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SCHOOL ORGANIZATION AND MANAGEMENT

PARTS I & II

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SCHOOL ORGANIZATION AND MANAGEMENT

PREFACE TO THE SECOND EDITION

THE first edition of this book had a warm reception not only by the teachers under training but also those engaged in the profession throughout the country. In view of the continuous demand for copies, it has become necessary to publish the second edition although it was desired to postpone it in view of the general shortage of paper in the country and the increased cost of production at present. Postponement of the second edition would have also given the authors time to revise the text in the light of the new conditions—social, economic and political—to follow the conclusion of the present war.

The opportunity offered by the issue of the second edition has been, however, availed of to provide an index that was keenly missed by the readers in the first edition .and to correct several verbal and mechanical errors that had crept into the typescript and the print. Minor additions and alterations have been also made in a few places in order to make the meaning clearer. It is hoped that the book, though unrevised in regard to its contents and substance, would continue to serve its purpose for sometime longer.

BANGALORE,
30th January 1943.

M. SULTAN MOHIYUDDIN.

PREFACE TO THE FIRST EDITION

For a long time the need has been felt for an English text-book in School Organization and Management, covering the whole ground of the syllabus prescribed for the training course for middle school teachers in the State, and dealing with problems connected with the subject in their local setting. Nearly a dozen years ago I prepared a book on the subject, published in Kannada and Urdu, for the use of primary school teachers. And more recently, at the instance of the Text-Book Committee and the request of the Director of Public Instruction in Mysore, I undertook to revise that book and to adapt it to meet the needs of middle school teachers, a need felt by students and staff alike of training institutions.

It was soon found, however, that the treatment of a number of topics had to be changed considerably; in fact, the whole book had to be re-planned. This was due to the rapid strides made by educational thought in recent years, to the consequent variation in emphasis on certain aspects of the subject, and to change even in the orientation of certain problems.

Then it was felt that the serviceableness of the book would be greatly enhanced if the requirements of students taking the B T. or L.T. course were also met, since they were labouring under the same difficulty as students in the lower grades of training. The book was therefore re-designed and the treatment of topics amplified, to meet the requirements of those preparing for work in high schools as well of those intended for middle schools. The latter will have to omit certain more theoretical portions, which the teachers of the subject will doubtless indicate. I may add that exhaustiveness of treatment has not been the aim of this book, although the student will find much material that is not readily accessible to him elsewhere. But the underlying principles of practical schemes of school organization and management have been stressed so that the study of the subject may be raised, as far as possible, above the level of mere empiricism.

The main part of the work was done during spells of leisure; and these, in the usual round of inspectorial and administrative duties, are but rare and of brief duration. While the work was well under way, it was realized that the rate at which it was proceeding would unduly postpone the publication of the book;

and as the demand for it was pressing, I sought the co-operation of my friend Dr. M. Siddalingaiya, M.A., B.T., Ph.D. (Columbia), Professor of Education in the University of Mysore, in completing the book as projected by writing Parts III and IV. The book is thus the result of joint authorship. Dr. M. Siddalingaiya, assisted by Mr. D. S. Gordon, M.A., LL.B., B T., Dip.-in-Edn. (Columbia), has written the parts mentioned above, and the undersigned the earlier two parts, each being entirely responsible for his part of the work. I am thankful to Dr. Siddalingaiya for so readily consenting to supplement my effort in order that the book may be available to students at the beginning of the academic year 1940-41.

In view of my official position in the Department of Education in Mysore, I desire to make it clear that responsibility for the views expressed in the first two parts of the book rests entirely with me ; these views have not the authority of the Department of Education unless that is indicated.

I am under deep obligation to my friend Rev. R. W. Boote, B.Sc. (Lond.), Principal, United Mission High School, Bangalore, for his kindness in going through Parts I and II of the book in type-script and giving me the benefit of his valuable suggestions.

BANGALORE,
1st December 1939.

M. SULTAN MOHIYUDDIN.

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PART I

THE SOCIAL ASPECT OF SCHOOL LIFE

CHAPTER I

THE SOCIAL LIFE OF THE SCHOOL

It is a part of the original nature of man to live, co-operate, and grow with others. This tendency, evolving as a means for the preservation of the species, has developed along diverse lines until, in modern times, its manifestation has sometimes far exceeded the proportions that conduce to economic efficiency and healthy social life, as in the herding of people in large towns.[1] The groups that men form may be small or large, ephemeral or permanent; but group membership is by nature a necessity for all human beings. The craving for companionship that we find in every normal individual may be said to be a by-product of group life, since, having been born in society, an individual seeks a select and narrow group for close contact. This craving finds full satisfaction in the company of those most nearly alike to one in age, culture, and experience, in physical and mental characteristics and economic interests, in short, of those who respond to the same situations with similar emotions. This principle of social psychology explains the existence among uncivilized peoples of communities of the same tribe in contiguous areas, and in civilized life the formation of separate residential localities or 'Mohallas', according to religious beliefs, customs, or social standing, and the segregation in the same street or part of a town of persons following the same trade or profession.

Gregarious tendency and the "consciousness of kind."

Whenever people come together for any length of time, some sort of group or corporate life develops as a result of common interests and pursuits; and it is so in the school where children are brought together for a large part of their waking life. For five or six hours a day, and for the main part of the year during the period of their school life, they remain in the school along with their fellows. They are nearly alike in age, abilities, attainments and outlook, and these similarities heighten the "consciousness of kind" and serve as bonds of fellowship. But the really fundamental factors at work are the natural forces or tendencies of a social character, called the social instincts or impulses, that move the

[1] William Mc'Dougall, *Social Psychology*, p. 296.

pupils powerfully and impel them to seek the company of others. For, the child's instinctive nature cries aloud for the company and co-operation of his fellows. From an early age, he feels pleasure in the company of others, particularly of his own age; and this sensitiveness to the presence of others is intensified during the period of adolescence. While in his earlier years the youth is satisfied with a relatively small circle of friends, with the dawn of adolescence his social horizon expands rapidly and his tendencies become strongly centrifugal. The adolescent always seeks the company of his equals; and when this is not available his mind occupies itself with the thoughts of his friends, and with social experience, past or future, real or imaginary. The adult, though retaining this social tendency in some degree, develops a little independence in his outlook and egoism in his purposes and interests. But to the youth, nearly everything has a social significance; he is a social being *par excellence.*

The nature of social life.

It will have been evident from the foregoing paragraphs that the groups that men form are not comparable to aggregations of stones heaped together, nor are they even of the nature of crowds or mobs formed temporarily under the influence of a strong and passing impulse or emotion, although, it should be remembered, crowds may become groups and *vice versa.*[2] The essential characteristic of a social group is its *unity*, and this is brought about by common ideals, purposes and interests. This unity may be of various degrees, ranging from the temporary and superficial form manifested by a mob or crowd to the highly integrated and purposive activity of a team, exhibiting a form of more or less organic unity. But this unity is not to be taken in the sense of perfect oneness of thought, feeling, and action among the members of the group. It is rather of the nature of the unity of effect in an orchestra, in which each instrument plays its individual part and yet contributes to the total effect and serves the common purpose in its own way. All the same, a group may be said to have a mind of its own, and its characteristic ways of thinking, feeling and acting. This is the result of the interaction of the individuals constituting the group. In some groups, the emotional element is predominant and emotional appeals and responses are the main forms of group life; in other groups, when

[2] NOTE.—At the same time, it should be remembered that the social group is not the result of "social contract" in the sense of individuals coming together with a conscious and specific purpose.

they are well organized, rational modes of behaviour are the chief characteristics. At all events, the intelligence of a group is of a lower level than that of its best members, and its thought-processes are less logical and dependable.

When group ways of behaviour become habitual, they crystallize into customs or traditions. A *custom* is generally taken to mean a way of acting which has become habitual, and is therefore uncritically accepted by all the members of a group, present and succeeding. The term *tradition* is applied to the cognitive aspects of group behaviour, and is used for ways of thinking that have become so crystallized and have been similarly accepted. It is the customs and traditions of a group that bind the present and future members of the group together. In other words, the unity of the group is ensured through them. When unity extends beyond the present, that is, when similar situations call for uniform responses even from succeeding members of the group, we have *continuity*, which is another characteristic of a social group. Customs and traditions are therefore the unwritten laws of group or social life and they embody and express the group ideals and standards of conduct.

Unity and continuity represent the static aspects of group life and are conservative in their functioning. There is another aspect which is of great importance in all group life, *viz.*, *progress and development*. This is the dynamic aspect of social life, dependent upon change in customs and traditions in order to meet new situations more effectively. Change is brought about in two ways, consciously through free discussion, advice and instruction, and unconsciously through the influence of members of forceful and vigorous personality called leaders, and also through changes in the composition of the group by the influx of new members, particularly if they are large in number, different in initial outlook and attitude, and vigorous and strong in personality. To this dynamic aspect of social life as applicable to the school we shall return in subsequent chapters.

Influence of the social life of the school.

The social forces generated in a group determine the physical, mental, and emotional responses of each individual member thereof, who becomes for all practical purposes a different being by virtue of his membership of the group. It is said that the gregarious tendency, with its impulses of sympathy and desire for approval, is accompanied by certain physiological changes, such as the lowering of the resistance of the synapses in the nervous system and the increased

functioning of the glands and striped muscles. This is the physiological explanation of the factor of "social facilitation," or social adjustment, that is at work in group life. The point is that the individual, as member of a group, becomes highly susceptible to the influence of the group and to the feelings and opinions of its other members. The group thus becomes a powerful formative and controlling agency in regard to an individual's behaviour.

This is so in an increased measure in a school. The pupil's outlook, attitude, conduct and opinions are all profoundly influenced by the social life of the school, for good or for evil. When a child enters a school, he adjusts himself to the group of pupils he finds there. This adjustment is effected smoothly and unconsciously in a great many cases, as the child is by nature plastic, suggestible and ready to receive impression. The gregarious tendency exercises a great urge for fellowship with others and exposes him to the influence of the group for a great part of the plastic stage of his life. The good-will and approbation of his fellows is a condition of their friendship and co-operation, and to the new entrant the desire to secure it becomes a powerful motive of conduct, and almost a "ruling passion." In case he experiences a conflict between the modes, standards and ideals of conduct he finds at home or among family friends and those of his fellows at school, he is more inclined to establish social harmony with his fellows, disregarding the standards and ideals of his home environment, as that ensures his happiness and security in the school society. Not only does his external conduct shape itself in conformity with the acts and opinions of the school group but his inner desires, sentiments and ideals are also gradually built up or transformed under the pressure of the public opinion of his fellows in the school. Willy-nilly, he is thus brought into 'like-mindedness' with the rest of the group. The school traditions and customs—the unwritten laws of the school society—constitute for the individual pupil the moral code, and the public opinion among the pupils the moral sanction. The basis of this sanction is the fear of incurring the disapproval of his fellows; and this continues to operate throughout the lives of a great majority of men and gives them, as Dewey says, "the protective coloration of a neutral respectability."

The great moulding influence of the social life of the school has been generally recognized. Although various agencies are at work in moulding a boy—his home, his social environment, his religicus associations, the thousand and one contacts he makes in

his daily life—there is no question that the "small herd" of the school transcends all the others in its power to shape the pattern of his behaviour and determine his attitude to life. When a new pupil joins a school, he is at first viewed by others with a certain degree of curiosity, if not of suspicion. They watch his every reaction to school situation. If he quickly adapts himself to the behaviour-patterns of the rest of the group, he is readily accepted as a member of it; otherwise, the group attempts to "break him in" and assimilate him to its ways. The great majority of pupils give in sooner or later and submit to the social control of the group, accepting, for their own safety, group standards and modes of conduct. The following instance, quoted by Welton, is by no means exceptional so far as little children are concerned: A little boy goes to school and is regarded as the best pupil and gets excellent reports. Suddenly he becomes idle and untruthful. The father enquires into the matter, and the child confesses, weeping: "They mocked me, and would not play with me, and I couldn't bear it." [3]

Docility and submissiveness are commoner traits in human beings than self-assertiveness and pugnacity. This is because of the inhibitions and controls exercised by social customs and conventions from the beginning of an individual's life. The result is that fresh pupils adjust themselves quickly to the social *milieu* of the school. There are some individuals, however, who are made of such tough fibre that they do not submit to the social control of the school, but rebel against it when the group is unsympathetic to their individual ways. This revolt may be immediate or deferred to later life. The hatred of Karl Marx for the existing social order and the destructive rage of Napoleon are attributed to the disdain and contempt they suffered at the hands of their schoolfellows of superior social position. Some others of a weaker mettle, while attempting to conform externally to social conventions, construct an inner and more congenial world of their own and find in it a retreat from the harsh demands of social life. These are pupils of the introvert or sullen type. Cases of this nature bring into relief the worst features of traditionalism and excessive social control in school life, such as are exemplified in some English Public Schools. They are antagonistic to a form of corporate life in which individual characteristics are tolerated and even given free-play for development, consistently with the equal rights of others. The problem of school management consists therefore in

[3] J. Welton, *Moral Training through School Discipline*, pp. 121–22.

a wholesome correlation or adjustment of individual impulses and social forces, so that excessive individualism may be tempered by social authority, and at the same time the individual may not be swamped by social forces and his individuality crushed out.

What we are is due largely to the social environment in which we were born and have been brought up. All our conduct is social, whether good or bad. Our habits and qualities are not our own private property but the result of the interaction between our impulses and the forces in our environment. Our social environment is as much a datum of our conduct as our innate equipment of impulses; it is always 'accessory before and after the fact.' An environment consists of those "conditions that promote and hinder, stimulate or inhibit, the characteristic activities of a living being."

Socialization of the individual as educational aim.

It does not create new impulses; it only evokes the native impulses in certain situations and directs them in certain ways. These situations and directions may be desirable or undesirable from the larger point of view of the welfare of society, and the range of activities may be large or limited. What the social environment does is to make an individual a partner in the associated activity of the group and to give him a share in the experience of the group, whatever that may be.

The school, as has been said above, is the main part of the child's social environment. School life presents situations that call for certain responses in thought, emotion and action, in conformity with its traditions and customs and inhibits others that conflict with them. By the continual operation of certain forces in the school life, a pattern of conduct and a way of life are formed in the pupils. It should therefore be remembered that when we seek to form conduct and character, as well as when we seek to reform or change them, our procedure should be indirect, particularly when young children are concerned; that is, our more effective approach will be through the environing conditions. To seek to mould or change the character directly is rightly said to be to attempt magic. It is only by working on environing conditions, by intelligently selecting and modifying the objects and situations that engage the attention, stimulate the impulses and satisfy the desires of the pupils that we can hope to shape or change their hearts and character.

School life, as the most powerful social medium of development, cannot therefore be left to chance operation. The school is an agency of society, not only for its conservation by giving the young

generation knowledge and appreciation of its accumulated experience, or what is called the social heritage, but also for its progress by emancipating its future members from the cramping influences of the past. It should be made a real instrument of both social stability and social progress. The social purpose of education can be served only by so planning the life of the school that the individual, by living that life, will become fit for full and effective participation in adult life and at the same time will be equipped for furthering, to the full measure of his capacity, the onward march of mankind. The adjustment of the individual boy or girl to such a life in the school is the process of socialization which it is the function of education to bring about with care and deliberation.

Before we pass on to consider how the life of the school should be ordered so that it may be fully educative in its influence, we have to consider certain implications of the concept of social adjustment that the school should bring about. In the first place, it should be remembered that social life is not static. Whether humanity and social life is really progressing may be a debatable point, although there is enough evidence to show that the general movement of society has been in the direction of progress. But the point to be noted is that change is inevitable, whether for better or for worse, and changing conditions involve new demands. The power of adjustment to the present social order should therefore include the power of re-adjustment to social changes, if an individual is to maintain satisfactory relations with society. The instinctive equipment of man is so plastic that most of the serviceable reactions are easily learnt by experience. In learning and forming habits, it is possible, and even necessary, to learn the habit of re-learning, of re-adjustment to changing situations. We have to acquire the power continually to change and adapt our habits and attitudes to meet the world's changing conditions. The purpose of education as adjustment is therefore so to direct the native impulses of the child, in the light of the possibilities and necessities of the social situation, that accommodation or assimilation to the existing social order is secured. At the same time, by forming flexible, easily re-adjustable habits, the purpose is to secure the effectiveness of the individual as a social unit in the changing conditions of the modern world.

Implications of the concept of social adjustment.

(1) Development of capacity for re-adjustment to changing conditions.

In the second place, the individuality of pupils should not be

allowed to suffer in development and to atrophy in the process of social adjustment. The individual members of a group should inherit the social traditions and learn to co-operate with one another in the execution of collective purposes. The success and happiness of each individual depend upon the extent to which he is able to harmonize his behaviour with that of the group in which he lives. At the same time, it should be realized that "the ego must be given his own." In a democracy, which is the form of social organization we believe in, every individual should be given opportunities to realize his physical, moral and spiritual possibilities, to develop to fulness his individual personality unhindered by his environment, and to make his own free contribution to social well-being. That each individual has a right to initiative and free-play for the development of his individuality and that his individuality is limited only by the equal rights of others, should be recognized as the guiding principles in social action. Individuals should be trained, through the unrestricted development of the best in them, to make their own peculiar contributions to social progress. In other words, the group influences should be so adjusted that individual differences are not ironed out, as in authoritarian societies, but that scope is provided for full and free individual self-expression and development, and at the same time the individual is brought into harmony with his social surroundings. This means that the individual and the group should find fulfilment in each other. A wise management of schools is based upon a full and frank recognition of this principle.

(2) Free scope for the development of individuality.

The adjustment of the individual that the school has to bring about is the process that "fits the whole man for his grand vocation as a member of society and a citizen of the world."[4] This means that adjustment should not stop short at the "book-say and hear-say" stage, that is, at mere acquisition of knowledge or even intellectual development, as has been the aim of traditional, academic education. Much of the effort at this form of adjustment has been wasteful for want of correlation with social conditions and needs. It is therefore necessary not only that a reconstruction of the academic life of the school in the direction of realism should be attempted, but that the adjustment of the individual should be made to extend to all aspects of his personality. The school, through such adjustment,

(3) Development of the whole personality.

[4] L. P. Jacks, *The Education of the Whole Man*, p. 39.

should produce "people whose bodies had been liberally educated to correspond with a liberal education of the mind, and to support it at every point; the eye trained to see beauty and to value it, the ear trained to hear harmony and to resent discord, the hand trained to a fine craftsmanship, the whole man, mind and body together, to creative activity—along the lines of the True, the Beautiful and the Good." [5]

If the adjustment of the individual to the social life of the school is to be a preparation for adjustment to the larger life of the world outside, the former should be akin to, and continuous with, the latter. The interests, activities, habits and purposes of school life should be such that they are easily carried over into the larger world and function effectively there. For this purpose, the demands of the complex conditions of the larger adult life should be fully taken into account; in fact, its typical conditions should be reproduced in school life. There should be an assimilation of school life to the life outside. This alone will render the school a vital social institution. Children should learn to live by actually practising in the school the art of living, for to talk about living without actually practising it in school is like being taught to swim by being drilled in the various movements that are necessary for swimming without going into water.

How to make the social life of the school educative.

But the social life to-day, not being as simple as it was in the past, does not lend itself so easily to a faithful reproduction in the school. In the early stages of social development, the individual got his training by participation in the simple activities of the home and the community. Such training was realistic and stood him in very good stead. But with the change in the socio-economic structure of society all the world over, the patterns of social behaviour have become more complex and varied. As Kilpatrick[6] points out, the development of modern science through its principle of 'tested thought' has broken the sacredness attaching to the traditional modes of thinking and behaviour and changed the intellectual outlook of men. In fact, customs and tradition, the great conservative forces of society, no longer furnish ready-made forms of behaviour that would meet the changed conditions of life, nor are they accepted unquestioningly even if they suffice. Secondly, the growing industrialization all the world over has brought about

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[5] L. P. Jacks, *The Education of the Whole Man*, p. 54.

[6] Kilpatrick, *Education for a Changing Civilization*.

social integration and inter-dependence of individuals and nations. Life has become larger and more complex. Thirdly, the democratic tendency has given each individual his rightful importance in the scheme of things. New conditions of life have evolved new ends, and demand different attitudes and dispositions. The pupil, young and immature as he is, cannot be thrown headlong into the maelstrom of modern life and trusted to swim safely. It is incumbent upon those who control the school to orientate the pupil in his real world of to-day, to help him "get his bearings amid the conflicting mass of attitudes and dispositions that struggle to give character to the social progress."

For this it is necessary, in the first place, that the complex relationships of our present social life, which are too interwoven to be easily separated by the pupil, should be analyzed and those relations and features selected that are capable of being understood and responded to by him. This simplifying and graduating of social experience facilitates the child's adjustment to the social environment. At each level of his development, he should be given chances to meet situations and solve problems that are of his level of comprehension and effective reaction. It is only then that they are felt as vital to him and his social experience becomes realistic. Gradually, as the consciousness of the child widens from a small group of children to the whole school and then to the community, the scope of his relations should be enlarged and their nature made more complex. The school, in other words, should organize its social life and activities in such a way that, by successive experiences, the individual would be led to a progressive understanding of life as it is at present.

(1) By simplifying and graduating social experience in the school.

It should also be realized that the social life of adults has good as well as bad features; and it is the function of the school to eliminate from its environment all those undesirable features that mar social life and emphasize those that make for a steady improvement of society. In the organization of its social activities, the school should aim at giving the pupil not only a knowledge of the character of the world as it is, but also an appreciation of the significance of the higher ways of life, so that each might contribute within the limits of his ability to the betterment of society as a whole.

(2) By ennobling and purifying school life.

The complexity of social life to-day involves various conflicts in dispositions, attitudes, interests and ideals, owing to the variety of racial, religious, economic and political affiliations, and

differences in traditions and customs. Under these conditions, the individual is subjected to various influences that pull him in diverse and even antagonistic directions and develop different standards and attitudes of judgment. Every country presents this situation involving conflict of loyalties, and India presents an exceedingly ugly picture by reason of diverse religious, social, political, cultural and economic affiliations and loyalties. It is the business of the school to attempt to harmonize the conflicting interests and loyalties of adult life by a well-balanced programme of activities in school, so as to exercise a steadying and integrating influence upon the pupil, and develop in him a broad, tolerant outlook on life. The school life should be so directed as to fashion a way of life for the pupils in which the various loyalties will find their proper place, the narrower being subordinated to larger ones. The spirit of co-operation, which has displaced in higher social economy the older motive of competition, should find in the school adequate scope for development ; and in every activity mutual and sympathetic sharing of interests should be a prominent feature. The outcome of such reorganization of school life would be the development of a lively sense of loyalty to larger social relationships and willingness to co-operate in the building up of a better social life, regardless of caste and religious differences.

(3) By harmonising and balancing diverse interests.

Lastly, the opportunities that the school environment furnishes for social experience should be practical in character. By this is meant that the pupils should participate in those activities that are essential for the life of the adult community, and acquire practical training in the social and civic arts. The school should serve as a veritable laboratory of practical citizenship, and all the rights and responsibilities of citizenship should be learnt there, not by hear-say but by actually undertaking and exercising them.

(4) By vitalizing social experience.

There are certain advantages in this respect which the school possesses, and which other social agencies which influence the young do not. In the first place, the school provides a larger group than is possible at home. At home, the child has his brothers and sisters, if he is fortunate enough to have any, to work and play with ; but the family circle is very limited in regard to its number and, further, the members are not all of about the same age. In a school, on the other hand, not only are a large number of children collected but they are all of about the same age and experience. Further, they are drawn from homes of different social,

moral and intellectual status and backgrounds, professing different religions, practising different customs and following different creeds. The intermingling in the school of children of different conditions and circumstances creates a broad and complex social environment and provides opportunities for multifarious activities. The child comes to the school from the comparatively narrow life of the home and meets in the school other people, big or small. He becomes a member of new societies of pupils and masters, and enters into new relations. His interests are multiplied and widened. Mutual respect, sympathy and toleration take the place of narrow prejudices. Friendships, often of life-long duration, are formed; and opportunities are afforded for the practice of the altruistic tendencies of self-sacrifice, charity and the like. The school society is a community, and school life is a common life, in which a large number of interests are shared in common by the pupils. There is a common building; there are common aims and occupations, common traditions and customs, hopes and fears, play and work, common laws and rules to which all owe allegiance, and a number of such other common things. Each member participates and takes a keen interest in this common life. He is proud of his school and wants to maintain its good reputation; he identifies himself with it, with its achievements and failures. The school becomes the object of his keen and enduring regard and affection. Among the members of the school community *inter se*, particularly among equals in age and attainments, the operation of the tendencies of co-operation and competition gives additional zest to all activity. There is room for emulation, for comparing one's worth with that of others, and for putting forth one's best effort. The school, in the language of sociologists, is both a co-acting and interacting group.

Advantages possessed by the school to function as a social community.

Schools of different grades and types have their own social life, differing in tone and temper. Children of the infant stage feel more at home in a small community. The school life in their case should be a replica of home life, with personal attachment between the teacher, the mother-substitute, and the children. When children become older they can be brought together into larger groups. As adolescence is reached and social outlook widens, relationship with larger groups is appreciated. In fact, it is of distinct advantage to have larger groups in the high school stage, provided they are properly organized, in order to give the youth the social training for a larger and more complex

world. Again, social life in day schools, where children spend a few hours a day, differs in several respects from that in boarding schools, where pupils spend the whole of their lives except for breaks during the vacations, and where community life has full scope for development by reason of the continued and more intimate contact of pupils.

Historically, the primary function of the school was to instruct children, and school life was co-extensive with academic pursuits. The non-academic activities were regarded as a by-product of the regular school activity. Even when the need for developing the qualities necessary for citizenship in the changed and complex conditions of the modern world was realised in some Western countries about the close of the last century, reliance was placed upon courses of instruction in history and civics, and subsequently a larger element of what were called ' social studies ' was introduced into the curriculum. Pupils were taught sociology, economics, politics, and psychology; and it was almost naively assumed that memory of historical events, familiarity with the structure of society and principles of social processes and action, anatomical details of government and human conduct, would make for effective citizenship. It was little realized that knowledge became power only when the will was wedded to thought, when the dynamic side accompanied the intellectual. The attitude adopted by educators in the past towards the social life of the school was therefore one of *hostility*. It was apprehended that the social activities of children would interfere with the regular and legitimate instructional work of the school and had therefore to be curbed and inhibited. When the social proclivities of children and their active, and even restless, spirit found surreptitious, and sometimes even violent and dangerous, forms of expression under this *regime* of repression, the fruitlessness of attempts to inhibit the natural tendencies of children was realized, and the social activities of children were simply *ignored* as of no advantage and even of no concern to the teacher.

Changing attitude towards the social life of the school.

When even this policy of indifference was found unprofitable, pupils' social tendencies came to be *tolerated*, and some form of regulation and direction was resorted to, and the term "extra-curricular activities" came into vogue to designate those informal activities that were unconnected with the formal, serious, and academic work of the school based on the curriculum. They were outlets for the pupils' surplus energies, or "social sedatives" which

were helpful as a factor in the pupils' moral control and in facilitating the conditions of effective learning. With the growing recognition, however, of the social nature of the pupil and the significance of the social changes in the life for which he had to prepare, leaders of educational thought discovered in the social life of the school a valuable medium for the development of qualities—physical, social, civic and moral—of great moment in the pupils' adjustment to the life around and ahead of him. The attitude of teachers towards activities initiated and conducted by pupils thus changed successively from hostility to indifference, from indifference to toleration and even regulation, and from that again to a full and active co-operation with the pupils, with attempt at assimilation and integration of these activities with what were formerly called the "curricular" pursuits. The term "extra-curricular activities" is well on the way to the educational limbo, and terms such as "co-curricular" and "collateral" activities are coming into educational usage. The conviction has fully grown that education is, above all, a process of social adjustment; and with this conviction has evolved a new respect for the nature of the youth, his spontaneous social inclinations and interests. The principle is now well accepted that the school should provide dynamic types of social experience in order to give training to the future generation in the practical arts of citizenship. It is upon the school more than upon any other agency that society relies for the fulfilment of its aims and aspirations.

BOOKS FOR FURTHER READING

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4. J. Dewey ... *Democracy and Education*, Ch. II. (MacMillan & Co., 1925.)
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CHAPTER II

THE PROBLEM OF SCHOOL DISCIPLINE

We have seen in the last chapter that the social group of the school consists of individuals who not only act and react upon each other but also respond to certain common stimuli. There are thus two sets of relations; and in respect of both, each individual enjoys certain freedom and initiative. But his freedom and initiative, it should be remembered, are not unlimited. Absolute freedom is, in fact, a myth; it does not exist, and cannot exist, either in the physical, social or moral world. In the social order, for instance, the freedom that is enjoyable by an individual should be consistent with the equal freedom of others. The freedom that one enjoys consists in the exercise of his rights as a member of society in any way he chooses, and an individual's right implies an obligation on the part of others to respect it, that is, not to deprive him of it, or even to hinder him in any way in its exercise. The right, for instance, to possess property and use it as one likes requires for its proper exercise a recognition of that right by others, and an obligation on their part to allow one the full and free use of it, unmolested and unhampered. Similarly, a pupil's right to engage in any school activity implies that he should not be disturbed by others in any way in the exercise of this right. But a right carries with it a corresponding obligation on the part of the individual, *viz.*, to avoid trespassing on the similar rights of others. Rights and obligations are, in fact, correlative terms; each implies the other. Thus the freedom of an individual is necessarily hedged in by the equal freedom of the people among whom that individual lives and works. The system of rights and obligations that obtains in the larger society of adults obtains also in the school society, and pertains not only to the relations of the pupils *inter se*, as interacting members of a group, but also to the relations of the individual members to the group as a whole, concerned with the achievement of common purposes and imbued with common ideals and spirit. The right to share in the common activities of the school, for instance, implies the correlative responsibility to further the common interests and promote the common good, by contributing the best one is capable of. For example,

Need for regulating the relations of the members of an organized group.

an individual's membership of a play-team involves his right to participate in the game, as well as the obligation not to deprive other members of their legitimate share. So far as the common purpose of the team is concerned, the membership involves also the obligation to do one's best for one's side and to contribute the most one can to its success.

These relations of rights and obligations are regulated in a nation by the laws of the land, without which there would be chaos and insecurity of person and property—the reign of might and caprice, as in the jungle. As in a nation, so in the social economy of the school, there is need for law and order. It is necessary that school activities should proceed smoothly to satisfactory conclusion, without friction between individuals and let or hindrance by other factors. Groups of pupils should be protected in carrying out their activities against the caprices of the individual members of the group; and the individuals themselves have sometimes to be protected against their own wayward tendencies.

Necessity for school laws and rules.

For an individual's freedom in following any chosen line of conduct is hindered not only by the more aggressive and selfish members of the community, but also by his own lower impulses which come into conflict with his higher purposes and impede his freedom of action. There should be no room in school economy, therefore, for any word or deed by any member of the school that would disturb group activity, nor for any misdemeanour, such as cheating and truancy, which would affect the individual's own progress.

The school customs and traditions determine the general attitude and outlook of pupils and have a great, though imperceptible, effect upon the mutual relations of the members of the school society. These customs and traditions, as we have seen in the previous chapter, are the unwritten laws of the school. But there is need also for definite and explicit rules and laws, not only to regulate the relations of the pupils to one another, to the school society as a whole, and to their own work, but also to promote the realization of the larger purposes of the school and to make the lives of the pupils full and free. For, as held by jurists, while law can exist without liberty, liberty cannot exist without law.

If laws and rules are necessary, there must be some authority to frame, promulgate and administer them. Obedience to the laws should be secured in the interest of the school community, by moral suasion and, in the last resort, even by force. This means

that the school community must have its government, as the adult community has its government. The school has always had its laws and rules, and its government to promulgate and enforce them; but the form and nature of school laws and rules, the degree of their explicitness, the form of government and the mode of its functioning and, more specifically, the administration of school laws, have varied during the course of history according to the changing political, and also theological and ethical, conceptions of the times.

The traditional function of the school throughout the world, until about the close of the last century, was, as noticed in the previous chapter, only to instruct the pupils; and order and quiet were considered to be the first conditions to be secured if the instructional purpose of the school was to be successfully prosecuted.

School laws and rules were originally designed to secure order.

The maintenance of order in the class-room and the school generally was the province of "discipline." In many a text-book, even at the present day, we come across statements to the effect that the first and foremost aim of discipline is to secure in the class-room such orderly conditions as will facilitate the processes of teaching and learning. In fact, orderliness is emphasised as independent of and a condition precedent to teaching. This attitude is exemplified in the following statement by an American writer:—

"You need discipline in the teaching of children just as much as you do in an army. They must be orderly and quiet before they can be taught." [1]

The establishment and maintenance of order in the class-room and the school has been long considered to be of primary importance. In fact, the recognition of order as separate from and independent of the pupil's activity was so complete that sometimes an arrangement was made in the past by which two masters were in charge of each class—one the "discipline-master" for maintaining order, and the other for the purpose of instruction unhampered by disciplinary problems. This device of a division of instructional and disciplinary functions was considered to be conducive to effectiveness of school work. The point is that the school laws and rules were originally designed to secure order, which was

[1] W. J. O'Shea, quoted by P. E. Harris in *Changing Conceptions of School Discipline*, p. 3.

considered to be a distinct and independent phase of school activity; and the problem of discipline was concerned with formulating and administering these rules and laws, and securing and maintaining order.

Discipline, in the sense of maintaining order, was often of a stern, negative and narrow type. Every pupil was expected to be good; that was of first importance. But goodness was to be secured by the teacher not by stimulating conduct of positive moral and social worth, but by concentrating attention upon pupils' misdemeanours, which it was considered to be his duty to suppress. The purpose of discipline was therefore to secure order by forceful and authoritative methods aimed at obtaining prompt and unquestioned obedience to requirements laid down by the teacher, whether these requirements related to moral training or to learning of lessons. The teacher's requirements were often of the negative type and related to the *minutiæ* of conduct. The school rules almost commenced with a "Don't"—Don't do this and don't do the other; and when they were not negative in form, they were invariably negative in effect. All of them put a considerable premium upon silence and rigidity of bodily posture. As the requirements were narrow and unnatural, deviations from the prescribed code of conduct were bound to be many, varied and even ingenious. To check these deviations, systems and forms of punishment, equally varied and ingenious, were employed by the teacher. The whole discipline was that of the rod, pure and simple. The birch and the book were the twin instruments with which the teacher worked, and they were often employed in such close co-operation that an ingenious teacher is said to have drilled the idea of an active verb into the head of one of his helpless pupils by the sentence "I chastise thee", giving simultaneously a practical demonstration of the action signified by the verb by bringing the cane down forcibly upon the poor pupil's head!

The older conception of Discipline as designed to secure and maintain order.

Children being what they are by nature, it was no wonder that much of the conscientious teacher's energy and time were expended in keeping order, by detection of misbehaviour and infliction of punishment. In fact, maintenance of order being of primary importance, more time had to be allowed for correcting faults and administering punishment than for the actual teaching of lessons. This was the character of school discipline all the world over until a generation ago. Even in the educationally progressive countries of the West, "the first law of the school was order, the

first task of the teacher was to compel order, and the first duty of the pupil was to obey and 'behave'."[2]

This conception of discipline was determined by the ethical and political ideas of the times. The school, it should be remembered, is an agency of adult society charged with the specific function of training the young in the way the society considers desirable. The moral standards and ideals held by the adult community are, therefore, reflected in the school; the form of its civic government is there reproduced and its social structure maintained. It has long been held by thinkers since the time of Plato and Aristotle that it is the business of education to bring up the young citizens in the "spirit of the polity", and the educational theory and practice in regard to the problem of discipline have been perfectly in accord with this view of the training of the young. As for the political and social structure of society, it must be remembered that it was greatly influenced by the moral and religious ideals prevailing at the time. The system of morality was identified for centuries with religious authority involving heavenly sanctions. All human beings were considered subject to the fixed laws of God, which had to be mechanically obeyed under pain of supernatural penalties. Temporal government was consequently of the same despotic type; kings had the right, by divine sanction, to direct the lives of men. Prompt and blind conformity to the will of the Creator in matters religious and moral, and to the will of the king in matters temporal, was the ruling principle of moral and civic life.

The relationships that subsisted between the governed and the governing power, whether heavenly or worldly, were naturally reproduced in the government of the school. The school government was a monarchy of the despotic, arbitrary and tyrannical type. The teacher possessed exclusive power so far as the pupils were concerned, and his first concern was to obtain unqualified and humble submission to his authority. The headmaster was the absolute monarch of the school world. The story of Dr. Busby, Headmaster of Westminster School, who would not doff his hat to King Charles II when he visited the school, lest his pupils should imagine that there was somebody in the land greater than he, strikingly illustrates the headmaster's conception of his position in the school. The office of the headmaster was fortified, as much

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[2] Editor's Introduction to P. E. Harris's *Changing Conceptions of School Discipline*, p. 11.

as that of the king, by many of the sanctions of the divine right. Elaborate rules were framed by him to control every detail of the pupils' conduct; and correspondingly, a long and minute tariff of penalties was devised as correctives. In fact, it was the greatest floggers who were regarded as the best school masters. The public expected the teacher to employ the birch and honoured him for that. Public opinion in this matter went so far that one who could not use the rod effectively could have little hope of securing employment. The flagello-mania sometimes went so far that some teachers would flog everybody and for everything. A boy was flogged not only for an offence but also for his incapacity or omission ; he was flogged if he asked a question which the teacher could not answer. Dr. Cyril Norwood,[3] writing of the method of discipline practised by masters in English Public Schools, says: "They flogged their way through term after term with a high sense of duty accomplished ; flogged if a lesson were not known, flogged for inattention, flogged for disorder, flogged for bullying, flogged for vice. Often they did not know who the boys were whom they flogged or why they flogged them." Flogging was, indeed, considered the expression of the teacher's authority, and the rod was its emblem. One often wonders now, in the light of the modern psychology of sex, whether such flagellation of children was not an expression of perverse sexual sensibilities called sadism, induced by the puritanical standards of the times.

It should not, however, be assumed that it was only in the distant past that this absolutist and arbitrary form of school government was in vogue. Even after moral ideas altered and political democracies came into existence in some countries, the schools clung to the old form of despotic government, out of tune with the political life of the land. Educational historians of democratic countries mention the names of some of the most distinguished men of even the last century who, as pupils, had suffered tyrannous forms of punishment. The "Grand Old Man" of England, W. E. Gladstone, for instance, was flogged at Eton, two of his school fellows being compelled to hold him down while he was subjected to the rod ; and the list of other eminent men flogged in the school is impressive. The efficiency of intimidation as a feature of school discipline is still believed in to some extent, and some educationists still hold tenaciously to this conception of school discipline though in a very much attenuated form.

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[3] C. Norwood, *The English Tradition of Education*, p. 62.

W. C. Bagley, for instance, asserts that " The school must continue to resemble, in many ways, the older order in which a single individual imposed his will upon the group, and the conception of school discipline must continue to reflect some measure of arbitrary dominance and repression." [4]

The authoritarian method of control is, no doubt, an easy and even a comfortable one, so far as the teacher or the headmaster is concerned. He has only to locate the disorder, identify its nature, and administer the pill of punishment. He has not often to take any account of the nature of the individual or the circumstances of each case. Orderliness by implicit obedience to rules of conduct is all that matters. If the rules are vindicated and disorder checked, at least for the time being, the purpose is achieved. The school where this kind of discipline prevails presents, no doubt, an impressive spectacle to the lay observer. In fact, it is not uncommon even at the present day to judge the effectiveness and success of teachers and headmasters by the standard of order maintained in the class room or in the school building and playground, even irrespective of how it is maintained. Success in class or school management is judged, in such cases, by the degree of fear the teacher or headmaster is able to inspire in the pupils, so that they may not do what is not approved of by school authorities.

But this form of discipline does not ensure permanent results, for it seeks to treat the symptoms but not cure the disease that produces them. The teacher may be able to impose his will upon his pupils; he may be able to insist upon and enforce obedience; but he does not, by this course, touch the inner springs of conduct. In the class room, for instance, the pupils' eyes and ears may be glued upon the teacher, while their minds and hearts are far away. They may be engaged with things more worthwhile and hence more interesting to them. In such cases of enforced attention or order they only wait for the teacher's departure from the class room, or the ringing of the bell, when the dam placed against the natural flow of their energy by the teacher's arbitrary will is easily washed away, and disorderliness reigns supreme. This sort of discipline touches only external conduct, and makes of the pupil at best a successful hypocrite. There is no harmony, in fact there is often opposition, between the outer conduct and inner desire. The pupil's personality is psychologically split up into two, the outer one orderly, obedient and "well-behaved" under the teacher's eye,

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[4] W. C. Bagley, *School Discipline*, Ch. I, p. 7.

and the inner and real one, positively dangerous, asserting itself when the teacher, the external censor, is away. As Welton observes, "No more successful culture-ground of the hooligan exists than the school in which reigns a strict Martinet government in which no warmth of human sympathy is allowed to enter lest it should relax the wonderful 'order' which delights the foolish and saddens the wise."[5] The fact is, there is in everyone's nature the dual strain of self-assertiveness and submissiveness. The teacher's excessive authority might suppress the former impulse in the pupils temporarily, but soon the tables are likely to be turned on the teacher. In fact, cases of not only individuals but the whole school community breaking out in open rebellion against the master were not uncommon under the older *regime*, and punishment did not cure the disease but only aggravated it, since it added more suppression to what was itself the result of suppression. It was, as Ballard observes, like trying to neutralize the effects of compressed steam by sitting on the safety valve.

Serious limitations of this conception of discipline.

It should also be remembered that even the attention temporarily secured by the teacher in his presence is but a divided and attenuated form of it, being a result of the conflict that proceeds below the surface between the natural propensities of the pupils and the artificial requirements of the teacher. The little attention thus artificially secured easily spends itself and leaves the pupils fatigued and unfit for other occupations. At its best and in its most successful form, the discipline involving machine-like ordering of conduct leaves no room for the growth of self-reliance and self-direction in the pupil, and he feels helpless in situations where the external rules are non-existent and the teacher is absent. The pupil's judgment and initiative are crushed out, and he is reduced to the position of a marionette who dances only when the strings are pulled by the teacher and otherwise remains inert.

This conception of discipline, which was identical with maintenance of order of a uniform and exact type, through the twin means of fear and force, persisted through the ages, practically unchallenged, until about the middle of the last century, when some of its rigour was mitigated. At that time, great social and political changes, such as the French and American revolutions, had taken place in the West under the impulse of individual freedom; political democracies had come into being and were being

[5] J. Welton and F. G. Blandford, *Moral Training*, p. 144.

tried; scientific method was beginning to replace empiricism; and religious and moral authoritarianism was breaking down. The stern discipline of the past had raised, naturally enough, crops of pupils' misdemeanours, and there was an increasing spirit of insubordination in schools. There was consequently a growing dissatisfaction with this *regime* and a demand for a re-adjustment of methods of control and management. As a result of this demand, but not without considerable opposition and even some degree of reaction, the methods of securing discipline became milder. An attempt was made to replace forced conformity to rule by rational obedience, to substitute the bond of love between the teacher and the pupils for that of fear, to abandon arbitrary and severe forms of punishment and resort to graduated penalties with due regard to the motives of the offenders, and, on the whole, to adopt milder and less repressive methods of pupil control. But all the same, the conception of discipline in terms of school order persisted. Horace Mann, a leading educational thinker of the day in America and Secretary of the State Board of Education, Massachusetts, still held in his Report about the middle of the last century the view: "Order is emphatically the first law of the school-room. Order must be preserved, because it is a pre-requisite to everything else that is desirable." But he was prepared to concede: "This, however, is certain, that when a teacher preserves order and secures progress, the minimum of punishment shows the maximum of qualifications." [6]

A slight change in the conception about the middle of the last century.

It must be noted in passing that the standard of order is not a matter of abstract principle applicable to all grades and conditions of schools alike; and, conversely, all cases of disorder do not spring from the same cause, and cannot be classified and labelled and dealt with by the application of specific remedial treatment of a uniform type in the form of specific penalties. There is, indeed, no single formula, or even combination of formulas, for securing and maintaining school order. There are various factors involved—psychological, sociological and biological—that complicate the situation and rule out simple, direct treatment. It has been rightly said that there are no specific remedies of universal applicability in the realm of social ills.

For the benefit of those who conceive of order as a substantive feature of school life, it must be mentioned that, though there is

[6] Quoted from P. E. Harris's *Changing Conceptions of School Discipline*, p. 65.

both an upper and a lower limit in the scale of order beyond which it would be preposterous for any teacher to go, these limits vary with the types of pupils, with the personality of the teacher, the nature and methods of work, and the tone and traditions of the schools concerned. In regard to pupils, the standard of order varies with their age, sex, social position, home conditions and personal qualities. The standard of order expected, for instance, in the lower classes of the primary school will have to be different from that in the middle school. Young children of five or seven simply cannot 'sit still', much as the teacher might direct them to do. They fidget and move, stand up and lean. This behaviour has to be tolerated to some extent as the result of their immaturity and lack of self-control; it has to be even recognized in the programme of school activities and adequate provision made for free movement. In the pre-adolescent stage, however, it is easier to secure obedience to rules governing order, for it is a stage when there is greater responsiveness to external authority, even though it may be arbitrary. The position is altered again in the high school stage by the growing individualism of the pupils which, manifesting itself in independent thinking and acting, comes into conflict with the requirements of the social environment. A different standard of order should therefore be expected and different methods employed to secure it in the different grades of schools. Again, girls are more sensitive, obedient, docile and conscientious than boys of the same age. Conduct that would pass unnoticed by boys would be regarded by girls as indefensible. The difference between the sexes becomes more pronounced with age, and different standards of order and methods of treatment, prophylactic and curative, are called for in these two cases. Furthermore, children drawn from better homes are generally easier to handle than those from the poorer strata of society, where standards of order are low; and even in regard to homes of a better class, the extent of freedom given and the way in which the children have been brought up affect the standard of order in the class room and school. Finally, there are individual differences due largely to the way in which the ductless glands function in individual pupils. Those whose thyroid glands function vigorously are storm centres in groups of pupils, with super-abundance of energy and enthusiasm. They are the "motor" type of pupils, the direction of whose energy presents a challenge to every teacher in relation to the problem of order. On the other hand, there are those with defective glandular activity, accompanied by

No absolute standard of order and methods of control.

high nervous irritability and often chronic ill-nature, demanding in the teacher considerable patience, insight and skill. There are also the dull-witted who, through lack of ability to engage fully in school activities, create problems affecting school or class order. There are immature though brilliant pupils, with a poorly developed sense of responsibility, pupils with an inordinate desire for fun and amusement, for approbation or social communicativeness. These also make their contribution to the complex problem of class order and control.

The standard of order and the methods of control are relative not only to the pupils but also to schools. Schools differ in their traditions; some have a high tradition of orderliness while some others suffer from chronic disorderliness. The same standard of decorum and orderliness cannot be expected in a school situated in a poor working class locality as in one situated in a refined part of a city. The physical conditions of work in the school and its surroundings have also a bearing on the question of order. If seating arrangements are unsatisfactory, equipment inadequate, light and ventilation poor, and free moving space limited, a high standard of orderliness is difficult to expect.

The teacher's personal qualities, his poise, self-control and self-assurance, his sense of humour and sympathy, affect his relations with the pupils and influence the order in his class.

And the last, but certainly not the least important, factor of all is the nature and methods of work in which pupils are engaged. They determine in a very large measure the degree of order that prevails in a class room. When pupils are engaged in activities that are inherently attractive and worthwhile to them, when their natural impulses are appealed to and directed towards the work in which they are engaged, when each pupil feels that he should contribute to the total outcome in the best way he is capable of, the work itself furnishes the motive power and absorbs the pupils' attention and energy. There is no need in such cases for resort to extrinsic inducements by way of rewards and punishments to maintain an atmosphere of orderliness; for it is secured indirectly as a by-product of worthwhile co-operative activity.

Another phase in the development of the concept of discipline was its identification with formal training. Older psychology had postulated the existence of certain powers, which were called "faculties"; and it was customary in older pedagogics to emphasize the importance of training the "faculties" of the pupils by assigning to them certain tasks in which the faculties would be sharpened by exercise and thus enabled to function effectively in all the

diverse situations of later life. The implication of this view was that the more disagreeable the task, and hence the greater the energy expended in any specific occupation in proportion to the real difficulty of the task, the greater the advantage by way of faculty training. This is the principle of "formal discipline" as applied to all aspects of individual development, *viz.*, intellectual, social, moral and physical. In its application to the social and moral sphere, it aimed at the production of specific forms of conduct, regardless of the presence of rational insight into the processes involved and of the feeling of their worthwhileness. A list of virtues was often drawn up and arranged in a hierarchical order of importance, and conduct in conformity with these abstract virtues as applied to school life was secured by rigorous repetition, in the hope that habits thus formed would help the individual to meet corresponding situations in later life. Habits of orderliness, punctuality, obedience, silence and industry, for instance, were regarded as of great social value not only in school life but also for efficient participation in adult life. To quote from a writer about the close of the last century, "The demand that the pupil be on hand every day and at the appointed time has a higher purpose than mere convenience. It imposes self-control ... ... The habit of applying himself to tasks, though disinclined, subdues vagrant impulses and develops his efficiency as a worker in any field." [7] This emphasis upon formation of habits, apart from the co-operation of thought or inclination, has continued down to the present day. Stanley Hall considered the primary school stage, from 8 to 12 years, most susceptible to the demands of drill and arbitrary authority. He called it "the age of external mechanical training." And W. C. Bagley, among others, considers that period very propitious for forming "specific moral habits ... ... with very little attempt at 'moral suasion', but rather a chief dependence upon arbitrary authority." [8] If the child is to be treated by barbaric methods during this period, it is because, Bagley believes, he has barbaric characteristics from the ethnic point of view.

Discipline in the sense of formal training.

The conception of discipline as consisting in the formation of habits of conformity to the moral and social maxims, formulated as virtues, was unsatisfactory for another reason. It was a discipline of external authority in the same way as the mere

[7] J. W. Stearns, quoted by P. E. Harris in his *Changing Conceptions of School Discipline*, pp. 116-17.

[8] W. C. Bagley, *The Educative Process*, p. 194.

maintenance of order. The principle of fear in cases of violation of the maxims and punishment by way of correction was as much in evidence in this case as in the other; and the result also was equally fruitless for the reason that habits of conformity were as much external, that is, without the co-operation of the native impulses and intelligence of the child, as in mere external orderliness. There is this difference between the two, however: formal discipline aimed at developing definite lines of conduct and was positive, while the other had a less definite and specific aim and was generally negative in character.

Frœbel's principles and the Kindergarten movement that developed, particularly in America, during the final decade of the last century by way of the practical application of those principles, constituted an appreciable advance towards the modern conception of discipline. Froebel's insistence upon the child's interests and a growing recognition of his active capacities led to a diminishing regard for artificial, external and direct forms of appeals consisting mainly of force and authority. The principles of Kindergarten emphasized that the unity of the child's life was broken, and his moral growth disturbed, when he was made to submit to the arbitrary will of the teacher. A great limitation, consequently, came to be placed upon the principle of obedience to an outside authority and upon restraint of the child's impulses. The child should obey his own purposes, and the school's purposes and activities should be brought into harmony with the child's native interests and purposes. Control over the child was to be exercised through a knowledge of his interest and by expression of love and sympathy. Even if the child did wrong, it was not for the teacher to punish him or compel him to do the right, but for the child himself to undo the wrong that disturbed the unity and harmony of the school life. The only form of control to be exercised was self-control. This had to be developed by social participation in well-directed play, which was the main content of the Kindergarten programme.

Discipline through provision of unrestricted opportunities for the expression of the child's spontaneity and for his free activity.

Unfortunately, however, the pendulum swung too far; and, in the name of freedom and self-expression, over-enthusiastic Froebelians came to look upon discipline as synonymous with the provision of unrestricted opportunities for the expression of the child's blind impulsive tendencies. Undue regard was paid to the child's spontaneity and self-activity, without any thought of the social or moral worth of the activity involved

The result was the indulging of the child's whims and caprices, and a confusion in thought between physical unconstraint and freedom for expression of the child's individuality. The 'do-as-you please' system of discipline led naturally to a chaotic state of affairs, as exemplified by Tolstoy's School at Yasnāya Polyāna.

This conception of discipline, it need hardly be pointed out, overshot the mark. The 'do-as-you-please' policy fails to inculcate effective sentiments of respect for law and authority and love of service; it only leads to insubordination and lawlessness. It does not even free the children, since it subjects them all the more to the tyranny of their own lower passions and desires. It is reported that in some countries, such as America and France, where the "New Discipline" was put into practice, there was an increase in juvenile lawlessness and crime. It should be realized that there is no such thing as absolute freedom and unqualified self-expression. In the physical world, nature limits our freedom; we dare not transgress the laws of nature lest we should injure ourselves and even cease to exist. In the social world, adult society places certain barriers which we cross at the risk of punishment and even exclusion from it. If the school is to prepare for life, by organizing its own life in a real and helpful manner, there is no reason why the range of freedom there should be wider than that in the outer world. We do not desire to train our pupils for an imaginary world and to let them suffer as soon as they pass out of the school to the larger world, owing to sudden change of conditions. The freedom that we want children to enjoy is freedom not only from the interference and obstructions of others in the exercise of their own rights as members of the school society, but freedom also from the tyranny of their own lower passions and desires. The child is immature and helpless. He is potentially both a brute and an angel. He has desires which may work both for his own ruin and that of others, as well as for his own advantage and service to others. These are to be properly stimulated and directed, or even redirected, to worthy purposes. There is no question therefore of unrestricted freedom and self-expression.

Some other educators, taking the cue furnished by Froebel as to the inner sanctions for the moral and social behaviour of the child, turned to the "will" as the source of motive power for moral and social conduct. Real discipline, it was contended, consisted not in forced external conformity to rule, but in the control and direction of the will. As Welton puts it, the aim of discipline is the training of the conscience which "consists in the cultivation of

the good will and the development of moral insight."[9] An American author, writing about the beginning of the present century, describes the theoretical position in regard to the emphasis on the will in these terms: "According to the general consensus of opinion the will acts in those moments only in which reason and desire are in conflict; and in that conflict the will appreciates the arguments of reason. If the rational line of action is followed out, the will is declared victorious; it is strong. If irrational and foolish motives, that is, desires prevail, the will is declared vanquished; it is declared weak for battle with the agents of evil."[10] So much store was set by the will that it eventually came to be regarded as some sort of a "mystical entity possessing unique power as the motive force of moral conduct." This led, in educational psychology, to the long honoured distinction between interest and effort; and the spectre of Formal Discipline reared its hideous head again in the domain of moral and social training!

Discipline in the sense of the training of a good will.

The changes in the conception of school discipline which we have considered closely paralleled the changing theological and ethical conceptions of the times, and were, in fact, due to them. For long, discipline was taken as synonymous with maintenance of order through the restraint of the active side of the pupil's life, and through enforcement of external conformity with the rules of conduct laid down authoritatively by the teacher; and deviations from these rules were visited with penalties of a deterrent character. Not only the theological conception of the deity as an absolute heavenly monarch whose will had to be obeyed, but also the origin of the term "discipline" was responsible for this view. The word "discipline" is derived from the latin root "disciplus", meaning a pupil or disciple. Naturally, the problem of discipline was taken to consist in bringing the conduct of the pupils into conformity with the ideas and standards of the master. The teacher's personality was always regarded as noble and beneficent, and the pupils had to develop the virtue of docility and plasticity so that the teacher might impress his personality on them and mould them in his own image. This was the conception of the relationship between pupil and teacher everywhere, far more so in the East than in the West. Then came the development of the conception of

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[9] Welton and Blandford, *Moral Training*, p. 111.

[10] Ella Flagg Young, quoted by P. E. Harris in *Changing Conceptions of School Discipline*.

discipline as training, from the latin term "disciplina", and great store was set by the formation of habits of obedience, punctuality, truthfulness, industry, etc., by a process of mechanical repetition and under threat of punishment, in the belief that such habits would stand the individual in good stead in all the diverse situations of life where such qualities were demanded. From this external constraint and suppression of spontaneous activity, the pendulum swung, under the influence of Froebelian principles, to the other extreme of complete absence of physical constraint in the name of self-realization through free self-expression; and the belief came to be held that the child had in his nature fully developed purposes which had only to be given unhampered opportunity for unfolding. The realization, subsequently, of the dispersiveness and undirectedness of the native impulses of the child, and the need for their proper direction, led to an emphasis on the training of the will, which came to be considered as a sort of mythical entity almost akin to the 'faculty' of the older psychologists. Agreeing therefore with Kilpatrick, we can say that there are roughly two directly opposite positions in regard to the problem of discipline. On the one side are those who are concerned with external orderliness and are indifferent to character effects or how such orderliness is secured; and on the other are those who would seek the character effects and are not very particular as to whether noise and disorder continues or stops. Between these two extremes there are many intermediate positions, not only historically considered, but even in contemporary educational thought and practice. Diverse views on the problem of discipline are held even at the present day in the different countries of the world, and in different parts of the same country —even in a country so educationally advanced as America—and in the same part according to the professional attitude and insight of the teacher.

