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PARENTS AND SCHOOLS

BY

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Perhaps the deepest shadow cast by the rising sun of education in our modern world rests on a region of life which is of all others the most important—the relation of parents and their children. It is inevitable that every new good thing should abolish, or at least weaken, some good old thing, but it is very sad that a possession so inestimably precious as the home should be endangered by so excellent a reform as education.

Rapid progress in education means that children pass quickly beyond the level of their parents in knowledge and intellectual capacity, and this is a very separating thing. There may be deep and penetrating intimacy between people of different races, religions, sexes and ages, if their level of education is much the same, but if two persons are separated by a very great difference of intellectual interest and attainment, there may be tender affection between them but there cannot be intimacy. But if any relation should be intimate, it is that of parent and child.

In many countries this danger of separation between parents and children is not very great, for where universal compulsory education has been practised through several decades, the new changes in education affect method rather than content. The modern child is much better taught than his parents were, but the range of their interest is much the same, and parents, if they take some trouble about it, can keep up with what their children are reading and learning. But in such countries as India where educational advance has been rapid and almost precipitate, there is danger of a separation of children from their parents so wide and deep as to cause great pain and loss to both. Nothing can ever replace to a child the habit of intimacy with his father and mother, and though his education has brought him immense benefits they have been bought at a very heavy price if they have made home uncongenial.

But this is an evil which will to some extent disappear when illiteracy ceases. There is a greater danger which affects India and all countries alike,

and that is the dismissal of the parents from the education of their children. If a community is literate as some communities of India are, it is very desirable, for the sake of both parents and children, that a great part of the education should be given at home. Originally the school gave only what we may call the technical part of education. A child acquired at school a certain amount of indispensable knowledge and was trained in mind so as to be able to acquire knowledge for himself. Four, or at most five, hours a day were spent in school five days a week. The rest of the life of the children was controlled by their parents, and the health, recreations and amusements, patriotism, religion and manners of the children were the responsibility of their home. Girls were taught at home to be housekeepers, and boys went about with their fathers and learnt the ways of grown-up life from them. Parents took their children to concerts and plays, or to visit historical places. But now the school is claiming almost the whole time of the child. Organised games have become compulsory, medical inspection and treatment are carried on at school, the children are taken in crowds to see things and places, and even in the holidays they are invited to school excursions and camps. The time and attention of the children are so fully occupied by all these highly organised activities, that as I have sometimes been told by mothers, there is no place for the parents in their children's lives. Home has become a refuge for a tired child to sleep in, but it is really difficult to say what else it stands for.

Of course the reason for this modern development is not far to seek. Many parents have neglected their duties, and either through ignorance or indifference have left their children destitute of many of the good things which are necessary for their education and development. The school has sought to make up for this lack. It is natural that teachers, who are a very conscientious and zealous class of people, should be eager to give the neglected children what their parents have failed to give them. The mischief is that all children are treated alike, and those who could get these things better and more naturally at home are swept along in the current of the school. The children themselves want to take part in everything that their class-mates are doing; they hate to be left out of anything. The teachers also become by training and experience more experts than the average parents, and feel that they can do these things better. The parents feel a consciousness of inferiority, and hear so much about the extreme difficulty of guiding children aright that they resign their dearest duties to the school almost with a sense of relief. The teachers then become regardless and even a little contemptuous of the parents, and tend more and more to ignore them. This is a cumulative evil, and it is increased by the very success of the great and beneficial onward sweep of education.

Perhaps the next great reform in education will be to turn the heart of the father to the children and the heart of the children to their fathers, lest "as the Prophet significantly says, the earth be smitten with a curse." At any rate something must be done to bridge the gulf before it grows wider. An evil recognised may be met and counteracted, but hidden evils grow worse and worse. The teacher can try to impress upon himself from day to day till it becomes a mental habit of attitude, that the school is not meant to replace home, but to supplement home. The class-room should not be "a lovely home" as I once heard a teacher describe it, but quite a different place. Neither should the home try to become a school. Children need change and contrast as much as they need harmony. The teacher should do all that is possible and many teachers are doing much—to give the parents the sense of co-operation in their children's education, and by constant references to home, to cause the children to feel that they belong there as much as they belong to the school. "Parents

Days " once a month or fortnight, repeated invitations to fathers and mothers to come and see the school, visits to the children's homes, and talks with the parents about each child's capacities and difficulties—all these things help to lessen the sense of exclusion from which many parents suffer. But the parents also must do their part. By taking a strong and patient interest in every detail of the children's school life, by keeping up, as far as possible, with their reading and learning, by a friendly and confidential attitude towards the school and by refraining from carping criticism of it, they can teach the children a double loyalty and at least lessen the difficulty which has been caused by the rapid and momentous spread of education.

NEW VALUES IN EDUCATION

BY

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In the world of education—as in all other aspects of life—there is to-day a passionate reaching forth towards new ideals. But as yet the effort is but a groping in the dark. We are too much under the tyranny of mere bookish injunctions to-day. We talk about Pestalozzi and Froebel, about the Montessori system, and about the Dalton plan and Project method. We do not make a genuine and passionate and enthusiastic effort to think out and straighten the tangled educational problems of the day by studying all the factors viz., the contribution of Indian thought and the contribution of external guidance and the contribution of our own experience. To-day education is but the discipline of a fragment of man and even that according to exotic standards. We must make it a discipline of the whole man according to a harmony of internal and external standards.

The truth is that the present parrot cry about the socialisation of the means of production is bound to fail as it seeks to rest a pyramid upon its apex. You must rest the social pyramid upon its base of education. You must first of all socialise the human being by means of education. You can do this if you regard education as a social enterprise. If you have an anarchic education, how can you have a disciplined society or a concordant international life? If while permitting such an education to continue, you try to stop the outlet of international wars, you are sure to have internal civil war.

It is therefore clear that education has to be watched and guided by the entire community, and we cannot afford to hand over our children bound hand and foot into the hands of the professional educator. The democracy of the adult man is but a product of the education of the youth. If the whole nation desires to govern itself, it must also educate itself. We will take the advice of experts in education as in government but will act on our own initiative. We refuse to be mere contributors of raw materials in the shape of children to the slow-grinding mills of education. To-day the social aspect of education does not exist at all, or even if it exists, it is dominated by the academic aspect.

Mr. L. P. Jacks, with his usual originality and comprehensiveness, has asked us in a recent work to view education as the key-industry of our civilisation. Varying the metaphor he has asked us to realise that education is the moral equivalent for war and to order a general mobilisation to defeat the forces of “ignorance and incompetence, the two chief enemies of mankind.” He asks us to cease to regard education “as an episodic process conducted by professional drudges.” He pleads for an alliance between education and social activity and for the education of the whole man.

But how is this going to be done? We have in short to combine new values in education and new values in life. Vocations are now dominated by pecuniary passion. Education suffers from a double domination viz., mere academic interests and pecuniary passion. It does not prepare men for voca-

tions. Nor do vocations prepare men for real life. Nor does life prepare men for super life. Vocation must lead to citizenship, and citizenship must lead to citizenship of the world and the latter must fit us for the *curtas dei*.

I therefore view the series of disciplines of the soul beginning with education as a number of doors opening one into another. Education is but the *gopuram* door. It has a value of its own undoubtedly. But its main value is as a means—as a *sadhana*. It must enable the soul to go through the *prakaram* of professional life, the *mahamantapam* of civic and political and international life, the *ardhamantapam* of art, and then behold the Supreme face to face in the innermost shrine of Religion.

The modern age stresses the educational aspect of citizen-making but forgets that the good citizen is only the good individual writ large. Who is a good individual? It is he who has all the elements of his nature—intellect and emotion and imagination and will trained properly and adequately and who has true ideas about Nature and man and God. It is true that modern education is keen that every man should learn how to behave towards others and evolve schemes of public progress by evolving a harmony of wills. But citizenship will be free from egoism and conflict and will be noble and creative only if proper and sufficient attention is bestowed upon the evolution of the proper type of individuality. We must produce a gentleman if we wish to make sure of having a citizen. Bertrand Russell has said well: "Only men of wide individual culture are capable of appreciating what constitutes a good citizen. Unfortunately, in the present day, such men tend to be replaced more and more by men of executive ability, or by mere politicians who must be rewarded for their services."

We have therefore to harmonise the cult of the gentleman and the cult of the citizen. But unfortunately to-day the two cults are kept apart or are insufficiently harmonised. Education is not mere imparting of culture or mere training in citizenship but is a harmony of both. If the British educational system trains the will and teaches to rule but does not refine the intellect and sweeten the emotions, we need not go the same way. If the American educational system trains the commercial mind and forgets other aspects of human nature, we need not go the same way. If the German system makes of man a mechanised soldier and cares more for *kultur* than for *culture*, we need not go the same way. We have discarded the policy of *laissez faire* in economics and taken to planning. Why should we not do so in pedagogics? We want culture-planning much more than crop-planning.

We must hit upon the happy medium between compulsion and license. We must take note of and utilise both the factors of heredity and environment of Nature and Nurture. We must attend equally to the body and intellect and the emotions and the will and the spirit. We have to harmonise the influences of the home and the school. We have, in short, to appeal to the whole man and then transmute the human into the divine.

Thus the first new value in education is that it must discipline the whole man and socialise him and endow him with skill in a suitable professional life and teach him to value his profession not as a mere means of pecuniary acquisition but as a means of public skill and of realisation of personality. There is no "mass production of happiness by means of social machinery or majority voting." At present there is no co-ordination of objectives in education at all. There is no integrated education aiming at an educated man. There is no

correlation of subjects in a cultural synthesis. Education is not a growth from within but is an imposition from without.

To impart such an education the teacher must discipline himself before seeking to discipline his disciples. He may be a specialist in one subject but he must know its general relations to other branches of knowledge and its place in a scheme of culture and must know how to relate that culture to life and super life. He must have a fit body and a concordantly fit mind and heart and soul. He must correlate the ideals of a beautiful soul and a beautiful body and a beautiful city and a beautiful country and a beautiful earth. He must correlate the beautiful and the good and the true. He must plan his own life before he can plan the life of others. He must make his own mind a unity before he can make his disciple's mind a unity. The modern age has been predominantly one of analysis. He must make it an age of synthesis once again. We have ever-new sciences dealing with ever-lessening fractions of life. He must, while being a specialist in one or more of them, re-integrate them by knowing their mutual relations. The West has split up things which are vitally connected and yet blames the East for realising such vital connectedness. If the West has treated man as a mere denizen of the earth and has forgotten or ignored or denied his citizenship of the *Curtas Dei*, why should not an attempt be made to make amends? Is man "a creator of real values" to-day? If he is not, should he not be made such a creator?

Thus the first *new* value in education is to "educate the boy treating his mind as a unity and to equip him for his profession without leaving him unequipped in all other respects and to give him a sense of profession as service. Thus it relates to *vocation*. The second new value relates to *avocation*. No life, however strenuous it may be, is a full and rich life, if it is switched off from literature and art. I quite see that only geniuses can conquer new domains in the realm of beauty. But every person can enjoy the conquered realms of beauty. Even a busy man has his leisure; and it is rightly said that the busiest man has the greatest leisure. Every student should be trained that he can use his leisure as an avenue of happiness and not merely waste it on cinemas and race courses. The more civilised and refined a society becomes the more leisure it can give to the citizens. Now of course our insane economics and politics so magnify production and dumping and exploitation of other countries that leisure has become less and less. But surely such insanity will have some termination. Leisure must open the door to Beauty. It is in the temple of Beauty that labour has the joy of leisure and leisure has the strenuousness of labour.

The third and most important new value in education may be summed up in the word *invocation*. To-day man is exiled from God and Earth is cut off from Heaven. Bread and Butter are good but we need not throw away manna on that account. If life is to be vital and vibrant and at the same time clean and creative, we must add prayer and meditation to the dull routine of education and duller routine of life. Religion alone will give true meaning to education as to life.

THE SCHOOL AND THE HOME

Here and there, up and down the Presidency, in town and village, there have been little centres of activity in Girls' Education for 40, 50, or 60 years, and possibly longer. It has been a struggling effort, contending against the indifference, or even active opposition, of parents and grandmothers who did not believe in teaching girls to read and write. The enthusiasm for school of the girls themselves quickly evaporated when the mysteries of the Tamil alphabet and the difficulties of the multiplication table had to be faced. Economically it was, and still is, an immediate disadvantage to many not to have the help of daughters even of such tender years as 7 or 8, to bring water, to grind and cook and mind the baby, so that adult wage-earners may be set free. The small girl herself sometimes manages to earn a little. Still, a few brighter spirits did manage to struggle on, into Class IV or V, and then in obedience to the custom of the country disappeared into purdah until their marriage. That the length of the school girls' career is gradually increasing is no doubt due to some mothers and grandmothers having had at least a smattering of school in their own young days, and so the patient work of years is at last beginning to tell. A few girls do go on to High School and College, but as yet that is still only to be found in the more modern city. In village and mofussil town public opinion is hardly ready to countenance any such flouting of old custom, and yet there is a slow moving in that direction, and the Elementary School can do much to help things along.

There are two complementary lines of endeavour :—

(1) To make school so attractive that little girls will plead to be allowed to stay on from year to year.

(2) To interest and win the co-operation of the mothers—and fathers as well—but particularly of the mothers and grandmothers. The little son has chief place no doubt, but the little daughters enjoy a good share of home love, and mothers and grandmothers like to see them happy, and become very proud of their achievements at school.

The first concerns the management and the teachers, and they should keep in mind that the happy and interested child will learn twice as well as the one who comes unwillingly to school, possibly afraid of failing to please the teacher, and sure in any case that the lessons are going to be very dull and tiresome. That pupil will soon represent to her parents that it is a waste of time for her to go to school, and the whole family will probably blame the teacher—perhaps rightly.

Much is spoken and written somewhat airily of manual training, and sociology, and "education for life," that is quite outside the scope of an elementary school. It has been the experience of the writer that the parents know very well what they want, and that is that their girls should acquire skill in the three R's, and nothing less will satisfy them. In some places manual training is hardly necessary, except as a correlated subject for even little girls have to take their share of house work, and help with the industry carried on in the home, which happens to be silk spinning and weaving in the writer's town. Certainly, if our girls are to become literate in the four or five years of schooling, which is more than many of them secure, they

have no time for much in the way of "frills." The three R's must be given chief place in the time-table, and of course made as alluring and practical as teachers know how.

If there is time other subjects may find a subsidiary place. Needlework and other kinds of hand work, and gardening, may be taught for present use and interest, and to fill leisure hours in years to come. To keep the children happy, with alert brain and vigorous body, physical exercises and games may find a place in the curriculum. Keeping the ideal in view of training our girls to be intelligent and practical housewives, with understanding and enquiring minds, other and more cultural subjects may be begun, such as Nature Study, Hygiene, Geography and History; but in the Elementary school these should serve rather as gardens in which the new tools of ability to read and write and count may be sharpened and practised. Alluring vistas of the unexplored kingdoms of human knowledge and books will be glimpsed, and as skill is acquired the children will venture into them with more and more confidence and interest. The trouble is that in many schools the necessary skill is *not* acquired even in the IVth Standard, it may be because of the irregularity of attendance, it may be because of the unintelligence of the teacher, or in some of the better schools, because precious time is dissipated on what are after all just "frills" in an Elementary school, or in subjects which belong more properly to an adult school.

