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THE
SOUTH INDIAN TEACHER

VOL-X

NO-10

OCT-1937



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T0021 (N2851)

N37.10.10.

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38/8

Vol. X.

Regd. No. M. 2347

No. 10.

The South Indian Teacher

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

EDUCATION WEEK

OCTOBER 1937

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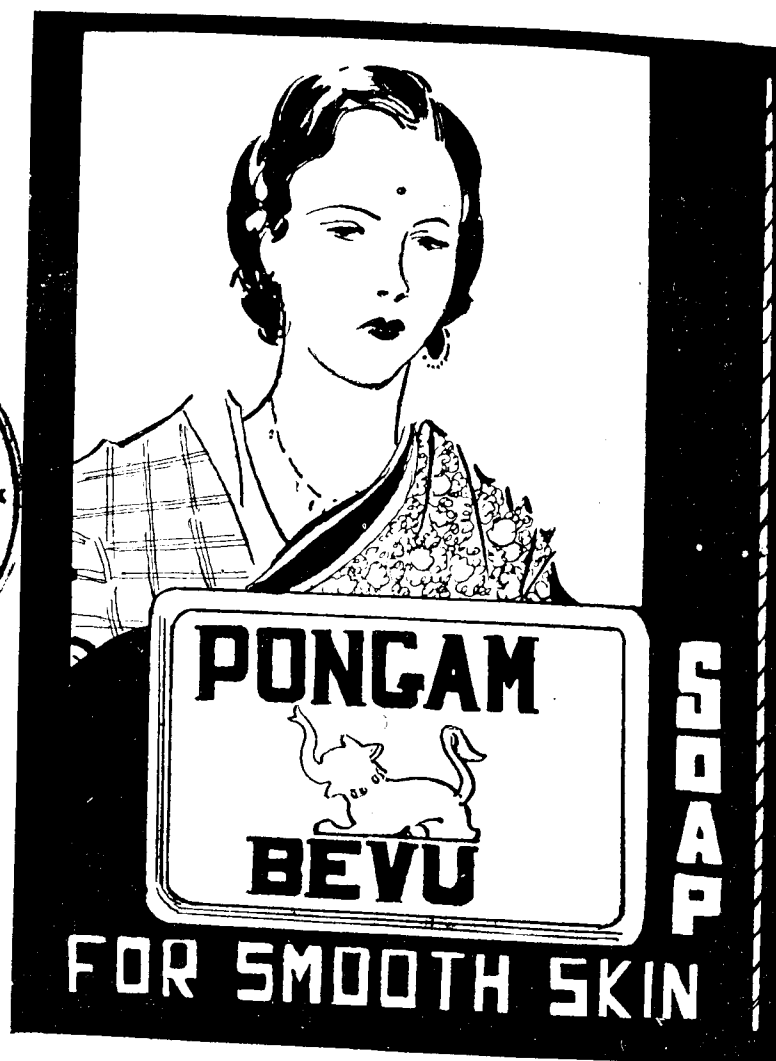
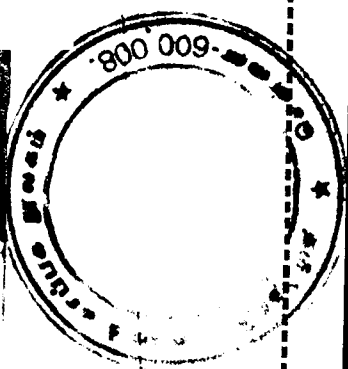
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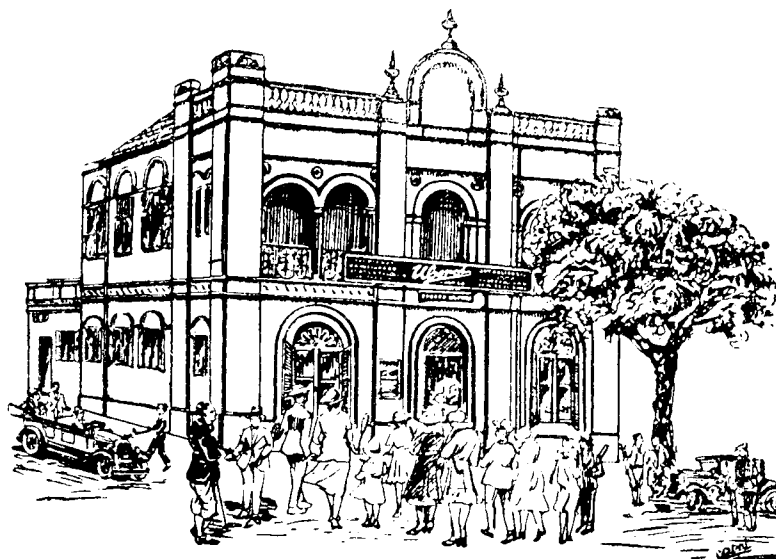
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MESSAGES

THE HON'BLE DR. P. SUBBARAYAN,
MINISTER FOR EDUCATION WITH THE GOVERNMENT OF MADRAS

I am very glad that the South Indian Education Week is being held every year. I am sure the meeting of teachers to consider the ways and means of the spread of education both primary and secondary is a very good thing and will help the authorities in coming to definite conclusions on the reorganisation of Education.

H. F. SAUNDERS ESQ., M.A., I.E.S.,
Ag. DIRECTOR OF PUBLIC INSTRUCTION, MADRAS

In all this welter of words about Education, its rationalisation, nationalisation and reorganisation, about syllabuses and curricula, methods and principles, do let us remember the *Individual Child*, his limitations, his likes and dislikes, his home surroundings and mental background, his capabilities, his hopes and opportunities, and let us emphasize the fact that the Girl is as important as the Boy.

MR. P. SESHADRI,
PRESIDENT, ALL-INDIA FEDERATION OF EDUCATIONAL ASSOCIATIONS

I send my best wishes for the success of the Education Week. May it serve not only to rouse the interest of the future in educational matters, but also to refresh the knowledge and ideals of the teaching profession in Madras.

THE CENTRAL EDUCATION WEEK COMMITTEE

The South Indian Education Week seeks to make the public realise the great need there is for devoting special attention to the problems of Education at the present moment. The Week is also intended to explain to the people the aims of Education and the needs and achievements of our schools. The appallingly high percentage of illiteracy is admitted by all and the ineffectiveness and unsuitability of higher education are found to be serious obstacles to the progress of the Nation. Nothing is gained by continuing to harp on the defects of the Education System. The Central Education Week Committee hopes that on the occasion of the Education Week, the authorities, the public and the teaching profession would consider what steps have to be adopted to enable our schools and colleges to meet the varied needs of Changing India. A change in outlook has become essential and the interests of children in schools should loom large in all the discussions during the Week. The Central Education Week Committee hopes that the public will evince interest in the programme of the Education Week and co-operate with the organisers in respective centres, so that the Government may be in a position to arrive at a sound decision regarding the reorganisation of education in India.



PROF. PIERRE BOVET, D.LITT. (GENEVA).
HON. LITT.D. (WITWATERSRAND).
Professor of Education, University of Geneva
and Vice-President, N. E. F., Switzerland.



REKTOR LAWRIN ZILIACUS, B.Sc.,
Chairman of the N. E. F. International
Committee and Principal, Tolo Szenska
Samskola, Helsingfors, Finland.



MR. ERNEST SALTER DAVIES,
C.B.E., M.A. (OXON.),
Director of Education for Kent, England.

THE SOUTH INDIAN TEACHER

Vol. X.

October 1937

No. 10.

A MESSAGE

From the International Headquarters, N.E.F. London.

All over the world to-day sensitive people are aghast at the apparent inability of humanity to conduct its affairs with even a modicum of reason and righteousness. The spectacle of chaos and waste and evil, both within nations and in the relations between nations, ought to suggest to adults a doubt of their fitness to "mould" the minds and characters of children. May it not be possible that, instead of pontifically deciding what is good for children, we ought rather to pause, humbly observe the child himself and try to understand what he is, and then arrange the circumstances of his life in the light of what we can learn of his nature? For if the children of to-day become as their elders, the world will quite certainly be lost.

To avert this catastrophe let us take our lesson. There is at least a fair chance that human nature will grow up as straight and strong and beautiful as it begins, if only we will let it. In arranging the environment of young lives—a duty which their physical helplessness imposes on us—let us try to fit their environment to them, not them to it. This does not mean keeping children infantile or even renouncing our function as educators. It means approaching our task in a new way, the psychological way, and trying to give children the milieu in which what is best in them can expand and come to maturity.

The idea is not a new one. A long line of thinkers and pioneers have developed it with ever greater precision. What is new is the widespread attempt in our day to put into practice the outcome of their cumulative thought. But this "new education", like many another effort of spiritual creation, is now facing the perils of hasty and rather superficial acceptance. To those who hear of it with sympathy it seems so obvious that all we have to do is to put it into practice. In their

exhilaration they try to do so. But it is not as easy as all that. In a certain number of schools the children have been given liberty and politely requested to grow up nicely of their own accord. Somehow all has not gone well. And a reaction has come, swift and dispiriting.

The mistake has been in supposing that liberty by itself would suffice, regardless of attendant circumstances, regardless of environment, regardless of the quality of the adult lives in whose neighbourhood the children were left free. This was psychologically naive and its results have given the enemy ample occasion to blaspheme. Liberty or no liberty, children cannot be left in a void: it is a sheer impossibility. Some kind of environment there is bound to be and that environment will influence their growth. Our task is to provide them with a suitably prepared environment—suitable in the sense that it fits the needs of the stage which they have reached.

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So, if we thought we were lightening our own task as educators when we embarked on the new and psychological way of education, we were profoundly mistaken. "New education" means more work for the educator, not less, and infinitely more knowledge. For we shall not be able to manipulate the child's environment suitably till we have studied the child himself, any more than we can do so for a delicate plant of which we know nothing. Mere goodwill is not enough. We really have to master the nature of the thing we are dealing with, as a doctor has to know the human body, and, like him, develop our technique. That technique will be far removed from the simple set of mechanical rules which comprised the old-fashioned teachers' "method": it will be something elastic and varied, to be used with resource and skilful adaptation, informed with insight and modesty.

But here we come back to the educator himself and with him to the adult world, the world which surrounds the child and into which he will shortly venture. It bears all the marks of our workmanship: its conflicts and maladjustments, its stupidities and cruelties, its spiritual inertia and unimaginativeness, mirror our own selves. Is it to fit into this sorry scheme of things that we are educating the young? No. Those who are likely to read these words will agree that that cannot be. Are we, then, to bring up children so that they will definitely not fit into the world as it is? If this is a true dilemma, we must choose the latter course. But, fortunately, the mere posing of the question suggests the answer: it is to-day an essential part of the educator's task to work for the remoulding of our grown-up world. We must repeat to ourselves again and again that our world is no fit place for these young people and, sadly ill-equipped though we are for the enterprise, we

must labour to break up its rigid monstrosity. We must face the fact that we ourselves shall probably not be able to build the new order. It will require more than one generation, to devise and establish a reign of peace, justice and co-operation. But we will do our part. Our part will, it is true, consist principally in helping a new generation to grow up free in spirit, supple, creative, adventurous, unafraid. Such men and women will be better able to build a new human society than we are. But we must not on that account, with our customary cowardice, wash our hands of the direct task of social reconstruction. We must put our energy into every kind of work that promotes peace, social and international justice, and the substitution of co-operation for contest. As educators we are in a happier position for this work than any other group of people, for we are in daily contact with those who have not yet been "conditioned" to the ingrained evils of our old world. We serve at the well-head of the future.

P. S.—The New Education Fellowship is an international organisation, with members in practically every country of the world. Its members are parents, teachers and others interested in the child.

The Fellowship has organised sections in many countries; it arranges a world conference every three years. The next world conference will be held in the United States and Canada in 1939.

This summer a regional conference was held in New Zealand and Australia which was a tremendous success. In New Zealand alone 20,000 people attended the sessions held in the four largest towns.

There are Sections and Groups of the N.E.F. in India united in an All-India Section.

NATIONAL EDUCATION : SOME PRELIMINARY NOTES

BY

DR. G. S. ARUNDALE

There are certain obvious things about a national system of education on the basis of which a national ministry must not fail to build its educational programme. They are the basis of national systems of education throughout the world; and it is only because we have for so long been influenced by a foreign system that we have become confused as to certain outstanding essentials.

In the first place, the education of Indian nationals must be by Indian nationals, save where a foreign national can give specialised assistance. Nowhere else in the world is the education of a nation's youth entrusted in large measure to foreigners. And it is surely clear that only those who are Indian can evoke in Indian youth the Indian spirit. Some of us who are foreigners have for a time been able to help. But the time has now come for all of us to withdraw from all pre-eminent posts, save as our contracts permit otherwise, and to take subordinate positions of co-operation—not of direction. Directors of Public Instruction, Inspectors, the whole of the highest cadre, must be Indian at the earliest possible moment. We must not inflict hardship on any. If we retire some before their time for retirement we must adequately compensate them, for they have served faithfully. But for the sake of Indian youth we must have Indians to direct and to plan.

This is among the first duties of a Minister of National Education, and he must not be afraid to tackle any difficulty which may arise. There is no question of prejudice. There must be no question of personal feeling one way or another. India will never be rightly free until and unless her youth are rightly educated. And one element in right education is that, save exceptionally, Indians must educate Indians.

In the second place, throughout the school life, and sooner or later in the university life also, the medium of education must be the mother-tongue. There must be no compromise in this, and if necessary we shall have to have different schools for different mother-tongues. In other words, we are bound to re-organise Indian education in terms of the various mother-tongues. I see clearly the inconvenience which will here and there be caused. But it cannot be helped. We have to get rid of the defects in the existing system at all costs.

In the third place, and this is consequent upon the preceding item, we must have a national series of text-books, written for Indians as far as possible by Indians. This will take some time to achieve. But the various national ministries must combine to organise this item without delay.

Fourthly, there must be an Indian counterpart to the Montessori method of education, but a counterpart which shall run throughout the school life, and ultimately be capable of extending to the college. Madame Montessori has this in mind for her own splendid scheme. Some of our best Indian teachers, women and men, must work at this from now. Here again, while there may be individual activity in the various provinces, there will have to be one great system for the whole of India, modified where expedient to suit local conditions. The text-books will have to be written in the light of this system, so that they serve its purpose.

This counterpart to the Montessori system must be an education by DOING, not exclusively, of course, but dominantly. Gandhiji's self-supporting scheme may possibly dovetail in. Indian youth, especially considering the conditions obtaining in India, must be a practical youth, able to take part in the crafts and arts, the life-earning occupations, agricultural and industrial, of India as she is to-day. The objective of Indian education must be in part to help India's young citizens to earn their living simply and helpfully, honestly and contentedly. We must break away from the world's slavery to the mind and to all intellectual dominance. We have for too long bowed down before the fetish "I think, therefore, I am." It is as true to say "I feel, therefore I am." It is no less true to say, perhaps even truer, "I do, therefore I am." How right is the Prime Minister of Bombay when he says that we must revolutionise Indian education. The revolution will take time. We cannot even in a year or two move away from the ruts and grooves in which we have become imprisoned. But we must begin, and now.

Fifthly, therefore, we must recondition our teachers, as H. G. Wells puts it. Indian teachers will everywhere be only too willing to be the advance-guard of India's educational revolution. But they must be helped. They must be re-trained, trained out of the existing futilities into the freedom of Indian essentials. Ministers of National Education must begin to plan the necessary means whereby the end of such reconditioning may be achieved. Without the right type of teacher there will be no truly Indian education. This is one of the reasons why the revolution must take time. Essentially, Indian education will need teachers who teach more by the example of Doing than by the injection.

tion of so-called facts from text-books. Doubtless must Indian youth know what the world is thinking. But it is far more important for it to know how the world is living, and how it has to live. Good thinking depends upon successful living. *Mens sana in corpore sano* does not merely mean a physically healthy body, but rather a body which knows how to make a living for itself simply, honestly, happily; or, as I often like to put it, healthily, helpfully, and therefore happily. And I would add that also more important than thinking is feeling. If youth everywhere were to understand how the world anywhere is feeling, we might be farther off from war than we at present are. Our feelings and emotions are our very near relatives, and need all the more education. Our minds are relatives slightly more distant in degree, though nearest relative of all is in a way the physical body.

I do not think I need mention at length the speech-worn subjects of compulsory Hindi and a change in the hours of education. As for the first, so long as the mother-tongue is supreme we may well pay homage to national solidarity by making Hindi-Hindustani compulsory. As for a change in hours, we must make the hours of business in all departments sensible instead of stupid, as they are now. Then the change for educational institutions will be as easy as it is desirable. Nor need I mention at length the need for experimental activity. Obviously, we must make experiments before we can hope to arrive at a really practicable scheme.

Sixthly, and lastly, our Congress ministries must positively have vision in the educational field as in all other fields. Their Education Minister must have vision and courage—a vision of real Indian education, and the courage gradually to make his vision actual. He must disentangle himself from his education department firmly but sympathetically. He must make clear the fact that *he* is the head of the Education Department, and not any subordinate official. He must not allow his own personal equation to stand in the way of his duty to the nation. And he must realize that Indian education must be in Indian hands. He must be vigorously but courteously aggressive, and ever restless until he achieves. He must be the keen friend of all progressive educational activity in his province. He must see things for himself and know things for himself. In these days of transition the Director of Public Instruction and the Inspectorate should be his agents for his work. Their policies must be dictated by him. They must change as he directs them to change. They must learn to co-operate with him in the new directions which Indian education must everywhere be taking.

We can well wait for the advent of a truly Indian system of education if only we are sure that it is steadily coming. The Congress Minis-

tries are being weighed in the balance. They have yet to make good. We cannot take them at their valuation of themselves, that they alone constitute Indian nationalism. We judge their nationalism by the results they achieve. We who are teachers will judge them by what they achieve in the educational field. We are even now weighing them in the balance. If we find them wanting we shall try to get rid of them if we can find any better Ministries. We want a national system of education. The means are immaterial. It is the end that matters. We in Madras are now waiting to see what Dr. Subbarayan will do. We do not expect a miracle. But we do expect the beginning of very definite action. May he justify our hopes.

NEW EDUCATION

BY

MR. K. S. VAKIL, I.E.S. (*Retd.*),
Kolhapur.

While teachers are, everywhere in this country, talking glibly of new Education, hardly any of them are actually carrying on their work according to the principles they so fervidly preach and profess. Rote learning still prevails in most of the Elementary schools and pouring in of knowledge goes on in most of the Secondary schools, enlivened occasionally by some pictorial illustration or practical demonstration. Colleges, on the other hand, behave as super-schools and feel altogether unconcerned in principles or methods of teaching. The talk of adapting the school to the child, of suiting the curriculum to the child's physical and mental capacity and characteristics has little influence on actual practice of teaching. This state of stagnation in the practice of education appears to have resulted from the unprogressive character of our Departments of Public Instruction which are manned mostly by men educated in pre-war times and possessing little or no professional training for the work committed to their charge. They are ignorant of the advance that their own country has made in educational principles and practice during the last quarter of a century and are equally ignorant of the powerful change that popular agitations conducted during that period under the leadership of Mahatma Gandhi and the political reforms introduced by the Government of India Act of 1919 have brought about in the educational thought and outlook of people of this country. These officers, according to the innate conservatism of human nature, rest satisfied with the present state of things and do not bother themselves about any ideas of reform unless they are compelled to do so by questions in the provincial councils. This inert attitude of mind is naturally induced by the advanced age at which most of them rise to the responsible position of Directors—an age at which their eyes are turned more to the nearing date of super-annuation and return to their sweet home than to any reform that involves thought and action. This position requires to be radically changed by the appointment of consultative committees composed largely of persons qualified to advise on various educational questions that demand consideration at the hands of Government, e.g., Patriotism, Physical Education, Mass Education, Vocational Education, and Training of Teachers. These Committees would, from time to time, advise Government regarding framing or revision of curricula and

courses, of educational rules and regulations, according as need arises for it. Unless competent agencies to advise reforms are created and set at work with the Directors of the Department of Public Instruction, no real change in the present position can be expected. Their creation would soon be followed by various measures of reforms that are demanded by teachers and the public and result in elasticity in school curricula, methods and procedures and in freedom to inspectors, teachers, and pupils. A general sense of patriotism or love and pride of country in the best sense would develop; the physique of the youth of the country would improve; rapid progress would be made with education of the mass of the population; a practical turn would be given to education and growth of unemployment of the educated checked; and supply of trained teachers would be made to keep pace with demand for them. For these and various other reforms, the rigidity and unprogressiveness of the old Departments of Public Instruction requires to be tempered by advice of expert consultative committees composed of experienced and go-ahead thinkers and workers in the field of education.

NEW EDUCATION

BY

MR. D. S. GORDON,

Secretary, New Education Fellowship, Mysore.

Some years ago the late Sir John Adams wrote a well-known book entitled *The New Teaching* in which he gathered together some of the latest thoughts and ideals regarding the work of the school. He followed this up by another equally remarkable book, *Modern Developments in Educational Practice*, in which he set forth some of the outstanding experiments that are being conducted in the field of education. These two books, among numerous other modern publications, clearly indicate the new spirit that has come to actuate all educative effort at the present time. Progressive teachers are no longer content to teach the same old things in the same old way, nor are far-sighted educationists content to think of the school in the traditional manner as an institution which merely hands down the intellectual and cultural heritage of the human race. On the other hand, there is a deep searching of hearts everywhere regarding the purposes of the school and regarding the manner in which it should carry on its work. This spirit of enquiry and experimentation, this dissatisfaction with the existing state of things, is undoubtedly the most distinctive characteristic of new education at the present moment.

There are several organizations throughout the world which are interested in the study of education and in the development of new techniques in teaching. But probably no two countries have contributed more towards this movement than England and the United States of America. In both these countries there has been, for some years now, a continuous and vigorous emphasis upon research. Not only in the field of educational philosophy but also in regard to school organization and methods of teaching numerous workers have brought to light new ways of thinking and acting. The ideals of John Dewey have come to permeate every aspect of school work in America and England, as well as in most of the other democratic countries of the world. Dewey's educational philosophy was the first great and thoughtful challenge to the conceptions that had actuated school work throughout the ages. His insistence upon freedom, his emphasis upon interest as the main motivating force in education, as opposed to the principle of effort which obtained in the traditional school, has produced far-reaching changes in our conceptions of training the young. Equally significant is the work of the psychologist. He has attempted the study of the mind from vari-

ous standpoints, and each has yielded some valuable knowledge. In a field which is admittedly difficult of study, and in which for decades mere subjective opinion derived from introspection filled the place of reliable information, the psychologist has for the first time evolved a body of objective facts deduced from observation and experiment. The work of the school is already profoundly affected by psychological findings, and this is bound to be more so with the advance of knowledge and its application to human purposes. Mental tests of all kinds have come to stay, and no teacher who is abreast of the times can afford to be ignorant of the value and use of these.

It is obvious that the progress of education depends upon larger and larger numbers of teachers all the world over taking an intelligent interest in these developments. For this purpose organization is necessary. Knowledge must be pooled and discussed. We have to learn not merely from books but from one another. In former times, before the new spirit of enquiry came in, the authority of famous persons played a great part in educational as in many other matters. It supplied the place of actual knowledge. Under such circumstances dogmatism was easily encouraged; change was opposed. But nowadays there is nothing more conspicuous in the world than change. Not only material things and social and national arrangements, but even more, the conception of people about all things is rapidly changing. Education, therefore, has naturally to adapt itself to a fast changing world, and this can only be done wisely by organization and exchange of thought.

The New Education Fellowship is a world organization which attempts to provide a broad forum for the discussion of differing educational views. It has already done valuable work through world conferences and publications. It officially holds no unalterable views of its own but is always open to new ways of thinking and new modifications of old ideas. Whatsoever is good, whatsoever is noble, whatsoever is efficient, whatsoever is founded on fact, whatsoever is liberal, these it follows without fear or favour. It therefore deserves the support of all right-thinking people.

THE HOME AND THE SCHOOL

BY

MR. M. T. VYAS, M.A. (EDN.), (LOND.),
Principal, *The New Era School, Bombay.*

We propose to consider here the value of nurture of the child at home and in the school. In other words, we are thinking of the home and the school in relation to the child. Keeping the child as the central fact, we shall discuss what an ideal home would or what the ideal school should be. But the ideal home by itself is bound to fail in realization of its own ideal without the full co-operation of the school, just as the ideal school can never achieve its purpose—its objective of helping the child in its growth without the co-operation of the home.

THE HOME

In the life of the child the home has the more important part to play. And so greater attention has to be devoted to the creation of a home fit for the child.

The home is primarily the father and the mother, each of whom stands in definite relationship to the child—by relationship we mean the whole sense of affection, of attitude, of understanding, of thought, of behaviour, of speech. The disjointed efforts of an ideal mother can do very little for the child without a harmonious complementary effort and understanding from the father. In the absence of this co-operation, harmony and understanding between the mother and the father not only does the child fail in its progress but irreparable harm is done to the life of the child.

The home has a location and in the very choosing of the house the predominant thought must be the needs of the child rather than the father's business needs or the mother's likes and dislikes of localities from the point of view of relatives, society amenities or nearness to a place of worship. These may be important enough, but they should never override, as very often they do, the greater interest of the child.

The home for the child must have plenty of air, sunshine, open space and green trees round about. Perhaps all these needs may be difficult to be satisfied. But if all fathers, society and community would think in terms of the child, there would be so many children's parks, open spaces and playgrounds. The society's

interest in cricket during the last few years has achieved the creation of facilities and the financing of a proposed stadium in the city. This is because the citizens of Bombay have been very enthusiastic about cricket. But there are other things, perhaps of a greater value, for enthusiasm to achieve.

The child must have a room, a corner of its own in the house, where the child feels that it is his own, that it is equipped for him, that the things there are his and that he has to look after them. Apart from giving a child a room or corner equipped with furniture of proper size and taste, the main thing is to give the child a bright and cheery home where the sunshine of love and understanding from father and mother radiates in its glory. Poverty may not prove such an insuperable barrier if there is the sense of understanding and the ingenuity to improvise things required for the child's needs.

