it is the ordered microcosm, a replica of the larger world outside. Hostels, excursions, debating clubs, Boy Scout associations, dramatic unions, social service leagues, and the play ground afford excellent opportunities to the pupils to learn not only how to think but also how to live. These group activities nurture such qualities as loyalty, truthfulness, justice, perseverance, self-control and tolerance which are the foundations of character. Playing together, working together, living together, eating together and studying together will certainly quicken in them a high and abiding social sense, train them in adaptive plasticity and sympathetic tolerance, and develop in them mutual forbearance and dependence.

Thus education becomes not the painful accumulation of facts and dates, but an ennobling intimacy with great men and lofty ideals; it does not mean instilling into the mind a knowledge which it does not possess; that would be, as Plato says, like giving sight to the blind which is impossible. The truth is that education does not come as a gift from others. It is a personal achievement, and comes from life and from within. There is no other way; and certainly there is no vicariousness in education. The utmost that any school can do is to find objects which call forth the true character of the soul, and bring it into contact with great minds, noble lives and sublime ideas; and the pupils cannot live long in that elevating atmosphere without becoming a little more refined than they were.

CHARACTER TRAINING IN SCHOOLS—THE EFFECT OF ENVIRONMENT

BY

MR. M. R. PARANJPE, M.A., B.Sc.,

Poona.

Some fifteen years ago while examining the Mathematics papers of the Matriculation class of a high school in Bombay, I discovered that 22 of the forty students in the class were dishonest; 11 of them copied the answers of the remaining 11 who were willing abettors. The offenders would not admit their guilt at first but they soon discovered that lying would do them no good as their answer books loudly proclaimed against them. They were pointed out the risk they ran and were advised to resist the temptation of copying.

Three years after that, in the same school the students of the same (Matriculation) class, on the occasion of their preliminary examination, were told by me that owing to the paucity of hands it would not be possible to keep a supervisor to watch them but that I hoped they did not need any; that young men of their knowledge and standing in the school would prefer failure to success by dishonest means. The class responded heartily and for three hours they wrote their answers without ever feeling the temptation of copying.

The incidents are by no means peculiar. Every schoolmaster would remember more or less identical happenings in his scholastic career. Character is often—I would say always—like fashion the effect of environment. People behave in a particular way because that is the fashion of their community or of their locality. *Sati* was once regarded as a laudable virtue in India; now it will be looked upon as a crime. *Thuggee* was an act of piety among the Thugs who implored “Kali” to help them in their undertakings and devoutly believed that their murders pleased the deity. Things like that are noticed in every-day life. The most religiously-minded trader does not feel the biting of his conscience when adulterating goods or tilting the scales favourably to himself. He probably defends his immoral action on the ground that in trade these are fair dealings and as in war it is the opponents’ (customers’) duty to be watchful. Tipping a clerk or a bailiff or requesting an examiner to pass one’s son or daughter are seldom regarded as reproachable. It cannot be said that these people are unaware of the immoral aspects of their

actions, but environments and necessity obliterate the edge of their conscience.

It is often said that prosperity is the mother of vice while adversity is the mother of virtue. This is true only in this sense that a prosperous life offers temptations to satisfy one’s desire by the power and fortune which one can then command. A person in adversity is automatically kept away from them. As against this one may point to numerous cases where men in poverty and weakness become willing tools in the hands of the devil. Rich or poor, strong or weak, people are moral or immoral according to the environments in which they are placed. Surrounded by virtuous people they will be virtuous; among bad characters they will be bad.

One must always remember these fundamentals when planning character education in one’s school. Men who are devoutly religious often have questionable characters and pronounced atheists exhibit moral strength. Simple religious education i.e., reading from religious or philosophical religious books and religious or religio-moral preaching have but little effect on the character of pupils. A sermon has its value when delivered by a person whose daily conduct reflects his preaching; the sermons then moves the audience and strengthens their resolve to be virtuous. But such resolves as speedily vapourise when one is faced with temptations to leave the line of virtue. Character training in school is and always ought to be a slow and imperceptible process. Managers who advertise in newspapers or proclaim from the public platform that character education receives greatest attention in their schools, often do little beyond giving a period or two to moral preaching. But real moral training must grow as a habit and the goal is reached when pupils do the right thing not because each time they argue with themselves and find what is right, but because they have cultivated the habit of behaving in the right way. People who have cultivated clean habits feel uneasy in unclean surroundings. Those with moral habits would do the same in immoral environments. The Matriculation classes referred to in the beginning of this article had both their doses of moral preaching. Asked to write an essay on Virtue or Morality, or Character they would have both written five paragraphs, but in the case of the first, theory and practice were not correlated while that was done in the case of the second.

And it took about three years to secure that correlation. No one in the school was aware of the change which was being brought about. As the head of the school I was chiefly responsible for the change, but even I was working sub-consciously towards it by sheer force of habit. Experience of school work extending over ten years had taught me to watch the school as a whole as well as the pupils individually and to catch the

right psychological moment when preaching is effective. Experience had taught me when offenders should be allowed to escape unnoticed and to repent in seclusion; when they should be excused with a warning; and when they must be punished. That copying was the outcome of inadequate preparation and if one would stop all copying one had to see that a class had a certain minimum preparation. Careful selection of new admissions and judicious care in promotions extending over three years gave me a class where the pupils did not need their neighbours' help to get the passing minimum. They also knew that I had a good knowledge of each and any attempt to secure more marks by copying was bound to be discovered. With this preparation it was safe to expose the class to a little temptation and it was a pleasure to find my expectations more than fulfilled.

Every teacher worth the name knows these steps which help him to inculcate among his pupils, love of truth, horror of falsehood, courage of conviction, fearlessness, discipline and self-respect and these virtues become habit if the pupil in his school career is continuously under the influence of such a teacher. Frequent changes in the teaching staff cause violent disturbance in the kind of atmosphere which a school wants to maintain and are therefore the greatest obstacle in the way of character education in schools.

Again the pupils are by nature fond of imitation; they will unconsciously imitate their teachers—his posture, his voice, his writing, his manners and his character. Great teachers have left their stamps on the pupils who passed through their hands and although we never notice the effect, teachers who are not great must be leaving on their pupils the stamp of their smallness unless there is in the school a teacher of outstanding merit who would obliterate the stamping of others. Ill-paid teachers, constantly in need of supplementing their school earnings, teachers cringing under a headmaster with despotic mind, or teachers tempted by rich guardians seeking preferential treatment to their wards, are a danger to efficient character training. It is absurd to find moral courage and self-respect in pupils if they observe their teachers in constant fear of their superiors and adopting servile attitude before them. The pupils do not learn to resist temptation if their teachers are seen not doing it; and the pupils do not cultivate hatred for falsehood if they find that their teachers do one thing in the presence of the headmaster and another in his absence. Proper kind of character education takes root and prospers in an atmosphere of love, trust and charity and in order that these may be found among pupils they must first be seen in the headmaster and his colleagues.

School children in India as in other countries again receive their instruction in the school, at home and on the street. And in order that

school teaching may be effective there must be perfect correlation between the school, the home and the street. Our social attitudes, our economic condition and our political status, however have made this well-nigh impossible so far. What respect can a child have for the teaching he gets in school if he finds it criticised at home by the orthodox parents, condemned from public platforms by respected leaders and ridiculed by supercilious officials? But for the last thirty years the teachers have had to fight on these three points. They have almost succeeded in overcoming domestic prejudices, the opposition of politicians is gradually disappearing and it is hoped that it will not be long before the D.P.I.'s and the Educational Inspectors realise that if they can teach a lot to the teachers of schools which they control and inspect they (D.P.I.'s and the Inspectors) also have in their turn to learn a lot from the schoolmasters in the humblest town.

Character training is a delicate operation extending over years. The operator has to keep his eyes open and watch if any unwholesome influences are conflicting with his treatment. He needs a free hand, a judicious mind, high character and uninterrupted opportunities. The public and the department who are as much interested in character training of school children as the teacher himself should see that the teacher is qualified, well-paid, and has enough freedom to work with confidence and self-respect. Elaborate codes and strictness may at first be necessary but the end (cultivation of right attitudes) is achieved only when the codes are forgotten and people work in a moral way because they have ingrained in them, the habit, not because there is somebody to rebuke them for their lapse; and when this is achieved the schools need not have set periods of moral lessons or religious instruction. The very atmosphere would check the growth of immoral leanings.

SCHOOL AND CHARACTER TRAINING—THE HUMBUG OF IT

BY

MR. N. KUPPUSWAMI,

Training College, Trivandrum.

That the schools should develop character is one of those general statements with which, thanks to the all-too-general-nature of it, every one would easily agree. There is really no humbug about it. It has always been the avowed aim of schools from the earliest times. The trouble comes in only when you try to define what this character is. The disagreement is often violent. So, oracular enunciation of this platitude without going into the meaning of it has come to be a soul-satisfying introduction to any talk on education. It is certainly flattering to the underpaid and ill-treated teacher to be told by the opulent merchant or the prosperous lawyer or the administrator that teaching is a noble profession and that teachers are the makers of the new generation. To the speaker also, it gives "the pleasant sensation of thinking without any of the troubles of thought."

The humbug lies in the fact that many of these talk with their tongues in their cheeks. For, I believe, they are intelligent enough to realise the limitations, nay, the impossibility of the teachers and schools as at present organised to do much in this matter. It is indeed a question considering the environments in which the present day schools have to work, whether they can do anything at all in the way of the moral uplift of their pupils under any form of organisation. It is often said that every nation gets the government that it deserves. It is a doubtful proposition so long as bombs and poison gas are allowed to decide the issue. But it is profoundly true that no type of character can be developed in our schools that is not really believed in by, and that is not the ideal of, what are usually called, the upper classes. And no teacher can do anything towards the development of the character of his pupils until he knows the kind of character which he should develop.

THE GODDESS OF GETTING ON IS OUR ONLY IDEAL

At present we have no other ideal except the Goddess of Getting On. Time was when we, as a nation, had something to live and and die for. Our ideal was "plain living and high thinking" with all its accompanying attitudes and ideals. We no longer even pretend to any such thing. We have laughed it out. We openly repudiate plain living. Only the

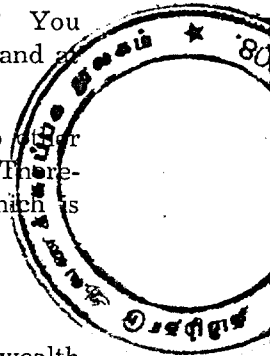
other day the unemployed graduates expressed their unwillingness to go back to villages. At present the aim of education is openly advocated to be, not high thinking, but high living. I am not exaggerating.

The Sapru Report has become more or less a gospel with our "educated" classes. If you examine it closely, you will find that the underlying assumption throughout is that the "educated" classes are entitled to a remuneration which is at least ten times, may be hundred or one thousand times, the average income of an Indian. For the less remunerative employments in agriculture and industry, and for the ordinary clerks and head constables, he has no need for "educated" men. Boys are to be diverted to these occupations at an *early* age. For them, education is a forbidden fruit. This is not the place to go into the philosophy of the matter. Suffice it to give another example to show the basic attitude of the whole Report. There are unemployed lawyers. What to do with them? There is no suggestion that those who have made their piles might retire into villages and help the ignorant folks to do their document writing and other legal work in the safest and the most economical manner. But the suggestion is that the documents should be signed by a lawyer to the effect that they were properly written before they could be registered. But who is to pay for it? The poor landholder again. Why? It will not only relieve the unemployed lawyer but also save the peasants from future litigation. One wonders whether the acute lawyer did not see the humour of the suggestion. At present, when the ill-written documents *promote* litigation, there are unemployed lawyers. If some of these are employed in writing documents so as to prevent litigation, will not the other lawyers be deprived of employment? You can't have the cake and eat it too. You cannot reduce litigation and at the same time employ more lawyers.

The fact is that, at present, the "educated" classes have no other ideal except to get the largest pay with the least amount of work. Therefore, it is impossible for the school to develop any character which is not in a line with this ideal.