But while securing the interest of the children, it is equally necessary to secure the interested co-operation of the parents. This is being attempted in various ways. Some schools have a parents' day. In smaller schools the mothers are made welcome at any time, and may sit quietly watching all that is being done in class. Visiting the homes is also helpful, and may result in more regular attendance, when the mother is made to feel that special interest is being taken in her child. As young unmarried women teachers are debarred from such visiting, the writer has often thought that a teacher specially appointed to do half time work in the school, and half time visiting in the homes, would link school and home more closely together. Old girls would be kept in touch, and encouraged to keep up their reading, each school perhaps keeping a little library for their use, and absent and sick children would be visited. There is no doubt the work of the school in the community would be greatly enhanced by such an appointment, and much wastage prevented.

Another line which has been followed with success in some schools is the regular holding of meetings for mothers. The experience of the writer has been that four times a year is about as often as can be managed without unduly interrupting the work of the school.

One meeting or more may be dedicated to the care of Health. The children give a short programme, every item of which bears in some way on that subject. Physical exercises, Kolattam, and Kummi, will serve to illustrate a few remarks on the benefit of exercise to the body. It is easy to arrange a simple demonstration showing how to cleanse and bind up a grazed knee, what to do for itch and sore eyes, and other common ailments. A short drama will be much appreciated, and Columbia House now has Health Records in Tamil for sale. Then a doctor or nurse may be found to give a short, practical talk to the mothers on the care of babies, or of children of school-age.

Kindness to animals might form the theme of another meeting. If there is a Bluebird Flock attached to the school the mothers will be greatly inte-

rested in seeing some of their games and activities. The neatness of the uniform, and the smooth hair and bright, happy faces of the Bluebirds, cannot fail to impress even the most conservative on the one hand, and on the other, careless and ignorant mothers.

At the end of the school year it would be appropriate to give a programme showing several of the more interesting school activities, and there might be an exhibition of the pupils' work. The speaker at this meeting would naturally be the headmistress, and doubtless she would seize the opportunity of pleading for still greater interest and co-operation on the part of the mothers, explaining what the school is trying to do for their little girls, expressing the hope that good manners learned in school are not forgotten at home, and that knowledge gained is put to practical use in helping the mother in the home, and in the bazaar when she goes shopping. She can promise that if the mothers will but do their part in sending the children regularly, and punctually, to school, with clean clothes and neat heads, the teachers will do their best by diligent teaching and careful training, to make them useful and happy housewives when they grow up.

HEALTH EDUCATION

BY

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Unfortunately Health Education is as badly misconceived and as inadequately introduced into educational institutions as is Physical Education. Too often Health Education is thought of as mere text book instruction in hygiene without any attempt to put that instruction into practice through actual wholesome living. Mere knowledge of health facts is not sufficient. It is only as knowledge is applied that desirable outcomes are possible. Therefore the modern interpretation is that Health Education is the sum of experiences in school and elsewhere which contribute favourably to the acquisition of knowledge and the development of habits, attitudes and skills conducive to wholesome living now and throughout life.

The Aims of Health Education may be briefly stated as follows:—

1. To instruct children and youth so that they may conserve and improve their own health.
2. To establish in them the habits and principles of living which throughout their school life, and in later years, will assume that abundant vigour and vitality which provide the basis for the greatest possible happiness and service in personal, family and community life.
3. To influence parents and other adults, through the health education programme for children, to better habits and attitudes, so that the school may become an effective agency for the promotion of the social aspects of health education in the family and community as well as in the school itself.
4. To improve the individual and community life of the future ; to insure a better second generation, and a still better third generation ; a healthier and fitter nation and race.

But this aim cannot be realized by mere text book instruction. If we wish to develop health habits we must provide ample opportunity and suitable environment for practicing health habits.

The Methods of Health Education may therefore be outlined as follows:—

1. MEDICAL INSPECTION AND FOLLOW-UP WORK.

The only reliable method of obtaining facts to guide us in dealing with the health of children is by means of a thorough medical examination. Once the defects are discovered children and parents must be given proper instruction and guidance to enable them to have the defects removed. The school or college need not provide facilities and staff for treatment, but should certainly help arrange for treatment at hospitals, clinics, etc. This part of the pro-

gramme is one phase of Health Education in that both the parents and the children are guided in the preservation and correction of health.

But Medical Inspection without advice and follow-up is a waste of time and money. It is however a legitimate and necessary part of Health Education and should be introduced on a proper basis into every educational institution.

Space does not permit dealing with the details of organizing and conducting Medical Inspection, but educational authorities should familiarize themselves with it in its modern aspects.

2. HEALTH SUPERVISION

This division of Health Education deals with the conditions of the environment and the activities of the students, the wholesomeness of the methods of teaching, the program of the pupils, the sanitation of the building, the sanitation of the grounds, etc. This is health education because one learns health standards by example, and it should therefore be a primary concern of all schools and colleges to see that grounds surrounding buildings are scrupulously neat and clean, that the class rooms are kept in the same manner, that ample toilet and latrine facilities are provided and that pupils and teachers cooperate in keeping the environment wholesome.

As a bit of a test, look at your own school grounds and school rooms and ask yourself whether they are such as might influence pupils for beautiful living or whether they are ugly, full of rubbish, grounds being used as latrines, everything slovenly and contributing to ugliness and to ugly living.

We must also remember that while a clean environment contributes to beautiful and healthful living an ugly insanitary environment contributes to disease and is a real menace to health.

Try improving school compounds and notice the marked improvement in mental health as well as in physical health.

Health Supervision in all its aspects is an extremely important part of health education if pupils are to do their best in academic work and if general education is really to equip them for abundant living.

3. HEALTH INSTRUCTION

Under this division of health education is placed the organized teaching of health. Some of this teaching may be done from a text book on hygiene, but a radical departure from the traditional teaching of hygiene is imperative. It is essential to first ascertain the health needs of pupils and then to deal with those particular problems. By way of suggestion the teacher might work out with the pupils a list of hindrances to healthful living and then set about in co-operation with the pupils to find ways of removing the hindrances. It should be a sharing process between teacher and pupil and the project method should be resorted to as fully as possible.

In conclusion it might be added that Health is quality, not quantity, that it is that quality which enables one to live best and serve most, that it is not merely physical but mental, social, and moral as well as physical. Best results in health education may therefore be obtained by providing for the pupils life-like experiences which are wholesome in every aspect.

CONTRIBUTION OF PHYSICAL EDUCATION TO THE TOTAL EDUCATION OF THE WHOLE CHILD

BY

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A survey of the history of education reveals that with the exception of a small period in Greece when "Gymnastics for the body and music (i.e., arts, literature, etc.), for the mind" produced a high civilization such as has never been surpassed, the general trend has been to elevate the mind or the intellect at the expense of the body. Body and mind have been regarded as separate entities, and the cult of physique was considered base and mean, while the training of the intellect was considered the highest type of education.

Ideas of education however are changing. As the result of scientific studies concerning the unity of mind and body and due to the evolution of a new philosophy of education by Dewey and others emphasising education of the whole child, education is becoming more and more fitted to meet the needs of the growing child. In the field of health and physical education also this development is noticeable. As Williams and Brownell say :

"Eight centuries ago Abelard taught in Paris : health and physical education then had no place in man's search for the Good. Less than fifty years ago, on the occasion of the memorable educational conference of 1889 in Boston, the physical and mental were still regarded as separate and distinct entities. To-day we define health and physical education in terms of an integrated personality, in terms of educational goals, in terms of the richness and fulness of the finest kind of living."

(The Administration of Health and Physical Education by Williams, J. F. and Brownell, C. L. (W. B. Saunder Co., Philadelphia, London : 1934—p. 28.)

Physical Education is no longer considered in terms of perspiration and peristalsis, muscle culture and strong bodies, but in terms of its contribution to the education of the whole child. Educational theory and practice is slowly veering round to the new point of view. But the contribution of physical education has not been fully understood. It is the purpose of this article to indicate how this contribution takes place.

What is physical education ? The terms physical training, physical culture, physical instruction are sometimes used and by their usage physical education has been circumscribed, and it is said to be concerned with muscle training and development of strong bodies through some so-called "systems" of physical culture. But physical education is not limited by "systems" of physical culture. Nor is the body beautiful harmoniously developed in concern. Physical education has been briefly defined as that aspect of educa-

tion which uses bodily activities "selected as to kind and conducted as to outcomes" under intelligent and skilled leadership supplied with adequate facilities so as to "afford an opportunity for the individual or the group to act in situations that are physically wholesome, mentally stimulating and satisfying and socially sound." (Quotations from Principles of Physical Education by Williams, J. F. (2nd Edition, Revised, W. B. Saunders and Co., Philadelphia, London—1932) p. vii and p. 287 respectively).

The following characteristics of modern physical education are of importance :—

1. Physical education is an aspect or phase of education ; as such it co-operates in the general educational aim so that the child may grow and develop fully and be enabled to live the abundant life now as a child and later as an adult ; it aims to realize this through physical activities.

2. Physical education is mainly administered through bodily activities involving the use of the musculature of the body, the emphasis being by and large on the big muscle activities because of the racial heritage of activities like running, jumping, climbing, hanging, lifting and carrying which bring into play the big muscle groups and because of their value to organic development.

3. In spite of the use of big-muscle activities, muscle culture or body development is not its main concern ; it contributes to the mental and emotional development of the child also by providing situations where the use of bodily activities has a definite reaction on its mental and emotional make-up, where the total body functions as an integrated whole.

4. Through these activities the child is educated to adjust itself to society and to behave in social situations as a member of the group.

That physical education contributes to the education of the whole child is the contention of physical educators. This would mean that not only physical development, but intellectual, moral and social development is also possible. Through the use of wisely selected natural bodily activities of the big muscle type which involve the use of the fundamental racial skills of walking, running, jumping, throwing, hanging, and climbing the development of the muscular, organic and nervous systems is rendered possible, and their efficient functioning leads to organic vigour and physical development. Maximum nervo-muscular co-ordination and development of the fundamental skills adds to the the grace and skill of the developed physique rendered vitally efficient and organically sound.

The development of the intellectual mechanism takes place in the opportunities that the individual has to think and to act quickly and to form judgments in the participation of the physical activities. To size up the situation in a game, to quickly judge the opponents, to see eye to eye with the referee in his decisions are some of the ways in which the individual is compelled to use his intellectual mechanism and so to develop its efficiency. The more the responsibility of the game situation is placed on the individual the better will he be able to think and act quickly. Besides, participation in an activity which has interest and meaning leads to reflective thought, specially when the activity is not easily mastered. This opportunity for the development of thinking is the educational basis of physical education.

Development of moral and social qualities need no elaboration. Man is a social being. He is a distinct individual, yet one of a group—a member of society. He needs to get along as an individual and so must possess worthwhile emotional and moral traits. Qualities like self-confidence, self control, mental and moral poise, alertness, resourcefulness, decision, perseverance, courage, aggressiveness, initiative, etc., are needed qualities that will help him on in the battle of life. At the same time he has to pull on with the group to which he belongs. In this respect he should possess qualities of obedience, self-sacrifice, co-operation, friendliness, loyalty, patriotism, fair-play, statesmanship, civic pride, etc., needed for group action. These social and ethical qualities in the individual can be developed through the activities of physical education which are especially rich in opportunities for social and moral lessons. It has been said that the gymnasias and the playgrounds are some of the best laboratories for citizenship, for the development of the qualities that will make the individual a leader, yet a follower.

Nunn says "Educational efforts must, it would seem, be limited to securing for every one the conditions under which individuality is most completely developed—that is to enabling him to make his original contribution to the variegated whole of human life as full and as truly characteristic as his nature permits; the form of contribution being left to the individual as something which each must in living and by living forge out for himself." (Nunn, Sir Percy, T.—*Education—Its Data and First Principles*. (Longmans Green & Co., New York, 1930 p. 6) .

The aim of education is thus the optimum development of the individual to enable him to be a fit member of the society and to worthily participate in its activities.

"He most lives who thinks the most,
Acts the noblest, feels the best."

Towards the realization of this ideal the physical educator would feign contribute his best. True it is that the activities of physical education have to be carefully selected so as to be "physically wholesome, mentally stimulating and satisfying and socially sound." Under intelligent and skilled leadership supplied with adequate facilities it is possible through a carefully drawn up programme of physical education activities to contribute towards the fuller growth of the individual and integration and satisfaction of his needs and the creation in him of worthy interests, ideals, habits and attitudes so that he may now and later live the abundant life—live best and serve most—participating fully as a worthy member of society.

THE ROLE OF FREEDOM IN EDUCATION

A peep into the philosophy of education.

BY

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The air is thick with the violent controversies and frenzied shrieks of the new apostles of freedom who proclaim that complete absence of control in any form and perfect liberty in everything should obtain in any scheme of education. One is so bewildered by the din and fray of this battle that it is well nigh impossible to determine what the truth is and where it lies. Fortunately psychology, that never failing source of reliable knowledge regarding human life, comes to our rescue and decides dispassionately the role of freedom and the function of authority and control in the process of education and formation of character. Instincts and emotions, according to modern psychology, constitute the origin and source of our activities, and supply the force and driving power which sustain us in our aims and ideals. Character is the achievement of an effective integration of these elements in such a way that each receives its due emphasis and proper expression. This precisely is the function of education. Character is thus not a mechanical unfolding ; it is the evolving out of the original nature a refined and completely fashioned will. The new-born child is a mere bundle of possibilities of development ; and control is an essential condition of effectiveness in the growth of these powers. All forms of virtue and all acquisitions of learning are in the first place actions taken in the line of greatest resistance. A consecutive orderliness of behaviour and a consistent mastery of a science or art do not develop in us freely by themselves, but are due to continued effort, decisive inhibition of all wayward impulses, and redirection of our energies in the appropriate channel towards the chosen ideal.

VIRUS OF ORGANISATION

Glover once said that " life seems to call for organisation, and then dies of it." If anything in human affairs is to live, it must be organised ; to realise the best results, there must be organisation ; but the trouble is that organisation tends to mechanical and rigid conformity which is detrimental to inward development and spontaneous growth. This inevitable conflict is best illustrated in the sphere of education. Any system of education must start with a definite plan, a determined purpose, a specific curriculum, and an agreed method. The external control, the rigorous syllabus, the routine method and the prescribed text-books which are the necessary symbols of organised education often prove to be disastrous in their consequences in as much as they kill the initiative, choke the spontaneity, and hinder the free growth of the native talents of the tender minds. The rage for uniformity, the rigid and monotonous syllabuses, and the anxiety for administrative efficiency are grossly negligent of the personal needs and inner aspirations of individual pupils. The educational libertarians are therefore most eloquent and vehement in their protests against this wanton regimentation, and put up a strong fight in favour of absolute freedom which will not tolerate any sort of compulsion in the form of text-books, prescribed courses and routine lessons.