• A ROOM, A CORNER FOR THE CHILD IS A NECESSITY

Even the bird parent instinctively makes all the preparations for its young before its birth by building a nest full of soft grass and then goes into the details of food for its young one and proceeds to adjust its life to the needs of the baby. Why should the humans fail to do for their little ones what the birds with rare affection and thought do for their babies?

THE PEOPLE OF THE HOME

There will be people in the house who do not understand the child and interfere with the parents in their attitude towards the children. I do not know why the father or the mother should not sometimes hold a family council, call all the people of the house and explain to them how the child should be understood and treated.

The influence of the company—the people that the child spends its time with particularly in its games and evening walks play a very important part in the life of the child. And very often the children are left in the company of the ayahs, the servants or the chauffeurs. The parents defend themselves by saying that the servants to whose care and company the children are entrusted are good or trustworthy persons. But these are lame excuses born of selfishness because the parents do not want to put themselves to those inconveniences of being away from their cinemas, drives or society engagements. It must be remembered that servants are servants and have their own standards of behaviour.

It is necessary that certain types of influences must be created in the home. The home must permeate with refining, humanising, cultural and artistic influences and these could be built up by definite efforts consciously made; as, for example, the father's and mother's treatment of the old people, treatment of the servants, treatment of domestic pets, attention towards guests, use of refined language.

The home should think of the following details:—

Food.—We must make a systematic study of Dietetics for children—what food is the best suited. There has been enough research in Food Problems—(Dr. Tilak's pamphlet). The food that is to the liking of the adult must not be made to suit the child. In the preparation of food the interest of the child in the home must be above others.

The hours of meals for the child must be those that suit the child and not those that fit in with the adult, his office hours or social engagements.

RECREATIONS

Children must not be dragged to those pleasures, society functions, lectures, theatres and cinemas where they are sometimes held as prisoners because it so suits the convenience of the parents. This does a great harm to the child. Parents, on the contrary, should think of those pleasures and recreations that would interest the child and be beneficial to it. Special picnics, outings, walks or drives, and even tours and excursions must be thought out and arranged by the parents for their children.

It is shocking when one comes across children whose parents have money and cars but have not been taken to a place like Mazagaon Gardens which command a fine view of Dock Yard Land or to Chembur, Parsik or even Juhu. I remember how a child felt immensely happy on a picnic to Parsik when he saw the vast expanse of fields and open land and expressed his joy to his teacher in words thus:—"In the way we saw horizon so much. Horizon means the fields touch to the sky." Surely the parents could have done this for the child.

HOLIDAYS

There are things which the parents can do for their children during the holidays which the school cannot do. Why should they not think of developing the child's hobbies, paying visits to the markets of Bombay, making the child acquainted with the physical and human geography of Bombay, and survey-

ing shop window displays to know what Bombay buys in fineries and luxuries, etc. The child should be taken to such places where his curiosity would be aroused and satisfied. A visit to the Docks or a day in the Museum will be an education by itself.

Among his various playthings at home should be:—

Drawing papers, crayons, coloured pencils,
Coloured papers and scissors,
Wooden Bricks and empty match boxes,
Coloured wall pictures in bold relief,
Toys of educational value,
Plasticine, clay, etc.,
Picture blocks.

Gardening implements. The child must have a little flower bed of its own in the garden.

Sand pit or a big tub with sand.

Museum will be an education by itself.

Dress. The parents should not decorate the child in gold, silver and grand clothes to satisfy their parental vanity. The child loves simplicity.

In the building up of child life, as we have said, the home plays a greater part than the school. It is the place where the child spends its leisure hours. The child's temperament, its inclinations, its inborn tendencies can best be understood only at home where the child freely stretches itself and expresses itself by doing odd things. The child's sociability, artistic or musical tendencies, tastes in reading and sense of curiosity are best revealed in the home.

THE SCHOOL

There is only one institution—the institution of the school which has come into existence with a definite thought of the well-being of the child and with a definite ideal that stands for the child and child alone. The aim of the school should be to let the child grow in his own likeness by giving him all the facilities and conveniences.

The realisation of this ideal depends upon the teachers first. An ideal like this can only be realised by a community of teachers who are cultured, broad-minded and refined, who are well-educated and have a healthy all-round outlook on life. I admit that in the present day these types of teachers are few. But, there I do find fault with society

rather than with the teachers. The best of people do not go in for teaching, not merely because they are not well paid, but because the calling of the teacher does not receive the respect and regard that is its due from society. It is a community that is left out of society, is left out of social functions, and is cut off from social life.

Teachers who are cut off from society are bound to remain narrow in their outlook on life and society. They are bound to get into the habit of thinking in terms of their routine work, with no bearing on life, and children placed in the hands of such teachers are bound to be narrow, unpractical, short-visioned.

The treatment of the private tutor in the home, the indifferent attitude with which a parent receives a tutor at home and shoves him into a corner, shows the general attitude towards teachers. It is needless to say that a teacher who does not deserve to be respectfully received by the parent does not also deserve to be trusted with his children. If parents want children to have a high realisation of their aim in life they must wish and work for the teachers' status, social and economical. In denying dignity—status—respect to the teachers they are denying the same to their children.

The teacher if he is to bring refinement, culture, cleanliness, hobbies, recreations, taste for reading, love for painting, love for aesthetics—if he is to bring all these to your children invariably he must be a man of these parts and must have the facilities to buy books, put on decent clothes and seek recreations, if he is to be of any use to the child. To realise this the school and society must find the right types of teachers, and must adequately reward them. Under the present circumstances where teachers are paid so low it is in the interest of society itself that they should create a Teachers' Efficiency Fund to supply good libraries, facilities for travel and outings and recreations, etc., to teachers.

There must be a free and happy comradeship between the teachers and the principal and between the teachers and the students so as to create the rightful atmosphere for the child to live in and grow.

A school where teachers cannot talk matters over freely with the school authorities—a school where children cannot discuss freely with teachers is bound to be suffocating. So also the gulf between the teachers and parents must be broken down. Parents and teachers must meet as often as possible not in formal meetings to hear lectures but at Teas and at dinners.

No educational institution can stand for anything that admits of smallness of community, of religion, of sex or even of country as divorced from human interests. As in aim, so in the fixing of the curriculum, it must not be so fixed as to divorce teaching from life. To the various school subjects must be added subjects that touch life nearer as cooking, music, painting, carpentry, sewing and mending, etc., if the child is to grow into a successful citizen. Scouting and the workshop hour must be felt as necessary, nay more than the study of language or mathematics.

THE HOME AND THE SCHOOL

The environment in the home and the school must breathe freedom. The home and the school must be a place where the child can see and feel that it is his world for self-expression. The environment of the home and the school should therefore be a world of freedom and happiness—a world where he can express, do and undo things, create and destroy.

The environment must be full of motives of activity. The aim is to make the child independent of the parent and teacher who should only watch and direct rather than instruct and interfere. The child by nature is active and wants to do things. It is creative, is independent, is cheerful, is full of curiosity and enthusiasm, is observant—is a little scientist worrying you with "Whys" and "What is this?" The child must grow more and more in the expression of these natural gifts, and if he does not it is the fault of the environment.

The home and the school must have a common understanding with regard to creating genuine interest in the child for work for its own sake. There is no place for fear, corporal punishment, competitive spirit and prizes in home or school.

It must also be remembered that there is something that no curriculum can teach and that is "culture". There is no period or hour either at school or at home when children can be taught culture, consideration, sense of responsibility, chivalry, discipline. These the child imbibes unconsciously through home and school atmosphere.

All that I have said only stresses the necessity of greater contact between the home and the school. There should be home in school and school in home. A sound co-operation between the Home and the school would give the child the best advantages of a residential school without going through some of its disadvantages.

The parents must know the school their children are going to. They must know the school, its environment, its general tone, its ideals if it

has any and its special ways of dealing with children from the point of view of school studies and life. Above all the parent must know the teachers.

The day the child joins the school the parents must properly introduce the child to the school. They must tell the school what exactly is the child, its inclination, its health, its peculiarities and idiosyncracies, and should hide nothing from the school. But this is not all. The parents must continue to send their observations, their study of the child at home to the school. Here is an attempt of one school to know the children and understand them from the parents' point of view.

The history of Education tells us that religion, and State have each used schools to serve their own purposes and the aim or bias of the schools have been given to them by the State or religion which founded them. There are private schools which may be free from the influence of religion or the control of the State to a certain extent, but they are at the mercy, so to say, of the whims, fancies and fads of the so-called educational ideals of the parents. For, the very existence of such private enterprise depends on the patronage of the public, and whatever ideal experiment the school wants to make, it can make only by adjusting itself to the parents' wishes. What then could be the future of education in the face of such conflicts?

A city like Bombay must have a Parents' and Teachers' Association to bring into closer relation the Home and the School, so that the parent and teacher may co-operate and co-operate intelligently. The Association should work for the welfare of the child by educating the parents, teachers and citizens, or bringing them up-to-date in the latest thought and healthiest outlook on education. The association should ask the research workers in child welfare clinics, doctors in hospitals, specialist in dietetics to give the benefit of their studies by giving lectures to parents and teachers.

The association should have a plan of arranging various activities and lectures keeping child welfare in view. As for example:

1. Holding children's festivals on Diwali, spring, etc.
2. Having camp-fires or musical evenings with community singing.
3. Building up a children's cinema Hall or till that is achieved arranging for special children's shows in the cinema houses when pictures collected or selected by the association could be shown.
4. Musical concerts for school children.

5. Lectures for school children on music and musical instruments with demonstration.
6. Picnics and tours of parents and teachers.

The association can also arrange a series of lectures on topics such as:—

1. Pre-school period of the child.
2. The adjustment of parents to their children and to each other.
3. Educational toys.
4. Every day home problems of children.
5. Discussion on *Bill of Rights* for children commonly known as the Declaration of Geneva.
6. Nature versus Nurture.
7. What are habits and how are they formed?
8. The problem of servants and ayahs.
9. Private tutors.
10. Leisure hours: hobbies and recreations.
11. Sex and the child.

APPENDIX

THE NEW ERA SCHOOL,
Hughes Road, Bombay-7.

Dear Sir/Madam,

May I request you to fill in this 'Child Study' form? It will help the School to understand the children better, and thus enable us to render effective service to the children, individually wherever possible. As this form is intended for children of all ages you are requested to fill in the columns concerning your child. The information supplied will be kept confidential.

Thanking you for your co-operation,

Yours truly,
M. T. VYAS,
Principal.

CHILD STUDY

Name of the child.....
Standard.....
Age.....
Address.....
.....

II. Home Environment

- (a) Brothers and sisters (Elder and younger to the child)
- (b) Profession of the members of the family (Father, mother, brothers, etc.)
- (c) Special interests of the family (Art, music, literature, politics, games, outings, drives, photography, etc.)
- (d) Has the child seen life out of Bombay? Give details of place, date, etc.
- (e) Is there any open space near about home?
- (f) The child's personal belongings—Toys, pictures, clothes, etc.
- (g) Servants—Has the child servants at home? Is he attached to any one in particular?
- (h) Pocket money—How much does he usually have, and how does he spend it?

III. Health conditions

- (a) Did the child suffer from any serious illness in life? If so, what are the after effects, physical and mental?
- (b) Usual complaints of the child regarding his health (Cold, cough, headache, etc.)
- (c) Physical defects—Ear, eye, voice, etc.
- (d) What special consideration do you expect from the school in view of the child's peculiar health conditions?
- (e) Health habits—
 - 1. Likes and dislikes with regard to food (milk, vegetables, etc.)
 - 2. Hours of sleep.
 - 3. Does he sleep in the daytime?
 - 4. General—putting fingers in the mouth, nail-biting, nose-picking, bed-wetting, etc.
- (f) Physical endurance*

IV. *General Intelligence (Special Abilities)

- (a) Reflective
- (b) Imaginative
- (c) Concentration
- (d) Verbal facility
- (e) Curiosity
- (f) Observant
- (g) Regularity in work

* In filling this make use of these signs: A-Very Good; B-Good; C-Fair; D-Not revealed.

V. Special interest in studies—

- (a) What subject or subjects does he like most?
- (b) How does he pursue this interest?

VI. Interest in sports

- (a) What games does he play?
- (b) Does he play regularly?
- (c) If not, why not?

VII. *Temperamental qualities

- (a) Sociability
- (b) Sense of responsibility
- (c) Sense of honour
- (d) Qualities of leadership
- (e) Self-confidence
- (f) Consideration for others
- (g) Helpfulness

VIII. Orderliness

- (a) Is he orderly at home? (Tidiness with regard to his personal belongings—his behaviour)
- (b) If not, why not?
- (c) Personal cleanliness

IX. Home-work assigned by the teachers—

- (a) Is it too much, just enough, or too little?
- (b) How does he view his work?

X. How does he feel after returning from the school—gloomy, cheerful or tired?

XI. Hobbies

- (a) What are his special hobbies?
- (b) How much time does he devote to these?

XII. Attitude of the child to the school, teachers and his companions. What is the normal attitude of the child towards (a) the school, (b) School activities, (c) teachers, and (d) his class-mates?

XIII. Friends, neighbours and normal conversation

- (a) Have you anything to say about (a) his friends, (b) types of neighbours, etc.?
- (b) What does he usually talk about and with whom?

XIV. Any other information.

Signature of the Parent or Guardian.

Date.....

* In filling this make use of these signs: A-Very Good; B-Good; C-Fair; D-Not revealed.

HOME, SCHOOL AND SOCIETY

BY

PRINCIPAL T. L. H. SMITH PEARSE, M.A., I.E.S.,
(Principal, Rajkumar College, Raipur.)

In order to produce a good member of Society both Home and School must co-operate and very closely. That is axiomatic but it is not a platitude because the need for this co-operation is not well appreciated and the difficulties in the way of it are numerous.

What is the school to do for instance when its aims are not those of the home? Is it to work along lines which it is reluctant to follow? Is the school able to do any good work when the home is pulling in an opposite direction? How much is the school to give way and how? Where it cannot do so conscientiously, is it to influence the home and, through it, Society to change its views on the purpose of education?

These are the main questions to be discussed in this article.

The question whether, leaving financial considerations apart, it is better for the child between the ages of, say, ten and sixteen to be educated in a boarding school or in a day school is both interesting and highly controversial. It cannot however be discussed at length within the scope of this article. It must suffice only to say this as a summary of personal opinion.

Where the home is really cultured and within convenient distance of the school and the parents have sufficient leisure, the day school is probably the better school for the child. But this ideal home is so rare as to make the boarding school, in fact, the better school for the average child. That such schools are not commoner in India is due partly to parents not appreciating the truth of this statement but mainly to the higher cost of education in them.

Why is the ideal home so rare? The reasons are many. One is geographical. All those homes not situated sufficiently near to good day-schools are ruled out unless the parents go to the great inconvenience and expense of moving the home at least temporarily. This is in very many cases impossible.

Again the part played by the ideal home in the education of the child is exacting and takes time. Not many parents have the leisure even if they have the will and the skill. What is required is that the

parents, at all times when the child is not at the day-school, shall supervise his or her behaviour and occupations, guiding them into cultured channels. This task demands that the father, home from a full days work, and the mother, tired by her household duties, shall sacrifice a great part of their time left in the day for their own rest and recreation. All except well-to-do parents have not got enough leisure to play this part day after day. Even to devote the week-end to the home-education of the child requires an uncommon unselfishness.

Amongst the well-to-do there may be the leisure but there also has to be the will and the skill. It is not rare to find parental selfishness amongst the upper classes who learnt how to enjoy themselves and have more means to do so.

And then skill is required. The parent, no less than the school master, can do his work badly, however good his intentions. The art of education is not easy either at home or at school. The methods have to be carefully studied and intelligently applied. There are common errors into which the best-meaning parents fall.

The first is made long before school-going age. Love and tenderness are the chief tempters. The infant is over-coaxed, over-indulged and develops no sound regular habits. Yet it seems clear that the time for the most rigid authority and discipline should be the first four years of life before child becomes mobile and has strong desires of its own. At later ages it is not the time "to put the screw on" but gradually to take it off. Certain regular habits of conduct and health, and invaluable educational foundation to build on, should have been well and truly formed long before the school starts to play its part.

Another parental fault, which is even more common, the more interested in education the parents are, is the overtaxing of the child's brain. It seems to be very common for parents to ask their children to be excused games and out-of-school occupations on the ground that they are delicate. It seems to be very rare that they express a wish to spare their children's brains and eyes. Too many homes try to supplement the intellectual work of the classroom with more brain work at home under private tutors. The delusion seems widespread that a child who works ten hours a day will progress twice as fast as the child who works five. As to the strain this puts on the eyes alone it is significant that, out of 2,574 students of Nagpur University medically examined in 1936, 639 suffered from defective vision and this number was more than four times as large as the number suffering from the next most common disease.

This unwise excess of importance attached by many homes to the purely academic side of education seems to be largely due to undervaluing the importance of the other sides of an all-round training. This may be said to be six-sided. The academic training is but one side; the physical another. Aesthetic, creative, and leisure-time training, with an introduction to service for others, complete the six sides. It is felt not to be an exaggeration to say that the average home at present looks to the school to concentrate on at the most two of these sides and grudges the time spent on any of the other four.

The over-taxing of the brain and eyes is not the only fault of the home where the health of the child is concerned; and if he or she lives at home it is there that health is given or denied. There seems to be sufficient evidence that the average Indian home does not educate the child to look after his or her health sufficiently well. Ill-balanced diet, irregular hours, ignorance of the rules for keeping fit and defective hygiene are to be found in too many homes.

There are bad homes in every country and it is not intended to refer to them. It is also in the home which tries to be good that the shortcomings and handicaps in the way of good home education already referred to are believed commonly to be found.

These criticisms have been made not to try to throw the whole blame on the home for the defective education which many children receive. Other criticisms could justly be made of the average school which tries to be good. The object of mentioning them is to make clear what the school must know about the home; that even the best of them have their difficulties and limitations; that there are certain misconceptions about the true education in many of them; that certain weaknesses are commoner than others. The school must study the home critically but dispassionately; its strength and its weakness must be neither under nor overvalued. It must be seen as it is, before the school can decide its proper role in the whole education of the child. For a school to set about this work, ignorant of or ignoring what help or hindrance it is likely to receive from the home, is as unlikely to lead to success as the treatment of a disease by a doctor who has not fully diagnosed what the disease is.

One of the main problems of a school endeavouring to give a six-sided education is to carry its homes with it. Not only will it have to educate the children but their parents also. Another is to decide to what sides of education the school must specially attend because the home cannot or does not.

The home must know what the school is doing and why it is doing it. The day-school has an advantage here over the board-school because many of its parents live nearby. They must be attracted to visit the school and there are many ways in which this can be attempted. The possibility of using rooms at the school in the evenings and at weekends as a Staff and Parents social club where indoor games, reading and conversation are possible is one worth consideration. Visits to the school of interesting people, school debates, entertainments and lectures should not be held without the issue of invitations to parents. At least once a year there should be a parents' day with an attractive programme in which the Staff and boys demonstrate as well as possible all the different sides of the school training. An annual prize-giving is a valuable opportunity for the headmaster to speak mainly to the parents. A parents' committee is a feature of several schools in other countries. It might meet at the school twice or thrice a year and affords the parents an opportunity of expressing their points of view and discussing them with the Staff in a quite informal way. The boarding school will find it harder to make use of these suggestions but not impossible to employ some of them. It has to rely more on the written word, though the day school needs to use this too. The parents should be given full reports about their children twice a year and it is important that these give as much prominence to their progress in character-formation, health, games, and other out-of-school activities as in their lessons. The experiment has been made in some schools of placing the masters each in charge of a group of boys in whom he is to take a special interest. A letter once a month to the parents of the boys in his group would be much appreciated by them.

It is the Headmaster's duty to keep parents informed by circular letters what changes are being introduced in the school and of his reasons for them; and to defend those features of his administration which he knows to be the subject of parental criticism. His annual Report need not be only a dry collection of statistics; part of it should be written for the parents and discuss the subjects in which they are or he wants them to be interested. They should all be sent a copy. A school magazine, especially if it is largely the work of the children, is another way of keeping the home in touch with the school. If the school has a committee of Management, this body should invariably coopt some of the parents.

A school which holds out its hand to the home in some of these ways is going to find it much easier to attend to those sides of a full education which it feels that the home for one reason or another is unable sufficiently to develop. Here the boarding school has a great advantage over the day-school in that its children are on the premises for twenty-four hours of the day. This type of school needs the approval of the

home as much as the day school, but it needs its active co-operation only in the vacations. But the day-school boy is influenced by his home every day and this type of school has less time in the day to work upon his whole upbringing. All the more necessary, therefore, it is for the day-school to have the home with it, and the more it succeeds in this, the longer the hours that the home will allow the child to spend at the school.

The great aim of the school of to-morrow ought to be to win the home over to approval of the idea of attaching less importance to the purely academic training and more to the other sides of a full education. It should be understood that this statement does not seek to belittle the importance of the training of the mind. This must continue to be the most prominent duty of the school which occupies most time in the school day. But its importance must not lead to excess. The home still has to be brought to recognise that long hours of home-study and the private tutor do the child more harm than good.

The school of tomorrow has also to do much more than it does now for the health and bodily development of the child. This teaching will be both practical and theoretical. The child can learn in the classroom how to keep fit, he can study both personal and public hygiene and what is the right food to eat. But he must also be medically examined regularly, he must have regular physical exercises and play games, and the school must find the means to give the day-boy one meal a day of the food which dietetics recommend. It is wise in schools where marks are given to include in the child's grand total his or her marks for physical efficiency with a high maximum compared with that for each classroom subject.

It has also to do much more to develop the aesthetic and creative abilities of its children and to teach them how to use their leisure-time wisely. It will require another article to explain how these sides of a full education can be developed; but the relevance of this reference to the subject of this article is that little can be done in these directions at a day-school unless the home has been persuaded to let the child stay longer hours at school. In the boarding school much can be done but its permanent value depends on the home knowing why it has been done and approving.

Finally, reference must be made to the need for training in citizenship. As that introduces the school and home to the third subject of this article—Society—it deserves a longer paragraph.

Everything that has been said about the co-operation that the school must evoke from the home can be regarded also as connecting the school

with Society, because the aggregate of homes is Society. But besides working for the good of Society through the home, the school must also work directly for it.

Whether civics is a subject better begun at the school or the university is a subject on which opinions are divided. But history and current affairs, rightly taught, should be regarded as most valuable means of preparing the child to take a useful place in Society. That they are seldom rightly taught is a melancholy confession for the school. The aim should be not merely to fill the child's head with so many facts. The main facts must be learnt and known well but then they must be used. History, rightly taught, is by far the best school subject by which to train the child to beware of the printed word and the first opinion heard. It should train the child to ask himself wherever he be, "What are said to be the facts, are they true, how do I know?" If history in the school teaches the child to begin to think like that, it is serving Society well.

Secondly, whatever the home may be doing to teach unselfishness and interest in others and in local affairs, the school must not miss the opportunity of engaging Staff and children in some suitable forms of social service. A school scout group is a very valuable and popular form. Other forms of voluntary sparetime service which can be performed by small groups of teachers and children are visits to patients in the local hospital, the planting and care of trees, help to women and children at local fairs, the organization of games for small boys from the poorest quarters in the locality. Readers will no doubt think of other such activities not beyond the capacity of small groups of volunteers to undertake at, say, one week-end each month.

It being a very important part of training in good citizenship to learn not to expect something for nothing, it is most desirable that every member of the school from the Headmaster to the youngest boy should be invited to contribute something monthly, however small, to a Fund which will finance, at least in part, the various forms of public service which these groups undertake.

In these ways and by these means the co-operation between school, home and Society may be expected to increase greatly without which no school can prosper.

MNEME OR HORME

The Copernican Revolution in Teaching

BY

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The existing system of education with its culminating point in a stringent, rigorous and uniform type of examination has rightly been condemned as stultifying curiosity, drying up the fountain-heads of originality, and choking the initiative and the creative energy of the pupils. Faulty psychology is the prime cause of this tragic mess of things. The Lockian "tabula rasa" doctrine and the Watsonian Behaviourism have been responsible for the unwholesome practice of stuffing the mind with materials by dint of drill and repetition; and this wrong procedure was actively encouraged by the vanity of teachers who flattered themselves that the great abilities displayed by a few of their pupils were wholly due to the superiority of *their* teaching! Naturally therefore examinations were accepted as the correct measure not only of the pupil's ability, but also of the teacher's capacity and competency!

The open revolt against this erroneous interpretation of mental life and its activities was heralded by the Intelligence tests. Examinations are simply tests of memory; they determine only the *mnemic* capacity of the individual, that is, the power of recapitulation and mechanical reproduction of materials already memorised. But personal efficiency consists not simply in *mnemic* acts but in original and creative adjustments. Memory of course is needed, because it conserves what has been learnt by option and under compulsion. In fact, it is the *mnemic* mass, (that is, memory) that constitutes the unity and continuity of the individuals, and contributes directly to personal identity. But this matrix of *mnemic* mass should be the basis of making life a creative adventure, a voyage of discovery and a career of invention. When this great truth is forgotten and ignored, education degenerates into the ignoble art of making circus animals of our pupils by mechanising them to "mug up" the dictated notes and reproduce them at the examinations with a view to secure at least 35 per cent of marks.

HORME—ITS NEW ORIENTATION

Inspired by Freudian Psychoanalysis and the researches of Adler and Jung, impressed by the findings of the Gestalt School of Germany,

and sponsored by William McDougall, Hormic Psychology proclaims that active striving towards a goal is a fundamental category of psychology, and is a process of a type that cannot be mechanistically explained or resolved into mechanistic sequence. The term "hormē" signifies the conception of human energy as manifested both in conscious and unconscious behaviour. Hormic psychology takes the individual as a goal-seeker; purposes are thought of as controlling the activities of human beings. *Hormē* is the mental force, the source of energy which sets the ends, and sustains the course of all human activity, and of which the intellectual processes are but the servants and instruments. McDougall rightly points out that "man is so constituted that, like animals of other species, he desires, and, under appropriate circumstances, strives to attain certain great natural goals, food, shelter, companions, a mate, and purpose implies foresight of the outcome of a certain action and the knowledge and so forth." *Hormē*, therefore, means purposive activity; and purpose implies foresight of the outcome of a certain action and desire for that outcome.