A summary of the diverse conceptions of School Discipline.

But the whole orientation of the problem of discipline has been changed by Dewey's educational philosophy. The defect of all these conceptions of discipline, in his view, was the dualistic conception of the individual's development, *viz.*, the intellectual and the moral, which has persisted down to the present day. These two were supposed to be independent and to pertain to two distinct spheres of school activity, instruction being concerned with the former and discipline with the latter. Even in the sphere of moral development, there was in the older theory a further dualism, and

even antithesis, *viz.*, that between personal and social interests. The conception of discipline which regarded its function as the regulation of the individual's conduct by the teacher, either to keep the pupil orderly and "well-behaved" or to develop good habits, as well as the other conception which was based on the doctrine of freedom from constraint to enable the individual to realise his innate purposes or to develop his will, had all regard only to the personal, individual, aspect of development. The essentially complementary character of the two ends of education, *viz.*, the personal and the social, was not appreciated, and therefore these views of discipline were one-sided and incomplete. The value of the social life of the school as the medium for the development of the individual has now received full recognition in educational theory, largely through the movement initiated by Dewey. We cannot now think of a pupil's development in terms only of the individual, without reference to the social environment in which he lives.

The modern conception of discipline is a very broad and inclusive one. It does not recognize difference between mental and moral behaviour for the purpose of control, nor, in fact, for any purpose. "The much and commonly lamented separation in schools between intellectual and moral training, between the acquiring of information and growth of character", says Dewey,[11] "is simply one expression of the failure to conceive and construct the school as a social institution, having social life and value within itself." Every experience, intellectual, moral, civic and physical, has a value from the point of view of a pupil's development as a member of society; and, conversely, the pupil's social experiences have an effect on his personal development. In fact, the individual mind is conceived of "as a function of social life—as not capable of operating by itself but as requiring continual stimulus from social agencies, and finding its nutrition in social purposes."

The modern view of discipline, for which we are indebted to Dewey, demands the same unity in the educative process and educative material as we find in real life, which is social through and through. The school must be a social organism, in which social situations should be provided to stimulate and direct the impulses of the pupils in the pursuit of commom purposes through co-operative or shared activity. "Out of doing things that are to produce results, and out of doing these in a social and co-operative

[11] *Ethical Principles underlying Education*, p. 13, ff.

way, there is born a discipline of its own kind and type."[12] The school is not primarily a place for authoritative instruction or control of conduct, but a place for supplying an environment which will provide opportunities for character training, such environment as life in a simple community provided in the past, where real tasks will be carried out at the pupil's own desire, the work itself furnishing the motive and incentive, and qualities of character being developed in co-operative activity. The first conditions for the development of moral life are found in the social life. Life in a community in which activities are shared, or are organized on a co-operative basis, makes clear to the individual what his good and bad impulses are and mean, and enables him to select and develop those that are helpful in society, and eliminate those that are socially harmful. Dewey's whole educational philosophy aims at the substitution of social for individual control, of interest in an occupation or activity for abstract principles like those of duty. Discipline, according to this view, is inherent in the relations of members of the school society in pursuit of common ends. The whole of the pupil's life in the school—all his intellectual, social, moral, and physical activities, so far as they are carried out in co-operation with others and are directed towards the realization of certain purposes—is disciplinary. The teacher's function in this broad conception of discipline is not that of a policeman or a drill-sergeant, but that of an engineer. He has to manipulate the environmental factors, to utilize all the opportunities the social life of the school provides to enrich the experience of the pupils, and to provide the physical and social conditions that will direct the pupil's activity in appropriate ways. The child has no fixed set of purposes to which appeal can be made directly and which, left to themselves, will blossom forth spontaneously. Nor are there any set of principles of conduct to which loyalty should be enforced. The teacher has only to provide patiently the conditions which will give proper direction to conduct and ensure continuous success in situations involving proper regard to the demands and requirements of one's associates. It will be seen that, according to this view of discipline, the social and physical environment is very important as the medium of the pupil's development, and replaces more direct forms of control, such as authority, reward and force. Orderliness ceases to be the primary and conscious aim. It becomes an incident, and

The modern conception of discipline.

[12] *The School and Society*, p. 30.

an outward sign, of absorbing activity, not a condition-precedent to it. Habits, ideals, interests and attitudes are all formed in pursuit of activity of vital interest to the pupil which he undertakes in co-operation with others. The will of the individual is socialized by always engaging in co-operative activity, and he functions as a real member of a democratic society contributing to social weal.

The purpose of discipline is to help the individual to acquire knowledge, habits, interests and ideals which conduce to the well-being of himself, his fellows and society as a whole. If this purpose is to be realized the school should be reconstructed on the lines of a democratic society in which membership implies the right of full and free individual development and conscious pursuit of common ends in a co-operative spirit, each member contributing to the common good in accordance with his special gifts. Life in a school thus organized becomes similar to, and continuous with, life in a democratic society; and discipline becomes co-extensive with the whole of school life.

While educational thought is greatly indebted to Dewey for the re-orientation of the problem of discipline, we must guard against the tendency to overstrain the principle of social control and guidance in regard to conduct. While specific and concrete acts are certainly more effective than inculcation of abstract principles of conduct, conduct entirely controlled by the society does not help one much on the higher levels of mental and moral choice, particularly in critical moments. It only leads to hand-to-mouth living, as it were, deciding each issue on its immediate merit. We need not have abstract principles or general concepts to refer to, and Dewey's opposition to them is very legitimate; but every one should have a concept of a higher self to which he can appeal in times of stress. In this connection, the reader's reference is invited to W. McDougall's four levels of conduct, *viz.*, physical, immediately social, anticipatory social, and ethical, where he points out that the highest level, *viz.*, the ethical, is reached when conduct is governed by an ideal.[13] The ideal that one evolves need not be specifically formulated; but so long as it exists and is felt as real, conduct rises above the plane of mere *expediency* and deserves the name of *moral conduct*.

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[13] *Vide* his *Introduction to Social Psychology*.

In concluding this chapter, we may state briefly the present position in regard to the problem of discipline as follows :—

The present day conception of discipline does not contemplate disorder in the school ; the establishing and maintaining of conditions favourable to school work by avoiding distractions and misbehaviour is and will always be considered necessary. But order is regarded as *incidental* to school work; it is not secured as an end in itself, but as a by-product of activity which is worthwhile to the pupils. Nor does the present conception lose sight of the value of pupils respecting the authority of the school. But this respect is not to be enforced with a view to training pupils in a formal way, that is, with a view to developing qualities such as patience, endurance and obedience, for their own sake. Respect for authority should rather be the outcome of the pupils' unforced appreciation of the value of leadership in school life and the necessity for rules and laws. *The essential purpose of school discipline is the development in the pupils of attitudes, habits and ideals of conduct through the medium of the social life of the school, organized on a co-operative basis and supplemented by other factors.*

Summary of the present position in regard to the problem.

The following chapters of this part of the book will be devoted to a consideration of the means of realizing that purpose, *viz.*, the moral and social development or adjustment of youth. The principal means that will be considered are the participation of pupils in the government and management of the school; the provision, through appeal to the natural tendencies of the pupils, of varied activities, commonly called extra-curricular activities, and their management ; the general spirit and atmosphere of the school ; instruction that has a direct bearing on civic and moral development; and, finally, reward and punishment that serve as extraneous motives to conduct.

BOOKS FOR FURTHER READING

1. W. C. Bagley ... *School Discipline*, particularly Ch. I. (MacMillan & Co., 1926.)
2. J. Dewey ... *Human Nature and Conduct*, pts. 1 and 2. (George Allen & Unwin, Ltd., London, 1922.)
3. Do ... *Moral Principles in Education*, Ch. II. (Houghton Mifflin Co., Boston, 1909.)
4. Do ... *The School and Society.* (The Univer ity of Chicago Press, 1916.)

5. J. Welton and F. G. Blandford — *Moral Training through School Discipline*, Chs. VI and VII. (University Tutorial Press, Ltd., London, 1919.)

6. R. W. Pringle ... *The Psychology of High School Discipline*, Ch. I. (D. C. Heath & Co., London, 1931.)

7. A. G. Melvin ... *The Technique of Progressive Teaching*, Ch. XVI.

8. P. E. Harris ... *The Changing Conception of School Discipline* (whole). (MacMillan & Co , Ltd., 1928.)

9. W. R. Smith ... *Constructive School Discipline*. (American Book Co., 1924.)

10. P. B. Ballard ... *The Changing School*, Chs. I, III, VI, VII and VIII. (Hodder & Stoughton, Ltd., London, 1925.)

11. W. J. McCallister ... *The Growth of Freedom in Education*, particularly Ch. XXVIII. (Constable & Co., Ltd., London, 1931.)

CHAPTER III

GOVERNMENT AND MANAGEMENT OF THE SOCIAL LIFE IN SCHOOL

We have seen in the last chapter that the school society must have its own government, as adult society has the State Government, in order to regulate the relations of its members to one another and to the school as a whole. We have also seen that this is done by framing and promulgating laws and rules, and securing obedience to them through understanding and persuasion and, in the last resort, even by force. The government of the school represents its authority, and plays its part not only in the right ordering of the social life of the school but also by representing the whole body of pupils and staff in their dealings with other bodies. The school government is not, however, a mere counterpart of the State Government. Its authority and responsibility is even wider than that of the latter, inasmuch as the school is concerned with every aspect of the pupil's life and with both his outer conduct and inner impulses and sentiments, so long as he is in school, while the Government of a State is concerned with individuals only as citizens, and takes little or no cognizance of their inner—intellectual, emotional and moral—life so long as that does not manifest itself in overt action.

Need for government in school.

There are certain matters, however, affecting the larger interests of the school, its aims, purposes and general content, which fall beyond the purview of school government and which are regulated by authorities beyond the school. The school is an agency of adult society charged with the specific function of training the young in the way the society considers desirable; and the State, as the definite, organized and authoritative embodiment of social will and aspirations, has some general control, and lays down certain general rules as to the aims, content, conduct and organization of schools. This is a condition of their 'recognition', which is a mark of the State's approval to their functioning. The control of the State in regard to the organization and management of schools generally increases as we pass from mere recognition to payment of grants-in-aid, and finally to direct control and management. To the extent

to which the State financially supports a school, the authority and initiative of the school government diminishes. The old saying: "He who pays the piper has the right to call the tune", applies to the State's control of schools as of any other institutions. There are several advantages in the system of State control of schools[1]; and there are equal, and perhaps more, disadvantages also. But these we need not pause here to consider. It will suffice for the present to note that while efficiency is often the concomitant of State control, some parents wish to have a certain degree of freedom in regard to the way in which their children are brought up; and, as in the case of Public and Preparatory Schools in England, they seek to keep schools beyond the pale of State control and regulation altogether. In India, however, the scanty financial support given by parents and general public is responsible for institutions of an experimental character, and even of avowedly national aims and outlook, coming more and more under the control of the State through its system of grant-in-aid.

The scope of school government.

Whether the school is a part of the system of State-financed and State-controlled education or it is controlled by a private body of parents and benefactors, or by the head of the school himself in the capacity of headmaster-proprietor or teacher-manager, the school staff have certain powers in respect of internal organization and management. These powers, of course, vary in inverse proportion to the extent of State control. But even an institution under full-blown State control has a residue of power and authority vesting in the staff, which they have to exercise in such manner as to conduce to the welfare of the pupils as a whole. So far as questions affecting internal organization and management are concerned, the headmaster is always "the master on the deck." He holds a position of commanding importance and his powers and responsibilities are immediate. He stands before the school as the interpreter and practical exponent of the community's ideals respecting the

[1] NOTE: The States in view are the democratic or semi-democratic States like the United States of America, England, France and India, which aim at providing the conditions that will give the pupils experience in the practical arts of democratic citizenship. The reference is not to the authoritarian or totalitarian States, such as Fascist Italy, Nazi Germany and Communist Russia, that have adopted aims and methods of education calculated to force all impressionable minds into one rigid and uniform mould according to their respective idealogies, admitting of no independence of judgment or action.

education of children. He is an agent for the realization of those ideals in school life and is responsible to the community for the proper discharge of the trust.

In old times, when autocracy was the general order of the day, it was natural that in the internal management of the school the headmaster regarded himself as the absolute monarch of the school world and demanded from the pupils implicit and humble submission to his will. But, as we have seen in the last chapter, this was found to be a futile and not a very happy endeavour, as it led to an eternal tug-of-war between the headmaster and his pupils. With growth in the number of pupils and teachers, and expanded range of curriculum and wider organization of school activities, the headmaster found that single-handed he was unequal to the task of controlling the school situation; and so he took his assistants into his confidence and shared part of his authority with them. This arrangement could be likened to an oligarchy, the headmaster and his assistants constituting the government and ruling the school in the way they liked, only the headmaster retaining the largest measure of authority and acting as the final court of appeal. School government of this type was like a great tent, the headmaster functioning as the central pole and his assistants as the subsidiary ones, the whole structure being maintained in a state of strain, and every subsidiary pole being braced against the central support. The moment the central pole was weakened or removed the whole structure collapsed.

The monarchical or oligarchical forms of school government.

The next stage in the evolution of school government was the appointment of certain pupils as monitors and the delegation of certain duties to them. The monitorial system was an Indian expedient, introduced by Andrew Bell into England, for the instruction of a larger number of pupils than could be managed by a single teacher. Monitors were assigned certain duties in regard to management also; in fact, this was a corollary to instructional arrangements. The duties of monitors varied, but their general function always was to be responsible for the class and maintain good order and behaviour there, particularly in the teacher's absence. The monitor was a shadow of the teacher and an attenuated form of teacher-substitute. In some cases, he was charged with certain duties of a mechanical nature in the teacher's presence, such as to bring chalk and duster, to clean the black-board, to note down the names of pupils to be punished and to collect pupils' exercises; and in these

The monitorial system.

respects he functioned mainly as a mechanical counterpart of the teacher. In certain cases, however, he played a more real part, and in the teacher's absence maintained order and even carried on his minor instructional duties.

Dr. Thomas Arnold developed the monitorial arrangement, so far as it related to school government, into the Prefect system in the boarding school at Rugby in England; and it was adopted in some form or other by other boarding schools for boys in England, and was later introduced in a modified form into day schools by Prof. Findlay. Dr. Arnold's aim was to capture the leaders of the boys and use them as instruments of law and order in the school. The pupils of the top class in the school, the sixth form, were considered the leaders of the school by reason of their age and intellectual superiority, and Dr. Arnold sought, in the first place, to inoculate them with his own ideas and conceptions of life, inspire them by intimate personal contact, and through them influence the whole mass of pupils in the school. This arrangement constituted a great forward step in school management. The results were at that time considered remarkable, and Arnold was acclaimed as the greatest English school-master of the nineteenth century.

But all these arrangements do not altogether change the character and complexion of the autocratic form of government. The headmaster still remains the absolute monarch, his assistants his ministers, and the monitors or prefects his executive officers. The general body of pupils are the subjects in the school kingdom, and like the subjects of all absolute monarchies feel little or no responsibility for the conduct of the community. There is hardly any opportunity under such a *regime* for the exercise of their social intelligence or initiative. Pupils have only to obey orders, to stop and start like machines when told to do so. But, what is more, the school is, either overtly or covertly, divided generally into two camps—the headmaster and the staff on the one side and the generality of the pupils on the other. Scholars of stronger personality definitely array themselves against the staff; some have a sneaking regard for law and order; while the great majority remain neutral in attitude, passive on-lookers of the conflict, not feeling it their duty to help the staff in enforcing law and order at the expense of popularity but, on the other hand, tempted to feel a certain degree of sympathy with, and even admiration for, those who have the nerve to disobey the teachers and commit breaches

Unsatisfactory character of such arrangement.

of school rules. Not infrequently, they are disposed to be drawn to the side of these bold defiers of the school authority. This spirit of defiance is becoming increasingly manifest in students' strikes, organized on all conceivable, or inconceivable, grounds.

The reason is not far to seek. The pupils feel that school laws and rules are the expression of the staff's will and not that of the school community, and it is therefore the staff's business to enforce their own rules and check breaches of them, if they like. Even the monitors and prefects are not the real leaders of the pupils if they are chosen by, and are responsible to, the headmaster or his assistants, and consequently derive there authority from them. They are the agents of the staff, secret or open, to enforce rules made by the headmaster and his assistants. Far from being influential in group life as dynamic centres, they are looked upon at best as 'sneaks' 'tattlers' and tale-bearers, and at worst as traitors to the pupils' general cause. The pupils do not realize the responsibility of the monitor's position, and regard him as something of an outcaste or a spy in the school community. Even the prefect system, based to some extent on the psychology of leadership among pupils, did not work quite efficiently from the point of view of pupil-co-operation in school management. The monitors and prefects themselves did not receive any good training in the exercise of social responsibility. Their duties were purely administrative, and they had no part in making the rules they were required to enforce. They were actuated by personal loyalty to the staff and not by the desire to serve the school community and earn their reward in the approval of their fellows. The arrangement was purely of the paternalistic type and failed largely from the point of view of social training. It fostered disloyalty to fellow-students, which is rather outrageous to the social conscience of the adolescent. Even from the staff point of view, the arrangement was unsatisfactory in its functioning. Monitors selected by the teachers did not realize their responsibilities in full, particularly when they were young. They were susceptible to the corrupt influences of their misbehaving fellows, and even to threats of physical violence by the older and more muscular among them. The prefect and monitorial systems failed because they did not take full account of the psychology of youth.

In every group there are some members who by reason of their age, status, intellectual ability, athletic powers and, more especially, strong qualities of character, such as aggressiveness, distinguish themselves among their fellows. They are the " natural

leaders" of the group and born masters of every situation; and as impulses to follow are as much a part of human nature as those to lead, the docile and less aggressive members of the group follow their natural leaders as sheep in a flock. They are members of the group and so in closer sympathy with their fellows than with the teachers; yet they are superior to other pupils in qualities of character. Being of the group and yet above its general level, these leaders exercise far greater influence over their fellows than the members of the school staff. To align them on the side of the school authority is greatly to strengthen the position of the staff; to antagonize them is to turn them into storm-centres and to render the problem of pupil-control extremely difficult. Arnold's wisdom consisted in attempting to capture them by entrusting them with power and responsibility for maintaining good order among the younger members of the school and for supervising their conduct. Such delegation of authority develops a sense of responsibility among the older pupils, and stimulates the younger ones to qualify themselves by careful conduct for similar recognition when their turn comes. But Arnold's basis of selection was wrong in that he believed that every 'Sixer' was *ipso facto* qualified for leadership. Leadership implies, besides intellectual superiority, a dynamic personality and qualities of character, such as tact, dignity, sense of humour, reliability and decision. These command the respect of their fellows; but not all members of the sixth form are capable of exercising authority. Again, while the system developed some sense of responsibility among the prefects, and trained prominent pupils in the duties and responsibilities of leadership, it was confined in its application to only the higher classes of secondary schools; and even then it did not give training in leadership in the true sense, as the prefects did not have the whole-hearted allegiance of the rest of the group. They were simply members of the enlarged 'ruling class' of the school community, outside the pale of group sympathies, ideals and aspirations.

The monitorial and prefect systems, whatever their merits in the past, do not answer the requirements of the present-day management of schools. The demand now is for reconstruction of the school life on democratic lines. Democracy, according to a well-known definition, is "a form of government in which the supreme power is retained by the people and is exercised either directly or indirectly through a system of representation and delegated authority, periodically renewed." It is rule by the consent of the ruled and on the basis of majority decision. Notwithstanding

the emergence of dictators in totalitarian States, the general trend of political development in the world could still be said to be in the direction of democracy; and the primary function of the school in a democratic country should be to initiate the young into the social processes of life in a democracy. Each pupil should be brought to realize his responsibility as a member of the school community. He should be made to feel that he has a public duty to the school, that he must co-operate with others in promoting the common interests of the school, and he must be carefully trained to see his relation to law and order and their enforcement in the school. It is felt that only by enabling pupils to participate in the government of the school will the sense of responsibility for maintaining law and order be developed and the duty of contributing to the realization of the common interests and ideals be clearly visualized. This sense of responsibility and power of co-operative action are developed and promoted in a practical way by responsiveness to the actual requirements of the school community.

The present demand for democratization of school government.

There is also another factor that has stimulated the present demand for the democratization of school government and management; it is the fuller recognition of the nature of adolescence, with its strong social impulses and creative effort, and the greater respect for its social capabilities. Youth at the present day is more than ever restive under external control. The behaviour of the adolescent is characterized by a spirit of independence and pretensions of various kinds.[2] The present spirit of youth and the changing social order render it imperative that boys and girls should be gradually inducted into social responsibility under wise supervision, so that when the period of formal education is over they will be able to enter the complex civic life of their day with ability, wisdom and courage born of first-hand experience in the control of the social life of the school. The school should be made to function as "a laboratory for training in the practical arts of citizenship."

Society is made up of leaders as well as followers; each is indispensable to the other. For the diverse walks of life in a complex organization of society there is need for leaders of several types. The school, particularly of the secondary grade,[3] has to

[2] Read in this connection Col. Beckles Wilson's *Youth be Damned* (T. Werner Laurie, Ltd., London, 1938).

[3] The Hartog Committee consider even Secondary Schools as designed for the directing classes. *Vide* Chapter V of the *Interim Report.*

develop qualities of leadership in as many pupils as possible. Pupils with ability and social, intellectual and moral gifts should be given adequate opportunities for training in social leadership. The social order in this country is now rapidly changing, with considerable enlargement of opportunities, political, economic and social; and the school cannot concentrate upon particular individuals or even classes of pupils, but must provide opportunities as widely as possible, for developing skill in group management. The followers have also a part to play in a democratic society. They have to understand the fundamental principles of the social organization to which they belong. They have to take a hand in the formulation of policies, and at all events in the selection of fit persons to represent and guide them. They have to keep a watchful eye on their leaders, and displace them whenever necessary. "Eternal vigilance," it has been rightly observed by a great statesman, " is the price of good government." The masses require practical training for the exercise of civic responsibility. The social organization of the school and its government should therefore train not only the "leaders" but also the led, who are in fact the "masters" of those who are chosen by them to lead and manage, and who in all democratic countries have to bear the full burden of social management.

It will be evident from the foregoing considerations that the school in a democratic society should provide variety of social and civic opportunities so that each pupil may have his sense of social and civic responsibility awakened and may be able to develop his social efficiency. The last two or three decades have witnessed therefore in Western countries various attempts to end the more or less autocratic control exercised by the headmaster and his staff and to introduce pupils to the responsibility of participation in school government and management, and even to that of self-government and self-management. India has also entered largely upon a representative form of government in which the civic ability and idealism of the masses will increasingly determine the way in which the government will function. Unless the schools in India keep pace in their internal economy with the political and social developments that have been rapidly taking place and are assured in an increased measure after the successful conclusion of the present war, they will cease to be an efficient training ground for the Indian civic and political life of to-day and to-morrow; and the race between education and catastrophe that H. G. Wells has in view will inevitably end in the triumph of the latter.

Various plans for securing pupil-participation in the government

and management of the school have been tried during the past two or three decades in the educationally advanced countries of the West. These have differed from each other in the extent and form of participation secured and the details of their working. P. W. Terry[4] distinguishes five types of school organization on the basis of pupil-participation in government and management, *viz.*, the Informal type, the Specific Service type, the Simple Council type, the Complex Council type, and the School City type. These we shall now briefly consider.

Various forms of pupil-participation in school government and management.

The first type of arrangement, as the name indicates, is of an *ad hoc* character. There is no permanent organization of pupils with any specific duties and responsibilities in regard to the management of the school. Pupils of the senior class, or any other outstanding pupils, are invited as occasion arises to co-operate with the staff in dealing with special situations, such as to control the lecture rooms, to receive and accommodate visitors, to make arrangements for the "School-Day", and to investigate the causes of any disciplinary trouble. But this plan cannot be called a real form of pupil-participation. It secures the co-operation with the staff of only a trusted few on special occasions. Although it provides for the selected few a certain degree of experience in social co-operation, it does not give any real and continuous training in social or civic responsibility. It is, however, a safe plan to begin with in a school with a tradition of autocratic rule, as it involves the least departure from the settled *regime*.

(*a*) The informal type.

The next type of arrangement, which may be called an organization although of a minor type, consists in the assignment of responsibilities of control and management in respect of certain specific aspects of school life to groups of pupils. The members of these service groups may be selected by the staff or elected by the student-body, the latter arrangement being a decided advance in pupil-government. The responsibilities assigned to groups may be of the following nature: to receive and conduct visitors through the school building, to serve as assistant librarians in the school libraries, with or without the presence of the librarians, to supervise study-rooms, to mark attendance where necessary and maintain the *morale* appropriate to study conditions, to be in charge of lunch rooms,

(*b*) The Specific Service type.

[4] Paul W. Terry, *Supervising Extra-curricular Activities*, pp. 85–97.

to form fire-patrols, etc. These groups function as separate units working out their own plans, but informal joint meetings of the representatives of the several groups are held to consider general problems. But these groups always work under the direction of the headmaster or other members of the staff, who are always ready to step in to reinforce authority in cases where it is questioned, or to rectify any irregularity.

When groups of pupils work separately, occasions for conflict of jurisdiction are apt to arise and duplication of effort is sometimes involved. It is generally desirable to have a permanent central organization representing the whole student-body to deal with the whole range of student activities, to reconcile group interests and lay down the broad lines of general policy. It is therefore the practice in a large majority of secondary schools in America to have a central unit of student organization called the *Student Council*, to which the smaller group-units are responsible and by which their organization and powers are determined. This is the third form of student-participation in school government.

(c) The Simple council type.

The method of selection to this central body is an important feature of the organization, as the value of the arrangement, from the point of view of training in citizenship, is greatly determined by it. In some schools students who have distinguished themselves in scholarship and social service are selected for the Students' Council, in certain others chief officers of specific service groups are *ex-officio* members of the council, and in still others council members are chosen from the school at large. But election by the student-body not only gives the students opportunities for training in the exercise of the civic right of selecting the leaders, but induces in the selected representatives a proper appreciation of the responsibilities to their constituents, and makes them desirous of establishing contact with them and securing their approval. It is for this reason that selection by popular vote is generally favoured.

In large schools, where opportunities for meeting and knowing one another on intimate terms are less frequent, election to the Council by the whole of the student-body has not been found to ensure quite satisfactory results, as selection cannot be made wisely. The class, "the home-room", or "the house", is therefore often made the unit of representation, the pupils of each class or section electing the allotted number of representatives. A small and well-defined constituency has the advantage of enabling the members

to know by frequent and close contact the fitness of individuals to represent them. The leaders also can ascertain the opinions and desires of their constituencies, and assist in the cultivation of an intelligent public opinion. In practically all organizations, the headmaster reserves the power of veto, although this power is rarely exercised.

The Council varies in size with the total school enrolment. A council of five to ten members should be considered adequate for a High School of from 100 to 400 pupils. In some cases, the higher classes are given larger representation on the council than the lower ones. The term of membership is usually a year, and pupils are generally eligible for re-election. The Council functions as a policy making body, and generally controls the work of committees which are constituted for various purposes, such as sports, magazine, finance, debates and lectures, control of reading-room and library, canteen, and care of buildings and property.

A step further in the direction of student government is the organization of two or more central bodies. Generally one of these bodies is smaller and transacts executive business, while the bigger body exercises legislative functions. The former is called the Council, or Executive Cabinet, or Senate, and the latter the Representative Assembly, or House of Representatives, or Legislative Assembly. The smaller body is made responsible for executive functions and meets oftener, while the larger body exercises legislative functions; and when even these are assigned to the smaller body, it proposes measures for the consideration of the Council or Senate, and gathers information concerning its work for communication to the general mass of the pupils through its members. The members of the Council are *ex-officio* members of the Assembly. In some cases, the school government is organized with three houses, varying in their names and functions. These are called Board of Governors, Executive Committee, and Representative Assembly, or Advisory Board, Executive Body, and Legislative Body, respectively. One of the bodies in such cases is advisory in character and consists of the members of the staff, or both staff-members and pupils.

(*d*) The Complex Council type.

The most elaborate form of pupil-participation in the government of the school is the School-City State, which reproduces the form of adult government of a city. The chief merit of this form of school government lies in the assimilation of the life in the school to that of the adult community. These schemes are in operation in America and are of various types. Groups of pupils,

such as those belonging to classes or "houses", are constituted into wards, and these wards elect Aldermen, or what in India are called Municipal Councillors. The Mayor, the head of the City government, or President of the Municipal Council, is elected by the pupils of the senior classes at large or by the Aldermen, and so also the Chief of the Police. The Council is invested with legislative and judicial powers. Other chief officers are also elected, and the Mayor appoints the Chief Executive Officer. In order to distribute work and focus attention on problems of a specific nature, standing committees are constituted, such as those for finance, athletics, social welfare, law and order, safety and traffic, publicity, health and sanitation, celebrations and studies. The large central organization, the City Council, reviews the work of its standing committees.

(e) The School-City type.

The movement in the direction of such full-fledged forms of pupil-government was initiated by William R. George, who conducted a very bold experiment in a school he founded in the early part of this century for delinquent children, called "The George Junior Republic." By gradual transference of responsibility to the pupils he successfully instituted community control in that institution. For a decade following the publication of an account of the history and ideals of "the Junior Republic," there was a craze in schools in America for student-governments, with George's school as a model. Pupils were entrusted with responsibility for all aspects of school activity. They were invested with legislative, judicial and executive powers. Not only did the pupils frame laws, but pupil sergeants arrested or reported offenders in the class-rooms, hall, or school compound; pupil judges tried them for violation of rules; and occasionally lawyers argued and juries declared their verdicts. The sentences passed were reviewed by committees of teachers and pupils, and the judgments of the committee were carried into execution. In short, the whole paraphernalia of the legislative, judicial and executive machinery of adult government was reproduced, and the whole procedure and formality elaborately and faithfully gone through.

Pupil self-government.

It was not in America alone that the possibilities of pupil self-government were explored. Several experiments in the same direction have been tried, with varying degrees of thoroughness and success, in England also. The Caldecott Community, a boarding school for poor children, experimented with the method of putting upon the child the responsibility for his own life, but not quite

successfully in all cases. Homer Lane organized his 'Little Commonwealth' on the basis of self-government, with delinquent children of 7 or 8 years, like its American prototype the "Junior Republic"; and, after an extended experiment, he came to the conclusion that the middle course between a *regime* giving unlimited scope for the child's assertion and that involving constant repression was the best. J. H. Simpson, dealing with boys from 13 to 17 years, attempted to combine by stages self-government with the ordinary organization for teaching work. Certain periods every week were set apart, during which the class was converted into a court and performed the functions of legislation, administration, and justice. He found, however, that traditional methods of class instruction did not go very well with any form of self-government, and that the former should harmonize, in respect of spontaneity and initiative, with the methods of government and management. A number of other experiments have followed in the wake of these pioneer attempts, each blazing a new educational trail.

These experiments, as observed already, met with varying degrees of success. In many cases, what was hailed as the realistic programme of education in the practical arts of citizenship ended in mere chaos. Even College students were found unable to carry on successfully a full-blooded programme of self-government for any length of time. Practical experience of these experiments, extending over a period of two decades and more, has developed the conviction that success lies in the direction of greater association of pupils in the management of what are called extra-curricular activities, rather than of transferring too readily to young shoulders the responsibilities of 'school discipline,' which rest properly with the school staff. However, pupil participation and co-operation in the government and management of schools, in some measure or other, has come to stay and is a feature of the programmes of progressive schools all the world over.

Pupil participation and not self-government necessary.

Whatever the measure and form of pupil-participation, it need hardly be repeated that all the pupils in a school should be enabled to participate to some extent in the government and management of the school; and each should be brought to feel that he has a public duty to the school and must therefore co-operate with the staff and his fellows to promote its common purpose. Each should be carefully trained to see his relation to law and order and their enforcement in school, and to realize his responsibility in relation to them as a member of a social group, so that he may enjoy

freedom under the law which he himself has helped to frame. It is only in this way that school government becomes, through the principle of joint responsibility and co-operative endeavour, a real and effective instrument of social discipline.

The various experiments have shown unmistakably that in a school where the *regime* of pupil-participation in government and management has been inaugurated, there is an all-round gain. Not only do the pupils grow in social adaptation and responsibility, but the status of the staff changes from that of glorified police officers or mechanics to that of real educational guides and engineers. Relieved from the harassing duties of maintaining order and checking indiscipline, the staff are able to turn their intellectual and moral resources to the social reconstruction of school life. School activities are pursued in a spirit of co-operative amity, and permanent and desirable loyalties are developed which make for the enrichment of personal as well as of community life in the school.

It will have been apparent from the foregoing considerations that the teacher should provide opportunities for, and encourage growth in, pupil-responsibility. A large measure of the "hands-off policy" is a great desideratum not only in teaching but also, and even more, in management. In fact, the freer methods of instruction, such as those followed under the Dalton, Howard and other similar plans, should be accompanied by freedom to the pupils to frame their own rules and regulations and organize not only their academic work but also their social activities. Conversely, plans for the participations of pupils in school-government should not be combined with the old-fashioned methods of class-teaching. The school life is an organic whole, and the same spirit should animate the instructional as well as the social arrangements. The point is that pupils should be trusted to the limits of their capacity to exercise initiative and manage their affairs. The teacher's aim should be actively to provide the conditions for, and to assist in, the development of the capacity for social and moral judgment and choice. It is only in trying to solve his own social and moral problems that the pupil develops the life-patterns of his conduct.

While the pupils' power of self-direction is very much more efficacious than is generally supposed, it must not be understood that they are capable of taking over the entire management of the school. Nor should it be imagined that any scheme of student-participation could be introduced all at once. A change from the traditional to the student-government *regime* should generally be slow and gradual. We should not expect self-control to blossom

forth suddenly when conditions of school government and management in the past made it impossible for it to take root. Pupils should be prepared gradually for self-direction in school affairs by their co-operation being first enlisted in the minor responsibilities of school life, and then by turning over to them a part of the responsibility at a time. Considerable time and effort are necessary to stimulate in pupils the growth of proper attitudes towards school activities. Real student-government, it has been rightly said, is the flowering of a school spirit which takes years to grow. Any precipitancy or lack of caution makes it really a dangerous instrument. Such form of government therefore should not be imposed upon pupils, but the need for it should grow spontaneously from the social life of the school, and the powers and duties of self-government and self-management should be transferred gradually as the pupils show themselves keen, ready and able to undertake them, and in proportion to their demonstrated ability. "Great care should be taken," says W. R. Smith, "to build up a willingness to respond to all demands of school citizenship before too much responsibility is placed on any child or group.[5] The arrangements should also be continually revised in the light of results. Nothing is more risky than a mere copying of forms of student-government from other countries, or even from other schools. Each plan should be carefully worked out and developed to suit the conditions of particular localities and schools.

The mental and social development of the pupils is a factor to be considered in connection with any experiment in giving pupils freedom and responsibility in the management of school affairs. Pupils' response to measures of freedom in school management has been studied experimentally, and there is evidence to show that up to the age of six or seven the child is an extreme individualist, and the attempt of the teacher who desires to train him eventually for social responsibility should be directed first towards facilitating the child's process of adjustment to the school society and introducing him to co-operative activity. Towards this end, the child's tendency to imitate the relations around him and recreate the world in his own make-believe way should be encouraged and guided, as it ensures a deeper interest in human relationships. Children are not fit for any effective participation in school government even up to the age of twelve. A wise teacher will, however, combine considerable guidance with a certain measure of freedom

[5] W. R. Smith, *Constructive School Discipline*, p. 253.

in self-management. The child of about twelve is a little too assertive, and it is necessary that his combative instincts should be reconciled with group interests. Team work, in which he strives for his side against others, is a good device for sublimating his aggressive impulses. Group and individual work, concrete and purposeful activity, the "discipline of natural consequences," rules and penalties agreed upon by the children, these should find a place in schools for children between seven and twelve. The pupils should be prepared at this stage for the responsibilities of self-government by being made to think and act for themselves, and to be responsible for their own acts in all their social relations. They should be accustomed to watch their own conduct and not to be watched by others. Thereafter, the period of adolescence corresponding to the high school stage commences; and this is the period when attempts at pupil-participation could be made in order to sublimate the impulses that come into prominence during this period. There should be a clear recognition of the adolescent's growing power, his independence and his strong sociability. There is need for freedom from authoritarian rule; but the freedom that comes from a vitally organized group life, and from self-imposed discipline through loyalty to the community, is a more efficacious force in adolescent life than at any earlier time. This is the time when the pupil can feel himself a member of a social group, with obligations to each and all of its members and responsibility for its good name. It is during this stage that the possibilities of training in citizenship could be fully explored. The roots of deep life-purposes are laid towards the close of this period, which ends at about eighteen years. This is the period of new interests and of changing attitudes towards men, events and institutions, of new standards of judgment upon conduct, and of new ideals of relationship in every form.

Due regard to be paid to the mental and social development of pupils.

We have stressed the need for a cautious policy in regard to the transfer of responsibility to pupils to manage their own affairs. In some cases, smaller units, such as a "house" in a boarding school, a class in a day-school, or a literary and dramatic society, are given powers of self-management; and such powers are extended step by step so as to include the whole of the social life of the pupils. In some other cases, an arrangement by which responsibility is divided between the staff and pupils is adopted. The staff, for instance, lay down that all pupils should take a certain amount of physical exercise

The responsibility of the staff.

and the pupils decide what form of exercise and when it should be taken. In all schemes of pupil-participation, the staff have a large responsibility in regard to their introduction and guidance. Even in the most advanced forms of pupil-government, the headmaster and his assistants keep a close watch over the working of the machinery. They ratify the laws the pupils lay down and the appointments they make, and sanction punishments they decide upon. Pupils are emotional and often merciless in meting out punishments; they are impulsive and explode quickly into action. The headmaster is directly responsible for the welfare and management of the school and should therefore check wrong tendencies. For this purpose, he should always retain in any such scheme a comprehensive power of veto in regard to pupils' action. He, or any of his assistants, is generally an honorary member of all the pupils' committees and influences and guides their decision by open discussion, and even revokes the authority conferred on the pupils when it is abused. Although it is wise to let pupils arrive at their own decisions and learn by their own mistakes, the freedom to go wrong should be limited so as not to let the community suffer irreparable damage; and this can be ensured by the teacher functioning as an adviser, equipped by nature and training with sympathetic understanding of youth and with readiness to help and guide it.

When pupils take a hand in the management and government of the school, the need for laws and rules for the successful working of the school is vitally realized, the rules are gladly and whole-heartedly accepted, and the pupil's whole attitude towards the school authority is transformed. He realizes himself as a member of the school society, for whose honour and welfare he feels himself in some measure personally responsible. The rules he obeys are his own rules, and by obeying them he realizes his own and the school's interests. Such a willing submission to the rules and instructions of the school is really self-discipline, which is the truest form of discipline. Then, as Kant says, the "Thou shalt" of the law or rule becomes the "I will" of the doer. A school with a form of government in which pupils bear responsibility for order and management and cheerfully obey rules is, in fact, in Tennyson's words:

"A land of settled government,
A land of just and old renown,
Where freedom broadens slowly down
From precedent to precedent."

BOOKS FOR FURTHER READING

1. P. W. Terry ... *Supervising Extra-Curricular Activities*, pt. 2, Ch. IV-IX. (McGraw-Hill Book Co., Inc., London and New York, 1930.)
2. A. C. Roberts and E. M. Draper *The High School Principal as Administrator*, Ch. VII. (D. C. Heath & Co., London 1927.)
3. R. W. Pringle ... *The Psychology of High School Discipline*, Ch. XIV. (D. C. Heath & Co., London, 1931.)
4. W. J. McCallister *The Growth of Freedom in Education*, Ch. XXXI (Constable & Co., Ltd., London, 1931.)
5. Welton and Blandford *Moral Training through School Discipline*, Ch. VII. (University Tutorial Press, Ltd., London, 1919.)
6. J. Adams ... *Educational Movements and Methods*, Ch. XII. (George Harrap & Co., Ltd., London, 1924.)
7. W. M. Ryburn ... *The Progressive School*, Ch. XII. (Oxford University Press, London, 1938.)
8. E. T. Bazeley ... *Homer-Lane and the Little Commonwealth.*
9. J. H. Simpson .. *An Adventure in Education.*
10. W. R. George ... *The Junior Republic; Its History and Ideals.*
11. W. R. Smith .. *Constructive School Discipline.*

CHAPTER IV

ORGANIZATION AND MANAGEMENT OF EXTRA-CURRICULAR ACTIVITIES

OF the positive means of developing proper attitudes, habits and ideals of conduct through the medium of the social life of the school, referred to in the concluding paragraph of Chapter II, we have now to consider the second, *viz.*, the provision and management of extra-curricular activities. The term 'extra-curricular,' as we have seen in Chapter I, is now obsolescent in educational literature, as it no longer describes the present attitude towards the activities comprehended by that term. It had its vogue until about a decade or two ago, although even now we sometimes meet that expression in educational literature. Then the whole purpose of the school was conceived to be confined to the teaching of the subjects of the curriculum, and the social activities of the pupils were looked upon as 'side-shows' that encroached upon the proper domain of the school and interfered with its smooth functioning. This position, as we have seen, has gradually undergone a change. From the original attitude of hostility to pupils' social proclivities and activities, which only aggravated 'the disciplinary ills' of the school, educators changed to a policy of indifference, and ignored pupils' organizations—an attitude well expressed in the following remarks of a Principal of a High School in regard to the game of foot-ball: "You young men may go out on the grounds and butt heads one against another, if you wish. I shall not attempt to stop you; but it should be understood that no responsibility rests upon either the school or me." But under conditions of complete absence of guidance and supervision, pupils not only butted heads one against another, but adopted practices and developed traditions that were decidedly injurious to the individual's social and moral interests and disgraceful to the school community as a whole. The attempt of the staff to regulate and direct these activities, still largely in practice in schools, smoothened matters considerably; but it deprived the pupils of the opportunities of developing the social and moral qualities of initiative, co-operation and leadership, which are the most valuable outcome of this aspect of school life. The present educational theory fully and frankly

The present attitude towards extra-curricular activities.

recognizes these activities as valuable media for realizing the social aims of education, through direct appeal to the social impulses of the pupils, and, in this respect, as more effective than the subjects of the curriculum. As these activities originate from the spontaneous interests of the pupils and, being flexible in character, are capable of a variety of forms in practical organization, they are recognized also as a source of enrichment and vitalization of the school curriculum, mainly through the cultivation of hobby interests. These activities are no longer looked upon as mere "extras", but as an integral part of the school programme. The distinction between curricular and extra-curricular has been gradually disappearing in modern educational practice; and co-ordination and integration of all the experiences of the pupil—intellectual, social, moral, emotional and physical—has become the object of the persistent efforts of the school that aims to be a real, living, little world for the pupils.

The functions of extra-curricular activities.

These activities discharge several useful functions, the first of which is to meet the psychological needs of early and middle adolescence, with reference mainly to the social demands of the pupil's nature. We have seen that gregariousness is a strong impulse in children, and that from the age of twelve this tendency manifests itself in voluntary groupings or organizations under the leadership of the stronger spirits among the pupils. This tendency expresses the adolescent's increasing desire and ability to behave socially, taking behaving in the broader sense of thinking, feeling and acting together. Whether we will it or not, pupils form spontaneous groups. But left to themselves they are likely to develop wrong scales of social values and to direct their energies and enthusiasms towards ends that will be harmful, and even disastrous, to them and to the society at large. Student 'gangs' with their all too familiar pranks and outbreaks are, in fact, commonly the result of the educational neglect and consequent misdirection of this aspect of the adolescent's development. This social tendency should therefore be taken full account of and sublimated, that is, directed through channels that are not only safe, but positively beneficial individually and socially. In other words, desirable, attractive and wholesome means for the expression and development of this social tendency should be provided, so that not only may the adolescent energy find a safety-valve, but the natural tendencies of the youth may be harnessed for the development and

(*a*) To meet the needs of adolescent nature.

enrichment of his social personality and for the welfare of others. The various school organizations called clubs or societies are therefore rightly called 'redeemed gangs', the operating social impulse being utilized through the club activities in the interest of positive social and moral development.

This leads us to the second function of these activities, namely, to provide social training for the adolescent. For the proper organization of these activities, we could take our cue from the actual world outside the school and provide conditions that would train the young in the best modes of living in the world. This is the sociological aspect of the school activities. By being brought to work together for the organization and management of school social activities, pupils learn valuable lessons in practical co-operation and the habit of team-work; they get training in the quality of give-and-take, and realise the relation of the individual to society and of society to the individual. The extra-curricular activities of the school serve as a potent integrating influence, not only so far as external activity is concerned but also in regard to thought and feeling. They make for like-mindedness among the pupils and give opportunities for the exercise and development of *esprit de corps*. The individual identifies himself with the group of his own choice, a debating or dramatic club, an orchestra, a foot-ball team, or a magazine committee. He is no longer an individual but a member of the group; and as such he feels a social urge in the direction of the standards of the group, in the same manner as, in the biological realm, sluggish organs are stimulated to better functioning by the vigorous activity of other organs. This is particularly so when membership of the group is of the individual's own choosing and not in response to external pressure. He puts forth his best effort to serve the interests of the group with which he has identified himself. There is, indeed, an additional factor operative in the social field which is absent in the biological, and that is the public opinion of the group. In the approbation of his fellows, the individual finds satisfaction, and he submits himself to their verdict willingly. Any social appeal is a strong force at this stage, and the youth learns loyalty to the group by continuously striving to serve the purposes of the group. By reason of the social appeal of extra-curricular activities, their co-operative methods, their spontaneity, and their intrinsic interest, they are a significant social medium for the civic training of the young.

(*b*) To provide social training to the young.

The social training that the extra-curricular activities of the school provide includes also moral training. For moral conduct, in the great majority of cases, is the response that an individual makes to the requirements and expectations of the social order in which he lives, in matters affecting the welfare of others. It is the conduct that society approves of. By participating in extra-curricular activities, the pupil learns to act in obedience to the will and in accordance with the standards of the group. In the social contacts provided by these activities, his corners are rounded off and social kinks removed. Since moral training of the really effective kind comes from the social contacts that an individual makes of his own accord, the process of socialization could be regarded as also that of the moralization of the individual. It is, of course, implied that the social life of the school is inspired by a high idealism and actuated by loyalty to law and order, truth and service.

(c) To shape the character of the pupils.

Extra-curricular activities have yet another function from the individual point of view. Provided there is variety in regard to their character, so as to give scope for free choice according to individual interests, they provide opportunities for the individual to explore and discover his tastes and aptitudes. The journalistic, musical, dramatic, semi-scientific and semi-vocational activities, for instance, help pupils in experimenting with their likes and dislikes, in finding their interests and capacities in these fields, and in developing the aptitudes they possess. The recognition of individual differences through provision of a variety of extra-curricular activities is a solution of a large part of the problem of "school discipline"; and at the same time it is a means for the enrichment of personality through opportunities for the development of individual tastes and interests. By touching the inner springs of individual inclinations, these opportunities are also a source of wholesome recreation and pleasure to the pupils.

(d) To discover and develop individual interests and provide recreation.

The recreational and ennobling function of these activities is not confined, however, to the pupil's school life. Their value and influence in after-school life is even more significant from the social point of view. The increasing application of science to life, including the general employment of mechanical processes for the ordinary needs of life, has given every one greater leisure than was possible a few decades ago. In the vocational field there is such division of work, with specialization of function and mechanization of processes, that the worker in a factory is engaged day in

and day out in the same kind of work. In this he naturally finds little value and satisfaction, beyond the purely economic one of earning his living. There is no longer that interest and joy that a worker felt in the past in executing a piece of work from start to finish, and often according to his own design. With work so little satisfying to the individual's creative impulses and with the pressure of life due to our present highly complex conditions, particularly in large cities, the worker's energies are greatly depleted during the course of his work, and leisure is looked upon as a mere breathing space for recuperation. In such conditions, the tired worker seeks relaxation, and often allows himself to be carried away by a whirlwind of light amusement, if nothing worse, "to rescue one bit of valuable life from the emptiness of his daily existence."

(*e*) To ensure a worthy use of leisure in after-school life.

Idleness is, without doubt, sheer emptiness of life; but leisure employed in light diversion is not much better. In the changing economic system of our country, there has come an increasing demand for and availability of leisure, and a growing appreciation of its value for the enrichment of personality. Thus, leisure has come to be looked upon not as an incidental but as a substantive part of life. It is not a period of mere idleness or demoralizing amusement, or even of innocent pastimes, but an opportunity for some sort of constructive, satisfying, and joyful activity, in pursuit of aims that are freely chosen because they appeal to one's own interests. Not only the town-dweller but the humble villager also has his leisure, often enforced by seasonal conditions. If he is not so fortunate as the town-dweller in finding ready-made pleasures, he employs his leisure in sheer idleness resulting in ennui. Education for leisure is therefore as important, and needs as much deliberate planning, as education for work; and it is as much necessary for a town-dweller as for a villager. No scheme of education for adolescents can afford to neglect this form of preparation for adult life. Provision in the school of a programme of free and creative activities, by way of crafts and hobbies, gives direction to youthful enthusiasm and training for healthy occupations. These not only give "stability for energies that are fluctuating between the demands of the lower nature and the appeal of a higher ideal," but they also, later on, rescue the adult from the emptiness of leisure, and deliver him from the perversions of pleasure, and help to enrich, ennoble and recreate his life. The last, but certainly not the least important, function of extra-curricular activities is thus to convert the leisure in after-school

life from a curse into a blessing, from a burden into an opportunity for a fuller, richer and nobler life.

Fraught with these possibilities, extra-curricular activities have rightly assumed an importance equalled only by that of the curricular work of the school, and progressive schools are devoting time and energy to devising ways and means for encouraging, organizing and controlling them to a degree not attempted before.

Organizing and regulating of pupils' activities

The first condition, however, for ensuring the success of these activities is that the purpose of the organizations set up in the school should be really worthwhile to the pupils. Unless membership of an organization satisfies a pupil's native interest and results in some tangible advantage to him, he is not likely to identify himself with its objects and pursue them with the necessary enthusiasm. In no case therefore should membership of any specific organization be imposed upon a pupil; it should be the result of his own free choice. What the head of a school has to see to is only the provision of a large number and variety of organizations, so as to cater for the different interests and aptitudes of the pupils. Each pupil has to be left entirely to himself in regard to the choice of the form of activity according to his interests. It is a common practice in England and America to hand to every pupil at the beginning of the year, or on admission to the secondary school course, a list of activities provided in the school, requiring him to return it with an indication as to which he would like to join.

Organizing activities.

While it is necessary that activities and organizations should be sufficient in range and variety to provide opportunities for all pupils desiring to participate in them, it would not be a sound policy to organize and maintain activities for which adequate numbers of pupils are not forthcoming, or which require excessive expenditure in proportion to the number of pupils to be benefited. Nor should activities be multiplied to such an extent that they impose excessive strain on the pupils, particularly on the more talented ones who would like to join a number of these activities, and also on the teachers who are interested in keeping them going.

In order that these activities should appeal to the pupils, it is necessary that the aims of each organization should be set forth in a clear and attractive form. General statements of the aim such as, for instance, moral and æsthetic refinement, social and moral development, preparation for citizenship, are not quite intelligible

to the pupils and leave them cold, whatever appeal they might make to mature minds. The aim should be specific and definite and in terms of the pupils' own interests. Only then can the pupils appreciate their significance and strive for their attainment.

It is not a wise plan to start new activities with any ready-made schemes. Pupils should begin with the conditions as they are in each school, taking due account of the traditions of the past, and proceeding, step by step, by their own initiative and constructive ability, to develop their activities. They should make their own plans and learn by their own mistakes. The advisers should, however, see to it that they learn from their experiences and that failures are not repeated. Nor should the headmaster or teacher force the idea of any new organization upon the pupils. He should only make a suggestion, leaving it to the pupils to take it up or not. The initiative should always come from the pupils.

If the pupils' attention to these activities is to be adequately secured, place should be found for them in the regular school programme. The usual practice of putting them off until after the regular school hours spells disaster. It only implies the old conception of these activities as "extras", and precludes the participation of pupils living at long distances from the school or otherwise employed after school-hours. The practice in several secondary schools in America is to provide what are called "activity periods" in the school time-table and to extend the school-day if necessary. The activities of the several major organizations are often scheduled during the same period as far as possible, as this arrangement not only precludes the participation of pupils in more than one major activity to the detriment of their studies, but is also convenient from the point of view of time-table construction. By inclusion of these activities in the regular time-tables of our schools, not only would opportunities be provided for all pupils to participate in social experience and gain valuable training in the practical arts of citizenship, but the status of these activities would also be raised to the level of curricular pursuits.

Such activities should be given a place in the daily time-table.

In view of the importance of these activities from the point of view of social experience and civic training, it is necessary that every pupil should participate in some one or other of them. Various methods are employed to encourage general participation, the chief of which is to allow credit in the final school certificate for participation in such activities. Each activity participated in and office held is assigned a specified number of points, and the

maximum number of points to be scored is also determined and specified. Pupils are awarded points with regard to the range of their activities, the amount of time spent in them, the extent of responsibility assumed, and the educational value of the activities. This credit system has, no doubt, the obvious disadvantage of deflecting the pupils' interest from the activities for their own sake to earning points, which, moreover, depend upon subjective evaluation. Nevertheless it helps the school staff in watching the progress of the pupils and applying checks and stimuli whenever necessary; and it is also of great value to employers and college authorities by indicating the social experience of the candidates or entrants. The practice of recording observations as to the standing of school graduates in extra-curricular activities is by no means uncommon in India, but a systematic record of the assessment of the pupils' participation in the non-academic life of the school is greatly to be desired. It would be of value from the point of view of both vocational guidance and selection, in the light of the pupils' social interests and attainments.

Encouraging general participation of pupils.

To ensure the proper organization and conduct of student-activities, there should be provision for the direct association of members of the staff as advisers. Pupils are young and immature and stand in need of guidance and advice, in order that their organizations should be animated by a healthy spirit and they should work consistently for the achievement of the educational objectives in view. Left entirely to the pupils' own initiation and direction, these organizations are likely to develop corrupt and unsocial practices, leading to the formation and dominance of cliques, mismanagement of funds, undemocratic selection of members and officials, etc. They are likely also to adopt, consciously or unconsciously, undesirable ends and develop the worst forms of social sanctions. Instead of serving as instruments of personal and social development, they are likely to become means of moral and social degradation. Each student organization should therefore be carefully sponsored by one or more members of the staff. The adviser should be a person endowed with sympathetic understanding of the adolescents' points of view and with ability to establish friendly relations with the pupils. He should have tact in dealing with them and should keep himself sedulously in the background, employing only indirect and suggestive methods of guidance, and scrupulously avoiding domination and authoritative methods, which destroy pupils' initiative, spontaneity and interest.

Advisory work.

He must be a person of quiet dignity that inspires respect and confidence, and with a sense of humour that places the pupils at ease with him. He should himself be unreserved and un-self-conscious with the pupils. In addition to these personal qualities, an adviser of student organizations should possess an insight into the value of these activities, and special knowledge of and sufficient skill in them, so that he may guide the pupils on right lines. To such an adviser, students will go freely and voluntarily for help and guidance when they are confronted with difficulties in managing and organizing their activities.

The right selection of an adviser is perhaps the most important factor in the successful working of student organizations. Teachers who have no enthusiasm for these activities, or look upon them as something of an extra load of responsibility, spell disaster. Student activities should be carefully guarded from the withering influence of apathetic and unwilling teachers. The best plan in a large school is for the headmaster to select a panel of teachers, qualified by reason of their proved sympathy and special knowledge to guide students' activities, and allow pupils to choose their own adviser from them. By this arrangement, the relations between the pupils and the adviser begin in a spirit of mutual trust and confidence, which goes a long way towards ensuring the successful functioning of these activities. But a more workable plan, though a less desirable one, is for the headmaster to select a suitable adviser for each student organization, having due regard, of course, to his special abilities and interests. The headmaster is generally an honorary member of all pupil-organizations; and he retains, and in most cases must retain, a wide power of veto. This, however, he should take care to exercise as seldom as possible.

Selection of advisers.

One of the dangers of participation in these activities, to which parents and teachers of the orthodox type are inclined to point ominously, is their interference with the curricular studies of the pupils. It should be understood that the importance given to extra-curricular activities at the present day does not imply disregard, or even under-estimation, of curricular studies. Investigations conducted in Amercia in recent years touching this question point to the conclusion that participation in extra-curricular activities has little or no undesirable effect upon scholastic attainments. It may therefore be assumed that there is little basis for the apprehension that scholarship suffers in any appreciable degree by division of time between

The possible dangers of these activities.

curricular and extra-curricular activities, at any rate, when a proper balance is maintained between the two sets of activities. Since extra-curricular activities are generally pursued when the demands of curricular work have been met during the school-day, it is even believed that progress in studies is likely to be improved rather than impaired by participation in extra-curricular activities through the recreation and relaxation they provide.