EDUCATION IN A DILEMMA

As against this school of thought, there are the conservatives in education who champion the formalist theory that the process of education is not a native development, but a disciplined, orderly and regulated growth. Man is by nature wayward, wild and anarchic; the first great rule of life is unity; and the unity of purpose and character which constitutes personality is the result of education. It is education that lifts us to serenity and freedom. Education is the reason why we behave like human beings. Freedom, individuality and personality are of course splendid things; but they must be earned. They are a consequence, and not a condition of education. They require hard and painful preparation, and insist on difficult and superior qualifications. If we want to safeguard the interests of the community and protect the individual himself, he must be properly educated and disciplined into a regular, law-abiding life; and therefore it becomes the primary duty of the state to organise and control the policy, programme and the process of education. This is the view of the traditional school of thought which has found a fitting expression in the statement attributed to the ex-Kaiser that "it is our duty to educate men to become young Germans."

Now it is here that those who are actively engaged in the task of education find themselves on the horns of a dilemma. If we "teach" the pupils correct forms of conduct and good behaviour, and organise in them regular habits and disciplined tastes, we are found fault with for driving out all spontaneity, initiative and individuality from them. But if we leave them to themselves, they grow wild, become perverse and develop into human monstrosities. Absolute freedom and complete absence of control and guidance mean disorderly and jungly growth, extreme license and utter confusion. On the other hand, implicit obedience to external authority and rigid conformity to set standards are the very negation or originality and free growth of mental powers. It is wrong to think that as the raw recruits in the army are drilled in platoons, so children could be educated in a similar manner. The sole function of military drill is to annihilate individuality and obliterate personality; but the purpose of education is to develop personality and promote the native genius and the inherent powers of the individual. It is therefore dangerous to apply the military method to the humanising process of education.

THE WAY OUT

What then is the way out of this dilemmatic situation? Is there a via media between the "regimentation" which produces "types," ignores the individuality, and neglects the creative urge latent in each, and the "freedom" which abhors system, avoids routine, and dispenses with control? This problem is not an idle, academic one; it is a furiously "live" question which is exercising the minds of all who are actively engaged in the mission of education. The worth of an institution should be tested not with reference to the number of "passes" produced year after year, but the sort of "men" that go out of its portals. The glamour for institutions like Santiniketan and for courses of study in the German and English Universities is indicative of the dissatisfaction with the "officialised" education that obtains in this country which cares only for uniformity, examination results, and strict conformity to departmental red-tape.

It is well to bear in mind in this connection Milton's famous remark about freedom that "those who love that must first be wise and good." It

would be a clean case of hysteron-proteron if we think that children would as a matter of course develop freedom as they grow in years. Freedom of judgment and liberty of action do not come out of nothing. The children should have the materials and the relevant facts in their control before they could use them freely. Prof. Hocking rightly points out that "the manifest absurdity of asking a child to choose his own moral code and the rest is due not alone to the fact that he lacks the materials to choose from, but still more to the fact that he does not know what he wants. The first task of education is to bringing his free will into existence; and this can only be done by a process so intimate that in doing it, the type "is transmitted." Here the problem is stated in clear and lucid terms. Without teaching, the child does not develop freedom; but if we teach, we transmit the group standards and traditional ideals, and mechanise him into a pattern which is the very contradiction of freedom; and thus the painful dilemma remains unrebuted.

LIGHT FROM PLATO

Nobody even had a clearer insight into the aim and method of education and set greater store by it as a most potent civilising and moralising force than Plato. To him the problems of good and stable government were subsidiary to and of less importance than the supreme problem of education. All questions regarding taxation, finance, law, order and commerce could be satisfactorily solved only when men are properly educated. He is convinced that "if by good education, the guardians be made reasonable men, they will readily see through all these questions." But the right method by which the proper form of education could be transmitted without affecting either the originality and personality of the pupil or the loyalty and veneration for all that is noble and sublime in the social and traditional ideals is what he calls "*the method of Exposure.*" This process is uniquely dynamic, wonderfully creative, and effectively stimulative of intelligent interest, infinite joy and energetic self-reliance. By this method the pupils are slowly, steadily and progressively brought into personal contact with all that is good, beautiful and desirable, and given ample opportunities to regulate and discipline themselves. Real and enduring interest is stimulated by actual situations and objects to which the children are "exposed"; and the teacher becomes not a mere furnisher of information but an inspiring collaborator, not a stern task-master but a helping friend, not the forbidding stand-offish pedagogue but the generous guide and sympathetic helper. This method gives abundant and self-sufficing motives to well-ordered social life, engenders discerning and abiding loyalty to worthy ideals, and ultimately inspires the creative genius to express itself in noble deeds and unique achievements. The "exposure" method recognises the necessity as well as the desirability of the group standards; but at the same time it assists the orderly development of the inborn talents without the coercive control of external authority.

EDUCATION IN THE LIGHT OF PLATO'S DOCTRINE.

From the standpoint of plato's theory of exposure, education becomes not the painful accumulation of facts and dates, but an ennobling intimacy with great men and lofty ideals. For Plato, education does not mean instilling into the mind a knowledge which it does not possess. That would be like giving sight to the blind which is impossible. Plato is sure that the soul is not trained by the addition of new knowledge, but by laying hold of presented realities, assimilating them by its own activity, and making them part of itself. Therefore the task of education is to find objects which embody those ideas

that call forth the true character of the soul. The purpose of all education is to bring the soul to the knowledge of the good, the true and the beautiful. Exposure thus transforms education from an arduous and painful task into a life-long happiness and an unencumbered unfoldment of native talents, and brings into intimate contact with great minds, noble lives and sublime ideas. We cannot live long in the lofty and elevating atmosphere without becoming a little finer than we were.

The key to the successful adoption of the "exposure" method consists in surrounding the children with appropriate stimuli—physical, social, moral and religious—which serve to build up reactions joyfully, and help to develop a well-defined and stable character. Delightful pictures, good music, sublime poetry, attractive books, narration of moral and religious stories, biographies of eminent heroes and popular saints, well-kept gardens, contented and self-reliant teachers to whom teaching is a joy and a mission, and an atmosphere of dignity, happiness and sympathy where no harsh word is spoken and where perfect mutual trust and affection prevail—these constitute the basic needs for the concrete realisation of the platonic philosophy of exposure. If this is the secret of genuine education, then the responsibility of the parents as well as of the teachers becomes tremendous. The central citadel of the educational fortress is the character and the personality of the teacher which wield a much more subtle and enduring influence than his actual advice and teaching. It must be borne in mind that the children have an insatiable curiosity and an infinite capacity for suggestion and imitation, and consequently absorb the thoughts, feelings and actions of those who are in daily and intimate contact with them. Example is so powerful that if it is correct and good, nothing else is necessary.

THE PLATONIC METHOD AT WORK.

Education does not mean that we have been certified by the University to be experts in Mathematics, Botany or Logic ; it really means that through the absorption of the general, intellectual and aesthetic inheritance of our race we have come to understand and control ourselves as well as the external world. Moral principles, religious attitude and right tastes can be taught only by patient and persistent example. This involves the re-education of the parents and the teachers, and the formation in them of good character, upright behaviour and steady habits. All attempts at moral and religious instruction are foredoomed to failure if the key to the situation is not realised. It is a well-known platitude that you cannot make men moral by an Act of Parliament. But what the state cannot accomplish with its huge machinery of Law, Police and Jails, the silent and subtle personality of the teacher accomplishes easily and unconsciously and that with powerful and permanent results. A sublime thought, a fine moral embodied in an interesting story, a profound experience expressed in beautiful words soaks readily into the heart, resides permanently in memory, is preserved as a joy for ever, and becomes an inspiration throughout the whole of life.

Genuine education is thus exposure to the best in religion, morals, and culture. As the child is by nature imitative and open to suggestion, and as the parents and teachers are in its opinion the embodiments of all virtue, wisdom, culture and authority, they must be careful to set examples of correct behaviour, right conduct and desirable habits. The foundational need for what Wells has happily termed "social nucleation" is the right kind of teachers who, by their own living examples help the children to mould their instincts, emotions

and sentiments along proper lines by the absorption of worthy ideals from the atmosphere around them. Plato clearly points out that "the object of education is not to generate in the person the power of seeing, but, rather assuming that he has this power, to turn his sight in the right direction." The truth is that education does not come as a gift from others. It is a personal achievement, and must come from life and from within. There is no other way; and certainly there is no vicariousness in education. The utmost that the school and the teacher could do is to bear in mind the inspiring truth contained in the platonic philosophy of exposure, and strive to approximate to that ideal to the best of their capacities in their everyday life.

WHAT OUGHT TO BE THE GOAL OF PUBLIC EDUCATION ?

BY

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Martandam.

Religion and Education compared.

Education is much too intimately connected with human nature to be rigidly organised without detriment to its substance and purity. In this respect, as indeed in several others, it resembles religion which has sometimes a remarkable way of being absent wherever it is too visibly or loudly proclaimed, for instance, as in rituals, sects, temples and other inelastic embodiments of collective piety. Not rarely does religion lead to phariseeism, intolerance and insidious enmities. So does education often subtly withdraw its loftier and more lasting influences and felicities from its authorised houses. So not less infrequently do the results of organised education jar and jangle in society instead of bringing into it fresh additions of unity, harmony and progress.

Organised education, as also the professional teacher, can only have one legitimate end : to render themselves unnecessary to others as quickly and effectively as possible. A school must survive the dependence of its neighbourhood on it before it can lay any rightful claim to success. Likewise, he is the greatest teacher who makes himself unnecessary to his pupils in the shortest time.

Every Home its own School.

The only true and becoming seat of education, of general education, of at least elementary education, is the home. The mother is the greatest teacher, the father the wisest and best friend ; and theirs is the duty to educate their children. Any state educational effort must be administered with a view to making every home a living seat of education, in whose atmosphere its children might be depended upon to grow and develop. Then, a time will come when every home will be its own school and the state will largely be relieved of the most difficult and delicate of its present preoccupations which it can only ill-discharge even under the most favourable conditions and with the best will in the world, namely, dissemination of light and good in the minds and characters of the people. Unquestionably, the function pertains to the home and there it must act to act well.

Why organised education falls short.

It is staggering to think how much waste there is in organised education and how superficial is the limited good it confers. It cannot, as is well-known, confer on the young and growing the merest rudiments of mechanical literacy in four years ! And how often does elementary education relapse into illiteracy from which are excluded even the natural curiosities and wits of the mind never harnessed to learning ! It is all in large part the fault of organised education under impersonal control such as that of a government, because such education is bound to function like a machine in order to function at all and since in education personality is the supreme factor and since mechanisation is the greatest enemy of human personality, it is small wonder

that organised education generally fails to ennoble character and produce the best types of men and women, and often fails to educate even in a more limited sense.

Thus it is that organised education either fails to educate or fails to elevate whenever it does not altogether fail to educate. Education at least in its early general stage is solely and purely a human instrument to be used in human relations in a human atmosphere. That is why private schools are generally better than government schools and the private tutor better than the school-teacher. Therefore, the only goal of state-effort in education should be to make every home its own elementary school, if not its own secondary school as well. A time is surely coming when the state will begin to give its educational grants to individual homes where children are brought up and educated in the right way instead of to schools as it is accustomed to do to-day.

Sports.

It will be argued that the idea is utopian and that school education can never be replaced by home-education since there is supposed to be no small amount of education in the mere assembling itself of the young for being educated. Who does not know how often are good children spoiled by bad associations in schools? The only safe place for the meeting of the young is the play-ground and the provision of sports for the children must continue to be the concern of the state even after that of schools for them has ceased to be its concern. In fact, even when education remains largely the care of the state, sports must have precedence of schools in any place where there are neither sports nor schools.

Examinations.

It is now the established custom to round off education with examinations. Today we have set courses of study and examinations conformed to them. Employments in state services are now generally distributed on the strength of the results of these examinations. Private agencies also often accept the same basis in the recruitment of hands needed by them. When the home becomes more and more the school many of these examinations will cease to exist and governments and private bodies will conduct their own examinations for the selection of hands required by them. Vocational educational institutions such as law, medical or engineering colleges, will hold their own entrance examinations. Universities will become more and more homes of discovery and less and less conferers of certificates and degrees. When education comes into its own place in the home it will no longer be required of anyone to undergo a prescribed course of training if he should be allowed to sit for a particular examination. Even highly professional examinations will be open to anybody who wants to compete for them. For the only legitimate sanction of an examination is to examine, and not to ask those who come to be examined where they learned or how they learned, or to insist, for instance, that they must all have learned for so many days in a year in certain specified places and presences.

Conclusion.

The change may not come to-morrow, but it will come. Consider the signs and tendencies of the time. Consider the trend of all its new and wonderful things. Motion-pictures and talking films are bearing instruction to the remotest corners of the earth. The radio gathers the living voices and

wisdoms of all the world for individual use. The daily newspaper brings the latest knowledge to every house. Great books at small prices are rapidly taking the place of costly instructors. And people everywhere are becoming more and more enlightened without so much as their knowing it. This is, indeed, an age in which education and knowledge are no longer confined to schools.

So, then, the future of education is clear to all those who would look and see. It is the duty of educational policy-makers of the time to keep this future in view and hasten the day when the major part at least of what may be called essential education will have been transferred from schools to homes.

Some of the steps that should be taken in order to set education moving in this direction are :

1. Organised state encouragement to private enterprise in the spread of education.
2. State advice to educated parents to provide elementary education for their children in their own homes instead of sending them to schools.
3. The recognition of free adult education as the first duty of both government and local bodies.
4. The appointment of educational visitors of homes by local bodies.
5. The institution of grants by government or local bodies to homes functioning as their own schools.
6. The establishment of playing-schools for children by government or local bodies.
7. The throwing open of all general educational examinations to 'private' candidates.

A word perhaps might be added in apology of these unconventional ideas and proposals. To-day everywhere in the world the state is assuming more and more responsibility for the citizen and the citizen expecting the state to look after him more and more. It is universally taken for granted that the education of the citizen is one of the first duties of the state. Nevertheless, we cannot overlook the fact that that is the best government which governs least and that is the best country in which the people most look after themselves. If by democracy we mean 'government of the people by the people for the people' it would logically follow that its goal could be nothing but the evolution of order and prosperity without the instrument of government. True democracy would expect every citizen to rule himself and true democracy should be unattainable without the true education of all the citizens within its ambit. Let us have schools and more and more of them, but let us have them not in forgetfulness of the truth that we cannot have them as good or even as many as we want until the day when every home will have become its own school in at least the more general and essential parts of education.

ADULT EDUCATION

(A Library on Wheels.)

BY

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LET US SHARE OUR EDUCATION WITH OTHERS

It is a religious duty of an educated man to share his learning with those who are in need of it. As we see a number of men, women and children, around us, devoid of the light of learning, the educated have an opportunity to fulfil their Dharma to humanity by freely giving that knowledge to others. Adult education classes are opened here and there but many of them do not live long. The causes are many. The very men who come to learn have not yet truly realised the value of education. They do not find enough time to apply themselves to the task of learning. Very often their physical, mental and economic depression stares them in their very face. On the side of the teachers, the frequent absence of the adults, the failing of their memory power, the absence of a quick response in the adults, etc., slacken the enthusiasm of the few workers. Both the teachers and the taught seem to be tired after a day's work. They are not able to give their very best to the cause of education. This problem of Adult education is found essential for the welfare of the society and the nation as a whole. Yet the return is indeed very small considering the tremendous output of energy, time, labour and also of money. Yet this has to be carried on by people who feel the urge to do service though at some sacrifice of time, energy and money.