THE ROAD TO SUCCESS IS NOT HIGH CHARACTER

It has been over and over again proved by experience that wealth and success do not come to the man of high character. Ruskin has said years ago that the perfectly honest man and the perfect rogue never succeed in life. Government servants and lawyers form the educated upper classes. I am yet to meet with an individual whose success is due purely or even mainly to high character and ability. Slave mentality, opportunism, judicious bribery, pandering to the vice of your superior officers and things like these are surer passports of success than good and honest



work. Press and platform preachings to the contrary notwithstanding. It is often disadvantageous to both the honest and efficient. Even what are called the common virtues like truthfulness, loyalty and honouring one's promises are so conspicuous by being uncommon among the most highly placed men that it is difficult to make pupils believe that they are not mere make believe virtues invented to make things easy for the high and mighty. It was the conduct of the ruling classes in old Russia that made the Bolshevik believe that religion was an opiate intended to keep down the people. In the discussions that are going on at the press, the platform and the Legislative Assemblies, it is not at all rare to charge the opposite party with the breaking of all the ten commandments. The basest motives are attributed to the opposite side by each party. That the end does not justify the means is proclaimed from housetops. But extraordinarily few both from the high and the low, less perhaps from the high than from the low, act up to it. "I never can make out," Ruskin said, "how it is . . . that they will go anywhere barefoot to preach their faith, but must be well bribed to practise it, and are perfectly ready to give the Gospel gratis, but never the loaves and fishes." In every sphere of life this is as true now as it was in Ruskin's time. The pupils cannot be kept ignorant of all these things. Under the circumstances, how can poor teachers make pupils believe in honesty, tolerance, justice or sympathy.

THE STATUS OF THE TEACHER

The third factor that influences the development of the character of our pupils is the teacher. The want of noble ideals is, perhaps, a passing phase of our educational system. The want of character shown by our 'successful' men is perhaps not very peculiar to the present-day life. The teacher may be able to remove the effects of these by example and by teaching the relative value of things. But example is the life of the whole matter. So, it may be said that the sole factor in character formation is the personality of the teacher. Genuine character formation can be achieved only through immediate contact with keen minds of high character, fully informed and convinced of what the rising generation may become and dedicated to such achievements. It is with reference to the teacher, our present school system is most culpable.

Ancient India is, perhaps, the only country in the world that fully realised this fact. The place of honour was always reserved for the teacher. Power and wealth were made to occupy secondary places. This gave reality to education. What was taught in schools was consistent with what was practised outside. But nowadays, you may preach all the good things in the world within the four walls of the classroom. Life outside is altogether a different story. Again, pupils know what position

their teachers occupy in the modern 'educated' society. He has very often to submit to the dictation of every Tom, Dick and Harry, who, by hook or by crook has made some money or notice. No wonder the teaching profession is the last resort of persons of ability.

The self-respect of the profession is not a little affected by this state of affairs. The inferiority complex has become so deep rooted that few teachers believe either in themselves or in their comrades as a source of help or honour to the profession. Fewer still believe that education is a science and that ability and open-minded devotion of the highest order are required to discover its laws. Teaching is the only profession which always hankers after recognition and advice from the amateur outsider. So much so that the place of honour in any gathering of teachers is invariably reserved for the outsider. You do not find this in any other profession. The teacher has become a mere hireling to do his master's bidding. The worst of the matter has not yet been said. Till very recently people remembered the old Guru and the low status of the present-day teacher was veiled under outward politeness. At any rate parents and elders did not teach their sons and wards to be disrespectful to their teachers. But within the last decade or so, the communal wrangle for the loaves and fishes of office has become so acute that there are not wanting people who take advantage of the inexperience and enthusiasm of the young and set them up against their teachers in order to get over them in official preference. The same thing works in another way also. At present, in the communal and politics-ridden India, merit rarely counts. Sometimes, it becomes impossible for the pupils to respect their teachers. Certainly no character worth forming can be acquired under the circumstances.

REMEDY

If schools are to become once more centres for promoting plain living and high thinking, not only a radical change in the whole philosophy of our educational system is required, but a more radical change is necessary in the recruitment and the treatment of teachers. It is for such a change, the S. I. T. U must work for.

Just when I finished writing this, I received a copy of the summary report of the proceedings of the 11th Annual Conference of the Delegates of the International Federation of Teachers' Associations in Geneva, on August 9th, 10th and 11th, 1936. The following resolutions of the Conference indicate the nature of the reform required.

I. In order that the teacher may fully accomplish his educational tasks, it is important that (a) he should be subjected only to the

supervision of professionally qualified representatives of educational authorities and be guaranteed against arbitrariness in appointment, promotion, security of tenure, superannuation and disciplinary procedure, (b) he should be subjected only to the supervision of educational authorities and not of a power which would tend to turn him into a propagandist.

II. It is further necessary for good service that the Probation time and the employment of auxiliary teachers, poorly paid and not qualified, should not degenerate simply into a means of savings by recruiting non-qualified staff inadequately paid and which can be dismissed at random.

III. In order to establish the guarantee necessary for the proper functioning of the educational system, it is desirable in all countries for teachers to be accorded a partnership in administration with the existing school authorities. This would ensure that teachers would have a voice in the determination of all matters concerning their own well-being, such as question of appointment, promotion, dismissal, remuneration and general conditions of service.

IV. The I. F. T. A. declares complete liberty of association, nationally and internationally to be an inproscribable right of teachers.

If they had known of it, they would have added one more for the special benefit of India and that is :—

If the schools are to develop character, the recruitment of teachers must be based on merit and merit alone, and not on communal rotation or any such thing.

IN A MINORITY OF ONE

BY

MR. R. M. SAVUR, B.A., (CANTAB.),

District Educational Officer, Madras.

The reader has now before him two assertions, one contradicting the other. One assertion is that the inefficiency of Elementary schools is due to the existence of plural class teaching leaving us to infer that one-teacher-to each class type of school is more efficient because there is no plural class teaching in it. I assert that it is not so ; that plural class teaching has nothing to do with it ; and that the one-teacher-to-each class school is no more efficient than the school with plural classes. Unfortunately there are not many who hold this latter opinion. I am probably in a minority of one. The critical reader will naturally expect me to give him some proof.

Single teacher schools form a large proportion of the schools with plural class teaching. These are admittedly inefficient but the sole reason that in the single teacher schools no work is done because there is no supervision or check over the teacher. If the reader wants to know how efficient a single teacher school can be when the teacher is efficient and conscientious, I would ask him to visit a certain school the working of which I observed for several hours through the kind permission of the single teacher *cum* Headmaster *cum* manager who was running the school.

You can walk along the main road in Kodaikanal town past the Kodaikanal Club without being aware that there is a school a few yards from you—so cunningly hidden is this little school in a little garden of Eden. So beautiful is everything here that I regret I am not a poet. The school is a little Lutheran school and the teacher is one Mr. Bachmann. Just as he allowed me I am sure Mr. Bachmann would allow any other genuine educationist to visit his school.

When I visited the school three years ago there were about 35 children in it spread over 8 grades as they call them in American schools.

In our school system most of the single-teacher schools are incomplete Elementary schools with at the most 4 standards. But here is what we would call a complete single teacher Higher Elementary school ! In our multiple teacher schools one teacher has not more than 2 or 3 standards to teach. Here is Mr. Bachmann managing 8 standards single-handed. As regards its efficiency I need say no more than merely men-

tion that pupils with T.Cs. issued by Mr. Bachmann are admitted straight-away, without further examination, in the next higher class in any school in the school system in the U. S.

If plural class teaching is the main cause of inefficiency—if to ensure efficiency we must first of all annihilate plural class teaching—why is Mr. Bachmann's single-teacher-eight-standard school so efficient? Let those educationists discover the cause for themselves who "believe that the majority of thinking persons will agree that the cause which before any other has produced the lamentable inefficiency lies in the existence of the 'multiple-class' school."

Our single-teacher schools are inefficient. The reasons for their inefficiency are these:—Because there is only one teacher in the school there is no supervision of his work and no check on him and because there is no one to check him the single teacher does scarcely any work when he does attend the school. The second reason is that even when he does want to teach the only method he knows is the class-as-a-unit method of teaching.

In the multiple teacher school each teacher is supposed to act as a sufficient check upon the others in the school to prevent irregularity of attendance on the part of the teacher and slackness in teaching. We have therefore to consider whether these multiple teacher schools and particularly the one-teacher-to-each class school is efficient.

It is enough if I take one subject that is taught, particularly if that subject is the most important one in the Elementary school curriculum. There can be no two opinions about the prime importance of developing reading ability in the vernacular. Let us find the answer to the question—Do the one-teacher-to-each class schools succeed in developing reading ability? Most people believe that they do. On what is this opinion based?

Let us first consider what we mean by "reading ability" and whether we can find a comprehensive definition of it. The Board of Education in England is a body whose opinions are respected by everybody in the world. We cannot do better than see what the Board of Education in England has to say in the matter.

Among the many valuable points put forward in the suggestions made by the Board of Education for the modern teaching of reading are:—

(1) "The scholars should learn how to make out the meaning of a passage for themselves."

(2) "Silent reading for 'content' is what the reading lesson should gradually come to mean to most children."

In the *Report on Books in Public Elementary schools*, the Board of Education further point out: "It is one of the functions of schools to endeavour to foster the love of reading and to train children in the use of books. No boy or girl has acquired the art of reading who (a) finds difficulty with the mechanics of reading, or (b) is poor in comprehension and slow in silent reading, or (c) misses significant parts of the subject-matter, or (d) does not begin to find a pleasure in the use of books."

These extracts give us a comprehensive idea of what is meant by reading ability. When we say that one-teacher-to-each class schools are efficient we mean that they succeed in developing ability to read as defined by the Board of Education. It is worthwhile considering this.

The Inspecting Officer inspects a school, tests the pupils and declares the school is efficient. And we accept this opinion. Let us see how reading is taught and how it is tested.

We have seen that the pupil in the Elementary school has only one book to read for the whole year and that is his reader. This contains about 30 small pages printed in large type. Let us not consider the quality of the reading matter but only the quantity. The quantity is so inadequate that the pupil practically learns the whole book by heart, so often does he read the same matter over and over again. Most of them can read any page out of the 30 with his eyes shut if you tell him the first word, so that he may be considered letter perfect and word perfect in that reader. The inspecting officer in testing asks the boys to open any page at random and read aloud and this is all the test of reading that is given. The boy may read fluently any page in this inadequate single book which he has read over and over again in the 200 school days in the year. But give him an unseen passage of suitable difficulty and see what happens! You will see immediately that "he finds difficulty even with the mechanics of reading."

But now-a-days boys are never tested on an unseen passage. In the good old days when I was young in the service, inspecting officers had a habit which has now been given up. Boys used to be tested in what is called "manuscript reading". Most Sub-assistant Inspectors of schools and Assistant Inspectors—a class of inspecting officers which is now extinct—used to carry about a miscellaneous collection of manuscripts from brief postcards to lengthy professional petitions. We used to pick out a suitable manuscript and ask the boys to read it; and our opinion of the fluency

of their reading of the text used to be moderated by the fluency with which they read the manuscript. Inspection reports of those days always contained a paragraph about the manuscript reading ability of the pupils tested. This manuscript served as an excellent test of the mechanical reading ability because it was an unseen passage. But to-day boys are never tested on unseen passages and yet we believe that a one-teacher-to-each class school is efficient because the Deputy Inspector says it is so.

How is comprehension tested? The English Board of Education says, "No boy has acquired the art of reading who is poor in comprehension" and again "The scholars should learn how to *make out the meaning of a passage for themselves*." If the Board of Education is right then the best way to test comprehension is to give the boy an unseen passage of suitable difficulty and see *whether he can make out the meaning of the passage for himself*. Is this ever done when an Elementary school is inspected now-a-days? We of the older generation who are still left in service used formerly to give the boy an unseen manuscript to read and ask a question or two about the content of the manuscript. But this has gone completely out of vogue.