(*a*) Interference with studies.

It is, however, necessary to regulate participation in these activities in such a way that the progress of pupils in their studies is not unduly interfered with. Several plans have been adopted in American secondary schools to this end. One of the commonest devices is to classify social organizations and offices into major and minor, according to the amount of responsibility and expenditure of time and energy involved, and to permit pupils to participate in only as many activities as their academic standing warrants. In other words, academically backward pupils are given only minor positions and have to devote more time to their studies, while those more advanced in studies are allowed to take more important responsibilities. Sometimes participation in various activities is rated, and certain points are assigned, according to the degree of responsibility, time, and energy involved; and the pupils' participation is limited to a certain number of points. It should be noted, however, that to restrict greatly participation of the academically backward pupils is to deny them the advantage of social experience from this phase of school life, while at the same time they are incapable of benefiting much by academic studies. The best plan therefore appears to be to regulate participation in the light of a knowledge of individual cases, restriction being generally resorted to in cases where the attainments of pupils in curricular pursuits are below their intelligence-scores. In this way they may realize their intellectual promise by less divided attention to their studies.

The danger of increasing the staff's burden is often a very real one, particularly in small schools where the staff is limited, and is determined mainly by the number of periods of curricular work. The organization of extra-curricular activities usually adds an hour or even two hours to the school-day, and necessitates the teachers' stay in the school longer than the officially prescribed five hours. There is sometimes a demand for extra payment for over-time work. Apart from the trade spirit of this proposition, which is quite incongruous with the general spirit of the teaching profession, extra payment is likely to bring about competition among teachers

for securing the extra work, irrespective of personal fitness; and there is consequently the risk of the right persons not being selected for the work. It is also difficult to assess exactly the relative strain of work and determine payment. Further, whether extra payment is made or not, preparation for teaching work is likely to be neglected in the belief that teaching work is paid for whether well or ill done, while the work that is paid for extra should be diligently attended to. The only arrangement that would avoid this necessity for extra payment would be to give sufficient relief from teaching work by a more generous staffing of schools, and then to take into account the volume of extra-curricular work each teacher is expected to do, in assigning him his share of teaching work.

(*b*) Excessive responsibility on the staff.

Lastly, there is the danger of these activities failing to achieve their real purposes. This danger is inherent in all activities which are protracted and involve the co-operation of several persons. The accidental and unessential features of an activity tend to dominate the really serviceable ones. Take, for example, the dramatic club. The advertising of dramatic productions, the collecting of subscriptions, the securing of appliances, etc., consume so much time that the gain from the point of view of educational return sometimes becomes negligible. It is the business of the teacher-adviser or sponsor to determine not only the true values of each form of activity but to assign each phase of the activity its proper place; and he must always strive to secure for the pupils the educational benefit the activity is intended to give.

(*c*) Failure to achieve the purpose in view.

The following are some of the activities that satisfy the innate interests of the pupils and at the same time give them good social and moral training. The number and kinds of activities to be organized will depend upon the size and financial resources of the school, the number and special capacities of the teachers who have to guide and advise pupils, and upon the interests, local support and the special conditions of the localities in which the schools are situated. Each school will have, therefore, to select the forms of activity most suitable to its special conditions, having regard to the above factors :—

Kinds of extra-curricular activities.

A. Literary activities, such as debating, public speaking, issue of school publications.

B. Dramatic activities.

C. Games and Athletics.

D. Hobbies—

(1) Pertaining to academic interests, as represented by language, literature, history, geography, general science, mathematics, camera, radio, etc.

(2) Pertaining to musical and artistic interests, such as painting, drawing, singing, orchestras.

(3) Pertaining to interest in nature, as expressed in cycling, rambles, hikes, gardening, etc.

(4) Pertaining to social and economic interests, as represented by Co-operative Societies, Boy Scout and Junior Red Cross Movements, Safety Clubs, Social Service Leagues, etc.

These activities provide training for youth in the essentially social art of communicating one's ideas to others, fully, clearly and effectively. The impulse to communicate is very powerful in adolescents, and it seeks expression in various ways. Side by side with the growth of this impulse, the thought-processes develop rapidly and the youth becomes capable of organizing his ideas and of reasoning about things. He has also been accumulating varied experiences, and his mental content becomes comparatively rich by the time he reaches the higher classes of the High School. The natural urge to express his thoughts and feelings is thus greatly aided by his expanding store of experience and his growing ability in logical thinking. But, at the same time, the instinct of submissiveness to the opinions and estimates of others asserts itself; and this induces in the adolescent self-consciousness in regard generally to his behaviour in society, and in particular to formal oral expression in the presence of others. Seeing that the ability to communicate one's thoughts and feelings to others in an effective manner is a necessary condition of successful participation in social life, it is a function of the school to provide opportunities for practice in the art of effective expression and thus develop the pupil's social capacity. Adolescence is the most appropriate period for forming habits of clear, careful and effective expression, and no school for adolescents can afford to neglect this part of its social training.

A. Literary activities.

Need for training in the art of effective expression.

Literary expression is either oral or written. So far as oral expression in the company of others is concerned, it has various forms. The most important are, firstly, speaking in public on any subject of interest to the speaker and audience, in an orderly, clear and effective manner; and secondly, debating issues of live interest, the debator not only presenting his case in a clear and logical way

but also seeking to persuade and convince others that his own point of view is correct and therefore acceptable. The other forms of oral expression in which the school literary society could give useful practice are as follows: review of recent books of interest to pupils, with a view either to giving the hearers the benefit of one's reading or to stimulating the interest of others in the book; reproduction of short stories having a well-developed plot and interesting characters; reading aloud, or recitation from memory, of passages of high literary merit in an easy and natural way; and rendering of passages of oratory.

(1) Art of oral expression, public speaking and formal debating.

Public speaking and formal debating are the two main forms of oral expression in which systematic training should be given in a high school. Both have a high social and intellectual value, as they involve clear, logical, and vigorous thinking in the selection of material and organization of ideas. They also require that the point of view of the audience should be borne in mind and a clear, persuasive and animated manner of speaking adopted. Both these forms of literary activity help to train leaders in social action, those who control public opinion by their power of thought and persuasiveness of expression.

Formal debating makes even larger demands than mere public speaking. The debator has not only to investigate a problem or issue that is set for debate and come to some finding, but he has also to convince his audience that his views are correct and therefore worth accepting. In selecting his material, he has to exercise considerable discrimination, admitting only whatever is favourable to his point of view and rejecting much that is not suitable for his purpose. He has not only to think on independent lines and apply his powers of analysis and judgment, but has also to exercise self-control and guard against the tendency to indulge in violent censure or cheap ridicule. He has to show courtesy to his opponents and fairness to their points of view; and yet he should have sufficient self-confidence to 'stand by his guns'. He has to adopt a sincere and reasonable attitude in presenting his position as convincingly as possible, and not indulge in quibbling or in a spirit of contentiousness. Formal debating is a very skilful and difficult art, and those who are successful in mastering it acquire a powerful instrument for influencing and guiding the action of their fellows.

Their intellectual and social advantages.

Besides the larger intellectual and social advantages of public speaking and debating, as forms of extra-curricular literary activity,

there are certain other incidental advantages, such as the enlargement of the scope of knowledge brought about by study of questions of current interest, enrichment of the vocabulary and improvement in both oral and written expression.

There is another form of debate called panel discussion, which has great civic value. A subject is chosen for discussion, as in a formal debate, but the speakers are not divided into two sides *viz.*, those 'for' and 'against' the proposition. They sit in a semi-circle, each member of the selected group being allowed to speak as often as he chooses, but subject to a time-limit each time. The aim of this form of discussion is not that each speaker should stick to his own point of view consistently and obtain the majority vote for his side of the question, but that each member of the panel should keep an open mind and be free to change it in the light of the progress of discussion. The final decision in such cases represents the mind of the majority of the members and the result of the sum-total of their knowledge and intelligence. This is the Committee way of deciding issues in all public affairs, and the civic training given to pupils by this form of debating is therefore invaluable.

The selection of subjects for debates or speeches and the conduct of this form of activity are matters of vital importance, for on them depends to a large extent the successful realization of the aims in view. It is quite necessary that the subjects selected should be of live interest to the pupils, and within the range of their experience. It is only when they feel the subject worthwhile that the pupils will exercise all their mental powers and collect the necessary material. Their expression will then have spontaneity and freshness, and they will have the feeling of conviction and self-assurance. Much of the debating and speaking we hear in our high schools lacks expression and the true ring. This is because, through the neglect by teachers of the preliminary work of guidance and assistance, much second-hand and ill-organized material and borrowed language are passed off mechanically. School-life, current topics, the social life of the community, even topics relating to leisure pursuits and curricular subjects, provide suitable subjects for debates or public speaking. It will be a good plan for the teacher-adviser to draw up a list of subjects, admitting suggestions from pupils whenever made, and allow them the choice of their subjects. When subjects for public speaking, or speakers for and against debatable subjects, have been selected, the teacher responsible for

Guidance in the selection, preparation and presentation of subjects.

this form of activity should then guide the speakers in regard to the sources of information and in selecting and organising material, and should offer constructive criticism of the outlines they prepare. He should carefully guard against the danger of pupils reciting some body else's literary compositions, which frustrates the purpose that this form of activity is designed to achieve.

In organizing literary activities in a large school, it is a desirable plan to have class or grade societies, one for each class or grade, in addition to the one for the school as a whole. Such class or grade societies are necessary, as they provide the pupils with frequent opportunities for speaking and debating. They also provide more convenient opportunities than the big school society or union for such minor literary events as dialogues, recitations, demonstrations, reviews, etc. In the case of junior pupils, the class societies are a real boon, and serve as a very good training ground for participation in the larger literary activities of the school, as they can there have unrestricted opportunities for practice without the restraint of the presence of senior pupils.

Class societies.

The school magazine, newspaper, or annual furnishes the means for the other form of literary expression, *viz.*, the written. The school publication provides a natural and powerful motive for practice in the art of written expression. Pupils, who have ideas to express and the desire to share them with others, find in the periodical school publication a natural medium for communication. The feeling that their experiences will be in print and will be read by others, acts as a great incentive to literary effort. Writing for the benefit and pleasure of others, about matters which the pupils feel really worthwhile, invests their literary effort with a seriousness of purpose and secures for it care and naturalness in writing which are largely absent in class-room compositions. Teachers of English and Vernaculars in high schools should not fail therefore to avail themselves of this valuable means for cultivating in their pupils a clear and vivid style of expression.

(2) School publications.

The school publication has other advantages besides the purely literary one. It provides opportunities for training in responsibility, as the management of any other school organization does. The school publication is not only for the benefit of the contributors; it is an organ of the school, and it has a necessary service to perform for the school community, and even for the general public, by publishing news of the school life and school events. Those

engaged in its management render therefore a necessary social service. The school publication is also a great link between the home and the school. By furnishing information about school affairs, it secures the interest and co-operation of the parents and of the general public in the well-being of the school. It promotes also the solidarity of the school by providing the pupils with common knowledge of school affairs; and it stimulates their pride and loyalty by reports of inter-school events. It provides a medium for the discussion of common school problems and for common enjoyment of pleasures. Through its editorial columns, which should be written by the staff-adviser, it helps to emphasize the higher aspirations and achievements of the school community and to hold the school ideals constantly before the pupils. The school publication is an essential institution in the social life of the school which no high school at the present day can afford to miss. By arranging exchange of magazines with schools in other provinces and countries, a foundation is laid for inter-provincial and international understanding and friendship, which is an effective means of enlarging the sympathies and outlook of the pupils.

Their literary and social advantages.

There are various forms of school publication, such as the school magazine, newspaper, annual and handbook. Of these, the oldest and the most convenient is the school magazine, which may be published monthly, quarterly, half-yearly, or annually. How often it is published must depened upon the availability of material, the number and abilities of pupils and staff, and the funds available. In some small schools, the magazine takes the manuscript or typescript form, one or two copies being prepared and well bound, and then either circulated among classes for oral reading, or posted up on the school bulletin board, or placed on the table of the Reading Room.[1] The magazine, if it is to be made readable by all, should provide variety in its contents. It should include not only short stories, essays, poems, sketches, notes on current and local topics, humorous skits, school news about curricular and extra-curricular activities, but also beautiful designs and pictures, cartoons, etc. In fact, any written form of pupil self-expression which is pleasing and has some merit may find a place in the school magazine.

Form and content of school publications.

The success of a school magazine depends largely on the ability

[1] In some cases each class gets up a manuscript magazine which passes round the class. The best contributions to the class magazines find their way into the school magazine.

and tact of the teacher-adviser. He should not only be a natural leader of boys and girls, but should have ability in language and knowledge of school and current events; and through these he should be able to stimulate effort on the part of the pupils. He should carefully handle the material presented by the pupils, sift, criticize and correct it, ensure a high tone and judgment, and foster good traditions. But the main responsibility for the enterprise must rest with the pupils, who should elect editors and assistant editors for different sections of the magazine, such as news of sports and other school activities, humour, art, and current topics. The number and nature of such sections will depend upon the variety of the matter usually received for publication; and this again depends ultimately upon the size and the intellectual, moral and financial resources of the school.

Conduct and maintenance of school magazines.

If the school magazine is to fulfil its purpose in the life of the school, each pupil should have the opportunity of reading it. This is best ensured by supplying each of them with a copy, for which purpose the magazine should be printed. Some large and generously endowed schools in America have printing presses of their own, which render the frequent and cheap publication of school magazines and newspapers possible. But in the generality of schools, the question of finance is an important and sometimes an embarrassing factor. As voluntary subscriptions by pupils are a precarious source of income for any school enterprise, the practice adopted in several schools in Mysore State which publish magazines in print, is to charge a small fee every year or term from every pupil, according to the number of issues published, and supply a copy to each pupil. In addition, rich members of the local community may be approached to assist the school in its effort in this direction. Subsidies from local bodies and government, though justified, are seldom available, and the managing body of the school magazine has to resort to advertisements by firms that cater specially for the needs of children in order to supplement its resources. But it should be remembered that in no case should advertisements occupy more than one-fourth of the space in the magazine, as otherwise a valuable medium of pupils' self-expression would be abused for financial gain.

Dramatization as a form of extra-curricular activity has not become so popular in our schools as in those of foreign countries. But dramatic tendency is general among children, irrespective of race and nationality; and it is the business of the educator to

utilize it for the development of the individual and the benefit and pleasure of others. What is meant by dramatization is not, however, a simple expression of that tendency; it is a synthetic art, involving the purposive co-ordination and control of the delicate organs of speech and muscles of the body combined with a sense of rhythm, with a view to free and intelligent expression of emotions and ideas. This form of activity not only gives the actor an appreciation of the ideas and emotions sought to be conveyed, but also cultivates good diction and control over movement. The training in the preparation and handling of dramatic material gives the pupils a better appreciation of the technique of acting, and of form, rhythm, music and presentation. It provides also a cure for the self-consciousness from which adolescents generally suffer, and a release from the inhibitions to which every one is subjected by the conventions of society. It makes of the participants "natural, spontaneous and creative human beings."

B. Dramatic activities.

Their intellectual and social value.

Dramatic work may be started quite early in school life, fables and folk-tales being fit subjects for dramatization by young children. In the secondary school, when the dramatic instinct reaches fuller development, more formal productions should be attempted, not so much as an educational method as in the primary classes, but as a form of self-expression and a source of joy and pleasure to the actors and the audience. The planning and arranging of the stage, and the preparation of costumes, will require the co-operation of several pupils and of the art, manual training and literature departments of the school; and incidentally this will give good social training. But it is desirable to minimize the need for elaborate equipment. Simple one-act plays, which do not call for extended rehearsals and elaborate equipment, should generally be selected, and taste and discretion must be exercised in selecting plays free from coarseness and improper suggestions. Good taste should always be a prominent consideration in the selection and performance of school plays. It is also a point to note that the same pupil should not always be assigned the same kind of part, as that is likely to affect his character more or less permanently. It is needless to add that in the selection of plays, assignment of parts, preparation for dramatization, and even staging, the staff adviser has a responsible function to discharge.

The movement for amateur dramatics has been growing strong in schools in the U. S. A., England, and the Continent of Europe.

A third of the schools in U. S. A. have dramatic classes, and several thousands of them have dramatic clubs. In Soviet Russia, the school curriculum includes drama, not as an appendage to literature, but as a separate subject. The stage in that country is an important medium of national recreation; and all children are trained, through the preparation and handling of dramatic material, to appreciate the theatre, and, where special aptitude is shown, to become actors. Accommodation permitting, it is a desirable arrangement to set aside a large room in the school for the school theatre, where the stage properties can be stored. The Little Theatre Movement is growing apace in Europe and America, and secondary school and university students readily find audiences for pleasure and profit. A similar movement should be inaugurated in this country and amateur dramatic clubs started in high schools. Besides being a means of recreation, school dramas could be employed for the purpose of propaganda on behalf of rural and community uplift, through enactment of health, social and civic plays. The Junior Red Cross Movement seeks to realize the propagandist value of health-plays; and great possibilities undoubtedly lie in the direction of dramatization, as it combines pleasure with instruction, profit with recreation.

C. Games and athletics.

In the whole range of extra-curricular activities, games and athletics enjoy the largest measure of popularity. This is mainly due to the strong appeal they make to the instinctive nature of boys as well as of girls, of youth as well as of adults. The growing self-assertion and self-reliance of the adolescent, his individuality, resourcefulness and good fellowship, combined with his desire for vigorous physical activity and his reckless courage, find in athletics a very welcome outlet. The element of contest that enters into most of these activities gives them an additional zest. Adolescence is said to be pre-eminently the athletic period, and it is necessary that full account should be taken of these activities in the school programme.

Athletics have a wholesome effect on the physical, mental, social and moral development of the individual. Being undertaken with full zest and enthusiasm, these activities absorb the participant's whole being, and thus exercise and develop his full personality. By promoting the action of bodily functions, by quickening blood circulation and thereby purifying the blood stream and increasing the general bodily vigour, athletics act as a powerful physical tonic. The development of motor control and

skill through repeated use makes the body an effective and adjustable instrument in changing environments. The increased fund of energy in adolescence associated with the emergence of the sex impulse finds a vicarious outlet in athletic activities, which thus serve as a great moral prophylactic. By creating opportunities for quick thinking and practical judgment, and by exercising alertness, resourcefulness, and concentration on objects considered for the time being as of supreme importance, these activities provide valuable mental training. These physical and mental advantages have also an indirect bearing on character, because a sound bodily condition is the foundation of character, and mental power increases self-confidence and gives a sense of mastery.

Physical, intellectual, social and moral benefits.

But it is the directly moral and social possibilities of athletics that commend them to the educator's serious consideration. The play-ground is said to be the cradle of democracy. Here the pupils learn to respect the rights of others, to acknowledge leadership, and to obey the will of the majority. If anyone attempts to set himself in opposition to the group, he is ostracized, brought to his knees, and made to fall into line with others. In fact, no game can be played successfully unless the individual members subordinate themselves to the group. There should be full co-operation and a strong sense of unity among the members of a team. The individual should completely forget himself. Battered chins or earth-scraped hands and knees do not matter; it is the interests of the team he should care for—its success or failures. He should seek victory for his team, side, or school, and not for himself. He should occupy a subordinate place, if others can more deservingly take prominent positions. By voluntarily surrendering himself, by merging himself in the group, he learns the spirit of self-sacrifice and devotion to the interest of the group. When his school team plays against outside teams, he looks upon himself as a representative of his school and custodian of its honour. "As he puts on his uniform, he strips off his isolated personality and stands forth as the trusted champion of an institution." Thus is the greatest of all the social ties, *esprit de corps*, formed and strengthened.

Besides playing for the side or team, the participants should play with the ideal of sportsmanship held steadily before them. Whether they win or lose, they should play fair. To suffer defeat cheerfully and not to burst into rowdyism or even resort to discourtesy, to do one's best against odds and not to loose heart,

to be fair to an opponent and not take any mean advantage of him, to play on equal and honourable terms for the sake of play and not try to win by hook or crook; in short, "to love the game above the prize"—this is the training in manners and morals that sports give, if properly organized and conducted. It will sometimes be necessary, for instance, when inter-school matches are arranged, to bring home to the players that mere victory, or any symbol of it, such as a cup or shield, is not the thing that really matters, that a fair and honourable victory should always be aimed at, and that each player, as well as pupil-spectator, is responsible for the reputation and fair name of the school. The Duke of Wellington is reported to have observed that the battle of Waterloo was won on the play-grounds of Eton; and what he evidently meant was that the qualities of character developed in English boys in their school games, according to their best traditions, stood them in good stead in later life. The traditional reputation of the English Public Schools and the older Universities largely rests on the practical lesson of "playing the games", and this they systematically inculcate in their *alumni* in all their social relations.

There are, however, certain dangers in the organization and conduct of athletic activities, resulting largely from ill-directed or excessive enthusiasm; and these should be guarded against. The first danger is that of cultivating and exploiting a few 'star' pupils and ignoring the great majority. School staffs are sometimes tempted, in their anxiety to secure victory for their respective schools in inter-school contests, to provide special facilities for talented pupils, to lavish a great part of the sports fund on them and, in fact, to treat such pupils as an aristocratic athletic class. Certain cases have come to notice where these athletic 'stars' have been unduly favoured even in matters of curricular activities, for instance, by being given class promotions and admissions in disregard of their academic standing, simply because they were the school's mainstay in the field of athletics and brought credit to the school. Sometimes such large demands are made upon the leading players, by way of coaching and practice, that not only is their progress in studies seriously affected but their health also is jeopardized. Such pupils leave the school with a few cups but also with low academic standing, overstrained nerves, and reduced expectation of life, and even with loss of interest in sports other than those in which they specialized.

Danger of excessive or ill-directed enthusiasm.

The vicious exploitation of a few talented pupils and neglect of the many, is the result of an excessive and mistaken emphasis on mere victory in inter-school contests and disregard of the true social, ethical and physical values of athletics in the scheme of education. The democratic administration of the school, and the realization of the values of athletics as a form of school activity, both require that opportunities for athletics should be provided for all pupils. In schools in Mysore State, these activities are not directly financed by the State or the private managements of schools; nor is this the case in any other part of India. The pupils pay a terminal fee for sports activities; and it would be unfair to divert a large portion of these funds to the glorification of a few at the expense of the many, depriving the latter of opportunities for healthy recreation and necessary social training. The Department of Education in Mysore has rightly restricted the expenditure on athletic tournaments, and the percentage of the total sports funds that may be utilized for that purpose is limited to twenty. Even that might be considered by some to be rather excessive. The point, however, is that equity and fairness require that comprehensive and elastic programmes of athletic activities should be organized, so that the opportunity of participation may be extended to the entire pupil-body, and each pupil may be able to choose the form of activity suited to his physical endowment and aptitudes, his age and temperament. For the benefit of those who are declared unfit on medical grounds to participate in the major sports, minor activities of a less strenuous nature, and even indoor games, should be provided.

Opportunities for participation should be provided to all.

An arrangement is made in some schools in the State to provide adequate opportunities for all pupils to participate in games and athletics. This takes the form of grouping pupils, according to their age and athletic standing, into junior, intermediate, and senior teams in the various major and minor games and sports. It is a very desirable plan to provide each pupil with the opportunity of playing the game in which he is interested and of playing it to the level of his capacity. Each team plays against another team of the same grade, with pupils of nearly the same age and athletic strength; and full advantages are secured to each participant. But the grading of players should be elastic; pupils should not be made, or even allowed, to remain in the same team for the whole of their school course. They should be promoted to higher grades as they advance in proficiency. The composition of teams

should therefore keep changing. In a small school, however, this horizontal grouping of pupils into several teams of the same grade is not possible; and in this case vertical divisions to form teams consisting of pupils taken from all classes and of varying standing in athletics, on the well-known "House" system, is the only feasible plan. It need hardly be pointed out that the "house" should be as far as possible of equal skill to admit of inter-houses contests on equal terms. The advantage of this system is that the *personnel* of the house- teams changes every year, pupils of the top class leaving and those of the lowest stepping in. Younger members of the teams can be coached up by the older ones, and pupils in the same team have chances of promotion from the position of beginners to that of leaders of the teams.

Grouping of pupils into teams.

If the playground is to serve as an arena of social and moral training, the games of pupils should be properly organized, supervised and controlled. Unsupervised playgrounds often become hot-beds of vice. The welfare of the school community demands that a responsible member of the staff should be present on the playground while pupils are engaged in outdoor activities, to ensure expression of the best impulses of the players and check the first expressions of tendencies towards anti-social and immoral conduct. Selection of a staff-adviser who has, besides qualities of leadership, skill in athletics is of great importance. In large schools, it is necessary to select a staff-adviser for each principal branch of this activity. In such cases, the adviser should serve also as a coach to train up pupils in the specific game or branch of athletics in which he is skilled, with due appreciation of its place in the scheme of athletics and the school programme, and of its benefit to the pupils. Large and well-provided schools often have each a physical director to be in charge of the school athletics, over and above the special coaches or staff-advisers. He functions as the head of the department of athletics and physical education and organizes, co-ordinates and supervises all these activities. Small schools, however, have to be content with one or more staff-advisers and coaches.

Guidance and control of athletics.

To control and guide the athletic and physical activities as a whole, it is usual to organize an athletic council or committee composed of the several athletic advisers and coaches and the captains of teams, with the headmaster of the school as president and the physical director, if the school has any, or the teacher in

general charge of sports activities, as secretary. A Mysore Departmental rule requires the association of a local medical officer with the school sports and physical culture council or committee, as it is called, in order to secure the benefit of his advice in matters affecting the health of the pupils, and also of some non-official gentlemen as a way of securing local public co-operation. The council or committee, *inter alia*, allots funds for the various activities according to their importance and needs, and controls the general lines of athletic and physical activities of the school.

In making arrangements for athletics, it is necessary not only that provision should be made for the participation of every pupil but also that he should have a chance to play every day. In schools that have adequate playgrounds, it is desirable to arrange for the activities of all the teams simultaneouly immediately after the regular school-hours, the athletics period being an extension of the school-day for all practical purposes. It would be desirable even to regard the athletics period as one of the regular periods, that period, however, coming last in the daily school session. Where the playground is not sufficient, arrangements have to be made for the several batches of pupils at different times, some playing in the middle of the afternoon session and some at the end of it, exchange of periods being made weekly. A time-table of athletics should be generally drawn up for the term and posted up on the school notice-board.

Daily participation of all pupils to be secured.

Not only want of adequate playgrounds, but also lack of funds for the supply of sports and athletics equipment comes in the way of general participation by pupils. The popular English games, such as foot-ball, volley-ball, basket-ball, base-ball, tennis, badminton, cricket, tenniquoit and hockey, require equipment, in some cases, of a costly nature, and limit therefore the scope of athletic activities in a school. Indigenous games, such as 'Kabaddi', are often good substitutes for some of the English games, as they do not require any equipment. There are also the athletic activities —jumping, running and throwing the disc—of the Olympic type, that require no costly apparatus or equipment. Such games and athletic events should be largely employed, particularly in rural areas, as it would be possible to extend the opportunity of participating in them to even those who are not directly connected with the school, thereby making the school a centre of rural recreational life.

D. Hobbies.

The activities concerned with the satisfaction and development of hobby-interests of pupils, particularly of adolescents, are of vital importance in the formation of their character and outlook. This is because hobbies represent the spontaneous interests of pupils, in which they indulge during their leisure time with great pleasure and sometimes with an absolute abandon. During what is called work, as contrasted with leisure, a man keeps a firm enough hold upon himself and often suppresses his inner and spontaneous desires; but during leisure the spontaneous interests are given freeplay. The way in which an individual spontaneously engages himself expresses therefore his inner and truer self. Leisure occupations are of vital importance as not only indicative but also formative of a person's character. As Dean Inge has said, "The rank of the individual soul.....is determined by the things we are interested in..... The mind is dyed the colour of its thoughts—its leisure thoughts." The leisure interests and pursuits are of significance all through life, but more particularly during the formative period of adolescence.

The problem of leisure and the function of the school.

The problem of leisure, and, specifically, how it could be profitably used, has become one of the major issues of social organization. The invention of power machinery and the development of mass production in industry have given the present-day workman leisure which was enjoyed by but a fortunate few in the past.[2] With the growing industrialization of our country and the availability of electric power even in rural areas as an aid to cottage industries and agricultural processes, as is becoming increasingly possible in Mysore State, the working day even in this country is getting reduced, and more and more leisure is becoming available. But at the same time the conditions of work have become more monotonous and less pleasurable, by reason of the mechanical nature of the processes of work and the extreme division of labour in factories, as compared to the conditions before the industrial reorganization, when a worker had scope for craftsmanship and for the play of his individuality as he worked at a particular thing from its beginning to its end. At all events, the application of science to the tasks of human life has released much time that had otherwise to be spent in the satisfaction of the primal needs of life. An individual consequently finds himself free during

[2] It is predicted by "prophets of technocracy" that at some not far distant time the working day will not exceed four ho rs.

a part of his daily life from the demands of his regular calling, and able to enter upon any line of activity within his range of interest. But the leisure that the conditions of modern life have brought may be a burden as well as an opportunity. To one who has developed no interests beyond his vocation, leisure becomes a boredom, and he is often tempted to find relief from it in the excitement of drinking, gambling or sex indulgence. A great many, however, use their leisure in seeking relaxation from the strain of economic toil by witnessing sports matches, attending cinemas, or listening to the radio. While the former type of pursuit is vicious and dissipating, the latter is only neutral in quality, merely filling vacant hours without either much benefit or injury. But the positive form of relief from the demands of one's calling is to occupy oneself in some sort of creative work in which the artistic, manual, intellectual or social interests of the individual find satisfaction, and which would enrich one's own personality and conduce to social advantage. It is essential from the point of view of both personal development and social stability that the individual should know how to spend his leisure hours as, indeed, he should know how to spend his vocational hours.

It is now generally recognized that the school should train its pupils not only for work but also for leisure, as without this training there is no likelihood of the latter being used worthily. In specific terms, it has become the function of the school to ensure not only that harmful and dissipating forms of amusement during leisure hours are replaced by recreative activities, but also that the leisure is employed in the pursuit of occupational activities that will conduce to the positive enrichment of personality. At the same time, these activities should not be any the less pleasurable and recreative. The best guarantee of an adult interest is the cultivation of that interest in childhood when the range of interests is wide, the nervous system has great plasticity, the fund of energy is large, and attention is mainly spontaneous. The foundations of hobbies and interests can be best and most easily laid during youth. In fact, hobbies and leisure-interests are but manifestations of the play-tendency of youth expressed in the pursuit of self-chosen activities. The awakening of interest in creative and recreative activities and the fixing of habits of engaging in pleasant occupations during leisure is one of the major functions of the school.

Games and athletics, debates, dramatization, etc., that we have considered as forms of extra-curricular activity, provide some training for the use of leisure, but their main service is on the

side of physical, intellectual, or social experience. The leisure-interests, properly so called, are of somewhat different character, and are fostered by the various clubs that adolescents form. These clubs are distinguished from the other social organizations in the school by being purely *voluntary* associations of pupils who have a common interest in some form of activity. The essential character of these activities is their intrinsic worthwhileness. They are carried on for their own sake and they give pleasure. The adolescent clubs are not concerned mainly with the social life of the school, as the other major organizations are, but with the spontaneous interests of individual pupils and even small groups of them; and they may be wound up whenever they cease to give pleasure. The restricted membership of these clubs provides scope for the familiar companionship for which the adolescent craves, and fosters good fellowship, the memory of which persists throughout life. These clubs are, as we have seen earlier, only redeemed gangs or secret societies (fraternities and sororities) and have all the charm and the intense loyalty of gang life for the members composing them, with only this difference, that the purposes sought to be achieved by these clubs are desirable, both individually and socially.

School Clubs.

The basic purposes of a school club are said to be: to give pupils an opportunity for the actual practice of a worthy ideal; to take advantage of the ability of children to learn from one another; to widen and deepen interests; to motivate and enrich school work, and to give opportunity for the development of the individual child.[3] These purposes are achieved through the pursuit of activities which, through their variety, cater for the needs and tastes of adolescent boys or girls. Broadly classified, there are, firstly, hobbies that satisfy interests of an intellectual character related to the subjects of the curriculum, such as those provided by language, literature, and historical clubs, camera, radio, and automobile clubs, nature clubs for rambles, hikes, gardening, etc. Meetings, visits to places of interest, preparation of models and charts, etc., are some of the various phases of the activities undertaken. These intellectual hobbies depend largely for their initial development upon the spontaneous interest evoked in the particular subjects of the school curriculum by stimulating teaching, which interest the pupils seek to develop through clubs. There are also the musical and art clubs, where groups of pupils form orchestras and bands, or engage in painting, sketching, engraving, etc. Finally, there

[3] H. C. McKown, *School Clubs* (MacMillan & Co., New York).

are clubs that have friendliness and service as their motto, such as Co-operative Societies, Scout Clubs, Junior Red Cross and Safety First Clubs. Here the idealism of youth finds outlet in social service and good citizenship. Several of these activities, such as the Scout and Junior Red Cross Clubs, are fostered by common, central agencies outside the school, which provide the necessary facilities.

Their purposes..

Some of the clubs are small with limited membership and specific objects, while others are large and include a wide range of extra-curricular activities within their purposes. Whatever the range of activities and membership, a well-run club makes the leisure life of the pupils purposeful and profitable, and rescues them from " the adolescent drift " which is fraught with dangers to the pupils and society.

The need of boys and girls of adolescent age for wise friendship and guidance, not only while they are at school but also after they leave it, has been realized in some foreign countries. Organization of clubs under proper leadership for adolescent boys and girls who have left school is considered a form of social work of first-rate importance. In England, there is a central organization called the National Association of Boys' Clubs, linking together all the 1,500 and more boys' clubs in England, with a total membership of 150,000, and giving these clubs opportunities to compare notes and standards of work and engage in friendly competitions in their different activities. There is a similar organization for girls' clubs called the National Council of Girls' Clubs, with a total membership of a quarter of a million in the clubs affiliated to it. The Y.M.C.A. and Y.W.C.A. are catering for the needs of the youth of this country, as they are doing in several others, and are providing through their varied programmes of activities healthy outlets for the energy and enthusiasm of youth. While all young men and women, irrespective of caste, creed or community, are admitted to the membership of these organizations, and while they have been rendering great service to the youth of the country, the central motive of the whole endeavour is religious in a denominational sense; and this has greatly restricted the scope of the usefulness of these organizations. In a country like India, we need a thoroughly non-denominational central organization which will draw all young men freely, and which, by catering for their diverse interests, will foster a real fellowship

Clubs for adolescents after leaving school.

of mind and spirit, for the regeneration of social and national life.[4]

Space forbids a description of all hobby-activities. A brief reference has, however, to be made to the Scout and Junior Red Cross movements, owing to the large variety of the activities comprehended under each of them and the practically world-wide scope of their organizations.

The Boy Scout and Girl Guide Movement.

Inaugurated in 1908 by Sir Robert (and later Lord) Baden-Powell, the Boy Scout Movement has been acclaimed as the greatest educational movement of the present century; and Professor Russel of Columbia University, New York, has even remarked that there is nothing comparable to it during the educational history of the last three or four centuries. The success of the movement has been phenomenal. Recognized as a valuable instrument in the process of post-War reconstruction, it spread to forty-eight different countries in the world and enrolled over two million and a quarter young people as active members. It is the most corporate international body of boys that has ever existed.

The educational value of the movement.

Like all great educational movements, it is founded upon a true appreciation of the nature of youth, particularly during the period of adolescence, and appeals to his native impulses. It stimulates his imagination through the scout symbolism, and provides all his natural tendencies—his gregariousness, assertiveness, curiosity, restlessness, heroism, etc.,—with healthy and desirable channels for expression. Based upon the youth's natural inclinations and powers, it aims at helping him to develop his tastes and realize his aptitudes and potentialities, by providing a variety of handicrafts and other hobbies in which he can satisfy his creative instinct. The realization of his potentialities makes for his happiness and

[4] The advantages of companionship and recreation, reinforced and vitalized by opportunities for active occupation, are greatly needed by adult men and women also, particularly the unemployed. The National Council of Social Service in Great Britain has been running clubs for such persons. At the close of the year 1937-38, there were 900 clubs for men and 550 for women, with a total membership of 135,000.

The volume and range of the occupational and educational activities of the clubs may be indicated by the fact that, in the first three months of 1938, some 22,000 classes for men and women club members were held in craftwork, drama, music, physical training, cookery, dress-making and even formal educational subjects. The club-movement is rapidly developing among all classes of people in Western countries.

personal efficiency, which are harnessed for the benefit and service of the community.

The value of scouting as an adjunct to the education of all future citizens is commented upon by Prof. Russel in the following words: "The naturalist may praise it for its success in putting the boy close to nature's heart; the moralist for its splendid code of ethics; the hygienist for its method of physical training; the parent for its ability to keep his boy out of mischief; but from the standpoint of the educator, it has marvellous potency for converting the restless, irresponsible, self-centred boy into the straightforward, dependable, helpful young citizen. To the boy who will give himself to it, there is plenty of work that looks like play, standards of excellence which he can appreciate, rules of conduct which he must obey, positions of responsibility which he may occupy as soon as he qualifies himself, in a word, a programme that appeals to a boy's nature."[5] In the words of another American Professor, Dr. L. D. Coffman, of the University of Minnesota, "Scouting gives no long lectures on vocational guidance, and yet it teaches the meaning, the importance and the dignity of work; it operates no bank and yet it teaches the meaning of thrift; it contains no jails and yet it teaches the meaning of self-control; it does no preaching and yet it teaches devotion to a cause and loyalty to a purpose; it is founded upon no religious creed or sectarian doctrine and yet it emphasizes above all things the importance of religion. It is universal in its appeal, natural in its methods, progressive in its outlines, strengthened and cemented by the bonds of fellowship and the idealism of the movement."

It cannot be denied that, by reason of its appeal to the pupils' instinctive nature and the provision of a large variety of activities, making for personal and social efficiency, scouting is a most effective instrument at the disposal of the educator for the practical civic training of youth. Effective citizenship implies physical fitness, mental alertness, moral strength, and practical ability. These four are, in fact, the bases of the whole programme of education for citizenship; and scouting adopts them as its main objectives. The camp life, hobbies and other outdoor games and activities are calculated to conserve and promote the scout's health and physical well-being and develop a cheerful outlook upon life. Contact with nature develops habits of accurate observation, and gives him knowledge of nature-lore in a manner he cannot acquire

[5] James E. Russel, *Teachers' College Record*, January 1917.

in the class-room. In his activities the scout is placed in situations in which he must use his judgment and initiative and act for himself. The mastery of scout-craft, such as ability to make a fire, tie a knot, use his knife and hatchet, gives him confidence in himself. The forms of practical activities learnt, such as basket-making, carpentry, gardening and leather-work, give him practical ability and provide ways of being serviceable to others. By bringing together pupils of all classes, social status, castes or creeds, scouting cultivates the spirit of brotherhood, goodwill and tolerance, transcending all social and religious barriers. All petty differences are forgotten in the great issue of playing one's part for the community. Above all, scouting gives practical training in social service, to do a good turn every day and "be prepared", and to help all those who are in need. A fuller and more satisfactory programme of extra-curricular activity it is hard to conceive.

A programme of practical training in citizenship.

The movement relates primarily to pupils from eleven to eighteen, who, on initiation into the movement, make the solemn promise to do their duty to God, the King-Emperor and the Maharaja, to help other people at all times and to obey the Scout Law. The Scout Law, which they undertake to obey, is a code of ten laws expressed in simple and direct language, impressing the value of honour, loyalty, obedience, friendliness, usefulness, courtesy, cheerfulness, thrift and cleanliness. The scout's progress in training is represented by several stages, tenderfoot, second class test, and first class test. The proficiency badges for which he can prepare after passing the second class test are designed, by their large diversity, to provide for the cultivation of hobby-interests in boys of different aptitudes and ages. Boys below 11 and adults above 17 years are also provided for in this scheme. They can join Wolf-Cub Packs and Rover Troops respectively, and methods of training are varied suitably to the different stages of growth and development.

The movement was introduced into India quite early in its history, that is, in 1911; and Bangalore claims the honour of having started the first scout troops in India. Although confined for five years after its inception to European and Anglo-Indian boys in the country, since 1917 the movement has drawn in Indian boys in increasing numbers, though not without opposition and rivalries, until at the All-India Jamboree held at Delhi at the beginning of 1937, the Chief Scout of the World, Lord Baden-Powell, declared that the total membership was 350,000 as compared to 15,000 on

the previous occasion he visited India, that is, in 1921. Although the increase in number has been gratifying, what really matters, as the Chief Scout himself observed, is not the number, but the imbibing of the real scout spirit. In regard to this vital requirement, however, the opinion of those who have been in close touch with the movement has been far from encouraging. Whatever the merits of the principles on which the movement is based, the practical results have not been considered to be commensurate with its professed ideals. In several cases, nay even in the great majority of cases, the movement comes into evidence at the time of the visit of distinguished persons or inspecting officers, for providing either guards-of-honour or occasions for mere light-heartedness and hilarity at camp-fires. The complaint that there is very little real spirit and service and much less of sustained effort in evidence is, unfortunately, not without a considerable element of truth.

The movement in India.

The causes of the lack of success of the movement in affecting the inner lives of the young people brought within its influence are not far to seek. For one thing, the movement has long stood suspect in the eyes of Indian nationalist leaders. It was supposed to be the instrument of British imperialism, designed to inculcate imperialistic ideas at variance with national sentiments and aspirations. The emphasis often laid by British writers on scouting as an imperial asset only confirmed these suspicions. Rival organizations, such as the 'Seva Dal', 'Bharat Yuvak Sangha', 'Seva Samiti Boy Scouts Association', and finally, the 'Hindustan Scout Association', came into existence and checked the spread of the original movement. The fact that the movement was encouraged and fostered by the British Government or British Government officials tended to emphasize its alien origin, and the failure of its early promoters to assimilate and adapt it to Indian ideals, customs and practices made the general Indian mind irresponsive to its appeal. The critics pointed significantly to the fact that, while in other countries a scout was looked upon as a potential citizen who should be prepared to take his share in the defence of the home-land against aggression, the movement had not helped in India to evoke and develop even the spirit of adventure inherent in youth and to cultivate manly vigour, far from providing training for the defence of the country.

Causes of its slow growth.

The feeling against the alien character of the Boy Scout Movement, as organized under the leadership of Lord Baden-Powell, was greatly intensified by certain unfavourable remarks reported

to have been made by him respecting the Indian character. Even some of those who had originally supported the movement felt that it was time that it was nationalized, firstly, by disaffiliating it from the imperial Scout Headquarters in London and securing affiliation directly with the International Scout Bureau, and secondly, by placing the movement under non-official control and adapting it to the conditions of this country. But some others, such as the supporters of the Seva Samiti Boy Scout Association and the Indian National Scout Association, desired to have their own autonomous scout organization with their own constitution, names, scout promises, badges, flags, and methods of training. But the question is whether organizations which desire to have their own independent and distinctive existence should use the name 'Scout,' which expression has acquired by long usage a definite connotation. The only two courses open to all such organizations are either to amalgamate with the Boy Scout Association of India, or, as they have done in Italy and Germany, drop the name 'Scout' and call themselves some other form of youth movement.

Rival organizations.

The Boy Scout Association of India has made a serious attempt to re-orientate the movement according to the country's new outlook and to adapt it to its changed conditions and circumstances. Affiliation with the International Bureau has been secured on a national footing; each State and Provincial organization is made autonomous, with a central council to co-ordinate their work; every effort has been made to free the movement from official, political, religious and sectarian influences and biases, and to make it an effective means of civic, and even humanitarian education.

Apart from these matters of organization, with which the teacher is not directly concerned, we have now to consider the question: How the movement is to be popularized and worked in schools so that its aims may be realized in the training of the youth of the country. The greatest defect of scouting, as at present organized in schools, is the enormous amount of wastage involved. It is an inspecting officer's common experience te see a scout troop functioning actively in a school, and at his next visit in the following year, to find it moribund, if not defunct. Even if the troop survives till the next year, it is greatly thinned in number or, what is worse, the whole *personnel* of it is changed. The fact is, as observed by some of those closely associated with the movement in Mysore State for several years, that the total active scouting life of an average boy at present is often less than a year,

with the result that he relapses very soon into 'scout illiteracy'. Troops are started at the beginning of the school-year, with perhaps the best of intentions, as a part of the school's programme of extra-curricular activities; but after a few months' training the activities are suspended to enable the pupils to give their undivided attention to their preparation for examinations; and then during the summer vacation a long holiday is taken from scouting. Next year, the troop is revived with many new members, the original members having either passed out of the school or lost interest in this activity. This is repeated year after year. There is no continuous training during the school-life of the pupil, nor sustained interest on his part. It is not surprising therefore that most of the scouts remain perpetually at the tenderfoot stage. Of the 10,730 scouts of all ranks in this State in January 1938, it is reported, only 235 qualified for Second Class badges and none for the First Class and Maharaja's badges. These figures disclose the enormous waste of effort in the past five years through lack of sustained training and activity, not to speak of the lack of expansion of the movement.

Wastage in scouting in schools.

The chief factor in the success of the movement is the scout-master; he is, in fact, the pivot on which the whole movement revolves. If he is a person who undertakes his duties without an inner and deep conviction as to the value of scouting but only to please official superiors, it is certain that the troop he leads will cease to function in the proper way, and that at an early date. Great care is therefore needed in the selection of the scout-master. He should be a real leader, with plenty of energy and cheerfulness, ripe knowledge and wide experience of the world, and capacity to organize, instruct, and inspire the young people placed in his charge. He should be able to give practical training in scout games and handicrafts that are appealing and useful to pupils. He should be able, above all, to live up to the scout law himself, and not only by instruction but by example, should be able to guide and inspire his followers. These qualities are, indeed, required of all teachers of the young; but in scouting, where the whole programme of education is concentrated in its practical form, these qualities are the *sine qua non* of effective leadership of a troop. Needless to say, teachers cannot be forced to undertake these responsibilities at executive orders. Assumption of duties should be free and voluntary, and the position of scout-master justified by possession of natural qualities that go to form a real leader of the young.

Scout-master, the chief factor of success.

Given a real leader, whose incentive to work in these directions is not official recognition or favour in any form, but his own natural capacity and aptitude, the next requisite is the formulation and execution of definite programmes of real work, not only from week to week, or month to month, but from year to year. There is no real purpose served by a scout-training which is not extended over a period of at least two or three years. A high school pupil who joins the troop in the First Year class should continue his training for the whole length of the three-year course. The vacations should be occasions for real service, when contacts may be established with the rural communities in the neighbourhood, when the scouts may take an effective hand in the programmes of rural reconstruction by doing good turns in a spirit of real service and in a systematic manner. At all events, hard work and merit should be the only test for proficiency badges, and service the permanent inspiring ideal of the scout. Lastly, it should not be forgotten that "once a scout, always a scout." No one who has taken the scout oath should cease to carry out his obligations, according to his capacity, wherever he may be or whatever may be his age or station in life.

Formulation and execution of definite programmes of work for a length of time.

The Girl Guide Movement was the result of the keen desire of the young people of the other sex not to be left out of consideration in all such schemes of educational advancement. They desired to share in the adventure provided for boys, and eagerly formed bands of girl scouts. Baden-Powell realized that the methods applicable to boys were not suitable for girls, and yet he could not resist the demand for an organization for girls. So he was obliged to lay down the principles of girl guiding, the most important of which was that it should not be a mere copy of the boy scouts, but should be so designed as to help girls to attain their maximum powers as women, just as scouting does for boys. The girl-guide activities, including the study of nature, nursing, country-dancing, cooking, playing games, singing, etc., are calculated to train healthy, cheerful, serviceable and good women. This movement has three branches—the Blue-Bird Flock for girls below 11, Girl-Guide Company for those from 11 to 16, and Ranger Company for girls 16 years old or over. The girl guides in the world now number over a million, and there are not less than 50,000 in India, with an organization separate from that for boy scouts.

The Girl Guide Movement.

The Junior Red Cross Society is the school children's branch

of the Red Cross Organization, which is world-wide in its scope and, like the scout organization, is voluntary, non-governmental, non-political, non-sectarian and international in character. There is close similarity between the Scout and Junior Red Cross movements, not only in character but also in purposes and methods. Both base their programmes on personal health ; both emphasize practical ability in the direction of hobbies; both set up the ideal of service to others in need and both help to promote fellowship among young people of all castes, creeds and nations. These four aims, as observed already, are the bases of all practical programmes of education for citizenship. There is, however, a difference between the two organizations in respect of emphasis on one or other of the aims. While the scout movement stresses the moral and social aspect of the pupil's development, the Junior Red Cross organization sets great store by the health aspect of the individual and local communal life. The aims of the Junior Red Cross might be briefly summarized as :—

The Junior Red Cross Society.

Its aims and activities.

(*a*) Promotion of health—personal hygiene, school hygiene and community hygiene.

(*b*) Service to others, especially in relation to health.

(*c*) Promotion of fellowship among, and friendly helpfulness towards, other young people of all countries.

Several activities designed to achieve these aims are included in the programme of Junior Red Cross work, and each school group can make a choice of the activities to be pursued, but the Indian Red Cross Headquarters lay special emphasis on activities connected with personal and school hygiene.

Health games played between two or more teams of the Junior Red Cross group in the school, making of posters illustrating rules of health, which give opportunities for pupils' self-expression and impress upon them the rules of health, acting of health plays representing health rules and at the same time providing entertainment and developing dramatic instinct, exhibitions and discussions by members in order to spread health knowledge among the other pupils of the school, swimming for the purpose of life-saving—these are some of the activities that serve the end of personal hygiene; while the formation and activity of health squads or brigades and maintenance of school gardens and playgrounds promote school hygiene. Community hygiene is furthered by the staging of health-plays or dialogues, or by the singing of health songs as a form of health propaganda, by taking part in

local Baby and Health Weeks, and by co-operating with the Public Health staff in measures taken to prevent the spread of diseases such as malaria, plague, small-pox and cholera, and in the improvement of village sanitation.

Service to other young people is rendered by visiting sick school-fellows, making toys, picture books, and furniture, by growing flowers and fruits, and, in the case of girls, by making garments for sick children in hospitals or child-welfare centres, and by providing food, clothing and other necessaries for the homeless, especially children. These activities provide opportunities for manual work by way of hobbies. Juniors are also encouraged to find money to provide food, clothing and school books for poor children in their locality, and to render first-aid.

Exchange of letters, photos, plants, seeds, portfolios, and handwork between children of different nations is encouraged in order to promote international friendliness. The various gifts construct paths of good-will and understanding across national frontiers and prepare the way for international peace and harmony.

The Junior Red Cross Society is a group within the school, with a teacher as leader and adviser. The group manages its own affairs, electing its own office-bearers, that is, chairman, treasurer and secretary, and drawing up its own programme of activities. Funds for the activities of the group are raised, as far as possible, by the members themselves, by such means as the saving of pocket money, sale of garden produce, sale of articles made, *fetes*, entertainments, etc., organized by the members.

The Junior Red Cross is a valuable form of extra-curricular activity, which not only develops the sense of social responsibility and widens the civic consciousness of the young people, but also supplies new motive and interest to curricular subjects such as hygiene, geography, history, civics, handwork, art and languages, as its various activities involve the study of these subjects. The movement has been growing in popularity, and there are at present thirteen million members of the Junior Red Cross organizations throughout the world.

School tone and spirit.

The various activities we have considered in the preceding section have for their purpose the socialization of the individual through practical experience of give-and-take and co-operation in common enterprises. But since each of these activities is pursued by a specific group of pupils, the feeling of loyalty, and the social conscience generally, that is developed is often confined to the group. Unless

opportunities are provided to develop, side by side with group spirit and loyalty, the sprit of unity and loyalty among all the pupils of the school as a whole, the stability, harmony and moral tone of the school is bound to suffer impairment. The success of a school as a body is largely determined by the unity of spirit and effort which pervades the pupil-body. Without it the school becomes a mere collection of disparate and even conflicting groups. If the like-mindedness of pupils developed by specific groups is, at least in some measure, extended to the school as a whole, the social influence of the school becomes more integrated and stimulating, and the individual pupil becomes a member in a real sense of a larger body, and gains added hope, confidence, enthusiasm and moral strength. Indeed, the aim of all social education is to lead pupils from narrower to wider loyalties, from the club or team to the school, from the school to the village or town, from the town to the country, and from the country to humanity generally. This spirit or sense of unity in interests and purposes among all the individuals composing a group is called *esprit de corps*, and the value of that spirit in the school from the social and moral points of view has been generally recognized in school organization and administration.

Need for the feeling of unity among the pupils of a school as a whole.

Each school has its own form of *esprit de corps*, which results in what is called the general tone. It may be stronger in some schools than in others. For instance, in boarding schools where pupils remain on the premises all the twenty-four hours during the school-year it is stronger than in day schools and in older schools it is stronger than in the newer. All the same, each school has its own characteristic common spirit and attitude, and it puts its stamp on the manners, attitudes and outlook of each one of its members. It is said that the distinctive tone of each of the Great Public Schools in England becomes so manifest as to enable one to distinguish, after a short acquaintance, the product of one public school from that of another.

Distinctive tone of each school.

The fact is that the tone of a school moulds the manners and general character of the pupils in very subtle but effective ways. It acts on individual pupils through corporate suggestion. If the *esprit de corps* of a school is strong and its tone healthy, the sympathies of a new entrant are won over to the side of good behaviour; but if these are unhealthy, all conscious efforts of the staff at improvement are greatly neutralized. The general

moral and social atmosphere of a school is built up gradually and continuously from year to year. While a certain proportion of the pupils leaves the school, an equal proportion enters it, the main body of the pupils continuing to strengthen and perpetuate the tone and spirit of the school. But the tone and moral and social spirit are greatly influenced, as we have seen elsewhere, by teachers and pupils of powerful personality; and of all these, it is the headmaster who, actuated by a definite and consistent purpose and possessing the power to generate and control the social forces that work in the school, lays the foundation of a good tone and spirit. A headmaster of strong personality can at all times infuse into the school as a whole his own attitude towards life; and the possibilities of his influence on individual pupils are greater through this indirect means than through his attempts at direct control and management.

How it is built up.

Besides such unifying symbols as the school motto, school uniform, colours or badge, school song, the general school assembly is a potent means of expressing and promoting the corporate feeling of the school as a whole. It is regarded as an opportunity to control and direct the effort of the pupil-body as a whole, to mould public opinion, and to influence the tone of the school. It is an occasion when the entire body of pupils is called together for the consideration of matters of common interest to the school, to be inspired by the school ideals and to be reminded of its general duties and obligations.

The general school assembly as a means of developing *esprit de corps*.

In Germany and America, it has been the practice to give occasionally addresses to all the pupils of the school assembled in the hall. In some cases, short addresses are given daily, beginning usually with the reading of some portion of the scriptures without comment. The daily assembly of the whole school is held in some schools in England for worship. In schools in Mysore State, it has been the practice to begin the daily school session with a short hymn of an undenominational character, in which all pupils participate. The reaction of such expression of common spiritual feeling on the minds of the pupils is beneficial, not only by heightening the effect of religious feeling by common participation but also by strengthening the bonds of fellowship. School assemblies are also made use of for talks by the headmaster, or by any specially qualified members of the staff, on the ideals of the school and the duties and responsibilities of pupils. Common school problems, such as the protection and cleanliness of the school building and property,

late-coming, programmes of extra-curricular activities and participation in local educational events are most advantageously considered in school assemblies, when the headmaster initiates the discussion of the problem. Announcements that concern the whole school, such as success in athletics and inter-school contests, are made at assemblies. The celebration of the birthday of His Highness the Maharaja, of great Indians, or religious founders and reformers, or great occasions such as the Founder's day or principal festivals in which pupils of different classes have various parts and duties assigned to them and for the success of which all contribute, are some of the ways in which the opportunity for school assemblies may be profitably employed. They accentuate school-feeling and pride, and furnish inspiration and common enjoyment.

While school assemblies furnish splendid opportunity to the headmaster and chosen members of his staff to impress their ideas and personalities upon the general body of pupils and to win their goodwill and respect, it should be remembered that great care is necessary to turn such opportunities to the best educational use. It is not a wise policy frequently to discuss matters of discipline at school assemblies, or to point out the faults and shortcomings of pupils. Bad conduct, except when it is general in incidence, is treated most successfully in private and individually. Again, general talks about pupils' shortcomings emphasize the wrong thing; and while it is not pleasing and inspiring to the blameworthy, it is an infliction to those who are free from blame. Apart from the school losing its charm and cheer, frequent reprimanding or sermonizing produces a calloused condition and defeats its own end.

But it will be necessary occasionally to enlighten the pupil-body concerning the nature and implications of civic and social responsibility in the school, and to appeal to the pupils' higher impulses. But such talks should be interesting, instructive and inspiring, preceded by careful preparation, and should be made appealing with concrete illustration and forceful presentation. It is best to present a real concrete issue, focus attention on what is needed, and arouse interest and enthusiasm in what is to be done. Pious sermonizing should be strictly avoided, and heavy subjects that do not appeal to the pupils should be excluded. We shall return to this subject in the next chapter.