McDougall calls his latest book on General psychology "the Energies of men" with a view to emphasise this new outlook on mental life, and points out in the preface that the reason for his not calling it "hormic psychology" is that the word "hormic" is not yet sufficiently familiar to the public to find a place on the title-page." His contention is that human behaviour shows goal-seeking; goal-seeking requires motives; and the primary motives are provided by instincts. ("Propensities" is his term). Now these instincts are plastic, and become modified and combined into complex *sentiments*. The child develops sentiments towards individuals such as his father and mother, towards institutions such as religion and country, and towards spiritual values such as truth, goodness, god and beauty. McDougall holds that these sentiments are the direct motivating factors in adult behaviour.

PSYCHIC DYNAMO AND SPRING OF CONDUCT

In the light of hormic psychology mental activity becomes purposive activity involving perception of the situation, anticipation of the effects to be produced, striving towards a goal, and satisfaction when the goal is reached. Admitting striving and satisfaction, this psychology finds a place for a scale of values and lays the foundation for ethics, religion and aesthetics. "Thirty years of wrestling with the empirical evidence," says Dr. McDougall, "have convinced me that the functioning of the native propensities (his term for "instincts") enters into all mental testing conditioning achievement in various complex ways," and deplores that "these conative or striving factors have hitherto been but very

inadequately taken into account by the mental testers." He recognises in the human species about fourteen primary instincts (foodseeking, sex, fear, curiosity, parental, gregarious, self-assertive, submissive, anger, appeal, constructive, acquisitive, laughter and self-preservative), and declares (*The Energies of Men*, p. 99.) that "there is no room for doubt that such inborn propensities are the very foundation of all our mental life, that they provide the driving forces, the hormic energies manifested in all our activities from the simplest to the most complex." These are the primary moves of all human achievement; they determine the ends of all activities, and supply the driving power by which all mental processes are sustained; and in them we are confronted with the central mystery of life, mind and will. Again, it is in them we find the concentrated energy of the life-urge which makes for congenital capacity and acquired susceptibility.

Stirring and goal-seeking are connected with human progress. Intelligence is the power of looking forward and sensing the changes for which new adaptations are necessary. It is those who live by energetic striving and purposeful activity who have the greatest power of foreseeing the needs of the future, and of working for the new needs and conditions. For every effort we make, for every difficult circumstance resolutely faced, we realise afterwards an access of insight into the meaning of life and experience, and render our minds not only more sensitive but more active.

TEACHING IN THE LIGHT OF HORME

The significance for the Art of Teaching of the hormic movement in psychology is tremendous and revolutionary. It means that teaching is the method of enriching the experience of the pupils by facilitating first exploits on the strength of his array of interests, his character-traits, his physique and his environment. Education would be mechanical and futile without explicit recognition of the objective. We need an adequate hormic psychology in order to shape the motives and incentives, to choose the teachers, to adapt materials and curriculum, and to select students for admission. Learning power and intelligence are one and the same thing. The amount an individual can learn, and the rapidity with which he learns are directly dependent upon the motive of the individual and the energy that is released by it.

Mneme facilitates memorial learning; it is the mental power that conserves and reproduces the past experience. It is primarily a mechanical process, the efficiency of which is determined chiefly by the time and number of repetitions required to learn. This requires receptive

rather than constructive thinking. But the creative type of mind finds natural expression in change, initiative and discovery. Hormē facilitates creative learning, and implies the availability and use of the past and the present as raw materials for the future. Thus there is more of horme than of mneme in learning, for the past is less powerful than the future. Desire is the prophecy of attainment; there can be no growth without it. The creative mind gropes, and finds; and each discovery is but a clue to a further groping; and this is the problem of incentive, the urge, the "drive" for attainment. If the "drive" is a compulsion from the outside, it is not as effective as when it is an impulsion, a desire, what constitutes most effective incentives for growth and effort is the big problem confronting the home, the school and other social institutions. Every child should be kept flexible, sensitive to every impression, living a full and varied life, putting on one accomplishment after another, and yet trained to reach some excellence in each act he undertakes.

• • • EDUCATION—A MOTIVATED PROCESS.

Learning always takes place with reference to an end. If the goal is vague, learning will be proportionately ineffectual, for there is nothing definite towards which the individual is reaching. The importance of child-study from the point of view of his aims and goals and future career has been the direct consequence of the hormic psychology. This has effected a copernican revolution in education by introducing the concept of the "child-centred school" which emphasises the individual rather than the group, emphasises creative work based upon the inventive character of the learning process and not upon memory which, taken alone, is mechanical, and recognises that learning depends upon personality and will, and not on sheer drill or mere repetition.

America has proved itself to be a pioneer in this line. Practically every student in the U.S.A. Schools and Universities knows his IQ, and is studied by the Vocational Counsellors, and receives guidance as to the trade or profession for which he is best suited after being put through certain appropriate psychological tests. In London there is the National Institute of Industrial Psychology which has a department offering vocational guidance on scientific lines. In our country, on the contrary, our educationists know practically nothing about vocational guidance and apparently have little desire to learn it; and we have a Government Department of Education which has neither a research laboratory for psychological investigations, nor a dynamic Progressive Teachers' College eager to assimilate and adopt the proved and approved truths of modern psychology.

Lack of motivation is the root of all maladjustments. Proper motivation increases the learner's kinetic energy, and therefore his achievement. How long a learner will persist in his efforts depends in part upon the amount of energy he possesses and in part on the success of his efforts; success breeds confidence; and confidence is conducive to persistent effort. The principle underlying motivation is that of providing a goal, and making it attractive. Punishment should be avoided; it is external, generates fear which inhibits all joy, initiative and enterprise, and kills interest and spontaneity. The motivating conditions that are most important for education are: (1) making the learner feel a genuine need for the things to be learnt (2) developing an interest in the subject to be learnt. (3) making the learner desire to succeed, and believe that he can do so. (4) getting him interested in his own improvement; and (5) interesting him in some tangible goal that he will resolve to attain. The process of learning is quickened, and its progress is assured under the tension caused by motivation. It is this tension that releases the learner's reserve energies, helps him to override obstacles and difficulties, avoid distractions, and persist in the task on hand with great tenacity and grim determination.

ECONOMY IN EDUCATIONAL FINANCE

BY

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India is one of the least educated countries in the world. Her percentage of literacy, even among males, is appallingly low. Among females there is no literacy worth the name. In towns and cities, education has made some little headway, but even here the percentage of secondary school scholars to the total urban population compares very unfavourably with that in other advanced countries. Higher education is no better and the ratio of college students to the total population even in such relatively advanced provinces as Madras and Bengal is lower than in any country in Western Europe.

And yet it was not always so. India had evolved a civilisation and culture that even to-day excites the envy and wonder of those who have the patience to delve into her past. While yet Europe was in a state of barbarism, the savants of India had made bold excursions into the domain of speculative philosophy, and propounded theories about the ultimate questions of life and hereafter that still hold the field. Our indigenous systems of medicine, in spite of lack of Government patronage and consequent arrested growth, are serious rivals of the allopathic system. The achievement of the past in Mathematics, Science and liberal arts, were no less wonderful.

A certain class of people would, however, persuade us that there is at present too much education in India, and artificial restrictions should be imposed upon its expansion in order to stem the rising tide of educated unemployment. Such a specious argument, which would make education responsible for the ills of economic unbalance, industrial retardation and foreign capitalistic exploitation, is happily no longer seriously entertained. India wants a bolder policy of educational expansion as much in the elementary department as well as in the advanced department. This does not imply that a searching examination of educational aims and methods is not equally necessary. What is contended is that India can take her proper place in the comity of nations by an expansion and liberation of her mental outlook such as can only be guaranteed by a planned and progressive system of education.

One of the difficulties in the way of educational expansion usually advanced is lack of funds. Under the Government of India Act, education

is a provincial subject, and provincial revenues are unfortunately limited. Depression has reduced the taxable margin of agricultural, industrial and commercial incomes. People are too poor to be asked to pay high fees for the education of their wards. New educational schemes will therefore either have to wait for better times or be financed by provincial loans. Loans are however loans and sooner or later are to be repaid, with interest added on. As such they add to the already heavy financial burden of the tax payer and are therefore raised only as an emergency measure.

Is there then no way out? I believe there is. With the introduction of modern education, false standards of efficiency, unsuited to Indian conditions and subversive of indigenous notions, have been imported. Expensive buildings, foreign kinds of school furniture and equipment, disproportion in the scale of salaries of officers on the one hand and junior teachers on the other have increased the cost of education beyond the means of a poor country like India. It is possible to effect economy in these and other directions and utilise the money thus released for wider plans of educational growth.

Such reforms need not alarm those who are interested in the educational advance of India. Time was when the education of Indian children was conducted under the cooling shade of a tree. Even in the Universities and seats of learning, the advanced student pursued his studies in the open air and the teacher held his discourses in groves planned to serve the purpose of the modern lecture halls. This same idea has been applied to modern conditions in the famous academy of Shantiniketan. The scope can be extended so as to meet the requirements of big schools, colleges and universities. Even if buildings are found necessary for climatic or other reasons, it is conceivable to have a simpler and less expensive style to replace the present day palatial structures.

Costly buildings have created the need for costly furniture and equipment and much money is spent in furnishing schools according to the high standards of the west.

The high scale of salaries at the top causes another big gap in the educational budget, and considering the poverty of the country and the relatively low salaries of the elementary teachers, is disproportionately excessive. I am not at the moment comparing the scales of educational salaries with those obtaining in other Government departments. Considered in that connection the salaries may not be high, they may even be low. But in India education as a career was not for the ambitious ad-

venturer. Its status was determined by other than monetary standards. It should be the privilege of the teachers of to-day and I include in this term all ranks engaged directly in teaching or in supervising to revive the ideals of the past, and, wedded to a life of simplicity, carry the torch of learning to every home. The teacher of ancient days was far poorer than his present day compatriot, but he knew and others knew that he was engaged upon a labour of love, and was respected accordingly. There were no contrasts then—such as the disparity of salaries in these days, to embitter his feelings or lower his self-respect.

The expensive machinery of modern education in India has greatly stifled private enterprise in education. The rules of grant-in-aid have been so designed that only those schools, which can pander to the non-essential luxuries of buildings, furniture and salaries on a scale consistent with the standards maintained in Government schools can hope to be brought on to the grant-in-aid list. If the conditions for securing grants were less stringent in these respects, more could be done by private agencies towards the educational uplift of India.

The harm done to the cause of education in India by an indiscriminate adoption of exotic notions cannot be measured merely in terms of the cost it has involved and the consequent limits it has imposed upon the expansion of sound education. It has set before the Indian youth standards of life and comfort which are not only impossible of achievement on any appreciable scale for a long time to come, but are also foreign to the genius and culture of the country. When I see the marble floors and the expensive furniture of a modern University hostel where an impressionable youth has to pass four years of his life, I contemplate with serious misgivings the disillusionment that awaits him when, at the end of the college course, he has to return to his own poor home where chairs and tables are conspicuous by their absence. The psychological reaction is a distortion of the values of life, and an idea that what was the sweet home of childhood is a hovel unworthy of the budding ambitions of a University graduate. The simple ways of life of his parents appear quixotic to him, and create in him the feeling that he does not belong there. Can anything be more tragic both for the youth and his parents?

It is contended in certain quarters that the children of poor or middle class people have no right to take to a College course which is a luxury intended only for those lucky people who can pay heavily for it. It is strange that in a democratic age like ours, even Indian educationists should share such a fantastic view.

A syndic of an Indian University, himself a senior professor in a 'National' College once seriously told me that he looked with dismay at the growth of numbers seeking admission to the University and he and those of his way of thinking had suggested the restriction of number by enhancing, beyond the means of the average parents, the cost of University education.

A sun-dried bureaucrat would not have argued differently. When I put it to him that an Indian and a worker in a National institution should not arrogate to himself the right of penalising a poor but promising youth in such an artificial and unjust way, and that restriction of numbers in the University, even if otherwise considered desirable, could be effected by setting a higher standard of achievement as a condition precedent to admission to the college course, he admitted his own mistake. In course of talk, when he was deploring the absence of good buildings and good furniture in certain colleges and schools he had visited on behalf of the University, I asked him if, when he was at home, he felt more at ease squatting Indian fashion or seated on a chair. He had to confess he never used a chair there. Should we not seriously consider whether we are right in advocating artificial conditions of work in the college so entirely divorced from home environment? Indian education has suffered from the inevitable consequences inherent in a system imposed from the outside. It is upto those who desire to nationalise education to dethrone the idols that have grown round it and to adapt it to the means, needs and the environments of the country.

EDUCATION FOR CITIZENSHIP

BY

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There is no problem to-day which is more pressing in its urgency, more far-reaching in its implications—practical, philosophical and ethical—than that of the relationship between the individual, the society and the state. What is the place and the function of the individual in the Social order of which he is a member? How far is the state justified in controlling the life and activities and determining the aims and objectives of groups and individuals? How can the school and other social agencies train the individual to perform his duties and fulfil his obligations as a citizen without sacrificing the claims and the creative self-expression of his personality as an individual? In what way can we bring about a synthesis between the needs of education directed towards good citizenship and that directed towards the perfection of individuality? The problem has always been a ticklish one and has challenged the thought of great thinkers throughout the ages: Plato was struggling with it over two thousand years ago. But the conditions of modern life, with its large scale organization of life's activities, its increased intercourse and communication between groups and countries, its more urgent pressure on the individual through its powerful instruments of propaganda—all these have made this problem of 'citizenship' far more acute and grave than it has been ever before.

We are living in a wonderful age—wonderful alike in its promise and power and in the nature of the dangers and tragedies which await it at every step. Radical experiments are being tried to reconstruct the fabric of social and economic life in many parts of the world—in Russia, in Italy, in Germany and, in a less spectacular manner, in many other countries. They challenge, in no uncertain terms, the traditional conception of the place of the individual in society and various schools of 'Collectivist' philosophy have seriously challenged the postulates and assumptions underlying the democratic ideal and the belief in individual freedom. It is argued that in the interests of social efficiency and even of individual development, the state must assume complete control over every aspect of individual life and the individual must draw all his inspiration and his moral and ethical values from it. We in this country, cannot afford to remain indifferent to the issues thus raised, for they are neither remote nor irrelevant. Our own political future is in a state of

flux and political institutions are in the making. The trend of world opinion and world politics, therefore, matters to us profoundly, not only because of this fluidity of our society but also because the world has to-day become a single unit in a sense it never was before. Scientific inventions leading to rapid means of communication and increased intellectual intercourse have annihilated space and time and no country can afford to remain aloof from the happenings in other parts of the world. Moreover scientific progress has also increased almost incredibly the sweep and effectiveness of propaganda and its improved technique can be utilized to instil any hysterical reactions and prejudices in the suggestible minds of a people. If education fails to provide the requisites of good citizenship, we shall be left at the mercy of chance happenings, demagogic propaganda or momentary, irrational whims.

Educational controversies in the past have often raged round the respective values and merits of vocational and liberal education both of which were primarily concerned with man as an individual—one with his efficiency as a producer, the other with the cultivation of his personal interests, intellectual and aesthetic. Training for citizenship was not expressly contemplated or provided; whatever could be acquired casually and indirectly was considered sufficient. But to-day we cannot remain content with that meagre training, for modern education has to meet a twofold challenge. Firstly, the challenge of a much more complex socio-economic situation in which the somewhat easy-going, haphazard and optimistic technique of democracy does not function successfully—in which it has, in fact, broken down so far as the control of modern scientific industrialism is concerned. Secondly, it has to face the challenge of the 'totalitarian' view which, taking advantage of the momentary hesitations and failures of democracy, advocates a repudiation of all democratic values and practices, and to revert to a primitive condition of affairs where the individual is but an automatic tool working under the dictation of the state. What attitude shall we adopt in this critical alternative which faces civilization? What type of education will produce a well developed individual as well as a just, rational and progressive society?

It must be admitted at the outset that the authoritarian remedy for this situation has, because of its native simplicity, a certain specious appeal for many weak and short sighted as well as aggressive people. It looks down upon and tries to suppress such pernicious doctrines as the freedom of the individual, the right of independent judgment, the need for critical thinking—all these are disintegrating forces which may threaten the solidarity, cohesion and efficiency of the state. In the interests of 'efficiency' there must be a rigid, disciplined, mechanical orga-

nization of national life from top to bottom. The 'good' citizen must be prepared to obey the commands of the existing authority without question; he must certainly learn to co-operate with others but only for ready made purposes imposed on him by the state in its wisdom; he must have an absolute faith in the infallibility of state and the rightness of his side and he must admire and try to maintain the *status quo*. This involves something like a mass-manufacture of minds possessing a uniformity of outlook and relieved of those individual differences which always upset the bureaucrat and annoy the mediocre herd. All originality, all uniqueness is suspected; criticism is unwelcome; it may be even dangerous for those who indulge in the luxury. All these are disruptive tendencies which must be carefully suppressed through properly controlled education and other agencies. There is no doubt that such mindless, 'Mechanical Citizenship,' as Russel terms it, does produce, for the time being, an illusion, even a real feeling of increased efficiency and, by bringing the scattered energies of the people to a focus, it arrests disintegration and produces a seemingly coherent social order. But the game is hardly worth the candle for its ethical and practical consequences alike are, in the long run, disastrous for them. Such an education tends to perpetuate the *status quo*, while the primary function of education should be the continuous reconstruction of social and personal experience; it demands a uniformity of outlook and reactions whereas the richness of life consists in its diversity, in evoking the uniqueness and originality of individuals. It takes away from them that creativity and freedom which is the most distinguishing and valuable trait of the human mind. "What will it avail a man", asked Jesus Christ, if he gains the whole world but loses his own soul? Ethically speaking, we cannot possess our souls unless we have the freedom to conduct life's great adventure in our own way, for freedom is an essential condition of goodness. 'Nothing good or bad enters the world' says Professor Nunn, 'except through the free activities of individual men and women,' meaning thereby that forcible imposition, from outside, of any uniform ideal is an insult both to human dignity and to man's rightful freedom. Good, whether individual or social, must grow, like a flower, from the depths of our inner, spontaneous natures. It will not, indeed, be without discipline or restraint but these restraints will be taken up and assimilated into our free activity; they will not be felt as alien forces fettering this activity.

This conception of citizenship which values freedom and individuality and does not seek to suppress them in the interests of a rigid collective efficiency may, in the words of Bertrand Russel, be termed 'Creative Citizenship.' It welcomes the growth and perfection of the individual even in those directions which may yield no immediate social utility—

disinterested pursuit of knowledge, scientific research, the development of new visions of Art or Social Life—realizing that all these are ultimately *creative of new values* for the enrichment of society. It strives for the *fearless cultivation of intelligence* and is not timidly apprehensive of the fact that intelligence is often a disruptive and dissolving factor and interferes with the calm and shelter of established ideas and conventions. It does not seek to limit and cramp the *sentiment of human sympathy* and fellow feeling lest it should weaken the intensity of narrow, national patriotism. It does not reject co-operation as a vital factor in human life—in fact *co-operation* in a free, democratic community is even more essential than in an authoritarian state, because in a Democracy there is no external force compelling it. While we are certainly anxious to secure the maximum development of groups and individuals, we have to take care that this *development should not be at the expense of other groups and individuals*. Ethically, it is the problem of recognizing wills other than our own; psychologically it is the problem of bringing harmony out of the conflicting wills operating in a society. Politically, it implies that, to the extent that there is unjust exploitation of any groups or individuals, the social organism is diseased and defective. It is based on injustice, on the acceptance of the jungle law which knows no rules except those of selfish, personal necessity. Educationally its significance lies in a conscious attempt to broaden and expand our traditional conception of such terms as loyalty, sympathy, social service and responsibility. So long as we continue to cramp our loyalties within the narrow confines of our immediate class or circle or even our racial and national groups, the clashes and conflicts and wars which embitter modern life will continue. Science and Industry have so linked us up that no group now dare live unto itself alone; its weal and woes are bound up inextricably with those of others. Hence, in a very real sense, *every good citizen must be a citizen of the world* and education must give him the breadth of knowledge and the imaginative sympathy needed for that role. The great Urdu poet, Hali, defines true humanity in lines of which the following is a halting translation:—

“What is humanity? To burn with the fever which attacks our neighbours, to be blasted in the Garden of Eden with the hot winds of Najd! To reckon oneself disgraced by the disgrace of one's fellow beings, to be heart-broken, even in the luxury of the palace, at the misery of the prisoner's lot! The famine which shrivels up the fields and the gardens in Kanaan—to feel its sting even on the exalted throne of Egypt!”

We are now in a position to sum up the qualities which we demand in the free citizen of a democratic state if he is to play his part actively

and creatively in the progressive reconstruction of society. He must, in the first place, possess a *keen sense of social responsibility*, an active concern for the welfare of others and a willing and earnest striving to secure the Good Life for his fellow beings. Any citizen or social order which puts up complacently with poverty, ignorance, disease and a general sense of frustrated lives on the part of large sections of the community is not only lacking in ethical sensitiveness and the sense of social responsibility but harbours within itself the seeds of its own decay. This readiness to work for the welfare of *others*, to sink personal and class interests in the larger common interests of mankind, to subordinate smaller to greater loyalties may be taken as an acid test of true citizenship. It is a painful problem to consider how far our educated youths are being trained to meet this test. Secondly, our good citizen must be prepared to take his full share in the work and activities of the community, not shirking it through laziness or because, by accident of birth or wealth, he can afford to live on the labour of others. If an individual does not put at least as much value into the social heritage, material as well as cultural as he gets out of it, he is not a good citizen; if he does nothing whatever in return for the service and amenities which he receives as the member of an organized society, he is a drag and a parasite and should either be medically and psychologically treated or, to borrow an interesting expression of Bernard Shaw's, be liquidated'. Thirdly, this good citizen of ours must be a *lover of freedom for himself as well as for others* and this is only possible if he possesses genuine tolerance and respects honest differences instead of trying to suppress them by force.

But, in the complex world of to-day, these qualities which are predominantly moral and social will not suffice. Certain intellectual qualities are also essential if he is to play his part intelligently in the modern world. Thus Education must develop in him the capacity and the habit of *clear thinking* because, without it, independence of judgment is a mockery and may even be a source of great danger. He should learn to think of social problems with almost the same objectivity and precision as he applies to the study of scientific matters. Of course these problems and social issues will not leave him cold—they will be permeated by emotional realization and, in some cases, arouse his intense enthusiasm or indignation but, in so far as their *study* is concerned, he should not allow his prejudices and prepossessions to warp and distort his vision. Moreover, education must enable the students to acquire the habit of *discounting the effects of propaganda* which in its present powerful, but pernicious, form has made unbiassed thinking on social and political problems almost an impossibility. A good citizen must be immune to this subtle, all-pervasive influence and must learn to use his critical judgment. Lastly, he must take a keen and healthy *interest in the living pro-*

blems of the modern world and understand the trend of modern political, economic and other movements. A closed mind is incompatible with intelligent citizenship under any circumstances; in a democracy it is fatal to progress and political health.

I shall now turn from these wider implications of Education for Citizenship—which are concerned with aims and objectives—to ways and means, i.e. what can the schools do in order to train intelligent, vital, courageous and socially responsible citizens for the service of the country? I must, however, confess that even the best of schools cannot by themselves do much if the total force of other social institutions and agencies works in the contrary direction. What kind of citizenship can we expect in a country where, for example, narrow and aggressive nationalism, militarism, deprecating of free thought and sneering at humanism are the order of the day? How can the school counteract all these forces of destruction and obscurantism? But, given a reasonable measure of freedom, the school can do much towards building up the necessary intellectual and social attitudes and many progressive schools, in the West as in the East, have carried out fruitful experiments in this direction. It requires, however, a radical reconstruction of our school life and school curriculum and a conscious orientation of its work towards the values which I have tried to stress. The school must be organized as a vital and healthy community where ample provision is made for the expression of children's social impulses and where they have a choice to acquire a sense of responsibility in an atmosphere of freedom. This is possible when the work of the school is organized not on a basis of selfish competition and mechanical examinations but on that of co-operative group work, developing the team spirit. The school must value co-operative service above competitive success; children should learn to delight more and more in the successful completion of group projects and social purposes and less in the mere display of personal prowess and ability. The latter should in fact be prized with reference to its possible use in social service. The establishment of some form of self-government in schools, involving leadership and discipline, the give-and-take of social intercourse, the division of functions and responsibility, the sense of obligation to the community will help a good deal in the creation and strengthening of the essential qualities of citizenship. But, with the object of transferring these qualities from the small world of the school, which must be somewhat artificial in any case, to the larger world, opportunities must be provided for children to come into contact with the actual problems and conditions of community life. Some schools have, with this object encouraged their students to undertake social surveys, to study the social, economic, educational and

sanitary conditions of their native towns or villages and to render social service in various forms, such as running night schools, visiting hospitals, doing manual labour. All this, however, has to be supplemented by an intelligent and critical study of modern world conditions, by stimulating students' interest in the understanding of living problems of the day. It is a false tradition which believes only dead and ancient knowledge to be a source of culture and attaches no educative value to the study of modern problems and modern knowledge. The past is valuable in the degree that it enriches our understanding of the present and we are able to assimilate its culture into present day life. It is foolish to give it either geographical or temporal boundaries. 'Genuine culture', Russel points out, 'consists in being a citizen of the universe, not only of one or two arbitrary fragments of space-time; it helps men to understand human society as a whole, to estimate wisely the ends that communities should pursue, and to see the present in its relation to past and future.' (Education and the Social Order). It is, therefore, obviously unwise to divorce education from the study of all current problems of living interest—contemporary history, political and economic issues, social problems, the evolution of existing institutions of society. The danger involved in ignorance of, or indifference to, these questions—on which every citizen will be called upon to form his own opinion intelligently—is far greater than that in partisan bias on the part of teachers. Opportunities must, therefore, be provided in schools—through the study of journals and newspapers, through discussion periods and well-informed talks, to stimulate the interests of the boys in these issues which will soon confront them as citizens. But real understanding will only come when the possibilities implicit in the curriculum as a whole are exploited to give the students a knowledge of the modern world and the right attitude towards it. There are some subjects which lend themselves particularly to this purpose. History can thus be presented as a 'conspectus of the growth of civilization' and as an instrument for giving the children a reasoned faith in the future of the race and an understanding of the role played by man's co-operative and unceasing effort in the shaping of the drama of human life. Likewise geography—particularly human geography—reveals to the expanding and the assimilative understanding of the child the conditions under which different peoples have been living and working out their destiny and how, through the operation of natural forces, they are dependent on one another. Science, if studied as a living subject, shows not only the triumph of man over physical nature but also gives the citizen much useful knowledge about public health, sanitation and social and personal hygiene. Literature—provided it is good literature—is a great, if in-

direct, means of stimulating the growth of civic virtues. Even language teaching in so far as it insists on clarity of expression is a valuable element in this education for citizenship, because it involves also a training in the clarity and precision of thought.