To-day the teacher reads out to the class sentence by sentence the lesson in the reader and explains each word and each sentence. Then those meanings are what is called drilled into them by frequent repetition during the 200 school days of the year. In fact we not infrequently see the remark made that "the meanings have not been properly drilled." In the one-teacher-to-each class school this drilling of the meanings of the lessons in the only book read is carried to such an extent that if parrots were substituted for the boys these birds would give prompt answers to the Inspecting Officer who asks for the meaning of any sentence in the reader. Let the firm believer in the superior efficiency of the one-teacher-to-each class school give the pupils an unseen passage to read and then test whether they can make out the meaning of the passage for themselves.

I need not elaborate one other point which the Board of Education has made viz., endeavouring to foster the love of reading. Whatever may be the conscious aims we have in our teaching of reading the aim of fostering the love of reading is certainly not one of them. Even the firmest of firm believers in the superior efficiency of one teacher-to-each-class school does not claim that such a school fosters the love of reading.

In the next article of this series I shall place before the reader what little evidence I have derived from actual tests and leave him to judge for himself whether this evidence supports my conclusion or the firm believers' conclusions about the superior efficiency of one-teacher-to-each-class schools.

GREAT SCHOOL MASTERS

BY

V. K. BLACK

Why this topic? We are in the neighbourhood of this year's Education Week, thinking of our school boys and school girls. We are straining every nerve to consider their character—we have put aside thoughts of lessons, of homework and of examinations. We are seeking to realise that in the few years we have our pupils, we have to train characters as well as to teach subject-matter. Boys and girls come to us at a formative stage of their lives. They leave us with more or less fixed tendencies, definite ideas, habits of thought and action rather difficult to "grow out of". Their characters are "formed". And this has happened, willy-nilly, while they were at school under us.

It may be that since the days we were students, when we had to think of these things in connection with our Psychology class, we have given them but little place in our consideration. Our main object has been to impart information, to get pupils through examinations. And who can blame us if it has been so? Is not that what parents want, what they have the right to expect if they afford an education for their children? We should indeed be ill-fitted for our task if we neglected that part of our work. But just at present we are realising that perhaps it is, after all, not of the first importance. For one week we are giving ourselves up to this other objective of education, that of character training.

So why the title of this article?

The other day I found myself wondering what first set the minds of the S. I. T. U. on to the subject of *Character Training* this year. Did it perhaps come to the surface, because some of us at times feel, as did occasionally Thomas Arnold of Rugby, "sick with despair"? Do the young people who pass through our hands sometimes make us wonder whether in this function of character training our work has not entirely failed? When hard things come, where is the grit and the backbone? And where, in the heat of the noonday, is the energy and zeal of the morning?

But if at times Thomas Arnold felt discouraged in his task, he had considerably more cause than do most of us. For the state of English public schools at that period was often one of cruelty and intemperance. So let us listen to his words of hope:

"The stars of nobleness amidst the darkness which I see in the case of the few good are so cheering that one is inclined to stick to the ship again and have another good try at getting her about."

Most of my readers will know that since the days of Thomas Arnold the public schools of England have changed. The cruelty and vice have gone. And the change is largely due to Arnold of Rugby. How came it?

One of the achievements of Thomas Arnold was his realisation that the school boy at the stage of adolescence is capable of intense loyalty. It was his gift to secure for that loyalty adherence to a worthy object. Loyalty to his school became the first thought in the boy's mind. He shrank from doing anything which would bring discredit to its name. Such an attitude of mind puts boys and girls on their mettle. Once they have sworn their oath of fealty, a steadfastness governs their actions. This helps to shape their character more than all the planning you, and I can give. For here they are impelled from within—a more effective driving force than any applied from without.

Thomas Arnold was one who believed he could get from his pupils the highest he asked. He never doubted. This brought about in them a feeling of responsibility, a pride in execution. You and I are sufficiently experienced to realise that the best way of bringing out the best in another, is just by giving him responsibility, by letting him know that nothing short of the best is expected of him. That was Arnold's philosophy.

It is, in some small measure, what takes place between God and man. God has made man "in His own image", God trusts man with the responsibility of that position. That man fails so miserably and so frequently happens when he closes his mind to the fact that God expects nothing short of the highest.

And now my title seems more reasonable. This is no collection of biographical notes, but a call to you and to me, schoolmasters of to-day, to be GREAT. Although Thomas Arnold was a man of outstanding ability and a man with great ambition, we do not need to be such to achieve in our pupils something of what he achieved in his. Efforts towards character training in our schools can only fail if we try to train others in qualities we have not yet succeeded in cultivating in ourselves. That was the secret of Thomas Arnold's success. It was his life rather than his abilities that worked this change in Rugby School, and so it can be with us.

The words which Sanderson of Oundle, another of the world's great schoolmasters, spoke on one occasion to a group of pupils who were

about to leave school, may well be thought of first in connection with us as teachers.

"In the first place, endeavour to lead a single life, be not double-minded, unstable. Whatever you have before you to do—do that. Learn to work for the work's sake—do what you have to do with full measure, not counting the cost. Do not weigh your work in the balance with what you think you receive for it. Good measure pressed down and running over is what is required. It is this extra amount which bears fruit in life. It is the part which runs over that is of value.

"Endeavour constantly to purify your purpose of all taint of self. Put away—as far as you can—all thoughts of self, and of self-advancement. . . . Let your object be the purification of self. . . . It is by being true to the work before you that you may hope to reach higher ideals of the truth, and a steady endeavour to learn all about your duties must raise your ideals—nay, will transform your ideals, for our progress in life is a series of transformations. . . . Purify your heart, train your intelligence, burn all that is base within you, if your right hand offend you cut it off, prepare yourselves to enter this unknown palace of the King. This palace of a new world is open to labour and merit and to nothing else, no wealth will bribe, no artifice deceive, the guardian of this palace of noble thoughts."

If we can achieve this in ourselves, somehow it will communicate itself to our pupils.

Recently a schoolmaster in India speaking at the celebration of the *School Founders' Day*, stated that the great difficulties with which India has to contend has inclined to lower standards and to make people tolerate a second best. That this is at least in part true, we can see by merely looking at the percentage of marks we expect from our pupils in order to pass an examination.

Are we not too much inclined to accept the forty per cent or the thirty per cent standard in things outside the examination room also? Should we not cultivate a healthy intolerance of the second best, beginning by being intolerant with that in ourselves? Let us then expect also only the best from our pupils. They will respond. And what right have we who set out to be their guides, to limit them by accepting something less good than they can give?

I shall close with another quotation from Sanderson of Oundle:

"Whatever the facts are in a boy which drive us from the belief in his urge to do well, to work, to create, we are to believe that the desire is there—and we are to prepare the 'garden' for his use, we are to search out and nurse his talent."

And it is by this means, not by hope but by belief, that we are to succeed in our effort of character training.

CHARACTER EDUCATION THROUGH PLAY AND GAMES*

BY

MR. C. C. ABRAHAM, B.A.,
Y. M. C. A. College of Physical Education.

I propose to deal with this subject under three heads :—

- I. What is character education ?
- II. Why play and games are conducive to character development ?
- III. The conditions under which character education may take place.

I will take them briefly one by one.

I. *What is character education?* This question must be given careful consideration before we actually discuss the method proposed. The meaning of the word character is considerably interwoven with personality, morality and religion. An individual with outstanding qualities was once referred to as having character. Later the word character was used to distinguish one of good repute. Character is apparently something, every one agrees, is desirable and is essential for a progressive civilisation.

Character is now-a-days thought of in terms of quality of social conduct, the quality of one's relationship to the various groups in which he moves, the organisation of large number of habits of action, habits of thinking, of attitudes, and of emotional states. Character education is concerned with setting up situations which provoke the right responses.

II. Next we have to consider to what extent do play and games afford opportunity for character education. The following conditions are present in properly organized play and games providing character building opportunities.

1. *There is active participation in play and games.* If there are possibilities of character building there must be opportunity for the individual to be an active participant. He must make choices and use judgments. Play and games which are activities organized around the interests of the child conform very definitely to this criterion. The child is interested in the game. He is an active participant. He must make

choices. There is little time for thought of self. With the proper type of leadership and social approval these choices can be guided. The tremendous importance of this in character education cannot easily be overstated.

2. *Boys and girls have an inherent interest in play and games.* Psychologists say that the human organism is endowed with certain neuro-muscular tendencies which may be called wants. These wants are manifested by interests. Interest is the beginning of an educational process. If the child wants to do something it is possible for leadership to build standards around these wants. The type of standard set up will depend entirely upon the type of leadership. Play and games lend themselves definitely to these required conditions. The boy wants to be a member of a team. He wants the skill that will give him recognition by his team-mates. Leadership can set certain standards of behaviour to which the boy will readily conform because of this driving want to excel in the games.

3. *Participation in play and games is emotionally satisfying.* Play and games, properly organized, are satisfying in and of themselves irrespective of rewards. Therefore, they contain opportunities for directing behaviour. As soon as the boy is interested merely in an award, rather than the challenge of the activity, character building possibilities become negligible. Awards might at times be given, but they should lack in intrinsic values. From the standpoint of character building it would mean that emotional responses are developed. Class room situations seldom provide this opportunity, but when a team is pitted against another team, the boy has a variety of mixed emotions. Loyalty to his team and the institution he represents, a responsibility to his team mates, together with certain responsibilities to the other team.

Such situations also offer very valuable opportunity to promote right social behaviour. Play and games could bring together all kinds and classes of people. Play makes no distinction in caste, creed or colour. The rich and the poor, the strong and the weak could all play together. Under good leadership play and games are unique in their socialising possibilities and the opportunities they give for the development of desirable social qualities.

4. *Play and games provide opportunity for leadership and followership.* Character building implies a willingness to lead when the individual is capable of leading. It also implies the ability to follow other leaders when required. The appointments of captains and leaders in play and games offer ample opportunities along this line. The boy may lead a cricket team but he can become a willing follower of a more skilled

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leader in football. This helps to prevent the development of a superiority or inferiority complex.

5. *Play and games provide opportunity for self-direction.* In character education one of the essentials is that of providing the individual the ability of self-direction, the ability to make decisions and to act on them. The individual must take the responsibility for his choices. Play and games offer plenty of opportunities in this field. Boys may be delegated the responsibility for organizing refereeing, and captaining. There is an infinite number of opportunities for choice. Character also implies freedom. With this freedom we must accept the possibilities of bad choices. But a bad choice becomes a leadership opportunity to prevent a recurrence.

Play and games serve character training by setting up desirable attitudes, high ideals, and standards of conduct. Leaders will have opportunities to instill these ideals and attitudes into the minds of the participants and help them to attain these. Every fluctuation in the course of a game tips the balance toward victory or defeat for the player. A hundred times his side is in the ascendancy, a hundred times it is thrown back. To this everchanging situation the participant cannot possibly be indifferent. Each is called upon to exhibit courage, co-operation and courtesy and a host of other moral and social learnings.

Summing up :

1. Play and games are actively participated in by boys which give them the opportunity for making choices.
2. Play and games are activities where there is inherent interest and it is possible to build standards of conduct around these activities.
3. Play and games are emotionally satisfying and therefore, they help to train in emotional balance.
4. Play and games provide opportunities for leadership and followership.
5. Play and games provide opportunities for self-direction—the ability to make choices and to act on them.

III. Now I come to the third part—the conditions under which character education may take place. I said play and games offer the opportunity because they cannot *guarantee* character education results. The deciding factor as to whether or not character development emerges depends quite definitely upon two things.

1. *Quality of leadership* :—The methods of teaching right conduct are far less clearly understood. Our view holds that character is “ caught not taught ” and should be secured indirectly by example. Another view holds that direct teaching must supplement this method. Under competent leadership play and games can contribute to character formation. Wholesome attitudes and ideals could be aroused. Opportunities for making choices could be provided. Leadership could build up in each individual the requisite concepts and habit patterns not only in game situations but in other life activities as well.

Character training through play and games requires a group of teachers who are well trained in educational theory and professional technique. But more important than this training, it demands, that these teachers themselves be possessed in large measure of the character qualities they endeavour to teach.

2. *Environment* :—It is the height of folly to theorize about ethical conduct in the schools and colleges when the boys have only a back-street for playground. Character education involves more than knowledge of right and wrong. It is dependent upon the harmonizing of the environment with the wholesome desires of young people.