LITERACY AND CULTURE

In these days when knowledge spreads through printed newspapers, magazines, books, etc., a certain standard of literacy is required. On the other side there is a section of people who contend that literacy is not the true test of culture. Coming into touch with the men who attend a Free Adult Night School we find that they are no doubt anxious to learn to read and write. From actual experience it is found that it is not so very easy as we can imagine. Time, practice and interest are so very essential to keep up the habit of reading, and these the adults do not seem to possess to any great extent.

LAPSING INTO ILLITERACY

But there is a more vital point and that is of maintaining the reading habit in the semi-literate and literate adults without their lapsing into illiteracy. The following extract from the Seventh Annual Report of the Teachers' College, Saidapet, Free Adult Night School will be of interest to us in this respect :

“Taking into account the number of people who joined the school during the last six years we get the following figures :

| | | | |
|-------|---|----|-------|
| (i) | Illiterates | .. | 70 |
| (ii) | People who had studied in classes 1, 2, 3 but lapsed into illiteracy | .. | 150 |
| (iii) | People who had studied in classes 4 and 5 but afterwards had not been in regular touch with books | .. | 280 |
| | | | <hr/> |
| | | | 500 |
| | | | <hr/> |

THE INNOVATION OF A LIBRARY CART

“It was therefore decided that we should give the people the best use of the Adult School library on a nominal monthly subscription of one anna. As a result of this twenty people joined the library. Laziness, shyness and distance seem to have stood in the way of many others joining. In order to give the maximum benefit of the school library to the people, the innovation of a library on wheels was started recently.”

THE WORKING OF THE TRAVELLING LIBRARY

The library cart goes round the locality from two to five days a week visiting each street once a week. As the books are supplied at the very doors of the people, the people evince great interest in reading books from the library and the response is really encouraging. An attender who issues the books always accompanies the cart besides the teacher in charge of it. The latter had to go almost every day at the beginning. People became members not only for themselves but also on behalf of their children at home. Some people read books to others who could not read them for themselves.

NATURE OF BOOKS IN CONSTANT DEMAND

(i) *Novels.* To literates novels and especially detective novels seem to be their favourites. As the number of readers began to increase, these books had to be bought or got from others who would freely part with them. Books written by the following authors are constantly in demand.

1. Vaduvur Doraiswami Iyengar.
2. Mrs. Kothainayagi Ammal.
3. J. R. Ranga Raju.
4. Arni Kuppuswami Mudaliar.
5. P. S. Subrahmaniya Aiyar.

(ii) *Puranic Stories.* There are also a great many others who ask for Puranic and Religious books. The following books are some of them :

- | | |
|-------------------------------|-----------------------------|
| 1. Ramayanam (Valmiki). | 11. Vinayaka Puranam. |
| 2. Do. (Kambar). | 12. Periapuranam. |
| 3. Mahabharatham. | 13. Thiruvilayadal Stories. |
| 4. Bhagavatham. | 14. Garuda Puranam. |
| 5. Sree Rama Aswametha Yagam. | 15. Bhaktha Vijayam. |
| 6. Dharma Aswametha Yagam. | 16. Arunachala Puranam. |
| 7. Bhagavad Gita. | 17. Harischandra Puranam. |
| 8. Ananda Ramayana. | 18. Sayings of Sri Sankara. |
| 9. Ramayana Sangraham. | 19. Picture Ramayana. |
| 10. Skanda Puranam. | |

All these books except No. 19 are available from Messrs. Rathna Nayagar & Sons, Publishers, Madras. Many of these books are printed in rough paper, and in many cases we have to bargain for the price. Some people require only Saivite or Vaishnavite literatures. A few like to have Biographies of Sri Ramakrishna Paramahansa, Ramadoss and the like.

(iii) There are also others who like the Ballads of Pugalendi, Vikramaditya and Madanakamarajan Tales, Tenali Raman stories, stories from the Arabian Nights and other Tales of Old.

(iv) People who can just try to read want short stories printed in bold types. Such books are available from the following publishers.

- | | |
|----------------------------------|------------------------------------|
| 1. Longmans, Green & Co. | 7. Palaniyandi Pillai & Co. |
| 2. Macmillan & Co. | 8. E. M. Gopalakrishna Kone. |
| 3. C. C. Naidu & Sons. | 9. Ambika Brothers. |
| 4. Oxford University Press. | 10. Rajalakshmi & Co. |
| 5. Christian Literature Society. | 11. T. V. Chellappa Sastry & Sons. |
| 6. B. G. Paul & Co. | 12. V. S. Swaminathan & Co. |

(v) People who have a taste in Tamil literature ask for books such as Manimekalai, Vinodharasa Manjari, Stories of Tamil Poets. தனிப்பாடற் றிரட்டு, தேவாரம், நால்வர் சரித்திரம் etc.

EXPERIENCES GAINED

1. *Books of Modern Thought.* Books of modern thought on co-operation, Agriculture, Gardening, Sanitation, Hygiene, Education of children, Science in daily life, Industry, etc., are not in demand, though there are a few books on these subjects. Perhaps these seem to be uninteresting for leisure time reading. It suggests to me however that if well-known novelists would include these topics in their new productions, they will be doing a great service.

2. *Women, children and all classes of people desire to read.* Experience shows that all people desire to read and as the library goes to the very doors of the people, there is increasing demand.

3. *Same books in demand.* It so happens that many people ask for the same books lent to others. It would be found necessary to purchase another set of such books which happen to be the favourites of many others.

SOME DIFFICULTIES TO BE OVERCOME

(a) People have a tendency to say "to-morrow" or "next week" when they are asked for subscriptions.

(b) People sub-lend their books to others and there is delay in the return of the books.

(c) Sometimes it happens that they take more than a month's time to finish reading a book.

(d) Some people would require none other than what they want.

(e) Absence of the readers from their homes at the time of the visit of the library cart.

On the whole, a sort of discipline seems to be lacking. These things sometimes dishearten the workers. But these things have to be overcome only steadily by some sacrifice of time and energy, if we only aim at keeping these people in touch with books. The difficulties will solve themselves by mutual understanding, adjustment and co-operation. If there are some withdrawals there are some admissions as well. The people themselves admit that one anna a month is not much considering the fact that no deposit is taken from them for the safe custody and return of books. Everything has to be done on mutual trust. But in the regular payment ever so many difficulties creep in. This only shows how poor these people are. In fact many have to earn for their daily bread. Some of the sundry shopkeepers have to pay off their daily creditors every evening towards the purchase of kerosene, biscuits, soda, etc., supplied in the mornings.

ADVANTAGES

This system enables the semi-literates and the literates to be in constant touch with books. It awakens in children and others a desire to seek knowledge through books. This also creates a thirst in the illiterate to learn to read and write. A temple poojari felt by learning to read and write he could do his temple service better.

THOUGHTS FOR THE FUTURE

To enable other workers interested in this form of service the following ideas are suggested. These have occurred to the writer in the course of his humble work.

1. *Convert Bhajana Parties into Study Circles.* Here and there, there are several Bhajana parties and members thereof gather together once a week on a Friday, Saturday or Monday. It would, however, be found very useful to open a small library in the Bhajana Mantapam or form a study circle there. Or a good reader may be persuaded to read a book supplied to him from the library cart. Now and then any interested social service worker can address them on the value of learning and other educational matters. If funds permit, the reader may be paid some honorarium, the lighting charges may be met, and some eatables may be distributed to the audience once a month. All these depend upon the successful working of the study circle. If the members take an interest in this, they would themselves bring gifts in kind and coin to the reader. These are after all not new to our country, but it would be useful to revive these old methods of spreading knowledge.

2. *A continuation class for boys between 10 and 14.* Between the children of the Elementary school and an Adult Education class admitting adults aged 14 or 18, there are found many others of ages 10 to 14 who are not in touch with books. They are, by force of circumstances, compelled to give up their studies. They take to their fathers' calling or keep idle. These boys, if left to themselves, will only swell the ranks of those already lapsing into illiteracy. It seems to be a sound idea to take note of this fact and nip the evil in the bud. These may be given facilities to read in any Adult Night school or they may have a separate class if there is a sufficient number coming forward to learn.

3. *One rupee reward for mastering the Alphabet and an Infant Primer.* Just before the holidays a suggestion was made to the adults that

if illiterates can master the alphabet and an Infant Primer freely supplied to them, they will be given a reward of rupee one. Eight persons were recommended by their friends but only two were able to master the primer in the course of three months with the help of some others.

4. *Picture Books and Bulletins.* It would highly be useful to take picture books, bulletins, and translations of illustrated railway guides for the benefit of the onlookers. If there is a whole timed worker he can leave these in any central place in the street for half an hour. Illustrated vernacular weeklies and monthlies may also be kept in the same tray.

5. *Free service not fully utilised.* People do not at first take advantage of such free undertakings on their behalf. They have a distrust and prejudice. They attach some motive or other. Time alone can educate such people. In a way the honesty and sincerity of purpose of the organiser will disseminate such feelings slowly and steadily. There is always a saying that if only education is paid for, it will have some effect.

THE ORGANISER

On him depends the success of this scheme. As far as it could be seen at present, a part timed worker cannot successfully cope up with the work. There is indeed sufficient work for a full timed worker. He must first of all realise that his dignity would not be lessened by going about the streets accompanying a library cart. A heartless work is no work. He must have extraordinary patience to carry on the work unmindful of disappointments. It may so happen that even people who love him may discourage him from such work. He has to fight against prejudice, ignorance, poverty and laziness of his readers. Even if he has not achieved anything great he would have effected a change of heart on the people by his persuasion, enthusiasm and love for the book. His very contact with these men would be productive of a very desirable change in their language and behaviour.

USEFUL RECORDS AND REGISTERS

The following registers will be of use to the organiser :

1. A library catalogue.
2. Issue and return register.
3. The readers' favourites.
4. Subscription (Individual ledger).
5. Account book (Daily ledger).
6. Names of readers.

1. The people ask for catalogues, if any. At first a manuscript catalogue can be maintained. Since the books are before them they can choose their own books. During the course of experience it will be found that only certain books are constantly under circulation. It will be useful to print this list. So it is not the question of "How many books are there in the library?" but of "how many books are actually in use?" Perhaps out of 1,500 books only 300 to 400 books may be constantly under circulation distributed among 100 to 150 readers.

2. It goes without saying that it is necessary.

3. It will be useful to maintain this register. From this one could see the books which are actually in constant demand. This will greatly facilitate the work of the future workers.

4. The people calculate a month from one particular date in a month to the same date in the succeeding month. It is better to adhere to this system.

5. With regard to his dealings with money one has to be very careful and the registers, if properly maintained with the necessary vouchers, bills and receipts, will keep him above all suspicions.

6. It will be useful to preserve a register showing the following information as regards the readers themselves :

A. (a) Name, (b) Age, (c) Previous educational attainments, (d) Signature, (e) Whether he reads for himself or for others, (f) Nature of books read.

B. A pocket book showing the names of readers distributed according to the streets with their door numbers will also be of great help to the attender and the organiser.

CONCLUSION

It is the pious wish of the writer that teachers, individuals and associations will take up this problem of fostering the reading habit in the adults in their places. When we are all gathering together in the celebration of the educational weeks, let our thoughts of education extend beyond our own schools and children for whom we are trying to give our very best day and night. As full timed workers in schools we could not achieve much in this direction of Adult education, but let us give a part of our spare time to this equally noble work. Only large hearts will be able to do anything substantial in this direction. More than all spectacular shows necessary for awakening the interest of people towards education, the real problem will have to be solved by solid, silent and every day work. With unflinching faith in God let us pray for our strength of body and mind to carry on this work to a successful end.

A NEW IDEAL IN EDUCATIONAL FINANCE

BY

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Educational finance is an aspect of educational science which has received but little attention at the hands of those connected with the work of the school. One reason for this comparative neglect is perhaps to be found in the belief that education is primarily an intellectual and spiritual process and as such it should have little to do with material considerations. However, that may be, money is needed for the support of our schools, and it is important that we should know how this money is got and on what principles it is expended. Educational finance, moreover, is not entirely a matter of facts and figures; it can also be dealt with in a scientific manner, so as to bring out the general principles underlying the allotment and distribution of funds over the various needs of the school system.

But perhaps the most important reason why teachers have not given much thought to problems of this kind is because they are generally not given a hand in framing the educational budget in most countries. This is done for them by politicians. They tell the educationist what sum is available for his purposes and also how he should spend it.

THE TEACHER'S POSITION

This essay, however, is not concerned with the principles of educational finance from the viewpoint of the state; it is concerned rather with the economic position of the individual teacher and of the teaching force in this country. Its object is to explain how the stability, status and financial circumstances of teachers can be improved with much benefit for education at large, and without much additional expenditure to public and private bodies interested in educational work. An enquiry such as this seems to be very desirable at the present juncture because at no time previously have the working conditions of the teacher been more seriously undermined than now. Throughout India the teacher's lot has considerably worsened during the past two decades. Not only have the emoluments of teachers declined but their security of tenure has also been affected. The South India Teachers' Union has, through its official organ and otherwise, brought to light several cases of injustice in this part of India, and it is also doing its best to ameliorate the conditions of teaching service. It advocates legislation for the protection of teachers; it offers financial assistance on mutual benefit basis; and it helps to fight the cause of unfortunate teachers in courts of law. Above all, it has created an *esprit de corps* among those engaged in education as well as an intelligent interest in the work of the school.

While all these efforts are undoubtedly necessary and praiseworthy it must at the same time be remembered that the problem of the teacher's position is but a part of the larger problem of the educated unemployed in the country. Many people enter the teaching profession, not because they have any love or aptitude for it, but simply because they are unable to find any

other employment. And having entered the profession, they expect to find in it the realization of those hopes of material success which they may have achieved in other walks of life. Naturally disillusionment soon sets in and they become discontented.

AMBITION VERSUS CONTENTMENT

But even where a teacher loves his profession and does efficiently in it, it is a question whether wordly ambition is compatible with really good work. Probably it is not. Let there be no misunderstanding. It is not suggested here that the ambitious teacher is necessarily inefficient; on the other hand, he is invariably efficient, for ambition implies ability and confidence in oneself. But the point raised is whether the teacher who most hankers after material rewards and recognition is also the best type of teacher, taken all in all. One of the subjects for composition, which used to be very fashionable in schools, is contentment. It was usually spoken of approvingly as an ideal of life. A little thought, however, will disclose its underlying conflict with another important quality, namely, ambition, which is regarded as fundamental to all human progress. Should people be ambitious or contented? It is difficult to answer; but on the whole it would appear that in the teacher's calling overweening material ambition may be a source of much unhappiness and discontent. It must be remembered that an efficient teacher is not necessarily a 'good' teacher, and that there is more in teaching than mere classroom work.

In this connection the ideal of the ancient *gurus* of India, at whose feet were gathered together a few disciples whom they loved, and who in return loved and venerated them, must always remain for teachers of all ages an inspiring, ennobling and beautiful ideal. There was no cash nexus between the teacher and the taught. The community gladly supplied the simple needs of the *guru*; and he never looked forward to riches and property. If anyone had suggested to him that he was exchanging knowledge for a livelihood he would have been deeply offended, for he knew, and the community knew, that he gave knowledge as a free gift to all who cared to receive it, without expectation of reward. He was a source of light and learning among the people in whose midst he lived. There was much altruism in him.