May I, therefore, conclude by saying that in our schools, with all their limitations, we have a very powerful means of training a generation of healthy, intelligent and socially sensitive citizens who will give of their best to the service of their country and the service of mankind? Civilization faces a grave crisis to-day: Should it go back to a primitive and repressive type of social organization in which the individual is but a powerless unit in the collective mass, helplessly tossed at the mercy of the state, unable to captain his own soul? Or should it allow individualism to degenerate into a weak anarchy, which failing to create social cohesion is bound to be defeated by a more rigidly organized authoritarian way of life? My contention is that we need not choose either of these disastrous alternatives, that through the right kind of education for citizenship, it is possible to retain and strengthen the values of individuality and freedom and yet deepen the social consciousness in the minds of our youth so that they may lead lives dedicated to the service of their fellow beings. Our education for citizenship will be really effective only when every citizen cultivates the gifts given to him to the maximum possible degree and then strives to share his illumination with his fellow-beings in the fullest measure.

EDUCATION FOR CITIZENSHIP

An Experiment

BY

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INTRODUCTORY

It is a fact of psychology that the gregarious instinct for group life is very strong in the child. Citizenship may be defined as the sublimation of that instinct into the social conscience of the adult. It is an emotional urge and needs knowledge, capacity and character to fulfil itself. In these days of increasing social unification and solidarity, Education for Citizenship has become a major national issue in every country. In the New Era that has dawned upon our Motherland, our schools will have to tackle the problem in a more thorough and systematic manner than they have done hitherto. Theoretical disquisition will not help us so much as practical guidance. Experiments conducted by schools in the direction of citizenship training are bound to throw light on the subject. About ten years ago, an attempt was begun in our school to impart such a training and it has been continued since. The experiment is briefly outlined here for what it is worth.

CITIZENSHIP INSTRUCTION IN THE CLASS-ROOM

The subjects of the curriculum have not only an examination value, but also a citizenship value. In the monthly Demonstration Lessons that are given under the auspices of the Masters' Association of our school, we take good care to remind ourselves of the citizenship aspect of those lessons and to emphasise it in the class-room. The Mother-tongues and Indian History are given special prominence and are utilised to foster in the minds of the boys a love of national culture and ideals which constitute the psychological background for citizenship.

KNOWLEDGE OF PUBLIC AFFAIRS

Accurate knowledge of public affairs is the first requisite in the equipment of the citizen. It is a regrettable fact that even University students, who are well up in their special subjects of study, often betray

a surprising ignorance of public affairs. We have, therefore, felt it our first duty to impart such knowledge to our boys in various ways. Periodical Citizenship Classes are held under the auspices of the Boys' Union. The subjects are chosen with a view to add to the stock of the general knowledge of the boys and to sustain their interest in public affairs. The manner of presenting each topic is discussed beforehand, and each class master gives the lesson to his pupils in accordance with the formulated plan. This method has ensured definiteness and accuracy. Among the subjects that have been dealt with so far may be mentioned the following :—

1. The Congress Ministry and Its Parliamentary Programme.
2. The Use and Abuse of the Vote.
3. Local Self-Government.
4. Provincial Autonomy under the New Act.
5. Harijan Uplift and Temple Entry.
6. The Problem of the Minorities in India.
7. Telling figures for the Imports and Exports of India.
8. The Population of India.
9. Neo-Hinduism.
10. The Italo-Abyssinian War.
11. The League of Nations.
12. The Sino-Japanese Conflict.
13. The Masses and Classes of India.

Boys follow each lesson with interest and often put searching questions, prompted by a spirit of enquiry. Another avenue for the boys to gather general knowledge is the Reading Room. Its tables are full of journals, both Indian and Foreign, many of them being of special interest to boys. There are also several Newspapers. Boys often find it difficult to pick and choose what is needed for them from these journals. In order to give them guidance in this respect, a reform was introduced last year. The Teacher-Secretary of the Reading Room reads the periodicals in advance and marks such articles and passages as are useful and can be understood by the boys. In addition, a Bulletin Board has been set up in the Reading Room itself in which the Secretary writes daily, in his own hand, the important events that happen in our country and in other countries and which are chronicled in the newspapers. There is quite a rush of boys at 9-30 A.M. every day near the Bulletin Board. They throng there eager to glance at the day's news. A further source from which our boys get enlightenment in this direction is the Quarterly Chat on Current Events that regularly appears in each issue of our Magazine. The chats are written by one of us in simple English. They have supplied valuable and correct information to the boys regard-

ding important events that happen in various parts of the world and in our own land. Last, but by no means the least, is the personal contribution of the Head Master in this behalf. When events of striking importance or of immediate value to the boys occur, he makes it a point to draw in an effective manner the attention of the pupils to them in the course of his daily announcements after Prayer, and the youngsters carry and retain in their minds the information thus supplied. In these several ways an attempt is made to impart a general knowledge of public affairs to the boys.

THE ART OF PUBLIC SPEAKING

It is the duty and also the privilege of the intelligent citizen to place his knowledge at the disposal of the public and to take his due share in influencing public opinion by argument and discussion. Hence he must cultivate assiduously the art of public speaking. Training in that art is imparted to our boys in a systematic manner. The training commences in the case of each boy when he reaches the First Form and continues steadily upto the Sixth for a period of six years. He is trained to speak in his Mother-tongue in the Lower Forms, his teachers giving him guidance and help. By the time he comes up to IV Form, he casts off nervousness and is accustomed to platform speaking. He then gets additional training in speaking in English. Discussions, debates and meetings at which boys deliver impromptu speeches on the spur of the moment are held in turn. The subjects are chosen with great care, taking into consideration their educative and citizenship value to the boys. Most of the meetings are held by the several sections of each High School Form separately with elected Boy-Chairmen, under the observation and guidance of their respective class masters. The object of holding these section meetings is to afford chance to the largest number of boys possible to participate in them. Nearly 200 boys, all told, get a chance to speak on the days when such meetings are held. Every boy is thus enabled to appear at least twice on the platform in the course of the year. The most interesting and the most educative meetings are those at which debates in English and the Mother-tongues take place. These are occasions when the top boys exhibit their powers of rhetoric, persuasion and argument at their best. Voting on the subject of discussion is taken at the beginning and also at the end of the debate, and the difference between the two countings throws a revealing side-light on the relative merits of the combatants. As a result of this systematic training, manuscript eloquence has completely disappeared. The generality of the boys speak boldly, freely, naturally and to the point, never transgressing the time limit set. Some of them often take an original and independent line of thought. And such indeed is the general interest in these discussions

that at the end of every meeting many boys raise their hands to speak and feel disappointed because they are not given chances.

PRACTICAL TRAINING

The citizen must not only be a man of knowledge and a good speaker, but should also be a man of action, capable of doing and managing things. Training in this direction is provided for a fairly large number of boys to whom is entrusted the entire management of many extra-curricular activities. The power thus conferred has not only enabled the boys to pick up practical experience, but also to develop a keen sense of responsibility and the spirit of co-operation. One of the important pupil organisations is the Boys' Representative Council which voices forth the pupils' point of view in many matters. The way in which it transacts business may be cited as an illustration. At the meetings of the Council which are convened by the Head Master, suggestions and counter-suggestions for improvement pour in. But there is no rigidity of attitude in favour of any pet view. The members show a commendable flexibility of disposition and take in new facts and change their view point, if they are convinced. The Pupil-Secretaries of the different organisations are given help in the matter of keeping minutes-books and also in managerial work which will stand them in good stead when they enter life and take up responsible public work.

DISCIPLINE

Discipline is one of the cardinal virtues of the good citizen, and it is one of the prime duties of a school to instil into the minds of boys a love of that virtue. Tidiness of person and surroundings, punctuality, regularity, promptitude in payment of dues, orderly marching from class to class, silence during Prayer and at public meetings, the observance in essentials of national ways and customs—these are not private but public virtues. Our most vigilant attention has been paid to them and their cultivation has been reinforced not a little by daily exhortations and appeals on the part of the Head Master. The names of the sections which take the first three places in regularity of attendance and in the prompt payment of fees without fine are assigned places of honour in the shields put up in the Hall. It cannot be said that in matters of observing punctuality, of keeping public places clean and of observing silence at public meetings, our elders have set up standards that we can be proud of. We have, therefore, felt it our duty to din into the minds of our boys the observance of these elementary virtues, and our efforts have not been in vain. The boys realise that the rules of discipline have been conceived and enforced in their own interests and a healthy public opinion has grown up amongst them in which indiscipline cannot thrive. The

perfect silence that prevails in our school congregations has time and again attracted the attention of many visitors and we will record here the opinion expressed by three of them, the Deputy Director of Public Instruction, District Scout Commissioner of Madras, and a distinguished College Professor.

1. "What has appealed to me most is the silence that prevails here. I have enjoyed the Prayer here to-day as I never enjoyed it before."
2. "It is not possible for a large number of boys to sit together without talking at all. I heard no talking during the time that the display was going on. It is a great tribute to the School that it is able to maintain such discipline."
3. "I have heard of pindrop silence before. I am experiencing it only to-day."

The spirit of discipline has often shown itself at its best on the sports-field. Boys show admirable temper always while playing, accept decisions of the referee without the least demur and seldom has there been a hitch. A prominent citizen of Madras who presided some years ago at our Annual Sports, which are held year after year on the S.I.A.A. Grounds, observed that the excellent discipline that prevailed on the occasion sprang up from the boys and was not superimposed on them by the teachers. The observation is quite true. It is well-nigh impossible even for the most powerful Head Master or for any body of teachers to maintain even a semblance of order in the vast area of the S.I.A.A. Grounds, unless the pupils themselves shoulder the responsibility. We will only add that the fact the Boys' Court of Honour, which judges grave cases of breach of school discipline on the part of the boys, has had no work during the last two years, is a clear indication of the discipline and morale of our pupils.

UNITY

Unity must be the watchword that should be written in letters of gold on the banner that the citizen carries in his hand. Boys must be trained to develop this sentiment not only within the portals of their schools, but should extend it to their comrades that study in other schools. Ours being a Hindu School, religion has been the most potent influence in the fostering of this feeling. The instruction that is imparted in the classroom is not only entirely non-sectarian, but also shows in the most positive manner tolerance to other faiths. This sentiment of unity has been further deepened by congregational worship daily, on Fridays and on

important festive occasions. Though ours is a day school, the spirit of residential school prevails, and boys and teachers remain together in the premises for the greater part of the day and also meet often on holidays in connection with some work or another. A social life has thus been evolved and the spirit of *camaraderie* has been developed to a considerable extent. Periodical excursions to other schools and the Annual Excursions to places of religious and educational interest have enabled the boys to cultivate a wide outlook and to realise their kinship with their fellow-students outside. The community life that has thus been developed among the boys has made it impossible for the monster of Communalism to rear its ugly head in our School. In the peculiar conditions of our country where communalism is unfortunately rampant, it is absolutely necessary to keep the atmosphere of our educational institutions free from the contagion of that poison.

SERVICE

The degree of willingness that a citizen shows to come forward and serve the community is the measure of his public spirit. A considerable number of boys who are enrolled in one capacity or another as members of the Seva Forces of the School are given training in rendering smiling, willing and selfless service. The Seva forces comprise the Volunteer Corps, the Scout Troop, the Musical Choir, the Sthothra Patam Goshti and the Decoration Committee. It is the Volunteer Corps that gets the utmost benefit from the training. It has verily become the Red Cross and Honorary Police of the School. Occasionally, the call comes to our Seva Forces to render public service and they readily respond to the call. Only recently when the Sri Ramakrishna Centenary Celebrations took place in Sowcarpet, our Seva Forces were to the fore and rendered valuable public service. The example set by the Service Corps has leavened the generality of the boys, the result of which is the prevalence of a high average of public spirit among them. Time and again have our boys responded to calls of a public, national or humanitarian character in a liberal spirit. Special mention may be made here of their generous and spontaneous response to the appeal for help on the occasion of the Behar Earthquake.

THE TEACHING OF PATRIOTISM

Patriotism is the mainspring of citizenship. The School instils into the minds of boys a deep love for the saints, heroes and patriots of the land, living and dead. The Anniversaries of the Great are celebrated year after year. Boys are afforded the amplest opportunities to get themselves acquainted with the lives of national celebrities and to give expression to their feelings of affection, love and reverence for them.

One result of the patriotic spirit that animates the boys is the starting of the Boys' Own Bharath Matha Mart which embodies the ideal of *Swa-deshi*. The initiative for starting it came from the boys themselves and the Mart has always been manned, managed and financed by them. The Mart, thanks to the enthusiasm of the boys, is a splendid financial success. The picture of the Bhartha Matha occupies the central place in the Prayer Hall. To Her, all of us offer daily worship. Our Mother, deathless as the Gods, casts Her loving eyes on all Her children of whatever race or hue, and in Her presence we forget our differences and barriers and feel ourselves as one. The singing of the National Anthem comes at the end of every function, major or minor, rejuvenating our hearts, minds and souls.

CONCLUSION

What has been said above is a matter-of-fact account of the Education for Citizenship imparted in our School. There is nothing novel, original or spectacular about it. The only claim that is made for it is that it represents an ounce of practice in the midst of tons of theories. A concerted attempt has been made by the teachers to understand aright the psychology of our youth and to guide their impulses into fruitful channels. In the days that lie ahead of us, there will be far greater need to give them such guidance, sympathy and help. It will be well if the members of the Teaching Profession bestir themselves in the matter, come to a definite agreement as regards the scope and content of the Citizenship education that is to be given to our boys and introduce it in the schools as early as they can. If this contribution helps to some extent in arriving at a solution of the problem, the writer will be more than satisfied.

CITIZEN MAKING IN SCHOOL

A Plea for the Co-ordination of Body and Mind

BY

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No matter what the ideals of a particular people have been, the school has always been looked upon as the maker of citizens. History shows that nations have made their education a training for the attainment of the things they valued most. Athens, prizing beauty, symmetry and harmony, both physical and intellectual, sought through her great teachers to cultivate a love of the true, the good and the beautiful. Rome, exalting law, authority and conquest, instructed her youth in oratory so that they might advocate the claims of law, and trained them in war, so that they might introduce the Roman Eagle to the uttermost parts of the earth. The education of Monasticism was other-worldly, because the gaze of its adherents was fixed upon the hereafter. Training in arms, loyal and gallant service to the king and devotion to whatever was noble, brave and courteous comprised the education of the Age of Chivalry, because these were the highest ideals of that period. And in our time the same thing holds true. England needed patriotic sons, valiant heroes, and dependable representatives to help her with her colonial expansion, commerce and administration, and so her outstanding schools set out to give an education which stressed courage, character and love of country. America, after her first struggle for liberty, shared with other countries of the nineteenth century an eager desire for material success, and therefore, the surest means of obtaining that treasure became the object of close study and effective practice.

IRRELEVANT EDUCATION IN INDIA

But in India, education has not consciously sought to meet the needs of the times, much less to respond to the ideals of the nation. Ever since Macaulay it has had aims foreign to the interests of nation building, and its concern to develop abilities and qualities which a progressive people should possess has not been easily recognisable. Our schools have yet to devise a system of training which will bear evidence of interest in the culture of the past, the demands of the present and the hopes and fears for the future. If it is true, as we have been told *ad nauseam*, that Indians do not co-operate with each other, they lack initiative and practical-mindedness, that their critical faculty is never

exercised, that a sense of responsibility is conspicuous by its absence, that enterprise, originality and independence are unknown—if they do not possess or exhibit these desirable and essential traits—it is evident that in India the citizen-making institution has not yet been made to function effectively.

The Indian high school has yet to recognise its responsibility for this larger social control. Even when it gives comprehension, insight and perspective and helps the student to become conscious of his ideals, it does little to relate them to the business of being good citizens. Unrelated to national thought, unresponsive to national needs, unconcerned with home and community, our educational system moves on from one generation to another blessing neither him that gives nor him that receives.

The "regular" work of the school centres around knowledge, and comparatively few opportunities are provided for the practice of desirable ideas and attitudes. Education is usually treated as something stored up in text books, certified by tradition, guaranteed by teachers, meant to be taken by children willy-nilly in uniform fashion, in order that they may become good citizens. Or else, it is regarded as a process which can go on only in class-rooms, under the supervision of school masters as though education could be bound within the covers of any books. But if man is to be considered as a whole, his well-being means the well-being of his body, the well-being of his spirit, as well as the well being of his mind. The curriculum in its almost exclusive attention to one aspect has neglected these others.

This comprehensive work therefore, at the present time, cannot be carried out in the class-room, much less can it be left to chance. So long as the purpose of the school is supposed to be the teaching of "examinable" subjects prescribed by the ubiquitous syllabus, so long as the mastery of book information takes the place of the building up of the whole aesthetic, intellectual, moral and physical life, so long must most activities calculated to introduce pupils to a world of broadly varied and significant education be regarded as "Extra-curricular". It is this recognition that the school should seek not only to produce citizens who shall have acquired certain skills and certain abilities, but somehow to educate them so that they may take into life with them strong character, balanced judgment and robust physique, that has brought into existence what are usually called "extra-curricular activities".

WHAT CAN BE DONE

From the point of view of the development of attitudes, the "life" of the school as distinguished from its courses of study has very large

significance. This principle has long been recognised abroad. Indeed, the emphasis upon school life has probably been the chief factor in the unquestioned contribution of the great secondary schools of England—Eton, Harrow, Rugby and Winchester. Such schools have an advantage over most of our high schools in that the entire life of their students is under institutional control during the years of schooling. Though this advantage cannot be duplicated in day schools, a great deal can be done to overcome this handicap in some measure through the intelligent development of extra-classroom activities,—clubs, societies, games, sports, scouting, dramatic performances, school magazines, excursions, student councils, social service leagues and the like. The most valuable lesson, perhaps, which we may learn from English and American schools is their recognition of the value of the more purely social activities as a means of training youth. Nor can it be forgotten that the school is the best and most appropriate agency for the promotion and proper regulation of this side of the pupils' life. Thrown together intimately during a large part of their working hours, the pupils most naturally form themselves into groups and find in extra-classroom activities, wide possibilities for self-expression, self-realisation and therefore real education. There is the added advantage of the presence of the teacher's authority which, if extended sympathetically to the social life of the pupils, assures a much better regulation of it than can possibly be secured in any other way. Besides, the social instincts of gregariousness emulation, and altruism are especially strong during this period. These urges will cause students to form organisations, good or bad in their ultimate effect upon their life and character. And the school cannot escape the responsibility of determining whether the good or the bad effects of this social urge shall prevail.

THE NECESSARY DISCIPLINE

Social Efficiency.—The student has to be able to understand and judge other people and get on with them. Social efficiency is therefore an invaluable aspect of the training for life. If education is not primarily a matter of lessons and examinations, but of becoming acquainted with, and adjusted to, the world of men and affairs, extra-curricular activities have a large part to play in achieving this very desirable educational objective. In the place of the old-time maxims and sermons on good social behaviour, actual practice in right social action is afforded. Unselfish service, co-operation, toleration and true democracy are ideals which are encouraged by being forced to function in actual social situations. The pupil has to exercise them if he is not to lose his place and standing in the different organisations. This is learning by doing.

Citizenship training.—There is no better method of training pupils for their rights and responsibilities as citizens. It has been said that "the good citizen is one who has sense enough to judge of public affairs; discernment enough to choose the right officers; self-control enough to accept the decision of the majority; honesty enough to seek the general welfare, rather than his own at the expense of the community; and public spirit enough to face trouble or even danger for the good of the community." Not only do these activities develop the mechanics and devices of government, but they also give opportunities for the development of the true spirit of good citizenship. The pupil learns many civic virtues. He also learns many valuable lessons in the art of ruling and of being ruled. Preparing a pupil for membership in a democracy by training him in an autocracy or an oligarchy is an incongruity.

Moral Training.—Experience has shown that there is no better way of teaching and applying lessons in ethics than through bringing about the participation of students in extra curricular activities. Qualities such as justice, honesty, fairplay, co-operation are put to the test. "Every ounce of moral experience is worth a pound of ethical training." Besides, it is necessary that wholesome recreation within reach of all, should be offered to our pupils under the right kind of supervision and environmental conditions. The inner discipline developed through practice in directing his own affairs will abide with the pupil long after he has ceased to be a school boy. Virtues cannot be cultivated in a social vacuum.

Proper Use of Leisure.—Too long has the school ignored its responsibility for stimulating interest in avocations. The purpose of education should include the increasing in the pupils of the ability to utilize the common means of enjoyment—music, art, drama, literature and social intercourse, games, picnics, excursions, scouting and other out-of-door pursuits. The problems of adequate and wholesome recreation is solved to a large extent by these activities. Apart from their direct and practical value they are invaluable for the enlargement and enrichment of personality. 'Book-worms' rarely acquire a broad culture.

Development of Leadership.—Another badly neglected duty is the development of leadership. The regular curriculum is incapable of encouraging the qualities which leaders should possess. Every student who gets the training that is to be obtained through leading his fellows in some school activity, is preparing himself for leading his fellowmen in the social civic and vocational activities of the later life. Followership also needs to be developed if leadership is to achieve the best results. The least that the school can do is to furnish the necessary opportunities for the exercise of both.

The School too stands to gain by the introduction of extra-curricular activities and the provision of citizenship-training. Participation in the management of the affairs of the school tends to enlist the interest and co-operation of the pupil. This "We-feeling" towards the members of the school—the head master, the teachers and the fellow pupils—has far-reaching effects. It makes possible and available a public opinion which can enforce conformity to certain accepted and acceptable standards. It makes co-operative effort easy and natural. Self-control and discipline readily become matters of common concern. Such an attitude is an invaluable asset to the school.

Summarising, it may be said that through these activities, intelligently conducted, it is possible to secure the broader social, civic, moral, physical and avocational improvement so essential for a successful well-rounded modern life. The regular work of the school offers comparatively few opportunities for the development of desirable ideals, habits and attitudes. It is therefore necessary that attention be given to nation-building and citizen-building activities outside the curriculum. In countries and schools with well-established traditions many desirable things can be trusted to happen naturally, but in others such things will largely have to be made to happen. Deliberate and detailed planning will have to take the place of happy blundering. Then and only then will the school have discharged its obligation to this and the succeeding generations, teaching people to practise fair play, to live co-operatively, to shoulder responsibility, to think clearly and critically, to exercise initiative and independence, to build strong bodies and active minds and to serve their God by serving their fellowmen.

ON INDIAN CITIZENSHIP

BY

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History abounds in instances of civil wars and revolutions chiefly arising out of an imperfect understanding of the problems affecting the privileges and duties of citizenship. The growth of national consciousness in various countries presents a fascinating study. With the increasing association of common people in the government of a nation, the problems of citizenship have grown and have engaged the earnest attention of politicians and statesmen. The growth of democratic form of government and its wide acceptance among civilised nations have brought about a condition which has compelled educationists to plan for successful citizenship. It is usual for political theorists to discuss education in relation to democracy.

But the attempt of educationists to tackle problems of citizenship is of comparatively recent origin. In this article, it is proposed to string together some recent trends in the development of civic consciousness among school pupils in western countries and state in broad outline how we, Indian educationists may, in our schools of various grades, inculcate in the pupils a right sense of civic consciousness.

Citizenship has been defined as an attitude of the mind which conditions correct living in an organised society. It is not only the condition of political activity but also the cumulative result of active participation in social living and of genuine sympathetic understanding of the structure of modern society. True citizenship expresses itself in domestic, social, vocational, political and religious relations. It transcends the narrow confines of membership in political state.

It is necessary to be clear about the term citizenship in its relation to school life. Are we thinking of the preparation which our boys and girls need in order to play a good part as members of the community that they may be fitted to do their own work as well as it possibly can be done and to have a wide view of service for others? Or, must we take this subject in relation of the citizen to the state and the actual political knowledge that each citizen should possess? Or again, are we thinking of a training in citizenship as being a training for some one who

has to have the world view, and who should realise something of the citizenship of humanity and of the brotherhood of man?

We really want something of these three kinds of citizenship and all education must surely be undertaken with these aims in view. A good citizen must not only realise his responsibility for his community and his country but for the peace of the world.

The aim of civic education implies a permanent interest in and appreciation of the aspiration of the peoples and of those who represent the various cultures in one's country. Character training is the first step in civic education. When that is achieved, the special training in problems of government may with profit be attempted and given.

The specific aims of teaching Civics are usually regarded as follows:

1. To give young people a sympathetic understanding of the countless social interdependencies essential in modern life.
2. To acquaint the pupils with the work of private and public social welfare agencies.
3. To acquaint adolescent pupils with the specific duties of political citizenship.
4. To make the growing boys and girls to understand the structure of the government under which they live.

The methods adopted in the various countries of the world may be classified under three heads: (1) The direct method which aims at teaching Civics as a separate subject of the school curriculum. (2) The indirect method according to which civic ideas are inculcated in pupils through planned work in school in addition to various forms of civic participations, and (3) The incidental method which believes in the efficacy of creating civic-mindedness in pupils through a proper course in the various subjects of the school, chiefly history.

Of the three, the indirect and the incidental methods appear to be more popular in the western countries than the direct method. The advocates of the indirect method favour the working of the school on the same lines as those of the government of their country. Thus schools in democracies, work on democratic lines, those in the Soviet Republic are miniature Soviets; while the educational institutions under dictatorships aim at the development of an aggressive national consciousness.