I maintain, therefore, that properly organized play and games under wholesome surroundings lend themselves as wonderful tools in the hands of competent leaders for character education.

Gentlemen,

1. Should play and games, therefore, have a better place in your school and college curriculum.
2. Should they not be given better facilities by providing attractive play spaces ?
3. Should you not help to provide the leadership where health, happiness and character are the desired outcomes ?

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[Paper read at the 3rd Provincial Physical Education Conference, Salem.]

SOME FACTORS IN CHARACTER EDUCATION

BY

DR. G. F. ANDREWS, M.A., PH.D.,

Assistant Physical Director to the Government of Madras

Very few people disagree about the importance of character education. How to handle it is however a bone of contention. Dr. Arundale, for example, says that "religious education, if in the hands of the right type of teacher, will give the student all the morality he needs as well as the necessary intimations of life's real meaning and purpose," while Dr. McLean believes that through precept and example the teaching of the Bible is invaluable as a means of moral instruction. And at present "instruction" is so predominant in education that in the realm of morals and character formation also, instruction is held to be of primary importance although such an eminent educationist like John Dewey is of the opinion that it is the one method of least value.

What are the factors in character education that should be attended to with care and thought? The following seem to the writer to be of some importance:—

1. In the first place the "instructional" aspect should undergo a change. An amount of instruction there must be. But it must be modified. To quote Dewey:—

"Moral instruction through education and discussion would be much more effective if it grew out of concrete situations present in the experience of the young instead of centering about general discussions of virtues and vices in the abstract. The more the school is organized as a community in which pupils share, the more opportunity there is for this kind of discussion and the more surely it will lead to the problems of larger social groupings outside the school. Moreover, such organization would give practice in the "give and take of social life, practice in methods of co-operation, and would require assumption of definite responsibilities on the part of the younger people—adopted of course to their age and maturity."

Greater opportunity for positive action with corresponding reduction of the amount of passive absorption will be potent factors in moral education.

2. In the second place it should be remembered that it is not in the high school and college that character education is to be begun. The

responsibility of elementary schools in this matter is no less because it is in the highly impressionable younger age that character can be made or marred. But it does not appear as if this is realized. One has only to visit a few elementary schools to be convinced that talk of character education in elementary schools is all moonshine. The equipment of the elementary school teachers, the system of education in elementary schools, the wastage in the sense that very few who enter the first standard continue up to the fifth, the woeful insanitary and unhygienic and ugly conditions under which elementary education takes place—these need to be improved to enable foundations of character education being truly laid in the elementary school.

2. Environment is no less a factor to be considered. Research scholars are pointing out that the attitude of persons in the home, and others in close contact with children, is far more significant as an environmental factor affecting the future conduct of children than any physical or economical limitation of the environment. Not even chronic physical ill health itself has a more serious effect upon the conduct of youth than does the environment factor of attitude in the home, the church and school.

Character education is going on all the time, every waking hour of the day and 365 days in the year, and the influences that shape it are extensive. Schools should see that the proper environment is provided to the children during the period they are at school. Not stern frowning teachers who inspire fear, not overloaded teachers in charge of overworked classes, not repressive method of discipline, but all to the contrary which will evoke satisfactory responses, reverence, respect and love should be what the children should come into contact with.

Physical environment cannot however be neglected. Our schools be made more beautiful and our school compounds less dirty and ugly. The filth and squalor and that which is debasing to mind and morals should disappear. Organizations like the Junior Red Cross and the Scout Movement as they spread and grow in strength are positive sources of help in this respect; but it is the school teachers who should utilise these agencies.

Proper play environment is also essential because much of the leisure of children is devoted to play. It was Socrates who emphasised this centuries ago. He advised that "children from their earliest years must take part in all the more lawful forms of play, for if they are not surrounded with such an atmosphere they can never grow up to be well-conducted and virtuous citizens."

4. Fourthly, the necessity of learning by doing needs to be emphasised. Self-expression is vital to growth and equally so in the

realm of character education because habits of right conduct can be cultivated largely through actual situations where one expresses his usual self and where discoveries of import for the development of character are possible. The necessity of providing opportunities for such self-expression, of making decision as to the line of action to be followed is very urgent. In the class-room the laboratory, the literary and debating society, the play-field, the garden, etc., as a matter of fact wherever students assemble under the guidance of a teacher or teachers, is it possible to find or to create situations full of opportunities for character education. In using them aright lies the wisdom and the genius of the educator.

5. Of utmost importance is the teacher himself. Character education demands teachers well trained in educational theory and professional techniques. But more than this, the teachers should themselves be living examples and exponents of the character qualities they endeavour to develop in their pupils. They should have the right vision of the goal they desire to reach, be imbued with high ideals, and "dare to stand for the right with two or three." What John Ruskin says in this respect is worth quoting. He says:

"Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching youth the tricks of numbers and the shapes of letters, and then leaving them to turn their arithmetic to roguery, and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is a painful, difficult and continuous work to be done by kindness, by watching, by warning, by precept and by praise, but above all—by example."

Character education is as old as mankind. The traditional theory of character education has been resting on the principle of indoctrination—indoctrination of children with fixed and immutable principles, and has been carried on by the inculcation of fear and submissiveness. But the development of character rests on other foundations than those of fear and adult-conceived principles. Apart from its relationship to morals, character may be said to be the "organization of a large number of habits of action, habits of thinking, of attitudes, and of emotional states" (Hughes). Character is not just a bundle of habits as James would have it, but habits so organized and integrated as to result in the right action at the right time in the right manner. As Hughes says:

"One's character is the pattern within which his habitual acts fall, and character education is concerned with discovering and helping bring about the situation which provoke the right responses. Thus character

and conduct are closely interrelated, the motive and the act are quite inseparable."

Educational reconstruction is uppermost in the minds of educators. Many are the proposals that have been made in this direction. But few are the thoughts bestowed to the development of the principles, materials and methods for enduring character education. A reconstructed educational scheme should take into consideration all aspects and all possibilities of character education in schools and colleges and point the way to the development of "well-cultured and virtuous citizens" who will become the bulwark of the society they are members of and live best and serve most.

THE CHIEF'S APPEAL

FELLOW PARENTS,

I feel sure that many of you will have felt, as I do, the heavy responsibility that rests on one as regards the future of our Children. We have seen people succeed in life and we have seen them fail. We want our youngsters to be among the successful ones and we know it largely depends on their upbringing and character, whether they fail or succeed and their upbringing and character, depend very largely on us. Many of us feel our responsibility in the matter and at the same time our helplessness. We are not trained teachers, we have little leisure, we cannot afford high fees, yet for this temporary disability on our part our Children's future is in danger. We send them to the best school we can afford. But the schooling gives them too many hours of reading, writing and arithmetic. This is not all that goes to make success in a man's career. Look at the many notable men who have risen from nothing. It was not the three R's that got them on. What was it? It was character. How can we get character training? The best authorities tell us it is not a thing that can be taught to a class in a school. The Boy Scout movement has been expressly designed to meet this want and in the twenty-six years of its existence it has proved its ability to capture the boy and through activities which appeal to him, to develop him in the four main lines—first character and intelligence; secondly health and physical development; thirdly hobbies and handicrafts; fourthly unselfish service for others. The Youngsters join one of the three branches of the movement, the junior wolf cub, the middle boy scout or the senior rover scout according to his age between 8 and 18. Healthy companionship and activities are assured and personal supervision given by the scoutmaster so that his character develops on the right lines for his own good and what is more, for that of the community as well.

LORD BADEN POWELL OF GILWELL,
Chief Scout of the World.

SCHOOL EXCURSIONS AND THEIR INFLUENCE ON THE CHARACTER AND OUTLOOK OF PUPILS

BY

MR. R. S. SUBRAHMANYA AIYAR, B.A., L.T.,

Leader, Excursion Party, The Hindu Theological High School, Madras

Introductory.—School excursions are becoming increasingly common in our country. But in most cases, they are confined to select groups of pupils and teachers. The bulk of the school-going population are shut out from such tours and are denied the inspiration and instruction that travel affords. They have, therefore, to be organised, as far as possible on a mass scale, so that the largest number of pupils may be profited by them. With this idea in view, our school inaugurated its 'Annual Excursions' in 1932. Since then, the school has gone on four excursions. To be in keeping with the religious character and outlook of the institution, the places selected have been centres of pilgrimage, such as Thirupathi and Tiruchanur, Sholingur and Tiruttani, Sivaram and Conjeevaram and Chidambaram and Annamalaiagar. An encouraging feature of the excursions is the steadily growing number of children that join them. Twenty five children below the age of ten followed the party of 505 members to Chidambaram in November last.

Our Experiences.—Our experiences regarding these excursions have been of the happiest. Much forethought and careful planning have contributed to the effectiveness of the organisation, while the work of the 'Advance Party' has been responsible for the completeness of the arrangements for the reception of the members at the time of their arrival. The varied programme of visits and the social and recreative aspects of the excursions have made them extremely delightful to those who have participated in them. They have brought the Home and the School closer together. Scores of parents have come to the Head Master to express their personal appreciation of the motherly care that the school has bestowed upon their children during these excursions. Most important of all, they have revealed the marvellous co-operation, harmony and identification that subsist among teachers and pupils.

INFLUENCE ON CHARACTER

1. *The Religious Aspect of the Excursions.*—Among the factors that influence the character of the pupils, the religious aspect of the excursions takes the first place. Each excursion begins with a Puja and ends

with a thanks-offering ceremony. The daily programme of the camp life commences with an assembly prayer. Worship is offered at the temples, and arrangements are made for each member to have a near view of the deities and thus to satisfy the craving of his heart. After worship the whole party assembles in the precincts of the temple and spends some time in *Bhajana*.

2. *The Disciplinary Aspect.*—Side by side with freedom and merriment, perfect discipline prevails, the members themselves obeying the rules voluntarily. When the party leaves Madras or arrives at its destination or when it goes about sight-seeing, it goes in procession. The white uniforms, the uplifted placards, the emblazoned banner of the school, the orderly marching, these necessarily make an impression on the spectators. A local press correspondent compared the entry of the party into the town of Chidambaram to that of an army. Certainly it was an army in the sense that it was a disciplined party of youngsters who obeyed the orders of their captains and their commanders. The discipline is best exhibited when the party goes to bathe. No member enters the tank or the river without the permission of his captain. The members are led group by group, the elderly pupils and teachers standing waist-deep in the water and forming a cordon to render help and to prevent accidents. It is remarkable that, when the attendance is taken twice every day, every member is in his place and, if any one happens to be away, his absence is promptly accounted for by his captain.

3. *The Service Aspect.*—The excursions have shown how common human nature rises to the occasion when an opportunity presents itself and shows in a marvellous way its capacity for willing service. Every member has sought an opportunity to render some service, however humble it may be. It has been specially so in the case of the volunteers, the Scouts and the night patrols.

Community Life.—The greatest value of the excursions is that they have enabled boys to appreciate the value of community life. They have had exceptional opportunities to know their teachers at close quarters, to appreciate and to recognise with gratitude their motherly tending and care of them. The feeling of Guru Bhakthi naturally grows and side by side with it, a love of the school that nurtures and trains them. The example of the teachers is copied by the elderly pupils and they, with affectionate tenderness, attend to the needs and conveniences of the children in their respective groups. Mutual understanding, appreciation and sympathy are thus strengthened. This is by far the most important achievement of these excursions.

Their influence on the outlook of the pupils.—The pupils are brought into touch with sister educational institutions wherever possible and are

made to feel that they form part of a greater brotherhood. This experience necessarily broadens their outlook. The hill-climbing and the long walks that these tours entail enable them to come into contact with Nature and to cultivate an adventurous spirit. Most important of all, the man-made barriers of caste, creed and colour automatically vanish. An outlook of unity dawns upon the young minds—so essential to the would-be citizens of the New India that is rising out of the ashes of the old.

BOYS AND GIRLS' EXHIBITION

AIMS AND OBJECTS

BY

MR. P. J. ANANTHA RAJ

Y.M.C.A., Madras.