The emphasis on the value and importance of the social life of the school in this and the preceding chapters requires a word of caution before we pass on to the next chapter. There is nothing like corporate life for smoothening a pupil's angularities and for

supplementing and, in some cases, refining in valuable ways the influence of the home. But enthusiasm for the social side of the school's work should not lead us to believe that social activities are in themselves valuable, even if they lead nowhere. The perpetual company and participation in social activities tends to "institutionalize" the child, to produce a type of boy or girl who is happy only in the company of others. Life becomes empty in such cases. There should be a proper balance maintained between isolation and perpetual company. Occasions and opportunities should be given to pupils for solitary work in whatever direction, for thought and meditation. Contrary to what might appear, this will help to enlarge the social capacity of the pupil and rescue him from the danger of acting machine-like in response to the various stimuli of his complex social environment.

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CHAPTER V

CIVIC AND MORAL INSTRUCTION AS A MEANS OF SOCIAL ADJUSTMENT*

WE have seen in the previous chapters how the social life of the school, if wisely planned and organized, could provide moral and civic training through its various activities. By living and working in the school community, the young people learn that rights involve responsibilities, freedom implies restraint, that membership of the school community carries with it a sense of responsibility for the welfare and good reputation of the school as a whole, and that leadership requires some measure of self-sacrifice, and followership implies respect for authority. The various forms of pupil-participation in the government and management of the school, introduced in progressive schools, develop initiative and sense of responsibility with its accompanying moral qualities of fairness and conscientiousness, firmness and justice, love and service. The several school clubs and societies provide intellectual, social, moral, and æsthetic training for citizenship by developing and broadening

Practical civic and moral training through th social life of th school.

* It is necessary to point out that the term 'moral' is not used in this book in the traditional sense, as stated by Dewey, of "purification of motives, edifying character, pursuing remote and elusive perfection, obeying supernatural command, acknowledging the authority of duty," but in the broad sense, now generally accepted, as including every act involving intelligent choice and having reference to the welfare of the social group in which we live. Accordingly, all relations involved in man's existence as a member of an organized community have a moral tinge, so far as they are determined initially by deliberate choice. The term 'civic' also is not used in the narrow sense of a quality pertaining to the membership of an organized *local* community, but broadly, so as to include membership of the national and even international community, and generally to life in association with others with particular reference to the interests, privileges, duties and responsibilities attaching to that membership. Inasmuch as effective participation in organized social life implies knowledge, intelligence, ability and disposition to act and, generally, to behave in particular ways rather than in others, so as to subserve the welfare of the group and at the same time of the individual, all civic conduct is moral conduct; civic education and moral education are in this broad sense practically co-extensive, and the terms almost interchangeable. Both morality and citizenship are social in their nature; and the test applicable in regard both to moral and civic conduct is its effect on the welfare of others.

the various interests of the pupils; the diverse organized games develop the team spirit through the subordination of individual to group interest; school excursions, particularly in the form of regional surveys and visits to places of historic, sociologic and economic interest, awaken an interest in, and give understanding of, peoples and their work in the different regions of the land and strata of society, and thereby enlarge sympathies; and the Scout, Junior Red Cross, and other such organizations develop the sentiment of fellowship and the spirit of practical service. All these activities are a vital form of preparation for citizenship.

Invaluable as the social life of the school is, with its varied corporate activities and co-operative methods of work, as the means for practical training in morals and citizenship, it is generally felt that by itself it is not enough to ensure enlightened and effective functioning in the complex and difficult civic and moral life of the adult community of the present day. For the sympathies and loyalties generated by school life are confined to pupils' school circles, their knowledge of social and moral situations is limited by their own restricted activities, their opportunities for the consideration of civic and ethical ideals are incidental, fitful and precarious, and their capacity for clear thinking and for social and moral judgment is undeveloped. A more systematic preparation is needed, with definite opportunities for knowing, thinking about, and discussing civic and moral situations and ideals and for enlarging their social and moral outlooks, for developing broad sympathies, for cultivating habits of clear and dispassionate thinking, and for developing the power of sound judgment about problems of human affairs and conduct. These essential civic and moral qualities cannot always be picked up, and in the required measure, by mere participation in the social life of the school. The teacher has deliberately and consciously to plan a scheme and devise methods by which the future citizen may be prepared systematically for life in a democratic society. In other words, it is not enough that pupils should participate in the social activities of the school. They should also understand clearly and fully the facts and conditions of democratic life, appreciate its ideals and strive for their attainment.

Its inadequacy.

The time is past when it was believed that a broad and liberal education, such as was designed to secure the full development of personality, with a "wide capacity for sound judgment" and "an all-round training of the mind," would prepare our young people to play their part worthily in the future as good citizens. Not much

value is now attached to the view that if a subject of instruction contained matter which was adapted to the pupil's understanding and was worthy of being taught for itself, and if it was taught on right lines, it would have an ethical import in the hands of a teacher who had himself a well-developed ethical sense; and could be made to serve a useful purpose in character-building. It is now well known that habits of thought acquired in one subject or kind of situations can be transferred only within certain limits to dissimilar subjects and situations, and that even generalized habits are not so effective as specific habits acquired in similar subjects and situations. Further, owing to the complexity of the present civilization, the problems that the citizens of to-day have to face are infinitely more difficult than ever before. Through science and its manifold applications, man has been acquiring increasing mastery over matter and energy and has been able to control his material environment. Distance has been annihilated by rapid means of transport, natural barriers have been dwarfed, and all men have become neighbours and closely interdependent upon one another by reason of the variety of the needs of modern life. For example, it is far easier, and there are more opportunities now, for members of different nations to come into personal contact with one another, drawn by common interests and purposes, than any time before. These conditions have enlarged the conception of citizenship and it has, indeed, become so wide as to include the whole world. While closer contact has immeasurably enlarged the opportunities for realizing the ideal of equality and fraternity of all men, it has also increased the risk of rivalry and antagonism. We find, consequently, that the present age is also an age of propaganda, either on behalf of a party, or of a class or nation; and all the means available, such as the press, the platform, the cinema and the radio are availed of in furthering particular 'causes', and inculcating set views. Thus there are both hopes and fears implicit in the present situation. In these conditions, not only are independence of thought, correctness of perspective, and freedom from bias more necessary than at any time before, but it is also imperative that deliberate and conscious presentation of the social and civic facts, issues and problems of modern life should form an element of any scheme of citizen-training, so that full and intelligent understanding of the various problems and affairs of the present world may be obtained by pupils. In such a programme of education for citizenship, the practical responsibilities in the management of school

It should be supplemented by conscious instruction.

activities will give meaning and reality to the theoretical studies, while the latter will aid the individual to fulfil more wisely his obligations as a member of society.

The position is the same in all essential respects in the region of morals. It is needless to say that during the period of adolescence there is a quickening of emotional life, accompanied by abounding energy and love of excitement, which leads pupils to spend their leisure in all forms of exciting amusements. There is a craving for new and strange experiences, which often involves a complete disregard of the accepted conventions and standards of conduct. In addition to these subjective factors, the complex conditions of life at the present day, particularly in large cities, place a number of temptations around young people. Under the stress of the temptations around and the surging impulses and emotions within, even good habits sometimes wear out. It is not enough therefore to depend only upon the moral atmosphere of the school and habituation to right conduct for preparation for life under such conditions. Knowledge of the world, insight into the principles of conduct and, above all, capacity to think intelligently and fairly are demanded if one is to adjust oneself suitably to one's social environment. There is need therefore for enlarging the pupil's knowledge of problems involving moral issues and exercising his moral judgment. The pupil must know what is right and what is wrong before he can choose the right and reject the wrong. A teacher should therefore attempt to furnish pupils with high ideals, clear ideas, and better standards of conduct, and help the moral understanding, and exercise the moral judgment of pupils.

In respect of both moral and civic education, it should be remembered, it is not enough if appeal is made to understanding and intelligence alone. Although we might recognize intellectually the necessity for reconciling and co-ordinating the rival claims of the different spheres of life in which we have to function, for instance, the claims of domestic life and professional work, we might find ourselves incapable of securing adjustment of these claims for want of the feeling for unity and the will for adjustment and harmony. Similarly, we might acquire ideas about morality, a clear knowledge of right and wrong, and yet be none the better for it in conduct. Instances are not wanting of people talking glibly about what is right and what is wrong and yet remaining hopelessly depraved in conduct. There is nothing in mere knowledge that ensures conduct in conformity with it. What is required, in addition to knowledge, is the creation of permanent emotional

attitudes, sentiments and ideals, and together with these the disposition or *will* to act, to seek the welfare of society, to set the general interest over individual and even sectional interests. Evil is done from want of heart as well as from want of thought. Mere knowledge without feeling is mental lumber, and mere feeling and emotion without the will to action is sentimentalism. Specific moral and civic education should therefore not only impart knowledge of what is right and wrong, of what is demanded by society and what is injurious to it, but it should also inculcate the love of what is right and conducive to the welfare of society and hate of what is wrong and detrimental to its interests. It should kindle enthusiasm and righteous emotion; and it should stimulate the will, and direct it into channels of service and usefulness not only to community, or even the country, but to humanity. It should be remembered that the end and test of all forms of instruction is practical conduct.[1]

For effectiveness in conduct appeal should be made not only to the intelligence, but also to emotions and the will.

In any full and effective scheme of education for citizenship, the practical training that the social life of the school provides should be supplemented by civic and moral instruction. The immediate aims and means of these two forms of preparation, *viz.*, training and instruction, are well brought out by Sir Michael Sadler.[2] Moral training, he says, aims at giving good habits and this is "secured by watchful care over conduct; by intimacy with good example; by wisely ordered physical discipline; by a due measure of organized school games; by the good influences in the corporate life of the school; by the responsibilities of self-government; and by the effect of honest intellectual work upon the moral outlook and judgment." The emphasis in this case, he points out, is on the educative moral power of the activities of the school community. Children are "occupied with vital movement of all kinds; full of freedom and initiative in a great variety of tasks; getting experience of the labours and relationships which lie at the foundation of all society; dynamic, self-expressive, educatively practical, busy with the effort to accomplish (under due but unobtrusive guidance) certain things which its individual

[1] Mrs. Hubback posits, therefore, the fundamental problem in training for citizenship in a democratic state as "how to help development in every individual the motive force which will stir him to accept the responsibilities of active citizenship" (*Education for Citizenship in Secondary Schools*, p. 32).

[2] Sir Michael E. Sadler, *Moral Instruction and Training in Schools*, pp. 39–40

members wish to accomplish and in which therefore they find strong motive for effort." Moral instruction, on the other hand, he goes on to say, aims at furnishing ideas which may help in giving a right direction to conduct. The emphasis here is on the didactic power of the school. The teacher aims to skilfully stimulate and direct the intelligence and the aspirations of the diligent and well-disciplined pupils who sit before him in the class-room. While the former lays stress upon the general moral atmosphere, thoughtful organization of school life and activities, and the beneficent personal influence of the staff, the latter relies on information and exhortation. The aim of training is immediately practical, that of instruction is to communicate ideas and ideals, appeal to emotions and the will, and through them to influence conduct. What has been said of moral training and instruction applies equally to the civic aspects of education.

Moral and civic instruction may be direct or indirect. In the former case, subjects specifically dealing with citizenship and morality, such as economics, civics or public affairs, and ethics are included in the time-table in their own name, treated as independent subjects, and are taught systematically. In the indirect form of instruction, the traditional subjects of the school curriculum, and particularly those that are more closely connected with the basic facts of morality and citizenship, such as history, geography and literature, are taught with special emphasis on their moral and civic aspects, with a view to building up in the pupils the necessary background of knowledge, developing in them the proper attitudes, forming their social and moral imagination, awakening and enlarging their social sympathies, arousing a sense of moral and civic relations and obligations, and forming in them habits of clear and dispassionate thinking on all matters affecting their relations with others. The rest of this chapter will be devoted to a consideration of these two forms of moral and civic instruction.

Two forms of instruction—direct and indirect.

The existing subjects of the school curriculum, particularly of the humanistic group, have large possibilities from the point of view of civic and moral education. When properly exploited they help pupils to distinguish between right and wrong, between facts and fancies, to weigh the *pros* and *cons* of questions, to take a tolerant view of other's opinions, to appreciate and share in common purposes, to think without bias, and to form steady and sensible opinions on broad issues of

A. Indirect civic and moral instruction (or utilization of the civic and moral possibilities of the traditional school subjects).

moral and civic conduct. The syllabuses in these subjects, and particularly in history, geography, literature, and science, should be so planned, correlated, and taught that the above aims will not be lost sight of. Those aspects of the subjects that have a bearing on civic and moral issues should be brought out and stressed, and the desired qualities consciously and deliberately engendered and fostered.

In this connection, it should be noted that there is a strong movement in America to reconstruct the curriculum, particularly of secondary schools, so as to provide each pupil with a common background of social experience. The general plan, which has the support of a large body of expert educational opinion, constitutes a challenging departure from the traditional secondary school curriculum, and seeks to determine the scope and content of the curriculum with reference to life, such as protection and conservation of life, property, and natural resources, production of goods and services, and distribution of the products. The material of study is organized for each grade with reference to these "social functions," taking due account of individual and local differences in interest and experience. The social purpose of the curriculum is sought to be emphasized and achieved so as to prepare the youth to meet fully the demands of a changing society.[3]

We shall now proceed to consider briefly the possibilities of the subjects of the traditional school curriculum from this point of view.

(*a*) *History.*—History is the most effective indirect medium for education in citizenship, even in the broad sense in which we have used the term, as including international co-operation and good-will. In a sense, in fact, citizenship is applied history. History attempts to explain the present conditions of life in the light of the past. It describes the origin and growth of civilization; it is "the thrilling drama of the ascent of man ... from the drab level of animals to the richly coloured world into which we are born." It shows how the great stream of modern civilization has been fed by small streams coming from diverse places and times, and how the complex civilization of to-day is the result of the co-operation of several nations. Bringing out thus the dependence of the present upon the past, of one nation upon another, and the contributions that each age and people have made to the advance of the

[3] *A Challenge to Secondary Education*, edited by Samuel Everett, D. Appleton-Century Co., 1935.

world in different directions, it helps the appreciation of the kinship and inter-dependence of all nations of all times, and develops the idea of the social, cultural, and moral unity of the world, which is the root of sane internationalism. From the point of view of the life of a group of people inhabiting a country, history brings out the inter-dependence of individuals in the present civilization, how each lives by co-operation with others. It helps one realize that there is an implicit social contract among individual members of society which involves both rights and obligations, and that no one can receive benefits without contributing at the same time to the common good. Human institutions—political, social, educational, and religious—are understood as instruments for the realization of human purposes and ideals. This is the fundamental attitude of citizenship. The contribution of history is the development of this attitude; and the duty of the teacher is to realize fully the possibilities of the subject in this direction. He should help pupils realize that they are heirs to a rich social heritage; that as each one is taking out of the pool of human achievement he has to put something into it in return; pupils should be made to understand that, as the whole history of civilization represents the attempt to replace the law of the jungle by the law of the public right, so the law of the jungle in international affairs will have to be out-grown, and universal moral law established, before there can be any ordered international life.

Develops the root idea of sane internationalism.

And the fundamental attitude of citizenship.

But if history is to be an effective medium of education in citizenship, the teacher has to revise his traditional aim in teaching that subject, and view his material from a new angle. Text-books in history have been generally summaries of events and historical facts, coming in such rapid succession that important principles are lost sight of. A great deal of the details of the past, particularly of military campaigns, should be dropped. The teacher of history should not be a mere chronicler, but he should select, emphasize, and interpret. The chronological arrangement should be given up, fundamental issues should be emphasized, and the details, concrete and interesting, should be so arranged as to bring the large issues to a clear focus.

But the traditional aim and orientation should be changed.

We need history that will not merely furnish an array of facts which are soon forgotten, but one that will aid us in obtaining a background of understanding for the numerous social, economic, and political issues confronting us to-day. It should interpret the

present by the past, and illuminate present issues and interests. As Keatinge suggests, "The chapters that throw no light on the problems of modern life and afford no assistance to the contemporary citizen must be relegated to the rubbish heap." The past just as past has no value; it is significant only so far as it helps us understand the modes and concerns of the present life, and furnishes guidance in our present purposes. The knowledge of history provided should therefore extend to current events. The teacher should utilize the every-day experiences of the pupils in regard to current problems and events; and with these as points of departure, he should dig down into history and show the relation of current events to those in the past. Incidentally, he should point out how the actions and decisions of the present will modify the future.

The scope of this subject with reference to the specific aim in view will necessarily vary in the different grades of schools. While in elementary schools the work should be confined largely to the history of the home country, in the higher grades of education a fuller treatment can be given to the relation of the history of our own country, and of our own institutions, to world movements and civilizations. It is desirable to start with the pupil's present-day interests and work backwards, to give him a sense of the importance of origins, and to inculcate the habit of inquiring into causes before forming judgments. Such enquiry forces upon the young the realization that evidence is necessary before a judgment can be wisely formed, and that evidence has to be sifted and motives of action studied. Sometimes, the realization that both sides to a conflict had adequate motive creates a respect for opposing points of view. It is needless to point out that the qualities developed by this method of treatment are essentially civic in character.

It is in recognition of the importance of world outlook that the general history of the world, as centering round leading personalities of all nations and ages down to the present day, has been included along with outlines of Indian history as a compulsory subject in the revised S.S.L.C. course in this State. But it is necessary that a close correlation should be established between Indian and world history, and that the former should be dealt with in the setting of world history and not as a separate compartment. At the same time, the history of our country should be measured by the great current of historical events and not allowed to assume disproportionate importance.

As providing an intelligent insight into the present forms of social life, and as disclosing the forces that have determined it,

history has an ethical value also. An intelligent and sympathetic understanding of the social situations at the present time guides the conduct of an individual as a member of society. Even from the narrow point of view of conveying moral impressions to the pupils, history serves as a good medium. It records the doings of great men and women who, by force of character, shaped the destinies of nations and influenced the course of history. Not only does history show the meaning of great moral qualities, such as heroism, self-sacrifice, love of country, and devotion to duty, in a concrete and most impressive way, but it also furnishes compelling examples of conduct for the pupils' emulation. Not only does history illustrate the nobility of action, but it infects the pupils with the contagion of noble deeds. Similarly, by furnishing a record of wickedness and resulting injury, history furnishes also serious warnings and deterrents. A variety of moral situations and problems are presented by history; and if the teacher will make a right use of them he will have limitless possibilities of informing the moral understanding and shaping the moral judgment of his pupils. Writing about history, a great author has said: "It is a voice for ever sounding across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity. . . . The address of history is less to the understanding than to the higher emotions. We learn in it to sympathise with what is great and good; we learn to hate what is base."

History informs the moral understanding and shapes the moral judgment.

(*b*) *Geography.*—Hitherto geography has confined itself to a description of the earth's surface, its climate and distribution of its various products and animals. It has been "a veritable rag-bag of intellectual odds and ends; the height of a mountain here, the course of a river there, the quantity of shingles produced in this town, the tonnage of the shipping in that, the boundary of a country, the capital of a State".[4] It stopped after physical and economic facts had been dealt with. Of late, the human and cultural aspects of the subject have begun to receive attention. The earth as the home of man is the central theme of instruction, and all that affects human activities is brought within its scope. Instruction in geography now includes human geography, which describes how the character of a people is moulded by geographical circumstances and the way in which the peoples in other countries

[4] J. Dewey, *Democracy and Education*, p. 248.

live and work. It has come to include therefore simple and descriptive economics and politics, and even ethics and sociology. The interdependence of nations has become so obvious that there is a growing tendency at present to emphasize the contributions made by peoples of other countries, not only to the trade of the world but to civilization generally.[5] Indeed, never before was it so necessary that the future citizens should view the world as a whole, that they should see that the various places with their different characteristics, forms of life and economic and political policies, have different contributions to make and that all peoples must act and react on each other with ever-increasing force. The bonds that tie nations together are now so many and so strong that they cannot be sundered, even if we would. The task before the citizens of the future is therefore to know, understand, and sympathise with the peoples of other countries, to gain "the wider vision of unity in diversity." Such knowledge is a valuable means of developing and guiding the sympathies of children and of giving them a well-balanced outlook on the world. "Geography," says Professor Roxby, "can engender precisely that attitude of mind and outlook on life which will have to become far commoner than at present if the democracies of the world are to learn the difficult art of collective living."[6] In a report recently issued by the

Brings out the economic interdependence of the peoples in the world.

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[5] Describing a Frenchman's daily life in Paris, a certain author says, "The Congo supplies the material for the soap in the morning wash and Louisiana cotton wipes his face. His shirt and collar are of Russian linen, and the wool of his trousers and jacket has come from Australia. Japanese cocoons are the source of the silk in his gay tie, and German chemicals have tanned Argentine cow-skin for his shoes. In the dining room, Dutch plates stand upon a table of Hungarian wood, and his cutlery is helped out by Rio Tinto copper, Spanish lead and Australian silver. The wheat for his fresh bread comes according to the season from France, Rumania, or Canada. He eats eggs newly arrived from Morocco, a mutton chop, which the cold storage ship brought from South America, and peas which grew in the California sun. An English confection, made out of French fruit and Cuban sugar, as dessert is rounded off with a cup of Brazilian coffee. His auto from U. S. takes him to office, where, having studied bank rates of Liverpool, London, Amsterdam and Yokohama, he dictates his letters to be typed by an English machine and signed by a United States pen."

The writer comments: "All articles and transactions have the same international commingling of elements. Yet in his naps he dreams that France is a great country which produces everything and is independent of the rest of the world."

[6] Preface to *The Teaching of Geography to Children*, by Winchester.

Education Committee of the League of Nations Union in England, it is suggested that the facts of social, racial, and political geography, and also economic aspects of human geography, should be so dealt with as to contribute to the understanding between nations and to good feeling and co-operation between them. The teacher's aim should be to build up in the future citizen "a vision of the world in which he will work to live, and in which other men in other circumstances also work to live, with methods and aims different from his own but worthy of respectful study and appreciation."[7]

Geography long favoured the glorification of political sovereignty by dividing up world areas in accordance with political divisions. This was displaced by a division on the basis of common characteristics of land, climate, products, and culture. A more humanistic treatment is called for if geography is to serve as a vehicle for education in citizenship. The world areas should be studied in terms of the manner in which the resources and populations contribute to human welfare. The material of geography should enable pupils to understand the world in which they live, and to appreciate the regional relationships which form a world-wide web; and this understanding should develop the tolerance of racial and cultural differences, a feeling of community of purpose with the rest of mankind, and a willingness to sacrifice personal and national interest for the good of humanity.

A humanistic treatment develops community of feeling and purpose.

(c) *Literature.*—So far as influence upon character is concerned, literature has always been regarded as the most powerful indirect means at the disposal of the teacher. The value of good literature consists primarily in its content and only secondarily in its form; and its content is rich in ethical import. Its ethical appeal is not primarily to the intellect but to the emotions, and is therefore powerful in the case of the young. By stimulating right emotions, and developing sentiments and a proper sense of value, literature contributes to the training of citizenship. "To awaken, stimulate and change human feelings is the great function of poetry, and the poet is exerting a hundred times more beneficent power when he is doing this than he could ever exert in the more prosaic office of a legislator."[8] In reading a story or biography or in watching a play, the reader or spectator identifies himself with a character in the story or play,

Its ethical appeal.

[7] *Education for Citizenship in Secondary Schools*, p. 80.

[8] Henry Newbolt, *Poetry and Politics.*

usually the hero, through the psychological principles of "empathy"; and in practical moral situations similar to those depicted he reacts precisely as the hero did. Literature presents powerful ideals of conduct and makes the good attractive, the base ugly. By broadening experience and presenting moral situations in a way that grip the reader's imagination and interest, literature is a powerful medium for developing desirable forms of conduct.

Literature in the various forms—folklore, myths, epics, narratives, romantic tales, etc.,—gives a perspective of human life. Round the typical characters presented in literature we can group the men and women of real life. Typical and permanent situations of life are presented and interpreted by those who have a deeper insight into human life. Life is revealed and interpreted, not solely from the standpoint of the individual but from that of his relations to others. By thus enriching one's experience of human life and conduct, literature serves as a great agency for the socialization of the individual and for his general preparation for citizenship.

Socializes by enriching experience of life.

Even the subjects of the school curriculum that are not included in the humanistic group have certain moral and civic possibilities.

(*d*) *Science.*—The study of nature, and the differentiation of this study later in the educational course into the several branches of science, serves indirectly a moral and social purpose. In fact, Dewey seriously[9] challenges the traditional assumption that literature and history are humanistic and science physical. "Human life," he says, "does not occur in a vacuum, nor is nature a mere stage setting for the enactment of its drama." Man's life is bound up with the processes of nature, and his power to control his own affairs depends upon his insight into nature's processes and his ability to direct them to his own use. Knowledge of science is knowledge of the conditions of human action and the medium of social intercourse, and this knowledge is humanistic in quality.

In the earliest stages of its teaching, biology cultivates a humane spirit of service to all helpless things by acquainting pupils with the life and habits of animals in their environment. By the light it is able to throw on questions of personal health and social hygiene, on problems of population and questions of food supplies, it is a part of the essential equipment of knowledge for a citizen. In its advanced stages,

It inspires respect for law and order.

[9] J. Dewey, *Democracy and Education*, p. 267.

the study of science discloses the invariable connection of cause and effect, and inspires a respect for the uniformities of action that all things disclose. The pupil comes to realise that he has to submit to these laws, that if he conforms to them he will derive happiness and comfort, and that if he disobeys them evil results will ensue. Thus the knowledge of the eternal principles of things, and of the necessity of obeying them, chastens one's mood.

Scientific knowledge is a result of the co-operation of several minds in diverse lands. With this knowledge, man has wrested the secrets of nature, harnessed its forces, and invented means of comfort and social intercourse. These inventions, such as railways, steam-boats, electric motors, automobiles, aeroplanes, telegraphy, telephone and radio, have broken down physical barriers separating men, and made the world an economic and social unit. Scientific knowledge is a common social possession; it knows no barriers of race or country. To share in that knowledge, in however small a measure, is to share the common mind of the world, to become a member of the international community which possesses that knowledge and to appreciate the indebtedness of individual persons and nations to the men of science of other lands.

It represents the common mind of the world.

There are certain moral and intellectual qualities that study of science in its formal aspect cultivates and through which it contributes to the moralization and socialization of individuals. A student of science has to conform strictly to facts; he has to suspend his judgment until the correct facts have been ascertained, and look for further facts before generalizing or coming to a conclusion. This attitude of mind leaves no room for exaggeration, guessing, hasty generalization and prejudice, which are the seeds of all social discord. The discipline of science removes dogmatism, intolerance of others' views, bias and bigotry, and, by its influence on the general conduct of life, makes for happier and better relations between man and man. Further, the appeal of science is to reason rather than to authority, to independence of thought rather than to blind following of others. The study of science develops the habit of thinking out for oneself and thus guards us against victimization to party, national or racial propaganda. It marks the emancipation of the mind from customary modes of thought and makes for human progress. In the higher forms of scientific study involving research, the qualities of perseverance in the face of difficulties and sincerity of devotion to one's work are

In its formal aspect, it contributes to the intellectual training for citizenship.

exercised, since the path of original investigation and research is often beset with difficulties and involves frequent disappointment.

(*e*) *Mathematics.*—Even mathematics is valuable from the civic and moral points of view. It is a means of explaining such civic and economic matters as rates and taxes, private and public loans, insurance, rents and wages, banking and currency. It gives a command of the arts of calculation involved in the daily life of a citizen, apart from the enlargement of the imagination in dealing with the general relations of things represented by mathematical quantities. In its disciplinary aspect, it is a valuable agency in developing the power of self-control, and habits of industry and perseverance in the face of difficulties. Looseness of thought, irrelevance and inconsequence, are some of the qualities discouraged by a study of mathematics.

Content and formal values.

(*f*) *Music.*—Music and manual work have also a bearing on the development of the moral and civic consciousness. Music contributes in a considerable degree to the social and moral development of the young. Music expresses emotions and makes its appeal to them, for which reason it is said to be the language of emotions. Since every one has the same emotions, music is universal in its appeal. People may speak different languages, but they all enjoy music to a greater or less extent. Thus, music brings together many hearts in one common experience of pleasure; it creates a common emotional experience and renders common action possible. It is a gateway, as it were, through which peoples of different lands may enter into communion with one another. Mutual sympathy and understanding are developed, and one feels that, after all, all men are members of a great brotherhood. Music in schools is a great unifying force. Pupils feel the oneness of the class or school, and corporate spirit and action are greatly facilitated. Owing to its soothing, chastening effect, music is given a place in reformatories and hospitals. Music of the right sort elevates the spirit and promotes the expression of generous impulses.

A unifying force through common emotional experience.

(*g*) *Manual Work.*—The moral and social effects of manual work were first recognized by reformatories, where the older *regime* of idleness and harsh treatment, which only further demoralized the inmates and made them harbour resentment against the society that condemned them to that life, was replaced by useful manual work developing habits of industry. The reformative influence of manual

Develops moral qualities.

work having been demonstrated, it was soon realized that it exercised no less influence in forming the character of a normal child. Though not entirely for this reason, manual instruction of some sort or other is provided in practically all schools in the civilized world. For one thing, manual work, through its manipulative and constructive activities, appeals to the direct interest of the child; and a work that is interesting exercises all the best qualities of character and develops them. Industry, accuracy, initiative and co-operation are developed. It shows the pupils what it is to work with the hands. They get a livelier appreciation of the service done to society by manual workers; and this develops the spirit of brotherhood, of mutual respect, sympathy and esteem. It teaches pupils the dignity of labour; and those who have an aptitude for it learn to look upon it as a means of social service and of economic independence.

Means of social service.

While such are the possibilities of the traditional subjects of the school curriculum for the moral and civic education of the young, it is regrettable that they are not explored and used. On the other hand, the exposition of these subjects, particularly history, geography and literature, has suffered from a narrow bias. It has succeeded only in inculcating prejudices during the impressionable years of the child's life, and in building up dangerous ideologies to which appeal is made during times of crisis, with disastrous results to human well-being.

Disregard and even abuse of these possibilities.

There is rampant in every country a narrow spirit of nationalism. Growing out of the historical conditions of the nineteenth century, this brought about the terrible catastrophe of 1914-18, and was in turn accentuated by the economic and political arrangements of the Treaty of Versailles. Having become intense and fierce, it is holding out an imminent threat* of an even larger catastrophe than that of the Great War. The world to-day has become a jungle, and the nations are snarling at each other and baring their teeth, ready any moment to spring again at each other's throats. In some countries, the dangerous spirit has been employing the whole school system as the means for the training of the future citizens in self-surrender and absolute devotion to the national state and its authoritarian political creed. In Soviet Russia, Fascist Italy, and Nazi Germany, where the state is identified with the ruling

Narrow attitudes and sympathies developed.

* This, unfortunately, materialized in September 1939.

party, the party aims and points of view have coloured the whole scheme of instruction in schools. All the work of schools and, in fact, the whole organization of school-life are so orientated as to promote sympathy with and devotion to the point of view of the ruling party. The school is consciously used for the propagation of the political and social views and policies of the party in power, and text-books are prepared for the indoctrination of the young with the principles of hate and intolerance towards other nations and parties. Every nation to-day has succeeded, in some measure or other, in inculcating contempt and hatred of foreigners, and particularly of its rivals in economic or political power, The report of the Carnegie Foundation on this subject is a sad document of human prejudice and narrow-mindedness. The truth is that each nation aims to be self-sufficient and self-centred, and therefore attempts to produce narrow and egoistic nationalists—a good American, a good Britisher and so forth, but not a good human being.

Text-books used as vehicles for the indoctrination of the young with hate and intolerance.

In the text-books used in Great Britain, for instance, it has long been the national, and latterly the imperial, point of view which has been prominent, and not the international or cosmopolitan. The important aim is to make the pupils "Imperial-minded". Not only history, but geography, civics, and literature have a prominent imperial aspect. But the British emphasis on national or imperial patriotism is not so pronounced as in other countries. In fact, it is not encouraged or enforced by the State; and therefore, comparatively speaking, there is a greater spirit of liberalism there than elsewhere in Europe. In Germany there was the glorification of the Hohenzollern monarchy and the nation before the Great War;[10] and again, after a brief spell of avowed pacifism and internationalism there has been a very intense reaction in the form of a narrow, aggressive, and even fierce racial nationalism of

The case in England, Germany, France and elsewhere.

[10] As Prof. Ramsay Muir points out (in his *Nationalism and Internationalism*, p. 211), "The educational system was systematically used as a means of indoctrinating even the tenderest youth with the elements of the Prussian Gospel, with the glorification of naked brute force, and with the blatant theories of racial superiority. The universities also were captured. The whole brood of professors, more especially the professors of history, became advocates and mouthpieces of the new gospel..... The practice of Prussia was developed by the Prussian School of historians into a political doctrine, which was simply the doctrine of militarism."

Hitler, far worse than that of the Hohenzollern *regime*. French text-books in literature, history, geography, civics and morality contain exaltation of France and its services to civilization. Text-books in Italy inculcate devotion to and humble love for the existing social order, and servile loyalty to the despotic authority of Mussolini and the Fascist party. In Soviet Russia, the Marxian doctrine of class struggle is forced into the heads of pupils. Even in America, the text-books include stories "illustrative of the blessings that arise under our form of government as compared with hereditary monarchy."

History has been long used as the chief medium for sowing in the hearts of children the seeds of patriotism. But the patriotism inculcated is often of the spurious and combative type, "composed of all the hatreds, all the prejudices, all the coarse antipathies which peoples nourish against one another." Patriotism is, unfortunately, equated with the maxim: "My country, right or wrong"; and this has resulted in nothing but national egoism. An Englishman, for instance, believes that "the British Empire is, under Providence, the greatest instrument for good that the world has ever seen"; a Frenchman believes that the *role* of France has been to act as a rampart of civilization and liberty; a German considers his own nation as a special recipient of God's grace, "the greatest people on earth, the finest representatives of that Aryan race that God Almighty intended should rule the earth"; and Italy proclaims herself the special agency of Providence for 'civilizing', by ruthless and unprovoked subjugation, weaker nations such as Abyssinia; and so does every other nation that feels herself strong enough to bully weaker ones become the chosen one of God. In history text-books, disproportionate attention is given to the home country, and the achievements of other nations and their contributions to civilization are minimized, if not completely ignored. There is the glorification of one's own nation or empire, resulting in national jingoism. One-sided versions of the methods of expansion or the causes of conflicts with other countries and peoples are given in the text-books used in the schools of the nation. In consequence of this strong national bias, different nations give different accounts of the same events. There are as many causes of the Great War, for instance, as the nations who participated in it. The belief regarding the 'sole guilt' of Germany has been universally inculcated in French and English schools, while to Germans the mention of 'the sole guilt' is a lie and hypocritical nonsense. British and French text-books

National egoism in history text-books.

emphasize the vaulting ambitions of Germany, her plans to rob France of her colonies and overthrow the British Empire, while German text-books trace the Great War to the "French lust for *ravanche*, the Russian lust for power, and the English lust for wealth." It is the same story throughout the world. The facts of history are distorted to inculcate unbalanced patriotism, which only leads to national arrogance and antagonism. Ramsay MacDonald deplored, at the World Conference of Educational Associations in 1925, the fact that "The history that is taught by every nation to-day is deplorable. It is far more national propaganda than an exposition of truth."

History is not, however, the only offending subject of the curriculum. The narrowness of outlook and sympathies mentioned in connection with history is evident in text-books in practically every school subject. Much of the literature of each country contains panegyrics of national conquests and achievements, in order to develop national consciousness and the sense of superiority over other nations. Instruction in civics is designed to develop an admiration of the existing social arrangements, and consists largely, as Bertrand Russel complains, in teaching the young "to fight in battle for capitalist dividends." Science is interpreted as the insistent struggle for life, with its motto: "Might is right." The biological struggle has been emphasized and inventions made by foreign nations do not receive adequate notice. Text-books in geography emphasize the greatness of the home-land. For instance, it is said, not however without exaggeration, that geography as it is taught in England leads one to think that Asia consists mainly of India, that even America is but a collection of British possessions. In some countries, even arithmetic is said to develop the war mentality by setting problems on enumerating the number of soldiers composing military units, losses sustained in battles, and pensions granted to the brave wounded.[11] It is needless to point out that the result

Even in text-books in other subjects.

[11] For instance, the following problem in arithmetic is reported recently to have been set in a book issued to teachers of elementary schools in Germany:—

"A squadron of 46 bombers drops incendiary bombs on an enemy city. Each aeroplane carries 500 bombs weighing 1½ kilograms each. Calculate the total weight of their bomb loads. How many fires will be caused if 30 per cent of the bombs are hits and only 20 per cent cause fires? Day bombers fly up to 280 kilometers an hour, night bombers up to 240. Calculate the flying time from Breslau to Prague."

of this national bias in school instruction has been disastrous from the point of view of international co-operation and world citizenship. No wonder therefore that lovers of world peace, like H. G. Wells and Bertrand Russel in England, Anatole France and Romain Roland in France, and Muller and Siegfred in Germany, would like to burn all text-books which exalt the bloody ambitions of nationalism and imperialism and cultivate a deep hatred and contempt of other nations.

Need for a new outlook and attitude.

It is an unfortunate fact that the educational legislation of all countries has never been international in its spirit; it has always tended to promote national or class mentality and done all it could to put the interests of the country or class higher than the interests of humanity as a whole. But if we want a better world we have to create a new outlook and new habits of thought and feeling; and the responsibility of the teacher in this matter is great. It is said that the teacher is the real maker of history, in the sense that rulers, statesmen, generals, and even common citizens only work out the potentialities of love or hate, of co-operation or conflict, that the teacher had sown during their early education. If children are to be prepared properly for life they should be made to appreciate the essential unity of civilization and the contribution of all nations to its development. "The nationalism which is now everywhere rampant", observes Bertrand Russel,[12] "is mainly a product of the schools, and if it is to be brought to an end, a different spirit must pervade education."

Nationalism and internationalism complementary.

But it should not be supposed that nationalism is inconsistent with internationalism. As the love of one's home and family is quite compatible with the love of the nation and country, so is the latter with the love of humanity as a whole. As between the family and the State, it is definitely admitted that the limited interests of the former must yield to the larger ones of the latter. It is but one step further to realize that the interests of the nation must yield to the interest of humanity as a whole. "True patriotism", as the British Association for the Advancement of Science says in its report, "recognizes an ascending scale of duties from family to city, from city to country, from country to humanity". Nationality and humanity are not therefore opposed to each other; they are complementary. Nationality without humanity is narrow and devoid

[12] Bertrand Russel, *Education and the Social Order*, pp. 142-43.

of the highest moral ideals; humanity without nationality is abstract, colourless, and without vigour. One can be a cosmopolitan-nationalist, just as one can love one's home and respect the homes of others. We may take it that where there is a conflict between the interests of one nation and those of another there must be something wrong with the national aims and aspirations. The combination of the twin ideals of nationalism and internationalism alone will ensure international peace and human progress. Educational policy in all countries should recognize this fact and give proper place to both these ideals in the scheme of education. We have seen that the move for international disarmament has failed miserably; what is really needed is the disarmament of the human spirit.

After the devastation of the Great War, the nations of Europe contemplated sweeping changes in order to purge school instruction of all chauvinistic tendencies, and to place clearly before pupils the ideal of loyalty to humanity, and to teach them truths concerning international co-operation. In Germany, the Weimer Constitution of 1919 provided that all schools should aim at international reconciliation through the teaching of all the subjects. Religious instruction, for instance, had to awaken in children the notion of the equality of all men and nations in moral questions. In the teaching of German, the aim was to be to widen the idea of the German nation to that of humanity. In history, the idea of birthplace, nation, and humanity had to complete each other, and wars had to be interpreted as interruptions in the evolution of humanity. In geography, the economic and cultural interdependence of all nations and the solidarity of the human community was to be emphasised. In natural science, the struggle for existence was no longer to be depicted as the law of life for human beings and animals. And so on with other subjects. In France, there was an even greater desire for conciliation among nations. In 1925 the Ministry of Public Instruction issued regulations concerning the teaching of history in which it was clearly stated that "apprehending decay of the national spirit the teacher of history need not forget the man in the citizen nor diminish in the apparent interest of the country the *role* of humanity." Circulars were issued demanding that education must be based upon the principles of international solidarity. Programmes of moral and civic instruction were adopted in order to inculcate a modest and balanced patriotism and to synthesize it with internationalism. A vigorous movement

The spirit of internationalism in post-War Europe.

among teachers holding liberal and progressive views was set on foot to combat the spirit of hatred and of war; and the more radical among them even desired to eliminate history from the elementary school programme. In England, the Board of Education made it known that the post-War conditions "have made it necessary that peoples of the world should combine with their natural sense of local patriotism a conception of their common interests and duties". The Sub-committee of the League of Nations that reported on Moral Disarmament laid down as the first principle: "The Governments undertake to see that the teaching given in their respective territories is not only not of a character to create or maintain amongst the younger generation hatred, contempt, or misunderstanding of other peoples, but is also so conceived as to develop good understanding and mutual respect between peoples."[13] Although direct instruction in the aims and achievements of the League of Nations was not made obligatory, all responsible professional organizations of teachers declared their readiness to emphasize the unity of civilization. Certain countries took definite action to draw the attention of the educational institutions to the League of Nations. But the movement towards the cultivation of international sympathy, co-operation and brotherhood has been unfortunately checked by certain changes in the political conditions, and, what is more lamentable, the process of imparting the virus of international antagonism has been immensely accelerated in recent years, constituting a terrible menace to the future well-being and even the existence of mankind. In subsequent German educational decrees and programmes, for instance, it is disappointing to find that there is little of the spirit of the Weimer Constitution.

But the pivot on which the success of this movement turns, next only in importance, of course, to the teacher, is the text-book. It is common knowledge that books and pictures in books have been mostly responsible for racial prejudices in school children. The wrong opinions of even adults can be traced to school text-books. In Turkey it was therefore decreed in 1931 that even in schools maintained by foreign missions no history or geography should be taught except by Turkish teachers; and they should teach only out of text-books approved by the Government, as there had long been the hand of anti-Turkish propaganda behind all foreign teaching of

Importance of right text-books.

[13] "*Educational Survey*," September 1932.

history. It is of primary importance that the reading material in schools, and even outside, should be free from bias and placed in the hands of teachers who are inspired by a high ideal of common citizenship, and who possess a scientific outlook and a sense of human fraternity. Not only the text-books to be studied in schools but also the books to be placed in the school and public libraries should be subjected to careful scrutiny.[14]

There has been a movement in some Western countries for a revision of text-books, and this has been sponsored by the thoughtful section of the teaching profession. French teachers responded to the call of Anatole France by a campaign against bellicose text-books. There is a group of teachers in Germany working for world peace, under Professor Oestreich; and much that is chauvinistic in nature has been scrapped from text-books and replaced by material calculated to give children a sound love of their own nation and at the same time an understanding and appreciation of other nations. Various proposals for revision of history books have been considered at international conferences of teachers. One of the proposals is that a history book should be prepared by an international body and adopted for general use in all the countries of the world. But since all nations cannot be given the position deemed their due by the teachers of those countries, alternative proposals have been under consideration. It is suggested that all reference in history books to other nations should be subjected to the scrutiny of the historians of the nations concerned; or a historian of a neutral or uninterested country should be asked to write the history of British rule in India, and an Englishman that of the American rule in the Philippines. At any rate, the feeling is growing strong that the Committee of the League of Nations on Intellectual

Movement for revision of text-books.

[14] NOTE.—The arrangements for selection of text-books vary in different countries. In Russia, for instance, all texts are published by the State and supplied to local authorities for distribution to schools. In France, Italy, and Germany, the State has no such monopoly, but it exercises a very strict control over text-books. Lists of text-books are compiled and their adoption in schools is compulsory. Often lists of prohibited text-books are also prepared, and if any such text-books are found in schools they are liable to confiscation and destruction. England, with its long tradition of freedom in education, has no State control in prescription of text-books but only prescribes the broad limits of the syllabuses in the various subjects of the school curriculum; and while recommending a list of books to teachers, it leaves them free to go outside the list if they wish to do so.

Co-operation should collect material for text-books, so that history and other social sciences might be taught from an international point of view.

One can understand, however much one may deplore, the self-glorification and arrogance of national states, with the attendant contempt and hatred of other nations. But what is really distressing is the hatred between the different religious communities inhabiting India engendered by the writers of text-books in this country. Time was when the blame for biassed histories of India was placed at the doors of British authors, who were accused of putting into bold relief the blessings of British rule by portraying in deepened colours the dark phases of Indian history. It was not infrequently hinted that the motive of *divide-et-impera* and of political exploitation was operative in the preparation of history text-books, by exaggerating here the intolerance and atrocities of the rulers of one community and there of those of another. But the position is no better in regard to text-books written by Indian authors. The explanation is to be found in the fact that those writers themselves are the victims of phobias and communal complexes developed during their childhood. The result is that gruesome accounts, with unnecessary details, of persecution by Hindus, Muslims, and Sikhs, lurid details of massacres and rapes, stories of atrocities and ravages, of forced conversions and loot, disfigure the pages of the Indian history and reading books on which the impressionable youth of this country is daily fed in schools. Inspecting officers come across several misguided teachers in all grades of schools who dwell with considerable zest on religious animosities, indulge in sweeping denunciations and generalizations, and poison the minds of the youth. It was brought to notice that even the text-books in history written by some officers of the Department of Education in Mysore, and published and prescribed under the authority of the Department, were not free from the blame of religious and communal bias. A wholly partisan view of the political conflicts between Hindus and Muslims is generally taken, and religious complexion given to historical events which had absolutely no religious but only political motives behind them. While politicians talk loud of national unity, the schools silently proceed with their disintegrating work!

The problem in India.

Indian text-books.

We need not pause to consider the plea of justification on the ground of historical truth, as historical truth is often a pure

deception. Historians themselves disagree as to what the truth in several cases really is.[15]

Several instances of the uncertain foundation of historical truth on which statements in history text-books are said to rest have been brought to light by distinguished workers in the field. Even granting that some of the communally biassed statements are historically true, very often the whole truth is not said.[16] *Suppressio veri* is as mischievous as *suggestio falsi.* It distorts the whole account and conveys false impressions.

It is best to avoid controversial subjects in the teaching of history as advised by the English Board of Education in the *Handbook of Suggestions for the Consideration of Teachers.* If such subjects cannot be avoided, it is necessary that, in fairness, both sides of a question should be stated; for instance, in regard to the Sivaji-Afzalkhan episode. At all times, special care should be exercised in the treatment of subjects affecting inter-communal and inter-religious relations. Prejudices, bigotry, and other evil passions should not be exploited.

A good plan, suggested at the Bombay Presidency History Teachers' Conference held in 1938, is that Indian History should not

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[15]NOTE.—For instance, while the shortsightedness and religious fanaticism of Aurangazeb is repeated *ad nauseum* in history text-books written by Indians, we come across passages such as the following in the pages of Elphinston: "It does not appear that a single Hindu underwent the punishment of execution, imprisonment, or fine, for his religious belief or was taken to task for his hereditary worship." Another Muslim ruler painted black even in Mysore Departmental text-books is Tippu Sultan. But records found in the *Mutt* of the Jagadguru at Sringeri show that Tippu Sultan used to invoke the blessings of the Swami and ask him to pray to God for his own and his peoples' welfare. When, towards the close of 1791, Maharatta horsemen raided the Sringeri Mutt, dispoiled it of its riches, killed and wounded many Brahmins, pulled out the image of Goddess Sharada, and carried off rich booty, it was this supposed Hindu-hater and persecutor who sent the Guru necessary help, gave cash and kind for the consecration of the Goddess, sent an army against the Maharattas, and assisted the Swami to go on a pilgrimage to all the sacred places of India. Commenting on the records an English writer cautiously observes, "It does not seem improbable . . . that both these Muslim rulers (Hyder Ali and Tippu Sultan) tolerated Hinduism and did nothing fatal to its growing interests."

[16]NOTE.—Mahmud of Ghazni, for instance, is described as a monster of fanaticism, but the better side of his character—his patronage of learning, his love of justice and fairplay etc.,—is not given adequate notice in the school text-books.

be divided into periods identified with races and creeds, such as the Vedic, Buddhistic, Rajput, Islamic, Maratha, Sikh and European Periods, as the racial and religious classification vitiates the whole conception of our history. It should be divided into chronological periods, such as pre-history, proto-history, ancient history, medieval history and modern history. History should not be considered as an account of racial or religious glorification and expansion, but as a record of the contribution of the various factors to the peace, progress, and unity of the people.

There is a demand in every province in India that text-books in history should be more carefully selected so as to exert a more healthy, moral and civic influence on the minds of the pupils, and that they should be purged of everything that would distort the outlook and poison the minds of the pupils during the impressionable period of their lives. The following considerations are said to guide the selection of history text-books in Bengal, and they might well be adopted in other provinces also :—

Revision and strict selection of text-books necessary.

" (1) That there should not be anything that tends to offend moral feelings and sentiments ;

(2) That it is not necessary to give detailed stories of atrocities, butchery or bloodshed, which whether true or false, can only do harm to young minds;

(3) That books should contain nothing likely to create feeling of race hatred or class and religious animosity in impressionable minds, and that reference to facts which are not essential and which are unsuitable for children, or exaggerated statements, should be avoided;

(3) That text-books, while historically accurate, should be of a nature to promote mutual understanding of peoples and should not be prejudicial to a spirit of amity and good-will ; and

(5) That the stories selected should be those likely to have a healthy moral influence on the minds of the pupils."

Impressed by the great injury done to the interests of Indian nation by history text-books commonly used in schools, the Nizam's Government have set up a special Committee for the purpose of revising these text-books. The aims kept in view by the Committee are "to eliminate communal bias so as to conduce to the development of a spirit of toleration among students", and "to lay greater emphasis on the cultural and social aspects of historical events." It is reported that in revising text-books the

Committee have avoided wars and intrigues, and incorporated instead events calculated to infuse in the minds of pupils a sense of pride for their common heritage. For instance, legendary, semi-historical, or controversial narratives, such as those of Alauddin Khilji and Padmini of Chittoor, and the Black Hole of Calcutta,* have been discarded or treated only briefly. The struggle between different sections of the Indian people for political domination has been presented in its true perspective; and it has been described not in terms of religion or race but in the light of the centripetal and centrifugal forces which have been at work at different times. On the cultural side, due prominence has been given to such movements as the *Bhakti* Movement, which was inspired by seers like Kabir, Nanak, Namdev and others and which was the healthy result of the fusion of Hindu and Muslim cultures. It is also reported that the results of the latest researches have been fully availed of. It need hardly be said that this is a move in the right direction.

Children should be spared harrowing tales of persecutions and wars; no country or nation is free from blame. Let text-books be written from a broad, tolerant, and sympathetic point of view; let the cult of sectionalism be banished from schools, and let each community take pride in the achievements of the heroes of other communities. Let the history of India be a true chronicle of Indian civilization, not emphasizing the culture of this section or that, but bringing out the various strands that have gone to form the fabric of Indian civilization. As Lajpat Rai has said, "If Mother India is proud of a Nanak, she is also proud of a Chisti. If she had an Asoka, she had an Akbar too. If she had a Chaitanya, she had a Kabir also. If she had a Harsha, she had a Sher Khan too. If she had a Vikramaditya, she had a Shah Jehan also. If she had a Mahomedan Alauddin Khilji and a Mahomedan Tuglaq, she had their Hindu prototypes as well. For every Hindu hero, she can cite a Mahomedan hero. If she is proud of a Todar Mal, she is equally proud of Abdul Fazl. She can as well be proud of her Khusroes, Faizis, Galibs, Zauqs, Ferishtas and Ganimats . . . as she can be of Valmiki, Kalidas, Tulsidas, Ram Das, Chand Nasim and Gobind Singh. Even we modern Indians can be as well proud of a Hali, an Iqbal, a Mohani as of Tagore, Roy and Harish Chandra. We are proud of Syed Ahmad Khan as of Ram Mohan Roy and Dayananda."[17]

Unity of Indian civilization to be stressed.

* The Government of Bengal also have recently ordered that reference to the Black Hole should be expunged from all history text-books and even from prize books given in schools, as the incident has no historical foundation.

[17] Lala Lajpat Rai, *National Education in India*, pp. 144-45.

Seldom have the future citizens of this country stood in greater need of mutual toleration and good-will than now; and certainly never before in the history of this country has there been such need for a serious effort on the part of teachers to counter communal propaganda and other insidious forces that have been working to warp immature minds. If, as an eminent Indian said the other day, the stream of national life becomes tainted with intolerance and hatred at its very source, the cultural, social and political life of the country can have little chance of healthy and vigorous growth.

Responsibility of teachers.

Let the teachers of the country first psycho-analyse themselves and throw out all communal phobias, and then bend all their energies, and exercise all their resources, for the purpose of national regeneration through mutual good-will and co-operation. A remodelling of the syllabus in history or re-writing of text-books is not enough. The teacher of history and the writer of history must first be converted to a new attitude towards their task; they must themselves develop a broad, tolerant outlook, thinking of the people of the country as a whole and feeling a sense of responsibility for the future.

B. Direct civic and moral instruction.

Owing to the complexity of the conditions of life at the present day, the indirect teaching of citizenship through the traditional subjects of the school curriculum is not considered quite adequate. There must be conscious and deliberate preparation for citizenship in order that the future citizens may be equipped with knowledge of social organization and social problems. Only then will they be able to understand the world in which they live and form intelligent and balanced judgments of problems confronting them.

Direct civic instruction: Its need.

It is therefore advocated that the social sciences, *viz.*, citizenship, public affairs, and economics should find a place in the curriculum for their own intrinsic value and treated as independent and important subjects of study, if civic matters are to be better and more systematically taught. Contemporary public affairs, it is contended, are not history, economics and geography, though economic geography may serve as an admirable approach to the study of those affairs; and therefore history and geography cannot be trusted to carry out fully the function of teaching the essential problems of citizenship. Recommending the introduction of "Lessons in Community and National Life" as a part of social studies in schools, the late President Woodrow Wilson, in his statement addressed to school officers in U.S.A., wrote, *inter alia*,

"I urge that teachers and other school officers increase materially the time and attention devoted to instruction bearing directly on the problems of community and national life. . . . . It is a plea for realization in public education of the new emphasis which the War has given to the ideals of democracy and to the broader conceptions of national life."[18] Such instruction did not continue long in America, however, owing to the distrust of teachers by parents who have such individual opinions and convictions respecting political, social, and economic problems that they were unwilling to allow teachers to interfere with their own influence over their children in these matters.

What has been recommended for high schools is only descriptive economics, conveying elementary principles underlying economic activity, which the teacher can build up from the pupils' own experience of the economic activities around him. The occupations of the pupils' fathers provide a good starting-point from which the teacher may proceed to various other occupations, to description of markets, the relation between money and prices, distribution of population, problems of poverty, and the various agricultural and industrial processes. Visits to shops, factories, farms, banks, etc., are a very helpful means of acquiring direct knowledge. In this way some ordered conception of the economic organization of society can be built up. What the teacher should aim at is that the pupils should gain a comprehension of the inter-relations between the several parts of an economic system, rather than a detailed knowledge of any one of them.

Economics.

Citizenship, or civics (the latter term is usually avoided in England) and public affairs are included in the curriculum to teach directly the duties and responsibilities of the individual towards the society in which he lives. The institutions of Government, local, national, commonwealth, and international, and the principles underlying them are taught, the line of approach being historical. Here again, local affairs furnish the starting-point for the course of instruction. Dramatic methods and actual visits to institutions are very useful means of acquiring information in a realistic way. Courses in current events are also included and considered against a background of recent history; and such courses encourage the reading

Citizenship and public affairs.

[18] Quoted by C. H. Judd in *Education and Social Progress*, p. 213. (Harcourt, Brace & Co., New York, 1935.)

of newspapers and the critical examination of different points of view in the press, involving discrimination between true and false.

The inclusion of these subjects is open to objection on the ground that the curriculum is already overloaded. It must be admitted that there is considerable force in this contention. But seeing that such studies have specific value for citizenship, the main problems they deal with should be treated partly within the framework of the existing curriculum to the extent possible, and partly in lieu of such of the content of the traditional subjects as has little value for contemporary life.

Direct moral instruction.

The problem of direct civic instruction is free, however, from the dust of controversy that has collected round the question of direct moral instruction. The question as to whether morality can be taught, has been exercising the minds of educators for nearly half-a-century, and the controversy is by no means over. The "Moral Education Movement" in America and Europe, a direct outcome of the spread of the Herbartian psychology and pedagogy in the final decade of the last century, emphasized the possibilities of moral instruction as means of building moral disposition, not only indirectly through the humanistic subjects of the curriculum, which were believed to be "pregnant with moral content," but also through specific "moral lessons." Systematic presentation of the 'virtues,' by grading and classifying them for instructional purposes, became the aim of the educators during the first decade of the present century. But the Frœbelian emphasis upon the active tendencies of the child, as a reaction against the Herbartian emphasis upon the influence of ideas in controlling conduct, shook the position of direct moral instruction. More recently, the scientific movement in education, involving the application to education of biology, and subsequently of behaviouristic psychology, has rudely challenged the claim of moral instruction as a factor in determining conduct and has stressed the importance of environmental conditions.