But times have changed, and it is hardly possible in these days to go back to the ancient Hindu ideal of educational finance. Still, idealism in the human race and among teachers is not yet dead. Hence it should be possible to devise a system of educational finance in which the mutual benefit of teachers as well as the community is secured. Such a system must not only incorporate the best traditions of the past but it should also take into consideration the peculiar circumstances of the present. It should, on the one hand, insist upon the altruistic element in the teacher, and, on the other hand, improve his economic position in such a manner as to free him from unnecessary worries and enable him to come to his duties with satisfaction and enthusiasm.

TEACHING—A CALLING, NOT A CAREER

In order to realize this ideal in practice the first thing to be made clear is that teaching is not a career but a calling. In a career one is out to gain material prosperity and power, whereas in a calling these things do not count. Here, the satisfaction must be found in the joy of the work itself and in the consciousness that one is doing a most important service to the community. This is from the teacher's point of view. On the side of society it must be realized that the teacher, like other human beings, has his own responsibilities

towards those dependent upon him, and that the first condition of an efficient and contented teaching force is the maintenance of a decent standard of life.

In the pre-war German school system a noteworthy feature was the way in which the teacher's status and financial needs were taken care of by the state. From the moment that the German teacher first began his service he knew exactly how he stood in society and what exactly his financial position would be in the years to come. He was not taking any chances upon these things, and so he could cut his coat according to the cloth. This assurance brought to the teacher such peace of mind and contentment that it enabled him to do his work carefully and with his whole soul in it. This stability is what we badly need in India.

SALARY SCALES.

An examination of teachers' salary scales at the present time shows that there is considerable difference between the initial and final amounts paid. This difference is most marked in the case of Government employees, where it is by no means rare for a person to draw as much as ten times his original salary after some years of service. This is because here education is a career. But the difference is not so great in other cases. Still, on account of the very low salaries paid at the beginning, the range is considerable. This discrepancy, it is submitted, is not beneficial on the whole. It makes the large majority of the underpaid teachers discontented. As against this stand point it may be argued that a man's responsibilities increase with age and therefore a larger income is needed. But, at the same time, it must be remembered that the young teacher's nature must not be soured at the very beginning of his service, and his enthusiasm damped by miserable salaries. Youth is the time of joy; and while a young teacher must not learn extravagant habit, still he must have enough to make him reasonably happy. Raising the initial salaries to a fair level is bound to bring immense benefit to education as a result of improved morale among teachers.

But as a corollary to this proposition it must also be stated that the final salaries should not be very high. The growing responsibilities of the teacher must be met in other ways. A great deal of the earnings of people are spent in educating their children. Parents save money largely in order to provide for this contingency. But if the children of teachers could be educated free of charge one important source of their difficulties will be removed. This can be easily arranged by mutual agreement among school authorities or by legislation.

COMPETITION IN TEACHING SERVICE

In all walks of life competition is the principle that rules. Most people believe that in spite of its obvious defects it still brings out the best in man and makes for the progress of society. This may be so, but the competitive basis in the teacher's calling is hardly a satisfying thing. If teaching is to retain its noble traditions of the past, if an atmosphere of peace is essential for its success, then the least that should be done is to greatly restrict the scope of its operation. It is customary for us to hear platform speeches eulogising the service of teachers to society, but how much of this praise is not mere lip-service, and how many teachers feel that they deserve it, cannot be easily discovered. But if this oft-expressed sentiment should have any reality behind it, if it should be true to facts, then a spirit of altruism should pervade the life and outlook of the teacher. What society must do for him under these circumstances

should not go beyond the maintenance of a decent standard of living. That is why very high salaries at the top and very low salaries at the bottom are to be deprecated.

If this suggestion is accepted, and if salary scales are revised accordingly, a better and fairer distribution of teachers' incomes would follow. It is unlikely that any additional expenditure will have to be incurred ; but even if it did involve this, the gain in the teacher's morals and the ultimate gain to society will more than offset the burden.

NAZI EDUCATION

(A summary from an official Reich and Prussian article on the subject by James F. Abel.)

(Reprinted from *School Life*, Feb. 1934.)

What changes the National Socialistic regime has actually made in education in Germany has been asked so often of the Zentralinstitut für Erziehung und Unterricht (Central Institute for Education and Instruction), Berlin, by Germans abroad and by foreign educators, that the Institut recently published a comprehensive survey of the subject. The survey is based on the decrees issued by the Reich's Ministry of the Interior and the Prussian Ministry of Science, Art, and Education. Since the Zentralinstitut is a semi-official body, we summarise the article as an authentic and fairly complete statement of the situation.

Instilling in German youth love for and intense loyalty to their race and Fatherland and teaching them to work for the common good of the German people rather than for themselves as individuals, are the main purposes of the changes. A decree of March 17, 1933, ordered that the worth of German culture must be made a part of all history and geography teaching. A supplement issued by the Ministry of the Interior gave directions for the content of the history text-books.

Students that do not know Germany from personal contact are, by decree of June 7, 1933, forbidden to join student trips abroad. The Zentralinstitut has charge of setting up an inter-German pupil exchange whereby children from one section may visit and stay in homes in another, especially Berlin, the Capital, and much stress is laid on trips into East Prussia so that the union with it may be kept alive and vigorous. Moreover, the children must be taught much of the economic and spiritual needs of the 20 millions of Germans living in other countries. To that end the Institut is publishing a series of monographs on Germans in Transcaucasia, in Mexico, in Palestine, and in other countries.

Pacifist-international teaching paid the German dead of the World War too little honor, the Nazis believe, so by decree of February 25, 1933, the teaching staff is ordered to keep constantly before the children the mighty deeds of their heroes of the war, and to remind youth and maidens that the soldiers went to their death out of a boundless love of folk and Fatherland.

Highly individualistic development, lack of school discipline, and sex education given by the teacher to an entire class or the whole student body as a unit are no longer acceptable. Individual methods of instruction often made the children suffer from a strong self-overrating and the sense of decree of May 15 is that they shall again be trained in obedience and respect for their parents. A pronouncement of January 31, 1933, while it emphasises that as much as possible corporal punishment is not to be used, gives the teacher full responsibility for the necessary discipline and insists that he be upheld even though he may have punished unjustly or without sufficient grounds. Decree of April 18 makes it the duty of parents to instruct their children in sex matters; the school is relieved of that task and members of the staff act only as advisers to the fathers and mothers.

That no profession may be oversupplied with workers, the decree of April 25 provides that the number of students in it may be fixed in advance. Also it limits the per cent. of Jewish students to the percentage of Jews in the population.

The sharpest change has been in teacher training. The normal school is no longer a "Pädagogische Akademie," because those two words are foreign; it is a "Hochschule für Lehrerbildung" and its business is not to train world citizens who will educate the youth in international ideals but teachers who shall be a real Fatherland binding force and rouse in the young people a genuine German folk-consciousness. Future teachers must know German rural life and know it at first hand by living and working among and with the country people. A new rural Hochschule was opened at Lauenburg in the exposed border district of Pomerania on June 24 to train typical national-socialist teachers and to be a bulwark against the foreign influences to which the north-east Germans are exposed. The students wear the brown shirt. The institutions at Beuthen, Bonn, Dortmund, Elbing, Frankfurt on the Main, and Halle on the Saale will be re-oriented to conform to the plan of that at Lauenburg.

The secondary schools, by decree of April 24, return to programmes which emphasise study of the German language, German history, and geography of the Fatherland. The former cadet schools at Koslin, Potsdam, and Plön, which had been changed into "modern" institutions in which the individual would be brought to the fullest development of his personality, are again changed, this time into schools wherein the pupil is taught unselfish co-operative work for the national community and trained in war sports. These pupils are destined to be leaders in the National Socialistic state, and their teachers are chosen with special care from persons filled in thought, feeling and will with Nazi ideas.

That graduates (abiturients) of the secondary schools may know practically the purposes of the new state, a voluntary work semester (Werkhalbjahr) was announced in January of 1933. The abiturient of last Easter before entering a university or taking up a profession could join a camp of the voluntary work service. (Freiwilligen Arbeitsdienst, or F. A. D.). Here he is to spend 4½ months of some 6½ hours daily of physical out-door labour with pick and shovel, mingling with men of all classes, and engaged in clearing, draining, and improving lands, building roads, and doing other things not for himself but for the common good. No work camp may have as members more than one-third abiturients and academicians for one of its main aims is to foster community life by bringing together many kinds of people. The work semester is voluntary, but an abiturient, having once entered upon it, must complete the term and live the entire time at the camp. He is under no expense except for his round trip fare and that is at one half the regular third class rate.

Having stayed his term in the F.A.D., he goes for 1½ months to the land sports. Here his training begins with an examination of the physical skill he has gained in the work camp and is continued in organised marches and movements over different kinds of terrains, in country craft, in land exercises and in shooting with small caliber weapons. A performance examination closes the course of instruction.

Girl graduates also may enroll in the work semester and take up activities suited to them. They do not engage in the land sports.

January 25, 1934. The Office of Education has just received information that by virtue of the decree of April 25, the Reich's Minister of the Interior has ordered that the number of students to be admitted to German universities during 1934 be limited to approximately 15,000. This means that about two-thirds of the pupils in German secondary schools preparing to enter universities this year will be unable to do so. The ordinance provides that students eligible for matriculation are to be selected on the basis of intellectual and physical fitness, personal character and "national reliability." In keeping with the Nazi philosophy that woman's place is in the home, the number of women students admissible to German universities this year is limited to 1,500 or 10 per cent. of the entire number.

EDUCATION AS PREPARATION FOR LIFE IN A SELF-GOVERNING COUNTRY

BY

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Bangalore in Dec. 1931.*

Those of us, who have been observing closely the course of events in the Political, Social, Religious, Domestic and other spheres of life in this Country and have thought over the changes that are taking place in almost all the phases of life, do not need being convinced that the people are busy, persistently and steadily, breaking up the old bonds of authority and tradition. The phenomenon is not confined to any particular department of life. The priest, the zamindar, the capitalist, the caste leader, the head of the village or the family has to face problems similar to those confronting the Governor or the Magistrate. The powers of the rulers are being steadily clipped ; they are getting more or less power-less for good or for evil. India is to-day striving towards Democracy. A democratic form of government cannot take a firm root, unless a democratic form of life prevails in society, at home—nay everywhere.

Taking it for granted that the country is heading for the democratic form of Government and society and changes are taking place at a very rapid rate, I would invite the attention of the readers to the function of the school. The word here is taken in a broad sense and includes colleges also.

The education which we give to children should aim, in preparing them not only for modern life but also for the kind of life they will have to live when they grow up. Life in India is changing fast, very fast, perhaps at break-neck speed. Life is taking a democratic turn and the business of the school should, therefore, be to prepare the rising generation for life in a self-governing country. It should aim at developing those qualities, which help a man to live successfully in such a country and help it to flourish.

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

The power of the Press is increasing every day. A gifted writer has an enormous influence. He may be looked down upon by the aristocrat or the

ruler, but in the long run the latter, will have to bend his knees before the former. The public, on the other hand, is always guided more or less by the writings in the press or in the published books. It follows then that schools should aim at training pupils in self-expression through speech, writing and drawing.

Until recently, success in life in this country came to man who was proficient in the use of English. To recall my student-days in the Muir Central College, Allahabad, I remember in what honour we held students like Babu Narasingh Prasad (now of Gorakhpur) because he was complimented by the then Chief Justice Sir John Edge, on his faultless English ; or Messrs. Vikramajit Singh (now a well-known citizen of Cawnpore), S. C. Choudhury, (an advocate of the Allahabad High Court now) and Kunwar Jagadish Prasad, the Chief Secretary, because they could write English so well that even English Professors could with difficulty detect mistakes. Similarly Pt. Iqbal Narayan Gurtu and Munshi Iswar Saran were heroes in our eyes, because they could speak well in English.

The result of this attitude on the part of students was that India produced a number of fine-speakers, orators and writers in the English language e.g. Sir Surendranath Banerji, Lal Mohan Ghosh, Kali Charan Banerji, Sir Pherozshah Mehta, G. K. Gokhale, R. C. Datta, K. T. Telang, and others. Our own province i.e., the U.P., could boast of a set of speakers or writers of whom any country could have been proud. With the exception of our revered Vice-Chancellor, Pt. Madan Mohan Malaviya, the others are no longer with us, but the writer cannot but recall with a thrill, the glorious hours spent in listening to men like Pt. Pishen Narayan Dar, Munshi Oudh Behari Lal and Pt. N. Bajpaye.

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

The future citizen of India will need a much better command of the Indian languages than of English. One, who cannot express his ideas freely in his own tongue, will have a limited usefulness and never hope to rise very high in the public life. It is one thing to know English well, quite another to make it the staple of intellectual and cultural life. The former will be desirable for many years to come ; but only the mother-tongue should be allowed to become the latter. The medium of instruction in schools should, therefore, be the mother-tongue and it should receive much greater attention in future than it did in the past.

'We have to educate our masters' i.e., the electorate and carry public opinion with measures proposed. Education of the public is not such an easy matter as is sometimes supposed. Often it proves a very troublesome task. The educator must have a very large doze of patience ; he must be very persevering. It never suffices to place before the public the view-point once or twice only. One must keep knocking, go through the ordeals of public indifference, contempt, unpopularity and even personal violence, grudging re-

cognition and then perhaps final acceptance. When after years of patient work the truth is accepted, the credit often goes to the wrong man. Public service is no joke. One must be prepared to work continuously for years, to expect no reward, to fight for truth against all odds, incur unpopularity and odium, never to be disheartened by successive defeats, desertions or betrayals. It is obvious that in democracy, there is no room for thin skinned and sensitive leaders who are afraid to be criticised or to be unpopular or of leaders so obsessed with ideas of self-importance that they would say a thing once and expect others to accept what they say without demur, or so self-centred that they would not mix freely with all kinds of people. Democracy will need a hardy type of leaders and the business of the schools should be to aim at producing such men.

They should aim also in impressing upon pupils and students that an opponent is not an enemy, but a possible friend in future. Hence they should be taught doggedly and tenaciously no doubt, but fight clean. This can best be done by means of games of combination. Defeat in a fair fight should bring no shame, the students should be trained to accept it with a good grace, to note the strong points of the opponent and try their best to do better next time. The schools should, therefore, aim at developing all those activities which develop the social and business life, among children e.g., Dramatic performances, co-operative credit societies, scout jamborees and gatherings, religious and social functions. The main aim should be to train pupils in co-operation and organisation, IN DOING THINGS, rather than in merely reading about things.

Far more important than the imparting of knowledge, is the building up of character. The authorities, the public and even parents often judge the work of a school from the results of different examinations. Who cares much as to how character is being shaped? Yet in a democratic country the building up of character of the future citizens should be the aim. Go wherever you like—in an Indian state, in a business concern, or a local body like a Municipality or District Board, you find an air of slackness, of easy-going ways of doing work and unfortunately very often an India-rubber conscience so far as money matters go. It seems to me that democratic institutions are sure to fail, unless we cultivate a higher sense of honesty in money matters and society takes a man to task for dishonesty as mercilessly as it does when lapses from the approved conduct in eating and drinking are noticed. What are educational institutions doing to train the rising generation in higher standards of financial morality? Training it in business habits (as for example promptness in answering letters, punctual submission of accounts, doing work in quick time, being true to the spoken or written word, taking pride in the quality of work done, etc.) should also become the chief concern of a school. While there is much that is encouraging in the life of young India, habits of systematic work and punctuality are not yet its strong points. A false sense of courtesy often prevents people from stating things plainly. Those who had had the misfortune to canvass for votes or help in getting a job, will bear me out when I say that it is rare to come across a person who will give a frank refusal. It may look a bit rough to say no, but a little frankness of this kind is anyway better than giving hopes, which are not likely to be realised. The false sense of courtesy leaves candidates in suspense till the last moment and entails needless expense to them.