The aims and objects of the Boys and Girls' Exhibition conducted by the Y. M. C. A. are (a) to encourage boys and girls in Fine Arts, Crafts and Hobbies, Public Speaking, Reciting and Indoor Games; (b) to bring a friendly spirit among boys and girls so that they may understand each other better and (c) to create among the student population a love for all that is instructive and useful, that will occupy their leisure time as a hobby.

The Exhibits are divided into three departments viz., Fine Arts, Crafts and Hobbies and Contests. Each department is again divided into several classes as shown below :

1. Fine Arts : (a) Plans and Graphs, (b) Map Drawings, (c) General Drawings and Paintings, (d) Fancy letter-writing, (e) Penmanship, and (f) Photography.
2. Crafts and Hobbies : (a) Collections, (b) Models and Metal works, (c) Wood Works, (d) Rattan and Bamboo works, (e) Textiles, (f) Pets, and (g) Scout and Guide Crafts.
3. Contests : (a) Oratory and Essay-writing, (b) Vocal and Instrumental music, (c) Indoor Games, (d) Fancy Dress, (e) Boxing, (f) Volley Ball and Basket Ball, and (g) Athletics.

Throughout boys and girls are judged separately so as to keep the standards of the two sections (boys' section and girls' section) on a comparative basis. This induces both boys and girls to put forward their best energies.

Shields are awarded to the schools that send the highest number of exhibits and the schools that win the highest number of prizes.

VALUES OF THE EXHIBITION

The value of an exhibition of this kind cannot be undermined. First of all such an exhibition gives a stimulus to the minor industrial talents of the school-going children. When once they come to know that the

utilisation of their leisure hours in Crafts and Hobbies will not be a waste but will be appreciated and will go a long way to educate their friends and youngsters, naturally boys and girls will try to work harder so that they may reach a standard of perfection in their particular tastes. In this way the exhibition does a very appreciable service in encouraging boys and girls to utilise their leisure hours in profitable ways.

Such an exhibition creates a better understanding between school-going boys and girls which is lacking to a deplorable degree in this great land of ours. By coming together under these various competitions they come to know each other in the true perspective. They obtain first hand information about their respective merits and defects and strive to perfect the former and remedy the other.

Moreover this kind of an enterprise brings together boys and girls of various castes and creeds who have not met before on a common platform. When they enter into this activity they completely forget their communal and religious susceptibilities and are prepared to put their heads together in working out their enterprise to appreciable success. They learn that castes and creeds should be matters of secondary importance whereas the common cause is the primary one. As for instance, the Boards of Directors and Directresses of the last exhibition were made up of boys and girls belonging to various castes and religions. While they worked together on so many debatable ideas and plans there had never been an occasion when they remembered their superiority or inferiority as far as caste and creed were concerned.

Finally the powers of organisation latent in the young boy and girl are given an impetus that goes a long way to make them men and women who will find themselves independent when the nation calls for their services. The talents in each and every one who comes in contact with the exhibition are developed. The spirit of independence, tenacity of purpose, ability to combine with others in an united effort are a few of the talents that are developed and perfected. Such exhibition nobody will deny, offers a sound platform to mould in the right direction the future manhood and womanhood of India.

If all the schools and teachers will strive to encourage such exhibitions and organise as many of them as possible, the school-going children of this land will derive the maximum training and experience which will fit them for real service to their motherland.

THE SCHOOL LIBRARY AND CIVIC TRAINING

BY

RAO SAHEB S. R. RANGANATHAN,

University Librarian & Secretary, Madras Library Association.

One view of education is to regard it as the process by which a community inducts its children into the life and culture of the group. In other words, it is the process of passing on to successive generations the traditions of a community. As in other social processes, there is in education also a tendency to supplement and replace habitual and unconscious procedures by conscious and rational methods. Those who look upon this definition as merely the social aspect of education would call this "Civic Education" or "Civic Training." The editor has asked me to indicate the part that can be played by the school libraries in such civic education or civic training, which forms part of character training.

NEW CIVICS

While the label "Civic Education" is a handy one, one finds it to be rather elusive when one attempts to work out its implications. Hence, it may be an advantage to spend a few minutes over the term "Civic" or "Civics." Formerly it meant the study of civil government. Now it means a study of the development of the procedure and process which make for the greatest good of the greatest number in the governmental and group relations of all social units. It embraces much more than a study of structures and functions. It includes public-mindedness; the creation of right attitudes toward public duties; the formation of habits of helpful, constructive, participating citizenship. This new view of civics began its appearance during the closing years of the nineteenth century and it became very pronounced during the second decade of the present century. The new civics places the emphasis upon behaviour rather than upon knowledge. It stresses the activities of the individual as a member of a social group. It embraces all the important factors of citizenship which vitally affect the life of the individual and society—essential facts concerning sanitation; personal and community hygiene; fire prevention; care of the water supply; respect for the rule of the road; respect for the rule of the queue. In short, all that affects the well-being of social units is considered a part of civics.

NEW CIVICS IN THE SCHOOL PROGRAMME

Because of the far-reaching possibilities of the new civics to mould boys and girls into citizens of the most desirable type, it is contended that

a separate place should be given to new civics in the school programme. This article is not concerned, however, with the place that new civics should get in the formal curriculum of studies. It is not concerned as much with the training merely for citizenship, as it is with the opportunity that the school library gives for training in citizenship. As the library is a social institution which is guided by the most democratic principles, *every reader his or her appropriate book; every book its appropriate reader, and save the time of the reader*, the library furnishes one of the most natural fields for training in citizenship. When I say "a library" that term should be understood in the most modern sense, which has moved already a long distance from the sense which was fixed for it by the New English Dictionary at the turn of the present century. According to the New English Dictionary, a library is a public institution or establishment, charged with the care of a collection of books, and the duty of rendering the books accessible to those who require to use them. According to this nineteenth century conception, while the library is not an anti-social institution, it is not a forceful social institution. But, in the light of the present-day practice, according to which a library is an institution charged with certain dynamic social functions, the definition given in the New English Dictionary should be amended by adding a third duty to the library *viz.*, "to convert every citizen in its locality into a library-goer and a reader of books."

NEW CIVICS AND THE LIBRARY

Two corollaries follow from this extended function. First that the library is to adopt all the legitimate methods of publicity and salesmanship to fulfil the new function that our own time has added to it. Secondly, if it succeeds in the discharge of this new function, the library is bound to be a populous house, a veritable beehive ever thronged with busy human beings. We are here more concerned with the second corollary. A building filled with changing crowds of workers eagerly seeking the use of a common collection of books naturally presents a most appropriate field for civic training or training in citizenship. It presents all the important factors of citizenship which have been enumerated in elucidating the connotation of the term "New Civics." Hence, the library forms a very effective laboratory for practical training in citizenship. Some of us who have to run large and busy libraries, whose clientele have not had in their boyhood the advantages of a well-organized school library, have sometimes a very amusing time but more often a most troublesome time. Perhaps, the best way in which one can demonstrate how a modern library is a field for civic training—is to follow the readers from the moment they enter the library to the moment they get out of it and indicate the opportunities that turn up, at different points, for civic training.

THE ENTRANCE AND THE QUEUE

Perhaps, the best way to begin is to narrate a recent experience of mine. On the 7th September, 1936, my library began to function in its new buildings after being closed to the public for about a fortnight to effect the transfer from the old buildings. Naturally, there was an unprecedented rush. Our schools had not done anything in the past to familiarise our people with the Rule of the Queue. The result was a most unsightly crush at the entrance. It was due to good luck that nobody sustained any injury. Soon I had to post myself at the spot and had the unpleasant job of asking the highly educated adults and students to form a queue. The queue, however, was such an unknown entity, that a knighted graduate of the place began to ask me for the meaning of the word and later for its spelling. But a most serious situation arose when an elderly gentleman was irritated beyond control by this request to stand in a line and await his turn to enter. "I refuse to *obey* you. I refuse to stand in a line." So saying he stood aside. But I had to make him understand that if he did not fall into line, his turn might not come at all till the end of the day. However mildly and however distantly I hinted this to him, he got exasperated and balled out, "We are not school children to stand in a line." What a commentary on his school days! If he had stood in the queue as a school child, in his school library, surely he would not have arrogated to himself a superior right which he would deny to school children. His shouting continued. "No civilised institution will make educated people like us march in a line as if we are prisoners," he yelled, "Once the Police Commissioner passed a similar stupid order and I fought it out till it was withdrawn. I am not going to allow you to treat us in this manner!" The whole crowd stood aghast at this outburst of his. My heart was breaking. The crowd was swelling. I begged him to come in and discuss it with me in my room. But, he cried out, "I am not going to enter this library so long as we are asked to stand in a line like labourers and sepoys"; so saying he went away. Fortunately for the library he seems to have cooled down at home. For, he turned up two days later and showed no signs of bitterness.

THE RULE OF THE QUEUE

What a splendid opportunity the school library gives to induct our children into the rule of the queue. If this opportunity is fully availed of by the schools, how much more comfortable will our life become at the bus stand, at the tram stand, at the booking offices, and above all in the hundreds of temples which are scattered all through the country. Can this rule of the queue be ever taught theoretically and formally? Is there any way of learning it, except by experience? Does not the en-

trance to the school library provide a splendid place to gain that experience ?

HYGIENE AND THE CATALOGUE ROOM

Let us follow the readers. Naturally they first enter the catalogue room. The catalogue in a modern library is in cards. The cards are filed in cabinets. They are permanent records. Their handling should be such that they can last longest, undisfigured. This implies that there is a correct mode of turning the cards and many wrong modes. In the first place the correct mode requires that the readers should make their hands clean and dry before touching the edges of the cards and they should on no account wet their fingers with the tips of their tongues. But, even a ton of theory does not help adults to observe these hygienic habits. It is only by the formation of correct habit in the school library, while still young, that this hygienic responsibility can be discharged by the readers in their later life.

USE THE SIDE AND NOT THE TOP

Again, even with the cleanest of hands, repeated touch is bound to soil the edges of the cards in the long run. The question is which is the edge that should be subjected to this inevitable eventual soiling—the top edge or a side edge ? A little thought will show that it would be unsightly to make the top edge stand the wear and tear. Further, the leading line of each card is naturally near the top edge and it is in danger of being ultimately obliterated if the cards are turned by the top edge. On the contrary, turning by the side edge will avoid all these difficulties. This is a civic habit calculated to show our consideration to the future generations of readers. This habit can be easily formed while at school. But if it is not formed at school, it can never be formed in later age. Some libraries have grown desperate and protected the top edges of the cards by providing a transparent plate glass cover over the cards. Even then it is most amusing to see the adult readers strike their fingers against the glass and then with a mild curse in their lips begin to operate the cards by the side edge.

THE GREATEST GOOD OF THE GREATEST NUMBER

Let us pass on with the readers from the catalogue room to the stack room. The stack room affords opportunity to train the children in some of the most essential moral attitudes so necessary for community life. Modern libraries which have their new third duty to discharge allow all the readers to wander about in the stack room freely so as to increase the probability for the fulfilment of the laws of Library Science. It is a freedom of the highest order and unless this freedom is exercised with

the greatest sense of moral responsibility, it is bound to lead to much abuse. Let me detail here a few of the possible abuses and the need for the school libraries to inculcate the correct civic sense in the children so that they may prove worthy of this extraordinary freedom given by modern librarianship.

A CASUAL IRRESPONSIBILITY

One of the unintended difficulties brought about by readers in an open access library is the misplacement of books. A misplacement within the same shelf plank may be unavoidable. But the placing of a book into a wrong shelf or bay or tier should be avoided. If the readers realise that a book misplaced is a book lost—not only to others but also to themselves—readers will certainly respect the request of the library that they should not replace the books on the shelf, if they had taken them away even some small distance only from their places. Readers should not insist that because they have the freedom to pick out books from the shelf, they should also be allowed to replace them as they liked. Several readers pick up a quarrel with the library staff on this point, which would not happen if the correct attitude had been developed in them while using the school library.