The protest against direct moral instruction is based on the ground that the appeal of direct instruction is to the intellect, and *knowing* what is right does not often lead to *doing* what is right; there is a hiatus between the two. Similarly, moral ideas are not ideas *about* morality. The latter is largely a matter of words and ideas, which by themselves do not constitute a vital force. The former are learnt through actual social contact and experience in the interplay of human relationships and are therefore dynamic.

We cannot develop strong moral character by studying about morality and discussing moral subjects, any more than we can develop strong muscles by learning muscle anatomy and the laws of physiological growth and development. Further, there are large tracts of practical life that lie altogether beyond the field and control of consciousness, *viz.*, the regions of the sub-conscious and unconscious. These contain the motivation of our non-rational conduct, which constitute such a large slice of an individual's life. A direct appeal to the intellect through moral instruction is therefore seriously inadequate. In the second place, morality is involved in every phase of life, and moral issues constantly arise in the daily life of the youth. Guidance or help given at the psychological moment, particularly when the pupil asks for it or when the occasion strongly suggests it, is more influential in regard to conduct than the segregation of moral instruction into set periods and treatment of abstract principles. Lastly, under the stress of vigorous moral instruction a sensitive pupil tends to develop a morbid susceptibility or exaggerated punctiliousness, while a normal healthy child becomes hardened against talk that savours of preaching.

Protest against direct moral instruction.

The modern advocates of direct moral instruction take full account of these objections. Fully realizing the insufficiency of the intellectual appeal in matters of conduct, they insist upon the kindling of enthusiasm and emotions and the direction of the will into fruitful forms of social activity. The general consensus of educational opinion at present is, indeed, in favour of a somewhat "eclectic" view of moral education. The social life of the school, and its various co-operative activities, yielding shared experience, are of vital significance in determining conduct; but in the present complex conditions of life we cannot depend entirely upon the influence of the school life, nor upon the habits formed in the course of social contacts in the school, for the reasons mentioned in the opening paragraphs of this chapter. The environmental factor should be supplemented by full and intelligent understanding of moral issues as they arise. Private advice, instruction and guidance, given to pupils individually when they are confronted with doubt or difficulty and need and seek enlightenment, is very effective, as it drops into a prepared soil and quickly takes root. Advice at such psychological moments establishes a close connection between moral insight and conduct, between moral knowledge and exemplification of it in actual life. It gives a necessary direction

The present eclectic view in regard to moral education.

and guidance to conduct when the interest of the pupils is most active and when the advice given can be very easily understood and put into practice. Practical questions of morality confront the pupil from an early age; in his daily actions, in his games and in his hobbies, he is confronted by moral problems. He often does not know the appropriate line of action to take; and it is obviously unfair to him to let him grow up in ignorance and develop wrong habits and ways of behaviour which could be easily avoided by a word in season. When given in response to felt need and in a manner which is solemn and tactful and confiding, rules and principles of conduct become real and vivid; they live longer in the pupils' mind, and ensure conduct in conformity with themselves. But it should be remembered that pupils will approach a teacher for advice only when they trust and respect him and look upon him as a friend, philosopher, and guide.

Direct moral instruction of an incidental type necessary.

Though effective, even this occasional and incidental form of instruction does not exhaust the possibilities of moral education. Such instruction has to wait for opportunities, and depends upon the resourcefulness and initiative of the teacher, who should avail himself of those opportunities when they do occur. Further, *ad hoc* advice and instruction of this type is good for the occasion and is particular in its application. Often no opportunities might occur to develop in the pupils necessary moral ideas, such as obedience to parents, love to brothers and sisters, courtesy to strangers, and sympathy to sufferers. But these are necessary social virtues with which pupils should be equipped. A comprehensive scheme of thought and moral worth has to be built up in the minds of the pupils if instruction is to affect the whole of their lives; and this can be done only by a systematic, graded, and co-ordinated course of instruction. This does not, however, mean inculcation of ready-made ideas about morals on the authority of others, or even on the authority of the dogmas of religion; much less does it mean teaching of ethics, including such abstract concepts as the nature of Good, the ideas of Duty in general, and the character of moral judgment. The former cultivates dependence on the opinion of others and does not develop moral consciousness; the latter is merely a form of speculation, and is good, perhaps, as a form of mental discipline. What moral instruction should aim at is to present social situations, provide understanding, exercise reflection

Direct moral instruction of a systematic type also required.

and judgment, develop insight into principles of practical conduct, and awaken a sense of responsibility for the results of courses of actions chosen. Such instruction should also include critical examination of popular ideas of right and wrong. It is only when so conceived and planned that moral instruction becomes a means of helping young people wisely to direct themselves in their lives.

All these three factors, *viz.*, moral training through the social life of the school, incidental and systematic moral instruction, and indirect moral instruction through the traditional school subjects, are complementary and necessary for the pupil's moral development. The larger the number of approaches to the central problem, the more meaningful and complete its solution becomes.

It is needless to say that the methods of instruction to be employed should be different for different stages of the child's development. This adaptation of methods to stages of mental and moral development is more necessary in respect of moral instruction than in that of any other subject of instruction. The methods should vary not only according to the stage of development but also according to the sex of the pupils, and according to the type of the school—Boarding or Day School. In the case of younger children, the staple material for moral instruction should be examples and incidents taken from folklore, legend, sacred literature, biography, history, travels, newspapers, magazines, particularly examples of heroes who have displayed great moral virtues. These examples and incidents should be presented dramatically, in the form of stories, so as to strike the children's imagination, and inspire them with love, enthusiasm and admiration, so that their hearts may be set on righteous action. The story should be brief so as to focus the pupils' attention on moral issues, and to prevent it from wandering into regions irrelevant to the immediate theme. There may also be an occasional gleam of mirth. The legends, stories and incidents selected should conform to modern standards and sentiments, and deal with subjects within the pupils' understanding. The moral lessons thus conveyed go home to the young heart; they move the conscience. This method of conveying moral instruction through concrete vehicles, that is, through the stories of the lives and actions of men, real or imaginary, "is as old fashioned as it is living, as classical as it is fascinating, as historic as it is quick to touch the conscience." The whole instruction should be oral, and text-books, if any, should be for the use of teachers. Besides

Methods to be employed.

(1) For younger children.

stories, moral songs are generally considered to be a part of moral instruction for infants. Besides its general refining influence, song is a very effective means of fixing simple and plain truths of conduct deep in the hearts and minds of pupils. For younger children, it would be desirable not to set apart periods for moral instruction, but to correlate it with the subjects of the curriculum, particularly with history, reading, singing, dramatization, etc. In the case of older children, say from 7 or 8 to 14 years, their intelligence should be stimulated and directed to the understanding of real life-situations, and reference should be made to civic rights and obligations. This is the stage when children leave the imaginary world for the real, and take an interest in school life. They are now better able to see practical issues, and to judge motives and character. This, then, is the stage for portraying a long and rich series of examples of qualities that are socially desirable, such as self-direction, kindness, generosity, sincerity, veracity, fairness, justice, duty, honesty, industry, loyalty to family and friends, etc. The instruction, even at this stage, should be concrete, for childhood is only capable of understanding life in the concrete; facts rather than large principles should be presented to them. Autobiographies, biographies, striking historical deeds and events supply enough material. But the stories based on these materials should be carefully prepared by the teachers, and illustrations should be freely drawn from the school life, the child's surroundings, from the everyday life as the child knows it. They must be such as to demonstrate to him his duties in daily life. Pupils should be allowed to talk, question and comment; in fact, the method should be semi-conversational. For still older pupils, the adolescents, who have attained a certain mental maturity, there should be opportunities for conscious reflection upon, and discussion and examination of, motives, intentions, and results of conduct, and also for consideration of principles of conduct governing actions. This examination and discussion should be done with reference to the moral standards and ideals of present social life. Without this turning on of the light of conscious reflection, moral insight is not developed and morality is not raised from the automatic to the conscious plane. Moral instruction at this stage should be regarded as the theoretical aspect of moral training received through the school's social life, and moral problems should be more explicitly dealt with. Even at this stage, moral instruction should be linked, as far as possible,

(2) For older children.

(3) For adolescents.

with the concrete problems of school-life. Offences against school rules committed through lack of proper understanding would provide occasions for discourses explaining the principles of these rules and the need for observing them. Addresses on questions of conduct, intended to inspire the class, or school as a whole, with high ideals, might also be resorted to particularly when the tone of the school is threatened. Sometimes, suitable topics chosen from the school subjects might well become the themes of moral discussion, with a view to bringing out moral implications.

But it should be remembered that the instrument of direct moral instruction has to be very carefully and skilfully used. Clumsy use of it tends to defeat its own purpose and to create a calloused state of mind. It is considered wise, therefore, to entrust it to none but the ablest and most experienced teachers, to teachers with the power of stirring the feeling, appealing to the understanding, and stimulating the will. The teacher should not only communicate moral ideals but infect his pupils with his moral ideals. The real and final test of instruction is practical conduct. It is said: "Aspirations cannot be realized by a pupil unless a teacher genuinely feels them first. Not every teacher is likely to feel them, but then not every teacher will feel competent for moral instruction." When this moral instruction is entrusted to the proper type of teacher, a certain amount of freedom in regard to its method and form should be given to them. They should be allowed freedom to construct their own lessons on their own selected patterns. For instance, one might adopt the plan of illustrating and enforcing some particular moral virtue by a short series of stories; another might choose a moderately long narrative; another take a poem; yet another adopt a historical episode. There should be sufficient room for an intelligent and enthusiastic teacher's spontaneity, although a text-book, copiously illustrated with stories, anecdotes, etc., would give him valuable help and guidance.[19] As far as possible the instruction given should have a direct bearing on the lives of the pupils if it is to be fully significant to them.

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[19] NOTE.—Mr. F. J. Gould has published a number of books furnishing materials for teachers. He has ransacked the literature of the world and collected stories from real life, fiction, history, etc., to illustrate the various moral virtues, which he has graded and classified. In another book, he has given annotated outlines of actual lessons.

Mrs. Sophie Bryant, instead of classifying virtues and illustrating them with stories, as Gould has done, presents such selections from literature as exhibit moral life in concrete form. According to her

Moral instruction should never be looked upon as a subject alike in nature with the other subjects of the school curriculum, attainment in which can be tested by a formal examination. The test of moral instruction is not success in a formal examination, but practical everyday conduct. The former will lead to cramming of moral maxims and encourage at best only intellectualistic treatment of moral questions, and thus stultify moral instruction. A moral lesson should be essentially different in kind from other lessons. When it comes to be regarded as one among other lessons, it is doomed to failure, and had much better be dropped altogether from the school time-table.

Moral instruction should not be made an examination subject.

The last condition for the success of moral instruction is the sympathetic personal reaction between the teacher and the taught. There should be on the part of the teacher full sympathy with the pupils in their moral difficulties, cheerfulness, sincerity, devotion to moral ideals, and a faith in human nature which counteracts the tendency to scold and unduly check the child and to distrust the child's capacity to respond with good-sense and sincerity to the call of duty and virtue. The fruit of such instruction will be the attitude summed up by the poet in the words :

> " Where duty whispers low, ' Thou must ',
> The youth replies, ' I can '."

Practice in foreign countries varies in regard to the place given to direct moral instruction in the scheme of school work. In no country is there such an intense belief in the power of moral instruction for developing the moral nature of children, and for guiding them in the practice of virtue, as in Japan. Authoritative text-books have been compiled and a considerable amount of time is devoted in all grades of State schools to moral instruction. Moral instruction is, in fact, the cardinal feature of Japanese national education; and the greatness of the nation is attributed by authorities there to the influence of organized moral instruction. In France, teaching of the elements of morality is considered no

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method, the moral qualities presented in the lives of the heroes are studied and discussed, and the moral virtues and ideals are thus built up in the minds of the pupils.

Jane Brownlee, in her book *Character Building in School*, emphasizes the value of thought-power in the building of character, and gives plans of lessons for provoking the thought of the pupils on certain moral virtues, such as kindness, obedience, truthfulness, loyalty, etc.

less important than the teaching of language or arithmetic, and it is regarded as a national duty to convey to pupils the notions of morality in stages according to the child's development. With moral instruction is combined civic instruction in the duties of the individual as man and as citizen. For about half a century, moral instruction, according to prescribed syllabuses, has been imparted in that country. Although direct religious instruction has been mostly excluded from schools in Germany since after the Great War, moral instruction in some form or other is provided, with considerable emphasis on civic instruction. Direct moral instruction is at a discount in America, although influential educational opinion in certain quarters is in favour of it. In England, moral instruction is imparted through occasional means such as school addresses and private conversation, and in the Public Schools through the regular sermons in the chapels attached to these schools. Although opinion is inclined in favour of systematic and direct moral instruction in all elementary schools for at least one period a week, greater emphasis is laid, as in America, on moral training through the corporate life of the school organized as a community. In Scotland, however, the value of both moral instruction and moral training is recognized.

Moral instruction in other countries.

There has been a long tradition in this country in favour of direct moral and religious instruction in schools. In fact, religion and morals are closely identified in the Indian mind ; and moral instruction is considered to draw its force from, and to be supported by, the sanctions of religion. Direct moral instruction formed part of the curriculum of the 'Patasalas' and 'Madrasahs'. But British educational policy did not favour moral instruction in schools. At the beginning of the present century, however, a definite demand was made by the people for moral instruction, and a memorial on the subject was submitted to the Viceroy in 1905 by the people of Bengal. In Mysore State, both moral and religious instruction was introduced into all schools in 1908 ; but while religious instruction was subsequently dropped, moral instruction continues to have a formal place in the curricula of studies for primary and middle schools. The present opinion in the country is that direct moral instruction cannot claim the primacy of importance as a means of moral education, which belongs to the training provided through the social life of the school. Nor is it so effective, so far as immediate practical conduct is concerned, as the incidental and occasional mode of instruction. Nevertheless, it is a valuable

element in the scheme of moral education, provided it is given in the right way, and introduced in conjunction with religious instruction.

BOOKS FOR FURTHER READING

For Moral Instruction—

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2. Do ... *Moral Principles in Education*, Chs. I and IV. (Houghton Miffin Co., Boston, 1909.)
3. M. E. Sadler ... *Moral Instruction and Training in Schools.* (Longmans, Green & Co., 1908.)
4. A. K. White & A. Macbeath. *The Moral Self—Its Nature and Development*, Ch. X. (Modern Educator's Library Series, E. Arnold & Son.)
5. J. O. Engleman ... *Moral Education and Home*, Chs. VI to VIII and X to XIII.
6. Sophie Bryant ... *The Teaching of Morality in the Family and the School* (Swan Sonnenschein & Co., Ltd., London.)
7. Do ... *Moral and Religious Education.* (Modern Educator's Library Series, E. Arnold & Son.)
8. Jane Brownlee ... *Character Building in School.*
9. G. Spiller ... *Moral Education in Eighteen Countries*, Pt. 1, Ch. I. (Watts & Co., London, 1909.)
10. J. Welton & G. F. Blandford. *Principles and Methods of Moral Training*, Ch. IV, Sec. 6, and Ch. II, pp. 113–18. (University Tutorial Press, London, 1919.)
11. E. D. Martin ... *The Meaning of a Liberal Education*, Ch. X. (Garden City Publishing Co., New York, 1926.)
12. G. J. Gould ... *Moral Instruction*, Pt. 1 dealing with theory and Pt. 2 with practice. (The Moral Education League, London.)

For Civic Instruction—

1. J. F. Scott ... *The Menace of Nationalism in Education.*
2. Mark Starr ... *Lies and Hate in Education.*
3. N. A. Hans ... *The Principles of Educational Policy*, Ch. XIV. (P. S. King & Son, Ltd., 1933.)

4. W. Boyd (Editor) *Towards a New Education*, Ch. XI. (New Education Fellowship, London.)

5. Lajpat Rai ... *National Education in India*, Chs. VII and VIII. (George Allen & Unwin, Ltd., London, 1920.)

6. Bertrand Russel ... *Education and the Social Order*, Chs. X, XV and XVI. (George Allen & Unwin, Ltd., London, 1932.)

7. *Teachers and World Peace*, League of Nations, London.

8. *Education for Citizenship in Secondary Schools*, Oxford University Press, London, 1936.

9. E. Simon & E. M. Hubbak. *Training for Citizenship*. (Oxford University Press, London, 1935.)

10. W. M. Ryburn ... *The Progressive School*, Ch. XIII. (Oxford University Press, London, 1938.)

11. E. D. Laborde (Editor) *Education of To-day*, pp. 1–34 and 114–33. (Cambridge University Press, 1935.)

CHAPTER VI

THE PROBLEM OF RELIGIOUS INSTRUCTION

THE problem of religious instruction is even more difficult than that of moral instruction, particularly in a country like India where schools are heterogeneous in respect of the religious persuasion of pupils and teachers. But the feeling is fairly strong that an educational system, if it is to be morally effective, and the school, if it is to inspire its pupils to higher reaches of moral endeavour, must rest on a sound religious foundation. It is believed that the standards of right and wrong prevalent in any society have their ultimate source in religion, and are merely approximations to those expounded and prescribed by it, and that neither self-interest nor even the good of others always furnishes the motive for the aspirations and ideals we cherish. Morality, in other words, has its roots in religion; and moral progress depends ultimately on the religious attitude of the individual or nation, that is, on their conception of the moral relations of God and man. The driving force, the inspiration and warmth, of all higher conduct is said to come from religion—from faith in and love of God, if not fear of Him. All the moral ideals and qualities cherished are the attributes of the Divine from Whom we have our being. Religion furnishes supernatural sanctions, the promise of heaven or the threat of hell. Without these, morality becomes a matter of mere cold calculation, and every person begins to devote his whole intelligence to outwitting the categoric imperatives of morality, with complete abandonment of self-control. In short, it is said: "Without religion, no morals." This view is supported by sociologists. Benjamin Kidd, for example, thought that all civilization rested on the supernatural sanctions which religion gave to morals; and even a free-thinker and thorough secularist like Bertrand Russel admits that religion is "the source of the sense of social obligation",[1] and that, whatever be the kind of the moral codes that religion

Morality and Religion.

The view of religion as the basis of morality.

[1] Bertrand Russel, *Education and the Social Order*, p. 101.

furnished at different periods in history, it has been on the whole a force for good. Since religion furnishes the inspiration, motive, and warmth of noble deeds, the standards and even the patterns of conduct, and since its supernatural sanctions help powerfully in the struggle against egoistic impulses, it is recommended that schools should teach morality through religion and make religious instruction the basis of moral instruction.

There are others, however, who hold that religion and morality are wholly separable, and even independent. They believe that whether one professes any religious faith or not, one can be good and honourable. They point to people of unquestioned moral integrity who never claim to be religious, if, indeed, they have not been avowed or secret agnostics or atheists. They go so far as to say that religion is the opiate of the people. Most things taken on trust, in simple faith, are at first comforting; but when intellect ripens and subjects them to its scrutiny, their insufficiency and inconclusiveness are betrayed and moral life becomes rudderless. Secondly, it is contended, the morality that religion teaches is the morality suited to the age and place in which a religion took its rise, while the morality to be taught at the present time should take account of the conditions of life, and appeal to the standards of conduct current in society here and now. It is asserted, in fact, that religion never was on the level of the best morality of any time and so cannot furnish quite a satisfactory basis for moral instruction. Further, many of the religions do not emphasize the social, civic, national, and international duties; the virtues of self-respect, dignity, self-reliance, co-operation, liberty, tolerance, etc., which are socially important, are referred to by religions most rarely, if at all; and after all, religions are combinations of metaphysics and ethics in various proportions, the latter constituting but a small part of some of the religions. Lastly, it is argued, religions appeal much to the hope of rewards and fear of punishment in a future life, and these are ethically low motives of conduct. Good should be done for love of goodness or regard for one's fellows, and not with a view to one's own advantage, either in this world or in the next. Conduct inspired by religion does not therefore come up to the level of the highest moral conduct. For these reasons, the protagonists of this view opine that education should be secular and that moral instruction, if provided, should be independent of religion, and based not on decaying supernatural sanctions, but on the solid and permanent foundation of wisdom

Contrary view.

and intelligence. There are still some others who adopt a more or less intermediate position between these two standpoints and hold the view that, though in the teaching of manners and civic duties appeal to religion is not necessary, for other moral virtues religion furnishes a strong support and so should be availed of to buttress altruistic impulses.

The opposition in these points of view is due to the narrow, dogmatic, and theological sense in which the term "religion" is understood. In that sense, we have to concede, religion is inadequate for the satisfaction of man's spiritual longing, particularly in the highly complex conditions of modern life, with its cult of rationalism and its revolt against moral and religious authoritarianism. But religion in the broad sense of the relation of our little egos or personalities, as abstracted fragments, to the totality of life, or the sum and source of the universal vitality or spirit (which in conventional language we call God), is not only an ally of morality but complementary to it. Human beings have evolved a sense of the Infinite that goes beyond the mere struggle of physical life characteristic of animals and this sense has to be satisfied by establishment of the relation of each individual to the source and central fact of all existence, *viz.*, God. Religion is this relationship, but the conception of it varies with the level of individual and racial development. At one stage, God may be conceived and felt as personality, at another as power, and yet at another as all-comprehensive spirit. While the conception of God and of the individual's relation to Him varies with growing knowledge and mental maturity, the belief in God, whatever the conception of the deity, will always persist, for man will always continue to look for something greater than himself, so that he may find in Him the source of satisfaction of his longing for perfection. It is in this eternal spiritual quest, and from this longing for perfection, which is religion, that morality has its being. For the conception of God as the Universal Spirit, the totality of life, involves loyalty to creation as a whole, respect of all life, and recognition of universal brotherhood. This is the root of altruism, which expresses itself in practical conduct, in seeking the good of the whole and not of the individual, of the community of which each one is a member. This, it must be remembered, is the ultimate criterion of morality. In this broad sense of religion and morality, it will be seen, the distinction between the two vanishes. Morality becomes implicitly religious, and religion the

Religion in its broad sense is complementary to morality.

broad informing principle of man's whole conduct. In this sense even those who explicitly reject the traditional belief in God, but are of high moral integrity, are virtually religious.[2]

Religion and Education.

The relation of religion to education is close, both theoretically and historically considered. As E. D. Burton says:[3] "Religion and education are natural allies. Both recognize and have to do with spiritual as over against an exclusive attention to the physical and material. Both seek to emancipate man, not from contact with his environment, but from slavery to it, to enlarge his horizon and quicken his aspirations." It is strongly felt that a system of education that aims at the spiritual and moral advancement of the individual and society, that seeks to take one nearer and nearer to the goal of truth, goodness, and beauty cannot afford to reject the valuable aid that religion is able to offer.

Theoretical relation between religion and education.

Religion is, in fact, a part of one's cultural heritage, and to omit religion from the course of study is to deprive pupils of the advantage of a part of their birth-right. For it is an accepted educational principle that every item of social inheritance that has to be transmitted to the next generation should be represented in the curriculum of the school, unless some other institution is better suited to communicate it. Except in Soviet Russia, where all religious teaching and religious practices are banned, the present trend, even in the materialistic countries of the West, is in the direction of including religion in the curricula of their schools. The philosopher-educationist of Italy, G. Gentile, has observed: "National cultures have never been more conscious than now of the higher needs of the mind, needs that are not only æsthetic and abstractly intellectual, but also ethical and religious. For a school without an ethical and religious content is an absurdity".[4]

From the historical point of view, the association between

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[2] Read W. G. De Burgh's *From Morality to Religion* (The Gifford Lectures—MacDonald & Sons, London, 1938) for the development of the theme that, though morality and religion are separate, ethical experience points directly to religious experience for its fulfilment.

[3] E. D. Burton, *Education in a Democratic World*, p. 105.

[4] Quoted by I. L. Kandel in *Studies in Comparative Education*, p. 459.

religion and education is very old and intimate. In the West, the Church throughout the Christian era has been the agency for the education and enlightenment of the people, and throughout the middle ages the monastic and cathedral schools were practically the only ones for the education of the common people. The monks were not only the officers of the church but also itinerant teachers. The purpose and content of the education the church provided was, no doubt, religious; and culture had only an instrumental value as a means of salvation. But "by preparing their pupils for a commonwealth of souls the churches paved the way for a commonwealth of citizens," through the culture they imparted. The church's activity in the field of education continues to this day and in certain countries, such as Sweden, the church had the sole control of public education down to the twentieth century.

Historical association.

In the West.

In this country also, and in fact in the whole of the East, popular education was throughout the ages provided under religious auspices. The schools of old were held in the precincts of temples and mosques, and were conducted by Pundits and Mullas, who found the beginning of wisdom in the fear (or love?) of the Lord. The schools were under the control of the priestly classes among the Hindus and of theologians among the Muslims; and religious instruction figured largely in the curricula of these schools. The reading of the *Quran* and of the *Vedas* was an essential part of the curriculum of the *Makhabs* and the *Patasalas* respectively.[5] The *Asramas* or residential schools were merely religious seminaries. The indigenous schools founded by both Hindus and Muslims were mainly religious in the content of their courses and in their purpose.

In India.

The British educational policy in India, dissociated completely from matters of religion, made no provision for religious instruction or observance of any sort in schools managed by the Government or local bodies. The position of Government was simply this: there are various creeds in India differing from one another; as Government cannot

Religious instruction.

[5] There are still large numbers of such institutions devoted to the study of Oriental classical languages and indigenous learning, and imparting elementary education of an indifferent type according to old-time methods. In Burma there are over four times as many monastic schools as ordinary recognized primary schools.

provide instruction in all these creeds, it is best to adopt an attitude of strict neutrality and not provide any such instruction in public-managed schools, nor recognize it in aided institutions, lest such provision or recognition should expose Government to the charge of sectarianism. Since, in the early days, the only private agencies anxious to provide religious instruction were the Christian Missions, the position of Government was perfectly intelligible; it wished to avoid the suspicion of encouraging proselytism. But for peoples whose lives are fundamentally governed by their respective religions in all matters, such a non-religious or secular education lacked warmth, colour, and significance. As Arthur Mayhew says, "this uniform system, devised to meet the needs of all communities in India and adapted to the peculiar needs of respective communities only so far as is consistent with its patronage by an alien and impartial Government, has been able to avoid giving offence to one or other section only by being so colourless as to satisfy completely no section." [6] The merit of this education in the eyes of the people, from the point of view of religious and moral influence, was that it was neutral—it did not directly militate in its teaching against their creeds, though it did not lend any support to them. Its positive merit was that it provided passports to service and the professions. The Hindus, with their great capacity for adaptation to changing circumstances owing to racial and historical causes, took readily to the education provided by the British Government, captivated entirely by its material advantages. On the other hand, the Muslims, always proud of their religion and their own culture, and deeply devoted to these, viewed with indifference, and even with antagonism, a system of education so completely divorced from either of them, and looked upon it as a rival to their own culture; and for long they remained sullen. In both cases, however, the education provided failed, by its entirely secular character, to touch the hearts of the pupils and influence their lives and outlooks. It only filled, as it were, a separate compartment of their lives, *viz.*, the purely intellectual and utilitarian, and did little to reach their hearts and thereby bring about the moral and spiritual regeneration of the people.

British educational system in India regarded as 'godless'.

The Government system of education has long been condemned as 'godless,' and there is a genuine and widespread desire for the

[6] *The Education of India*, p. 52.

combination of religion with education. Denominational schools, colleges, and even universities that have lately come into existence have given religious instruction a definite place in their curricula; and it would not be wrong to say that several of them were founded with a view to supplying this deficiency in public education. There has been a demand everywhere for a definite theistic bias in education even in State schools, as testified to by the various Commissions and Committees of Enquiry, from the Hunter Commission of 1882 down to the Punjab University Commission of 1933.[7]

Widespread demand for religious instruction.

It is felt that the State Policy of religious neutrality should not mean secularization of education; that in a democratic society not only should perfect freedom be given to private agencies to provide religious instruction and the State aid such provision, but the State and other public bodies should provide adequate religious instruction for pupils of different persuasions in all the schools managed by them. The only reservation that need be made is that there should be no coercion so far as individual pupils are concerned.

We have seen that the British Government held the view that since pupils belonging to different religious denominations attended public schools, denominational religious instruction was out of question. It was hoped that, with the larger control of the educational policy by Indians, this long deplored deficiency would be supplied. But contrary to general expectation, the Congress Party Governments have also assumed the same attitude towards this question. Writing in the *Harijan* on 16th July 1938, Mahatma Gandhi justifies the omission of religious instruction from the Wardha Education Scheme in the following words:—"Religious instruction in the sense of denominational religion has been deliberately omitted. Unless there is a State religion it is very difficult, if not impossible, to provide religious instruction, as it would mean

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[7] The Punjab University Commission says: "It quickly became clear to observant minds that the introduction of Western learning, without any official sanction or recognition of religion, was bound to lead to untoward results." (P. 21.)

The Archbishop of Madras, speaking at the Good-Will Day in Madras the other day, remarked: "The godless education that the public schools of India have imparted during the past 100 years has much to account for the indiscipline, the disorder, and the anarchy in the individual and social lives of the young men of India. And it would be the mark of political wisdom not to repeat the mistakes of the past."

providing for every denomination. Such instruction is best given at home." Gandhiji's line of reasoning, it is seen, is the old familiar one, and he has made no contribution to the solution of the problem of religious instruction. It is not, however, to be believed that he is against denominational religious instruction, for he says in the same article : "It is also conceivable that the State should provide facilities for private tuition by those denominations which may wish to instruct their children at school provided that such instruction is paid for by such denominations." The difficulty and the impossibility that Gandhiji refers to turns out then to be only financial, and if he considered religious instruction as an essential element of the basic educational course, financial considerations should not have been allowed to exclude it. Religion is, admittedly, one of the most important factors of national culture, and its influence on the thought and outlook of the Indian people is unmistakable. To omit it from the programme of basic national education is to leave that education incomplete and largely ineffective.

The form of religious instruction to be provided in public schools.

Granting that religious instruction should find a place in the curricula of public-managed schools, the question for consideration is : What form should it take ? Agreeing with the view that denominational religious instruction is not feasible, and yet believing in the need for religious instruction, there are some who are of opinion that in State schools religious instruction should be of a non-denominational, universal type, emphasizing the fundamental unity of all religions and fostering a broad religious attitude. It is advocated that the fundamental verities common to all religions should be inculcated, and the universal religious sentiment of reverence and dependence on God cultivated. According to this view, text-books containing extracts from the scriptures of all the principal religions followed in India should be prepared ; and these should be used with sincerity and reverence, comments, if any, being confined to the inculcation of universal religious sentiments and the primary truths of all religions. It is hoped that this form of instruction will furnish the necessary religious motive to conduct, besides tending to bring pupils of all communities nearer in feeling and outlook, and that it will contribute to the building up of the Indian nation of the future on a firm and tolerant basis. This was the view of the Board of Education in Mysore some time back ; and this is also largely the view of Mahatma Gandhi, who says, "Fundamental principles

Religious instruction of the universal type.

of ethics are common to all religions. These should certainly be taught to the children, and that should be regarded as adequate religious instruction so far as schools under the Wardha Scheme are concerned."[8]

It is open to serious doubt how far, in the first place, this type of broad, non-sectarian, or rather inter-sectarian and inter-denominational, religious teaching would retain its character in the actual conduct of lessons. It would be difficult, almost impossible, for a teacher who is himself religious and has his own personal convictions and views in matters of religion, to refrain from colouring, perhaps unconsciously, his teaching with his own religious views and convictions. "Bias of a kind is always and inevitably present, in that it is the expression of the individuality of the teacher and of his sense of values. To eliminate all bias from his teaching would be to eliminate all personality and life, as it inevitably is present in the selection of his subject-matter and in the way in which he presents it."[9] Even granting that the teacher succeeds in eliminating his personal bias, what sort of religious instruction would it be but a pale, anæmic, and ineffective affair?

But there is another and more important reason why this type of religious instruction is completely inadequate. Although at first the result of secular, scientific, Western education in India was either the compartmentalization of the life of the individual into two, *viz.*, the orthodox-religious and scientific-secular sections, or the creation of an attitude of religious scepticism or even agnosticism, a new force has since begun to operate in both Hinduism and Islam. There has been a significant effort to recondition the old Hindu faith. "There are two motives discernible here: the one the desire to give Hinduism a place in the modern world of activity and competition; the other the desire to teach it to serve, or to show that it can serve, moral aims, and especially that aim of social service which is so highly considered in the West."[10] These motives have actuated the work of Mahatma Gandhi and Arabindo Ghose as well as Swami Vivekananda, and they are traceable in the aims and work of the Arya Samaj and Hindu Mahasabha. While the consequence of the teaching of the Vedanta, to quote the same authority, was "apathy in face of an unreal world, indifference to the problems of a life which is illusion, and ... desire to fly

[8] "*Harijan*," dated 16th July 1938.

[9] E. Simon and Eva M. Hubback, *Training for Citizenship*, p. 33.

[10] *Report of the Commission on Christian Education in India*, 1931, p. 48.

from them rather than to solve them," the Ramakrishna Movement aims at placing "Vedanta on horseback" and turning it towards service to mankind. There has been a similar pulsation of new life in Islam. But in this case it is not so much a process of reconditioning as of revival, for Islam is a simple, practical, and ethical (as distinguished from metaphysical) religion, easily adjustable to any conditions of life. The Islamic revivalists hark back to a thousand years ago, and find sanction in Motazelite thinkers of Islam for asserting the superiority of reason over dogma and blind prescription as the guide to life and conduct. "The general empirical attitude of the *Quran*," as Sir Mohamed Iqbal[11] points out, "which engendered in its followers a feeling of reverence for the actual, and ultimately made them the founders of modern science" was quite compatible with the spirit of rationalism. The reformist movement led in India by Sir Syed Ahmad Khan tried to reconcile the methods of science with the teachings of the *Quran*. In fact, he wanted the products of his great educational institution at Aligarh to go forth into the world with science in one hand and the *Quran* in the other.

Such instruction inadequate and unsatisfactory.

The point is that both the Hindus and Muslims of India have returned to their respective religions with renewed vigour and want to adjust them to the changed conditions. Religion is far too deeply entrenched in the soul of India to be neglected in any scheme of education that can really affect the lives of the people. And the demand is not for universal, non-sectarian, inter-denominational, religious teaching, but for specific and denominational teaching, interpreting Hinduism and Islam in the light of present conditions.

Denominational teaching.

It is interesting to note in this connection that even in Western countries where religion is not such a force in the lives of the people as in India, there is a growing tendency towards denominational teaching. In England, religious instruction is provided in all elementary schools; but while in non-provided schools the instruction is definitely denominational, in provided schools, according to the Cowper-Temple clause of the Education Act of 1870, only the reading of the Bible without note or comment is required. Even from this type of instruction exemption could be claimed under the conscience clause of the Act, the first or the last period being set aside for religious instruction. But in

[11] *The Reconstruction of Religious Thought in Islam*, p. 18.

1929 the Archbishops' Commission recommended that local education authorities be empowered by Parliament "to make such arrangements as they may think fit for religious instruction for all children of their area, in accordance with the religion of their parents, notwithstanding the prohibition of the Cowper-Temple clause". In Prussia, the majority of schools are denominational and only a few interdenominational. Religious instruction is provided not only in the former but also in the latter, the pupils receiving instruction from the teachers or ministers of their own denominations. Dogmatic tenets of each denomination are stressed. Exemptions are, of course, granted; and for such of those as do not require religious instruction secular schools have been opened. In Italy, the Education Code lays down that instruction in the Christian doctrine according to the Catholic tradition "is the foundation and crown of elementary education in all its stages." The ecclesiastical authorities have to approve the text-books to be used and also the teachers. In U.S.A. the laws about the secularization of education are very ambiguous and have been variously interpreted by the Supreme Courts of the respective States. At present religious instruction is required in 11 States, is permitted or permissible in 25 States, and is prohibited in 12. So a great majority provide such instruction; and where given, it consists merely in the reading of the Bible without comment. But recently there has been a movement to permit pupils to attend religious instruction provided by denominational or interdenominational groups during school-time. Only France is neutral in the matter of religious instruction. Thus it will be seen that even in such democratic countries as England and America there is a tendency towards denominational religious instruction, while in Germany and Italy the form of that instruction is distinctly denominational.

Similar tendency in the West.

What is wanted in India, as judged by an overwhelming body of enlightened public opinion, is not interdenominational teaching of a pale and ineffective type, whatever may be the intellectual appeal of such teaching to mature minds, but denominational teaching which will make a direct emotional and moral appeal to the pupil's individual life and help him grow up a good Hindu, a good Muslim or a good Christian, and solve his personal problems in the light of teachings of his own religion.

The home, to which some people like Mahatma Gandhi would assign the responsibility for denominational religious instruction, has ceased in the present complex conditions of life to be a place

for instruction. Parents are confronted with more problems, and have larger demands on their time, than they ever had in the past, nor have they the competence or patience for the educational functions which have become difficult and complicated. The modern home, however cultured, has ceased to be a school in many respects, parents having abdicated their educational, and particularly their instructional, functions; and the school has assumed and has to assume full responsibility for the education of the child, including his religion and morals.

But the denominational religious instruction to be given to children should not be fanatical, exalting one's religion above another, or characterising it as the only true religion. The observation of Dean Swift, that we have just about enough of religion to make us hate, but not enough to make us love one another, applies with special force to India. While each pupil should be instructed in the principles and tenets of his own religion and be well rooted in it, he should, as he advances in the educational course, be taught sympathetically about the other great religions professed in India. In this way, while firm in his own religion he may learn to view with sympathy, toleration, and even appreciation the religious beliefs and practices of others, and to live and work with followers of other religions in a spirit of love and harmony. As a practical plan, a scheme of religious subjects could be drawn up for High School pupils, and representatives of different religions among the teachers, or even outsiders, could be invited to present a constructive statement of the view of each religion, without attacks on, or disparagement of, other religions.

Religious instruction should vary in its content and method with the needs of the pupils' development. In the case of children, particularly young ones, the appeal to God as the source of commands, rules, etc., is very effective. A child's idea of God is personal, as a Being who is all-powerful, all-wise, all-seeing, all-good, all-merciful, etc., and as one who loves and rewards His creatures if they are good and punishes them if wicked. If a conscious, practical relationship is established between the child and God, love, reverence, personal loyalty and such emotions and sentiments are awakened, and these furnish a powerful incentive to conduct. An appeal to God is more effective than one to any human agency, because there is no place, however private which is beyond God's immediate view; and not only does He see and judge the outward act but also the inward motive; He sees

The content and method of religious instruction.

into man's heart. Fear of God, it is said, is the beginning of wisdom; but from the point of view of mental hygiene, the proper attitude to develop in relation to God is not so much that of fear as of love. Fear, as we shall see in the chapter on punishments, is negative; it only inhibits wrong action, while love is a positive force and prompts good action. It should not be understood, however, that fear and authority could be eliminated altogether from the child's moral world. The mystery, awe, and reverence attaching to the idea of God in the mind of the young, and containing an element of fear, give the religious sanction a force that no human personality or agency can possibly exercise. The value of religious instruction, as supplying the standards of duty and the rules of action during the plastic years of life, is therefore recognized by all to be very great.

During pre-adolescence.

The method of treatment should take due account of the stage of intellectual and emotional development of the pupils and employ the same psychological laws of teaching that apply to the other branches of study. In the primary and middle schools, the line of approach should be through religious stories and biographies, parables, legends, fables and myths, with plentiful use of visual and auditory aids, such as pictures and maps, songs and dramatization.

The adolescent, with his growing intellectual powers, challenges the traditional opinions, conventions, and standards. Through the methods of investigation, experimentation and critical examination of data followed in the physical sciences and even the humanistic branches of study in the high school, he develops an attitude of mind which finds it difficult to accept uncritically and on mere authority the dogmas and affirmations of religion. When he is expected to shut himself up in "a tight-fitting cage of dogma", so far as religion is concerned, while he is allowed freely to explore and investigate in other fields, his whole intellectual being rebels against this restraint. Any attempt therefore to impart definite dogmatic theological instruction creates a revulsion of feeling against religion. Religion at this stage should not be a mere imposition from without but a growth from the individual's own inner life, synthesizing his experiences and determining his outlook on things.

And adolescence.

Dogmatic instruction is therefore quite inappropriate during the period of adolescence. Such instruction only develops conflict in the emotional life of the adolescent, who, left to himself, may

not be able to resolve it but may simply go under. The result will inevitably be either the creation of a dual personality—broad, liberal and tolerant in all secular matters, and narrow, bigoted and intolerant in matters relating to religion—or a reaction against all forms of religion as rank hypocrisy, and even an atheistic frame of mind which feels contempt for all that smacks of religion. At any rate, serious doubts and difficulties in adjusting his religious experience to other aspects of life are sure to assail the adolescent. Most educated Indians during the closing decades of the last century were the victims of this conflict, when there was the first impact of western scientific knowledge on the old Indian culture and religions.

If dogmatic instruction is inappropriate, it is obvious that the adolescent cannot be left to shift for himself. He needs all the anchorage that religion can give him at this period of emotional and intellectual 'storm and stress' in his life. Religion has therefore a definite place in the scheme of education for the adolescent as for the pre-adolescent, but the condition is that it should be of the appropriate form. The essence of religion as we have seen, is the sense of the relation of the individual to the Divine; it is a personal experience of relationship to God[12]. It is this inner, personal experience that religious teaching in schools should awaken and promote.

The value of the indirect and incidental forms of instruction considered in connection with moral instruction is great in regard to religion also. That way of approach avoids the much deplored sectioning of experience which consists in allotting a specific period in the time-table for narrow theological instruction, while other subjects are taught during the other periods shorn of all their spiritual significance. Yet there should also be a place for specific and systematic religious instruction. What should de done is to provide opportunities for pupils to read their religious scriptures, interpreting them in the light of their own personal experiences, the teacher being readily available to discuss questions that arise, and to direct them to further sources of information and enlightenment. The study of religion should be personal and accompanied by deep thought about the spiritual meaning of individual experiences. So conducted, the study of religion will be a force

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[12] R. H. Thouless defines religion as "a felt practical relationship with what is believed in as a superhuman being or beings".—*An Introduction to the Psychology of Religion*, 1923, p. 4.

unifying the pupil's totality of experience and giving him a proper orientation of life and its problems.

Side by side with such systematic study of the scriptures, an attempt should be made to relate it to everyday situations. This can best be done by eliciting from pupils problems of life or conduct which have been confronting them, and by discussing these problems with them seriously and earnestly. The problems should be carefully analyzed, the factors involved separated, what light religion throws upon the problem found out, and the best solution sought. The method of scientific investigation followed in other subjects should be brought to bear upon the study of religion also; and pupils should be led to study, discuss, sift and examine historical evidence, think out independently but reverently the significance of the lives and teachings of religious leaders and reformers, and apply them to the conditions of present life. There should be no barrier between the teaching of religion and that of other subjects, and no water-tight compartment for religious instruction which reduces it to mere futility and cant. Religion in secondary schools and colleges to-day should be based on facts and evidence, and not on dogma and affirmation. The teaching of religion should therefore be assigned not to a pandit or moulvi of the orthodox type, but to a general teacher who possesses special knowledge of religion and is able to deal with religious problems in the same free spirit in which philosophy, history and classical literature are studied in colleges. At the same time, it should be remembered that intellect alone is not enough; the emotions of awe and reverence should also be evoked. Religion is a part of one's own life, not something external to it. The pupil should be made to experience religion at first hand, and all approaches to it, *viz.*, intellectual, emotional, moral, and institutional, should be explored. Starting from the pupil's own religion, he should be led to study the lives and teachings of the founders, saints, and seers of other religions, not with a view to discrediting those other religions, but to reinforcing the central truths taught by his own. This will give catholicity to his outlook by extending the knowledge of his own religion, and will develop a tolerant attitude towards others.

The life and personality of the teacher responsible for religious instruction are factors of paramount importance. What influences the pupil is not so much the freshness, simplicity and earnestness of the teacher's presentation, nor the methods he employs, nor even the material he presents, but what he is in life and conduct. It is his personal life

The personality of the teacher.

as the embodiment of what he teaches that inspires. Religious ideals are more effectively caught than taught. History bears testimony to the fact that a single individual whose life and character exemplify the teachings of his religion, whose honesty, sincerity, courage, gentleness, and serviceableness show themselves in his whole conduct, can do more in the shaping of a whole community, even without his being aware of it, than the teaching of a hundred preachers poor in personal religious experience. This is how the sages and saints of India influenced the lives of millions of people.

It must be noted in passing that the influence of religious teaching is greatly heightened, not only by the appropriate content and methods of instruction, not only by the personal religious experience and life and conduct of the teacher, although these are very valuable factors in the situation, but also by the various other institutional factors that go to constitute what is called the atmosphere of the school. Among these are places of worship, hymns at the beginning or end of the school-day, religious music, celebration of the great Religious Founders' Days, with sermons and talks on the basic and universal principles of religions and religious observances. These help in inducing and preserving the religious sentiment, and in producing the religious atmosphere which pupils take in through the pores of their bodies, as it were; and by awakening the religious sense, they serve as a very valuable medium of religious experience.

If the State is to undertake the responsibility for providing denominational religious instruction in public schools, the question of the arrangements to be made confronts us. The position is complicated not only by the existence of several religions in India, but also by the diversity of sects and sub-sects, as in Hinduism. Ignoring the sects and sub-sects, and confining attention to such broad religious categories as Hindus, Muslims, and Christians, there need be no more difficulty in making arrangements for specific religious instruction in schools than, for instance, in arranging for instruction in the several second languages. The *Bhagavat Gita*, the *Quran* and approved commentaries, and the Bible could be made the bases of instruction for Hindus, Muslims, and Christians, respectively. The instruction could be given by teachers of respective communities during set hours, provided the number of pupils following a religion in a school does not fall short of a certain minimum. Practical arrangements become easier by allotting the first period in the morning

Arrangements for religious instruction.

or the last period of the school-day to religious instruction. Then all the pupils of a particular denomination in the several classes of a high or middle school, if the number in each class is small enough, can be combined for religious instruction. Further, provision could be made for exemption from these classes on conscientious ground. It must be mentioned in passing that religious instruction should not be subject to the usual examinations, either class or public; and the medium of instruction should, as far as possible, be the mother-tongue of the pupils.

The question of provision of opportunities for teachers to equip themselves properly for giving religious instruction has also to be considered. As proposed by the English Board of Education in 1934, not only should religious instruction be included in the full course of secondary (and collegiate) education, but courses in religious studies, and also in the practical problems of teaching religion, should be provided on systematic lines in training institutions for teachers of primary, middle, and high schools.

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CHAPTER VII

SEX EDUCATION AS A FACTOR IN SOCIAL ADJUSTMENT

Of the various impulses, instincts, or 'drives' to conduct that an individual inherits biologically, the sex impulse is one of the most potent and pervasive. It is a powerful actuating force, if not the most powerful, not only in the life of individuals but also of societies. It gives direction to the character, and orientation to the total personality. It furthers the progress or hastens the downfall of societies and civilizations. No consideration of the social, civic, moral, and even physical development of the pupil can fail therefore to take cognizance of the problems arising from the development, manifestation and effects of this powerful impulse. Such problems are two-fold in character, *viz.*, individual and social—the first concerning the relation of this impulse to the individual's other impulses and desires, and the other to its relation to the welfare of society. If this impulse is not harmonized with the individual's other impulses, and with the demands, standards, and conventions of society in which he lives, conflicts inevitably arise. These lead to inhibitions, perversions, anti-social conduct, punishments, and sufferings ; and they in turn cause serious and often irreparable damage to the physical, social, and moral integrity of the individual and to the interests of society at large.

The *role* of sex in individual development and social welfare.

The tremendous and ubiquitous force of the sex impulse has always been rocognized by society, and various devices have been employed to keep it under control, or at least to minimize its dangers. In primitive forms of society, harsh rituals preceded the initiation of a young man into the mysteries of sex, and acted through fear as a sort of control of sex passions. Civilized man's attempt to control this impulse took the form of excluding from childern's experience all sexual stimuli and knowledge, in the belief that children would thereby be safeguarded from premature and extra-marital sexual relations. Parents have long adopted a secretive and furtive attitude towards all matters of sex, and have systematically kept sex knowledge away from their children, and have even resorted to conventional lies to satisfy for the time

Control of the sex impulse in the young.

being the child's natural curiosity in this direction. For instance, in answer to the simple, natural question as to whence the baby in the family came, children were told that he was brought by storks, by the fairy god-mother, or by the midwife who attended on the mother, or simply that he was found in a bush or under a tree. Needless to say, though the child is satisfied with any kind of answer for the time being, this attitude does not conduce to the normal sex-development of the child. It does not completely keep out sexual manifestations and stimuli from the child's range of experience. The environment of the child provides innumerable sexual stimuli —the coupling of dogs in the street or fowls among the domestic poultry, for instance, is sufficient to provoke curiosity; and the exclusion of such stimuli is impossible. It must be remembered, further, that the child's curiosity is all the more whetted by this attitude of secrecy, and tends to find satisfaction by turning to unwholesome sources of knowledge, and by picking up, with all the pleasure of forbidden fruit, tainted and false information. It may lead even to experimenting with himself or his fellows in matters of sex. The pupil's attitude towards the whole question is thus likely to be distorted, his outlook grossly sensualized, his mind poisoned, his habits deformed, and his whole being wrongly adjusted internally as well as in relation to society.

(*a*) Traditional social control by secrecy and ignorance.

Religions have had a large part to play in determining this attitude of secrecy and self-consciousness in regard to this vital problem. Some have associated sex with sin, and others, though not going so far as that, have set up strong sexual taboos. In every civilized society, the sex problem has been hedged in by taboos and terrors of all kinds. The view of sex represented by St. Paul, as something inherently impure, the spear-head of sin against which war had to be waged continually, passed into Christian ethics, and coloured the general attitude towards this matter to such an extent as to exalt the unnatural state of virginity as the ideal of Christian life. Other religions, such as Judaism and Islam, though with no belief in the impurity of sex as such, set up strong taboos against sexual freedom. The sexual taboos supported by the powerful sanctions of religion have been the strongest means of keeping the sex impulse under control, and were undoubtedly necessary in certain stages of social development. But they have become largely devoid of their meaning and significance in the present times. The social and economic conditions of life have changed and

(*b*) Religious control by taboos and sanctions.

become more complex. The decay of orthodox religious beliefs resulting form the development of scientific attitude towards all matters, the growing equality of the sexes and the movement towards the economic independence of women, the reaction against the traditional standards of morality as a result of these conditions and particularly as an effect of the unnatural and continuous strain of the Great War, increased leisure with all its temptations to self-indulgence, and above all, the greater eroticism to which youth in the present day is subjected through the deliberate and persistent sex appeal of much modern pornographic fiction and periodical literature, of exhibitionistic drama and cinema—all these have combined to change the attitude of youth towards matters of sex. A taboo, if it is developed, does not now function as an effective lightning conductor in "the sex thunderstorms of youth," as it used to under older social traditions. The changed conditions and attitudes require that the old conventions and standards should be revalued and adapted to present purposes. At the same time, society cannot afford to discard all the conventions wholesale, as some free-thinkers of the type of Bertrand Russel would recommend. These conventions are the crystallizations of the accumulated experience of the race, and cannot be thrown away wholesale without serious risk to individual and social stability and welfare.

The most recent, and what is sometimes called the scientific, weapon employed by society to bring the sex impulse under control is sex education. This is the result of the Personal and Social Hygiene Movement started in America and Europe under the stimulus furnished by the school of psychology founded by Sigmund Freud and his collaborators, and in the light of the educational and social applications of that psychology. This movement seeks "so to direct this basic force that it may make its most constructive contribution to the life of the individual and to society."[1] It has adopted various measures—educational, social, legal, and medical—to achieve its aim; but we are concerned here with only the educational aspect of the movement, described as sex education. According to the definition accepted by the White House Conference on Child Health and Protection, "sex education to-day aims to bring to the aid of the individual at every step of his development the best knowledge, the soundest experience, the most powerful incentive, and the most wholesome environment, so that his sex

[1] "Social Hygiene in Schools," *Report of the Sub-Committee of the White House Conference on Child Health and Protection*, p. 3.

endowment may contribute most richly to his self-realization and a socially wholesome life."[2] In other words, the aim of sex education is the harmonising of the sex impulse of the individual with his other impulses, and the adjustment of his natural sex needs to the demands of society, so as to avoid inner or outer conflicts and difficulties that hamper the normal, healthy, personal, and social development of the individual. The means that sex education employs include communication of sex information, determination of sex attitude, provision of proper environment, and sublimation of sex impulses.

(c) Modern control through sex education.

Among the agencies of society for the education of the young, the home has the primary responsibility in matters of sex, more than in any other sphere of education. This is because sex problems are intimately related to the individual's life and can best be dealt with by the mother (or the father in some cases of boys), who commands the fullest confidence and the most perfect trust of the boy or girl, and in the presence of whom he or she observes no sense of false shame. The parent, provided he or she is in right relations with the child, can make the fullest allowance for the child's own individuality, and can make use of his spontaneous curiosity, of chance occurrences in the daily life, and of other suitable opportunities to communicate, at the right moment and in the right way, knowledge concerning the processes of the individual sexual life that often agitate the young. The first requisite is that the parent should establish a wholesome relationship with his or her child. This alone opens the road to frank talks, in a natural and objective manner, on the various problems involved in the child's sex life, furnishing him, in due measure and at all stages of his development, with the inspiration and guidance, the wisdom and comfort, which a wise and intelligent parent alone can impart.

The responsibility of parents for sex education.

In order that parents may discharge effectively this important function, it is necessary that they should have as full and systematic a knowledge as possible of the natural sexual evolution of childhood and youth, and the right attitude towards the whole problem of sex. This means, in a great many cases, the instruction of the parents themselves and their re-education in regard to the sex aspect of their responsibility, so that they may not only have a correct and full knowledge of the sexual development of the child, but may also change their traditional attitude and shake off

[2] "Social Hygiene in Schools," *Report of the Sub-Committee of the White House Conference on Child Health and Protection* p. 5.

the embarrassment and inhibitions from which they suffer. For the embarrassment caused to a mother by a naive "sexual' question of the child is often the very first occasion of the child to suspect the mysterious and forbidden nature of the subject and develop unhealthy curiosity. In Western countries, the needed knowledge and re-education are provided under the auspices of Parent-Teachers' Associations, Parents' Leagues, Social Hygiene agencies, and other organizations where lectures and discussions are conducted, educational exhibits shown, and study-groups formed for enlightening parents on the methods of dealing with this problem. Properly instructed and reorientated in regard to the problem of sex, and impressed with the fundamental importance of forming healthy, wholesome habits and attitudes, particularly during infancy, parents are in a position to lay the foundation of the natural and healthy sex and, broadly speaking, emotional development of the child. The wise parent will dispense with taboos, false concealments, and repressions and at the same time avoid causes for sex stimulation. He or she will statisfy the child's curiosity in a matter-of-fact, honest, manner, without at the same time doing away with the feeling of decorum so essential to social life. The parent should not bring up the child as a hot-house plant, but should, at the same time, exercise considerable care in the choice of the child's play-mates and supervise his play activities. Lastly, parents would do well to remember that a healthy and natural home atmosphere is an indispensable condition of a natural and healthy development of children ; and this can exist only when the parents have a happy married life and are emotionally well balanced.

Need for the instruction and re-education of parents.

But the emotional development of children cannot be allowed to wait until parents become enlightened and thus reorientated in matters of sex. While the grass is growing, the sheep cannot be starved. The school must take the parents' place and, as in every other aspect of education, function as the principal agency for sex education. At the same time, it must be admitted that the position of the school in respect of the problem of sex education is not free from considerable delicacy and difficulty. The school is the agency of the society whose ideals it has to conserve and perpetuate, and whose requirements in regard to the equipment of its future members it has to supply. Unless the community which maintains the school and supplies it with pupils frankly recognizes the need for

The responsibility of the school for sex education.

sex education, the school that attempts any form of specific sex education is liable to incur the risk of going counter to the society's aims and ideals. At any rate, if its efforts are not seconded by those of the parents at home they are bound to prove ineffective.

Thus the progressive school has to assume responsibility in regard to this problem. Its programme in regard to sex-education consists, firstly, in the presentation of knowledge in regard to personal sex hygiene which will correct misconceptions and avoid recourse to vulgar sources of information; secondly, in developing a wholesome, serious, and respectful attitude towards one's own body and towards the members of the same and the opposite sex; and thirdly, in developing sound habits, with a sense of responsibility in regard to the personal and social aspects of sex; and lastly, in teaching very briefly, in later adolescence, preferably in the final year of the school course, the facts of social hygiene.