Training in self-defence is an essential part of training for citizenship. A man, who cannot defend himself or fight to protect the weak against the strong or expose himself to danger in order to help the neighbour in trouble,

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

The people of India have many virtues, but the sense of discipline is, unfortunately, not one of them. The way people jostle about in Melas, bathing ghats, or at the booking offices of railway stations—the strong and influential getting the upper hand and the weak going under—shows that the regard for self often is strong. Pupils should be trained in forming queues, going about in a line—head erect, chest forwards, steps steady and measured—and acting as an organised mass. The drill taught in schools is not meant for the drill period only, but for giving a disciplined shape to all movements.

The western system of education has been largely instrumental in helping to break the bonds which had kept Indian minds fettered. The ever-advancing waves of free thought keep ceaselessly surging against and breaking up routine and tradition. So far it has done good, but the sense of liberty has not been accompanied by a strong sense of discipline. The discipline of the home has been shattered, the schools as a rule have an elastic sense of discipline, whatever little discipline there was, has been killed by the fussy interference of political bodies. Liberty has become synonymous with licence. But freedom without discipline is bound to lead to moral and political anarchy and then make self-government a certain failure. Will those, who find delight in spoiling the discipline in educational institutions, pause to consider the ultimate result? I have great faith in military discipline as a means of training young boys and men in a strict sense of discipline. The discipline of the army should spread into civic life and bring about a balance between freedom and sense of obedience to proper authority. University Training Corps and School Cadet Corps will serve a definitely useful purpose in the educational system. If military training be made compulsory, the rising generation will grow into a brave and sturdy manhood.

I have tried to mention some of the important changes which have to be made, in order to make the educational system suit the needs of New India.

Are the schools training the rising generation in the right mould? Examinations and text-books hold the field. Haphazard and unsystematic ways of doing things, slack discipline, unpunctuality and autocratic regime are far too common.

It is not sufficient that we make certain changes here and there and give a new orientation to the work of a school. The very organisation needs

overhauling. Let us look at the system. The curriculum is laid down by a distant central authority, the planning of the year's work is done by teachers under the guidance of the headmaster, who also lays down the time-table; the home work is set by the subject teacher. Where does the education come in? What chance does he get in organising and planning his work? Does he get a chance of thinking out his schemes and doing work on lines which may suit him. In school or at home, he is like a football kicked about by different people in different ways? Is that the way to get ready self-reliant and virile citizens?

The school boy or girl at school is very much like the coolies employed for constructing a bridge for example. The thinking part is done by the engineer or the overseer, the mechanical part by the coolie. No wonder he has not the slightest idea of the best way to handle his work. He is given no opportunity to think. The child at school is told to do this to-day, that to-morrow, another thing in the evening and so on.

Why should he do so? Can't he do things in his own way and do them better?—are problems he never gets a chance to solve. He is seldom given work in the shape of a project which he must complete in the minimum of time and with maximum of thoroughness. Thus only he will find a real interest in the work and, I feel sure, will do it better than before. In a democratic system of education the pupil must have freedom to do things in his own way and according to his own nature. The condition of a democratic system of education may be summed up in the admirably lucid words of Dr. Dewey in his "Democracy and Education" i.e., "The object of a democratic education is not merely to make an individual an intelligent participator in the life of his immediate group, but to bring the various groups into such constant interaction that no individual, no economic group, could presume to live independently of others."

In conclusion, if we want a democratic system of government in the country and want it to be a blessing, we must prepare the rising generation for a successful life in it by giving it a democratic type of education. The character of adults and old people was shaped by an autocratic system and not much change can be expected in them. Our chief hope lies in training young ones for the new life and when this is done, then only democracy can have a chance of success. If we, however, do not realise the importance of giving the educational methods the right orientation and continue to go on as in the past, instead of proving a blessing, democratic institutions may prove a curse to the country. Dictatorship should be the ultimate result of the failure of democracy. We cannot hope to succeed by muddling through.

THE SCHOOLS AND PEACE

BY

MR. N. S. SUBBA RAO,

Director of Public Instruction, Mysore.

To the already overburdened curricula in the schools, attempts are made to add from time to time new items, and the latest of such attempts is to call upon schools to instil in the minds of the young a desire for peace. For, we all know that the Great War which was meant to end war has failed to do so, and the Carthaginian peace has set in motion strains and hatreds in the body politic, which will mean war as soon as the technological improvements enable the nations of the world to accumulate the necessary margin of wealth for another war. This demand that our schools should undertake the task of making the world free from war and fears of war is accompanied by responsible doubt whether education has really served in the past to abate warlike ardour. Thus hope and doubt operate side by side.

But one thing has to be said at once, whether we believe that our schools are capable of performing this task or not, and that is this. There is not the slightest doubt that they will not get the necessary time to do so, even if their ability is undoubted, if the present mentality of the grown-ups continues. The fabric of civilisation is tottering, and it is idle to resort to long period methods; for before our work can be tested, our schools and all our hopes may possibly be swept away by another outbreak of war far more deadly than the last war. Therefore it seems to be a far more urgent task to carry on intensive propaganda for peace among those responsible for the conduct of affairs at the present time, whether directly as statesmen, diplomats or soldiers, or indirectly as voters. This is the work that noble-minded publicists like Lord Cecil, Gilbert Murray, and Norman Angell are carrying on.

So far as India is concerned, we are in an anomalous position in that we are exposed to all the disasters and damages of war, while we have no voice in deciding whether there should be a war or no. Another unhappy feature of our position is that we are all eager for military training, because for one thing our critics tell us we have no right to demand self-government unless we are able to defend ourselves, and for another we are anxious to complete the pattern of national life by having the army in India completely Indianised. Therefore there is at work in our schools and colleges a spirit by no means conducive to the development of a sense of world peace. However, this need not be an insuperable obstacle.

Granted that the elders will have sufficient sense to avoid a catastrophe for some years to come, the schools can be trusted by suitable means to prepare the minds of the young to a vivid realisation of the truth that it would be better for men to live as brothers, that human energies can be better devoted to redress the wrongs and inequalities that exist amidst us, rather than bring about destruction and unhappiness.

The methods are dual in character. There must be an intellectual as well as a psychological side to the work in the schools. The intellectual will

relate to a better knowledge of the facts of organised life, to an appreciation of the well-known fact that the economic life of the world is based on international co-operation and not on national rivalries, although the present orgy of economic nationalism may support unhappy notions to the contrary.

As Norman Angell has been at pains to point out, the crux of the matter lies in psychology. Men must be made to believe, and the will to believe must be created. Very frequently we accept the intellectual truth of a proposition, only to violate it in practice almost immediately. Trade between countries is good for the world as a whole and for the countries concerned, even allowing for limitations in favour of the development of infant industries, yet the most clamorous demand for protection comes from the developed countries.

This inconsistency between theoretical acceptance of a proposition and its violation in practice is due to the survival of the mentality that the foreigner is an enemy and his gain must be our loss. This point of view is the result not so much of an intellectual process but of a lack of will to believe, an emotional incapacity to seize an obvious intellectual truth.

It is the task of the teacher not only to supply correct things to see but also the will to see.

SCHOOL LIBRARY AS A SOCIAL CENTRE

BY

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Perhaps, it may be claimed that our age is a social age, at least in the sense that our age has seen the birth of a new science called "Sociology" and has brought a number of subjects under a new label called "Social Sciences" and that we have begun to qualify many words with the epithet "Social." A comparison of the works of reference of the last decade of the 19th century and the corresponding ones of to-day will indicate the appropriateness of this remark. To take but one example, whereas the older edition of the Encyclopaedia Britannica did not have more than a couple of "Social" entries, its latest edition contains at least a dozen primary articles with the epithet "Social," viz., Social Anthropology, Social Architecture, Social Contracts, Social Hygiene, Social Insects, Social Insurance, Social Phenomenon, Social Philosophy, Social Psychology, Social Sciences, Social Service, and Social Settlements. With such different uses of the epithet "Social," it is by no means easy to define the term "social centre" nor does the Big Oxford English Dictionary make the problem any the easier. It gives thirteen groups of meanings for the word "social" whether used as a noun or adjective.

When the Editor told me that this issue would be devoted to the "School as a Social Centre," we understood each other somewhat vaguely. But when it came to getting into a closer grip with the idea, the meaning of the term proved to be more and more elusive. There was one meaning in the Dictionary which came uppermost in my mind, "Consisting or composed of persons associated together in or for the purpose of friendly intercourse," e.g. *Social evening*. I thought that however close this definition might be to what one might have had in mind, it was too trivial a meaning to be made the theme for a complete and special issue of the South Indian Teacher. Then I thought that a more appropriate one would be the ninth meaning given in the Dictionary, viz., "Concerned with, interested in, the constitution of society and the problems presented by this." This definition again is rendered delightfully vague by the use of the words "concerned with and interested in."

LOOKING FOR A DEFINITION

To get a more precise definition, one should naturally turn to the usage that obtains among persons who may be considered to be authorities in the Social Sciences. Here is a statement of one Professor of Sociology, "Social work embraces all those efforts which are consciously and deliberately undertaken in any community for the improvement of living and working conditions." I should like to lay special emphasis on the words "consciously and deliberately" that occur in this definition. Another Professor says, "Social work ought to stand for organising scientifically the forces, personal and material, to a community in such a way as to eliminate waste and friction and to raise progressively the capacity of every member of the community for

productivity, service and joy in life." I should like to lay emphasis to the ideas contained in this definition namely, "the elimination of waste and friction and the progressive improvement of the capacity of every member of the community." A third Professor defines social work as "Organised effort to discover the resources and potentialities of human beings, to reach a normal, to live in right relationships, to make the best possible adjustments for themselves, to shape and re-shape society in all its manifestations so as best to promote the general welfare. Its underlying word is service, its method is more and more scientific, its consuming passion is social progress." The main contribution of this statement to our theme is that of social progress and the discovery of the potentialities of human beings.

SOCIAL CENTRE DEFINED

Now we are in a position to define "social centre" as an institution which works for social progress by a conscious and deliberate effort to disclose the potentialities of human beings, to improve the capacity for productivity in every member of the community and to eliminate waste and friction.

Now it can be seen that if a school library means a closed cupboard opened once a month, it has no chance to be a social centre. Even if the school is so generous as to open its library every day and mechanically dole out books across a barrier, its chances to become a social centre are very limited. Again, a school library whose collections are made of specimen copies discarded by the members of the faculty as not worthy of private appropriation, cannot attract the pupils and cannot succeed in functioning as a social centre. Still books alone, however well-built, however well arranged and however large their collection, cannot discharge the duties of a social centre. A school library to be a social centre should be a well integrated whole, comprehending, in the correct mutual relation, its three constituent elements—the books, the pupils and the staff.

THE BOOKS

Many schools nowadays agree to see the need for good books in their libraries—although suitable books in the language of the land do not exist. However, the intensity of the desire to have a collection of suitable books in the school library is not deep enough to lead to a concerted action on the part of those concerned to bring about an adequate supply of the desired types of books. A concerted action is necessary as no single school can, by itself, achieve anything in that direction. Its isolated book-fund will not tell on the publishing world. On the other hand, the cumulative book funds of all the schools in the province can become a power which can dictate to the publishing world. That means, the schools must present a united front to the publishing world and the bookselling world, uninfluenced by political, communal, personal or any other extra-academic considerations. The Department of Public Instruction can do much to bring about this solidarity among the schools in this matter by associating tactful suggestions and directions with the distribution of the library grant.

THE PUPILS

While the realisation of the need for worthwhile books in the language of the children is feeble, the realisation of the need for the pupils actively using the library is feebler still. It is seldom realised that a collection of

books, dissociated from users, has as little right to the appellation "library", as a mere group of children dissociated from books.

It may be that the intimate and constant association of the children of the school with the contents of the school library is theoretically realised. It is true that the recent circular of the Director of Public Instruction almost enforces such official communion between the children and the books of the school; but the conditions that prevail in the school library are seldom calculated to make the communion real, effective and pleasurable. The very location of the library is uninviting in many a school. The discarded rickety furniture on their way from the class room to the lumber room settle down in the school library for a short while and get the name of library furniture. As for decorations, daily variations in the setting and many other mechanical aids to make the children love to go to the library—the mere mention of them is enough to brand the person who mentions them as an unpractical faddist. The one thing, that children cannot exist without, is activity, incessant activity. But a forced library hour in the present state of our school libraries very often implies the forcing of passivity on the children. No wonder that such circumstances drive even the eager and meeker children to play the truant so far as the library hour goes. As for those who experiment with the library hours, they throw up their hands and bemoan that this library-hour-business is an ill-conceived one, doomed to a more rapid failure than the "B group subjects." The Cave of Adullam is easily more effective in bringing people together. Any negative attitude can be easily shared by any number of people. Hence, while no concerted action is visible among the schools and the teachers in improving the library conditions or in demanding the facilities and the aids necessary to improve them, they easily join together in crying down that the school library hour is an unwanted thing. They would have no objection to have a school library to be shown round to the Inspectorial Officers once in a year or even more often. But to have a library hour in which the children are helped to enjoy the books of the library—that they don't want. In other words, they still believe that books without pupils can constitute a library. Certainly it would be a far cry between social centre and a school library functioning in such circumstances.

THE STAFF

While there may be at least some schools which realise the need for the pupils actively using the library, I wonder if there is any whose realisation of the need for a special library staff is strong enough to start the school in the direction of securing a special staff.

Two or three decades ago when the need for looking after the books and rescuing them from the ravages of insects was realised, naturally the drill-masters and the drawing masters, whose full official time could not be used by the school, were promptly designated part-time librarians. The fact that many of them were semi-literate and had no interest whatever in books and in reading and had, much less, any capacity to induce love of reading in children, was not at all a relevant consideration in their being chosen as the custodians of the school library. Perhaps, the situation is slightly improving to-day in some of the schools. The drill master-cum-librarian, who, perhaps, has become too old to function effectively as a drill master, but has still some strength left in him, is converted into a full-timed librarian by some schools. In certain other schools, the headmasters are employing teachers without library training, are giving these teachers a full time teaching load, and are,

in addition, asking them to take charge of the school library. While a library staffed in such ways can never dream of functioning as a social centre, it is not even able to make the newly introduced school library hour a stable going concern.

The fact is, the tasks expected of a school librarian in making the school library a live force in the school are perhaps even more arduous than those expected of a public librarian. While both should have sufficient technical training, the school librarian should, in addition, have teaching qualifications. There is a crying need for co-operation between teacher and librarian, based upon a thorough knowledge of the curriculum on the part of the librarian and upon the willingness of the teacher to use the library in his class room work. This shows that the ideal school librarian is to be a full timed, professionally trained, pedagogically equipped, enthusiastic person, with a status and a personality, that will easily make itself felt among the members of the faculty. That, however, is at present a council of perfection. But is there no other simpler solution? Cannot the Department of Public Instruction think of re-enforcing its laudable idea of the institution of library hours in schools by providing a professional visiting librarian for the different regions working in co-operation with the teacher in charge of the library?