DELIBERATE MISPLACEMENT

But a more serious anti-social tendency is visible in just a few readers. While born criminals cannot be dealt with in the mild way suggested here, it is my belief that if the school library uses its opportunity to induce a high civic sense in the children, those who are not born criminals may be saved from the temptation to hide books in unexpected parts of the stack room with the sole object of depriving the fellow readers of the use of those books. It is a sad fact that this anti-social tendency is to be found most among the pick of our students, appearing for competitive examinations and aspiring for a place in the highest civil service in the land. No theoretical instruction can perhaps purge our bright young men of this unfortunate selfishness ; it is only a healthy life in a free open access library at school which can prevent the setting in of such selfish tendencies in the best of our men. The important civic rule of the greatest good for the greatest number can get woven into the texture of the moral personality of our children only by making them live that principle actually in common community institutions like the school library.

LIVE AND LET LIVE

The stack room brings to my mind another extraordinary anti-social conduct which appears now and then in some of our readers. By

its very look and construction, the stack room is not a place to settle down for study. It is only a place for browsing round and selecting books. The place for study is in the adjoining reading room. Our readers are frequently reminded of this in as polite a manner as possible by the reference staff on floor duty in the stack room. In spite of it, how many readers are so overpowered either by inertia or by a wilful determination to flout all convention that they squat on the floor of the stack room and begin to read. How little do they realise what a great obstruction this conduct of theirs forms to the other readers who are anxious to browse round in the gangway which they are blocking by their presence. An extreme form of this uncivic habit occurred a few years ago. It did not recur afterwards and I hope it won't recur in future. The member in question was a senior professor in one of the colleges. He had been engaged by an unscrupulous publisher to do some hack-work—in fact, to prepare notes for one of the prescribed texts. One morning when I was taking my round, I found this professor actually lying on his back in one of the gangways in the stack room with a number of annotated editions littered about him and dictating notes to a young chap who was sitting by his side. I need not tell you how delicate my position was and what an amount of trouble I had to dislodge him from that posture in that place and establish him with his paraphernalia in a corner of the special reading room. Was not the conduct of this professor due so largely to his moral sense not having been properly attuned to the principle "live and let others live." If his school library had made him realise what a hopeless place the stack room would have become if every one of his classmates had used the stack room in the way in which he desired to use it, would he have behaved in that way? I am mentioning this extreme case just to show that when even such appalling conduct is possible, how many milder forms of uncivic habits stand in need of being eliminated by a careful use of the opportunity that the school library gives for healthy community life.

THE PERIODICALS ROOM

Let us next follow the readers into the periodicals room. As most of our readers had not been accustomed to the use of well-conducted magazine rooms in their school days, not infrequently we come across all imaginable forms of the display of uncivic habits, in the periodicals room. We find a reader with his feet shot up high in the air, the table acting as a prop. We find another reader leisurely dressing his long hair, and now and then dropping down tiny rolls of black stuff, quite unmindful of the disgust that such an activity should produce in the minds of the other readers. All this is just unmannerly; but we have even some habits, which are definitely criminal, disclosing themselves in the periodicals room. If any periodical happens to contain a good exposition

of any topic of the day which has an examination value, that article vanishes in a most mysterious way in a couple of days. A milder type of reader whose mind has not been sufficiently hardened to do such an act of vandalism takes away the periodical from the proper place and hides it on some unexpected table. Due to this propensity, economic periodicals are forced to be caught up amongst geological and zoological periodicals, until the very hands which hid them there come to their rescue. In a library which contains more than a thousand periodicals, it is so difficult to detect such mal-practices on the spot and set them right immediately. If the readers do not possess a properly developed civic conscience, it would be impossible to give all the freedom that modern librarianship expects us to give in the periodicals room. To deserve this freedom, our young men ought to be carefully trained in correct citizenship in their school libraries.

HANDLING OF REFERENCE BOOKS

Next, to the general reading room. It is usual to provide all the chief reference books in the general reading room—reference books such as Encyclopaedias, Dictionaries and Directories. By their very nature these books are of large size and are very heavy. They are also costly and have to be in use all through the day. Unless the readers handle them with great care, their life will be shortened and their service will be cut short prematurely. The unsightly condition to which such reference books are reduced in an incredibly short time is a proof of the fact that nothing has been done to our readers, in the days when they were using the school libraries, to develop in them the proper method of handling such books. The absence of a properly developed civic sense, particularly the sense of "The greatest good for the greatest number" in a number of people, who are so unscrupulous as to mutilate these costly reference books, is unduly large. As an extreme example of this anti-social propensity, I have heard from a reliable authority, that the Encyclopaedia Britannica of a big library in this city had lost long ago its article on "Ethics". Surely the bibliographical vandal who had been responsible for this deprivation would not have had any special advantage in having committed that atrocity. It is only his failure to recognise that there were also others to be served by that Encyclopaedia, that should be responsible for that unfortunate accident.

SCRAPS OF PAPER

The general reading room is naturally the place where most of the readers stay longest. Hence, the hygienic and sanitary responsibilities of the readers are high while in that room. But the woeful neglect of this responsibility which is visible in our big libraries today should be

largely due not to their unwillingness but to their not having been habituated, while young, to the right mode of life especially in busy community institutions. One of the obvious points in which our children should be educated while using the school library is to realise that the waste-paper baskets are for use. We have provided waste-paper baskets in our reading room almost at every turn. In spite of it, I find scraps of papers littered about on the floor of the reading room. Our people are so insensible to this unsightly habit, that they are not influenced even by my picking up personally the scraps of paper scattered by them and putting them in the waste-paper basket. When they see me doing this their facial disfiguration, shows that they feel for it. But then, it is so difficult for adults to change their habits. When it comes to the next scrap of paper being brown out, their hands involuntarily throw them outside the waste-paper basket.

EXCRETA

The ugly sight of the nasal and salival excreta being blown about on the floor and at the windows with the least sensitiveness to the sense of disgust in others, can be eliminated from our general reading room only by a long process of training in civic hygiene being given to our children in their school libraries and elsewhere. Unfortunately the tobacco-cum-betel habit of many of our adults often leaves a permanent pink mark on the window sills, floors and walls of the reading room. A milder form of disfigurement is that due to the spilling of ink on the table floor, books and so on, indiscriminately. The old nineteenth century tradition of disallowing the use of the pen in libraries seems to have ample justification.

IGNORANCE AND NOT WILFULNESS

When I give such a horrid catalogue of uncivic habits, let me not be understood to be a cynic. I am quite aware and I am only trying to make out that all such uncivic conduct would be inevitable in any community which has not been properly trained in citizenship while young. I do not at all attribute such conduct to wilfulness. It is all mostly due to ignorance or lack of thought. Sometimes this unpreparedness of our people takes a pathetic form. For example, we have provided in our library a table light at every seat. As the sun disappears and as the twilight begins to fail, it is a pitiable sight to find practically all the readers straining their optic muscles and screwing their eyes to read in the failing light, not one thinking of turning on the switch of the table light which is in front of him. Invariably, I have to go round and start turning the lights on. If people are indifferent to switch on, they are also equally indifferent to switch off. When their work is over, most of the readers go away quite unmindful of the burning light in front of

them. It never strikes them to switch off the lights and here again the staff has to keep a watch over the different seats and go round and switch off.

BOOKS AT HOME

Let us next follow the readers and the books to their homes. One evening, I was just going to the library. When I was very near it, there was a slight drizzle. I found two young men coming out from the library. When I came near them, what a shock, do you think, I should have received to find the two men shielding their precious heads from rain by two quarto volumes taken out of the library? Did they borrow the two broad quarto volumes that evening because of the impending rain? Now and then the library books come back to us with pencil scratches all over their body or with an ugly score here and there. Occasionally they are also made considerably thin by the shedding of some of their feathers. Sometimes they are swollen because several of the pages are found folded inside the book. The blame is very often thrown by the readers on the children in their houses, or the rats, or the squirrels. In one case, the blame was thrown upon the crow. Accidents are quite possible in the world, but will they be so frequent, if our men had been educated in citizenship while young and show the necessary civic responsibility in the handling of books of public libraries?

CONVERSION

A more widely spread vandalism is with regard to the plates and pictures of the books. Muhammadan faces are given Hindu caste marks. Clean shaven faces are fitted with ugly beards and European heads are fitted with the cap of the crescent. In several other cases the books are relieved of the burden of the loaded art paper which contain pictures. I wonder what lasting use people can make of such stolen plates. Surely, their life would become much shortened when taken away from the book. Why should not the adult readers realise that these pictures will be available to them quite readily whenever they want them, if they are left undisturbed inside the books. How little do they realise how much the value of the book is diminished if it is deprived of its plates? If the school library, in which they were trained, had kept a classified catalogue of the pictures and the plates in the books of the library, and produced them for display in the class room and at the exhibition room to illustrate the different topics that might have been engaging the attention of the children from time to time and had trained the children in appreciating pictures and discussing them among themselves, would there not have been a greater chance for the plates and the pictures to be treated with a greater consideration for the second law, "Books are for ALL."

CRITICISM

An equally irritating mal-treatment of books is evidenced by the unwanted marginal commentaries provided in several pages of several books. While such effusion of feelings may be pardonable in private owned copies, what an utter absence of civic sense do they disclose if they are made to appear in the community owned copies of public libraries. Further, very often the marginal commentary takes the laconic form "foolish". Does the author of this word imagine for a moment to reform the author of the book by writing this word in the library copy? On the other hand, does it not really amount to writing himself down as foolish? It is the school library stage that marks the most opportune time for training the people in citizenship in these matters.

A SUBTLER FORM

A subtler form of civic irresponsibility is associated with a perverted attitude towards library rules. It is not realised that any community institution cannot fulfill its purpose unless every member agrees to abide by certain necessary rules for regulating the use of the institution and is prepared to look upon the rigid enforcement of such rules as aid rather than a hindrance.

MAXIMUM NUMBER OF VOLUMES

One usual rule, which readers often resent, is that which fixes an upper limit to the number of volumes that can be taken home at a time. This limit may be fixed as three, or six or eight or any other number. Arguments may be found in favour of any particular number. Hence, whatever may be the number fixed by the rule, it may appear to be purely arbitrary. But once that number is fixed, the Second Law expects that every reader should deem it an obligation to respect that number without murmur. One should not go behind that rule and question on every conceivable occasion the propriety of the number chosen. When a member had in his possession one more book than the rules permitted, I had reluctantly to write to him asking him to return the extra book. But he flared back writing, "I am afraid the rules of your library are too exacting for it to become popular and your notice reminds me of the methods of the Income-tax Department. I am, however, returning one book as desired." I expressed my thanks for the last sentence and treated the rest of the letter as not written.

Every reader should realise that this rule is intended not to inconvenience the individual but to benefit the public in general. A library book at the house of one reader is necessarily withdrawn from use by

others and the rule attempts to minimise this objection to lending, by limiting home-use to as many volumes at a time as can be reasonably expected to be in active use. While six books used at one time by a reader, who must consult them all together, are performing useful service, even a single book that lies idle for a week on someone's private table is being wasted.

Not infrequently I find bitter complaints made by some readers that certain classes of members such as research workers are given more volumes than the others. They call that unequal treatment. Is not this kind of complaint due more to a false sense of democracy and equality? Is not the true message of democracy "Equal opportunity for all in the measure of their respective capacities" rather than A blind, mechanical, quantitative equality for all?

RULE ABOUT TIME-LIMIT

Another rule, which causes perhaps much greater vexation, is that which fixes a time limit for the return of books taken on loan. Experience all the world over has taught the Library Authorities that this rule cannot be enforced without a penalty for its infringement. The favourite penalty is a monetary fine of so much per day for the retention of a borrowed book beyond the period allowed. The idea here is not to make this fine a source of revenue. On the other hand the library tries to help the reader in every possible way to avoid paying such fines. It usually indicates the due date on a special date-slip attached to the first page of the book. It sends a reminder card as soon as it becomes overdue and every week thereafter until the book comes back. But the trouble about this, as about all fines for trivial misdemeanour, is that it comes to be regarded as payment for a privilege. The person who wants to keep a popular book for an extra fortnight, thereby inconveniencing the next one on the waiting list, knows that it will cost him only a few annas to do so and he cheerfully pays it, unmindful of his civic responsibility. This is as bad as it would be if a motorist should take with him extra money for fines, to be able to pay for the privilege of rash driving.