School's programme of sex education.

In regard to the first, *viz.*, communication of knowledge of sex hygiene, the primary condition is that it should not take the form of specific sex instruction, provided as a separate subject or course, or even as a separate topic in a subject, and made known to the pupils as such. The danger in such a procedure is that sex is looked upon as something apart from the normal routine of school work, and thus focusses unhealthy attention and stimulates morbid curiosity. The facts of life which directly and indirectly concern sex should be presented through other subjects, such as the biological and social sciences, in the normal setting of those subjects, and as an integral part of the school curriculum. Nature-study and biology, providing life-histories of plants and animals, furnish a broad basis for forming attitudes towards sex and reproduction, and contexts for answering pupils' questions about the origin of human life. The treatment of government agencies for public health and for the protection of women and children might be considered in connection with the teaching of civics or citizenship, and the personal human problem of love and romance, ideals of womanhood and manhood, in connection with the study of literature. In the second place, the manner, language, and attitude of the teacher are of great importance in sex instruction. In the teaching of no other aspect of life does the teacher require greater knowledge and insight into the psychology of youth than in regard to sex. There he or she has to make use of the pupil's awakening power

(*a*) Communication of sex knowledge.

to reason and has to appeal to his deepening convictions and his new altruism. If the teacher is the father (or mother) of children older than those he teaches, he will inspire confidence and will be in a position to discuss sex matters without embarrassment or even emphasis. He will be able to present information in a matter-of-fact, simple, straightforward manner, and yet will not encourage unrestrained, loose, talk. The language of presentation should be carefully chosen and should be scientific, as far as possible. Teachers of biological sciences are, from the point of view of equipment, best fitted for this work, as they can give much incidental information in the spirit of scientific knowledge. School medical inspectors and nurses are also in a favourable position to deal with the subject from the personal aspect. A strong, balanced and understanding personality, tact and conviction concerning the vital import of such knowledge, these are the essential qualifications for this work. Further, the knowledge communicated should be positive; emphasis should be placed on the normal, healthful, helpful, moral and æsthetic aspects of the sexual processes in human life; and sexual abnormalities and aberrations should not be dwelt upon pointedly, as they tend to fix the pupils' attention upon them. Lastly, such knowledge should not be postponed until the dawn of adolescence, for by that time morals may have become corrupted, habits warped, and health injured. It is always best to start sex instruction early and proceed progressively, varying the material and methods of presentation, so that pupils may be prepared to face personal problems when they arise, equipped betime with the necessary knowledge and insight.

In this branch of knowledge, as in others, the scope of content and the methods of presentation should be adapted to the stage of development of the pupil. As we shall see in the chapter on classification, educational procedure is determined not only by the chronological age of the pupil, but also by his psychological and social age, and in regard to sex education these are of special significance. In a class where pupils of all stages of development from these points of view are present, proper adjustment of sex education to each pupil is well nigh impossible. Taking, however, the broad divisions of individual development as childhood, the pre-pubertal, and the adolescent stage, corresponding to the ages 5 to 9, 9 to 12, and 12 to 18, respectively, we might briefly indicate the kind of problems to be dealt with and the methods of procedure to be adopted.

The scope of content and the methods of presentation.

During the period of childhood, when the child joins the primary school, his circle of friends suddenly widens, and he becomes exposed to wrong and undesirable sex impressions and information from his class fellows. These should be corrected and an objective attitude in regard to sex, reproduction, and all life problems developed by the teacher in connection with nature study. Detailed information in regard to sex hygiene is not necessary at this stage. At home, social contacts should be formed with members of the family and with friends, in the latter case under guidance and supervision, so that the child may not become too conscious of the sex of his friends and relatives.

During childhood.

The pre-pubertal stage is a critical stage, as it represents the period of transition from childhood to adolescence. Its importance consists in its being a preparatory stage for the really difficult period of adolescence that follows it. The work of the teacher during this period should therefore be of the nature of a prophylactic, guarding the pupil against dangers ahead by giving him timely knowledge of the approach of the sex-instinct, and against fright at its manifestations, or against its abuse and perversion by disobeying the natural laws. The approach is made easy by a review of the essential organs and functions in plant-reproduction, followed next by a study of the various forms of animal life, leading on to the higher forms ending with mammals. With this biological setting, the knowledge given remains at the strictly scientific level. Wise guidance as to the personal and social responsibilities involved in the dawn of adolescence should also be given; and the pupil should be made to think of sex, its phenomena and problems, with seriousness, respect, and understanding.

During pre-pubertal stage.

With the dawn of adolescence comes the vivid awareness of sex with a powerful curiosity and craving for personal sex experience. This change is accompanied by a considerable emotional unstability and desire to be self-reliant and independent. Unless the new interest, with its intense curiosity, is well directed and controlled by the individual himself, and unless his emotional life is stabilized, there are serious risks. Adequate knowledge of sex mechanism, appreciative understanding of the *role* of sex in the development of the individual's personality, the possibilities of enrichment or degradation and misery of life according to the use of sex impulse, effective emotional control, development by the pupils of an ethics

During adolescence.

of sex against an adequate background of understanding—these are the main aspects of the problem that should engage the teacher's attention. In the final year of the High School course, scientifically established facts concerning sexual diseases and their direful individual and social consequences should be made known.

The most hopeful feature of the stage of adolescence is its under-current of idealism. The pupil responds to idealistic suggestions; and the teacher should avail himself of this characteristic to help the pupil understand that the *role* of sex is normal and fundamental, stimulating and uplifting, that all higher achievement of the individual has been possible because of the sublimation of the sex impulse by denying it immediate and crude satisfaction and directing it towards beneficent, social and mental activity. The teacher should help pupils realize that the sex instinct is one of the most potent and beneficial factors in human life. "It is the parent of beauty, the arts, and all genuine creativeness; it exercises and perfects in the elaborate ritual of courtship all those characteristic qualities that contribute to mastery of life and make for success in every field of activity; it urges and impels women to stimulate the best in men, and men in women; it promotes social sympathy and solidarity; and, above everything else, it produces radiant *Joie de vivre*, intense pleasure and indescribable happiness. The truth about sex, however, must also take cognizance of the effects of an abnormal or unsuccessful sex life."[3]

(b) Development of wholesome attitude towards sex.

The knowledge of sex problems and the understanding of the *role* of sex in higher achievement is not enough to secure right conduct, as we have seen in the sphere of moral life. What is needed is the toning up of the will. By appeal to their chivalry and altruism, adolescents should be led into wholesome lines of conduct. Sex development is the dynamics of adolescence: everything should therefore be done to ensure the normal and healthy evolution of the sex impulse; at all events it must be raised from a vulgar and debased level and made to motivate social and personal achievement. As L. P. Jacks points out, "The sex difficulties of youth are great. Yet the force that assails them is not in itself evil, but a good friend in disguise, hostile and destructive only when feeble counsels confront it, but changing over to our side, as all the hostile forces do, when they are met with high valour and quickened intelligence."[4] It is very necessary that this force

[3] Ralph De Pomerai, *The Future of Sex Relationships*, p. 79.

[4] L. P. Jacks, *The Education of the Whole Man*, p. 201.

should be provided outlets in the school programme. Some forms of extra-curricular activities are regarded as of great value in sublimating the sex impulse and the sex interests of the adolescent. To guard adolescents against prudency and cultivate a natural and wholesome attitude towards the other sex, co-education is generally recommended in Western countries; but for reasons to be considered in a subsequent chapter this measure is inapplicable to secondary schools in India. With desirable extra-curricular activities, particularly of æsthetic and social character, with a suitable foundation of scientific knowledge of sex, a background of intelligent understanding of the sex relations, and above all, with a proper attitude and right direction of will, in co-operation as far as possible with parents and other agencies such as the cinema, religious and social bodies, and the press, the school can do much to help the utilization of this powerful impulse for the personal achievement of the individual and for his adjustment in a wholesome and helpful way to social life.

(c) Sublimation of the impulse for personal achievement and social adjustment.

BOOKS FOR FURTHER READING.

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CHAPTER VIII

EXTRANEOUS MOTIVES TO CONDUCT--REWARD AND PUNISHMENT

If school life is properly organized and individual pupils are adjusted to it in the manner considered in the preceding chapters, and to be dealt with in the following ones, there will be little room for resort to direct control of conduct through reward and punishment. If, for instance, pupils are given an adequate share in the government and management of school affairs, if the corporate life of the school is so organized as to provide ample and varied opportunities for the expression of the pupils' impulses and the flow of their vital energy into worthy, fruitful, and satisfying channels, if the content of instruction is proportioned to their capacities and related to their present interests and needs, if teaching is made vital and dynamic by appealing to their innate impulses, and if pupils' impulses are harmonized with themselves and with the needs of society, and if their understanding, judgment, faith, and devotion are awakened and properly directed, and, finally, if the physical conditions in which they live and work are favourable, and their own health conditions normal; if all these conditions are satisfied, there is no likelihood of misconduct and no need for the adoption of remedial measures. The various activities and pursuits will furnish their own motive-power, work will be done for its own sake, the mutual relations of the members of the school will be properly appreciated and the rules and laws of the school will be recognized as necessary for the smooth functioning of the school as a whole and for the effective participation of each individual member in the school life, and in consequence the needs of the individual and of the group will be properly adjusted.

Place of reward and punishment in school management.

But conditions being far from perfect, complete adjustment of all the individual pupils to the life of the school and with themselves is not attained in every school. With a large number of pupils in the school drawn from homes, and affected by surroundings, of various moral standards, and each pupil having his own capacities, inclinations, and degrees of social developments, occasions are bound to arise for conflict between one pupil and another, between one section of pupils and another, between the higher and

lower impulses of the same pupil, or between an individual or a group and the school authority. The causes of conflict may sometimes be external to the pupils—for instance, faulty organization of any phase of school-life, undesirable conditions at home, or demoralized social surroundings. Whatever the cause of conflict, the school society should be protected against the misconduct of any of its members; its interests cannot be sacrificed to the whims of any individual. The protection that is to be afforded should extend also to individual members against other members, and to an individual pupil against his own lower impulses. Direct measures are therefore sometimes called for to check deviations from the normal course of conduct expected of every member of the school. "However much we may emphasize conduct as a problem of adjustment, however much we may exalt the sanctity of the individual over institutional rules and the comfort of teachers," says H. L. Hollingworth, "we cannot escape the fact that misconduct is a reality and must be handled."[1] At the same time, we should realize that punishment is concerned with the pathological side of school life. It should be therefore an incidental rather than a main or important feature of school management.

In the machinery of school management there is need not only for penalties, in order to prevent repetition of misconduct, but also for positive incentives to right conduct, in order to stimulate pupils to get over difficulties and overcome obstacles. Some items of work involve extra strain, some rules have to be obeyed at considerable inconvenience; and conduct in the line of least resistance has often to be avoided. In all such cases, the effort of the pupil has to be stimulated and his purpose strengthened by some extraneous motive. For example, one boy has to come to school from a long distance and yet must be in time; another boy, weak in a particular subject, has to put forth more effort to make up the deficiency; a third has to overcome his slovenly habits and keep tidy. A word of approval, a recognition of the boy's persistent effort to improve himself, gives an immediate fillip. Expectation of reward and fear of punishment are ethically lower motives of conduct, as we have already seen. But in certain cases, where intrinsic and higher motives are non-existent or inoperative, these extraneous motives have a necessary place in the school's task of helping pupils on their way to moral and social development.

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[1] H. L. Hollingworth, *Educational Psychology* (D. Appleton-Century Co.), 1933, p. 452.

The psychological justification for the use of reward and punishment is found in Thorndike's most fundamental principle of learning, *viz.*, the "law of effect". "To the situation a modifiable connection being made by him between an S. and an R. and being followed by a satisfying state of affairs man responds, other things being equal, by an increase in the strength of that connection. To a connection similar, save that an annoying state of affairs goes with or follows it, man responds, other things being equal, by a decrease in the strength of the connection."[2] Punishment that follows any misconduct is a painful or annoying experience that tends to weaken the bond of connection between the stimulus and response, and reduces the chances of the repetition of that particular form of behaviour. Similarly, the use of reward tends to strengthen a desirable response. Of these two forms of incentive, negative and positive, the latter is psychologically a greater aid in the formation of the desired habits; but the former is more influential in shaping conduct in the practical affairs of life. This is because everybody is not keen on a reward to be obtained by excelling ordinary standards, while everyone desires to avoid punishment. Very few, for instance, aim at the heroic or super-normal; but most people are anxious to avoid lapses from the normal standard of conduct in order to escape punishment. Nobody in an organized state is rewarded for respecting the person or property of another; that is the normal standard of conduct expected of everyone; but any lapse from that standard, by way of assault or theft, is visited with penalties. In the school economy, as in the State, penalties therefore loom larger than rewards.

The psychology of reward and punishment.

The question that usually arises is "Why do we punish a person?"; in other words, "What purpose is achieved by punishment?" Various answers have been given to this question. The one that readily suggests itself is that the offender has done a wrong and the wrong must be avenged. "An eye for an eye, and a tooth for a tooth;" the wrong-doer should suffer as great pain as his victim, if not greater. The logic behind this view is simple; an injury excites anger, that is, the fighting instinct, and the victim is avenged. In primitive society, and even in advanced society among people with less self-control, the aggrieved person hits back, the

A. Punishment: *The purpose of punishment.*

[2] E. L. Thorndike, *Educational Psychology—Briefer course* (Teachers' College, Columbia, No. 41), p. 71.

notive being to "get even." Sometimes another person or body of persons, and in organized societies the State, retaliates for the injured person. But the motive of retaliation, *viz.*, to get even with the offender, is a low and selfish one. It is also difficult in such cases to proportion he penalty to the offence, or even to determine the degree of offence. The usual tendency is to exceed the requirements of the ase and to mete out in anger a far severer punishment than is eally deserved. This vindictive motive does not justify punishnent in schools; the teacher who inflicts it should have a higher notive than that of mere primitive vengeance.

(1) To retaliate or the wrong one.

The purpose of punishment is sometimes stated to be to make he offender realize that law and rules cannot be broken. If law s broken, it asserts its superiority and punishes the offender. But aw is not supra-human; it is man-made and designed simply for the convenience of conducting human affairs. There is nothing divine about it, and there is no question of restoring the majesty of law. If this s really the purpose of punishment, then it becomes an idle affair, vith no concrete end served by it. It is needless to say that this s the most irrational theory of punishment.

(2) To vindicate he law or rule iolated.

Another view is that the purpose of punishment is to prevent he offender from repeating his offence, and thus to protect others rom harm at his hands. On this theory, a thief is put into prison, ot because he committed the theft, but to keep him away from arther thieving and thus to protect the property of others. In the pplication of this theory to school management, a noisy child who isturbs others in their work is segregated in a lonely corner where he has no chance of disturbing; and a persistently wicked boy is expelled from the school to save others from contamination. The simple logic of his view is that when a dog is vicious it should be chained up o keep it from biting others. But it is often found that a chained og grows more vicious. The objectionable tendency is not emoved or corrected; it is only held in check temporarily, ready o assert itself with greater vigour on the check being released. 'he purpose of punishment is thus defeated.

(3) To protect hers from further wrongs.

The view that lies at the basis of the penal code in a State is hat punishment is given not only to deter the offender from epeating the offence, but also to make him an example to other nembers of the society, so that they also may be deterred from ommitting it. A child may be caned for a misdemeanour in school

so that he may not commit that offence again for fear of the same punishment, and also that others may be deterred from that particular line of conduct. It is the opinion of some jurists, however, that crime is not prevented by fear of punishment; and instances are recorded where severe punishment was followed by waves of crimes. Common experience shows that schools where severe schedules of punishment are adopted, in order to deter pupils from misbehaviour through fear, by no means produce the best behaved pupils. The point is that unless the pupils are induced to change their ways and attitudes, there comes a time when punishment fails to act as a deterrent. Further, to punish one in order to make him an example to others is unjust; it is unfair to make one suffer for the benefit of others. There is also a risk in such case of exceeding the requirements of the case and making the punishment too severe, only with a view to keeping away others from contemplating the offence. The unfortunate one chosen to serve as an example naturally nurses a grievance, and other pupils are inclined to sympathize with him and to range themselves against the school order. With pupils in this frame of mind, perpetual breaches of school laws and rules are natural, and the whole disciplinary purpose of the school is defeated. Even if the deterrents act, they are but negative in character, inasmuch as they keep pupils from committing wrongs and do not reform them by developing positive, socially helpful conduct.

(4) To deter the offender and also others from committing the same kind of offence.

The correct view of punishment in a school is that it is a means for reforming the offender. It should make him realize that he has committed a wrong and should not have done it. It should make him sorry, and should help him to recognize the need for readjusting his relations with the school and with his fellow pupils; and it should build up a positive attitude of mind that will lead him to act in ways helpful to society.

(5) To reform the offender.

The retributive view of punishment has regard to the offence committed, the vindicative to abstract law or rule, the protective and deterrent views have the interest of the other members of the group in view, but the reformative view seeks primarily the welfare of the offender and through him that of the society. In a school, whatever the purpose in the adult society, punishment must first and last be reformative; it may sometimes be deterrent or protective, but it should never be retributive or vindicative.

The view held by the head of a school as to the purpose of punishment determines the whole scheme of penalties in the school. If the retributive or vindicative views of punishment are taken, every offence is followed by a punishment; for attention is paid only to the offence or rules or law, and no account is taken of the offender and the circumstances of the offence. In some large schools, a tariff of penalties is ingeniously devised and defined in advance, certain kinds of offences carrying specific penalties, so that on the commission of an offence a specific penalty is automatically inflicted. Whatever the justification of the scheme on the ground of administrative convenience, and of its just, inevitable, reasonable and impersonal character, the true aim of punishment is missed. Similarly when punishment is regarded as deterrent, it becomes necessary not only that every offence should be followed invariably by a penalty, but also that the penalty should come immediately after the offence, so that the bond of connection between the two may be closely formed. But when punishment is considered as a means of removing a tendency towards anti-social behaviour, that is, of reforming and correcting the individual, it becomes a part of the real educative process. Viewed in this light, the emphasis shifts from the rule or offence to the offender. It becomes necessary to consider the circumstances of the offender, his motives and general attitudes, his degree of intelligence and understanding, his temperament, and several other factors affecting his personality. Each pupil is in some respect or other different from every other; for the same fault it will not be correct therefore to apply the same penalty. While in one case a sharp look will produce the desired effect, in another nothing short of a thrashing would be effective. Each pupil should therefore be dealt with individually. A rough and ready plan of punishment for all alike will not achieve the object of reforming the offender. Individualization of the pupil is as much necessary in the realm of punishment as of instruction.

The incidence of emphasis in each of these views.

The term penalty is derived from pain, and unless pain is caused to the offender there is no punishment. But pain need not always be physical. Pain to the feelings is often more effective than mere physical pain; and conversely, physical pain, such as that caused by a blow given by a teacher in anger, may only harden an offender and may not be cared for at all by rough and shameless boys. The essential condition is that punishment should help the offender to improve; and this is satisfied only when he

realizes his wrong, feels regret or shame for his conduct, and makes up his mind not to commit the offence again. Unless punishment evokes regret, shame, and remorse, unless it chastens and refines the spirit, it serves no useful purpose. Sometimes an offender feels regret and repents for his conduct even before he is punished for it. He realizes he deserves punishment. In such cases punishment becomes unnecessary. Generally speaking, forms of punishment that evoke sorrow and shame are more effective in the case of older pupils, in whom the sentiment of self-respect is developed. Those that cause physical pain have greater effect in the case of younger children. The point, however, is that the individual offender, and his emotional and moral sensitiveness to punishment, are more important considerations in inflicting punishment than the nature of the offence taken by itself.

The essential condition of punishment.

But it should be added that while the main purpose of punishment is to reform the offender, it may be necessary sometimes to employ it as a deterrent, particularly as a deterrent to others, in order to prevent them from committing the same offence. It may also be necessary in some cases to deter children by punishment from repeating undesirable acts which have become habitual and are performed quite unintentionally. Some punishment then and there often checks a bad habit.

Many mental hygienists would eliminate deterrent forms of punishment from the scheme of school management altogether, as such forms derive their effectiveness entirely from the fear that is evoked. Fear is a strong emotion and an inhibitory force; it reduces initiative and enervates. Since children suffer by nature from fears of various kinds, some of them, of course, quite unreasonable, it is advocated that fear as a motive should not be employed by teachers, except in special circumstances, as it retards a child's normal development. They consider natural punishments psychologically more desirable for school use, for the reason that the punishment that follows as the natural consequence of an offence rules out the personal factor of the teacher, and brings home to the offender the realization of his offence in a direct and compelling manner.

Characteristics of effective punishment.

The theory of punishment by natural consequences is associated historically with the name of Herbert Spencer, who, in his famous essay on "Moral Education," asserted the superiority of the penalties inflicted by Nature over those devised by man, and advised parents and teachers not to take into their own hands the punishment of

their wards or pupils, but to let them suffer the natural consequences of their misconduct. The penalties of nature, he maintains, are *inevitable* and *unavoidable*. If a child thrusts his hand into a candle-flame or spills boiling water on any part of his skin, he gets a burn or scald and cannot escape it. They are *proportionate* to the transgressions; a slight accident brings slight pain, a more serious one severer pain. They are *constant*; if a child runs a pin into his finger, pain follows; if he does it again, there is again the same result. Lastly, these penalties hold throughout life, that is, they operate in a *uniform* way; the idle workman loses his job, the indifferent doctor his practice. "The method of moral culture by experience of the moral reactions, which is the divinely-ordained method alike for infancy and adult life"[3] should, he recommends, be applied to children, because "the discipline humanly devised .... fails when it diverges from this divinely ordained discipline, and begins to succeed on approximating to it."[4]

The theory of "natural consequences."

But the theory has serious limitations and cannot be entirely relied upon in practical school management. It is not correct to say that the penalties of Nature are inevitable, for a child who falls down from a tree may break his skull or escape scot-free. Nor are they proportionate, since a slight carelessness may involve loss of life in certain situations, and give only bruised hands and shins in others. Some painful consequences may be so remote that a child may not be able to associate them with the wrong act. Smoking, for example, may not produce any immediate bad result; but if indulged in excessively it will affect the health eventually. Again, if truancy is not checked at once, but is left to its natural consequence, it will not only involve loss of school life, by repetition of work, but will even lead to ruinous habits for life. Nature is not such an impartial dispenser of justice as Spencer would have us believe. Further, there is no such close and inevitable connection between acts and their consequences in the moral world as in the physical environment to which Spencer refers. A person may tell a lie, for example, and yet may not suffer anything, because he may not be found out; while a man may work honestly, and yet his work may pass unrecognized and unrewarded.

Its limitations.

Moreover, Spencer is not consistent in the use of the term

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[3] Herbert Spencer, *Education*, Ch. III, p. 151.

[4] *Ibid.*, p. 140.

" natural ". In the first place, he means by that term punishments inflicted by Nature and also the consequences that ordinarily flow from the act. Secondly, his " natural consequences " include also those devised by human agency. For instance, when he suggests that a child who neglects to put away his toys after play should not be given the toys on the next occasion he wants them, he goes beyond the scope of natural consequences and refers to penalties to be devised by those in charge of the child.

This inconsistency and looseness in the employment of the term " natural " is helpful to the educator, however, as it points out that the teacher cannot limit himself to natural punishment. The conditions of life in the school are so complex and artificial that natural penalties are not available, and would be inappropriate even if available. In inflicting punishment the teacher has to consider the various factors concerned. But the permanent contribution of Herbert Spencer to the theory of punishment is his emphasis on the central principle that punishment given should not be arbitrary, fitful, too long postponed, or out of proportion to the requirements of each individual case, and that it should seem to the pupil to be a natural consequence of his offence.

When for neglect or careless execution of home assignments, a pupil is made to stay at school beyond regular hours to make up his deficiency, or when for disorderly conduct during recess he is deprived of freedom of movement during recess time, he is made to see the natural connection between his offence and punishment and is likely to reform. But when punishment takes arbitrary or disproportionate forms, such as standing in the class or receiving cuts for the above offences, or when it is too long postponed, as in the case of detention for another year or term in the class, or when it is not consistently applied, the pupil forgets the connection between the offence and penalty, nurses resentment and rancour against the teacher, and fails to benefit by the punishment inflicted. While we cannot leave the conduct of pupils to be corrected by Nature, the penalties have to be carefully regulated and graduated with knowledge, insight and wisdom. The governing purpose must be to awaken in the pupils, through the punishment given, the consciousness of their fault, and to evoke the attitude of mind which will lead them to follow the right line of conduct.

And its value.

The forms of punishment available to the teacher at present, and the occasions and the manner of their application, are widely different from those in the past. The changed standards and ideals

of society, the changed attitude towards school discipline in the light of modern psychology and psychiatry, and the changed view as to the true function of punishment have all altered greatly the *regime* of school punishment. In the past, pupils were punished for every conceivable reason, on all possible occasions, and in all manner of ways; but there was a healthy reaction against this degrading and brutalizing tradition in the humanitarian movement of the nineteenth century. A number of educational and social reformers in Europe took up the cause of the child and convinced the world that cruetly to children was a crime, that repression was harmful, that the child was the most important factor in education and that the teacher's task was not to repress the natural impulses of the child but to redirect his coarse and selfish impulses into socially valuable and desirable channels. The view of Rousseau and Spencer that we should not use any incentive or deterrent but should leave the pupil to the rewards and penalties that naturally spring from conduct, was followed by Montessori and the Neo-Froebelian reformers. But the "go-as-you-please" policy that resulted from this reaction has tended to go too far in the direction of *laissez faire* in the matter of discipline. Although the position is not really so bad as described by Bagley when he says, "Mastery has given place all too often to fawning, 'obedience' has been sought by petting and cajolery; sympathy has degenerated into mawkish coquetry for the goodwill of the child",[5] the growing tendency towards freedom has taken the direction of over-indulgence. The pupil is immature and helpless, and he must not be given a long rope with which to hang himslf. The freedom he requires is freedom from his lower impulses and passions; and this is given in the school, not only by abundant opportunities for right choice and by sufficient stimulus to right conduct, but also by the checking of misdirected and capricious impulses with a view to their redirection. Punishment has to be resorted to as a part of the teacher's disciplinary procedures; and we shall therefore consider now its various forms and the occasions for their use.

Forms of punishment.

The simplest and perhaps the most natural means of modifying a pupil's behaviour is reproof. The tongue is said to be the most powerful weapon in the teacher's armoury, and its use may vary from a mild reproof to the bitterest sarcasm and vulgar abuse. Since hard measures only create more difficult problems later,

[5]W. C. Bagley, *School Discipline*, p. 192.

mental hygienists always favour milder forms of punishment as being effective when given in time. If the general tone of the school is good, and pupils are sensitive to social stimuli, a mere look and a pause are sufficiently suggestive and serve as a subtle form of reproof. A slight change in voice, calling the erring pupil's name, or addressing a question to him, are often enough. A mere admonition or good-natured warning are gentle forms of reproof; and when these are given privately, in a brief, dignified, and forcible way, by a teacher whose personality and authority are respected by the pupils, they often have the effect of severe punishment. Sometimes, a heart-to-heart talk with the pupil has a very good effect in reforming him. In such a talk the teacher frankly, firmly, briefly and yet kindly states the pupil's offence, and gets him to see the wrongness of his act through clear, frank arguments. When the fault is serious or persistent, however, reprimands, rebukes and scoldings have to be employed. But these have to be used sparingly, as otherwise they lose their value and only wear out the teacher's temper. Further vigorous reproof, when used often, irritates the pupil and sets up a protective mechanism in the offender and provokes a wrong response with no chance of improvement. The teacher should be careful in employing reproof, and should always avoid comparisons with other pupils. That course produces hatred in the offender for the pupil with whom he is compared. He should also avoid references to past offences, as they only harden the offender and weaken the motive for improvement. Sarcasm, ridicule, and abuse are cowardly weapons to employ, and psychologically they are very unwholesome and ineffective means of correction. They lower the self-respect of the pupil and permanently estrange him from the teacher and the school order. These are forms of tongue-lashing which should have no place in a school.

(1) Reproof.

Detention of a pupil after school hours or during recess is an old-time expedient for punishing late-coming, laziness, and disorderliness. In the case of laziness, the pupil is required during detention to make up for his want of diligence in school tasks. But detention alone is a procedure of very doubtful advantage. For one thing, it implies that the school is such a dreadful place that the child desires to escape from it as early as possible. The aim of the teacher, on the other hand, should be to make the school such an attractive place that pupils will covet the privilege of staying in the school longer than strictly required for participation in its varied activities. Secondly, if any work is set as punishment

during the pupil's detention, there is no surer way of creating a disgust for the subject he is asked to study or work he is set to do. For this reason, only a mechanical task is often set; but even this is not done satisfactorily. There is the typical example of the boy who was set the task of writing "I have gone" several dozen times in order to correct his use of the wrong form "have went". After doing the task laboriously, he left a note for his teacher saying: "After finishing my work I have went home"! Further, in the case of detention with set tasks to be done there is no real connection between the offence and the punishment, and so the latter appears arbitrary to the pupil. Thirdly, by requiring the teacher's presence in order to supervise the pupil's work, the detention of the pupil involves the detention of the teacher also. Lastly, if the pupil usually engages in any form of work after school hours, such as helping his parents, he is denied that opportunity and the parent is punished.

(2) Detention.

Detention is likely to be an effective form of punishment only when the pupil is not given the opportunity of joining his fellows in games or other interesting activities, but is made to sit still to think over his fault, the teacher being engaged in his own work. This enforced idleness goes a long way towards chastening the spirit of the pupil, who should then be given a little serious talk for his improvement. This form of punishment is usually adopted in the case of troublesome and disorderly children, who are thereby made to realize the value of companionship which they did not appreciate before. It is a form of natural punishment which is effective with little children, and is therefore widely employed in Montessori Schools.

There is the practice of giving demerit marks, the number of marks varying according to the seriousness of the offence, and the total of such marks determining some severe form of punishment at the end of the year, such as detention in the same class or suspension. This practice was long in vogue in certain schools abroad, but it has now become obsolete for its obvious psychological defects. For one thing, the punishment is so long postponed that no association between the misconduct and its consequence is formed, and so the punishment does not act as a deterrent. Secondly, the practice involves a system of book-keeping and accounting which is really meaningless so far as punishment is concerned. Thirdly, if demerit marks are given for misbehaviour, merit marks

(3) Demerit marks, withdrawal of privileges and demotion.

should be given for good conduct. Under such a plan, a pupil could mount up his debit account and "work it off" by temporary good behaviour, and begin all over again. There is no permanent incentive to good conduct, and so this form of punishment miserably fails of its purpose.

"Demotion" (de-promotion, as commonly used), or degradation of pupils, either temporarily or permanently, has also become an obsolete device of school management. It is both unjust and unpsychological. Grading of pupils is made on the basis of attainments or progress in school work, and to demote or degrade a pupil for his general behaviour, irrespective of his scholastic standing, is an arbitrary procedure; though teachers weak in powers of control are sometimes inclined to resort to it. This form of punishment does not appear reasonable to the pupil or the parent, and the essential purpose of reformation is not therefore achieved. Temporary demotions are even worse than permanent ones, as the pupil realizes the temporary nature of the punishment and is likely to become a hero among his fellows.

Withdrawal of privileges, however, stands on a different footing, provided those privileges have not been offered as bribes for good conduct. Good conduct is always expected and should be assumed. But when privileges have been offered to pupils, either as incidental to their membership of the school society (such as the right of electing prefects or of discharging various other functions requiring initiative and self-reliance), or for any special effort or ability (such as membership of the cricket-eleven or football team, prefectship, editorship of the school journal), deprivation of these privileges is a natural and perfectly justifiable punishment for lack of a due sense of responsibility. Pupils have a keen sense of justice; and realizing that the deprivation of their privileges has been deserved, they endeavour to remove the humiliation and shame by regaining the privileges.

Punishment sometimes takes the form of subjecting the offender to the social disapproval of his fellows by exposing him publicly. When, for instance, a pupil behaves as a clown by making facial contortions and queer gestures, or when he draws pictures and caricatures, passes notes to other members of the class, or holds a conversation with another pupil, he is made to demonstrate his mimicry to the class, exhibit his caricatures, read aloud the note he passed, or tell the class the conversation he was holding. This form of punishment, called "Saturation", relies upon the disapproval of

(4) Exposure to social disapproval or "Saturation."

such actions by the class as a whole and on the public censure of objectionable conduct. When the tone of the class is good such exposure and public disapproval corrects the offender's ways and attitude by putting him to shame. But when the class is likely to appreciate the pranks, or enjoy the contents of the note or the subject of the conversation, the tables are turned upon the teacher, and the offender becomes a sort of a hero. Great care and discernment are therefore needed before this form of punishment is resorted to. It should be remembered also that extreme humiliation of pupils, particularly for faults not entirely within their control, such as shabby dress or slovenly habits of speaking, is wholly unjustified. It destroys the pupil's self-respect, which is never regained thereafter.

(5) Suspension and expulsion.

Suspension of a pupil from a class, or from the school as a whole, is an expedient generally resorted to in cases of pupils who habitually commit breaches of school rules and in whose cases the minor forms of corrective have had no effect. It is employed also in cases of serious breach of school order. The purpose is often protective, that is, to protect other pupils and the teacher from being seriously or continually interfered with in the discharge of their normal functions. But it has also a reformative aspect. By being deprived of the privilege of membership of the school society and the company of friends, the offender is made to think over his conduct and attitude. In the case of younger children, it is an effective way of bringing the faults of the child to the notice of the parents, and of securing their co-operation in his reformation and his reinstatement in the school. But the effectiveness of this form of corrective depends upon whether the pupil cares for the school or not. The danger is that the suspended pupil might welcome the relief from the school, in which case the reformative purpose is defeated. For this reason, this form of punishment should be employed with proper discrimination; and in all cases it is desirable to notify the parent of the suspension of the pupil.

Permanent rustication or suspension is expulsion. It is an extreme measure, adopted as the last expedient in cases of hopeless incorrigibility when all efforts at improvement have failed, and when it is realized that the continued presence of the pupil in the school is a menace to its moral welfare. It is like excising a source of poison from the body. Persistent disobedience or impertinence, and moral depravity, merit this form of punishment. It should be borne in mind that expulsion deprives a pupil of all

chance of reformation; therefore none but the hopelessly incorrigible deserve this form of punishment. It is also a confession of inability on the part of the teacher to reform the offender. As expulsion involves serious consequences to the pupil, the responsibility for this measure should be shared by the headmaster with the higher officers of the department or the school management, and the parent should be duly notified of the action taken and the reasons therefor. It is therefore provided in the Mysore Educational Rules that the permission of a competent departmental officer should be obtained by the headmaster before a pupil is expelled.

Corporal punishment is probably the oldest way of controlling the behaviour of pupils, and as we have seen in Chapter II, it was often overdone to the extent of what is called "flagellomania." Professor F. J. C. Hearnshaw says of this *regime*, "tears were the hall-mark of pedagogic efficiency and the birch was the symbol, the heraldic sign, of the school-master." But the reaction against it went too far and developed into a sentimental regard for "the sacredness of the human body," even though that body contained a wicked mind. The present attitude is, however, more reasonable than either of these two extremes. It is now generally recognized that this form of punishment degrades both the person who inflicts it and the one who receives it; and there is consequently a steady move towards the abolition of corporal punishment.[6] Still we find that this form of punishment is legal and is practised in schools in England and Wales, Scotland, Germany, and in several States of the U.S.A., while in Italy and the Eastern countries of China, Japan, Egypt and Turkey it is declared illegal. In France, though it is declared illegal, it is sometimes employed. The motive operating in the case of corporal punishment is very low, as this form of punishment is based upon the psychology of fear, and the punishment is only retributive and does not fulfil the purpose of correction; yet it cannot be gainsaid that corporal punishment has still a place in school management. This is the opinion of most

(6) Corporal punishment.

[6] It may be noted in this connection that many countries such as Sweden, France, Hungary, Italy, Switzerland, Belgium, Portugal and Germany have abolished flogging from their systems of criminal justice, and Great Britain also is considering the question of its abolition. The general opinion appears to be that "if society could only cure or eliminate certain kinds of crime, or protect itself against them, by an act of brutality, then society brought itself down to the level of an act which it sought to punish."

English and American writers on school management. Some of the pupils are so hardened and mock-heroic that they have to be put to shame, and they can be degraded by nothing less than bodily pain. It is pre-eminently the punishment for the bravado and the bully, to whom physical pain appeals. But it should be remembered that, while it can be employed under certain conditions in the case of young children of between 6 or 7 to 12 or 13, its use should be excluded from high school classes. It evokes resentment rather than shame and repentance, and does not conduce to smooth future relations between the pupil and teacher or to the reformation of character and conduct.

There are, however, certain serious limitations to the use of this form of punishment which every one charged with the authority for its infliction should bear in mind. In the first place, as it is a coercive expedient and not an educational measure, it should be employed only when the offence is of sufficient seriousness, and involves moral delinquency such as bullying, flagrant insubordination, thieving, and sexual perversions, and when other forms of punishment have been of no avail. For this reason it should be considered not as a a first-aid but as a reserve measure, to be employed in acute cases, which will, of course, be rare. Secondly, it should not be applied to pupils who are so calloused morally that they would not feel the punishment and only seek mock-heroism. In such cases, the best course is to expel the pupil. Nor should it be administered on mere suspicion or in moment of great irritation, as reasonable limits are likely to be exceeded in such a mood, and permanent harm is likely to be done to the offender. Thirdly, it should not be so long delayed as to let the offender miss the connection between the offence and the punishment. Since the main justification for corporal punishment is its deterrent effect the connection between the punishment and offence should be clearly realized by the offender and also the justice of the punishment. Fourthly, slaps on the face, and blows on the head or near any vital organ, should not be dealt; nor should pupils be made to stand in uncomfortable bodily postures, such as on one leg, or with a bean in the shoe, or with nose in a ring drawn on the board. Only supple instruments such as a thin rattan should be used, preferably on the palms of the hands or on the fleshy part of the back. Lastly, the effect of this form of punishment is enhanced if it is administered in private, with firmness and just indignation, so as to induce the proper mood in the offender to feel the punishment. Preferably it should be

administered in the presence of one or two teachers. It should be administered in moderation and without malice or improper motive. According to Mysore Educational Rules, it should not be inflicted on boys above the age of 15, and should be confined to six cuts on the hand, and administered only by the headmaster, who should record each case of such punishment with particulars respecting the pupil, his offence, and the punishment. Corporal punishment should not be inflicted on girls. It is also laid down that in all serious cases notice should be given to the parents and their co-operation sought.

Administration of punishment.

To administer punishment justly and suitably, so as to achieve the fundamental purpose of reforming the pupil, is the great problem of the teacher. While an inexperienced and thoughtless teacher is likely to treat all kinds of offences as on the same footing and apply penalties indiscriminately, some of the old-fashioned teachers are inclined to mechanize the whole procedure, by classifying offences into broad categories and applying specific penalties. But the problems of human conduct are not so simple as these procedures imply. The misconduct of pupils which calls for "disciplinary" notice is often the result of many causes, and does not admit of any simple and predetermined line of action. Each offence has a history of its own; its causes may lie deep in the subjective conditions of the pupil, either physical or mental or both; or they may be found in the material and social environment in which he has been brought up and lives. Among the subjective causes of school offences are the general tendency towards individualism growing in youth and the consequent lack of respect for superiors and rules of conduct, the ill-health of the pupil, his emotional instability, due to either vigorous or defective functioning of glands, low mentality, immaturity, irresponsibility, extreme sociability, and a host of prejudices and complexes which develop in early life.

The cause of offence to be discovered.

Among objective factors are included unfavourable social, moral and material home conditions, wide intellectual and social differences in pupils, with lack of proper adjustment, physical and hygienic conditions obtaining in the school, its general social atmosphere and moral tone, methods of teaching followed, and personal qualities of the teacher himself resulting in personality conflicts between the teacher and pupil. The point is that the teacher should analyse every disciplinary trouble and try to discover its fundamental causes, some of which may be hidden from the pupils' own consciousness, and try by

remedial measures to aid the offender to find desirable outlets for his impulses. The teacher should arrest his tendency hastily to classify the offence and "whip the offending Adam out" of the pupil concerned. He has

> "To reach the motive that explains the act
> Before it is accounted good or bad".

Let us, for instance, take the case of lying, which appears to be a common fault among children, and consider the motives actuating it. Young children very often utter untruths, which the adults mistakenly call lies. But the motive to deceive another, and even the knowledge that it is an untruth, is often absent in such cases. These untruths are not therefore lies, properly speaking. The fact is that many children's so-called lies are due purely to their imagination. They are unable to distinguish between fact and fancy; they fancy a certain thing and state it as a fact. Some emotional children tend innocently to exaggerate things, some make honest mistakes in reporting events owing to defective memory and observation. But none of these cases could be called lies. What is wanted here is not punishment, but training in exactness of observation and fidelity of report.

The case of lying, for example.

Sometimes lies are uttered to shield an offender. Some boy commits an offence; the teacher questions another boy as to the identity of the offender, and he says that he did not see who committed the offence. Here the motive is good but the means wrong. What is required in this case again is not punishment but advice, and, in the case of grown-up children, a talk to the effect that giving testimony when called upon by a teacher is different from tattling or tale-bearing, and that refusal to give information when called for is against the interest of the school. Again, a lie is often uttered to avoid punishment; there is want of courage at the back of it. Here also a little moral guidance is necessary, coupled with punishment for the original offence.

There are various other causes, such as vanity, the desire to cover up faults or an earlier lie, or the desire to make oneself look important in the eyes of others. Some lies are due to the form of the teacher's questions. When a teacher pounces upon a boy and asks him "Did you do this", the child responds to the first impulse to say "No" in sheer self-defence. The suspicious nature of the teacher also accounts for certain lies. The pupils feel that whether they tell the truth or an untruth the teacher

will not believe them, and so there is no particular reason why they should always tell the truth. Here it is the teacher who stands in need of correction. In all these cases, it will be evident, the fault is not so serious as at first sight it appears to be. In dealing with young children we have to make considerable allowance for their immaturity. The child takes long to learn to appreciate accuracy. Drummond says that, when we have regard to the fact that adults at home and at school often tell a number of lies, either to evade the child's questions or to conceal certain things from him, it is strange not that children tell lies, but they tell so few. It is not punishment, therefore, which is required, nor even an expression of surprise, but practice in veracity, accuracy and knowledge. But when a lie is told deliberately with a view to deception, then serious notice should be taken of it; and a habitual liar deserves even corporal punishment.

It is evident that the class-room should be regarded as a life-clinic where the symptoms of the disciplinary ills should be carefully studied, the trouble diagnosed, causes traced, and remedies applied with a view to the moral and social rehabilitation of the offender. We do not smack the face of a child for having eruptions, we try to purify the blood; and the problem of school offences is analogous. Dr. Cyril Burt has shown[7] that psychological factors were responsible for a large percentage of the misdemeanours of young offenders whose cases he examined. In certain progressive schools, therefore, in cases of offences involving moral turpitude, a psychiatrist is consulted, in the same manner as a doctor's aid is sought in regard to physical ailments. For this reason Child Guidance Clinics are established in America and England. But every teacher should be a psychiatrist himself to some extent, and should study each case causing disciplinary problems in the light of the offender's home circumstances, family history, physical history, present physical condition, intelligence, special mental abilities and disabilities, temperamental peculiarities, leisure occupations and social associations—in short, in the light of the whole personality and environment of the offender. It is knowledge born of this careful study that will help him correct the pupil's maladjustments by adoption of appropriate remedies.

Punishment has a necessary place in the school economy;

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[7] C. Burt, *The Young Delinquent*, 1931, p. 607. He says: "Psychological factors, whether due to heredity or to environment, are supreme both in number and strength over all the rest."

it checks anti-social impulses and makes the offender think of the wrong he has done. But it does not directly stimulate and strengthen right impulses. It only clears the way for right conduct. The educator's more important task is to secure the desired behaviour. We may chain up a dog to prevent it from biting people or running away, but we do not thereby ensure its good behaviour when it is let loose. The impulses have not only to be checked in certain directions, but redirected into desirable ones. Side by side with punishment, we should provide therefore some positive incentives to right conduct. As Bompas Smith says,[8] "It may be necessary for the boy to knock his head against the wall of punishment before he can be made to stop and see whither he is going. But when he has thus been made to halt, a new path may be opened for him on which he can advance with the same energy and persistence as he showed in wrong-doing." Further, even if penalties secure right conduct, the attitude of mind is negative; that is, pupils concentrate more on the avoidance of the wrong than on the performance of the right. The energy is at least divided between the checking of the wrong conduct and the doing of the right thing. The direction of the right impulses has to be made deep, they have to be reinforced; and this is done by recognition in some form of the effort made by the pupil to reform himself.

B. Reward.

Greater need for positive incentives.

Apart from their place in connection with punishment, as the positive aspect of the process of reformation of which punishment is the negative side, positive incentives by way of rewards have constantly to be employed. It is an important part of the teacher's function to stimulate his pupils to their best effort and to encourage progress. This is done by offering inducements, recognizing their successes, and thereby giving them satisfaction and pleasure. Reward is a higher motive to desirable conduct than punishment; the former encourages a desired line of action, while the latter sets a premium on inaction. The teacher's main reliance should be on positive incentives, punishment being regarded as a necessary evil in certain cases of maladjustment of the pupil to the school environment, and therefore deflecting the teacher's attention from the main, constructive work of furthering the pupil's development.

The purpose of rewards is to motivate the pupil's work and

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[8] Bompas Smith, "Freedom and Discipline," *Report of the Conference on New Ideals in Education*. 1925.

conduct on desired lines. But there are different forms of motivation. The highest, and in fact the truest, form of motivation is that which comes from the work or conduct itself; it is doing a thing simply because it appeals through its own intrinsic value and significance; in other words, it is doing a thing because it is really worth doing for itself and is satisfying. To do the right because it is right and is worth doing for its own sake, even in scorn of consequences, implies a high level of ethical development, the formation of the abstract sentiments of truth, honesty, justice, and so forth. This level of appeal is too high for most children; but whenever the teacher can, he should appeal to this motive at least occasionally and in some of the phases of school life. Its employment in high schools with adolescent pupils should always be attempted. It should represent the goal towards which the teacher and pupils alike should strive.

Forms of incentives.

(1) Appeal to ideals.

Next in order are incentives derived from the desire for self-respect. Children begin very early to take pride in themselves, and a word of praise or commendation, whenever due, goes a long way in enhancing the pupil's interest in any course of action. Pupils greatly appreciate the teacher's approbation, and many a pupil who has done his best feels greatly encouraged and cheered by a word of praise. Psychologists tell us that being informed of the success of an attempt strengthens the impulse more than mere repetition. But praise should be used sparingly and with proper discrimination. It should not be bestowed for anything that is done as a matter of course, but only for a new achievement, for an improvement in character or conduct. Nor should it be overdone, or give the impression of being insincere. Rightly employed, praise or commendation is a ready and powerful incentive at the disposal of the teacher.

(2) Praise or commendation.

The third class of incentives rest on the desire the pupil has to win the approval of his equals, or of his teachers and parents. In this category may be included the giving of monitorial positions or places in 'Honour Rolls'. Monitorial positions carry great social prestige; and when such positions are filled by election, the social value of these positions is enhanced because they mark the approval of the group rather than that of a single individual, *viz.*, the teacher. In the latter case, they are sometimes liable to be misunderstood as based on favouritism. These positions of honour and responsibility should

(3) Positions of honour and prestige.

be rewards of sustained good behaviour. The posting up on the 'Honour Roll' of the names of pupils who have done well in the various phases of school activity furnishes a great incentive to further effort; so also the exhibition of any particularly good piece of work done by a pupil.

The desire to win a material reward is ethically a low motive and furnishes an incentive of poor value. Prizes used to loom large in the scheme of incentives in years past. The fact is they do not offer any incentive at all, except to the top two or three in the class. The rest, realising that a prize is not within their reach do not try for it at all. Prizes are really effective as incentives when the members of the class are as nearly as possible alike in ability. Further, prizes stimulate the competitive motive. Competition and rivalry, no doubt, enliven school activities, add zest to work, and stimulate effort. The Jesuits made full use of this principle. But the rivalry is personal; the individual competitors do not always aim at higher achievement but at the discomfiture of their rivals, and the level of achievement reached under these conditions is not generally high. Whenever competition is employed it should be on the group-basis, the groups being as nearly as possible equal in worth and merit. Group-rivalry is usually free from the undesirable features of individual rivalry, provided the members are re-grouped at intervals.

(4) Prizes and marks.

Lastly, prizes often reward the result rather than the effort made. A more intelligent boy, or one from a better home, gets a prize with less effort, while another in a less advantageous position fails to get it even after serious and sustained effort. For the same reason, the giving of marks for good conduct is open to objection.

It is well in this connection to mention some of the conditions that make rewards effective. In the first place, rewards should always be in recognition, and for the encouragement, of sustained effort. They should not be given for any single performance, or to one whose home conditions are favourable, and who is naturally intelligent and gets a good place in work or in the routine of conduct. A hardworking plodder, a conscientious worker who makes a persistent effort, deserves a reward more than the former type of pupil, who gets the natural reward of his better intelligence and home facilities in other ways. Secondly, rewards should be as few as possible, although, in the case of younger children, it will be desirable to employ this incentive more frequently in order to help in the

Conditions of reward.

development of good habits. Nor should they be easily attainable as then they lose their value. Thirdly, rewards should be of low intrinsic value. They are just marks of recognition and not valuable possessions to be coveted; otherwise they appeal to material considerations and supply low motives for conduct. Further, they should be given only for the minor virtues of school conduct, such as punctuality, regularity in attendance, personal cleanliness. In such cases, they are awarded for an unbroken record of regularity and punctuality throughout the year, and furnish an incentive to many children who would otherwise stay away from the school for petty reasons. But when rewards are offered for moral conduct, the latter comes to be valued not for its intrinsic goodness but for material considerations. As we have said already, good conduct is normally what is expected of everyone; we should not offer bribes for it. Further, in rewarding good conduct, there is the danger of estimating the outward manifestation and not the inner worth, which is difficult to determine. Fifthly, the younger the pupil and the lower the grade of his intelligence the more immediate the reward (and punishment) should be. Closeness of sequence establishes the connection easily. Lastly, the teacher should try to substitute a higher motive for a lower one; from the material reward of a prize to a position of privilege, and from that to oral approbation, and finally, to the appeal to self-respect and abstract principles of honour, fairness, justice, truth, and goodwill—this should be the course of progressive motivation of conduct.

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PART II

THE INTELLECTUAL ASPECT OF SCHOOL LIFE

CHAPTER IX

CLASSIFICATION AND PROMOTION OF PUPILS

We have considered in the first part of this book the various activities that help to develop the social personality of the pupil and the problems connected with them. They constitute the social aspect of the specific process of education carried on by the school. We have now to consider in this part those activities and problems which are concerned, directly or indirectly, but mainly, with the instructional purposes of the school, and which can be said to constitute the intellectual side of school life. But it should not be understood that either the personality of the pupil or the life of the school can be divided into sections or departments. In the old saying of Montaigne, "It is not the mind, it is not the body that we are training; it is the whole man, and we must not divide him." In fact, human nature, as L. P. Jacks points out, is not a patchwork, made of mind, body, character and soul. It is an indivisible whole. We have to deal with the whole boy or girl; and it is impossible, even if we will, to exclude intellectual elements and influences from our programmes of social and moral development, and *vice versa*. The division of the various aspects is only for convenience of treatment, according to the special emphasis in aims. The essential indivisibility of individual life, and of the process designed to help its full realization, should be clearly envisaged.

From the point of view of the organization of the school for teaching, the class is the working unit. It is a group of pupils put together for the purpose of collective instruction. But a class is not a mere aggregation of children, arbitrarily grouped as a matter of mechanical, administrative convenience. The members of a class are related by common interests, similar attainments and aptitudes, and by common aims. In other words, a class is a homogeneous group of pupils. This homogeneity relates ordinarily to intellectual attainments, that is, the achievement of pupils in the fundamental school subjects. But in some of the progressive schools, the principle of homogeneity is extended to physical, social, and emotional aspects of the pupils' personalities. For it is maintained that emotional or social

The class as a unit of teaching.

maladjustment of an individual to the group in which he is placed may be as great a handicap to his progress as his intellectual incapacity for the work to be done. It may lead to repeated misdemeanours or secret antagonisms which cannot but affect his intellectual pursuits. In an ideal class, therefore, the members of the group will be bound together by identity of purposes, interests and attainments. They will be able to work together and progress together, under conditions permitting the fullest possible individual development; and there will be the interweaving of their personalities into a common life, inspired by common ideals and characterized by mutual co-operation.

The class and its historical development.

Early in the history of the school, there were no classes as understood at present. A number of children who required schooling were grouped together under a single teacher, to whom, each pupil went up in his turn to recite his lessons and receive instruction, while the other pupils were engaged in preparation. This arrangement worked well when the number of pupils was small. When, however, in course of time the number increased, it was found impracticable. Each pupil could get only a very small fraction of the teacher's time and very little assistance in his preparation work. The strain on the teacher was also very considerable. A device was therefore found by which the teacher was greatly relieved of the strain of his work. This was the monitorial system, long in use in India and other Eastern countries, which Bell and Lancaster introduced into the West. Under this arrangement, the teacher taught the lessons to older pupils, called monitors, who in their turn gave instruction to the other pupils, who were divided for this purpose into equal groups. Each monitor was thus the teacher's substitute and was in charge of a single group. This was the next stage in the development of collective instruction. At a time when the demand for public education in England and America was increasing and adequate funds were not forthcoming, the monitorial system was indeed a blessing. But with the growth of educational consciousness, the defects of the monitorial system became increasingly manifest. The development of material resources and, consequently, larger public appropriations for education, rendered an improved form of organization for instructional purposes possible. Pupils of the same level of attainment in the important subjects of instruction, particularly in the tool subjects, were grouped and seated on the same *form* or bench and taught together; and from this practice the teacher came to be called the *form-master*. When gradually the number of pupils on

the school rolls increased, groups of pupils of equal attainments became larger. Each such group was then assigned to one teacher for collective teaching, and the name *form*, *class* or *standard* came to be applied to such groups.

The class as a unit of teaching thus came into existence with increase in the number of pupils and increasing regard for educational efficiency. But economic consideration was also operative, as the class was the only way of teaching a large number of children at small cost. Princes and other persons of wealth could employ full-time teachers for their children. But when a large number of children had to be educated, the whole nation, in fact, when compulsion was introduced, it was obviously impossible to employ one teacher for each child. To group pupils together on the basis of their attainments, and place each group under the charge of a single teacher for collective teaching, was the only way of educating a large number with the minimum expenditure of time, energy and money, and yet with the maximum of educational efficiency possible.

Besides the question of financial economy, the class arrangement has certain educational advantages. When a number of children are brought together for collective instruction, group interests and activities develop and egoistic impulses and claims of individuals are subordinated. Each individual is enabled to measure his own ability against those of others, and a strong stimulus to activity is furnished through emulation and co-operation. The class arrangement has certain disadvantages also. In a class the teacher adjusts his teaching to the average child ; but an average pupil all-round is a statistical myth. However, homogeneous the class may be, there is no average boy in it ; in fact, no two boys are identically similar in ability, energy, tastes, aptitudes, and the desire to learn. The uniform intellectual diet that the teacher offers to the class often suits none completely. The more intelligent of the pupils, having learnt quickly what the teacher has to teach, mark time while the teacher endeavours to take the less intelligent pupils with him. If the teacher directs his attention to the bright section, the dull are dragged along hurriedly beyond the natural pace of their mental processes, and suffer a severe strain mentally and physically. Individual pupils do not derive equal benefit from the teacher's efforts, which are considerably wasted through lack of adjustment to individual needs. It is like pouring water from a bucket into bottles with necks of different sizes; some bottles get more and some

The advantages and disadvantages of the class system.

less, and a great part is spilt. As has been observed by John Adams, the general trend of psychological theory, which fifty years ago began by seeking to discover how pupils' minds resembled one another in the expectation that when they were taught together they would benefit equally, now emphasizes, as a result of psychological investigations, individual differences in mental make-up, progress, and attainment. It is now increasingly realized that each pupil is *sui generis*, unlike every other, and has to be dealt with individually. If teaching is to be fully effective, therefore, the individual pupil and not the class should be considered as the real unit for the purpose of teaching. The various modern movements in the methods of teaching and organization have, accordingly, made the individual, and not the class, the centre of attention. But a school organized on traditional lines has to arrive at the best compromise possible between the psychological claims of individual instruction and the social and economic claims of group teaching, and secure the advantages of both.

The simplest method of securing the advantages of collective as well as individual instruction is to have small classes, so that the teacher may be able to know and deal with each pupil individually and at the same time teach all the pupils collectively.

Size of classes and the factors determining it.