Under the incidental method, all subjects are well-suited for fostering a civic consciousness. But to limit the scope of the article, I have chosen history, which has even been defined as the School of Citizenship. There are writers who maintain that the need for the teaching of Civics

has arisen from the imperfect methods of teaching of History. They say that history taught on proper lines can surely train the mind in clear-thinking and logical argument. Besides, it should help to form those qualities of sympathy and imagination which are necessary for the true understanding of the difficulties and realisation of the problems which a government may have to face. In the words of Clarke, "To turn to Civics because we have failed to get the proper results of history teaching is like feeding a patient on pure vitamins after we have ruined his digestive system and assimilative powers by feeding him stodge."

There is a growing recognition that the study of history must approach the civic problems of the day. All the advanced countries have happily realised the need for the re-orientation of the history text and a remodelling of the methods of teaching of the subject. History study now, therefore, looks at the present in the light of the past and at the past in relation to the present. Historical facts are analysed from various points of view; the social problems and issues emerge, the relation of the individual and of the organised society to these issues, are considered. Through such a study, it is hoped that the student gains the power to analyse and organise his thought. He then deduces general principles which he applies to any new situation. It is also hoped that by considering this material not just as a chapter to be learnt but as a live problem that living people about him have to meet, the student may see that his sympathy, his will, his intelligence and his effort must be actively related to his membership in human society. And, if in addition he has grown up in a school emphasising constructive attitude in day to day human relationships, he may perhaps go one step further as he matures and do what he can, even though it be little, to help to solve the problems of his town, or his country or his mutual concerns of all countries.

The value of the incidental method of teaching Civics depends mostly upon the skilful planning of the history teacher and the excellence of the text-book used. In addition to the intelligent linking of the past with the present the teacher gives a systematic course in current history. The pupils are interested in what is going on about them. They acquire the habit of reading newspapers and learning the chief occurrences in their country and in other countries. Thus pupils get clear ideas on the issues of the day. In most of the schools in the west, the teacher makes use of such devices as individual collection of clippings, picture cartoons and a bulletin board for which the entire class is responsible.

The teaching of local history is another method of preparing pupils for citizenship. The every-day events in the lives of local people help to make history real to the pupils. It is of value to a boy to have acquired

by the time he leaves school some knowledge of the doings of his ancestors or of the former inhabitants of the place where he lives, as well as an interest in the institutions and the buildings they have left, and thus local history can do much to foster civic consciousness.

In all advanced countries, it is felt that at some stage of school study, instruction must be given in World History. National history, however well-taught, tends to produce a narrow outlook; or, at best produces only a national outlook. But the present with its rapid advancement of discoveries and inventions is an age of internationalism. Hence a course in World History is found to be a necessity. People think that the study of World History may stifle the spirit of patriotism. On the contrary, it serves the causes of true patriotism which can learn from blame as well as from praise. Unlike the false patriotism which will belittle or deny the contributions made by other nations, true patriotism will welcome such contributions. This development of true patriotism is the first step to civic-mindedness.

THE NEED FOR CIVICS IN OUR COUNTRY

We have so far recorded some recent trends in the teaching of Civics by the direct, the indirect, and the incidental methods in other countries. How about our country?

Some care is needed in discussing this problem in relation to our country. It is a matter of common knowledge that India presents many baffling problems, political, social and economic. Those who are not acquainted with the fundamental concepts of our social structure are likely to run away with the impression that, conditioned as we are, it is difficult to instil right civic-mindedness in our people.

Politically, there is a passivity among the rank and file of the Indian community, a passivity which is the result of traditional habits of depending upon an intellectual aristocracy for relief in times of economic distress, and upon a military community for the safety of their home and property. This traditional habit is largely responsible for their tendency to depend more and more on government for any good that should come to them. It is a problem, whether the Indian school of whatever denomination can, in the present circumstances, do its own work, that of teaching, and at the same time make up for the deficiencies of the community and the delinquencies of the family. However that be, an organised system of education cannot overlook the need for training its votaries for true citizenship.

The social difficulties are often exaggerated by writers, western and eastern. Their complaint is that with hundreds of castes and sub-castes,

India is one of the greatest ethnographical museum; that the idea of a common nationality is but imperfectly understood; that although Hindus and Muslims have been living together for centuries subject to the same vicissitudes of fortune, strangely enough, the bond of brotherhood is lacking. It is said that the rigidity of the caste system has cut off the social ladder by which a member of the so-called low caste can climb up.

All these difficulties do exist in our society. There is no country except probably the Communist Republic where distinction between man and man does not seem to exist. If elsewhere the distinction is not one of caste, it is of class. We must remember that our Hindu system of caste, as originally set up was a grand conception—a division based upon service. Later on, when inferiority complex set in, the system began to degenerate. The result is that to-day we see the bare bones of a splendid organisation.

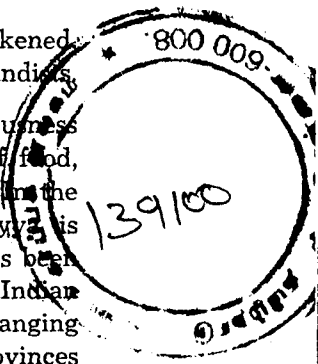
But the feeling of service for community is latent in us. The villagers, unschooled though they be, have in them engendered a feeling of right civic consciousness and respect for authority. But, owing to lack of opportunities of contact outside their limited sphere for reasons needless to be given here, they have not been able to develop their natural consciousness to such an extent as to understand the rights and responsibilities of a citizen of a democratic state.

Nevertheless, the conception is there, and can be easily awakened, and, indeed, it has been to some extent done by political propagandists.

The most formidable obstacle to the growth of civic consciousness in the Indian is the economic problem. With famine, scarcity of food, and a high death-rate, the population is enormously increasing. In the face of these facts, economic betterment, says Sir M. Viswesvaraya, is a condition precedent to the inculcation of civic ideas. Poverty has been regarded as the main cause for the proverbial indifference of the Indian to the form of government. Even India has changed, and is changing rapidly. The formation of national government in seven major provinces is proof thereof.

Our educational system—nearly everybody has something against it. 'Wooden,' 'soul-less,' 'narrow' are the epithets used in describing it. From the fact that reorganisation is the burning topic of the day, we may believe that some good will come. But it is a pity that our captains of education are amazingly backward in their ideas. They are not even up-to-date, judged by their utterances. It is however hoped that in any scheme of reorganisation due attention will be paid to the training of citizenship.

One might naturally expect an appraisal of the teaching of civics in our schools. I am afraid, there is not much to say, and what little there



is, is not very favourable either to teachers or text-book writers. At present, civics, forms an integral part of the history syllabus for the first three forms of the secondary schools and the corresponding standards of the elementary schools. In dealing with the topics related to civics, text-book writers generally crowd facts concerning administrative machinery of the government. The lessons are, so far as my knowledge goes, an apology for civics. It is distressing to find that even these lessons are usually reserved for treatment towards the close of the short term only to find that enough time is not left for doing justice to them. This state of affairs must soon be remedied, if we are honest and sincere in the task that we history teachers have by our own choice taken up.

There are some high schools which claim to give a training for citizenship. Specific qualities fostered in them have not so far been scientifically evaluated. Every school may have a student's club attached to it, where, under the guidance of teachers, a programme of social service may be put through. For instance, a small batch of students may be asked to study the quality of the stuff sold by sweet-vendors. The students may be told to report to the Headmaster about the quality so that he may move in the matter with the authorities concerned and see that wholesome stuff is sold near the school. Specific marketing conditions may be studied by another group of boys. Sanitary supervision of the school may be entrusted to a third group. In urban areas, batches of students may on an afternoon be asked to visit local hospitals and be of some service to patients. They may, for example, help the patients in writing letters to their friends and relatives, read out newspapers or some interesting story. There is nothing revolutionary in the suggestion that a whole day may be set apart for such a work and students grouped out in different batches to do some social service in the locality under the direct supervision of the members of the staff. It is gratifying to note that there is one school in Calcutta where such a scheme is successfully tried. Before issuing degrees and diplomas to successful university students they may be compelled to serve for at least a period of six months in village parts in some scheme of rural reconstruction.

The school may provide various extra-curricular activities with a view to training its votaries in citizenship. To mention a few among them, scouting, discussion and dramatisation of the elements of good citizenship, school co-operative society are all intended to foster a civic consciousness. The school must provide opportunities for the pupils to participate in its life in order that he may feel a direct interest in it. One of the important elements of good citizenship is courtesy. The staff must recognise and accept responsibility for teaching it. Mere learning about courtesy does not ensure courteous conduct. It implies habits, as well as standards, and habits are developed only by practice.

It is pleasing to note that the South India Teacher's Union is organising this year the World Good Will Day. It serves as an excellent training for creating an international outlook. Such opportunities may be made more frequent.

Turning our attention to history as means of educating our pupils in citizenship, we find a great many obstacles staring us in the face. Text-books are not quite good. Elaborate descriptions of military operations, sieges and battles occupy the major part of the most popular text-books. Great care is needed in drafting a history syllabus to place before the teacher the dominant idea that he should use it as an aid for training his pupils in citizenship. At present, in most cases, teachers have either knowingly or unknowingly become slaves, to a rigid syllabus. Considerations of examination, more than anything else, dominate both the teacher and the taught, and unless a better, more scientific and more reliable method of assessing the pupil's attainments is devised to be put in place of the kind of examination we are having there seems to be no hope of manipulating the syllabus so as to realise the aims and objectives of good civics teaching. Even in the present circumstances, an intelligent teacher can find enough elasticity in the syllabus to be master of it and yet not altogether ignore considerations of external examinations. It is difficult to serve two masters—the real need and the atrophying examination. Somehow, we have got to do it and look for the day when we would be freed from the grip of external examination of the kind now in vogue.

Again, the teacher of Indian history has to work under many other adverse conditions. He is not free to form his own judgments and freely communicate them to his pupils. He cannot get away from the impression that he belongs to a subject nation. Some years ago, the Director of Public Instruction issued a circular that the answer of the S.S.L.C. pupils revealed digressions which were probably taken as evidence of inflammatory teaching, and history teachers were warned.

Now that times are changing, and progressive realisation of an equal partnership in the Commonwealth of Nations has been tacitly regarded as the political aim of India, the history teacher has a task which is sacred and noble. He, more than anybody else, by intelligent planning, resourcefulness and adherence to historical truth, can develop a just sense of national pride which is the soil on which the plant of civic consciousness will sprout and grow. The teacher must so plan his work as to make the pupil feel that he is bound by indissoluble ties to those who have gone before him, that he has a part in all the experiences of his race and that he must merge his little life in the vaster and grander life of the nation. The awakening of patriotism through the teaching of national history is thus the first requisite of a sound educational system.

ARTISTIC TRAINING IN SCHOOLS

BY

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There is no side of education which is more neglected at present in Indian schools than that concerned with the fine, mechanical and useful arts.

Why is this training so seriously neglected at present? Why is the Drawing master frequently the Drill master, although there is no obvious reason why proficiency in Drill and Drawing is likely to be found in one man? Why is a Drawing master one of the lowest paid members of the Staff? Why is it rare to find on the Staff of a school a teacher qualified to teach any other of the arts? All these questions permit one common answer at least. The arts are not important examination subjects. They are not regarded therefore as important. They are crowded out of the curriculum by class-room subjects, and time spent on any form of artistic training is grudged by parents, teachers and pupils.

The main contentions of this article are that artistic training is much too important to neglect and that it can be given, at any rate in a boarding school, without neglect of the subjects required for the matriculation examination, and at only a small extra cost to which it is false economy to object.

Failure to give time to artistic training during the period of general education results in an extremely low standard in the various arts in modern India. Exceptions, of course, there must be, but it is claimed that the artistic sense of the average Indian is at present extremely low, although there are many signs that in earlier Indian history it was at times extremely high. Instances of lack of artistic feeling are to be found on every hand, even more amongst those classes which have the means to patronize art and to indulge their tastes.

Dancing is still regarded in most places as disreputable, the prelude and invitation to an orgy. Music is drowned too often beneath blaring waves from the harmonium—the cuckoo in the nest of Indian musical instruments. Long declamations or irrelevant songs slow down fatally the movement of most Indian plays and films. Indian poetry is only just emerging from the strait jacket, though more advance has been made recently in this art than in others under the influence of a few really

great poets like Tagore. Many hundreds of Indian students must have studied in England in the last decade and a half, many of them very able in their own lines. But the line of very few of them is one of the arts. A member of the Staff of the Royal College of Art in London told me recently that since 1920 only two Indians with real artistic ability had entered that College—one a painter, the other a sculptor.

The seeker after beauty in India to-day will find it in plenty among the relics and monuments of the past. He will find it among those villagers who have not been spoiled by so-called education in their houses, their music, their dances, their dress, their articles of daily use, their ornaments, their very gait. But he will have to look far and look long to find much real taste and artistry among the educated classes. He will find among them that, when they have money to spend, it buys more often vulgarity, overdecoration, crude colouring, stridency disproportion and luxurious discomfort, when it attempts to buy something of modern Indian design and not merely an imitation of a Western one.

The de luxe motor car with a siren of crocodile shape and silver hue basking on a sky-blue mud guard; the exterior of the typical rich man's house which disfigures Malabar Hill in Bombay; the music played by the band at many wealthy weddings; the purple plush covers and curtains, the marble-topped gilt furniture, the innumerable ornaments, the gilt-framed oleographs, the crowded pieces in expensive drawing rooms; the facts that it is almost impossible to find modern Indian books finely bound and printed, and that a publisher recently admitted to me that it was impossible to sell profitably any book in an Indian language costing more than Rs. 2-8; expensive Indian jewellery; the pornography of many newspaper advertisements; the typical presentation casket; these are but a very few instances of the lack of taste and of appreciation of real beauty in India to-day among those classes who through their wealth and education should be the patrons of the best in art.

It is hard to believe that this can be so in a country which possesses such magnificent ancient literature, architecture and sculpture; which, coming to smaller things, has aroused the envy and imitation of the world by its carving, its sari and its classical dance.

If there be any truth in this indictment, (and the writer's belief is that there is a great deal of truth in it), the main reason is the neglect of artistic training in modern schools and not a lack of artistic talent amongst Indians. It will be a good day for India when public opinion begins to put pressure on the schools to develop the natural talent which undoubtedly exists.

There must be two sides to artistic training in schools; one active and the other passive. The school has got to discover and develop whatever artistic ability there may be amongst its pupils, whether in music, painting, modelling, dramatics, poetry or in some form of craft work. Secondly, it has to teach boys how to appreciate what is good and to recognize what is bad in the work of others. It is obvious that not every boy will have active artistic ability, and those, who have none should be diverted to other work of a cultural nature. But it is necessary that every pupil be trained to appreciate and criticise and it is believed that this is the form of artistic training which is most neglected at present. A man's life must be the poorer if his artistic ability has never been developed. But, being unconscious of what is dormant in him, he suffers little. His ignorance prevents regrets. If however he has developed no critical taste he will be continually suffering. A man has to exercise his taste every day.

The best way in which the writer can explain what he thinks schools ought to attempt, is to describe what is actually done in his own school, which contains four departments; primary, middle school, high school and Intermediate. In the passive side of the training it is sought to arouse the critical faculty in every boy and so the appreciation lessons in art and literature are compulsory in the three high school classes below the matriculation class. On the active side the aim is, in the primary department, to find out what artistic ability, if any, a boy has; in the middle school department, to develop that ability and to teach the necessary technique mainly in class-hours; in the high school department, to give opportunities, mostly out of regular class-hours, to indulge his artistic taste.

This school is organized to teach literary composition in prose and poetry, drawing and painting in oils, water-colours or chalks; Indian singing and instrumental music; acting; and as crafts, clay modelling, wood work and, to a few seniors, scientific model-making.

The only members of the Staff who devote themselves almost entirely to teaching one or more of these branches of art are the drawing and music masters. The latter need not be a wholetime teacher. The rest of the artistic training is given by the teachers of the ordinary school subjects.

A boy on entering the primary department is given a daily 'free activity' period of 40 minutes and three singing lessons each week. During the free activity period he is free to do what he likes; to do nothing at all if he wishes to. But the materials are at hand if he wishes to draw or paint or model in cardboard or clay or to carpenter or read or

write. No one tells him to do any of these things but he sees other boys doing them helped by the teacher and before long he is usually doing one of them himself. By the time he leaves the primary department his teacher knows quite well what artistic tastes and abilities he has. Some have none.

This is the main discovery which the primary teachers have to make in the case of each boy. Before passing on to the work in the middle school department, it should be added that a certain amount of artistic work is also done incidentally in the primary classes during teaching periods. Impromptu acting is quite common during language and history periods and there is plenty of semi-voluntary decoration and illustration of nature-study, history and geography note books.

In the middle school department a boy has compulsorily to attend two singing and six art lessons each week. But what he does in the art lessons depends on the report which he brings from the primary department. If he has any interest in drawing, painting or modelling he is encouraged to develop it; if he has none, he can learn a musical instrument instead or put in extra work at school subjects. It is useless to persevere at active art work with a boy who has no artistic ability at all. Secondly, any boy in this department can volunteer to do carpentry out of school-hours for 4½ hours a week when other boys have to do farming, gardening or model-making. But if he does carpentry he must during the art periods in class-hours design, submit to criticism, and draw to scale the article which he intends to make in the carpentry class. No boy should ever be allowed to make anything which he has not first thought out and drawn on paper. Thirdly, on one afternoon in each week a period of 75 minutes is given to all boys in the high and middleschool departments when they must occupy themselves with some form of artwork but it is left to each boy to choose each term what form shall be his. During this period are held dramatic rehearsals of the next school-play, instrumental music and singing lessons, reading and discussions of good vernacular literature. The art room is also open of course and boys, poetically inclined, can try their hand at writing their own verses.

This short description of artistic training in middle-school classes refers to certain features of this kind of teaching which deserve rather more mention. Its chief characteristic is its lack of uniformity. If every boy is not doing different work from his class-fellows, he could be. It is useless to require every boy to paint the same picture or to make the same article. Even if two boys are painting the same subject, they should be encouraged to paint it from different points of view and in different media. The pupil, not the teacher, is the proper person to choose his subject. Secondly, the work done must

be original as far as possible and not copied. If a boy is to make a chair, he must design his own and not copy someone else's; if he wants to draw a flower he must look at his own flower and not at some one else's picture of a flower. This is where so many Indian art masters make their biggest mistake. They fail to realize that original work, however crude, is valuable and that pretty copied pictures are mainly valueless. They want the work of their pupils to make a good show for visitors. They forget that that is not the object of teaching painting in middle-schools. Lastly, it should be clear that special provision has to be made for the boy who has an aptitude for one form of art only and for him who has no aptitude for any. During all art periods there need to be several alternative activities to suit boys with different tastes. It is merely a waste of time to force a boy to practise a form of art which does not attract him. Such compulsion may give him a lifelong aversion to that form.

Active artistic training in high-school classes should be given only to volunteers, those who have shown real interest and ability. Therefore there should be very few art classes during class-periods. During the primary and middle-school stages abilities have been discovered and encouraged. The high school one is that during which to see what a boy will do of his own accord. If he is not then prepared to practise any form of art in his leisure-time, his previous active training will have little permanent value.

At this school a high school boy has a 75 minute period once a week, at the same time as the boys in the middle school, and this has already been briefly described. Like those boys, also he can do carpentry for 4½ hours a week instead of farming or gardening, and unlike them, a few high-school boys can, as another alternative, do simple metal-work in the course of constructing scientific working models, such as home-made cameras and burglar-alarms. If this amount of weekly art-work does not satisfy a high school boy, he must give up some of his leisure time and join one of the four school art societies; the Art, Musical, Dramatic and Literary. These meet usually twice or thrice a month and membership is open to masters and boys. The members, not the school authorities, decide the date and programme of each meeting. Visitors are frequently invited to take a part in the programmes. These Societies exist to encourage voluntary work. The members of the Art Society arrange to draw paint or model in their spare-time, either singly or in groups. Each member is equipped with his own set of materials on loan.

The Dramatic Society produces one play a year for public performance, English and Vernacular in alternate years; and impromptu sketches at short notice for private entertainment.

The Musical Society gets up one concert a term and its members get private instrumental and choral lessons. One evening a fortnight they organize a recital of gramophone records.

The Literary Society has two branches; one concentrating on Hindi, the other on Oriya literature.

The only compulsory art-lessons for high school boys are the two weekly appreciation lessons; one in English poetry, the other in general design. A boy receives these lessons during the three years prior to his entry into the matriculation class. A short description of the nature of these lessons follows, as it is believed that they are not given in many high schools and there seems to be great reason why they should be regarded as essential in all.

The English poetry appreciation lesson will be discussed first. Three books which it should help teachers to study are:—P.H.B. Lyon's *The Discovery of Poetry* (E. Arnold),

Notes on the Teaching of English in Lower Middles, (G. Over-Rugby) and *Creative Verse Writing* (L. J. Robinson) in the Teachers' Lesson Unit series published by Columbia University, New York.

A certain amount of poetry read in these lessons is learnt by heart; often boys in the same class learn different poems; and a good general rule is that no boy should be required to learn a poem which he does not enjoy. But the main object of the lesson is not to learn or to teach anything in the usual sense of those words in schools. It is to promote a love of good poetry, to lead to an understanding of the art behind a good poem and to awaken a desire themselves to attempt original verse-writing in the more gifted of the pupils. If learning by heart is felt to hinder, not to promote this main object, it should be dropped. Poems of acknowledged merit are read, perhaps several times; boys are invited frankly to say why they like or do not like them. The teacher has to be on the look-out at first for answers designed to say merely what the boy thinks his teacher wants him to say. When a poem is found which really seems to appeal to the class, the teacher and class explore more fully wherein its charm for them probably lies. Sometimes third-rate poems can be read with profit in order to discover how they lack quality. A little is probably said after reading each poem about the mysteries of prosody, rhythm, metaphor and choice of language. After several poems have been read the class is usually ready to make a list of subjects about which some of them may be able to write verses themselves, and they will then begin, very crudely at first, to attempt to do so. When that stage is reached the teacher has broken the back of his task, so long as he never forgets that such infantile original verse, though it often cannot be prais-

ed, must never be frowned on and, still more importantly, must never be laughed at. All attempts are improved by criticism but only by constructive encouraging criticism. If that cannot be given, nothing else should be. Another thing which the wise teacher will remember is never to read with his class a poem, however famous, which he does not himself appreciate. It is obviously impossible to teach appreciation of the unappreciated.

These lessons in the appreciation of poetry will lead a few boys to become writers of verse ; a few more to enjoy reading good poetry ; perhaps several to distinguish between good and bad writing when they meet it. But they will never touch all boys, because there are some to whom poetry or any other form of fine writing never makes any real appeal. This should be recognized by the teacher in advance as a fact which must not discourage him. If but one boy leaves his class a new lover of poetry, the teacher has not failed.

But he may well hope that his other weekly lesson on design will appeal to every boy, because if he chooses his subjects wisely they should appeal to all. He will be talking to them on very mundane subjects. Any little everyday occasion when a man has to use his taste he can take as his text ; shopping, furnishing, dressing, playing. Everyone, he can point out, has to use his taste every day, however unrefined it may be. It is a man's taste which decides for him which of two articles to buy ; which clothes to wear ; which people to select as his friends ; how to spend his leisure. But it may not have occurred to his pupils that taste can be trained, that there are certain considerations which they can learn to take into account before making up their minds ; that there exist in the world certain models of acknowledged good taste, with the illustrations of which at least they should become familiar.

These lessons, therefore, begin with discussions of familiar objects and the points for and against their designs are discovered. The boys first learn to like or dislike something, not by blind instinct, but after careful consideration from various points of view. The lessons then progress to the comparison of a number of objects, the same in kind but different in detail. Three or four gardens may be visited, a number of framed pictures examined, certain houses observed from outside. Which garden, which house, which picture does each boy like best or least and why, are the questions to which he has to try to find reasoned answers. After these have been given, the time is ripe to show the class illustrations of, say, gardens, houses and pictures of acknowledged beauty in different parts of the world, though the best of such in India be the most important ones to show.

The next stage is to engage their developing tastes on practical problems. How this can be done can be most easily explained by describing two problems which have been actually given recently to the pre-matriculation class of this college.

An Indian visitor had described the College temple as 'characteristic of all that is most decadent in Indian architecture.' This remark was mentioned to the class and they were invited to try to discover what faults in its lines had prompted this devastating criticism. Pictures of as many famous Indian temples as could be obtained were observed and the College temple was compared with them. Then came the problem, "If the College temple had to be rebuilt and you were the architect, draw pictures in elevation of the temple you would build."

Another problem concerned a lawn in front of the Main Building in the centre of the College gardens. An architect who happened to be visiting the College was struck with an idea for greatly improving the lay-out of this lawn and kindly presented the writer with a set of drawings showing what he would like to do if given a free hand. The class was told that the central lay-out of the gardens could be improved and that drawings showing how it could be done had been received, but they were not shown them. They were asked to make their own drawings first, showing what they would do, and only after these had been made were they allowed to compare them with those of the architect.

The writer is the first to admit that the technique to be used in giving a three-year course of weekly lessons of this kind have not reached perfection in his school. They are a new kind of lesson in high schools and there is little technical literature to guide the teacher. But they do not require an artist to give them ; any trained teacher who believes in their value and gives thought to selection of topics can have high hopes of some success. That they are not valuable lessons, no one can assert. The writer is aware of difficulties in some schools in the way of teaching the fine arts, acting, music, handicraft, even the appreciation of literature. This passive artistic training at least, no school has an excuse to neglect. It is as essential for any pupil as are reading, writing and arithmetic.

LIBRARIES AND CHANGING INDIA

BY

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 Association.*

While change is at all times a normal attribute of every living community or nation, there are times when, in a particular nation of community, the change is of a drastic nature and then it will be visible in every sphere of its activities—intellectual, social, economic and political. In such epoch, when values are changed wholesale, a new outlook becomes necessary. Old methods have to give place to new. If it is a privilege to live in such epochs, the privilege carries with it great responsibility.

1937 has every claim to be looked upon as such an epoch for the Indian community. At the head of many changes there is the political one, the introduction of provincial autonomy. In spite of the safe-guards and the financial handicaps that tie the hands of the autonomous provincial governments, the assumption of office by the most popular party in most of the provinces of India has created a new atmosphere. We see signs of national aspiration everywhere. In particular there is a universal demand for renovating and reconstructing our educational machinery.