The people that complain most against such monetary sanction for the enforcement of time limit are often those that show the least consideration for the spirit of a public library. Not infrequently they write from a far off place, saying "I have come away to this place for a short change. I have left the library books in my box at home. Hence, renew my loan till I come back." Will they write so naively if they have a fully developed civic sense which tells them that it is really criminal to allow books, which form public property, to lie locked up in their private boxes for days and days, others being deprived of their legitimate use? The anti-social habit of thus segregating the books and periodicals belonging to a

public library and perhaps, forgetfully allowing them to lie for an indefinite period amongst the heaps of books on private tables, appears to be most prevalent in professional colleges and universities. Of course, plausible excuses and justifications may be forthcoming. But the Second Law would only ask them to look at the other side of the picture and calmly consider the little sacrifice that is required on the part of individuals to form a systematic habit of periodically going to a central place to use them and the immensely greater chance such a habit will give to an immensely large number of students and other readers, who perhaps are less influential and command less leisure and facilities but are no less interested in their use. We can get things made smooth in such matters only if the proper attitude is invoked in each individual forming the community, when he is sufficiently young and supple to be properly shaped. Unless the opportunity that the school library gives is fully turned to good account and the correct attitude is developed in our boys and girls, there will be perpetual anti-social revolts against every clause in the library rules. People may even sincerely work up to a high pitch of pious indignation at the way in which the library rules appear to thwart their liberty.

THE CORRECT SLOGAN OF DEMOCRACY

Equality and liberty! Two grand ideas! But unfortunately not definite ideas. A healthy civic life is possible only if these two ideas are properly conceived by the members of the community. What do we mean by equality? Is it numerical equality, or quantitative equality. Or relative equality—in other words equality of opportunity to fit one's capacity? To realise the absurdity of interpreting equality to mean quantitative equality, imagine this situation. Suppose it is proposed to give every member of the community a suite of clothes at State cost. Quantitative interpretation of equality would mean that clothes of exactly the same dimensions should be presented to every person. If they are presented and are worn by the different persons in the community, what an awful sight would it be? On the other hand, does not equality demand that each one should be given a suite of clothes that would exactly fit him? Similarly, liberty should not be taken as licence or freedom for everyone to follow his own caprice. Before claiming to exercise any form of liberty, each individual should visualise for himself what the result would be if every member of his group or community exercises that form of liberty quite unimpeded by rule or convention. If that test is rigorously employed by everyone, many of the woes of society will disappear. The correct slogan to represent the civic attitude that should be inculcated in our children by our school libraries and other institutions is not therefore, "Equality and liberty" but "Individualised equality and socialised liberty."

SCHOOLS AND CLEANSING SQUADS

BY

MR. P. J. ANANTHA RAJ,
Educational Secretary, Y.M.C.A., Madras.

The ideas found in the following article are bits of experience gained from the efforts, to make the city of Madras cleaner, undertaken by the members of the Y.M.C.A. during the last three years. The object of the "city cleaning campaigns" organised by the Y.M.C.A. was to inculcate in the minds of the public their responsibility jointly with the Corporation for the sanitation of the city.

The problem of street cleaning in the city of Madras is a twin problem; the major problem being the defaecation of the streets. In some streets there are favoured spots which are freely used as latrines. One such spot was noticed near the mansion of a Justice of Peace (Oh Law! where is thy sting?) Sometimes, due to want of latrines in the houses, men and women have no scruples to use the street in front of their houses as a latrine. Paucity in the number of public latrines too has lead people to use any public open space near their dwellings or bye-lane as latrine. The other problem concerns the incorrigible habit of throwing rubbish on the streets. There are some streets where important people live, where a dust-bin is placed in front of each house; and streets there are where no dust-bin is to be seen. It is indeed not an exaggeration to say that some women throw rubbish in the public street though there is a dustbin in front of the house. We must confess that this is a habit with many people and can be rooted out only by a long process of education. The proper use of public fountains, drains and syphons are also to be taught to many people.

This is a problem in solving which the schools can play a very important part. One of the methods adopted by the Y.M.C.A. campaigners was to organise in each centre a group of boys numbering about a dozen ranging from 10 to 14 years in age, and train them to carry on a house to house propaganda every morning in their own locality. These groups are known as Y.M.C.A. Boys' Clubs. There are three such groups, one at Royapuram, one at Perambur and the third at Parthasarathy Kuppam, Triplicane. Each group is under the guidance of a secretary of the Y. M. C. A. while each has its own captain. These boys get up early in the morning, wash themselves, comb their hair, put on their cleanest clothes and parade the streets entreating men and women and children

to clean their houses, the fronts of the houses, to throw the rubbish in the dust-bin and so on. Whenever an incorrigible person throws the dirt on the street in spite of the boys' requests the boys themselves carry it in their hand and deposit it in the dust-bin. This has such an effect on the psychology of the offender that the next day that particular person is not to be seen; neither the rubbish; it had been thrown into the dust-bin before the boys could come there. Moreover, men and children who had been for years utilising the lanes for answering calls of nature run away from the place when they hear noises of the parading boys. The particular method adopted by the author of this article during the last April was very effective. The boys were taught a few Tamil songs invoking the neighbours to clean the houses daily, to bathe every day, to keep the streets clean and many other things. Every morning the boys paraded the streets singing those songs and wherever they noticed some dirty spot or some rubbish in front of a house they stopped there singing more loudly until the propaganda by the younger generation has been more effective than the one by grown up men. This method of campaigning by young boys yielded very appreciable results and hence the potentialities of the schools in solving this important problem.

SOME SUGGESTIONS

The importance of the part the schools can play in the endeavour to make the city more healthy cannot be denied. We believe the future of the city's health depends on the younger generation in schools, on the training imparted to them in their early years. If the institutions and the individuals who are responsible for moulding the citizens of tomorrow will take a serious view of the problem of sanitation and will endeavour to practise and to inculcate in the minds of the pupils healthy ideas of clean living, there is no reason why Madras should not be made a cleaner city a hundred times in a very short time.

Firstly extra curricular lessons in hygiene and sanitation should be introduced in every school. Once in a week at least all the students should be made to attend special classes in sanitation. In those classes the importance of cleanliness should be reiterated. Lessons in house cleaning, street cleaning, proper use of public latrines, fountains and drains, etc., might be taught. They must be told that they must take care to see that their parents kept their houses clean every day and their neighbours paid attention to the cleanliness of the street. They must be made "Civic-conscious". Groups of students may be sent into different streets to observe the chief causes of insanitation and to compare notes and make suggestions in their own way to remedy them. This will give the students a clearer view of civic life.

Secondly, each school might organise two or three groups of students each under the leadership of a teacher. Each group must have a captain who will be elected from among the group. Some days (say Saturdays) might be fixed when all the groups will meet at the school and then go into different streets in the neighbourhood of the school. The teacher in charge also must go with the group. They may be taught a few songs and slogans which they will sing as they go along. They will have to tell men and women what are the best means of keeping their houses and streets clean, how to use the public latrines, fountains, syphons, etc., and how to avoid infectious diseases, and so on. Sometimes they can stop at a spot where men and women gather and one of them can make a short speech; and once in a way they can undertake magic lantern shows on infectious diseases, etc. Moreover sometimes they will have to carry rubbish in their own hands and throw it in the dust-bin when nobody else comes forward to do it. They should scare away children committing nuisance in the streets. If such groups can carry on work in a locality for a few weeks, then the people will grow civic conscious and the Corporation will do the rest.

If all the schools in Madras can organise such cleansing squads, the city of Madras will become a beautiful place and the schools would have done one of their greatest tasks. The importance of schools in the civic life of the city will be established and the public will say "Hats off" whenever they hear the word "school".

JUNIOR RED CROSS AND CHARACTER TRAINING

BY

MR. G. RADHAKRISHNAN,

Counsellor, J. R. C. Group, G. M. School, Kalladaikurichi.

The Teachers' associations in the presidency will be celebrating the Education Week and much emphasis will rightly be laid on training of character, without which learning is of little value. During this great festival week, permit me, dear Editor, to place the claims of Junior Red Cross—a group movement within the school, with its ideals of health, compassion and service—as a potent factor, in building up the character of the young.

Every one knows about the Red Cross, the symbol of universal brotherhood and charity. As a mark of respect to Henri Dunant and his country, the Swiss national emblem was adopted, with its colours reversed—the Red Cross on white ground. There are over fifty National Red Cross Societies throughout the world, each having Junior Red Cross sections to organize Red Cross work in schools. There are about fifteen million juniors in the world; Japan alone has a membership of two-and-a-half millions. The Indian Red Cross Society has a junior section and there are about three-and-a-half lakhs of members. A new branch of the Indian Red Cross Society was opened at Madras, of which Her Excellency, the Lady Marjorie Erskine, is the President. Mr. R. M. Statham, the D.P.I. is the Chairman of junior Red Cross and Mrs. Yakub Hasan, is the Honorary Secretary. Thanks to the efforts of Miss Simon, the organizing Secretary and the officers of the Educational Department, the movement has taken root and in the words of Her Excellency, the Lady Marjorie Erskine “a live association still growing, still expanding full of new ideas and bursting with energy.”

HOW JUNIOR RED CROSS WORKS

It deals with the child as a whole, not in parts as body, mind and soul. Its ideals of health, compassion and service appeal to the youthful imagination, the heart is touched, the hands and feet are moved and the response is sure and striking. The energy thus released, finds expression in a variety of purposeful activities, graded to the age of the child comprising, personal, school and community hygiene—service to the sick and suffering and international friendliness.

(Continued on page 494.)

INTERNATIONAL TEACHING AT GENEVA

The following is the full text of a Broadcast Talk given on August 29, by M. Theodor Ruyssen from the League of Nation Broadcast Station, “Radio-Nations.” M. Theodor Ruyssen is honorary professor at Bordeaux University and Secretary-General of the International Federation of League of Nations Associations and is well known in international circles:—

Is it possible to have a really international teaching? That is the first question we must ask ourselves. Evidently teaching, i.e., a systematic effort to train young people and prepare them to take the place of their elders in different walks of life, is only possible in a definite social environment; this environment is in the first place the family, and also in many cases the church; then it is the political community, the clan, city or nation, and it is evident that nowadays the part played by that community in training the younger generations is becoming more and more important.

So that strictly speaking it is difficult to conceive of an international education in the exact sense of the term for the reason that the international community, which is only just beginning to take shape, does not for the moment offer an environment suitable for the training of young people. In great towns like Paris, London or New York there are no doubt large foreign colonies; but these colonies live more or less separate and do not intermix. So they have their own schools or send their children to the schools of the country in which they live.

But there is an altogether exceptional centre in the world in which the circumstances of history have made it possible for an international environment really to exist. The centre is Geneva, the seat of the League of Nations, the International Labour Organisation and more than fifty semi-official or private international organisations.

Even before the war, Geneva, as a “City of Refuge,” had welcomed foreigners; and gave hospitality to several international organisations, of which the Red Cross is the best known. But the establishment here of the seat of the League of Nations in 1920 much accentuated the international character of the town of Calvin and Jean—Jacques Rousseau. And the League, without endeavouring to be so, has become a powerful centre of attractions and has caused an influx of many and various foreign elements. There are the permanent delegations which about thirty States maintain at the seat of the League; as well as consulates and associations of all kinds, which have found that it was in their interest to be

established near the League, and journalists, whose duties keep them at the centre of world political life; in all about 2,000 officials, diplomats, secretaries of various organisations, writers, students, etc. If you add their families you have a truly international environment of culture and distinction, numbering from 7,000 to 8,000 persons.

Given this environment, a need was felt for the establishment of a special school for these children from many foreign countries which the cantonal schools could hardly take in since they were not destined in the future to reside at Geneva.