THE WHY OF IT

Let us now repeat our first proposition. To be a social centre, a school library should be the well-integrated whole, comprehending, in the correct mutual relation, its three constituent elements—the books, the pupils and the staff. Next, let us face the more fundamental question. Is the possession of a library of that description necessary to make the school a social centre? Is it not possible for a school, without such a school library, to function as an effective social centre, that is, improve the capacity for productivity in every member of the community and eliminate waste? We hold that, with the world as it is constituted to-day, a school, unaided by a properly made up and properly functioning school library, cannot perform these tasks. There are two factors in the world of to-day which lead to this result.

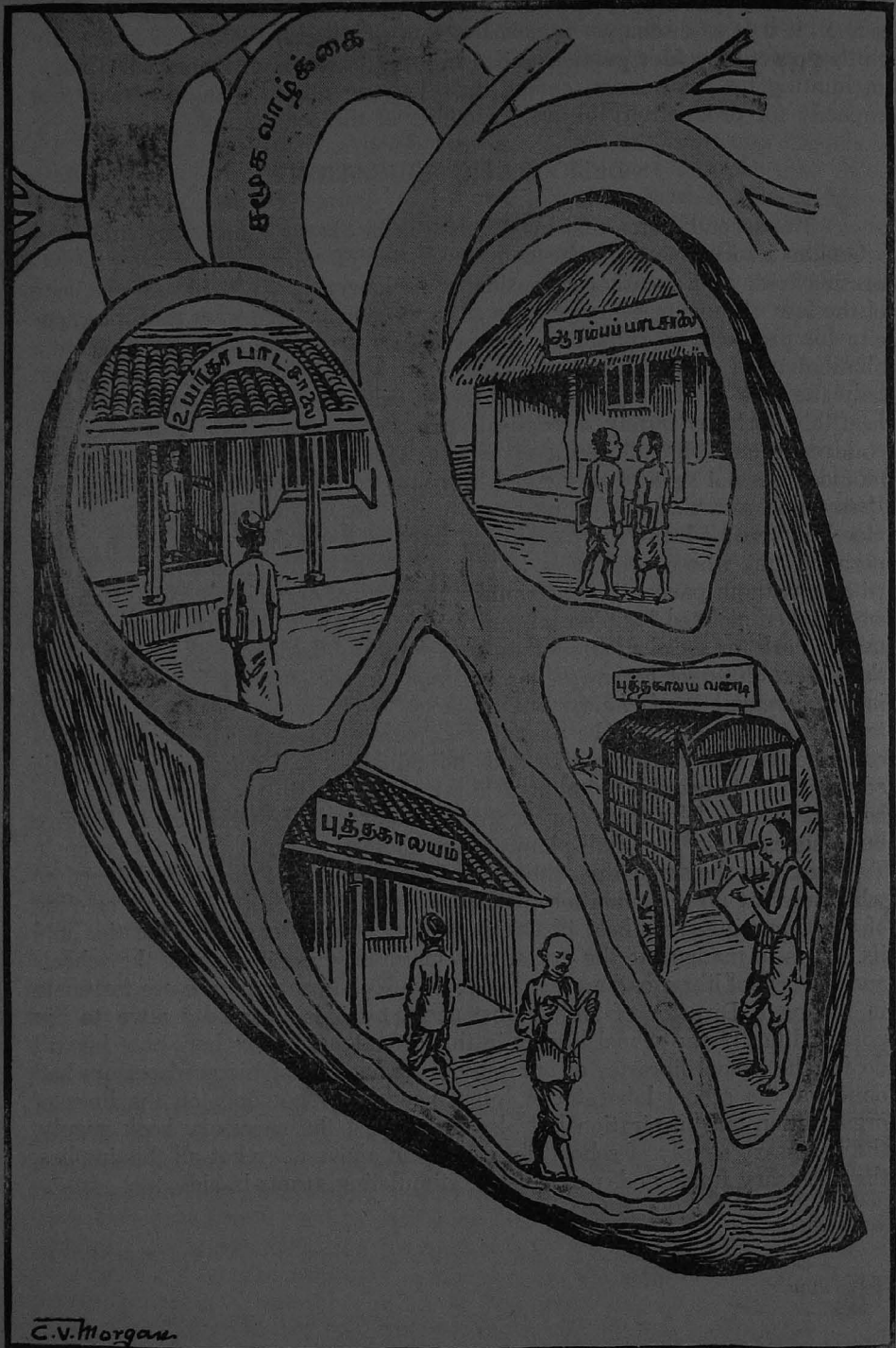
THE CHANGING WORLD

The world is now changing at an enormous rate. It is no longer sufficient if the school confines its aims to the teaching of the Three R's and the loading of the children's brains with the maximum possible amount of knowledge—no matter how up-to-date that knowledge may be at the time of imparting. The world is changing so rapidly to-day that knowledge becomes out of date even within a year. New facts appear in the horizon with a rapidity unthought of in the past. The new facts are such that they could not have been anticipated even by the most far-seeing teachers. Again the new facts are so varied and so numerous that even if they could be anticipated, they could not be accommodated in the minds of the children without permanently damaging them. The result is the schools have to aim at something more. They have to aim at inducing in the children, while they are in their custody, the capacity to find out facts as and when they are required from the printed resources that are being produced to-day on such a large scale. This fact-finding business is an art. The only way of training the children in that art is to make them to find facts actually, facts which are within their range of interest. The only place where this exercise can be gone through profitably is the school library. Hence, the school library is

no longer an appendage which is to be tolerated, but a necessary part of the school, if it is to discharge its new function as a social centre. It is the day to day practice, under guidance, in using the resources of the school library, in hunting for information among its resources, that is going to create the capacity for productivity in every member of the community.

DEMOCRATIC EDUCATION

The second factor that makes the school library a necessary limb of a school as a social centre is the democratisation of education that we are witnessing to-day. Education is considered no longer as the right and privilege of the few. We want every child to go to the school. We want that the capacity for productivity should be improved in every child. We want that the elimination of waste should embrace every child. In the days past, when only the pick of the children came to the school, they were easily fitted to face the world by purely theoretical and passive instruction. But when the children came from all strata of society with all conceivable psychological moulds, it is not so easy to succeed in fitting the children for the task of life. If teaching means, forty young souls being thrown into a passive receptive mood for five hours in the day, in the front of a teacher who is more active perhaps, but whose activity is largely confined to the production of sound with or without pauses, it is no wonder that few of our schools satisfy the test we have enunciated for a social centre. If they are to become social centres *which work for social progress by a conscious and deliberate effort to disclose the potentialities of human beings, to improve the capacity for productivity in every member of the community and to eliminate waste and friction*, teaching should cease to be passive and merely transmissive but should become active and fully creative and individualistic. Creative individualistic education is impossible without a library fitted up in the manner that has been indicated. This fact is being realised to-day all the world over. To give but one example, we shall simply refer to the generosity of the Carnegie Trustees, and the sympathy of the Board of Education of the United Kingdom who have set up a Committee to vitalise school libraries. The first meeting of the Committee was held in December last at the Board of Education and its aim is to inaugurate the era of systematic progress in making the schools and the school libraries function as effective social centres. We are fortunate in having a Director of Public Instruction who is unusually alive to the potentialities of the school library in this direction. Let us hope that he will do for the school libraries of our province what one of his predecessors had done for the school laboratories thirty years ago—not only on the lines of organisation and inspiration but also in creating the necessary book supply, the necessary supply of school librarians and above all, what all this implies, the necessary funds and, particularly, stimulating grants-in-aid.



C.v.Morgan

THE HEART OF COMMUNITY LIFE.

—By courtesy of The Madras Library Association.

THE JUNIOR RED CROSS AND THE SCHOOL—A CENTRE OF HEALTH

BY

MURIEL SIMON,

Organising Secretary, Madras Provincial Branch of the Indian Red Cross Society.

The social movements at work amongst us, and especially those connected with the training of the young, have for their essential object improvement of the quality of life and living. One of the most important duties imposed on the enlightened is that of leaving the world better than they found it.

In actual practice, this problem of a new renaissance resolves itself into two essentials, health education and the creation of a public health conscience. Health Education has been defined as "the sum of experience in school and elsewhere which favourably influences habits, attitudes and knowledge relating to individual and communal health." It is clear then that Health Education is as deep and broad as life itself, and it is the school which, at the present time, can offer the best opportunity for this education, where so much can be done by utilising the "gang spirit" to develop better citizenship in the pupils, while they are of a teachable age, and while it is still possible to inculcate "habits," a thing which should have been done at a much earlier age, but which few Indian mothers at the present time are capable of doing. To arouse the interest of children in health matters, and to aid the teachers in systematic and effective teaching of health and hygiene, the Junior Red Cross movement has been proved of value to over 14 crores of school children scattered throughout 53 countries of the world.

Like its parent organisation, it is non-official, non-political, non-religious, non-sectarian and international. Its aims, briefly summarized, are (i) promotion of health, (ii) service to others and (iii) fostering of world friendliness. These aims it strives to achieve not only by teaching but by daily practice.

The Junior Red Cross functions as a group within the school, the children being the members and one teacher their leader known as the counsellor.

Under his or her guidance the children are trained and encouraged to manage the affairs of the group, electing their own office bearers, and selecting their own activities. There is no individual membership fee, but the school pays an annual registration fee, (which may cover one or several groups) of Rs. 2 in the case of High School or Training School or College, and Re. 1 in case of any other school.

Each Group selects its own activities according to its own capacity and local needs.

Emphasis is laid on the following activities which are carried out by all members of the group.

PROMOTION OF HEALTH

1. Practice of Health Habits. The Juniors under 14 years are encouraged to play the Health Game which has proved very useful in forming health habits in school children.

2. Cleanliness of School Premises. The Juniors are taught to do the cleaning up themselves and emphasis is laid on open windows, clean towels, no spitting, etc. This may be stimulated by groups offering small rewards for the cleanest room in a boarding house or the neatest class-room.
3. Preparation of Health Posters and Mottoes.
4. Health propaganda in villages and towns by organizing propaganda parties, processions, dramas, etc.
5. Co-operation with Public Health Departments in anti-epidemic measures, village sanitation, etc.
6. Co-operation in School Medical Inspection activities.
7. Participation in the campaign for the prevention of Blindness for which purpose the Headquarters have prepared suitable material.

SERVICE TO OTHERS.

1. The Juniors are encouraged to equip themselves for service to others by taking courses in First Aid and Home Nursing.
2. Helping poor school-children with books, medicine, food clothing, etc.
3. Organization of school first aid cupboards to render first aid to villagers.
4. Co-operation with the Senior Red Cross during Red Cross Weeks, Health Weeks, Health Exhibitions, etc.
5. Co-operation in assistance to sufferers from disasters such as floods, famine, fires, earthquake, etc.

WORLD FRIENDLINESS.

1. Exchange of correspondence and of portfolios or albums containing letters, specimens of school work and information about the habits and customs of the people, scenery, trades and industries of the country by means of pictures, photos, etc. This also helps in the teaching of history, geography and languages.
2. Study of the Junior Red Cross Supplement to The Red Cross Journal to learn of the activities of Juniors in other parts of the world.

In this short article, it has not been possible to do more than suggest ways and means of bringing the subject of health nearer the minds and hearts of readers and of imparting health instruction in schools. Much has to be learned by future experience, but a start can and should be made along the lines indicated. They have great possibilities and may mark the beginning of a new era in health Education. The systematic and effective teaching of health and hygiene in schools is not only possible and practicable but also indispensable for the regeneration of the race. Upon the health of the people very largely depend not only their comfort, contentment and happiness, but also their efficiency, and, in a real concrete sense, their future as a nation.

The Educators of this country shoulder a very great responsibility and certainly make it luminously clear that healthy living is the first condition of national virility and national prosperity. In Madras Presidency we are fortunate in having the Director of Public Instruction as the Chairman of the Junior Red Cross Sub-Committee of the Madras Provincial Branch of the Indian Red Cross Society, and the Hon. Sec. for Junior Red Cross, R. B. Dr. Kesava Pai, O. B. E. will gladly give advice and issue free pamphlets with full information as to the working of groups to any teacher who will address him at the Society's headquarters, Monteith Road, Egmore, Madras.

PUPIL TEACHERS' SECTION.

[This section is open to students in Training schools and colleges and the Editor will be glad to publish contributions from students of Training schools and colleges.]

THE VILLAGE SCHOOL MASTER IN BUILDING A NEW NATION

By G. Venkatachalapathy, Pasumalai Training School, Pasumalai.

At present we hear much about village reconstruction. Ninety percent of Indians are villagers. We cannot judge the progress of our country merely from motor cars, tar roads, electric fans and lights, colleges and hosetls, water-taps, parks, public libraries, radios and recreation clubs in some big towns. If we want to see the real progress of India, we must look back to the villages. The villagers are ignorant and illiterate. It is obvious that an ignorant and illiterate nation can never make any solid progress. Unless and until these half-fed and half-clothed villagers are uplifted there is no hope for any progress of our country.

Fortunately some of us realise the importance of the villages in building a new nation. The Government or Congress may do something in the work of village reconstruction. But the real power is in the hands of the village school master. The place of the teacher in building a new nation is of the first importance. The future of our country lies in his hands and he has an immense opportunity to give new life and vigour to the coming citizens of India. His task is not an easy one ; it will be long and hard but the fruit of his labour will be great. Village school is the real training ground where the citizens are trained for life's great battle against disease, idleness, poverty and ignorance.

"The objects of a village school" says F. L. Brayne "is to make better, more intelligent, healthier and happier villagers. If a ploughman's son comes to school his schooling should so prepare him that when he comes to follow the tail of his father's plough he will pick up the work more quickly and display more intelligence in all his business than his father did. Above all the children must learn at school how to lead healthy lives." An experienced educationist said the other day, "Rural education if it should contribute to the National reconstruction of India must aim at teaching not only the three R's but also the three C's—Character, Culture and Citizenship."

The teacher must become a genuine village leader, a centre of light and culture. To win the villager's confidence he must practice what he preaches ; then only the villagers would respect him and his mission. Thousands of such self sacrificing and enthusiastic young village teachers are wanted to build a New India.

CO-EDUCATION—HOW FAR CAN IT BE SUCCESSFUL IN THE EDUCATIONAL SYSTEM OF OUR COUNTRY ?

By Miss S. Kamalam, Government Secondary Training School, Chittoor.

By co-education we mean education of boys and girls in the same school. It can be successful in the educational system of our country, if we have number of schools where boys and girls are allowed to read together.

Girls require schooling as much as boys. If the girls remain uneducated, they will be ignorant, not worthy of respect. There is no use of having separate schools for boys and girls. If we want the boys to respect their mothers and sisters we must send them, when they are quite young, to the same school.

Here the teacher will teach the boys by practice and precept, to respect the little girls, at school with them, as well as their mothers at home. The girls on the other hand, being treated just like the boys will feel that they are as good as the boys, and not in any way inferior to them. They will respect themselves, and their education will make them worthy of respect. When they grow up and merry, they will be honoured by their husbands and they will pass on these lessons to other children.