Two fundamental principles must govern this reconstruction. First, every child of the community should be brought under the influence of formal instruments of education (schools). Secondly, there must be provision for facilitating the life-long self-education of every person in the community. The first principle ultimately demands a nation-wide network of schools, most of them free. The second principle demands a nation-wide network of public libraries, also mostly free, supplying books to every one for information, inspiration or recreation.

These two cardinal principles are not independent of each other, they are only different sections of the same factor. The first principle emphasises the spatial aspect of universal education, the second emphasises the time aspect. Hence a national school system and a national library system are not independent entities. On the contrary, they form a whole. We may compare the first to a building and the second to its roof. Everyone will admit that it is ridiculous to think of a roof without walls and foundations. Everyone must also see that it is not only ridi-

culous but also improvident and wasteful to build foundations and walls and refuse to put up a roof. In other words, a public educational system without a complementary public library system is an absurdity and a national waste.

The budget of the province of Madras under successive governments, however, discloses how during the last half a century this important interdependence of schools and libraries has been overlooked. There has always been some provision for formal education, it has indeed been increasing, though it is still very inadequate. But till twenty years ago, there was no provision at all for public libraries. Even now there is only a nominal provision. Some ten years ago, it was vaguely realised that money spent on school education which is not backed by library provision was largely wasted and a provision of Rs. 45,000 was accordingly made to stimulate the establishment and functioning of public libraries. But grasp of this inter-relation between school and library was still so feeble that the amount was very soon halved. A few years later it was still further reduced to Rs. 10,000.

Let us see what obtains in other countries where the inter-dependence of these two instruments of public education is understood and acted upon. England considers an expenditure of 2sh. 6d. (Re. 1 As. 10) per capita on public libraries a reasonable minimum. America would put the figure as 1 dollar (Rs. 2 As. 10) per capita. I am aware of the comparatively low level of income and expenditure per capita in this country. But is it unreasonable to say that a budget which does not show at least one pie per capita for expenditure on public libraries discloses apathy on the part of those who must lead, who must know, who must have faith in the prime importance of the things of the mind and the imagination? One pie per capita would mean in round figures Rs. 2,00,000 for the province of Madras. Surely there is no comparison between the actual 10,000 and the barest minimum of Rs. 2,00,000!

Till to-day the public finance of all our provinces has been in the hands of persons whose interests were largely extra-national. We need not wonder then that book service to the masses has been so utterly neglected. It has been usual to plead the appalling illiteracy of the country in justification of this omission! Such an argument savours of the eighteenth century library outlook! But the twentieth century library, which wants to bring within its field every citizen of its neighbourhood, has developed methods for rendering service even to illiterates. It has developed a system of reading books to them and it produces scrap-books and picture-books which educate them through pictures. A modern library further seeks to satisfy the craving

for knowledge thus induced in illiterates by teaching them to read and write. It is claimed that in Russia, where illiteracy was as high as 70 per cent twenty years ago, libraries have in the meantime reduced it to so low a level as 10 per cent.

But from now on the public finance of our provinces can be administered in the best interests of our national progress. Madras has been fortunate in having for the custodian of its public finance a personality endowed with an unusually acute intellect, a generous heart, utter freedom from self-interest, sparkling patriotism and a well-balanced sense of values. I cannot persuade myself to believe that the sum of Rs. 5,000 shown against public libraries in the current year's budget—which is abnormal and a typical in every way—is a measure of our Prime Minister's estimate of the importance of public libraries in the national reconstruction he has embarked upon. But I do believe that when the normal, typical congress budget is framed for next year, provision for public libraries will assume a dimension which is its due not merely on its own rights but which will also be necessary to secure for the nation the fullest and most lasting benefits of the vast sum which is being expended on elementary education.

So far we have dealt with the new outlook that must characterise the government of changing India in the sphere of public library provision. But this is only half the problem. The country cannot get the full benefits of this change in the government's outlook unless an equally drastic change comes over the outlook of the teaching profession. The teaching profession must get out of the rut into which it was driven by the now famous despatches of Wood and Macaulay. It must realise that the aim of the profession is no longer merely to prepare efficient graduates to do clerical work for alien administrators whose interest is beyond the seas. It should dispossess its mind of the camel theory of education which is outmoded by the demands of the new era.

The profession must realise that a major objective of school-work is the development of the child as an integral personality both now and for the future. It is not so much the teaching of facts that is required as the development in each child of the capacity to find out whatever facts he may ever need. Let teachers substitute the philosophy of change for static Mimamsa philosophy! School education must involve a fourth R as well as the ancient three R's and the fourth R must be instruction and practice in the chief sources and methods of research—methods of investigating for themselves and of finding out for themselves whatever facts they may need. The aim of the school must no longer be the cramming of one tiny brain with the little it can hold of the vast universe of facts. Examination must no longer merely squeeze the

sponge of the candidate's memory and reduce itself to a sort of automatic writing by brains unfitted for creative work.

On the contrary, the child and only the child must be the determining factor. His curiosity must be kindled, not smothered. The power of observation and pursuit, not merely a mechanical faculty of absorption, must be developed. The attitude of enquiry must be fostered. The pace of each child is to be determined relatively to itself and not to that of the teacher, the class or a fictitious average child.

Now the only effective way of teaching a method is to provide opportunities for applying it. This means creating situations in which the child has to seek information for himself; providing opportunities for finding it; placing him among books; helping him to find his way about; training him in extracting what he needs from books; teaching him to build such elements into a whole to satisfy the original situation.

If the school is to educate the child for the changing India, the school library must cease to be a closed cupboard opened now and then for driving out *puchis*. It must be a live workshop with plenty of attractive, well-built, well-printed, well-illustrated, well-written books; with comfortable furniture, open shelves, charming pictures, flowers, hangings and a bright and cheerful appearance; with a librarian who loves children as well as books, who can attract to himself all the children of the school not only with his nice stories and infectious smiles but also by his capacity to find the right book for the right child at the right time; and, above all, with a teeming crowd of busy children doing their tiny research and thereby learning the art of *finding out* under the unobtrusive guidance of the librarian, unshadowed by fear of the rod or dread of examination, reading because it is both profitable and pleasurable to read.

In a word, teaching the use of the library is half the battle in education. The School Library should become the heart of the school—supplying the life-blood to every department and every activity. The library-hour should be the hub about which the whole time-table revolves. This should not become another class hour. It should not be a "forced" hour, but a time when each child pursues its own special line of interest. Varied suggestions in the class room should aim at increasing the chances for all types of children to cultivate a real and personal interest in some topic or other. But in the library hour no child should be forced to read this book or that. On the contrary, every facility should be given for the child to pursue any subject he likes in whatever way he considers most productive. The librarian should work *with* the children, not *on* them.

THE SOUTH INDIAN TEACHER

The library hour should throw the teacher and the librarian in the background and bring the children themselves to the centre of activity. The library hour should be looked upon as an opportunity for giving free play to the innate specific creative impulse of every child. Even if the school is generally governed by the mass method of instruction—in fact, even more if this is so—the school should look upon this library hour as the chief opportunity for giving full play to the inherent individual impulses of the child and for experiment with individual methods of instruction.

No doubt the Department of Public Instruction has made the library hour compulsory in our schools. How far it will meet the needs of changing India will depend upon the attitude of the teachers towards that hour. If the teachers treat it as an unwanted intruder, it will be useless. But changing India will most wisely look upon the library hour as a family does upon the first baby of a new generation. The new arrival realigns the old members in a most delightful way. The father becomes the grandfather, the mother becomes the grandmother, the daughter-in-law is now the revered mother, the erstwhile child becomes the father. The advent of the first baby changes the very furniture of the house. Many things can no longer be spread on the floor, they must be put on high shelves. This is done not out of fear of the baby but out of love for him.

So it should be with the advent of the library-hour. Even the work in the formal class hours must undergo a responsive change. Methods of teaching and examination must change. The relation between the teacher and the taught must change. The prescription of books for detailed study as well as for "extra study" must change. Even note-taking must change. Children must no longer take down notes to dictation; notes should be voluntary. They should be taken by the children spontaneously whenever they find something worth recording—a new word for future use; a new turn of expression which they would like to handle; a new set of ideas which they would like to make their own; a new set of facts for future reference.

Changing India, then, demands :—

- (1) A system of universal compulsory education provided on a statutory basis ;
- (2) A net-work of public libraries—stationary and travelling—established and managed by statutory bodies as a statutory obligation ;
- (3) A proper proportion between expenditure on public education and on public libraries ;

(4) Eventual abandonment of the mass method of teaching and substitution of the individual method ;

(5) To facilitate the above, making the library the heart of the school, equipping it properly and making it a chief workshop for the children ;

(6) Readjustment of the teaching method in the class room so as to arouse curiosity in children and to induce in them an appetite for new experience which will make them not only observe things for themselves but also confirm their observation by reference to the recorded experience of others collected in the school library ;

(7) In other words, a shift of the focus of the purpose of teaching from loading children's minds with facts to developing in them the capacity to educate themselves perpetually in the school of life with the aid, whenever it may be needed, of the books provided by public libraries.*

SCOUTING IN INDIA

BY

DIWAN BAHADUR K. S. RAMASWAMI SASTRIAR.

THE SCOUT MOTTO AND PROMISE AND LAWS

"The aim of the Boy Scouts' Association is to help the boys in India, irrespective of race, creed or caste, to become good citizens of their Motherland and of the Empire, reverencing God, turning as loyal subjects, and subordinating personal interests to the welfare of others; abstaining from violence of thought, word or action; to form their character by training them in habits of observation, obedience and self-reliance; to teach them services useful to the public and handicrafts useful to themselves and to promote their physical development, and health, so that they may be made effective members of the great Scout Brotherhood of Service." This passage contains in a nutshell the aim of the Scout movement, viz., fitting the boys by means of simplicity and strenuousness and service and self-sacrifice to become good citizens of the State and good devotees of God.

THE SCOUT MOTTO

The Scout Motto "Be Prepared" has a world of meaning in it. It means that a Scout must be always keen and alert and should beware of being slur and dull. It means that he must be venturesome and prepared to take risks. This does not mean that he should be foolhardy and run into risks. He must be ready for dangers if they come. He must remember the motto "Nothing venture nothing win". The Chief Scout points out further that the motto "Be Prepared" means also "Be Prepared" for manhood. He says: "The Rovers' business, therefore, is to learn how to be ready and how to be able to do the right thing in an emergency for the good of the rest."

THE SCOUT PROMISE

The Scout promise is as follows:—On my honour I promise to do my best—To do my duty to God and the King, To help other people at all times, To obey the Scout Law. Thus, duty and service should be placed foremost and are the most important things in life. If everyone does his duty the earth would be a happy place for all. Now-a-days people think more about rights than about duties and the universal clamour for rights merely increases egoism and conflict. Service will lead to the

recognition of our unity as children of God. An egoistic nature will never serve. It is only man of unselfish nature that will gladly serve others.

THE SCOUT LAWS

Let us take the Scout laws and see what disciplines are indicated thereby. The first law is "A Scout's honour is to be trusted". Truth is the soul of everything. The Ramayana says: "Truth is the essence of the World." (Dharma saram idam Jagath). What is truth? It is the harmony of thought and speech and act. The well-known lines in Hamlet say:—

"To thine own self be true;
And it must follow as the night the day
Thou canst not then be false to any man."

In each man there is a better man within. Try to draw him out. This can be done by a direct appeal to the nobler self or by an indirect appeal to the lesson of another and nobler life in the past or in the present. The latter method is often the more effective way. In such a noble personage, as in a mirror, we see and live our own nobler self.

The second Scout law is that a Scout is loyal to the King, his Country, his officers, his parents, his employees and to those under him. This follows from the first law. If a boy sees his nobler self and hears its voice, he will be loyal all round. He will know his King's commands and carry them out. He will love his land and do his best for it. He will be loyal to his officers. He will treat his parents as Gods. He will show loyalty to those above him and to those under him. He who learns to obey will learn to command aright. No man is born as a leader. He must be a selfless servant before he can become a selfless master.

There would be occasions when a clash of loyalties (Dharma Sankata) would arise. That is a good Society where such a clash is reduced to a minimum. Such a clash not only produces unhappiness but also sometimes sours a person. But one cannot avoid such clashes altogether. In such a case we must know what are the greater loyalties and what are the lesser loyalties. When Sri Rama had to choose between obeying his father and obeying his mother and satisfying his other relations, he resolutely put obedience to his father before everything else. Whenever his father who was unwilling to part with him, implored him to stay, though he had passed his solemn word to send Rama to the forest, Rama had no hesitation in obeying the call of Truth and fulfilling the pledged word of his father in preference to the spoken word of his

father, asking him out of affection to stay and not to go. It is not possible to go here into further details as regards the possible clash of loyalties in life. As a civilization progresses and as the complexities of life increase, the occasions for conflicts and clashes among loyalties will arise. There will be many institutions and many persons demanding and deserving obedience at our hands. Each civilization has got its special code of chivalry and honour and morality in addition to the laws of universal ethics. We must realise the spirit of such obligations and conduct ourselves aright in the face of such problems of conduct.

The third Scout law is : A Scout's duty is to be useful and to help others. The great evil to guard against in life is egoism and vanity and pride. It is usual in every boy's life to arrive at the stage of becoming shy and self-conscious. It is then that he becomes unattractive and a positive nuisance. Let him be taught to shift his centre of gravity from himself. His pride will fall but he will rise. Physically speaking a man's centre of gravity must be in himself or he will fall. But in the moral realm the reverse is the case. The first two laws of the Scout refer to his self-respect and his loyalty. Those qualities must attain completeness only through service. The rule "one good turn each day" will create in him a passion of service. He must not boast about his service but he can mention it modestly and with a due sense of gratitude to God for having been chosen to do that act of service. He must go about the World in the spirit of the Knights of Arthur's Round Table whose glory was "redressing human wrong".

The fourth scout law is ; A scout is a friend to all, and a brother to every other Scout, no matter to what social class the other belongs. Nature makes people unequal in health and wealth and position. But it is the privilege and duty of man to set the balance right by sweetening life by brotherhood." The Scout salute and handshake must draw out the fraternal feeling and must make it practical and helpful. Of course brotherhood implies elder and younger brothers. It implies devotion to superiors as well as tenderness to inferiors. But both devotion and tenderness are but different aspects of fraternal affection. Charity may cover a multitude of sins but it is love that prevents and even cures multitudes of sins.

The power of making friends is innate in some persons but in most persons it is an acquired power. The seed is in every one but it can come to blossoming only if the plant is tended well. In later life failing health and thwarted ambition will impair our power of making friends even if we have it. They will prevent our acquiring such power if we do not have it already. So we must acquire the power early in life. The friendships of youth are pure and ardent and natural and will survive

the onslaughts of selfishness and conflict in later life. Unhappy is the man who is too sensitive or untrained to make many pure and noble friendships in early life. The Scoutmaster must fill himself with such a spirit before he can impart it to the Scouts. A Scout with such a feeling of friendship and brotherhood active in him as the result of Scout discipline will be a better son and a better brother at home. He will be all the better as a citizen in his later life. His old age will not be lonely and miserable, but will be sweetened by honourable friendship and affection.

The fifth law of Scouting is : A Scout is Courteous. It is not enough to have the feeling of brotherhood in the heart and to do service to others. Much of the grace of an action lies in the manner of doing it. As Tennyson says,

"Manners are not idle but the fruit
Of loyal nature and of noble mind."

Courtesy is due to all, be they high or low. We are prone to be courteous to our brothers and to be surreptitious to those who are below us. This is an ignoble trait of character. In modern times young men do not show proper courtesy to age. They confuse lack of courtesy with independence. They are often merely made when they think that they are asserting their individuality. Courtesy is a refinement and grace of spirit and not mere external show of breeding.

The Sixth Scout Law is : A Scout is a friend to animals. We often think that God's injunction to be kind is unsuited to human beings. That is a wrong view. The injunction extends to animals and birds who are our dumb brothers. What is called sport is often mere murder of our dumb brethren. It does not always involve the killing of dangerous wild animals who have become a menace to man. It often means the killing of defenceless animals who do not harm men. Sir J. C. Bose has enlarged our kindliness of nature by showing the sensitiveness of plants as well. The scout must lovingly learn and note the habits of animals. He should help them as much as he would help human beings. He should do a good turn to them when a bull is straining painfully as it drags a heavy load along, just as he would in the case of a cooly. The object of dividing Scout Troops into Patrols named after animals and birds is to make the Scout feel a sense of kinship with them.

The Seventh Scout Law is : A scout obeys orders of his parents, patrol leader, or scoutmaster without question. It is only he who obeys that will learn to command. Further, the instinct of reverence is one

of the noblest and most beautiful and charming of human traits. It is only he who learns in youth to obey the call of his elders will in later life obey the call of his conscience. He who will not obey his father and teacher in his youth will not obey God in later life. There is no use in obeying in bad grace or with grumbling or with a stifled and suppressed spirit of rebellion. The obedience should be a glad and willing obedience.

The Eighth Scout Law is: A Scout smiles and whistles under all difficulties. Life consists of many troubles. Half the poignancy of the misfortunes will be removed if we meet them in a calm spirit and with a smiling face. We must cultivate the spirit of cheerfulness and deserve happiness. If even then we get sufferings, it does not matter. The edge of the misery will become very much less. It is not enough to feel happy. We must look happy. Worldly goods become less by sharing with others. But joy increases by being shared and enjoyed with others. Service implies brotherhood; brotherhood implies love; and love implies joy. No man is a man of God if he does not have all the three traits, viz., brotherhood and love and joy.

The Ninth Scout Law is: A Scout is thrifty. In modern times there is a tendency in the direction of show and extravagance. It is really due to vanity and egoism. No one should be niggardly or miserly in his ways. But thrift is a noble and necessary virtue. If a boy is thrifty he can save money and give it to help those who are in need. If a boy spends on himself all the money that he has got, how can he help any one? If a boy does not learn thrift during his youth, he is not likely to learn that quality in his later life.

The Tenth and last Scout Law is: A Scout is clean in thought, word and deed. In India purity has been highly prized all along. Purity does not mean mere external purity, though that is really very important. To get up and bathe early in cold water is very necessary. That will not only secure long life and health but will also give us purity of mind and heart and soul. Such inner purity is all important in life. Just as dirt is ugly, even so vice is ugly. We must banish both. The Sanskrit word for such cleanliness is Brahmacharya. A boy who is clean without and within will be beloved of God.

THE SCOUT SPIRIT

Quite as important as the Scout Motto and the Scout Promise and the Scout Law are the Scout Spirit and Scoutcraft. The Scout Spirit can be summed up in one word: **SERVE**. A life of service is a life of usefulness and a life of happiness. Scoutcraft implies a careful atten-

tion to the kind of physical exercises and mental hobbies suitable for each boy. Mr. Griffin rightly refers to "the kind of physical recreation most adapted to different occupations in life, and different types of bodies and temperaments." We do not pay sufficient attention to this matter.

Scoutcraft refers also to another important aspect. It implies both woodcraft and towncraft. It tells us "Back to nature" as civilization tends to cut us away from nature. At the same time it prevents us from turning like cave men and tells us to work for a better and more socialised life. The Scouts' hobbies must eventually become the handicrafts of the adult.

The chief Scout defines Woodcraft as 'Knowledge of animals and nature and calls it "our key activity" and says that it will give us "Character and intelligence, handicraft and skill, health and strength, and service for others and citizenship." In towncraft also scouts must learn to use our senses by observing animals and nature as well as men and their ways. Scouts must keep a log-book and will find a camera useful. Mr. F. W. W. Griffin refers also to Mindcraft and says, "Building up the mind is just as important to the Rover Scout as developing his physical body, and here again, full allowance has to be made for individual differences as regards inborn talents, personal circumstances, his general outlook and his ambitions. Mindcraft is an application of pioneering which can be most effectively started and encouraged in the Rover Den." The Scouts must learn to go through the door of literature and art into the magic realm of imagination. They must form study circles and try by discussion to arrive at correct ideas.

In regard to a Scout's behaviour to his brother Scouts, the Chief Scout says: "If a stranger makes the Scout's sign to you, you should acknowledge it at once by making the sign back to him, and then shake hands with the left hand. If he then shows his Scouts badge or proves that he is a Scout, you must treat him as a brother Scout, and help him in any way you can." The highest ideal in human life is the ideal of brotherhood of man. It follows naturally from the supreme ideal of the fatherhood of God.

TRENDS IN PHYSICAL EDUCATION AND SCHOOL-HYGIENE IN SOUTH INDIA

BY

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ORIGIN

The policy of following a systematic effort at bodily improvement by the introduction of physical examination and the treatment of defects in Schools and Colleges, was regularly begun in India, only after the Report of the Calcutta University Commission, 1919. Before 1919, however, there have been noble and isolated attempts by the School-masters and the Madras Government (1917), to interest themselves in the health and welfare of the students. Regulations requiring the systematic examination of Elementary school pupils were introduced by a Government Order in Madras in 1920 (2). This was revised by another G. O. in 1925 (b) and made applicable to High schools. In 1927, this examination was carried further and made compulsory in all Colleges, affiliated to the Madras University. This Medical Inspection that was "to ascertain the general physical condition of the pupil"—to quote the G.O. of 1925—was abandoned in 1928 amongst school-children, the citizens of to-morrow; but the College examination is continued

2. In the early days, when Physical Education was not a subject, not a regular course of studies, there were a body of "Drill-masters", who taught a variety of drill exercises, which are characterised by the authorities of the Y.M.C.A. College of Physical Education, Saidapet, as "Traditional, formalised, and standardised schemes of physical education, based on artificial system of exercises" (c). These drill-masters were teaching muscular exercises to build a strong constitution and equally attain endurance power, through the ring, parallel and other forms of muscle-developing exercises. In 1917 or thereabouts, the Y.M.C.A. at Madras organised a course of Physical exercises, classes, teaching Gymnasium and callisthenics to build up a sturdy manhood. This was the time when the first Indian Defence Force (consisting of University students) was formed. In 1920, this preliminary work took a definite shape in the establishment of the Y.M.C.A. College of Physical Education, at Royapettah (a non-official organisation). This College under the able guidance of Mr. H. C. Buck was training a good number of young men in gymnasium, games, and athletics. In 1927, when the Government of Madras recognised the necessity of medi-

cal inspection of School pupils and Colleges students, they kindly stepped in and have recognised this voluntary work of the Y.M.C.A. authorities and their College, and were pleased to appoint Mr. H. C. Buck as the Advisor to the Government of Madras on Physical Education. Now to impart education in physical activities in our Presidency, which incidentally serves other parts of India, there stands a model institution, the Y.M.C.A. College of Physical Education at Saidapet. The "emblem" or "crest" of this College is that of 3 human figures running for "ENERGY, VIGOR, HEALTH." while its aim is to make "Physical education educationally sound, emphasis being placed on obtaining outcomes with educational values rather than mere traditional exercise values" (d). In other words, the aim is to produce a set of trained Physical Instructors or Directors,—the purpose of Physical Education being "so planned and conducted that it may result in knowledge, habits, attitudes, and skills useful for the present and throughout life" (College prospectus). How far this spirit has pervaded into the public life of this Presidency or wherever this torch of knowledge has been carried, during the last 10 years, it is beyond the scope of this Paper.

3. Recently, on 8-4-'37, a British Physical Training Bill was officially introduced in the House of Commons, designed "to give effect to the Government's scheme for improving the health and physique of the Nation". This aim seems to be more comprehensive and in accord with national sentiments, and will undoubtedly be an improvement on the present aim of the Y.M.C.A. College as enunciated above.

4. The present trends in Physical Education could be broadly discussed under the following heads:—

- | | |
|------------------------------|--------------------------|
| (i) Courses of Study. | (iv) Medical inspection. |
| (ii) Physiology and Hygiene. | (v) Physical education. |
| (iii) Ventilation Laws. | (vi) Health education. |

COURSES OF STUDY

5. As the Y.M.C.A. College of Physical Education Saidapet, is the only recognised Institution in our Presidency, it is worthwhile to look into its curricula and time-table. The Course of studies is built upon 5 guiding factors, namely,

- " (i) The inherent interests and desires of the participants;
- (ii) The Needs of the participants;
- (iii) The Physiological or Health values of activities;

- (iv) The Social values of activities ; and,
- (v) The Carry-over values of activities "

The students are taught many kinds of physical activities, the chief items being sports, games, and athletics; and the Rules and Regulations regarding the same. Callisthenics is taught for two hours per week. No gymnasium at all. The Board of Education, England, has recommended that at least "3 hours should be devoted to Gymnasium and Physical exercises, in addition to the time allowed for games." In the light of the British Physical Training Bill, it is advisable to remodel the courses on national lines and sentiments in India, especially when we wish to raise the man-power of India, by taking advantage of the University Training Corps—(Dr. Moonjee's Military College is an example).

(ii) Physiology & Hygiene.

6. There is no law or Government Order in India, requiring instructions to be given in schools with regard to the effects of alcohol and narcotics—as part of Physiology and Hygiene, taught in schools. I wish personal hygiene is taught as well. Primers are to be got up and instructions given along with Physiology.

(iii) Ventilation Laws

7. It is a well-known fact that the ventilation problem is the most troublesome one in school-hygiene. At present, every room in a school-building is required to be painted and also to conform to certain regulations of the Educational Department, but the number of students to each room is not enforced, which leads to over-crowding, one of the reasons being the financial status of the school. The carbon-dioxide of the air is a definite gauge of the degree of the toxicity of the air, caused by the "human effluvia". In America, 30 c.ft. of air-supply per minute is allowed per pupil in the school. Of course the conditions in Madras and elsewhere are rapidly improving. Schools in congested localities suffer from over-crowdedness and bad air, as pointed above. It is the teachers that must enforce the laws of ventilation in schools, and see that children do not suffer from congestion in the class-room.

(iv) Medical Inspection

8. Closely connected with Physiology and Hygiene is the medical inspection of pupils. The policy of the educational authorities, regarding the medical inspection has been varying according to the attitudes and moods of the various officers at the time. At present, it is not receiving due attention at the hands of the authorities. The belated inspection

of college students, is however, an admission of the necessity of looking after the health of the University students. To quote the Report of the Calcutta University Commission, 1919, the function of a University is that it must be "in a position to assure the public that the students to whom it awards its degrees, have received their training under conditions favourable to health and character, as well as to intellectual attainments."