GENEVA INTERNATIONAL SCHOOL

It was in this way that in 1924 the Geneva International School came into being. It is a truly international institution, owing to the variety of races and nations represented amongst the pupils, (who numbered more than 130 from over 30 countries in 1935-36) and from the equally great variety of teachers; also from the fact that the teaching is bilingual, being given in English and in French. We may add that each pupil is also given a teaching in his mother-tongue and in accordance with the curriculum of his own country.

Of the same nature, but on a higher plan, is the Graduate Institute of International Studies, created at Geneva in 1927 by a Swiss professor, M. William Rappard, and a French professor, M. Paul Mantoux. This works in liaison with the Geneva University. Teaching is given in English, French and German. The professors are of different nationalities, some belonging permanently to the Institute and others being invited from a number of different countries to give courses on the results of their own research. A very high level of teaching is maintained and international subjects, such as law, economy and politics are dealt with. Students from all countries are admitted.

THE INTERNATIONAL EDUCATION OFFICE

There is another permanent institution, unique in its kind at Geneva: the International Education Office, established in 1926. This is a semi-official organisation, for the affiliated members are in some cases States (at present fourteen) and in others private international educational organisations. The office collects and distributes to the world a mass of information on public and private education; it issues reports and a Bulletin, and periodically holds international conference on public education; in the last of these 41 States participated.

GENEVA SCHOOL OF INTERNATIONAL STUDIES

In addition to these permanent institutions there are a number of Summer Schools attended for varying periods by students of both sexes

who desire to devote a part of their vacation amid the surroundings of Geneva, to the study of the important international institutions in that town and the international problems of the moment. There are for instance the "Geneva School of International Studies," formed in 1924 and still directed by Professor Zimmern of Oxford University; there is the "Institute of International Relations" which appeals to a less specialised public, chiefly English and American, and there is the "League of Nations Summer School," which has been organised for the past eleven years by the International Federation of League of Nations Associations. This school has 3 parallel courses in English, German and French and, apart from the intellectual value of the teaching given by eminent masters, it makes its business to establish good comradeship between young persons of many nationalities attending it.

THE LEAGUE OF NATIONS

Last but not least we come to the work of the League of Nations itself for international education. Nothing in the Covenant would lead one to think that the League, which is essentially a political organisation, would deal with education and teaching. But at the first Assembly in 1920 the problem of the international organisation of intellectual workers was brought forward. We cannot go into the details of the vast work that the League has done since that date. Teaching in itself is but a small part of this. But without leaving the realm of education we may mention the creation in 1926 of a Committee of Experts, who, after two years of work issued a number of valuable recommendations under the head of "How to make the League of Nations known and to develop the spirit of international co-operation." Then there has been established in the Secretariat of the League an International Educational Centre to keep in touch with Governments on all questions of training the young in the League's aims and work. In 1929 the publication was begun of a periodical called *The Bulletin of League of Nations Teaching* giving information on this subject as treated in different countries, and on international life at Geneva.

But these questions of education are not confined to the surroundings of the technical committees and offices. They come to the full light of the League of Nations Assembly almost every year. For instance the difficult question of the revision of school text-books for the purpose of eliminating any criticism likely to develop feelings of animosity towards certain foreign countries in the minds of the young has been much discussed and a number of proposals have been made. A draft declaration has been submitted to Governments in which certain measures are provided for

improving the text and tone of school manuals and especially of history books.

It may also be mentioned that an important proposal for "moral disarmament" was laid before the Disarmament Conference. For this proposal the League's International Committee on Intellectual Co-operation was largely responsible. The temporary check in the Conference has unhappily caused the proposal to be adjourned. But the idea has been set on foot by the League of Nations Associations that even failing a reduction of armaments, the adoption of a Convention on Moral Disarmament should not be impossible; for such an agreement would be of great value independently of the reduction of material armaments.

Geneva is thus not merely a world centre of international co-operation in politics and economics but it has at all times been and still is a centre of moral action discreetly yet regularly and unceasingly endeavouring to exercise an influence for peace in international relations.

JUNIOR RED CROSS AND CHARACTER TRAINING

(Continued from page 490.)

WHAT JUNIOR RED CROSS DOES ?

Under the guidance of the teacher, who acts as counsellor, juniors elect their own office-bearers and draw up programmes of activity according to the particular needs of the locality. Through novel and interesting methods, without recourse to coaxing or threatening, juniors practice the Health game, draw posters, decorate the classrooms, form squads to take care of the cleanliness of their surroundings, sing health songs, act health plays, organize first-aid cupboards, make campaigns against microbes and with processions and dramas do a deal of propaganda. The reports of the organized activities of the Japanese junior fill our hearts with wonder and admiration. Northern India is leading the way.

Shall we in Madras, lag behind and 'rust unburnished?' There are already 250 groups working in the schools. Tall talk and hot froth cannot make men and nations. We have to take hold of the child and improve it all along the line and unless this foundation is well and truly laid in schools, man-making and reconstruction will never mean anything. Junior Red Cross combines in a remarkable degree, the lofty idealism of the East, with the dynamic practicality of the West. Let this appeal of Junior Red Cross not go in vain!

EDITORIAL

LADDER NOT A HIGHWAY

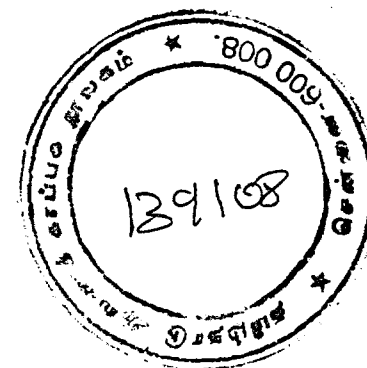
Mr. J. H. Whitehouse who was warden of Bembridge school, Chairman of the Society for Research in Education, President of the Ruskin Society and a member of the House of Commons (1910-1918) has something direct and original to say in his book "Education" forming one of the volumes in "In my Time Series" (Available in the Madras University Library). His varied experience should give a special value to the observations he has made in regard to education in England and our readers will do well to know his views. He does not conceal his feeling that the system of education in England is still based on class differences and that it can at best be regarded only as a ladder which helps certain classes of pupils to go to the Secondary school and the University. It seems to be his view that the American system is undoubtedly a common universal system which is in the nature of a highway permitting any one to go up. That the entire American system is based on sound democratic ideals is inferred from the facilities which are available for a large number of poor pupils to pay their way to the college by doing manual work out of term time. There is also the refreshing feature that the public schools are not of an inferior type at all and that all classes of students are eager to avail themselves of the splendid facilities they offer. Mr. Whitehouse is convinced that the objection to the raising of the school age in England is frivolous and that powerful vested interests are influencing the attitude of the Government. We in our own province are now called upon to bear in mind the difficulties which the poor parents will have to face when, as the result of the introduction of compulsion, they will be deprived of the earnings of the children of school-going age. The Government has been considering the idea of part-time schools so as to let the parents enjoy the fruits of child labour. It is astonishing that such suggestions do not provoke serious criticism in our province. We are constantly told that our educational system is modelled on modern Western lines. This modern outlook is intended to be kept up by securing for the province the services of an adequate number of administrators trained and brought up in Western methods. Why then a different policy in regard to Elementary education in our province? In England even the Government has been persuaded to raise the school age to 15 and one section is opposed to any provision for exemption. With regard to the view held in certain quarters that a part-time employment for children of 14 will be a better means of educating the children, Mr. Whitehouse gives the following telling reply: "This is really a very amazing attitude, and when examined the statement is fallacious. It is

really a claim in the face of the experience of the nation, that the life of a factory is better than school for boys and girls when they have reached the age of fourteen if it is accompanied by eight hours' weekly compulsory attendance at classes until the age of fifteen or sixteen is reached." Mr. Whitehouse feels strongly that well-to-do persons who speak of the beneficial effect of part-time work will never consider such a course for their own children and asks the Government whether it should tolerate and maintain the system. He explains the responsibility of the Government very strongly and frankly as follows: "I have never been one of those who has felt an overwhelming sense of the wisdom of any Government. *That Government is wisest which is able to interpret an essential national need and has the courage boldly to apply the remedy.* It must be incredible to any thinking person that in this twentieth century hundreds of thousands of boys and girls should be allowed annually to enter into industrial life without any further form of education." What about our own province? In the twentieth century, the large percentage of illiteracy does not stir us and we remain unmoved. The suggestion that compulsion is impracticable under the existing circumstances is accepted without a murmur. While, in civilised countries, the necessity for the further education of children of 14 is hotly discussed, it is lamentable that hundreds of thousands of children of 6 to 11 in our province are doomed to be illiterate. Our educational system is neither a ladder nor a highway. On the view recently accepted with regard to Elementary education, it is a net which professes just to take care of the children that have joined the Elementary school and got into the net. The Act for modified compulsion is intended to prevent the exit of children through the rather big meshes of the net and it was passed as an urgent measure. But compulsion now seems to be a red rag since the Hon'ble Minister of Education has given the answer in the Legislative Council that effect has not yet been given even to the provisions of this Act in any locality. All that we can do is to invite once again the attention of our public and authorities to the observation of Mr. Whitehouse, "That Government is wisest which is able to interpret an essential national need and has the courage to apply the remedy."

OUR CONTRIBUTORS

It is impossible to adequately express our sense of thankfulness and gratitude to our many contributors who have helped us to issue this Special Number of the journal containing articles on all the varied aspects of the subject "Schools and Character Training." We hope the fullest use of this number will be made by our readers and that this will help to some extent organisers of Education Week at different centres. We

particularly commend to the attention of our readers the very encouraging messages from His Excellency Sir K. V. Reddi Naidu, Acting Governor of Madras, Mr. R. M. Statham, Director of Public Instruction and His Grace the Most Rev. Dr. L. Mathias, S.C., D.D., Archbishop of Madras and President of the Central Education Week Committee.



THE S. I. T. U. PROTECTION FUND

(List of names continued.)

Reg. No.	Name.	Place.
1302	Mr. P. S. Ramaswamy, Assistant, Muslim High School, Triplicane.	
1303	" M. Srinivasiah, Physical Instr., Hindu Theological High School, Madras.	
1304	" G. Mrithyunjaya Sastry, E.C.M. High School, Hindupur.	
1305	" G. Rangaswamy Iyengar, Tamil Pandit, Hindu High School, Triplicane.	
1306	" Y. K. Krishnaswami Iyengar, Asst., Hindu Theological High School, Madras.	
1307	" S. Maria Susai, Asst., Board Higher Ele. School, Periajaraham.	
1308	Miss P. Annie Meenambal, Teacher, Board Girls' School, Periajaraham.	
1309	Mr. M. V. Rama Rao, Asst., M. U. High School, Ambur.	
1310	" V. Subburathnam, Asst., Islamiah High School, Melvisharam.	
1311	" V. N. Subramania Iyer, Tam. Pandit, Islamiah High School, Melvisharam.	

Triplicane,

Dated 26-9-'36.

M. K. RAMAMURTI,

Hon. Secretary.

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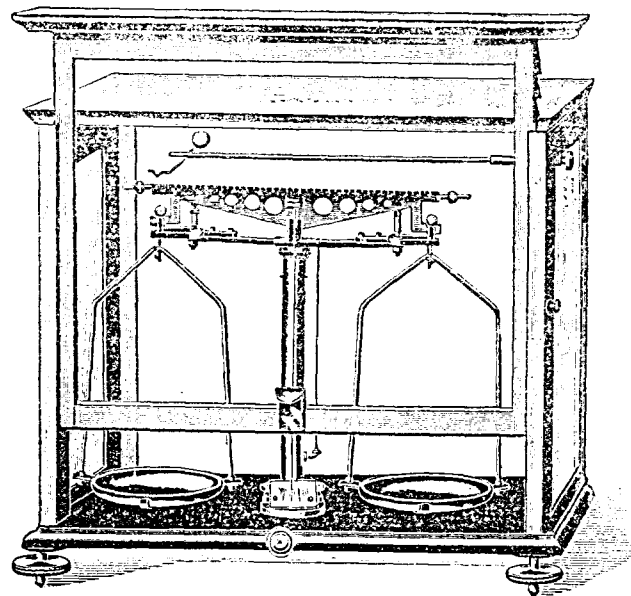
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