If both the boys and the girls read in the same school, they will not have the curious and the peculiar ideas of each other. Gradually they will come to understand each other better than before. By means of co-education the girls and the boys can learn to behave well in the public. Soon girls will learn to be brave enough to speak with men and to travel alone in trains and buses. If they have co-education the girls and the boys may exchange their thoughts on various topics. By means of co-education the boys and the girls would have a wider knowledge of education than when they are in separate schools.

We cannot expect educated boys to respect their illiterate mothers and sisters whose only ideas are wearing of jewellery and clothes. The mother is the first and the most important teacher of every child. So if we want good children, we must have good mothers, and the mothers cannot be good unless they are honoured and respected.

Thus the girls are in greater need of schooling than boys. Their important duties consist of the running a home and bringing up children. They have to be taught about washing and feeding babies, making and mending their clothes, and how to deal with their simple ailments like sore-eyes, cuts and bruises. They ought to know how to keep their houses clean, well ventilated.

Co-education can be successful in the educational system of our country if only the citizens of our country allow their children to read in the same school.

FROM OUR ASSOCIATIONS

SCHOOL EXCURSIONS

A party of 50 students of the Sri Mahant's Devasthanam's Hindu High School, Vellore, mostly of V Form, went on an excursion to Arcot and Ranipet on the 22nd of September. The party started by 6.30 A.M. one-half by motor bus and the other half on cycles. From Melvisharam, the party crossed the River Palar and walked to *Navlak* gardens, the garden of nine lakhs of trees planted by the Nabobs of the Carnatic. They spent nearly two hours in the garden studying the several trees and plants. The perennial spring in the garden from which water flows through a canal three miles long to irrigate wet lands was a source of great attraction to the pupils. The party then, reached Ranipet where they had their mid-day meal. Between 2 and 3 P.M. 25 of the senior students visited Messrs. Parry and Company's factory where they were shown round the chemical works and pottery works which were highly instructive. The students learnt the manufacturing details of the three acids and four salts in the chemical works and the high temperature kiln recording a temperature of 1200 degrees Centigrade. the only one of its kind in India, in the pottery works was very interesting. The party then went to Arcot and studied the ruins of the old fortifications, the chief remnant being what is known as the 'Delhi Gate' which is associated with the name of Robert Clive. The party commenced its return journey by 6 P.M. and reached Vellore by 7-30 P.M. Messrs. S. Srinivasa Aiyar, B.A., L.T., D. T. Devasikamani Mudaliar, B.A., L.T., and K. N. Narasimharaghavan, B.A., L.T., were in charge of the excursion party.

A party of 30 students of the P. S. High School, Mylapore with about 10 teachers went on an excursion to Mettur. They also visited the Magnesite fields at Salem. They returned via Vridhachallam. On their way they visited Thirukalikundram and Mahabalipuram. The party was under the leadership of the Headmaster of the school Mr. P. Venkatarama Iyer.

A party of students of the Hindu High School, Triplicane, led by their teachers went out on an excursion to Gingee and Pondicherry during the Dusserah holidays.

The 8th George Town Scout Troop, had an enjoyable camp at Minjur, in the last week of September. Rev. Fr. A. Anderson, S.J., Headmaster of the St. Gabriel's High School was the camp officer. 20 scouts and 10 scouters formed the party.

A party of 25 students of the St. Gabriel's High School went on Saturday the 6th instant on a short week-end excursion to Ranipet where they visited the Chemical Works of The East India Sugar and Distilleries, Ltd. The Chemical Engineer was kind enough to show them round the factory and explain the different process by which the acids and other chemicals were manufactured. They were also shown round the Pottery Works and the different stages in the manufacture of glazed pottery were shown and explained to them. The party returned to Madras the same evening.

MUNICIPAL HIGH SCHOOL TEACHERS' ASSOCIATION, OOTACAMUND

The Inaugural meeting of the above association was held on the 20th September when Mr. Smith, Principal, St. George's Home Ketti, delivered the inaugural address. Dr. C. R. Krishna Rao, Sub-Judge, Ootacamund, presided.

COIMBATORE DISTRICT TEACHERS' GUILD

Under the auspices of the above guild, a refresher course for elementary teachers will be held at Ratnasabathipuram during the ensuing Christmas Week (26th Dec. to 31st). The course will be conducted by Mr. S. Jagannadhan, Kindergarten Section, Teachers' College, Saidapet.

THE XXVI PROVINCIAL EDUCATIONAL CONFERENCE, ANANTAPUR.

Tennis Tournament, 1934.

Events.—Men's Singles, Men's Doubles, and Mixed Doubles.

The above events are open to Lecturers, Teachers and Inspectors in Educational Institutions of the Madras Presidency.

Silver cups will be awarded to the winners and the runners-up.

The tournament will commence about the 15th December, 1934, and matches will be played in the Tennis Courts of Anantapur.

Entrance fee for singles Rs. 4 and for doubles Rs. 6.

Entries close on 15th November, 1934 and applications should be sent along with the entrance fee to the Tennis Secretary, Mr. M. Rama Rao, B.A., B.Ed., Assistant, Municipal High School, Anantapur.

Slazenger balls will be used for the tournament.

C. RANGANATHA AIYENGAR,
General Secretary,

London Mission High School, Gooty, 3—9—'34.

THE XXVI PROVINCIAL EDUCATIONAL CONFERENCE, ANANTAPUR.

Circular No. 5.

THE PROVINCIAL EDUCATIONAL EXHIBITION.

President.—M.R.Ry. P. A. Narayana Aiyar, Avl., M.A., L.T., Lecturer, C. D. College, Anantapur.

Vice-President.—M.R.Ry. M. Chayappa Garu, M.A., L.T., Assistant Lecturer, C. D. College, Anantapur.

Secretaries.—1. M.R.Ry. T. N. Seshadri Avl., M.A., L.T., C. D. College, Anantapur.
2. M.R.Ry. V. Ramanathan, Avl., B.A., L.T., Municipal High School, Anantapur.

Treasurer.—M.R.Ry. K. C. Ramaswami Aiyar, Avl., M.A., L.T., C. D. College, Anantapur.

The Provincial Educational Exhibition Organized by the XXVI Provincial Educational Conference will be held in December, 1934 between the 24th to 27th at Anantapur in the C. D. College. Exhibits pertaining to all branches of Education will be received from all educational institutions in the Presidency of Madras (including the States in South India).

The Exhibits will be classified as follows :—

1. Kindergarten : Montessori and other systems.
2. New Education (Dalton plan), Project method, etc., Experimental psychology.
3. Manual and Vocational Education.
4. Teaching appliances and aids : charts, statistics and models.
5. Domestic science, economy and needle work.

FROM OUR ASSOCIATIONS

6. Scoutcraft (both for boys and girls).
7. Physical Education.
8. Hygiene and Health Education.
9. Fine Arts and Drawing : in oil colours, English and Indian water colours, crayon works, pen and ink work.
10. Collections : pictures, news, coins, photos and other hobbies.
11. Maps, diagrams and models relating to Geography, History, Science and Mathematics.
12. Educational magazines.
13. Any other subject dealt with in schools and colleges, not covered by any of the above.
14. Agriculture, Industries and Veterinary.

These exhibits will be further divided into three sections : College, Secondary Schools and Elementary Schools.

Exhibits relating exclusively to Girls' schools such as needlework, Domestic science and economy, etc., will be shown in a separate section. Both students' and teachers' work will be gladly received for exhibition and appraised separately. Medals, honours certificates and certificates of merit will be awarded to each section and to each department, on the recommendation of the judges appointed by the Exhibition Committee.

Intending exhibitors are requested to intimate to the General Secretary in advance before the 31st October the number and nature of the exhibits they are likely to send. On receipt of the information, necessary labels and instructions for the despatch of exhibits will be posted. Exhibits not bearing these labels will not be accepted. Exhibits are to be sent so as to reach the Exhibition Secretary not earlier than 5th December and not later than 22nd December, 1934. No exhibit will be accepted for the exhibition unless approved by the Exhibition Committee whose decision will be final.

Exhibits may be sent by railway goods or in the case of pictures by railway parcel to Anantapur (M. S. M. Ry.) and arrangements will be made to take charge of them by the Exhibition Committee who will afford all possible facilities for ensuring the safety of the exhibits received in good condition. Exhibits should be safely packed and sent *and extent of space required, together with the remittance of rent at the following rate* at the exhibitor's own cost. Exhibitors may make their own arrangements for the removal of exhibits after the exhibition or the Committee will despatch them to the respective destination, at the cost of the exhibitors if requested to do so.

The usual concession for carriage of exhibits by goods trains and for pictures only by passenger trains will be allowed over railways for exhibits intended for show at the Provincial Educational Exhibition to be held at Anantapur in December, 1934. The railway concession will remain in force from 5th December 1934 to 10th January 1935.

On all matters connected with the exhibition, the decision of the Exhibition Committee, shall be final.

Educational firms and others requiring accommodation for their showrooms and stalls are requested to apply before the 1st of November 1934 stating the nature and extent of space required, together with the remittance of rent at the following rate in advance :

Space 72 square feet or part thereof Rs. 5.

All communications to be addressed to :—

The General Secretary, XXVI Provincial Educational Conference, London Mission High School, Gooty.

C. RANGANATHA AIYENGAR,
General Secretary,

EDITORIAL

SCHOOLS AS SOCIAL CENTRES

Modern man owes his present unique position to his rich "Social Heredity". The vast accumulated experience of hundreds of generations of thinking men which will give him no little help in conquering and harnessing the forces of nature, is available and it is for him to make the best use of this heritage. Education is the key which will make this valuable treasure-chest accessible to him and it is no wonder that, from time immemorial, attempts should have been made to introduce the young to the social heritage. Conditions were far simpler in ancient days and the Gurukula and Apprentice systems were able to meet the situation. With the increasing complexity of the conditions of modern life and with the frequent demands of the official or occupational life upon the time and energy of the modern man, it is found impossible for parents to understand their children and bring them up on right lines. They are themselves unable to explain what they consider as "eccentric" behaviour in their children. The programme of "Visiting Teachers" which is popular in America shows how parents seek the help of the visiting teacher in order to understand the mind and behaviour of their children. People are now looking forward to the school which "has developed new functions as an instrument of the community." A closer association of the Home with the School is necessary and our efforts should be directed towards cementing this alliance of the Home and the School if the best is to be got out of our schools.

It is appropriate, therefore, that the Central Education Week Committee should have suggested that, during the Fourth Education Week to be inaugurated on 22nd October, attention should be focussed on the different aspects of the vital topic, "*How our Schools could be made effective social centres.*" The Education Week Hand-book issued by the Committee contains valuable hints on the types of questions that may be considered and the lines of action to be adopted. Our week will be considered to be fulfilling its purpose only when definite action is taken in regard to the chief items. For instance, our schools may carry out the suggestion that a definite programme of activity for the Parents' Association be drawn up for the year and that the parents of the pupils of the different classes be invited so as to enable teachers to acquaint parents with the progress of their children. There is again the suggestion for the formation of "Cleanliness Squads" which will be in charge of the sanitation of the environs of the school. It should be possible for schools to let a generation of school children rise which will never countenance any disfiguring of the wall. Such squads may be successfully employed to bring home to the adults that the sanitation of the streets should not be treated as a matter alone for the municipal authorities. The term "Social Centre" may admit of wide interpretation. Our schools are usually regarded even by educated people merely as places intended to impart instruction in certain specified subjects on the lines indicated in prescribed books. A good deal of misunderstanding frequently arises when the school seeks to carry on certain activities in regard to Scouting and Manual Training. Parents care only for the results in the examination and anything which does not pay in the examination or which may take away the time of the pupil is

likely to rouse their opposition. The function of the modern school has yet to be understood in the right spirit by the public. It is the aim of our Education Week to let the public know what our schools are and what they should be. The social background of the living school has to be clearly pointed out to our public men. They should be made to realise the necessity for a social background if our children should derive any benefit from the social heritage. The need for such background will be obvious from the following passage, taken from "Towards a New Education," issued by the New Education Fellowship: "The child comes to the new school with the most important years of his life behind him. His attitudes and dispositions have been biased in the conservative region of the home by traditions of up-bringing that generally leave a good deal to be desired. . . . The character of the town, of the neighbourhood, and of the nation, also put limits on the schools with their demands. It is not a perfect world that pupils have to enter on the completion of schooling, but a world of mixed standards that look both backward and forward. The school in its work must never forget that preparation for life means preparation for living in this imperfect world, as well as in the more perfect world that is slowly emerging from it. And finally, account must be taken in the adjustment of the educational ideal to reality, of the interaction of nations as they affect every single nation, and through that, every single man, woman and child."

Education has, and should, have a say in all these problems and a decisive say too. Our public men who are preoccupied with political problems may not be able to devote special attention to the function of the modern school and to enlighten the public. Teachers should be willing to shoulder this responsibility of explaining to the public and the parents the ideals of the New Education and the New School. They should themselves look far ahead and make clear to the parents what the implications of the new school are. The new school which is called upon to play a difficult and responsible *role* cannot be expected to carry on its work single-handed or with inadequate resources. Let parents see for themselves how their children are being trained for life in our schools and their co-operation and support will be assured. In a work of this kind, teachers require the whole-hearted support of the Department of Public Instruction. In America, the State realises the value of enlisting the public sympathy through publicity and co-operates in a direct manner with the non-official agency in all activities having as their aim the enlightenment of the public with regard to the work and programme of schools. In our presidency, the Department of Public Health is actively supporting the programme of Health Week. The South India Teachers' Union is thankful to the Department for its co-operation though to a limited extent, and it feels that, in view of the vital importance of the week, the department should take a more direct interest in the celebration of the week and give an opportunity to the public to know what our schools are doing and how they are progressing. We hope that the public will evince the same enthusiasm and interest in the programme of the week and participate in the functions. The report of the Ellis Committee on "the Physically and Mentally Handicapped Child" refers to the need for a "Bill of Rights for the Handicapped Child." Anyone who has any knowledge of our schools will admit that, under existing circumstances, even healthy children are likely to increase the number of the Handicapped owing to the unsatisfactory conditions of most of our schools. Will it be too much to urge the need for a Bill of Rights for the School children? If a Bill of Rights be formulated, it will be worth while to consider the necessity for giving power to any person to bring to the notice of the court any negligence

or indifference on the part of the authorities, the management, and the teacher, so that the child may be brought up under a favourable environment.

EDUCATIONAL INDIA

We have great pleasure in welcoming into the ranks of educational journals *Educational India*. There is great need for educational journals in our country as the public are beginning to think of education. There are about a dozen educational journals in India, but these are, with one or two exceptions, conducted by teachers' organisations and have as their main purpose the organisation of the teaching profession. Their efforts in the direction of focussing public attention on other vital aspects of education—like method, curriculum, etc.—would meet with a greater measure of success if strengthened by other educational journals. Judging from the first three issues before us, *Educational India* promises to be of real service to the education of India. It is edited by the distinguished educationist, Prof. M. Venkatarangiah, Reader, Andhra University, and is published from Masulipatam. The sections "Through Different Provinces", "Public Opinion" and "Here and There" give it an All-India orientation. "The Teacher Answers" is a section of great practical value to teachers. It is encouraging that the Editor should have secured the co-operation of eminent educationists.

We wish the journal all success. The annual subscription is Rs. 3-8 only.