9. The technique of medical inspection includes the detailed examination of the pupils from head to foot, and offering the best advice, and "follow him up" if necessary. There is no provision for an immediate clinic in the college or school compound to treat the few students, seeking advice. There is no "follow up" policy at present. This is a longfelt want, which the educational authorities could profitably introduce with little costs, considering the expenditure they are incurring on other activities of the institutions.

10. As regards the medical inspection by schedule forms, they require modification by way of improvement. A very comprehensive and elaborate instruction to medical officers, with regard to the medical inspection of pupils has been issued by the Inter-University Board, India (1931), which throws a flood of light on the various factors to be reckoned with, in building up the physique of the students. By adopting this change, we would be also falling in line with an All-India basis.

(v) Physical Education.

11. The importance of Physical Education in the school curricula was long recognised by engaging the "Drill-masters" to teach gymnasium and drill exercises. As explained earlier, the drill classes have been slowly deteriorating, almost beyond recognition, owing to a number of causes, of which the lack of interest by the pupils is one important cause. Most probably, the present method of living and outlook on life—all study and no play, more brain work and less of manual labour—struggle in this economic warfare of life—and equally the want of active sympathy on the part of the educational authorities (in being indifferent to the health and the physique of the Nation, as of a higher principle to be aimed at and followed)—all these have tended to the admittedly low physique of the present generation of youths, either boys or girls. Moreover, the present day games are too costly and uneconomic. An average student cannot afford to buy or enjoy the amenities or recreation; and if he is able to do so this automatically ends with his scholastic career, either in school or college. He is none the better, for attending to the "games", with regard to his physique.

12. The low physique of our youths could be judged from the following figures :—

For a group of 8 South Indian students,

Index of Nutrition (Levi's formula)	..	2.16
Average Vital Capacity of Lungs	..	2.095 Litres.
Average Vital Capacity of Lungs per Sq. Meter of body-surface area	..	1.29 Litres.
Basal metabolism, according to Surface-area (average 1.625 Sq. Meter)—Aub-Dubois	..	1600 Calories.

The physical fitness of a set of Medical College students, Madras, is as follows :—

Vital Capacity of Lungs	..	2.29 Litres.
Vital Capacity of Lungs per Sq. Meter	..	1.85 Litres.

The Levi's Index of Nutrition of other Races is as follows :—

English	..	2.38
Belgians	..	2.37
Dutch	..	2.37
Swiss	..	2.39
Jews	..	2.39
Mysore students	..	2.25
Bengal Hindus	..	2.22

—Calcutta University Students' Welfare Committee Report.

From these statistics it is evident that our youths of to-day are below the average of other groups in India.

13. The Y. M. C. A. at Madras, originally and rightly started gymnasium and calisthenics classes and continued the same, till they established their College of Physical Education in 1920. But, unfortunately, this original intention of gymnasium being part of the curriculum has given place to one of teaching sports and games, which has been developed as a "fine art"—the "Physical Education". Now it is all sports and games.

14. In the days, before the advent of the Y. M. C. A. College of Physical Education, gymnasium and calisthenics were the sum and substance of physical education. The efforts of the teacher were instructional and were expected to be repeated by the pupils of their own volition at any other time. In earlier days, there were the traditional and other "formalised exercises", all conducive to the healthy growth

of body and mind, as opposed to the bat and ball of the present day sports and games. At present, the Physical Directors or Instructors of the various colleges and schools are more worried, taxed, and concerned with arranging fixtures of matches, sports, games, near and far off from their stations, rather than attend to the main need of building the physique of the pupils. Compulsory playing of sports and games will not give the strength and muscular development, which is needed in any sound system of physical education. These games do develop other innate qualities of head and heart, and make a "sportsman". But, it must be recognised that *because* a child is required to play these games, *necessarily* he will not become more healthy in mind and body or a better social creature. If I understand aright, Physical Education is not only to develop those fine qualities of sportsmanship, but also to build up a vigorous and sturdy rising manhood of our country. In this connection, I may quote what the Skeen Committee recommended, "Good physical stamina, sound mind, a well developed body and pluck are certainly some of the qualifications, which are in the opinion of the Committee, essential for an officer . . . A definite policy should be laid out to raise the standard of physical fitness to the level suggested by the Skeen Committee." Judged by this standard, the present activities of the Y. M. C. A. College of Physical Education need some revision. Considering these objectives, teachers in charge of physical education classes must impress on the student the true aim of drill classes and their relation in the body politic of our country.

In this connection, it may not be out of place, if I should refer to the revival of the indigenous physical activities and physical cultural classes, conducted by the Sivaji Vyayam Mandal and other similar organisations in Madras and Mysore State. The present activities of the Board of Education, England, towards inaugurating a physical fitness campaign—"to create new leadership, to train men and women and to inspire the whole people with the ideal of physical fitness, the official encouragement of Japanese Judo and Ju-Jitsu, and other "keep-fit" systems in foreign countries, amongst prison warders, policemen, and detectives in England, and the latest attempt, Kraft durch Freude (strength through joy) movements, now so popular among all classes in Germany, at the present day, and the insistence by the London Teachers' Association on a reinvigorated Health and Nutrition policy for every child—all these point to the realisation of the importance of physical education, in relation to the good physique, body-build, and well-being of the child or adult. It is regrettable this is not full realised in our country.

PLAY-GROUNDS.

15. The necessity of play-ground has been realised, and the interest has become so keen that even encroachments for play-grounds are advocated at the expense of the larger public. In Madras, there was a serious proposal to convert the foreshore into play-ground, but this was dropped owing to opposition. Now, all schools are setting up regular play-grounds for their pupils as suits their purse. Again, these grounds are formed more "to play games" rather than from the view-point of building the physique of the youths and providing the necessary facilities. The present method of approach to the physical welfare of the Nation is responsible for this state of affairs. I do not mean to advocate that sports and games should be abandoned and that we should revert to traditional indigenous exercises immediately, but the real aim of Physical Education in relation to the national manhood must be ever kept in the forefront, and all policies directed accordingly, as is practised vigorously in foreign countries to get the maximum benefit, as witness the British Physical Training Bill.

16. This comprehensive training of physical activities does not end with the school, but extends beyond it. They become the recreational need of the community. Community and school-hygiene become merged into one another as the home and the school of the child are, where all are interested in preserving conditions affecting the health of the child. That is why probably, ancient kings in India and elsewhere encouraged gymnasium and other forms of manly games or exercises, more than the lighter forms of the same.

(vi) Health Education

17. The scheme of Health teaching has the double object of orienting the teacher in the general public health scheme and also converting the teaching of Hygiene as a vital experience. The aim of the school-programme must be such that every child has a personal programme which would enable him to reach and hold the highest level of physical health, of which he is capable individually. The whole purpose of the Hygiene education must be really aids towards the regular, enthusiastic, and intelligent participation of the children in a health regime, which has been outlined for their benefit. M. Brown remark, that "the Health Education must be viewed not as the beginning and end of hygiene, but as the manual of a natural science, in which the laboratory was the child's own physical organism and the field was his environment".

18. In teaching health, the *Health behaviour* is the common goal. A sound health regime can be introduced into the life of the child, built into his habit patterns, and made automatic in his behaviour by the methods of Propaganda, Drill, and Rationalisation.

19. The Health routines briefly enumerated are as follows:—

(i) The continuous observation of the individual child by the teacher and records. These records show the child's progress in the correction of correctible defects, and the major elements in his individual problem.

(ii) The Health habit record, kept by the child at school and also by the parents at home.

(iii) The health inspection of children. Defects noted and sent to hospitals for treatment.

(iv) The taking of height and weight. This accurately and consciously done, sanely interpreted, becomes one of the best means of measuring the progress in health.

(v) Relating health behaviour to growth by graphically recording the child's gain in weight, at each weighing period on the weight report record; and

(vi) Serving nourishing meals in schools, so as to keep children in good condition.

20. The above program of health education to be carried out requires team spirit and a sufficiency of well-paid teachers. In conducting the propaganda, the teaching must be offered in the child's own vocabulary and with an appeal to its instincts, according to the age of the child. In adopting the 2nd method of "Drill" stage a successful repetition of the initial teaching by way of propaganda is required. It must stop the moment the performance becomes habitual. The child must be made to be aware of the health essentials. In the last procedure of rationalisation the object may be accomplished both by direct instruction and correlation. Every fact is taught as a fact, and then allowed to assume its proper place, in relation to other objects. The 3 stages of Propaganda, Drill, and Rationalisation regarding Health Education blend into one another, both in time sequence, and in quality.

21. As regards the Direct instruction method, a few suggestions are offered here to suit our immediate needs. There must be a text-book, according to the grade or class of the child, regarding the teaching of health education. The Teacher must go through these text-books as they do with other text-books. In this book, the essentials of what's

and how's of Health behaviour must be summarised, and included in the propaganda and drill classes.

22. The important factors on which this health behaviour and health teaching could be based are,

1. Food. 2. Sleep and rest. 3. Exercise. 4. Cleanliness.

FOOD.

23. At present the consumption of "protective foods (e.g., milk, fruits, vegetables, etc.), is advocated in India while there is hardly "fuel foods" to keep body and soul together. Food problem and its nutritive value form an economic aspect in a poor country like India, where the whole produce is sufficient for only two-thirds of her population. The evil consequences of the practice of coffee-drinking and over-indulgence in sweets between meals, in the higher classes of Society must be pointed out. The value of vegetables could be emphasised but there is no Indian home, which does not take some kind of leafy vegetables daily, as this is the only economic vegetable within his reach. Free meals and milk could be supplied, finance permitting. Mid-day meals supplied at Corporation schools are unsatisfactory. An instruction for the cooking of vegetables, cereals, etc., may be profitably carried out, so as not to waste the bye-products in cooking, and thus lose the little protective value of the food, you would extract otherwise. All these things could be mentioned in simple language in schools.

SLEEP AND REST

24. This is the most essential thing, a child needs. It must be told that "They grow while they sleep". Rest before sleep must be taught.

Exercise:—The simplest way is to teach that "exercises make the child grow".

Cleanliness:—The danger of unwashed finger foods carried from nose to throat must be taught, from the young age. Cleanliness of person must be taught including internal cleanliness, regarding elimination. Community hygiene, the disadvantages and the obscenity of defaecating and passing urine in public places, and the evil effects of the same, should be taught so that public health and public morals could be permanently improved. Then there would be no need to clothe either the Police or the Sanitary Inspector with special powers to prosecute persons, for committing nuisance. With these stages of direct instruction, the health behaviour would take on the color of axioms and be made applicable everywhere. The Public Health Department is conducting experimental Health Unit scheme at Poonamallee, near

Madras. It would be interesting to know how the Government is inculcating this health behaviour, but it is beyond the scope of this paper.

SUMMARY

25. Looking back over the last decade and a half, when the Health education in all its aspects received a recognition, the acceptance and teaching of Physiology and Hygiene has also received attention in senior school life. As regards the Physical education, due to the indomitable energy and enterprise of Mr. H. C. Buck of Y.M.C.A., Madras, there is a widespread recognition of it also. The courses of study and the Laws relating to the health and physical education, reflect the transition from the old gymnastic period of drillmasters (considered sufficient in itself) to an instructional and purely academic period. This is chiefly devoted to games, or "rhythmic activities" under the Physical Instructional legislation by the University of Madras and the establishment of the after school hours for unhampered practice of these activities. The partial legislation by the University of Madras and the establishment of the Y. M. C. A. College of Physical Education at Saidapet, is not understood by the laity or the school-masters. This is tinged with popular prejudices and taken as beyond the scope of education.

26. The Physical Directors justify their existence by the supervision of the "games, sports, and athletics"—sometimes euphemistically called "recreations". The objects of body-building, attending to the physique, and corresponding exercises to improve the same have receded to the background. The Physical exercises in military drill and gymnasium of all physically fit must be made compulsory and a student who is physically unfit may upon the advice of the Doctor of the institution substitute special work in the gymnasium for the regular exercises. The present attitude of the Physical Directors of Colleges, in attending to the Junior classes only and that too for 2 terms only is to be deprecated. The physical education, such as it is in schools and colleges, must be made to embrace all the students in the Institution, from the time they enter right up to the end of their scholastic career. As pointed out in the Mysore University Report on Medical Inspection, the aim should be that "the sound body shall leave the school or the college not weakened but strengthened in mind and body by the system, and that the delicate boy shall be invigorated by suitable exercises and discipline during that period of his life". The importance of the removal of defects, and the prevention of diseases and the relation of health to school progress must be made to be appreciated. It is to these defects that our Medical and Educational authorities must devote their immediate attention for the well-being and the best physique of the rising

generation of India. During the latest "Perfect Physique Competition Prize" at Hyderabad, Mr. F. Weber, Director of Physical Education, Hyderabad, made this significant remark, that a "conscious effort to improve the youths' physical development and therewith their health and well-being" must be the goal. And it must be our endeavour to translate into action the pregnant words of Disraeli that "the Youths of the Nation are the trustees of Posterity".

ANNEXURE. Suggestions For Adoption By The

EDUCATIONAL AUTHORITIES

1. If the "aim" is not only to produce trained Physical Instructors but also to serve the cause of the youths of our Nation, the well-being and improvement of our children's physique and make them the prop of our country, then a change in the present policy and outlook of the Educational authorities must be brought about, as indicated above.
2. The general policy with regard to the Medical Inspection must be revived, and enforced.
3. A Bill on the lines of the British Physical Training Bill must be introduced.
4. All students must be made to undergo the physical exercises to build the physique, as an objective to live healthily, not only for the present, but also in future.
5. Differentiate the weak from the strong, and give graded exercises accordingly.
6. Teach community Hygiene and welfare, apart from the activities of the Health Propaganda Board.
7. Supply health essentials in a printed form, so that the child and his parents may keep contact with the school or college and the community at large.
8. Compulsory feeding of poor children with "Protective food" in addition to a decent diet, in public schools.

MAKING THE NATION PHYSICALLY FIT.*

From a C₃ to an A₁ nation

BY

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These are days of national awakening. Reform of the system of education, reconstruction of rural life, redeeming the peasant from his penury, recharging society with ideals of democracy and such are some of the features of national life that are receiving attention. And, along with these there is talk also of making the nation physically fit, of raising the nation from a less than C₃ one to an A₁ nation. The physical fitness and vital efficiency of the millions is certainly basic to national welfare and the subject is therefore worth a little consideration.

WHAT IS PHYSICAL FITNESS ?

The ordinary person thinks of physical fitness in terms of a muscular and beautifully developed body, little realising that the fitness of such a body depends on the functional efficiency of the vital organs. That this is so is evident from the fact that in times of war thousands who consider themselves physically fit and wish to enlist as combatants are rejected as being physically unfit.

Physical fitness really connotes not only the absence of any deficiency in the physical body and the possession of a fairly well-built and knit musculature, but also the efficient functioning of the vital organs. While on the one hand deficiencies like lameness, colour blindness, deafness, etc., mark a person as physically unfit, on the other hand heart diseases, lung troubles, nervous disorders, etc., also cause one to be physically unfit.

To be physically fit then, one must have sound limbs, sense organs which are not defective and vital organs which function most efficiently.

FACTORS CONDUCTIVE TO PHYSICAL FITNESS

Physical fitness depends on four important factors namely, heredity, food, habits of life and exercise.

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According to eugenics it ought to be possible to control heredity. But this science is not sufficiently well known in India. The masses are illiterate and tradition will prevail. So we shall have to let heredity control us for the time being.

The question of food is closely related to economic conditions. Government are tackling this problem. The various measures they are enforcing in respect of prohibition, remission of land taxes, etc., will no doubt enable the starving millions to buy some more food to live on. But alongside of these measures there should also be dissemination of knowledge regarding balanced diets. It is generally considered that the South Indian diet is deficient in essentials. The result of the researches of McCarrison in South India and of others concerning balanced diet should be broadcast to enable people to utilise the little money they have for nourishing food.

Habits of life are within the control of every individual. It is not necessary to expand this idea because it is well known how a dissipated life brings one to his end much sooner than expected. Much depends on how these habits have been formed in one's younger days and the home and the school have each their due share of responsibility in this respect because it is in the tender years that habits are formed and established.

Exercise is again within the reach of anyone who wants it. It is of utmost importance. To neglect it is to invite disaster. Granting that one has no hereditary defects, is able to feed himself well and does regulate his habits carefully, even then it is essential that he should devote some time to exercise in order that he can make the utmost of the blessings that he has "to live best and serve most". Exercise of any shape or kind properly regulated has the dual effect of increasing one's powers of endurance, and resistance to disease by the strengthening of the vital organs, and of giving one that well developed physique which one usually associates with a magnetic personality.

PHYSICAL FITNESS OF STUDENTS IN SCHOOLS AND COLLEGES

Deterioration in the health and the physique of students has been deplored time and again. While it is not possible to control heredity, food and habits of life of the students, it should be possible to provide such a programme of physical activities as to enable these students to be benefited thereby.

A sound programme of physical activities would depend on a previous thorough physico-medical examination of the students, on adequate provision for follow-up work, on trained leaders and on adequate facilities for carrying out the program.

There was some medical inspection in the past. This was given up because of its ineffectiveness. Its revival under better auspices is urgent and a close tie up between the findings of the medical officer and the physical activities provided under the direction of the physical director will ensure careful follow-up and better results.

Of the many facilities for the carrying out of a sound programme two must be mentioned. One is a lighter curriculum and load of studies and the other is change of school hours. Both these topics are engaging the attention of the educational authorities and of the teaching profession and it is hoped that effective and radical changes will be made.

That students are groaning under the heavy syllabi of studies and the fear of examinations and that as a consequence they do not have the leisure or the inclination to engage in healthy physical activities is too well known to be reiterated. Lightening the curriculum is a necessity. The introduction of the vernaculars as the medium of instruction will help in this respect to no small degree. It is a good augury that the consensus of opinion of parents and teachers is in favour of very much reduced syllabi and courses of studies.

A change in school hours so that there is no mental or physical work in the hottest hours of the day i.e., between 11 and 3 is overdue. The advantage for a physical education programme will not be in the increased time that will be available for the activities, but in the increased health and vitality of the students. At present an effective physical education programme is not possible because of the 5 hours of work between 10 and 2 which does not enable the students to enjoy the rest that is necessary at noon time, which makes it difficult for them to eat proper meals at proper times leisurely and to rest afterwards so that the food taken in may be assimilated, and which leaves them fatigued at the end of the day. A long interval between 11 and 3 will obviate these difficulties and the improved condition will be an incentive for the students to enjoy the outdoor activities after school sessions are over.

ACTIVITIES FOR ENSURING PHYSICAL FITNESS OF STUDENTS

This subject has been discussed in its various aspects by the writer in his book on Physical Education in Indian Schools (Published by the Little Flower Co., Madras). The characteristic features of these activities may be described thus:—

1. They should be natural activities, i.e., such as easily arouse the interest of the individual for participation because of the existing predisposing neural connections.

2. They should give scope for the exercise of the fundamental skills necessary for daily life such as walking, running, climbing, jumping, throwing etc.

3. They should make use of the big muscle groups so vital for organic growth and development.

4. They should give opportunity for the exercise of the desirable instinct mechanisms, for self-expression and self-testing and for the development of social standards.

5. They should help to create a favourable attitude for desirable leisure time activities and for outdoor life.

The activities that satisfy the above criteria are as follows:—

I. Activities which use the big muscles, and further the development of the fundamental racial skills of walking, running, jumping, throwing, climbing and hanging. These can be grouped thus:—

(a) Activities in which individuals can take part or compete:

- (1) The athletic events of the Olympic type.
- (2) Games like tennis, hand-ball, tennikoit, badminton, etc.
- (3) Simple activities on the apparatus of the "on and off" type.

(b) Activities both indigenous and foreign in which groups alone can take part or compete:

- (1) Activities which are easily organised and taught:
 - (i) Simple relays
 - (ii) Group games of tag, hide and seek type where chasing and fleeing is predominant.
- (2) Activities which require elaborate organisation and coaching:
 - (i) Athletic Relays
 - (ii) Team games like cricket, soccer, football, Chal-bhai-du-du, atyapatya etc.

II. Activities which though not exactly of the racial type contribute to growth and development, and have an appeal because of their intrinsic values. This is a miscellaneous group of several kinds of activities such as

(a) Water Activities

- (1) Swimming
- (2) Diving

- (3) Wading
- (4) Boating—rowing and paddling
- (5) Water games

(b) Stunts and self-testing activities

- (1) Tumbling
- (2) Pyramid building
- (3) Indigenous activities
 - (i) Dundahls
 - (ii) Bhaskis
 - (iii) Surya-Namaskarai.
 - (iv) Mugdals and heavy Indian Clubs
 - (v) Malkamb Exercises
- (4) Stunt exercises on gymnastic apparatus.

III. Rhythmic activities for rhythmic and dramatic expression:

- (a) Folk dancing
- (b) Athletic dancing with athletic movements set to rhythm
- (c) Gymnastic dancing with stunts set to rhythm.

IV. Combative and defensive exercises:

- (a) Wrestling
- (b) Boxing
- (c) Singlestick and Doublesticks
- (d) Combative games of low organization like cockfighting, wand wrestling, hand wrestling, etc.

V. "Outing" activities of the hiking and camping type.

This list of activities is not exhaustive. It is possible to add more. But the emphasis is on plays and games and such natural activities as are intrinsically interesting. Activities of the drill type are left out because they are unnatural and mostly unsuited to existing conditions and needs. A play programme satisfies the individual capacities of the students better than a programme of drill and exercise.

INDIGENOUS OR FOREIGN ACTIVITIES ?

The above list of activities includes both. There are some who would include only indigenous activities in the physical education programme in schools and Colleges. While indigenous games and exercises should be included, there is no need to exclude the western games. Finance will generally dictate what activities should be included in the

programme. But at the same time it is necessary to keep in mind the following also :—

1. Indigenous games are largely of an individualistic type and do not have all the advantages of the team games of the West.
2. There are no indigenous games, which can be substituted for the western games. Chedugudu and Kho-Kho are the best. But these do not suffice.
3. There are some western games which are economical and which can be included with advantage.
4. So long as India is part of the world, it will be impossible to cut off western activities such as Tennis, Football, Hockey and Cricket. India is the world's champion in Hockey. The visiting teams in Hockey, Cricket, Tennis, Football, etc., must be entertained. Can India give them a satisfactory reception if the standard in these activities is very poor? And how is the standard to be improved except by encouraging these games?

To taboo western games because they are western will be to deprive ourselves of the benefits of these games. Funds permitting, there should be no reason why these games should not be encouraged alongside of the indigenous. But to insist on a programme of indigenous games and activities alone is not in the interest of national welfare.

MILITARY TRAINING OR PHYSICAL TRAINING ?

Some claim that the physical fitness of the nation can be improved only by a course of military training. This is tantamount to putting the cart before the horse. A people who are physically fit as defined above, can be easily trained to all the military tactics. To be physically fit is to be prepared for any contingency.

What may be done in Schools and Colleges however, is to introduce marching. If the proposal for a change in school hours is brought about and schools begin working earlier in the day, then the first item in the programme might be marching 'en masse'. Each class teacher may be appointed as the officer-in-charge of his class which may be called the "platoon", with sufficient boy leaders to assist him and the whole school may be one unit. This programme of marching may be followed by the general assembly for prayers and the regular work of the day. Half an hour's marching every day will infuse the 'esprit-de-corps,' and sense of discipline so necessary in schools will not be so heavy as to fatigue or tire out the teachers and taught but will serve as a sort of warming up

activity or tonic to make them all brisk and will be a sort of pre-military training in schools and colleges.

On the basis of this programme of marching as a pre-military training and of a programme of physical activities to ensure physical fitness, it should be easily possible later on to require everyone to undergo the military training that will before long become a requirement in this country.

PHYSICAL FITNESS OF THE MASSES

The percentage of the population in schools and colleges is however very small and it is therefore necessary to consider how the masses can be made physically fit.

The introduction of compulsory elementary education will ensure that all children between the age of 6 and 11 will attend school. It is here that the foundations must be laid. Along with the programme of studies, there should also be a programme of physical activities and it should be made incumbent on every elementary school teacher to see that he engages his children in wholesome games, plays and such physical activities as are suitable for these children for at least half an hour every day.

Adult education programmes should include programmes of play and recreational activities of the physical type. Provision of public playgrounds and recreation parks for use of non-school going children and adults of both sexes under trained leaders is a necessity. Physical Culture Institutes, and Clinics conducted on sound lines need to be encouraged.

THE PEOPLE'S RESPONSIBILITY

Facilities for the use of the public in the shape of playgrounds and recreation centres are however scarce. The King George V Memorial in England has taken the shape of public playgrounds all over the country. The people of the country contributed to the success of the scheme by endowments of land and gifts of money. There are many in this country also who can easily part with some acres of land for playground purposes, or institute endowments or put up recreation centres. The masses are helpless because of their poverty. It is the rich who must come to the rescue.

The government are proposing to levy a compulsory cut in salaries of government servants from 2½ to 30%. Why not utilise the savings so effected for creating a fund for the promotion of the physical fitness of the people? This may well be the contribution of the services for the purpose and the savings will be well invested!

THE STATE'S RESPONSIBILITY

Lasting success to any scheme depends on the state's aid. A suggestion has been made above how the necessary funds for the purpose can be set apart by Government. But it is the real sympathy of the government that is most essential. People may desire to have many things. They may ask for this and for that. To decide what is urgent and must be attended to at once and encouraged in all ways possible is what government have to do. The question of increasing the physical fitness of the nation is a vital one. So also is the question of providing the food for the people. Equally important is the improvement in the sanitary and hygienic conditions. And there are other aspects of national welfare and progress depends even to a small extent on the physical activities which contribute to the physical fitness and the vitality of the people. Then it behoves the state to pay at least some attention to this problem also. I cannot conclude this better than by quoting the late Lala Lajpat Rai, who wrote :

"The two things which are of the greatest importance to every human being are health and ability to earn a decent livelihood. Both are criminally neglected in India . . ."