The question: what exactly should be the size of a class, has not been answered yet in definite terms by the results of educational research. But it is clear that the size of a class is determined in practice by a number of factors, such as, the grade of the class—whether it is a part of the primary, middle or high school, the subject of instruction, the managing and teaching capacity of the teacher, the number and dimensions of the class-rooms, the special purpose for which a class is formed, the location of the school with reference to other schools and the population to be served.

According to the Mysore Educational Rules, the maximum number fixed for each of the classes or sections of classes, in a primary school is thirty, and in middle and high school classes forty. In Madras Presidency, the maximum number for each section or class in an elementary school is thirty-five, and in a secondary school forty. There is no doubt, some justification for a smaller number in primary than in the middle or high school classes. The conditions of work in the latter grades of schools are generally better, and the pupils, being older, are more disciplined and their home-conditions are generally more favourable for work. Further, children in the primary classes being younger, individual

attention is more necessary to help them in their work in the initial stages of their educational career and to form good habits.

(1) Grade of the class.

In Germany also, the lower classes have a smaller maximum number than the higher. But in view of the fact that in the higher classes the work is of a more advanced nature, and a large volume of written and practical work has to be done, involving careful correction by teachers, educational opinion in England and elsewhere is in favour of a lower upper limit for secondary school classes than for the primary. But this position has no justification on educational grounds. It is mainly influenced by considerations of cost and by the tradition of the monitorial system in the primary schools. In this State, the increasing demand for accommodation, and the financial inability of the local as well as central authority to meet it adequately, is responsible in many cases for the maximum number prescribed being exceeded in practice in all grades of schools.

In progressive schools, where teaching takes the form of 'individualized co-operative activity' among the pupils, thirty is considered by teachers of experience as the optimum size of a group which can be guided by a single teacher; and many authorities regard a class of twenty-five children as an ideal one. But it is a notorious fact that the usual number, even in educationally advanced countries, is considerably larger than thirty. In a nation-wide provision of educational facilities, ideal schemes relating to size of classes are often wrecked on the rock of finance.

It is generally true that a teacher of high personal qualities and professional skill, one who has energy, sympathy, earnestness, and insight into the nature of pupils, who has a command of technique, who can keep his eye on all the pupils in the class—such a teacher is less handicapped by the size of a class than one who lacks these qualities. The personality of the teacher is said to be the greatest single factor in education, and it is operative in class-teaching and management as much as in the social aspects of school life.

(2) Personality of the teacher.

In England, the maximum strength of classes in elementary schools is fixed with reference to the qualifications of teachers. A certificated teacher, for instance, may have 60 pupils, an uncertificated teacher 35, and a novice about 20 or 25. But this is not a satisfactory basis for determining the size of classes. Sometimes an uncertificated teacher is a more resourceful and effective teacher, and has better powers of management, than a certificated one. Even the best of certificated teachers often find that a large class

sets limits to their powers of effective teaching and management. This has come to be realized of late in that country. The aim of the Department of Education in this State, and also in British Indian Provinces, is the staffing of all schools with trained teachers. Since this is nearing consummation, the differentiation between certificated and uncertificated teachers in its bearing on the size of classes is of no special significance in this State and in many other parts of India.

There are certain subjects, such as music, drill, religion, literature, and certain parts of history, geography, and nature-study, for which larger classes are advantageous. In these subjects the appeal is mainly to the emotions; and the larger the number of pupils the more is the intensity of feeling evoked by reason of what is called the "sympathy of numbers". A number of classes can be combined therefore for these subjects without affecting the ordinary limit of admissions to each class. In fact, in certain progressive schools, lantern and moving picture lessons are so arranged. But the strain on the teacher in such cases is considerable; and therefore large classes should be rare, and should be conducted only by teachers gifted with special personal qualities, not only that these subjects of deep human interest may receive proper inspirational treatment, but also for the sake of effective management.

(3) Subjects to be taught.

The size of the class-rooms also determines the strength of the classes. But when class-rooms are planned, regard is usually had to the maximum number of pupils prescribed by rules. Difficulty arises when the number has to be exceeded for special reasons. When the demand for admission outstrips the provision of accommodation, which unfortunately is the case in this State, the size of class-rooms prescribes in practice the limit up to which admissions can be made, even when the departmental rule regarding the maximum number is permitted to be relaxed. The difficulty is real in regard to rented buildings. There classes have to be adjusted to the accommodation available, and the requirement respecting the minimum number in view of financial considerations has of necessity to be waived.

(4) Class-room accommodation.

Certain practical difficulties often arise in connection with the formation of classes. It is noticed that generally a large number of applicants seek admission, particularly to the first year class of a school, at the beginning of a year, but some of them drop off during the course of it. A temporary expedient has to be adopted to meet such temporary and occasional pressure on accommodation.

When the number in excess of the prescribed limit is small, the class may be allowed to be large for the time being, as it shrinks to its normal size during the early part of the year. If the excess number is large, a separate section has to be opened temporarily; but a small increase in number should generally be disregarded. In the planning of class-rooms and supply of furniture, it is desirable in all cases to provide for the admission of an extra number of pupils, say, to the extent of one-fourth of the prescribed limit.

A. Classification of pupils.

The size of classes is not so material a consideration, from the point of view of effective work, as the basis on which pupils are grouped in each class. If the teacher is not merely to teach but also help the pupils learn, it is necessary that the classes should be homogeneous, as far as possible. There are several subjects to be studied with a certain minimum standard to be reached in each; and it would be difficult to secure equality of attainment in all subjects, even if the teacher were dealing with only one individual. Each subject makes its own demands on the mental powers of the pupil, and makes it in its own way; and these powers are not nicely balanced by nature; and the teacher has to deal with a large number of pupils with their own individual equipments. It is difficult, in fact it is impossible, to expect that all the pupils taught together will reach the same level of attainment in all subjects. The situation is further complicated by the fact that the prescribed level of attainment has to be reached in the same length of time. The curriculum includes several subjects; each subject exercises certain mental and physical processes of the child in a certain measure; and each pupil has his own innate educable capacity, his own special tastes and aptitudes, his own defects and weaknesses, and his own way and rate of doing his work. Even if it were possible to begin by grouping in one class pupils of exactly the same standing in all the subjects, it would be difficult to ensure equal rates of progress. No matter how homogeneous a class may be at the beginning of the year, by the end of it a few will have forged far ahead of the majority and a few will have lagged behind. Some are goods trains and some non-stop express trains in their educational journeys. For the purpose of classification of pupils, therefore, not only their present attainments in the major subjects of the course should be taken into account, but also their ability to learn and progress. Sound classification should aim to place each pupil in such an environment in the school that the best possible conditions of work are provided,

Factors affecting the problem.

and he can derive the maximum benefit from his schooling. His best powers should be stimulated and opportunities for fullest growth provided. This involves both the adjustment of pupils to the work prescribed and of work to the pupils, as they are sent to us. It is the first of these adjustments we have to secure as an initial step. The pupils have first to be graded properly; and only then can the conditions of work be adjusted to them. Each pupil's abilities and disabilities, tastes and aptitudes, the rate at which he can work, the scholastic tasks he can successfully cope with, his individual idiosyncracies and mental and physical make-up, and the children he is to work with so as to have scope for emulation—these are all matters for the headmaster's consideration. The classification of pupils in a school is, therefore, a problem requiring considerable care and insight.

The nature and number of pupils, the subjects to be taught and the time available.

There is yet another factor that disturbs the homogeneity and orderly progress of a class as a whole, namely, the admission of pupils in different parts of the school-year. The entrants who have missed the earlier lessons have to be brought up to the level reached by the other pupils; and as the rate of progress of a class is determined by the rate of the slowest pupil in it, the whole class is held back. It is not possible to expect the teacher to give special attention to the new-comers, coaching them up to the neglect of the others. In India the situation is really disquieting in regard to the first year primary class, where admission is sought at all times of the year and on behalf of pupils of different ages. The idea of the school as a convenient *creche*, where parents can leave their children and save themselves the bother of minding them, is at the back of the mind of many of them. To many parents admission into a school is a relief from the mischief and pranks of the children. Mysore Educational Rules therefore lay down that admissions should be made only once a year, and that within one month after the commencement of the school-year. In the case of the first year primary class, however, admissions are allowed twice a year, that is, at the beginning of each of the two school-terms, provided that the staff is adequate for satisfactory class-work. This is in conformity with the practice in other countries. Migration of pupils should be discouraged, both for the benefit of the pupils concerned as well as of those already admitted, except in special cases where, by reason of the transfer of parent or guardian, it cannot be avoided.

Admission of pupils at different times of the year.

The larger the school, other things being equal, the more satisfactory can be the classification of pupils. If, for instance, there are 100 pupils of a particular grade, and 40 is the maximum number of pupils prescribed per class or section of a class, the pupils can be divided into three sections according as they are slow, average, or fast. If, on the other hand, there are only 35 pupils, they have to be put into one class, irrespective of the rates at which they are capable of progressing. The difficulty of classification is greatly increased when, in a small school, there are pupils who have reached different levels of attainment, and where the staff is necessarily limited.

Difficulties of classification in small schools.

The simplest and the crudest basis of classification is the age of children. In countries where elementary education is compulsory and children join the school at a certain prescribed age, instruction is graded on age-basis and each class has generally children of the same age. Pupils being promoted from year to year, age is generally an index of a pupil's educational standing.

Basis of classification.

But age by itself is a very unreliable basis of classification. A boy of twelve years, for instance, might be duller than a child of six; and among children of the same age, we are told, there are as great variations in educability and attainments as between a normal boy of fifteen and one of five. Of late, psychologists and teachers and administrators have all concentrated their attack upon age as the simple criterion of the ability of pupils to cope with each level of work; and they have condemned the mass movement of pupils from class to class at the end of the year, called the lock-step promotion. Chronological age is certainly considered, but only as a starting point for an investigation as to the mental and scholastic standing of a pupil, before he is put into any particular class. By itself, age does not indicate what the pupil has already done in regard to school-work or can do in future.

(1) Chronological age.

Often we come across pupils who are older than their class fellows but have less ability in school subjects than their age would warrant. According to the Mysore Educational Survey Report of 1929, the pupils in the first year class of the primary schools in the Bangalore District in 1927 varied in age from 4 to 13 years, nearly 50 per cent of the pupils being 7 or 8 years old; and in the fourth year class of middle schools the range was from 10 to 19 years, over 60 per cent being 14 to 16 years. It is

a notorious fact that a very large percentage of pupils are retarded in their educational progress, having usually stagnated in a class for two or three years. The longer a child remains in a class, the less is the hope of his future progress. Stagnation occurs to a much larger extent in rural areas than in urban; in some cases, in rural areas, children remain in the same class for as many as 6 or 7 years. Realizing their inferiority to younger children, retarded pupils lose self-respect and self-confidence. They are also generally neglected by the teacher. Being unable to show themselves off in studies they attempt to express their feeling of self-assertion in undesirable ways, resulting in breaches of school order and discipline. They set a bad example to other children and are a constant threat to the tone of the class and the school. Further, poor parents cannot afford to keep their children at school indefinitely and so lose their services. The result is that such children having become old enough to bring a little more grist to the family mill, are withdrawn from the school, particularly in rural areas, before they have progressed in their studies sufficiently far to acquire literacy with any chances of permanence. Thus stagnation leads to the other evil of "wastage", which is so appalling in its incidence in India. It is not desirable either in the interest of such children or that of others that they should stay in any class for more than two years. Either they should be sent away from the school to assist their parents in earning a living, or (unless they are hopelessly unfit) they should be promoted to the higher class. There they may find pupils of their own age and regain self-respect and self-confidence, and so develop a sense of responsibility. This course is reported to have yielded satisfactory results in certain parts of this country, and such pupils are said to have improved in their educational standing. This procedure might certainly be followed in primary schools, where there is no pressure of preparation for public examination. But by this means unfitness of pupils in the higher classes must not be accentuated. A circular issued by the Department of Education in Mysore sometime back went further than this. It laid down that pupils should not be detained in the same class except for very irregular attendance and gross breaches of discipline, and required that, as a rule, every pupil who had put in the required attendance should be promoted at the end of the year. This instruction implies that conditions of work in the school are satisfactory. At all events, as suggested by the Hartog Committee, a careful supervision of promotions by inspecting officers, as a

Retarded children.

factor in assessing the efficiency of the school and the teacher, i necessary to ensure that this rule of promotion is not abused Another step in the improvement of the situation regarding th retardation of pupils would be the prescription of a maximum age limit, say 6 or 7 years, for admission to the first year of the primar school, and of 10 or 11 years for the middle school.

Instead of chronological age, mental age is now adopted ir several countries as the basis of classification. In America 'intelligence' tests, especially group tests, have been used for som years past to classify pupils so that those of like mental gifts ma be brought together in one class. In many cases, division of classe into sections, wherever this is necessitated by numbers, is base on the results of these tests; and transfer of pupils to specia schools for the sub-normal and super-normal is arranged on th same basis. The adoption of this basis has been found to hav worked satisfactorily. Intelligence tests are specially useful ir

(2) Mental age.

classification of pupils on entry into a school, an particularly on admission to a primary school where past achievement in school subjects is of comparatively littl account as compared to capacity to do school work. The usua method of assessing ability at this stage, by a simple test in readin and calculation, might yield misleading results. Retardation migh be due to prolonged absence from school through illness, to un favourable home conditions or lack of opportunities for education rather than to any inherent mental defect in the child ; and retarda tion at this stage can be easily made good if there is mental abilit and proper motivation for work. It should be noted in thi connection that for children under 10 or 11 years individual test are more suitable than group tests, but they should be applie by those who have had some training in psychological testing.

The 'intelligence quotients' or 'mental ages' discovered by th application of 'intelligence' tests are, however, for the guidance o the head teacher only, who has to admit and assign a pupil to th proper class. They should not be published to the whole staff o the school, and in no case should they be made known to th pupil concerned or his fellows. Nothing is so demoralizing as t be told that one's intelligence is below normal.

But for grades of education beyond primary, intelligence test alone do not furnish an adequate basis for classification. A certai minimum of knowledge in the school-subjects, in addition to genera ability, is an indispensable condition of satisfactory work. A intelligent pupil will make satisfactory progress in acquirin

knowledge or skill if his initial acquired equipment has been adequate; otherwise, his ignorance will be a great handicap in his future progress. It will be difficult for him to recover the lost ground in school achievements. Then again, certain moral qualities, such as application, conscientiousness, and regularity, are necessary if intelligence is to be put to proper use. An intelligent sluggard is as bad as a dullard from the point of view of progress in school work. Experience points to the desirability of classifying pupils in primary schools mainly by capacity rather than by attainment, and in higher grades by both attainment and general intelligence.

It is interesting in this connection to note that an attempt is being made in France to obtain as complete knowledge of the individual child as possible, to serve as a basis for classification. An examination of each child is conducted touching all aspects of his personality—anthropometric, sexological, chemical and urinary, physiological, psychological, general medical, and psychiatric. The details of the examination have been drawn up by a group of specialists, and they include investigations into the hereditary and personal antecedents of the child as well as his behaviour and performance in school. This examination is called "biotypological examination." By means of correlation among the results of the examination of these aspects of a pupil's personality, it is hoped to obtain data as to the occurrence of certain groups of characteristics in certain individuals. Although each individual is in a way unique, and classification into types is not supported by modern psychology, a classification of biological types is not considered impracticable. If each pre-school child should have a biotypological examination twice a year, it is believed, he would come to school with a real biological identity card. This would make it possible not only to form classes of pupils of the same mental age, to advise suitable measures of physical hygiene, and to send abnormal children to special schools, but also to find out reasons for laziness or instability of character in individual children and the nature and degree of their intelligence. The maintenance of a biotypological record book in respect of each individual is considered desirable. It would contain a full account of his character and behaviour, supplemented by the teacher's observations regarding his social behaviour, powers of leadership, and the emotional and other sides of his character, which cannot be easily assessed by objective methods. This record, accompanying each pupil throughout his school-course and even his subsequent career, would, it is believed, be invaluable as a basis for guidance

regarding courses of study; vocational preparation, and even for reorganization of the system of education. This is an interesting attempt at the application of the principles of individual psychology and the method of biological sciences to the problems of school organization.

Biotypological examination profiles.

Another method employed is to put into the same class pupils who have given evidence of satisfactory attainments in all, or at least the more important, subjects of the school-course. When pupils are examined in all the subjects, weakness in any one unimportant subject is often condoned. This is the traditional method of classification and promotion. In the generality of cases, the basic subjects, *viz.*, the mother-tongue and arithmetic, are the only ones considered; and attainment in these subjects alone determines classification and promotion. With the development of standardized tests of school attainments, referred to in the chapter on examinations, a more stable and reliable basis has been provided for the teacher. It is recommended that headmasters of elementary schools should use these tests in the fundamental subjects, such as reading, writing, and the simpler processes of arithmetic. But as the attainments of young children are very low, scholastic tests should be used as only supplementary to tests of 'intelligence.' But in the middle and high grades of education wider data have to be relied upon; and some method of discovering and assessing special aptitudes, which emerge during the secondary stage of education, has also to be devised, so as to realize effectively the aim of enabling pupils to develop their special abilities, together with general abilities, up to the required standard.

(3) Attainment in school subjects.

There are, theoretically speaking, several other bases of classification, such as the social maturity of children as indicated mainly by chronological age. These are adopted in the Winnetka Schools in America, where emphasis is placed on the social development of children, their physiological development, and their moral and emotional qualities of industry, perseverance, ambition, and interest. But these are largely inapplicable in the present working conditions of our schools. If all the factors affecting school-work are adopted strictly as basis of classification, the size of the homogeneous groups aimed at will be so reduced that ultimately we shall reach single individuals, and the idea of groups will have to be abandoned. For practical purposes, therefore, we have to confine ourselves to the factor of general intelligence, which is an index of the ability of the pupil

(4) Social maturity, etc.

to progress in school-work, and to attainments in school subjects, which indicate the progress already made. Of these two bases, the former, as observed already, is more significant in the initial stage of the educational course, while the latter gains importance in later stages. Tests of special abilities indicating aptitude along some particular lines will also have to be applied, but only in the secondary stage. It should be noted that there is a fairly large correlation between school attainments on the one hand, and general intelligence and the moral qualities necessary for success on the other. School attainment, therefore, indirectly serves as an index of those other factors. But within narrow ranges the relationship may be small or even non-existent. Thus the adoption of the dual basis of intelligence and standardized scholastic tests is always to be preferred in all practical schemes of class formation.

Even if, on admission to a school, children have been assigned to the different classes on the basis of their general intelligence and scholastic attainments, it will be found that there will be a fairly wide range of ability among children in the same class. Between the brightest and the dullest children in any one class a considerable difference of mental calibre is often noticed. Psychological researches, based mainly upon the application of standardized tests of intelligence, have shown that differences in innate mental capacity between children increase almost in direct proportion to their age. A child who is backward by one year at the age of five, for instance, will probably be backward by two years at the age of ten, and by three years at the age of fifteen. By the age of ten, the differences between individual children, exclusive of idiots and imbeciles, may cover a range equivalent to more than ten years of mental growth. In other words, the dullest boy of ten may have a mental age of five, and the most gifted child of the same chronological age may have a mental age of fifteen. During the period of infancy, pupils may be grouped together without much regard to the varying degrees of their mental endowment; but by the time the primary stage is passed, the differences in innate mental capacity become so wide that re-grouping of pupils becomes imperative.

Elasticity in classification.

Need for elasticity.

Opinion has been expressed by several authoritative bodies in England, an opinion confirmed by the experimental investigations of Professor Valentine,[1] that a large number of pupils who

[1] *Reliability of Examinations.*

are selected for the secondary school on the basis of an entrance examination at the age of eleven subsequently prove unfit for that course, while some who just scrape through the entrance examination do their work quite successfully. Apart from the unreliability of the examination, it was found that the discrepancy was due to different rates of mental development of individual pupils and differences in qualities of character, such as diligence, persistence and the like; and these may tell more and more as time goes on. There is also a third factor to be remembered, *viz.*, the difference in the courses of studies followed in the higher grades of school, and in the relative emphasis there placed on the several subjects, as compared with that in the earlier stages of the educational course.

The question that now arises is: How to provide for the different rates of progress due to differences in the mental capacity, character-traits, and physical conditions of pupils? A teacher is quite satisfied if a bright pupil leads his class, while his mental capacity may be such that he could lead a higher class if given an opportunity. On the other hand, a dull pupil is strained almost to breaking point in coping with the work of the class he is placed in, while at a more leisurely rate he could do quite satisfactory work. For this reason the Montessori method, and the Dalton and Winnetka plans aim at a complete break from the rigid system of classification, and concentrate on each individual, his abilities, needs, and growth. But in the ordinary system of classification, the requirements can be met to a fair extent by introducing a certain degree of elasticity, in order to meet the needs of pupils of different levels of capacity.

There are two ways in which flexibility is provided in the system of classification. One is by having two or more courses of study, differing in the amount of supplementary work to be done, but with the same minimum amount of work expected of all. The other is by having a single course of study for all, and accelerating the pace of the bright pupils and slackening the pace of the slow ones.

Elastic forms of classification.

The first course has been more widely adopted. In England it is the usual practice to divide the pupils of a class into two batches, one consisting of the normal and superior children and the other of those below the normal in school-work. Each batch constitutes a section. In certain cases, where the number of pupils is sufficient to constitute three sections, pupils are grouped into superior, average, and dull; and methods of teaching appropriate to each group of pupils are adopted. The content of the course

is fuller for the superior child than for the average; and for the dull it is less ambitious than for the average. Transfers from one section to another are made, however, according to the progress made. This plan of differentiation tends to avoid a heavy incidence of failure and other undesirable results of a uniform standard for all children in the class. But the arrangement is objected to on the ground that the segregation of backward pupils deprives them of the stimulus of the more advanced pupils and gives no room for the play of emulation. This objection is more plausible than real. A backward child is not stimulated by a pupil so advanced that he feels he cannot emulate him, as he is head and shoulders above him. He simply gives up the struggle as impossible. He emulates rather, a boy who is only a little ahead of him, and whom he can overtake if he will. The presence therefore of advanced and more intelligent pupils in the same class as the backward ones is not a real incentive to the latter. On the other hand, there are sufficient variations even among backward children; and consequently there is enough scope for emulation among them. The real justification for the segregation of backward pupils is that special methods may thereby be adopted to suit their requirements and to bring them up to the desired standard, and individual attention may be given. For this purpose, classes for backward children should be smaller than for ordinary ones. In the section for bright pupils, more advanced work is attempted after they finish the average school-year work before the end of the year.

(1) Parallel sections or differentiated standards of achievement.

The other plan, which has been in operation in America for the last four decades, consists in laying out the work of classes III to VIII of the Elementary School in three parallel courses of study. Course A. provides for the completion of the work of six classes in the normal period of six years. This is the *average* course for normal children. Course B. is the *fast* course, covering the same ground in five years; and it is for the intelligent and the industrious. Course C. admits of the completion of the same work in four years; and this is for the very superior children who advance rapidly, and is called the *special* course. In this "Triple-track" plan, transfers from one course to another are made any time according to the capacity and rate of progress shown by pupils. This arrangement saves intelligent pupils one or two years of school-life and enables them to take up remunerative occupations or to join higher courses of study, earlier. This plan presupposes a

(2) Triple-track plan.

careful adjustment of the courses of study, so that transfer from one course to another may not involve undue dislocation of work.

If the claims of the pupil to suitable treatment and attention during his educational course are to be met, it is evident that there can be no question of classification only once and for the whole length of the school course. Not only should a child be assigned at the start to a class or a division of a class suitably to his mental capacity and attainments, but the school should be so organized and administered as to provide for the smooth, continuous, and natural progress of every pupil through the course. The classes should be so organized, and the pupil so promoted from the class to class, that he finds the level and kind of work most appropriate to him at each stage of his educational course. At all events, the admission to a class in a primary school of a pupil, who has not attended a recognized school before, and who has had only private tuition, should be tentative. It is not possible to place all pupils in groups to which they properly belong. Readjustment will be necessary, more particularly during the first few months of a pupil's attendance at school, in the light of a fuller knowledge of his attainments and capacity. If the best possible development of each individual pupil is to be ensured, there must be frequent occasions for adjustment during his educational course.

Need for periodic re-classification of pupils.

This raises the question of promotion, or the problem of the periodic reclassification of pupils during the school course; and of all the problems of school organization and administration this is one of the most continual and baffling. Very early in the organization of systematic instruction in schools, the standards of attainments to be reached by pupils were fixed, the courses of study were divided into units, pupils' attainments in respect of each unit were evaluated, and pupils were promoted from one unit or class to another. Each unit or grade of work corresponded to a year; and this arrangement meant that if a pupil failed to do a grade's work satisfactorily, he had to repeat the work of the whole year. The grading of school-work on the annual basis and promotion of pupils at the end of each year has been the traditional form of this aspect of school organization, and it is in operation in all systems of education.

B. Promotion of pupils.

The plan of annual promotion has, no doubt, certain advantages. It is easier to administer and is economical in cost, particularly in small schools. Fewer class-rooms and smaller teaching staff are required under this plan than would be

necessary with a shorter period for each grade. With such a span of time as a year, the subject-matter of instruction can be organized and developed in large units; and this gives scope for variation in the rate of progress according to the difficulty of the matter dealt with. The teacher has the same batch of pupils for a longer time, and can know their needs better, and can adapt the methods of work more effectively to those needs. Lastly, the annual basis of organization of school-work fits in with the plan followed in higher grades of education; and pupils who pass out of one grade of school have not to wait until the beginning of the next academic year in order to enter the college or any other higher institution.

(1) Annual promotion. Its advantages and disadvantages.

But the disadvantages of this plan are many, and were pointed out by Dr. W. T. Harris as early as the sixties of the last century. For one thing, it is obviously unfair that a pupil who fails in one subject should be forced to repeat the work of the whole year, even in the other subjects in which he has attained a sufficient standard. It might not be necessary, even in respect of the subject concerned, to repeat the work of an entire year in order to make up the deficiency. Secondly, the detention of pupils in the same class for a whole year involves a great financial loss to the management and the State. Further, promotion at shorter intervals makes it possible to accelerate pupils of superior ability, occasions more frequent evaluation of pupils' achievements, and thus furnishes more systematic stimulus to pupils' efforts. The curriculum could be divided into shorter units, better adapted to the pupils. The pupils would come into contact with more teachers during their educational course, and the classes would be more homogeneous in regard to work and pupils' capacities. In view of these defects, the plan of semi-annual promotion has been adopted in nearly 80 per cent of American cities with populations of 30,000 and more. Each elementary grade is divided into two sections, B. designating the first half and A. the second, or more advanced, half of the grade.

(2) Half-yearly promotions.

A slight variation of this plan, which Harris introduced at St. Louis and which has been for long in practice in certain schools in America, is that of quarterly promotions. The school-year is divided into four quarters of ten weeks each. Promotion to a higher class can be given at the end of any quarter to pupils who have done satisfactorily the work fixed for that quarter, while those who have not done satisfactory work in any quarter repeat the work of

(3) Quarterly promotions.

that quarter only. This arrangement secures in an even larger measure the advantages of the plan of semi-annual promotions. But even semi-annual and quarterly systems of promotions are not without drawbacks. In fact, it is not established on scientific evidence that these plans are unquestionably superior to the annual-promotion plan. Some have attempted, therefore, to secure the advantages of both annual and semi-annual promotions by a combination of both plans.

Under this combined plan annual promotions are retained for average pupils; but superior ones are promoted at the end of the first term and thus enabled to skip half the school-year. From the point of view of the superior pupil, it is felt that one who has mastered the major part of the prescribed work in, say, six months, should not be compelled to repeat the same work *ad nauseum* to the end of the year. If proper stimuli are not provided for such pupils at the right time, their normal development is arrested and tedium and discontent are caused; and these injure the pupil intellectually throughout his life. Further, if his energy is blocked by an arbitrarily imposed barrier of annual promotion, it will find an outlet in undesirable channels and lead to severe breaches of school discipline. The moral effect on the pupil is equally disastrous, as needless detention in a class damps his spirits, chills his enthusiasm, and tinges his general outlook with indifference.

(4) Combined annual and terminal promotions.

This plan involves a reorganization of courses of study. Sometimes they are so arranged that the work of the class can be completed in 6 or 7 months, the remaining portion of the school-year being spent in retraversing the ground already covered during the earlier part of the year and stressing and amplifying important points. The bright pupil who is promoted to the next higher class at the end of the first term gets thereby a chance of catching up during the course of the revision of the work done earlier in the year. But a more approved way of arranging courses of study in each class is to divide the year into two terms and the prescribed course for the year in the ratio of 2 : 1 or 5 : 2. After the lighter course allotted to the second term is finished, the remaining time is utilized for a review of the essential portions of the course for the first term. Under this arrangement, the pupil of average abilities has an opportunity for recapitulation; and the more intelligent and more industrious boy, promoted from the lower class, has a chance to make good the ground lost in the first term. At the same time, the interest of the average pupils in the work done during the

second term of the year is not diminished by attention being given exclusively to revision.

Another plan, intended to do justice to individual pupils, is to promote them according to their progress in each subject of study. If a boy is well up, for instance, in arithmetic, he is promoted to the class for which he is found fit in that subject, irrespective of his grade in the other subjects. He may remain for history and geography in a lower class, and for language in a still lower class, while for arithmetic he may work in a higher class. The time-table under this arrangement should be so arranged that all the classes in the school have the same subject during the same period, so that a pupil may attend for each of the subjects the class for which he is fit. This plan has been adopted in some schools in England and America. It is based on the belief that even a backward pupil has some strong points; and if we promote him in that subject we shall not only be developing his *forte* but evoking in him self-respect, and a consciousness of power in some one direction; and this will exercise an energizing influence in other directions also and lead to progress all-round. But it is not possible under such an arrangement to establish effective co-ordination among the subjects of study so as to form a unified course. The various subjects are followed independently of one another, and early specialization is encouraged; and in the case of young children this is quite out of place. Thus this plan has been found to be more successful in secondary schools than in elementary. Further, as a particular pupil does not belong to any one class in the usual sense, no teacher feels responsibility for his all-round progress. This last disadvantage is avoided, however, by attaching each pupil to a particular teacher for the whole period of his school course. That teacher becomes the pupil's adviser and guide in respect of his work, progress, and conduct throughout his course. The Howard Plan recognizes to some extent the principle underlying this arrangement.

(5) Promotion by subjects.

In certain systems of school organization a device is adopted with a view to minimizing the incidence of detention in the same class at the end of the year. Pupils are promoted to the next higher class on the distinct condition that, if they fail to show adequate progress within a period of a month or six weeks, they will be sent back to the lower class. During this probationary period, the responsibility for progress is placed not only on the pupils but also on the teachers receiving such pupils. The teachers have to adopt remedial measures and make every effort to help pupils to retain

their place in the higher class. On the basis of experimental studies conducted in America, it is said that about 75 per cent of the potential failures thus promoted to the next higher class, and given a reasonable amount of individual attention, not only retain their places in the new class but also qualify in large numbers for promotion at the end of the year. Although the above conclusion cannot be accepted without further evidence, it appears to be clear that in the primary classes, at any rate, promotion at the end of the year, and adoption of remedial methods, would be more desirable than detention, except in hopeless cases. But it should be noted that it is often embarrassing to send down a pupil after a probationary period. As both trial promotion and reversion are based on subjective estimates, trial promotions are likely to become permanent promotions irrespective of progress made. This device is therefore liable to considerable abuse in the hands of a headmaster who has not a high sense of educational standards. This system was in vogue to some extent in primary schools in Mysore in the past but was given up, rightly, in view of the helplessness of teachers in the face of parental importunities and even threats.

Trial promotions

The plans briefly reviewed above represent the attempts made to form homogeneous groups for the purpose of instruction by timely and elastic promotions. Some educational organizers have attempted to tackle the problem in another way. They keep pupils of a particular class together, whether they are dull or intelligent, industrious or lazy; but they vary the method of instruction to suit pupils of different capacities. There are various plans devised with this end in view, such as the Batavia Plan, the Pueblo Plan, the Partnership Plan, and the Supervised Study Plan.

It will be evident that, from the point of view of teaching, the class, as at present organized, is at best a *pis aller*, as John Adams points out. Properly speaking, the educator should think in terms of the pupil's growth, needs, and abilities. Since the pupil's progress is continuous, it has to be measured in units which indicate his educational growth. Measuring of progress in terms of a month, half-year, or year is artificial. Even though the standards of achievement for each of these time-units be formulated, there may be children whose progress in a particular phase of the curriculum does not reach the desired standard by the required time, and there may be those whose progress exceeds it. An ideal plan of classification

The class as a unit of teaching and of organization.

and promotion has not yet been devised; and it may not be possible in the conditions under which any system of education operates to apply any progressive plan. Classification and promotion of pupils, it is needless to point out, cannot be separated from other aspects of school organization and administration or from the general educational philosophy and policy which govern the work of schools. Whatever plan is selected, adaptation will be necessary at intervals for particular schools and according to general educational conditions. The main governing consideration should be that each member of the groups formed in the school should be enabled to reach the maximum growth and development possible for his abilities.

We have considered the class, as a group, requiring periodic reorganization to secure homogeneity for the purpose of teaching and learning. But it is possible to conceive of a class as a unit in the educational scale by which we can judge the standing of pupils. Such a scale may exist in the mind of the headmaster or teacher for appraising the progress made by individual pupils, irrespective of the plan of grouping or instruction adopted. This conception of classes as stages in the educational scale is consistent even with individual methods of learning and instruction, such as the Dalton Plan. Classes in this sense are indispensable in any system of organization, though they may not be necessary for group instructional purposes.

The classification of pupils considered so far relates to normal children. But in every country there are a certain number of children who are either sub-normal or super-normal. A democratic and progressive system of education should provide for the special needs of these children also. For it is a fundamental principle of democracy in education that every future citizen should be given opportunities for development on the lines most favourable to him, and up to the extent possible for him.

Special classes for exceptional children.

Sub-normal children are usually divided into three large groups—the physically defective, the mentally defective, and the temperamentally or morally defective. The physically defective include the blind, the deaf, and the cripple; the mentally defective are classed into idiots, imbeciles, and the feeble-minded; and moral defectives include truants and incorrigibles. The general attitude in the past towards these unfortunate children was that of contempt and ridicule.

Sub-normal children.

It was only in the eighteenth century that the social conscience in Europe was awakened and society came to recognize its responsibility towards them. It is now realized that it is cheaper to provide education adapted to the needs of such children, and make them self-supporting members of society, than to maintain asylums for them. Historically, voluntary initiative preceded State action in this matter; and it is strange that even now there is no comprehensive legislation in any country concerning all types of defective children.

The needs of super-normal children were slower in being accorded recognition. America, Germany, and Austria are the only countries in the world that have made definite provision for gifted children. Such children require more ambitious syllabuses than normal children to sustain their interest in school work and stimulate their mental powers adequately. They require also special methods of instruction and greater scope for individual work. Gifted children should therefore be taught in smaller groups, and often individually. At first no special schools or classes were opened for them. The only provision made was to enable them to go through the prescribed curriculum in a shorter period, or to attempt an enlarged curriculum in the same time as that prescribed ordinarily for the normal pupil, as already described in this chapter. The first special classes for gifted children were started in America about the year 1900, and at present such classes are established in many large cities. Special schools have been started in Germany more recently. In all such places, gifted children are transferred from ordinary to special schools on the basis of psychological tests, or of a special examination, or of both. The growth of psychological or child guidance clinics has made it easier to discover defects and merits, through medical, psychological, and psychiatric diagnoses, and to provide education suited to both sub-normal and super-normal children.

Super-normal children.

Some objections are raised against segregation of gifted children. The first is that, by accentuating their superiority, an aristocracy is set up which is contrary to the spirit of democracy in education. But this aristocracy is of the mind and character and not of blood, and the nation should train its potential leaders as well as its future ordinary citizens. Democracy does not mean a dead level of uniformity, but equality of opportunity suited to the innate capacities and aptitudes of all the future members of society, so that each may develop to the utmost extent and in the best direction possible for him. As Lord Eustace Percy, a former President of

the English Board of Education, once pointed out, social justice is different from social dynamics; and in its educational aspect, the latter is concerned with the development in a community of the maximum mental and moral power. Social dynamics should not be sacrificed to social justice. The school owes a definite responsibility to society to enable gifted children to develop their abilities to the maximum limit, so that the progress of civilization may be maintained. In the second place, it is feared that the average child is deprived of the stimulus and example of his better endowed fellow. This objection has been answered earlier in this chapter and needs no repetition. Lastly, it is stated that the gifted child himself is deprived of that practice in leadership which association with average children would give him. This last point is deserving of serious notice. It points to the desirability of having not special schools but special classes attached to ordinary schools, where arrangements could be made for common lessons, common games, and other collective activities. In such activities pupils endowed with qualities of leadership could exercise and develop those qualities, while at the same time there would be special provision for the development and fruition of their special talents.

As seen above, a sound system of internal school organization would group into a class pupils of as nearly the same mental calibre and scholastic attainments as possible. But it would not ignore, so far as the primary school and even lower classes of the middle school are concerned, the principle that the course for each year should be a closely related whole. Each subject would be interrelated with every other, so as to provide for learning in a situation of "natural connectedness", making in Kilpatrick's words, "for continuity of learning in a life unity" and "for a unified self amid varying experience". Grading of pupils by subjects cuts across this principle. The primary school is not the stage when pupils can be expected to show special abilities or disabilities; these emerge later on during the course of individual development, when this or that subject can be emphasized. An all-round progress and development should be aimed at and secured; specialization or one-sided development is out of place at that stage.

Differentiation of courses according to individual differences.

No differentiation at the primary or early middle school stage.

But the stage immediately following the primary should provide for a certain differentiation of courses, according to the abilities and inclinations of pupils. Every normal and healthy child can master the curriculum of a primary school, the only differentiation

being between the sexes in respect of subjects such as sewing, elementary home-craft, and singing. But all children are not suited for the same kind of post-primary or secondary education. A new basis of classification, namely, the vertical, according to the choice of differentiated courses or subjects, should be introduced in addition to the usual horizontal basis adopted for class or grade formation. By provision of choice of subjects in the two higher classes of the middle school course, a basis for psychological differentiation of the capacities and aptitudes of children should be provided for. This is done to some extent by the provision of optional subjects in the middle school course in this State. At the high school stage, vocational differentiation should come in. In America the elementary school of six years is followed by a Junior High School course of three years. The purpose of the latter course is not only to complete the education received in the elementary grade but also to provide, in the third year, selective or optional subjects that give the pupil an opportunity to find his natural bent and aptitude. The Senior High School, with its three years' course, has lost its original character as preparatory to the University and provides seven different curricula, *viz.*, (*a*) cultural, (*b*) technical, (*c*) agricultural, (*d*) manual arts, (*e*) commercial, (*f*) home-arts, and (*g*) vocational. In this way it provides for vocational differentiation. In England, on the basis of the six-year primary course, various secondary schools are being built up with the same purpose in view. Examples of these are the 'Modern' school and the 'Grammar' school.

But psychological differentiation at the middle and vocational differentiation at the high school stage necessary.

Post-War educational legislation in all countries in the West has recognized the necessity of a differentiation of educational courses. A reorganization of the educational courses in Mysore on the same lines has been sanctioned by Government. The Government of Madras also has approved a new scheme for the S. S. L. C. Examination which provides for three compulsory subjects, English, Second language and Mathematics, and two optional subjects, not more than one to be selected from any one of the groups of subjects, *viz.*, the humanistic, science, vocational and æsthetic. The growth of the demand for "secondary education for all" has rendered imperative educational reform which will bring about an adjustment of educational courses to individual pupils and give the go-by to the procrustean method of fitting all pupils to a uniform academic course of studies.

Connected with the problem of classification is that of the

proper assignment of subjects and classes to teachers, so that each teacher may be able to do fullest justice to his work and the pupils may derive maximum benefit. The question that an educational administrator has to answer in this connection is : Whether a teacher should be made responsible for all the subjects of the curriculum in a particular class assigned to him, or for only one subject in which he is specially qualified by reason of knowledge and aptitude? The latter arrangement is called the departmental, specialist-teaching or subject-teacher plan ; the former is the grade or class-teacher plan. Between these two forms of teaching organization, there are some intermediate forms adopted in certain schools. According to one of them, the class-teacher teaches the general subjects such as language, arithmetic, and history, while the specialist-teacher teaches one or more special subjects such as art, music and manual training. According to another plan, each teacher is responsible for more than one subject and either he moves from class to class teaching his subjects or the pupils move from room to room for different subjects.

Teachers and classes.

Various arguments have been advanced both *pro* and *con* each of these two plans of teaching organization. Those in favour of the departmental or specialist-teaching plan argue that a teacher who is given the subject with which he is best acquainted, and in which he is most interested, gives a fresh, broad and original treatment to his subject, and stimulates in his pupils an interest in, and enthusiasm for, that subject. This arrangement is greatly facilitated if a room in the school is set apart for each subject, so that the specialist-teacher can equip it with the necessary materials and appliances, such as maps, charts, models, and pictures for geography, and coins, time-charts, reprints of old records, pictures, etc., for history. These give the necessary atmosphere to the subject-room. Contact with a number of teachers, which the subject-teaching system involves, broadens the pupil's outlook and provides better opportunities for finding his own natural bent. The teacher, having to teach the same subject or subjects to all the classes in the school, is able to plan a well-co-ordinated course of study and to relate the various stages of instruction in that subject to one another. He can also bring about a better adjustment of the material of instruction to the mental level of the pupils of the several grades. From his own point of view, he will have opportunities to extend and deepen his

Arguments in favour of the departmental or specialist-teaching plan.

knowledge of the subject to which his work is confined and in which he is specially interested.

On the other hand, it is argued in favour of the grade or class-teacher plan that this arrangement enables the teacher to understand the pupils from all sides. He can adjust the total demands of the work and the strain involved to the pupil's capacity. It develops in the teacher a higher sense of responsibility for the conduct and the progress of the class as a whole. The moral influence of a teacher who comes into daily and hourly contact with the pupils is bound to be more effective than that of one who meets the class only occasionally. With a fuller insight into the personalities of his pupils, he can assist their development on right lines. Further, some teachers are by temperament better fitted to be teachers of lower classes and some of higher classes; and this arrangement makes possible the adjustment of teachers to classes. One-sidedness and undue emphasis on any particular subject and water-tight compartmentalism of subjects are avoided, and the teacher himself has scope for variety in the work of teaching when he passes from one subject to another, and thus sustains his interest in an undiminished measure.

Arguments for the grade or class-teacher plan.

The success or failure of either of these plans of organization of teaching depends upon the grade of the school to which it is applied. A decision therefore as to the relative effectiveness of these plans should be based on consideration of the grade of school and its aims and objectives.

Since in primary schools only elementary ideas of subjects are imparted and advanced knowledge of any subject is not expected of any teacher, and since the main emphasis should be on the child and not on the subject-matter of instruction, the arrangement whereby one teacher is made responsible for all the subjects in a class is very desirable, and even necessary. Further, at this stage it is very necessary that the different subjects should be closely correlated with one another to form an integrated whole; and this can be done effectively when one teacher is in charge of all the subjects. In fact, modern educational theory emphasizes that the curriculum in primary schools should be thought of in terms of activity and experience rather than of knowledge to be acquired and facts to be stored. Some centre of interest should be selected from which the children's studies can radiate along many lines, or upon which they can converge from various directions. The

Class-teacher plan necessary for primary and lower middle school classes.

best illustration of the reorganization of the material of instruction in primary schools on these lines is the 'Project Method'. But the subject-teacher system renders this arrangement of work impossible. Experimental studies so far conducted point to greater gain accruing to pupils under the grade plan than under the departmental plan of work. But much reliance cannot be placed on these results for the purpose of organization. From the point of view of moral development of pupils, the greater advantage of close contact throughout the year with one teacher who can know the "whole child" is undeniable, provided, of course, the teacher has sympathetic understanding. From the point of view of organization, it is generally admitted that the class-teacher arrangement is the more economical in small schools. Teachers in elementary schools should therefore be required to qualify themselves to teach all subjects in their respective classes.

In middle schools, the same principle could be followed in the first and second year classes, which are, properly speaking, an extension of the primary course. In the two higher classes, however, the subject-teacher system should be partially adopted whenever there are on the staff teachers who are specially interested, and who have special proficiency in specific subjects. In America also the specialist plan is in operation to a larger extent in elementary schools with eight grades than in those with only six. In high schools, where the studies pursued are of an advanced character and specialized in nature, departmentalization of teaching is necessary.

And specialist-teacher plan for high schools.

It should be noted, however, that even in a system of organization where teachers are responsible for particular subjects each class is often placed in charge of a teacher. In such a case the teacher functions in a dual capacity. He is a specialist-teacher of some particular subject and, in addition, he is responsible for a particular class in respect of the general conduct and behaviour and the general progress of the pupils of that class. He meets his charges frequently to advise and guide them in their studies; he supervises their conduct in school, on the play-field, and even beyond the school. He even visits the parents and forges links between the home and the school. This arrangement secures the moral advantages of a class-teacher and the intellectual advantages of specialist-teaching. Even when school work is organized on such individualistic lines as under the Dalton Plan, the class-teacher

Even in a specialist system class-teacher desirable.

meets his charges collectively for a short time every morning before the pupils begin to work daily at their assignments.

In view of the superiority of the class-teacher system in primary schools, and to some extent in middle schools also, it is sometimes suggested that it would be desirable if a teacher could follow up his pupils all through the course in the school, taking charge of the first year class one year, and of the second year class the next year, and of the third year class the following year, and so on. It is believed that his knowledge of his pupils would become deeper by this longer contact, and he would be able permanently to influence them by such prolonged association. A sense of equality of status among teachers of a school, with equal emoluments, is a bye-product of this arrangement. But it is not without its defects. In the first place, a teacher quite suited to a lower class might not be fit in ability and in managing powers for a higher one. Further, by such prolonged contact with one teacher only pupils' minds and characters are likely to become narrow and one-sided. We do not want children to be standardized and patterned according to any particular teacher's personality, however noble it may be. Each one is entitled to his own personality, and he should be given full scope to develop on his own lines. We can well imagine how disastrous would be the influence of a teacher of weak personality, associated with the same pupils continuously for a large portion of their school life. If, however, a teacher shows ability and managing capacity, it would be desirable in his interest to give him every two or three years a change of class, preferably a change to a higher one. That will keep him intellectually and professionally alive by stimulating his enthusiasm, and it will also indirectly benefit the pupils who will come into contact with him.

Rotation of teachers.

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CHAPTER X

CO-EDUCATION OF BOYS AND GIRLS

OF all the problems relating to the grouping of children in schools, one of the most controversial is that of co-education. Much discussion and experimentation has taken place in England and elsewhere respecting this problem, and yet unanimity of opinion concerning all aspects of the question has not been reached. The problem has lately come into prominence and attracted great attention in this country, both on financial and educational grounds; and its right solution is of such vital importance to the progress of women's education that a separate chapter has to be devoted to it. But, to begin with, it should be clearly understood that co-education does not mean just the admission of girls into boys' schools merely for the purpose of teaching, with segregation in the class-rooms and with no opportunities for social contacts between the sexes in connection with school activities. Co-education is the education of boys and girls together in the same classes of a school, admission to the school being secured by pupils of both sexes on equal terms, and opportunities and freedom being provided for the association of the sexes in intra- and extra-school activities. It is the joint participation of the sexes in all the school activities, with freedom for social contact, that is of the essence of this problem.

The problem of co-education.

So far as the West is concerned, the practice of co-education is an ancient one. There was co-education in ancient Greece and Rome. In the middle ages, however, under the influence of Roman Catholic priests, separate institutions for boys and girls developed, *viz.*, monastic and convent schools. But under the influence of the Reformation,[1] which recognized the need for the education of both boys and girls, co-education again came into vogue; and at the end of the eighteenth century it received a powerful impulse in the educational theory of Pestalozzi. As a matter of convenience to pupils, as a measure of financial economy, and, lately, as a

[1] Martin Luther wrote: "The world has need of educated men and women, to the end that men may govern the country properly, and that women may properly bring up their children, care for their domestics, and direct the affairs of their households."

result of the conviction that boys and girls have much to gain by joint education by way of same training in social co-operation, mixed schools have gradually increased in proportion in all stages of education. In America practically the entire system of state schools is co-educational. It is an expression in school organization of the nation's belief in the equality of opportunities for the sexes. Being a comparatively new country and therefore free from the influence of traditions, America has been able to plan her educational system in her own way; and during the past fifty years, co-educational schools and colleges in that country have greatly multiplied and separate schools and colleges correspondingly dwindled. Indeed, it is in that country that co-education has reached its fullest development as a manifestation of the democratic spirit in education. Its neighbour, Canada, is in a line with it in respect of co-education. There are, however, private schools organized on sex basis in both these countries; but their number is small, and in many of them administrative convenience rather than educational advantage is the ruling consideration. Scotland, Denmark, and the Scandinavian countries are also co-educational in their educational organizations. The mixed elementary school is the normal type at present in England, but the position is different in regard to secondary schools. While mixed schools are quite common at the primary stage in Germany, general opinion is unfavourable to the extension of co-education to the secondary stage. In fact, the education of girls at that stage is separately organized. In France, Italy, and other Roman Catholic countries of Europe, co-education is mainly confined to the primary stage, and even at that stage it is not greatly favoured.

Co-education in the West.

Co-education has not passed the stage of controversy even in England. There is no opposition to the application of the principle at the primary and university stages. In fact, according to the *Report of the Board of Education* for 1934, all Infant Schools in that country are mixed, and there are twenty times as many mixed Junior Schools as there are either girls' or boys' Junior Schools. But a considerable body of opinion is still strongly entrenched against co-education at the secondary stage, although there is a large number of co-educational secondary schools in that country. The opposition to co-education is stronger in respect of boarding schools of the secondary grade than of day schools, although the results of a few experiments in mixed boarding secondary schools are reported to be gratifying. The

best known among these is the Bedales School, under the management of J. H. Bradley. Professor Findlay[2] sums up the position in regard to co-education in England in the following words:—

"Thus you will approve unhesitatingly of co-education up to twelve years of age, and at the opposite end of the eduational system, beyond twenty years of age. Between these periods you may entertain doubts, or, if you accept the general rule, you will desire to impose conditions so that possible dangers may be anticipated."

As for India, the problem of co-education did not exist in ancient times, when the education of girls was confined to the home and consisted of training in household duties. Girls were not admitted into any of the schools then existing, either into the forest schools (*asrams*) or into the village *patasalas*. During the Muslim period, however, there was co-education up to a certain age. Girls attended the *maktabs* attached to mosques and were regularly taught along with boys until the age of 9 or 10, after which the *purdah* system necessitated their withdrawal from the school. The education of girls of well-to-do families was continued at home under private tutors. It is only recently that the problem has come into prominence in this country and that with reference to primary schools. Even at this stage the main consideration has been the administrative convenience of the arrangement, rather than its purely educational advantage. Co-education obtains in primary schools in India, though varying greatly in extent in the different parts of the country. It is more extensively adopted in the South than in the North, where the *purdah* system still retains a vigorous hold on the sentiments of the masses. According to the Tenth Quinquennial Review on the Progress of Education in British India (1927-32), Madras has the largest percentage of girls under instruction attending boys' schools, *viz.*, 51·1 (leaving out of account Burma with 81·0 per cent), while the Punjab and North-West Frontier Province have the lowest percentage, *viz.*, 11·2 and 5·9, respectively, as against 38·4 for British India as a whole. Travancore has an even higher percentage than any British Indian province, *viz.* 65, which shows that the number of girls attending boys' schools is far larger than the number of girls studying in girls' schools. In Cochin there is a preponderance of boys in what are called "girls' schools" and of girls in "boys' schools". Mysore

Co education in India.

[2] *Foundations of Education*, vol. 2, p. 147.

had in March 1936 roughly 44 per cent of girls under instruction studying in boys' schools. But in several other parts of the country there is still opposition to co-education in the primary stage; and this comes not so much from the lower or even the upper classes of society, but from the middle classes. For this reason it has not been possible so far to introduce co-education even in the primary stage on a country-wide scale. However, serious attempts are being made by all provincial governments to introduce co-education in primary schools, by some of them on an experimental basis. Madras, Mysore, Travancore, and Cochin have adopted co-education in primary schools as a matter of settled policy, on grounds both of educational efficiency and financial economy. The Director of Public Instruction in Madras, in his instructions to inspecting officers, issued with the approval of government, says: "Conditions in this presidency are very favourable to mixed education in elementary schools judging by the large percentage of girls reading in boys' schools. It is, therefore, desirable that no obstacle should be placed in the way of mixed education in the entire primary stage where circumstances are favourable and that such education should be enforced, as far as possible, at least up to standard III." But in the North, particularly in the North-West Frontier Province and the Punjab, the conditions are not yet favourable. In view of strong social prejudices and the rigour of customs, particularly the *purdah* system, the Hartog Committee sounded a note of caution and pointed out that any attempt to bring girls into boys' schools, without adequate safeguards, would put the clock back in the matter of the progress of girls' education in this country.

There are strong financial and educational grounds in favour of co education at the primary stage. In rural areas, where the number of pupils of both sexes of the primary school age is small, it is financially uneconomical to have two separate schools on the sex basis, each of four classes. Further, separate schools of small size are generally inefficient, many of them being one-teacher or two-teacher schools. Unfortunately it is not generally recognized by the public that such schools are of very little benefit and make practically no contribution towards the promotion of permanent literacy. If there could be one school in an area, with a full complement of four teachers for four primary classes, instead of two schools with two teachers each, classification and grading of pupils into homogeneous groups would be greatly facilitated. Each teacher would then be

Co-education at the primary stage.

able to give his full attention to one class, and the school could be better housed, equipped, and managed. From the point of view of the curriculum also there is little need for differentiation at the primary stage, and the activity-methods that have to be adopted in primary schools are suitable for boys and girls alike. It is a well accepted principle of educational organization that the lowest grades of schools should be fashioned on the model of a family. As far as possible, therefore, the primary school should reproduce the spirit, conditions, and relations of a polished home; and happy, natural, mutual relationships should exist between boys and girls.

Its desirability.

While considerations of pure educational efficiency have failed in certain provinces to bring about a change in the general attitude towards co-education, the financial stringency which set in during the last decade has brought about the desired result to some extent. When the provincial grants for education were drastically cut down, opening of a number of separate girls' schools ceased to be a feasible proposition. As the Tenth Quinquennial Review of the Progress of Education in India points out, the alternative no longer lay between co-education and separate girls' schools, but rather between co-education and no school provision whatever. Thus many provincial governments have been compelled by financial circumstances to investigate the desirability of the system of co-education, at any rate in the primary stage.

The desirability of co-education at the primary stage, from various points of view, is well on the way to general acceptance. But the question of the staffing of co-educational primary schools is of vital importance to the success of this measure. It need hardly be said that co-educational primary schools should be staffed, as far as possible, with women teachers. Since the mother is the important factor in the life of a young child, a woman teacher as "mother-substitute" has great potentiality for good in respect of the children under her care. By common consent, women teachers are the best teachers of little children, boys or girls. They are better fitted to enter into the spirit of some of the special methods adapted to the needs of the young, such as the Montessori and Kindergarten methods. Through their intuitive power and their natural sympathy, they can deal with and appeal to children, whether boys or girls, much better than men; and they can also teach subjects specially required for girls, such as sewing, elementary home-craft, and singing, which should be provided even in primary schools for the

Staffing of co-educational primary schools.

benefit of girls. Lastly, in the social conditions of India, the employment of women teachers will inspire the confidence of parents in regard to the care of their daughters at school, and will thus ensure the admission of girls into co-educational institutions and their retention at school for a longer period. In view, however, of the paucity of adequately trained women teachers, one must be content at present with a mixed staff in a co-educational primary school, with at least as many women teachers as men, and preferably married women teachers. In Muslim co-educational institutions, however, owing to the *purdah* system, a mixed staff is not feasible, and will not be feasible perhaps for some years to come. Wherever it is desired to introduce co-education, the better course from the point of view of staff would be to admit boys into girls' schools and close the boys' school, rather than to transfer girls to the boys' school.

While there is no serious objection to co-education in the primary stage, covering roughly the period from 5 to 9 or 10 according to the length of the course, in the secondary grade the question is beset with various difficulties, since that grade corresponds to the period of adolescence. The objections to co-education in the secondary school are many and are based on various grounds, *viz.*, physiological, psychological, social, moral, and pedagogic; and the advocates of co-education have tried to meet these objections. In the first place, it is generally well known that there are marked differences between boys and girls during the period of adolescence from the physiological point of view. Girls mature more rapidly than boys; and at that stage they are more highly strung, physically weaker, and more susceptible to nervous strain and fatigue; and after puberty they are near to the threshold of anæmia. Boys at this stage, on the other hand, have a greater reserve of strength and a greater capacity to bear physical and mental strain. A uniform programme of physical and mental activities for both sexes would therefore seriously affect the health of adolescent girls. The advocates of co-education are prepared to recognize the need for a different programme of physical activities for boys and girls, suitably to the physical equipment of each sex, and to devise methods for guarding girls against the possibility of nervous strain. They consider, therefore, that this factor should not be allowed to stand in the way of the acceptance of the principle of co-education in secondary schools. But

Co-education at the secondary stage.