"I want my countrymen to realise that the problem of physical education is a national problem of the first magnitude, and they should apply themselves to its solution with all the energy and the force of soul they possess".

The average life expectancy in India is 21 for the male and 23 for the female—a miserable one when compared to the 59 and 61 of England. Physical degeneration must be checked. The people and the State have both a responsibility in the matter. But the State must take the lead if the nation is to be raised from a less than C₃ position to an A₁ status.

REORGANISATION OF EDUCATION

A Study of the Madras Government Scheme

In view of the great constitutional changes under contemplation and also on account of the study of unemployment problem by the Sapru Committee, the Government of India deemed it necessary to consider the problem of reorganisation of Education, on the basis of the recommendations of the Central Advisory Board of Education.

DIAGNOSIS

Its diagnosis of the present system will be admitted to be a fair and correct statement. It refers to three main defects in our system. (1) The ineffectiveness of expenditure on elementary education owing to the inappreciable increase in the number of permanent literates. (2) The inflexibility of the secondary system due to the uniform stereotyped literary type which is in the nature of a Procrustean bed and which can never meet the varied needs of a large number of pupils with different aptitudes. (3) The ineffectiveness of University education owing chiefly to the serious congestion in colleges. The Government of India called upon the Local Governments to bear these in mind while considering the problem of reorganisation and has communicated the frame-work suggested by the Central Board as a basis. It suggests (1) a primary stage of 5 years, (2) a secondary stage of 7 years with a lower secondary school stages of 4 years and a higher secondary school stage of 3 years, and (3) a degree stage of 3 years. It is pointed out that at the high school stage a large number of pupils who are not fit for the University should be diverted to vocational courses.

UNIVERSITY STAGE.

Now for the proposals of reorganisation made by the local Government. The University stage does not come in for any detailed consideration. The one material change suggested in the reorganisation scheme is the transfer of one year of the intermediate course to the secondary school. The Government calls upon the Universities to institute diploma courses in modern subjects like Social Sciences, Journalism, Aeronautics and so on so as to prepare pupils for occupations.

MASS EDUCATION.

The report of the Government deals elaborately with elementary and secondary education. The one outstanding point in the report relating

to Mass Education is the disquieting feature of ineffectiveness. It is shown that the percentage of literates in relation to the school-going population has not been keeping pace with increase in the number of schools and in total expenditure. That the money spent on Elementary education has been a waste is the burden of their song. The Government takes the view that a person can be treated as literate if he has completed the 5th standard. Taking this as the basis, the report argues that we are not in a better position to-day than in 1905. The report attributes this sad state to two causes, stagnation and wastage. To-day many of the schools are incomplete, uneconomical, ineffective and ill-staffed and the report makes it plain that stagnation and wastage are inevitable with such a school structure. The most urgent need in the opinion of the Government is to eliminate incomplete, ineffective, uneconomical and inefficient schools and to build up in their places complete, well-filled and well-staffed and efficient schools which will give manifest assurances of adding to the permanent literacy.

Some remedies are suggested such as the improvement of the conditions of service of teachers, facilities for teachers-in-service training, revision of the curriculum and the strengthening of the inspectorate by the appointment of Divisional Inspectors and Deputy Inspectors to do vigorous policing work along with the valuable support and co-operation of the Revenue Department and village head-men. The chief remedy however on which the Government sets high hopes is the administration of a warning to the local Bodies and managers that aid will be given hereafter to (1) complete schools with five standards, (2) incomplete feeder school with a few standards passing on pupils to complete schools and (3) single-teacher or two-teacher schools in isolated areas. Thus the conversion of incomplete and ill-staffed schools into complete, well-staffed schools is proposed to be achieved with the help of this warning. The feasibility of adopting compulsion as a means of converting the incomplete and uneconomical schools into complete and economically well-filled schools is considered in detail and ingenious arguments are advanced to show that compulsion can be thought of only when schools have become complete and when suitable buildings with school places are available. It is argued that universal compulsion will increase wastage and that it will be wise to restrict compulsion only to children of the lowest age group.

CRITICISM OF THE ABOVE PROPOSALS.

The proposals of the Government in respect of Elementary education are open to serious objections. In the first place the account of

stagnation and wastage is far too alarming. Anyone who is conversant with the history of elementary education in our province knows that the Department itself has not been emphasising all these years either the importance or the necessity of complete schools. All schools with standards 1 to 8 are called elementary schools and no definite encouragement or inducement was given to managers to convert incomplete schools. Till recently, the 5th standard was regarded as a part of higher elementary school. The apathy and poverty of parents are more marked now than in 1905 and very little propaganda has been done; and conditions of service of teachers have been getting worse. It is no wonder that the percentage of increase of literates in relation to school-going population has only shown slight improvement. Secondly, the scheme does not deal with the financing of elementary education at all. The public can hardly give any worthwhile suggestions when the financing of elementary education in the future is a sealed book. Thirdly, the scheme counts too much upon the effect of the warning regarding grants and subsidies. The poverty of managers is well known and their income is derived solely from fees and grants. How can thousands of incomplete schools become complete with one teacher for each standard in the existing circumstances? The scheme should admit the responsibility of the Government and tell the public what steps it proposes to adopt in case the managers choose to close the schools. The question of agency should be made clear to the public and it should be made to realise that thousands of schools will have to be closed if the government does not find a substitute. Fourthly the scheme indulges in a good deal of special pleading against compulsion and the arguments are not at all convincing. How can thousands of incomplete schools develop into complete schools unless children of school-going age in the locality are compelled to attend? How can an uneconomical school with a few children in each standard become economically well-filled unless compulsion is introduced? To think of introducing compulsion after the schools have become complete and economically well-filled is to argue in a vicious circle.

In the report there is no definite scheme for the improvement of the conditions of service of teachers. It is idle to expect things to improve by nominally revising the scale of grants. The government cannot shut its eyes to the serious objectionable practices in the administration of schools to-day. There is no guarantee that the increased grant will reach the teachers at all. Standardised scales of salaries should be adopted and insisted on as a condition of recognition and aid and steps should be taken to safeguard the interests of the teachers.

If the District Educational Councils have failed, they are not to blame. It was open to the Government to use its powers when necessary and to frame rules for effective control. As regards the supervising agency, it is wise to appoint qualified and profession-minded teachers on worthwhile salaries since effective policing work will be impossible even with a large number of inspecting officers. The suggestion of getting help from the village headman and revenue department is an unwise one and the village politics will enter the school.

SECONDARY EDUCATION: PROPOSALS

The proposals of the Madras Government in regard to Secondary Education centre round three ideas. (1) The alteration and improvement of the general education course at the Middle school stage; (2) the provision of a variety of courses at the High school stage; and (3) a definite restriction of the number of secondary school students preparing for university entrance. The scheme proposes to make the secondary school course extend to 7 years, the middle or lower secondary school stage being 4 years and the Higher secondary school stage being 3 years. Secondly, the scheme proposes a programme of diversified courses at the end of IV form to provide scope for students of varying talents. The high school stage will thus comprise a pre-university stage as at present to prepare pupils for the university and a number of alternative course to prepare students for some occupation or other or for lower clerical posts. The diversion of students is regarded as an urgent and immediate problem if the upward flow of unfit students to colleges should be checked. There is one important proposal with regard to the selection of pupils for the appropriate courses at the high school stage. A public examination at the end of IV form is suggested and students scoring a higher percentage are to be permitted to take up the pre-university line and the pupils of the lower order will be diverted to vocational courses. With a view to facilitate the diversion process the Government contemplate the lowering of the age limit for recruitment to public service. The pre-university students will have to face a public entrance examination at the end of VIII form, the university itself conducting it.

CRITICISM.

The proposals of the Government are of a retrograde nature. There will be general agreement with the view that secondary education should cater to varied needs and that diversion should be effected so as to prevent youngmen from wasting their money and time in colleges when they have no aptitude. The methods suggested to achieve the objects are highly objectionable. In the first place, the Government has

not understood the spirit of the criticism of the Government of India that there are far too many students pursuing purely literary courses. The Madras Government seem to think that a definite restriction of the number of secondary school students preparing for entrance to the university should be our view-point. What is needed to prevent overcrowding in colleges is the fixing of a reasonably fair standard for entrance and the Universities are at liberty even now to adopt their own standards. The Government proposal seeks to go further than preventing overcrowding in colleges. Its insistence on a definite restriction of the number of secondary school students preparing for University entrance is uncalled for and reactionary.

The Public examination at the end of IV form which is having a meaning in the light of the policy of restriction of the number of pupils in secondary schools is uneducational and sure to encourage cramming right through in the middle school. No arbitrary method of diversion should be attempted and the chance of success of a diversion scheme depends on the provision of proper vocational guidance based on school record. A sound distribution of pupils is what is necessary and it should be secured through expert guidance based on proper understanding of the pupil by the parent and the school. Diversion of students on which the Government lays so much stress will not be looked upon with favour if the public should feel that the vocational courses are regarded as inferior. The dual standard proposed by the Government seems to imply that the vocational courses require no talents.

Another serious objection to the Government scheme is the extension of the duration of the course by one more year. It may be that some advantages may be claimed for this change. But these do not outweigh the serious disadvantages. Poor parents who do not mean to send their children to the college are called upon to spend more money for secondary education and the percentage of students stopping away at the end of the High school stage is over 60%. Apart from the fact that the one year taken from the University will cause considerable dislocation and wastage of equipment in colleges, very few schools will be found to be able to run the extra VII form under the present circumstances.

CONCLUSION

Taking the proposals of reorganisation as a whole, they should be regarded as retrograde and unsatisfactory. Here and there one may find good suggestions and a real desire for improvement. The underlying idea in the whole plan is, consciously or unconsciously, the restriction of facilities at each stage. The proposals relating to the elementary stage directly lead to the closure of hundreds of schools and the load of illiterate

adults will increase in future. The public examination at the end of IV form will lead to the elimination or stagnation of a large percentage of pupils at the middle school stage. The number of pupils in pre-university classes will be considerably reduced and the vocational classes will not attract pupils owing to the label of inferiority. The entrance examination at the end of VII form is still another process of filtration and the problem of overcrowding in colleges will not arise. It is impossible to devise a better scheme if restriction of number be the main objective. Reorganisation should not be a mere patchwork. Nothing less than a new approach of the problem is needed and the changing needs and ideals should be borne in mind. A new nomenclature without the substantial financial backing will not be productive of useful results. The merits of any reorganisation proposal will be judged by the extent to which it helps the province to go forward with hope and enthusiasm and to make good progress politically, socially, economically and morally. It is for the public to say whether the present proposals have been conceived on such lines.

OUTSIDE THE SCHOOL

BY

MISS V. K. BLACK, B.Sc.

It is typical of what has been called the "New Education" that it places a high value on human personality and its free development. It is typical that the plea for the free development of the person extends also to that of the free development of the social unit, the group, the class, the school, the society or club within the school. And this is claimed to be closely linked to a conception of a democratic society in which is recognised the right of a social group to develop from within, rather than have ideas and rules impinged upon it from without.

Democratic countries have allowed their educational pendulum to swing far in the doctrine that freedom in the school is necessary for true vitality and provides the only atmosphere congenial to the development of personality.

Freedom of action, freedom of speech, freedom of thought; excellent things these are, giving expression to the creative power within the individual. Freedom in discipline (a contradiction in terms), freedom in curriculum, freedom in method; have these not meant for the school child more possibility of the expression of his personality and, as a result, a more natural growth? It is necessary in the world to-day that we should learn to think for ourselves. And where should this power be cultivated more than in the school? Thus speaks the modern educationist.

And we may rightly claim that from this endeavour to carry ideas of free development into the school, has arisen a teacher who is more understanding; who is a greater student of human personality; who studies growth of body and mind; one who is less of an autocrat in the classroom than was his predecessor. Modern Educational Psychology has set great store by Child Study. Schools have reorientated their procedure in consideration of scientific facts regarding the physical and mental development of the child. Teaching methods have altered so as to care for individual differences. And through this change of focus teachers have advanced as students of human nature, of conditions of learning, and of method.

Nor must we forget that in the very forefront of the aims of education has been put that of character training. In the endeavour to fit an

individual for life, it has been recognised that a healthy mind and a healthy body alone cannot do so. Along with the development of those the development of character is essential.

"We conceive," says Mr. Keith Struckmeyer in his introduction to the *Educational Guidance of the School Child*, "that each school has two functions. The first of these is the development of the school community, and, through the community, of the social qualities of individual children. The foundation of this is religious, and it is expressed in the religious and corporate life of the school, in assembly and prayers, in games and societies, in the house system, in school productions, in numerous everyday activities and, less tangibly, in the 'tone' of the school. The second function is the development of the individual child, in character, mind and body. This is, or should be, achieved in the curriculum followed by the child, in his environment, in all the methods of approach to the child, and in all his human contacts and individual activities. Neither of these functions, or aims, should stand in the way of the other; rather, they should assist one another, since they are complementary. The communal life of a society is more rich if the individuals contributing to it have free play, in other directions, for their individuality; and the characters of the individuals themselves are richer and stronger if they play their full part as members of a vigorous community. There are no other aims within the school that are not subsidiary to these—the development of communal vitality on the one hand and of individual character on the other; and the purpose of no school is complete unless it provides adequately and in balanced proportions for both, and unless it secures their organic correlation."

This paper would be useless and its publication inexcusable did it stop here, for what has been said is little more than a somewhat inadequate statement of educational aims and tendencies in democratic countries to-day. But it is our intention that it should be more than that. It is a call to the teacher to develop further, to explore the world as he does the classroom and the world's workers with as great patience and understanding as he does his pupils. This will result in a new deepening and widening and growth of himself.

We admit that in the endeavour to fit the child for citizenship, modern education has not forgotten the principle that the individual, while getting every opportunity for free development, must consider his own demands only in relationship with those of the community and must seek the welfare of the whole rather than of himself. It has become the teacher's job to think out how best to give effect to this truth within the precincts of the school.

But we seek to raise a question in the mind of the teacher. Does he really know the world in which he is endeavouring to train his pupil to live? Is his own knowledge not somewhat limited? Does his environment induce his consideration of the whole cosmopolitan group or does it tend to make his own importance and that of his immediate surroundings loom large in his eyes?

Let us examine his background. First a pupil with the school as his surroundings. Then a student, his environment, one of culture and learning; his endeavour, self-development; his associates, of like outlook and purpose to himself. Then the training college with a kindred atmosphere but tending to change his focus to the child. Then the school again with this new focus but with the same atmosphere; and with co-workers of the same background, purpose and interests as himself.

When one comes to think of it, the teacher's background is a rather select background, is it not? A background different from that of the majority of the people in the world. He has obtained his knowledge of his fellows and of the world more or less from one angle all his life. In the pursuit of his profession he has invariably met at closest quarters people of an outlook similar to his own. His club is usually a teacher's club thus again outside the school he meets with those of his own profession, with those who see the world much as he sees it.

Such is the background of most members of the teaching profession. Of course, a reader may say, you have omitted consideration of all the enrichment that comes from family life, as son, as husband, as father. You have omitted the casual acquaintance, the relative, the one hundred and one outside contacts that are made in the week. You have omitted the broadening of life that comes through book and newspaper. You have omitted the interests of life that lie outside the day's routine, the interest in politics, in citizenship, in people, in hobbies.

Admittedly all those have their influence and occupy a larger or a smaller place in the life of the teacher. But let us face facts. How far does life appear to him as it does, e.g., to the parents of his pupils who are not in the profession?

He teaches in a school in an industrial area. The parents of his pupils have trained as apprentices in the workshop and have experienced a life of considerable physical toil. They have knocked up against men of all types; of varying character; of varying influence; of interests widely different from their own. They have had the stern discipline of the workshop, of work being rejected until a perfect job has been turned

out. They have had the constant inspiration of working with and for those whose work is better than their own. They have had drilled into them the gospel that nothing short of perfect workmanship carried out to the minutest detail will suffice for the perfect running of a machine, and thus that nothing short of this can be accepted from them.

Or he may teach in an agricultural area where the sons of the soil have their life disciplined by, and their interests centred in, their continual grappling with the forces of nature. Again his school may be near the sea where the stern life of the fishermen has made real to them the elements of nature. Or again his school may be in the area of bazaars and shops, where the parents of his pupils are faced with the precariousness of winning a living and with the daily uncertainty of the adequacy of returns for their needs. And where they are constantly put into intimate contact with the whole range of human personality through their customers.

Is it not true that the teacher lives more among people of similar aim and outlook than does one engaged in another profession or in industry? In his daily work he is more or less an isolated unit. To his pupils he is the encyclopaedia, captain, leader and referee. To his own children in his home and in his fatherhood he is the same. When he meets with others of his profession, he is meeting those who are regarded in the same way as he is. Even outside his own circle, he is regarded by the local public in a similar fashion. "He is a teacher you know" people say understandingly.

Rightly teachers are "profession-proud". Theirs is a great task. To them is entrusted the World's young. More hours of the life of the child may be spent under the teacher's influence than are spent under any other one influence.

And yet the teacher is commonly considered dictatorial, often unbearing. His interests, however wide they may sound, appear from teachers' journals and talk to be largely centred in himself and his profession. Pick up a teachers' magazine and you will find anything from a quarter to a third occupied with matters connected with salary, provident fund, holidays, status.

Are those criticisms fair, you ask. Is a doctor's life, for instance, not as limited as a teacher's? Does he not look at everything from the angle of his profession? Is he not as limited to his own particular side of life viz., the care of the body, as a teacher is to the care of the mind?

But we must not forget that in the course of his day's work, the doctor meets with adult life in many situations and environments, and of types far more and far different from those which the teacher meets day after day in the children he teaches.

Another challenge. A teacher, perhaps because he is the encyclopaedia to his pupils, may begin to consider himself as such. He has studied child life; he knows about child guidance; he knows about repressions and remedials.

And yet how many of the most brilliant contributions to the study of child life have come from pens other than those of the teacher?

A little while ago, there appeared in the British Journal of Educational Psychology a paper on *Childhood*, comparing the child of the present day with the child of the middle of last century. Does the author turn for information to teachers' handbooks or to classroom records? No. She shows the children portrayed in the novels of Charles Dickens. "In Dickens' novels" she says, "children play their part side by side with the adults in whose company they live. Their characters, their ideas, their personal traits, all contribute to the drama which is set forth." She finds in these novels different types of down-trodden children, of combative children, of mentally defective children, of introspective children. She finds detailed descriptions of the mental processes which take place in a child's mind.

Dickens of course is unique. Yet others like him, in less outstanding manner, contribute enormously to knowledge and thought concerning human psychology. The man in the street has an opportunity of knowing his fellows in a way a teacher does not. And among those are children, the teachers' own special province.

So in this new education you are seeking to further, Teachers, be humble and ready to learn, recognising the contributions others have to give, recognising the limitations of the teacher by very reason of the exceptional background and qualifications he brings to his work; and planning to overcome these limitations.

May I quote Aggrey of the Gold Coast:

"I pray that God may continue to make me humble, meek and mild in my own interest, but bold as a lion, impregnable as adamant and as determined as Fate when it comes to working for Christian co-operation, for the elevation of my race, and for the protection of childhood and womanhood."

Be forgetful of your rights and your wrongs. Say with Aggrey :

"To this end was I born that I might bear testimony to the truth that men should be too busy to muse over personal wrongs when they are working for the good of humanity. I left my feelings at home. I am busy working to bring harmony."

And thus like him, you will make your contribution to your country inestimable and great. Aggrey said "Only the best is good enough for Africa. . . . Africa, my Africa." Remember the workman in the workshop over the details of his work : the importance of the smallest screw in the biggest ship. And then with a new vision say "ONLY THE BEST IS GOOD ENOUGH FOR INDIA. . . . INDIA, MY INDIA."

THE INDIAN ADULT EDUCATION SOCIETY

As already reported in the August issue of *One and All*, the visit of our members, Fred Williams and Mrs. Williams, to India has helped towards the formation of the Indian Adult Education Society at Delhi. This new organisation has commenced its work at and around the capital, but it aims ultimately at the encouragement and co-ordination of adult educational activities throughout India. Its leaders consider that the time is now ripe for making a gigantic effort to free India from illiteracy and for the encouragement of a greater knowledge of the useful arts among the masses. A very wide programme has been drawn up with the object of appealing to many and varied interests, and the method of the I.A.E.S., so far, has been to organise classes to meet the demands for adult education as they are made by various groups. This has led to the formation of an Adult Education College, which has a membership of about 30 adults, and meets nightly at the Y.M.C.A. buildings in Delhi: the first and second year university degree courses are being taken. A similar institution is being formed to prepare adults for the matriculation examination.

Possibly of greater importance is the work which is being done at the other end of the educational scale. The opinion of the leaders of the I.A.E.S. is that the approach to the attack on illiteracy should be indirect, the initial step being to interest village folk in those arts and crafts which have an economic value, and accordingly, about twenty people are being trained as teachers to go out into the villages and impart knowledge of new handicraft method. It is proposed to make use of the Panchayats as the channel of approach to the villagers. I may explain that in ancient India each village was ruled by a small council of elders—literally five—called a Panchayat. To a considerable extent this system was destroyed during the British conquest, but recently efforts have been made by Government for its revival.

The teachers of the I.A.E.S., are expected to give their services without payment—a return to ancient Indian ideals—and the Committee desire to obtain the use of buildings of various kinds free of rent. All who receive instruction are expected to contribute in money or in kind towards the incidental expenses. The I.A.E.S. is also anxious to obtain "Life Patrons," in order to help meet these expenses which are bound to be considerable. The minimum donation entitling one to this honour is 500 rupees (about £38).

In a note on a concert programme of the I.A.E.S. (part of its money-raising activities) I find, "above all the society realises the helplessness of man in the face of the problems that face him, and puts its faith in God alone for their solution," while Aim VI. reads: "To provide for all who seek instruction in the Society institutions sound, moral and religious instruction in their respective faiths, to be imparted by the best qualified persons available for the purpose." The motto of the I.A.E.S. is "Lighted to Lighten," and it suggests a work of loving service, the need for which is not limited to India. The acting president is Professor J. B. Raju, and the Hon. Secretary is Professor H. B. Richardson, both of whom are members of

Reprinted from "ONE AND ALL", the organ of the National Adult School Union of Great Britain. September, 1937.

the staff of St. Stephen's College, Delhi. The last-named gentleman recently visited England for his marriage. It was a great pleasure to Lionel Sproule and me to meet H. B. Richardson and the now Mrs. Richardson. I learnt with special interest that the I.A.E.S. had obtained the active co-operation in its work of a number of members of the Arya Samaj.

Members of the Adult School Movement in Great Britain will watch the progress of the Indian Adult Education Society with interest and good wishes, and with the hope that it may soon be possible for the I.A.E.S. to form provincial Societies, which will take over the conduct of this work in the various Provinces. Like most of our members, I have the feeling that the special genius of our Adult Schools has been in the conducting of small groups, where the aim has been more to create and sustain the will for service than the imparting of formal knowledge, and I am convinced that Adult School methods would naturally fit in with the best Indian ideals of education. I hope that at a later date the I.A.E.S. may see its way to undertake experimental work of this character.

EDITORIAL

THE EDUCATION WEEK.

The Seventh Education Week which is to be celebrated throughout the province in the last week of October, will, it is hoped, mark a great epoch. The central theme which is to form the basis for discussion is **EDUCATION AND CHANGING INDIA** and it is difficult to think of a more appropriate topic at a time when, in a number of provinces, the Great National Congress has chosen to undertake the responsibility for administration. Various views on reorganisation have been expressed both by educationists and laymen and the Education Week will undoubtedly be a good opportunity for the authorities, the management, the public and the teaching profession to have a heart to heart talk on the intricate problems. We hope that the deliberations during the Education Week will help the Government to arrive at a sound decision regarding the reorganisation of education and to formulate a comprehensive forward policy and programme.

It is a fortunate coincidence that an influential delegation of the New Education Fellowship should happen to visit Madras during the Education Week. The Central Education Week Committee has hit upon the happy idea of synchronising the Education Week with the visit of the delegation and has thus made it possible for the teaching profession and the public to get the benefit of the valuable experience and advice of the delegation in regard to the momentous question of Reorganisation of Education. The aims of the New Education Fellowship have been brought home to the public through leaflets and the need for a fresh outlook and for an unbiassed approach of the problems of education is felt. The distinguished members of the delegation are visiting our province in an opportune moment and on behalf of the teachers and public men of South India, we have great pleasure in extending a hearty welcome to the delegation. The Reception Committee of which the Hon. Dr. P. Subbarayan is the chairman, consists of teachers and public men and an interesting programme has been drawn up. We are looking forward with great pleasure to the ensuing visit and we hope teachers of South India will gather in large numbers and show their regard for the delegation. The discussions and talks have a direct bearing on the central theme of the Education Week. The programme is crowded and members of the delegation cannot be given ample opportunity to visit all the institutions. The teaching profession will be very glad if the period of stay originally contemplated by the organisers had not been cut short.

The Special Education Week number of the South Indian Teacher contains original articles on the different aspects of the central theme and the Editorial Board hastens to express its profound gratitude to the contributors who hail from different parts of the World.

The South India Teachers' Union is fortunate in securing the co-operation of the department and educational associations in regard to the organisation of the education week year after year. This year it has been fortunate enough to secure the active co-operation of the Department which has deputed the Principal, Teachers' College, Saidapet, and the Divisional Inspector of Schools, Madras South, to represent the Department of Education in the Central Education Week Committee. It has been receiving the willing and prompt support of its affiliated Associations and Guilds. The work is great and we understand that the strain on its resources is increasing. The message of the Education Week has yet to reach a very large number of teachers in villages and we urge upon the Government the necessity and desirability of affording financial assistance to the Union as suggested by the Central Education Week Committee in a resolution it has adopted.

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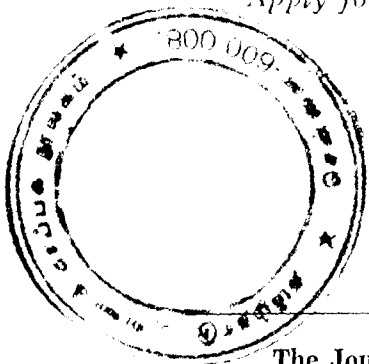
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