The difficulties of the problem.

(1) Physiological.

they do not seem to appreciate that it is not only in respect of games and physical activities that differential programmes are necessary, but also in the whole arrangement of work in the school. In view of the greater susceptibility of girls both to physical and mental fatigue, they must be protected from overstrain and sometimes from permanent damage to their health. The Hadow Committee thought that a shorter school-day for girls with less time devoted to the several subjects, according to the tradition in English Schools, was probably based on sound reasons. The Committee agreed that it was "inadvisable to assimilate the girls' time-table too much to that of boys."[3] If, on this view, programmes of both physical and mental activities have to be differentiated for the sexes, co-education is put out of court as an unworkable arrangement and separate schools for the sexes must be organized.

(2) Psychological.

The psychological differences between the sexes are no less significant in their bearing upon the question of the content and methods of education, and consequently upon the problem of co-education. These differences relate to intellectual abilities, emotional development, temperament, and interests. As for purely intellectual differences, they are not, of course, so prominent as opponents of co-education would make out. While examination results are cited by them as evidence of the superiority of boys in certain subjects, such as, mathematics and natural science, and of girls in certain others, such as languages, literature, and arts, these differences in achievements are not accepted by co-educationists as implying differences in aptitudes and capacities needing differentiated curricula for the sexes. They attribute these differences in attainments to differences in methods of teaching adopted in boys' and girls' schools, to the varying amount of time given to the several subjects, to the differing degrees of interest evinced in the subjects and the importance attached to them, and finally, to the conditions of the examinations. Although there does not seem to be any appreciable difference in intellectual capacity between the sexes, it has to be conceded that boys appear to have a more natural bent for processes of abstract reasoning and girls for the concrete. This difference, together with the divergencies in emotional responses and in temperamental qualities, manifests itself in different degrees of interest in the different subjects. This

(a) Intellectual.

[3] *Differentiation of Curricula between the Sexes in Secondary Schools*, p. 120. (H. M. Stationery Office, London, 1923)

factor also has to be taken into account in deciding the question of co-education.

Greater consideration must be given to the divergencies in the emotional capacities and responses and in the temperamental qualities of the sexes, based on differences in the strength of the primary instincts. It is well known that pugnacity, acquisitiveness, constructiveness, and curiosity are stronger in men, while women are endowed in a larger measure with fear, secretiveness, and the protective instinct. While these differences are admitted to be real, the question is often raised: How far are they innate and how far are they due to environment and training? It is said that man has been for ages the bread-winner, the warrior and the adventurer, and woman the child-bearer and home-maker; and the primary impulses are developed in proportion to the frequency of occasions for their exercise in the discharge of the biological and social functions of the respective sexes. Whether the differences are innate or acquired, the fact of emotional and temperamental differences remains; and these differences lead to differences also in attitudes and interests. It is observed that the girl places greater value than the boy on feelings, which sometimes by excess degenerate into sentimentality, that she is more receptive, more prone to imitate her elders, and more willing to accept anything on authority. She is more conscientious and painstaking than the boy, with a livelier sense of responsibility; so much so that if an excessive amount of work were given to her she would work herself to exhaustion, while a boy in that position would simply not do it at all. The co-educationist finds in these differences not an objection to his position but a support for it. He believes that by being brought together each sex will benefit by its contact with the other. Boys will learn perseverance, conscientiousness, and industry from girls; and the latter will learn independence, self-reliance, and resource from boys. In regard to differences in tastes and aptitudes, it is pointed out that the educational schemes in most countries do not provide for a sharp differentiation in the courses of study, methods of teaching, or standards and types of examinations on the basis of sex. Even when boys and girls are separately educated, these factors are practically identical, and there is therefore nothing to be lost by co-education. The differences between the sexes could be provided for, they believe, in the optional groups of subjects, the compulsory group being common to all. It is contended that co-education need not involve

(*b*) Emotional.

Tastes and aptitudes.

the elimination of any essential feature of sex schools, at any rate in regard to the curriculum. What is wanted, the co-educationists say, is only a little elasticity in the organization of the school, providing for freedom in the choice of subjects for specialized study, and variation in the methods of approach to the several subjects and in their treatment.

But the question of organization is not so simple as co-educationists take it to be. Apart from the provision of optional subjects according to the needs of the individual pupils, it is necessary to consider seriously the inevitable variation in the emphasis on the various aspects of the subjects of study, in the methods of treatment, in the assignments to pupils, in the methods of discipline, and finally in the sex of the teaching staff. These factors are often more influential in the emotional lives of the pupils than mere differentiation in the subjects of study; and yet co-educationists seem to ignore or greatly minimize them. It should be mentioned here that the Hadow Committee are of opinion "that there probably is always a certain subtle difference in the methods adopted by masters and mistresses respectively in teaching any specific subject, as there appear to be noticeable emotional differences in interest between sexes which must influence the attitude of men and women and also that of their pupils to any given subject." They are therefore disposed to think that even in the subjects that are common to both boys and girls, such as English, mathematics and physics, it would be advisable to introduce a more explicit differentiation in actual methods and even content of teaching. Such differentiation is, by the nature of the arrangement, impossible in a co-educational school.

It is, however, from the moral point of view that the strongest objection to co-education is raised. Boys and girls generally attain puberty towards the close of the middle school course, and this event is accompanied by deep emotional disturbances. During this period of extreme susceptibility to sex appeal, it is of great importance that the morals of adolescents should not be exposed to unnecessary risks nor their emotional balance threatened by sex problems. To this the co-educationists reply that sex problems arise, no doubt; but wisdom consists in meeting the special dangers of the age when they arise, and in directing the growing impulses and energies of the adolescent into healthy and fruitful channels. A co-educational school, it is claimed, faces the situation directly. By the constant contact of the sexes, it helps to reduce sex consciousness; and it substitutes healthy interest in common school

activities, and in each other's achievements, for secret interest in the sex aspect of the relation. The sex relations in a mixed school are said to assume a matter-of-fact and unsentimental character, with no mystery or false glamour about sex, with less underground excitement, and fewer chances of sex-strain, perversions, and abnormalities. Frank good fellowship, it is claimed, is developed in every sphere of school activity, and a solid foundation for social co-operation between the sexes is formed. Co-education is therefore said to be sanitary education in the moral sense, and a necessary means of training boys and girls for participating in the civic life of the country on equal terms.

(c) Moral.

The defence of co-education during the period of adolescence is mainly theoretical and takes no account of the realities of the situation. The State system of American education, which is the most outstanding example of co-education, has not many admirers outside that country, while the number of critics inside is steadily increasing. The disclosures of Judge Lindsay and the officers of the Salvation Army, who knew the actual situation in regard to the extent of adolescent sex criminality, have set people in that country questioning seriously whether all was well with the system of co-education, even in that land of complete equality of the sexes. An American woman writer who conducted by questionnaire an investigation into the attitude of men and women in forty-six colleges, has a very damaging statement to make. She says; "To-day's girl has come down off her mother's and grand-mother's pedestal—and very willingly. She is not ashamed to have her man friends know that she is, like them, compounded of flesh and blood and passions."

So far as school discipline is concerned, it is claimed for co-education that the whole problem is greatly eased, if not actually solved, by that arrangement. Girls are said to exercise a chastening influence on boys, and to inspire in them a greater respect for girls. Boys shed roughness of behaviour and language in the presence of girls and become chivalrous and humane. On the other side, girls gain an added dignity, shake off repression, and imbibe a higher standard of honour. Each sex has an unconscious tendency to appear at its best, and to seek to avoid punishment, in the presence of the other sex. It is reported that boys who had been previously inamenable to discipline become sensitive even to verbal reproof in the presence of girls. Each sex is put on its mettle. There is also said to be no

(3) Disciplinary.

ground for the fear that boys in a mixed school will becom effeminate or girls coarsened, provided that a proper balance o the sexes is maintained among staff and pupils. Heads of co educational institutions maintain that, while co-education make boys and girls less self-conscious, it does not hinder the develop ment of the sex characteristics. These are "persistent even unde influences which seem most likely to diminish them." But in view of the different temperamental and emotional make-up of boy and girls of adolescent age, it must be remembered that the inter ests of the normal, smooth, development of each sex on its own lines requires differential disciplinary treatment. Girls, as we have seen, are obedient, receptive, imitative, and more amenable to discipline, while boys are unruly, independent, boisterous, and refractory. Under a uniform code of discipline it is the girls who are likely to suffer. Whatever the chastening influence upon boys there is evidence to show that girls have greatly to suffer under this arrangement.

The above arguments are mainly psychological; and although advanced with reference to the conditions in England and elsewhere, they have full application to the problem of the co-education of adolescents in India. But a more fundamental consideration in this connection is sociological in character. The problem of co-education in its larger aspect is essentially a sociological problem, as indeed most problems of educational organization are. It is closely related to the aims and purposes of girls' education, which in their turn are determined by the conditions of life in this country, and to the conception and ideals of woman's place and function in society. Ultimately, therefore, the solution of the problem is dependent upon the outlook and ideals, the social organization and traditions, the customs and sentiments of each people. If, as in Soviet Russia, boys and girls are regarded mainly as mere cogs of equal value in the economic wheel of the State, the question of differentiation in the aims and organization of education for the sexes, and consequently the question of separate or mixed education, does not arise. But if, as in Germany and many other European countries, a girl is looked upon primarily as a future housewife and mother, the secondary education for girls has to be separately organized and her special needs and interests provided for. Even in the same country, any decided change in social ideals and outlook brings about an alteration in the attitude towards the problem of co-education. In England, for instance, when Victorian

The problem is ultimately a sociological one.

maidenhood was cloistered, she was taught various accomplishments in a segregate environment. But with the rise and growth of the women's movement and the entry of women into professions, industry, commerce, and public life, with the sexes working together on an almost equal footing, the attitude towards co-education has greatly changed, and girls are admitted into boys' schools to a certain extent. But it must be remembered that even in England a slow reaction has set in. During the struggle for the political, social, and economic equality of the sexes differentiation of function was ignored and even rejected. When this struggle subsided about 1921, the idea of differentiation and specialization of function based on sex again reasserted its directive force; and it is believed that it will reassert it with increasing momentum. The Board of Education in England, it should be noted, discourage mixed education as much as possible in the secondary school; and they would allow separate girls' and boys' secondary schools in the same building rather than co-educational secondary schools.

The traditional conception of woman's place in Indian society has been that of the mistress of the home. It is true that she was bound for ages by certain religious and social restrictions; but it cannot be denied that all along she has been the conserver of ancient culture and religion, and has exerted throughout a remarkable influence on her husband and sons, her daughters and daughters-in-law. The expanding social outlook, and the awakened political consciousness in the country, have brought into existence a movement for the emancipation of women on lines similar to those in England. The social and religious restrictions of ages are fast breaking down; enlightened public opinion regarding the age for marriage has found legislative expression; *purdah* has been discarded by many progressive women, and its restrictions are generally becoming less and less rigid; and the question of re-marriage of Hindu widows is on the legislative anvil. The political ferment in the country has brought many women to the front in public affairs. The franchise has been extended to women under certain conditions, and a new spirit has generally come into being. Indian women are entering the professions of teaching, medicine, and even law in increasing numbers. Many have entered the field of social work and some have been taking quite an active part not only in the politics but also in the administration of the country.

The changing conditions in India.

The women's movement.

The growth of the movement is to be greatly welcomed, and

the demand for equality of opportunity, social and educational, should be sympathised with and even supported. But at the same time it should be remembered that there is often the danger of losing the true sense of values in the enthusiasm of a new movement. Our outlook is apt to be wrongly orientated.

The women's movement in India is a reflex of the larger movement in the West that started during the final decade of the last century and reached its climax after the Great War; and the great danger of the movement in India has been its imitation of the methods adopted by women in the West. In the words of a leader of this movement, "the desire for freedom and equality is so great that it is very natural to find this desire in the educational institutions also." She goes on to say that "in India we find that the principle of seclusion and separation of boys and girls in social life, as well as in schools and colleges, has resulted in confusion and has weakened the nation."[4] A statement of opinion of this nature not only disregards the fundamental principle of educational organization, *viz.*, that it should be adapted to the needs, aspirations and ideals, in short, to the *ethos* of the people, but it ignores also the history of the women's movement in England and elsewhere. As against the opinion quoted above we must set the following summing up of the position in England by an eminent English lady: "Women have made strides since the War. Many have shown themselves in brains and courage to be man's equal. ..... But I do candidly believe that now women are becoming a little bored with emancipation..... They are casting their eyes back to the time when 'frillies' were alluring, and homes desirable. Nine women out of ten are amateurs at heart.... They force an interest which has no root. I believe in a few years we shall see less of this and a return to home life. The brilliant women will continue to work in their particular spheres, but the others will be content to be women and wives." It is now definitely recognized in England that in a well-ordered society there is no sex monopoly of intellectual or imaginative activity, or even of civic function. At the same time it is realized that there are limitations imposed on all by physical, intellectual, and moral qualities and aptitudes, that for certain activities the average woman is better than the average man, and for other activities the positions are reversed, and that the difference rests on a functional sex differentiation.

The reaction of the women's movement in England.

[4] Mrs. Uma Nehru, M.L.A., "Plea for Co-education," *National Education*, Lucknow. Extra Special Number, November 1938.

Let us make a passing reference in this connection to the organization of education for boys and girls in the two progressive Asiatic countries, Japan and Turkey. The former has not only completely modernized herself but is now in the foremost rank of world powers. The aim of secondary education which is practically the final stage of education for girls, is summed up in the words: "to make girls good wives and wise mothers"; and the whole organization of education is in strict conformity with that aim. After the primary stage, the education of girls is separated from that of boys. Turkey which is an example of even more rapid modernization during the past two decades, has given complete civic and political equality to women to an extent not yet visualised in this country. But it is fully appreciated there that they have not been freed to renounce their femininity and impersonate men, but to develop themselves by realizing their cultural and social potentialities, and to make their contribution in their own way to national weal. Though women have begun to play a worthy part in all departments of national life, their main sphere is considered to be the home. Co-education, beyond the primary stage, does not obtain in that country either, mixed junior and senior high schools existing only as exceptional features, in places where no facilities for segregate instruction can be provided.[5]

What does India expect of her womanhood in the present conditions of the country? The answer, as evidenced by the attitude of the thoughtful section of the people, is quite clear. India expects her womanhood to share in the social and cultural inheritance which we call the civilization of to-day. She should be prepared to understand intelligently, and enter effectively into, the various relations that the complex civilization of to-day has created. She should be a human being and a citizen of trained intelligence and informed understanding. In addition to this, she should be prepared to play the *role* that nature designed for her. She is to be the maker of the home and the stabilizer of society. India does not want her to be any longer either a costly ornament or a household drudge. India wants new wives and new mothers for old; but she wants wives and mothers all the same, good and wise, to share with men the burdens and privileges of life.

The ideals of women's education in India.

Cultured parents want secondary education for their daughters.

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[5]D. E. Webster, *The Turkey of Ataturk*, p. 275 (The American Academy of Political and Social Science, Philadelphia, 1938.)

At the same time, except where the economic pinch is so felt that it is necessary to equip girls for earning a living, parents wish to see them settle down in life as good wives. The demand is therefore for secondary education of the type adapted to their function in life, the kind of education that, besides enlightening and informing the minds, would train them in the arts that make the home brighter and more comfortable. The demand, in other words, is for a differentiated course for adolescent girls; and such a course cannot be effectively provided in a co-educational high school.

This demand, and the general sentiment of parents in regard to co-education, are evidenced by the fact that the number of girls attending boys' secondary schools is very small, even in the educationally advanced provinces of India. When parents do send their girls to boys' high schools, it is not out of preference for such schools, but owing to the absence of girls' schools in the localities. In such cases girls do not form an integral part of the school society; they live in their own segregate environment. Under such conditions, not only are all the advantages claimed for co-education entirely lost, but those that could be enjoyed in a separate institution cannot be provided.

It is worthy of note in this connection that the corporate expression of opinion in India has been definitely against co-education. So far as the women students themselves are concerned, those of Baroda, in their evidence before the Baroda University Commission, declared themselves in favour of a separate college for women; and the women students of the Allahabad and Benares Universities were also in agreement with their sisters of Baroda. The All-India Women's Conference, at its session in December 1934, declared itself in unmistakable terms against co-education in the secondary stage. Even in the State of Cochin, which is noted for its advance in women's education, the Education Survey Committee reported in 1934 against co-education in the secondary stage. The question as to whether co-education of boys and girls was suitable to Indian conditions, and was answering the purpose which it was expected to fulfil, was referred by the Inter-Universities Board of India to the several universities for expression of opinion. The opinions disclosed a general agreement as to the suitability and practicability of co-education up to the age of ten, and the necessity of having separate institutions for boys and girls after that age, covering not only the secondary but also the intermediate stage. There is thus

Corporate expression of Indian opinion.

an overwhelming body of opinion against co-education in the secondary stage, as attended with serious risks and disadvantages.

The conclusion that follows from the above considerations is that by reason of the physiological and psychological differences between the sexes, the functional differences in the social economy, and the social conditions and circumstances of the country, co-education at the secondary stage not only proves to be of doubtful value, but also restricts the opportunities for fulness of development and for specific training of the girlhood of the country.

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CHAPTER XI

DAILY PROGRAMME OF WORK

ANY intelligent method of procedure involves the preparation of a definite plan of the work to be accomplished. In a school, accordingly, there should be a curriculum of studies, so that the teachers may know what departments of human experience and knowledge, ordinarily labelled "subjects," they have to teach and set the pupils to learn. In addition to the curriculum, detailed syllabuses in the various subjects are necessary, to indicate specifically to teachers and pupils alike the ground to be covered, the goals to be reached, and the objectives to be achieved. Again, for each lesson that a teacher proposes to give he should prepare a plan, so that he may realize economically and effectively the specified aim in view, and may not stray away from the track or beat about the bush. Similarly, it is necessary that a school should have a plan of distribution of the time available during the day among the various items of work to be done. Such a plan or chart, showing the daily allotment of time among the several subjects and activities, is a very important element in the internal economy of the school as organized on traditional lines.

Value of a time-table or daily programme of work.

A chart showing the allotment of time and the nature and sequence of work is very helpful to all concerned. It prevents waste of time and energy, by directing the teacher's attention to one thing at a time, and saving him from digression, confusion, and unnecessary repetition. It ensures regular and even progress by preventing laxity and even shortages on the one hand, and spurts on the other. By assigning definite items of work to definite periods in the school-day, it helps to form habits of orderliness, regularity, steadiness, and attention to duty at fixed periods. In short, it develops a methodical attitude towards work both in teachers and pupils. Due place, attention, and emphasis are given to each subject, according to its relative importance or difficulty in the general scheme of studies; and chances of the more difficult or more favoured subjects being given a disproportionate amount of time, at the expense of other equally necessary but less liked or less

difficult subjects, are guarded against. Lastly, a time-table secures the adjustment of school-work to pupils with regard to the demands it makes on their energy and their capacity to meet them, in the light of their physiological and psychological condition.

A time-table is said to be the second school clock. It shows the hours during which school work is done, what work is to be done during each period of the school-day and in each class, the room in which the work is to be done, and the teacher to be in charge of that work. While all these particulars can be shown in one consolidated time-table for the school as a whole, it is always convenient to prepare time-tables from the point of view of the classes, the teachers, and, wherever each room is equipped as a subject-room and used by more than one class, of the rooms also. One copy of the class time-tables should be posted up on the notice-board for the information of everybody, while a copy of the teachers' time-table should be put up in the staff room, and one of the room time-table in the room concerned. One copy of each of these should also be posted up in the headmaster's office, so that he may know at a glance what work a particular class or teacher is doing at a given time, and which of the teachers have leisure, so that an absentee teacher's work may be arranged. In addition to particulars as to the hours of the school-day, the subjects taught, the teachers responsible, and the rooms to be used, time-tables should show the time allotted for recreation, lunch, roll-call, independent work by pupils, if any, compulsory physical exercise, games, and the subjects in which home-assignments are to be set each day of the week. Often separate time tables are prepared for games, indicating the groups and teams formed for games, the games to be played by each group on each day, the ground where they are to be played (in case plots are marked for each group), and the teacher to be in charge of each group or a number of groups.

What a time-table should show.

A time-table is determined by a number of factors and its preparation is a complex piece of work. The organization of a programme of instructional work in a school is closely related to the aims and objectives of the school, the relationship of the different school-activities to these objectives, the methods of teaching adopted, the psychology of learning, the problem of supervision, and other aspects of education. For this reason, daily and weekly programmes of work differ in different schools according to the extent and character of their

Factors affecting the construction of time-tables.

curricula, the range of the activities provided, and the plan of teaching organization. In a large school, with a number of classes and sections, certain additional factors of a detailed nature are involved, and an adjustment has to be made among them. No single programme meets the requirements of all types and grades of schools. The preparation of time-tables makes, consequently, large demands on the ingenuity and skill of the head-teacher.

The length of the school-year, of the school-day and of the recesses is the first factor to be considered, as the amount of time to be given to each subject is determined by the total amount of time available at the school. But this factor is determined by the State. Generally speaking, the higher the grade of the school the longer the school-day and the shorter the daily recess; but this is compensated to some extent by a longer vacation. There does not appear to be much difference, therefore, in the total amount of time available in schools of several grades. But the length of the school-day in an elementary school is generally a matter for the decision of the local authority, the State fixing only the minimum requirements.

(1) Amount of time available.

The next consideration is the number and relative importance of difficulty of the subjects to be taught. The amount of time to be allotted to various subjects is determined by their relative importance, which is again determined by social, economic, and cultural considerations. In a rural school, for instance, gardening and nature-study should receive more attention than in an urban school. There is also the consideration of the relative difficulty of subjects. In primary schools the tool subjects, *viz.*, reading, writing, and arithmetic should be given, owing to their formal nature, more time than history or geography.

(2) The relative importance and difficulty of subjects.

The length of each lesson-period is determined by the fatiguability of the several subjects. Attempts have been made by psychologists to grade school subjects in the order of their fatiguability. The age of the pupils, their emotional attitude towards any subject or item of work, their tastes and aptitudes, their physical condition, depending upon the season of the year and the time of the day and of the week, all these have a bearing on the factor of fatigue and determine the succession and duration of lessons, and the frequency, duration and occurrence of recess. For instance, it is suggested that a foreign language should not follow mathematics, nor should singing or writing work follow any active physical exercise periods.

(3) Incidence of fatigue.

Further, the subjects that involve heavy mental strain should come early in the school-day, the first two periods being considered to be the most favourable, and more particularly the second period. So also the earlier days of the week are considered more favourable than the later days. For fuller information concerning this factor, the reader is referred to any book on educational psychology.

Lastly, the number and qualifications of teachers and the number and size of classes and class-rooms affect the school time-table. The time-table for a primary or middle school which has a qualified teacher for each class or section of a class must be different from that for a school in which one teacher has to teach and manage two or three classes simultaneously in the same room. Again, in a school where two classes are held in the same room, the time-table should be drawn up in such a way that one class is doing silent work while the other is doing vocal work, such as reading. The fittings and furniture available in the school also determine the time-table to some extent. Drawing and manual instruction, for instance, require specially furnished rooms; and all the classes cannot have those subjects at the same time, though that time may be the most suitable in the school-day.

(4) Staff, equipment and building.

The problem of time-table construction is not so difficult in India in actual practice, however, as the foregoing considerations would lead one to believe. All the factors mentioned above, except, perhaps, the third, *viz.*, the factor of fatigue, are determined largely in each province by the central authority, namely, the Department of Education, which prescribes the number of days of work per year, the length of the school-day, the length of vacations, etc. Prescription of minimum requirements, as in the case of recognized schools under private or local management, gives a certain latitude to heads of schools; but in an educational administration such as that in Mysore, where the main type of school is the government school, there is complete rigidity and uniformity in the matter of time-tables. The departmental codes prescribe the course of study for each grade of school, with details of the subject-matter to be mastered by pupils. The time to be allotted to each subject is laid down and also the duration of each period. With all these conditions fixed, the head teacher's task consists merely in mechanically fitting the subjects into the rigid framework of a time-table. Neither in choice of subjects beyond the prescribed scheme, nor in the allocation of time among the several subjects, has a teacher

Prescription in regard to time-tables.

or head-teacher any freedom. The tradition in all centralized forms of educational administration is in the direction of minutely regulated curricula and allotment of time, as is exemplified in some of the continental countries. But a democratic policy in education should in this respect, as in others, involve a synthesis of the principles of individual freedom and social compulsion. The general principle to be followed is that the central authority, such as the Government Department of Education, should lay down only general requirements, the local authorities and managements of recognized schools being allowed freedom to determine the specific requirements of schools with reference to local conditions and circumstances. Schools should be allowed to develop individual features, and teachers and pupils be free to work out details in the way best suited to the school. While fixing certain general aims to be realized, and standards to be reached, Department of Education would do well to give freedom and discretion to the managements or local authorities to vary the curricula and syllabuses, the annual and daily school sessions, etc., with reference to the conditions of the localities and the needs of the local communities; and teachers in their turn should be allowed latitude to adjust the time to the needs of the pupils and the requirements of the subjects to be taught in the school.

A slight improvement upon the present practice would be the plan, suggested by Professor Findlay,[1] of indicating in broad outline a scheme of work, leaving it to the staff to adjust their time-tables to actual requirements. The arrangement proposed by Professor Findlay for primary schools is given below, and the plan could be applied, with suitable alterations, to other grades of schools also. But it implies that each of the groups of subjects for which longer lesson-periods are allotted is entrusted to one teacher in a class. At any rate, periods in the time-table could be allotted to whole subjects, without specifying the branches of the subject in each case. The teacher in charge of that subject could then adjust the time to the requirements of each branch, as he might find it necessary. If, for instance, instead of allotting a specific number of periods per week to English Prose, English Poetry, English Grammar, English Composition, etc., merely English is indicated in the time-table, a certain flexibility in the distribution of time among the branches of that subject would be secured :—

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[1] J. J. Findlay, *The Foundations of Education*, Vol. 2, pp. 313-14.

Morning:	9 A.M. to 9-30 or 9-45 A.M.		Assembly, Roll-call, Religious Instruction.
	9-30 or 9-45 A.M. to 10 or 10-15 A.M.	...	Mathematics or Science.
	10 or 10-15 A.M. to 10-30 or 11 A.M.	...	Language.
	11 A.M. to 11-15 A.M.	...	Recreation.
	11-15 or 11-30 to NOON	...	Singing or other Music, or Recitation of Poetry.
Afternoon:	2 to 3 P.M.	...	History, Geography or Literature.
	3 P.M. to 3-15 P.M.	...	Recreation or Physical Exercises.
	3-15 to 4-30 P.M.	...	Handwork, Gardening, Needle-work or House-craft.

The construction of time-tables for a school with a full complement of teachers does not present any special difficulties.

Time-table in one—or two-teacher schools.

Difficulties crop up, however, in cases where the number of pupils in each class is so small that it does not justify the employment of a teacher for each class. In that case one teacher has to teach two, three or even four classes at the same time, and in the same room. The difficulties increase in proportion to the number of classes a teacher has to engage at a time.

Difficulty of the problem.

The Hartog Committee reported in 1929 that approximately over 60 per cent of the Primary Schools in British India were single-teacher schools, with classes varying in number from three to seven. The number of such schools in Mysore State also is considerable. Such schools have come into existence in pursuance of the general policy that no village of reasonable size should be left unprovided with a primary school. But owing to the limited time that the teacher can give to each class, no efficient work can be expected in such schools. They are of doubtful advantage from the point of view of permanent literacy, and they involve considerable waste of public funds.

One of the measures adopted to remedy the situation is the consolidation or amalgamation of the higher classes to form 'central' schools, the lower classes constituting 'branch' or 'feeder' schools. This arrangement, which has been tried on a large scale in the Punjab, secures to little children the advantage of attending 'branch schools' in their own

Remedies.

villages, and of proceeding to the central schools when they are old enough to walk longer distances. It also secures more efficient conditions of work in single-teacher schools, by reducing the number of classes that a single teacher has to handle. Branch schools are placed under the direct supervision of the head-teachers of central schools. Madras has attempted consolidation and concentration of elementary schools on bolder lines. The aim there is to do away with single- or two-teacher schools, even when they are based on sex or caste differentiation. The central school envisaged in Madras is a complete lower elementary school with standards I to V. In a central school, education has to be provided for pupils of both sexes and of all communities, separate sections being maintained for the Muslim pupils, however, when their mother-tongue is different from the local vernacular. Muslim girls are excluded from the operation of the principle of co-education. But consolidation cannot be effected either completely or immediately; and in Madras the scheme evoked considerable opposition from many sections of the public and has not been given effect to on any large scale.

(1) Consolidation of schools.

Another plan of securing efficiency of work in single-teacher schools is to hold the school in two shifts, one in the morning and the other in the afternoon. Two of the classes have only the morning session and the other two the afternoon session. Each session is usually of three hours, and the teacher attends to only two classes at a time and is thus able to give more time to each class. But this arrangement involves a longer working day for the teacher; and, further, many parents want their children to be in school the whole day, to keep them out of mischief. This expedient is reported to have proved a success in Assam, but not in Bombay.

(2) Double-shift system.

In the Malnad parts of this State, there are not only primary schools but also some middle schools in which a teacher has to handle two classes simultaneously. It is most necessary that the teacher in such schools should know how to organize school-work so that he can guide all the pupils in their work, and enable them to employ their time in the school profitably.

The following principles should be helpful in framing time-tables in schools where one teacher has to be in charge of more than one class at a time.

(1) Independent work by pupils, either collectively or individually, should be provided for along with class-teaching. Such

work should be set for longer periods in the higher class than in the lower; but it should not extend to more than 40 minutes in the former and 20 minutes in the latter. Independent work should be set according to plans. Material for this purpose is made available in America; but in India the teacher has to prepare it with the guidance of inspecting officers. The results of independent work should be checked and appraised by the teacher.

Principles to be considered in framing time-tables for multiple-class teaching.

(2) Two or three classes should be combined for instruction, and whenever possible the scheme of 'rotation' or alternation of topics should be followed. For instance, if classes III and IV are combined for instruction in history, the topics prescribed for class IV should be taught to both the classes during the first year of the scheme. In the following year, when the fourth year pupils leave the school and the second year pupils come to the third year class, the topics prescribed for the third year should be taught; and so on in alternation. By this plan the same ground will be covered during the whole school course, though not strictly in the order of the departmental syllabuses. The division of topics should be so made that the knowledge of the previous year's syllabus is not presupposed in the study of the topics for the subsequent year. History, geography, hygiene, and even arithmetic easily lend themselves to this plan.

(3) The first year class in a primary school should be taught separately, as far as possible. The pupils, having just joined the school, are quite strangers to its economy and they have to be habituated to school routine and school discipline. Further, they join the school with different degrees of attainments. It is sometimes found that the first year class presents as many levels of attainments as the number of pupils. At any rate, three or four distinct levels are often noticeable in that class, some pupils having had preliminary preparation at home and some being absolute beginners. This class, therefore, calls for close individual attention. Lastly, the children in this class are too young to be engaged in any useful activity without the teacher's constant and close guidance and supervision.

(4) Certain subjects, such as moral instruction, physical training, drawing, nature-study, hygiene, spelling and copying, and music can be taught simultaneously to all the classes in such schools. Some of these subjects could easily be adjusted during the course of instruction to the intellectual levels of the pupils

of different grades, and the others lend themselves to a uniform treatment for all. In music, physical training, and moral instruction, numbers heighten the effect of instruction and conduce to better results.

When the number of classes that a single teacher has to manage increases, construction of time-table becomes more difficult. It becomes necessary then to increase the amount of independent work the pupils have to do, and correspondingly decrease the actual teaching work for each class. It is desirable in such cases to drop some accessory subjects and concentrate on the essential subjects, so that the latter may receive sufficient attention. "The Three R's and no nonsense" becomes a salutary motto in specially difficult cases. Dismissal of younger children earlier in the day so that more of the teacher's time may be given to higher classes is also sometimes recommended.

The alternative course of shortening the periods of work to provide room for all the subjects in the curriculum is not desirable, as it would involve a superficial treatment of even the important subjects. It would also induce distracted attention on the part of the pupils.

One-teacher elementary schools are incidental to sparsely populated areas, and are by no means rare even in the educationally advanced countries of the West. It is reported that there are still 165,000 such schools in the United States of America, despite all the consolidating programmes in operation. In fact, the typical rural school in that country is still the one-or two-teacher school with from 10 to 100 pupils of all grades. England also has several single-teacher schools. The problems of organizing work in such schools have been tackled experimentally by some of the members of the staff of the Teachers' College, Columbia University, New York. The following time-tables present the arrangement of the eighth-year elementary school course in the typical conditions of one-teacher schools in a distinctly rural situation, and they are highly suggestive.

Time-table problem in single-teacher schools in America.

One-Teacher School Programme.

(Taken from "Four Years in a Country School," by F. W. Dunn and M. A. Everett.)

Hour	Beginners	Second and Third Year	Fourth and Fifth Year	Sixth, Seventh and Eighth Year	Length of Period
	D	C	B	A	
9—00	Opening Exercises—General Period				15
9—15	Reading				15
9—30		Reading			20
9—50			English	English	30
10—20	Phonics and Word Study				10
10—30	Morning Recess Period—Playground Activities				15
10—45	Arithmetic	Arithmetic			25
11—10			Arithmetic	Arithmetic	25
11—35	Industrial Arts (3)		Industrial Arts (2)		25
12—00	Noon Recess Hour—Hot Lunch				60
1—00	Nature-study and Hygiene—Whole School				20
1—20	Reading and Language				15
1—35		Reading and Language			15
1—50			Reading	Reading	25

ONE-TEACHER SCHOOL PROGRAMME (*Contd.*)

Hour	Beginners	Second and Third Year	Fourth and Fifth Year	Sixth, Seventh and Eighth Year	Length of Period
	D	C	B	A	
2-15	Music and Drawing—Whole School				15
2-30	Afternoon Recess Period				15
2-45	Spelling and Writing				25
3-10			Geography and History		25
3-35				Geography and History	25

NOTE: Similar subjects are grouped within the same quarter of the day, *e.g.*, the first 2½ hours of the day are devoted to morning exercises, reading and English in which the school, either as a whole or by groups, could participate as the occasion demanded. Provision is also made for the whole school always to work as a unit in nature-study, hygiene, spelling and writing.

An Improved School Programme for the One-Teacher School

(Taken from "Four Years in a Country School", by F. W. Dunn and M. A. Everett.)

Time	Monday	Tuesday	Wednesday	Thursday	Min.	Time	Friday	Min.
9-00	Opening Exercises and Health Inspection				25	9-00	Op. Ex. & Inspection	25
9-25	Read. 1	Read. 1	Read. 1	Read. 1	20	9-25	Read. 1	20
9-45	Read. 2	Read. 2 & 3	Read. 2	Read. 2	20	9-45	Read. 2 & 3	20
10-05	Eng. C	Eng. C	Eng. C	Clubs	15	10-05	Eng. C	15
10-20	Eng. B	Eng. A	Eng. B		20	10-20	Eng. A	20
10-45	Recess with Physical Exercise, alternate days for 1 and 2, and 3 and 4							15
11-00	Arith. C	Arith. C	Arith. C	Arith. C	15	11-00	Arith. C	15
11-15	Ind. Arts C	Ind. Arts C	Ind. Arts C	Ind. Arts C	15	11-15	Industrial Arts A and B	55
11-30	Arith. A & B	Arith. B	Arith. A	Arith. B	20			
11-50	Read. 3 & 4	Arith. A	Read. 3 & 4	Read. 3 & 4	20			
12-10	Noon Recess				60	12-10	Noon Recess	60

1-10	Mus. A & B	Mus. C	Mus. A & B	Mus. C	15	1-10	Mus. C	10
1-25	Read. 1	Read. 1	Read. 1	Read. 1	25	1-20	Read. 1	20
1-50	Spelling and Phonics 2 and 3				15	1-40	Spell. A & B	15
2-05	Spell. B	Spell. A	Spell. B	Spell. A	15	1-55	Spell. 2 & 3	15
2-20	Writ. A & B	Writ. C	Writ. A & B	Writ. C	15	2-10	Writ. C	15
2-35	Recess and Dismissal of Group C				5	2-15	Recess and Dismissal of Group C	5
2-40	Geog. B	Phys. Trg. A & B (15)*	Geog. B	Phys. Trg. A & B (15)*	20	2-30	Read. A	20
3-00	Read. 5 & 6	2-55 Read. B	Read. 5 & 6	2-55 Geog. Hist. A (40)*	20	2-50	Read. B	20
3-20	Geog. Hist. A	3-15 Read. A (20)* 3-35 Nat. St. (25)*	Geog. Hist. A	3-35 Nat. St. (25)*	40	3-10	Geog. B	20

NOTE: *Numbers in brackets indicate number of minutes for the class where the number differs from that given in the column headed "Min.".

It should be remembered that there can be no perfect time-table. A time-table is subject to modifications as changes occur in the curriculum, number and capacity of teachers and pupils, school equipment, or any other significant element of school-work. A time-table when worked out should be gradually and continually adjusted to the actual conditions of the school.

Modern protests against time-tables.

But modern psychology emphasizes the fact that each individual is unique in certain respects. Each child has his own rate of working, his own preferences, and his own span of activity. When left to himself, he continues what he undertakes, whether in work or play, until he has completed it, or at any rate, until he has lost interest in it or is fatigued. He is alert and active so long as he is at his self-chosen task. Whatever he does in this way has for him the significance of vital activity, and gives him the satisfaction of completed work. But when work is regulated by a rigid class time-table, a child who has begun to feel an interest in a subject has to stop with the ringing of the bell, and must then fasten his attention on some other subject. Or he becomes fatigued with a subject before the set period is over; but he has to continue at that subject all the same, to his great disgust, and his efforts are of no avail. Some educational reformers would therefore abolish the time-table altogether, liberate the pupil from its cramping limitations, and allow him freedom to adjust his time in the school to the various subjects according to his likes and dislikes, and according as he is fresh or fatigued. Left to himself, he would learn at his own rate. He would give more time to some subjects, and give up others in which his interest had flagged for the time being, returning to them at a more favourable hour. He would take up any subject of the course he might feel inclined to study, and thus be free from obstacles placed by time-tables in the way of real intellectual progress. Teachers set certain goals in their respective subjects, to be reached in a certain time—a week, a fortnight, a month, or a quarter, as may be considered desirable—and the pupil is given freedom to adjust his time and energy, and to complete the work set him within the prescribed time. To aid pupils in the planning of their work, however, the minimum period of time to be spent on each subject during the week, fortnight, month, or any unit of time that may be fixed, is also indicated along with the scope of the work to be done; and each pupil is expected to draw up his own time-table according to his individual

Abolition of time-tables.

needs and interests. Thus, individual time-tables, prepared by the pupils themselves and to be departed from as and when it suits them, replace the traditional time-table prescribed rigidly and uniformly for all the pupils of a class by the school staff. This is the principle of the arrangement of work underlying the Dalton Plan and some other modern methods of organizing school-work.

Another phase of the movement for freedom in education, led by John Dewey, has focussed attention upon the continuous growth of the child, upon initiative, spontaneity, and vivid self-realization, and has brought into existence what are called "child-centred" schools. These visualize the curriculum as "a continuing stream of child activities, unbroken by systematic subjects, and springing from the interests and personally felt needs of the child." In the light of this conception of the curriculum, programmes of work have been drawn up in some progressive schools in which 'centres of interest', pupils' enterprises, open forums and debates, experimentation in shop, kitchen, laboratory, and studio, research in library and field, take the place of the conventional school subjects. Even in this scheme, unlike that referred to in the last paragraph, a distribution of the school-day among several activities is made by the school staff; but flexibility and tentativeness are the chief characteristics of such programmes. These are secured by leaving certain periods in the time-table unprovided for, so that the children themselves may find occupation during those periods according to their interests and needs. Only the skeleton of a time-table is planned, and gaps are left for the children themselves to fill in. During such 'free periods', pupils have opportunities for creative self-expression by undertaking occupations that interest them. Another feature of these programmes is that the periods are longer and less uniform than in a conventional school, in order to provide for constructive and creative activities in connection with the learning of school subjects. Sustained interest in subjects or activities significant to pupils is given opportunity to develop, unbroken by the usual set school periods. Variety of activities can be crowded within any one period, and there is no pinning down to any specific form of activity during each period. The fact is, the daily programme is not arranged for lessons but for activities, and these cut across the traditional school subjects. This arrangement is rendered possible by the absence of any authoritative curriculum that binds the school down to a rigid time-table. Whatever curricula are prepared are regarded merely as a means of

Tentative and flexible time-tables.

checking up the experiences that the puplis have had, and that after the work of the school is done for the year.

The following is a tentative programme (taken from *The Child-Centred School* by Rugg and Shumaker) for the fourth grade, as worked out in 1925 in the Lincoln School of the Teachers' College, Columbia University, New York.

<table>
<tr><th>Time</th><th>Monday</th><th>Tuesday</th><th>Wednesday</th><th>Thursday</th><th>Friday</th></tr>
<tr><td>9-00</td><td colspan="2">9-00—9-25
French</td><td>9-05—9-45
Assembly</td><td>9-00—9-25
French</td><td></td></tr>
<tr><td>10-00</td><td colspan="2">9-30—10-10
Music</td><td>Music</td><td>9-30—10-00
Library Special
Reading Help</td><td>9-30 –10-00
Creative
Music</td></tr>
<tr><td>10-00</td><td rowspan="2">*</td><td colspan="3">10-00—10-40 Special Help in Reading</td><td rowspan="2">‡</td></tr>
<tr><td>11-00</td><td colspan="3">10-20—10-45 Gymnasium</td></tr>
<tr><td></td><td>11-00—11-30
Gymnasium</td><td>10-45—11-45
†</td><td colspan="2">*</td><td>11-00—11-30
Gymnasium</td></tr>
<tr><td>12-00
1-00</td><td colspan="5">Lunch and Rest</td></tr>
<tr><td></td><td>*
12-30—1-30</td><td>*</td><td>*</td><td rowspan="3">Creative Work
Period</td><td>*</td></tr>
<tr><td>1-00
2-00</td><td colspan="3">1-30—2-00 Recreation</td><td></td></tr>
<tr><td>2-00
3-00</td><td>*
2-00—2-45</td><td>*</td><td>*</td><td>*</td></tr>
<tr><td></td><td colspan="5">2-45—3-00 Lunch and Dismissal</td></tr>
</table>

NOTE: * In these periods is done educative work providing opportunities for group and individual activity, for developing responsibility, initiative co-operation, and social attitude, for acquiring information and skill and social experience. Practice in all or any of the following: Arithmetic, reading, spelling, writing, manual activities, getting or using facts, may be provided in any of these periods of time.

† The household arts phase of the unit of work will be stressed at this period and the household arts laboratory is available for use and the teacher for consultation.

‡ This is the period when help may be expected from the industrial arts teacher.

The following programme, worked out for Grade III in the Horace Mann School of Columbia University, provides for a considerable amount of flexibility :—

(*Taken from the "Technique of Progressive Teaching", by A. Gordon Melvin.*)

Time	Monday	Tuesday	Wednesday	Thursday	Friday
8-45	Skills	Skills	Skills	Skills	Skills
9-45	Sciences	Appreciations 10-15 Gymnasium	Sciences	Appreciations 10-15 Gymnasium	
10-45	Recess	Recess	Recess	Recess	Recess
11-00	Fine Arts	10-50 Assembly	Appreciations	10-50 Assembly	10-50 Class Meeting
11-30	Appreciations	11-10 Unassigned	11-30 Fine Arts 12-10 Chorus	11-14 Sciences 11-50 Unassigned	11-10 Unassigned
12-30	Gymnasium	Sciences Shop-work	Unassigned	Gymnasium	12-15 Sciences

The first hour, by making a general provision for the development of skills, gives freedom to the teacher to choose either arithmetic or reading or spelling, whichever may require attention at the time. The periods for appreciations provide for art, literature, and music at the teachers' choice. The "unassigned" periods are for activities in which the pupils may be interested.

Several programmes have been evolved in progressive elementary schools, the common features of which are :—Firstly, the avoidance of rigid prescription of subjects such as arithmetic, history, geography, grammar, and spelling, the substitution of more generalized terms such as humanities, sciences, skills, and the organization of instructional material into larger meaningful units built around the needs and interests of children. Secondly, the provision of some long periods for practical activities. Thirdly, provision of "unassigned" periods in which the children may arrange for trips

or indulge in any hobbies. Finally, the absence of rigidity, leaving it to the teacher to alter the daily programme according to the special circumstances connected with the needs of the pupils, their interest in the subject on hand, or the stage of development of the topic.

The practice varies, however, even in progressive schools. In some, programmes for primary schools have been evolved which provide no place at all for the conventional school subjects. Some others have organized their activities partly in units of work and partly in school subjects. There are still others which retain the school subjects, such as history, geography, science, and arithmetic, but attempt to vitalize the conventional branches of learning by introducing dynamic units of work, such as Projects. It is worthy of note that greater freedom is exercised in the organization of school activities in the lower grades than in the higher, where the organization is largely on conventional lines owing to greater regard for acquirement of knowledge and skills.

Variety in practice.

These attempts mark a reaction against the rigidity of the conventional organization of work in a school. But the extreme forms referred to above are possible only in experimental schools and those of the elementary grade. Many even of those teachers who believe in freedom from the rigidity of time-tables and curricula would hesitate to adopt outright these plans of organization in their extreme form; they would proceed cautiously. They would not consider a curriculum or a time-table as a scheme of narrow pigeon holes. They would provide for vital activity by flexibility of time-tables, so as to adjust the work to the pupils and the time available, in the best manner possible. Ordinarily, a time-table for the usual conditions of school organization is necessary; but within certain limits freedom should be given to teachers to adjust the time available to the several subjects and branches of subjects for which each may be responsible.

Flexibility in time-tables necessary.

It was said earlier in this chapter that class time-tables should indicate also the subjects in which home-work was to be set each day. Such indication is necessary as a safeguard against excessive or unsuitable assignment of work on the one hand, and inadequate and unsystematic assignment on

Home-work.*

NOTE: *The term 'home-work' is generally understood in this country to mean certain exercises to be done in *writing* at home. But

the other. In very many schools at present, home-work is left entirely to the discretion of teachers; and when they set any at all, they do so in a haphazard manner, giving hurried directions to the pupils, after the period bell is rung, to study so many pages or work out so many sums in the text-book. By giving home-work a place on the class time-table, previous thought on the part of the teacher to this aspect of the work is ensured, with suitable, adequate, and systematic assignments in consequence. Home-work has a necessary function to perform in the scheme of the pupil's work, and its usefulness is enhanced in proportion to the thought previously given to its assignment. In view of the importance of this problem, a separate home-work time-table is drawn up for each class in certain schools, and this is the practice in the great majority of secondary schools in England.

Home-work and class time-tables.

At present there is great variation from school to school in the practice of setting home-work. In some schools no specific home-work is set at all, while in others home assignments in the form of writing work are set on certain days, sometimes by all the teachers in their respective subjects. Very often such written work is not scrutinized by teachers; or it is gone through in a most casual manner to satisfy formal requirements, if any. On the whole, the significance of the problem for the pupil's work, and its influence on his development are not adequately recognized in our schools. But the problem has attracted great attention in foreign countries; and the Board of Education in England has recently conducted an investigation of the problem through its inspecting officers and has published the results in its Educational Pamphlet No. 110.

Importance of the problem of home-work.

It has been recognized that home-work is an essential part of education in the secondary school. This is not, as is often believed, because enough time cannot be found during the regular school hours to cover the whole ground of the curriculum, so that what cannot be done at school must be done at home. If the curriculum is rightly planned and adjusted to the average capacity of the pupils, there should be no need for home-work on this score. But home-work is necessary for its great educational benefits. When it is of the right kind and of proper amount, it gives opportunity to pupils to plan and perform their work

this is a restricted meaning of the term, which applies to all work that a pupil is required to do at home in connection with his studies at school.

independently of the guidance and help of the teacher. Besides the ability to do one's work independently, it develops the moral and intellectual qualities of self-reliance, self-direction, and initiative in grappling unaided with the problems arising from the work. It stimulates in the pupil voluntary effort to follow up the study of subjects that appeal to his interests. It accustoms him to resist distractions and settle down to his work, not to speak of the opportunity it gives him to revise and consolidate the work done in school. Home-work, when planned on right lines, may develop permanent interests and thus become a part of the school's training for the profitable use of leisure. But unless proper care and thought are bestowed on the problem, there is the risk of home-work becoming oppressive and inflicting incalculable moral, intellectual and physical injury on the pupils. Excessive home-work imposes great strain, particularly when conditions at home are not favourable to work. It deprives the pupil of the opportunity of being serviceable to the family or of sharing in its social life. It leaves no time for rest or recreation, precludes the pursuit of hobbies, and produces fatigue and boredom which have a very unfavourable effect on the general health. When home-work is unsuitable in character and not properly adjusted to the pupil's capacity, it leads to monotony, boredom, and lack of self-effort; and whenever possible, others will be asked to help in the work and even to do it. The end in view is thereby defeated.

Need for proper adjustment of home-work to the pupil's abilities.

It is of great importance, therefore, that home-work should be properly regulated. In this connection it should be noted that it is in the middle and high schools, where pupils are capable of self-directed individual work and where a specialist staff is employed, that the question of home-work arises. Home-work means the extension of the school-day in a way; and the age of the pupils, the claims of the home, and demands of rest and recreation allow no place for it in primary schools. For this reason the English Board of Education would have no home-work set for children under 12. They consider that the work of the elementary school should be so planned and organized that all that is required can be done during the regular school-hours. In middle schools, and particularly in the third and fourth year classes, where the pressure of the public examination begins to be felt, home-work has to be set to help pupils revise and consolidate the work done in the school. But home-work in middle schools should be strictly limited.

Home-work in the several grades of schools.

The need for regulating home-work is greatly felt in high schools. Such regulation should be done by the headmaster in consultation with those members of the staff who are responsible for specific subjects in the several classes, and such consultation is best held at a staff meeting. The first point to be decided by the staff is the amount of time that they expect the pupils of each class to give to their work at home. In determining this factor, the amount of time given by an average pupil under the ordinary conditions of home-life has to be adopted as the basis. In England and other European countries, the only free time at the disposal of the pupils is at nights, since the daily school-session begins there at 9 in the morning, and for most of the year the evenings are short. In view of these conditions, the allocation of home-work generally made in secondary schools in England varies from one hour to two hours, on five nights in the week. In secondary schools in Germany, the amount of home-work ranges from one to three hours per night. Pupils in India, and particularly in Mysore State where schools begin work at 11 A.M., have a long free morning at their disposal. Thus heavier work could be set in our high schools, and most of it could be done in the fresh morning hours. The volume of work could vary from one to two hours per day in middle schools, according to classes, and from two to four hours in high schools. The total amount of work to be done being determined, the next point to be considered by the school staff is: How the total amount of time is to be distributed among the several subjects coming each day of the week. The determination of this point is necessary in order to check the tendency of some enthusiastic specialist-teachers to set heavy home-work in their respective subjects, in disregard of what work their colleagues may have set the same class for the same day. The subjects in which home-work is to be set and the allocation of time to each subject should be noted in the last column of the class time-table.

Amount and character of home-work to be set.

Teachers have to know not only the amount of home-work to be set but also the kind of work. The kind of work to be done in each subject depends upon the technique of that subject, and technique varies from subject to subject. Generally speaking, home-work may be of the following kinds:—(1) Work designed to give the pupils such practice as may be necessary in particular processes and operations, or in the application to new problems of rules that have been dealt with in class, (2) Verbal memorizing as of poems, facts, principles, or illustrative examples, (3) Revision

of previous work, (4) Preparation for a coming lesson. But the general considerations to be borne in mind in setting home-work are that it should be adapted to the abilities of the average pupil of the class, that it should not be merely mechanical in character but should arise out of the lesson just given and lead up to the one to follow, and that thus it should exercise the pupil's intellectual and moral powers. If this purpose is to be achieved effectively, home-work should be, as far as possible, in the form of problems that will challenge the pupil's powers and furnish a motive for the work.

Co-operation of parents.

The co-operation of parents is a factor of great importance in the satisfactory performance of home-work. Some ignorant and thoughtless parents provide no facilities at home for their children to do their work quietly and without undue distraction, while some take them away from their work and engage them in other activities. In certain cases, parents are unable by reason of their economic condition to provide the necessary facilities. On the other hand, some eager parents want their children to be kept out of mischief by more home-work. It is desirable in all cases to impress upon parents the importance of their children's work at home and its proper limits, and to request them to see that the work set is completed. It is a desirable plan to send to the parents copies of the class and home-work time-tables, so that they may know what is actually set each day and what time it ordinarily takes to complete the work.

BOOKS FOR FURTHER READING

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2. S. E. Bray ... *School Organization*, Ch. V. (University Tutorial Press, Ltd.)
3. W. N. Andersen ... *A Manual for School Officers*, Chs. VI and VII.
4. Dunn and Everett ... *Four Years in a Country School.* (Teachers' College, Columbia University, Bureau of Publications.)
5. Rugg and Shumaker *The Child-Centred School.* (World Book Company, 1928.)
6. A. Gordon Melvin ... *The Technique of Progressive Teaching*, Ch. XIV. (The John Day Company, New York.)

7. H. J. Otto ... *Elementary School Organization and Administration*, Ch. VII. (D. Appleton-Century Co., 1934.)

8. J. B. Sears ... *Class-room Organization and Control* (Revised Edition), Ch. XII. (Houghton Mifflin Co., 1928.)

9. Board of Education Educational Pamphlet No. 110, "Homework". (His Majesty's Stationery Office, London, 1937.)

CHAPTER XII

APPRAISEMENT OF SCHOOL-WORK

In the preceding chapters of this part of the book, we have considered the arrangements to be made to promote, mainly by the process of teaching, the intellectual development of the pupils. The classification or grading and promotion of pupils, the allotment of time to the several subjects of the curriculum with due regard to their relative importance as determined by the requirements of modern life, and the sequence of lessons in the school-day are all designed to ensure that the pupils obtain the maximum of advantage from the teaching provided in the school. In addition to these arrangements, it is necessary that those responsible for the conduct of the work of the school, in fact, all those interested in it, should be able to know the extent of the benefit derived by the pupils. And, on the other hand, it is necessary to know also the degree of the efficiency of instruction. The organization of the intellectual life of the school should include, therefore, some machinery for ascertaining the progress made by pupils. It should be remembered, however, that the measurement of progress or achievement is not possible in respect of all aspects of school-work. Such results of education as consist in general attitudes, dispositions and outlooks, qualities of perseverance and application, probity or public spirit, are intangible and largely unmeasurable under the conditions of an examination. But the skill and knowledge acquired in most of the subjects of the school curriculum lend themselves to more or less exact appraisement. The machinery for examining the achievements of pupils is therefore an important element of school organization; and in many countries it is an element of the whole social organization as well, as we shall see in this chapter.

Historical development.

Examinations are a very ancient institution. In some form or other they found a place in practically every scheme of education of which we have any record. The Chinese employed them in an elaborate form so long as three or four thousand years ago; public discourses and disputations as a test of ability were a familiar feature of ancient Indian academic life; and the Greeks, Romans, and other nations had also some form of examination. In the Middle

Ages, examinations were introduced in Europe under the auspices of mediæval universities; and every candidate for the Master's or Doctor's degree was required to give in public a demonstration of his ability to defend a thesis; and the public were entitled to attend and put questions to the candidates. Written examinations were a later development; and the system as we have it at present was a growth of the last century, when it came to dominate the whole system of education in certain countries. The system was transplanted to India during the sixties of the last century, since when it has continued practically unchanged.

Meaning and forms of examination.

The term " examination " is derived from the term "Examen", meaning the tongue of a balance, and is ordinarily used to denote a systematic test of knowledge or skill, or of special or general capacity, whether carried out under the authority of some public body or conducted by the teachers themselves.

Examinations have several forms; but they may be classified as *written*, *oral* and *practical*. The first is the usual form, in which candidates are required to write answers to certain questions in a given time. Three types of written examinations are now employed in educational practice. The first is the traditional type of examination, in which long answers in the form of essays are required to be given to a few short but broad questions. Another type is the writing of theses or dissertations, during fairly long periods of time, by study or research under guidance or quite independently. Thirdly, there are the new objective tests, in which candidates have to write short answers, often in the form of a word or a mark, to a long series of questions. These tests are sometimes standardized by applying them to a large number of pupils of the same age-or grade-group for the purpose of comparative estimate of achievement, and are called Standardized Educational or Scholastic Tests or Scales.

An *oral* or *'viva voce' examination* is individual in character, and is often more effective than the written examination in discovering ability. The examiners being face to face with candidates can discover what the latter know and what they do not know. But this type of examination takes more time and involves greater strain than the written examination, by reason of its individual character.

A *practical examination* consists in the actual performance of a sample of work that the candidate has learnt to do; for example, making a piece of furniture or performing a surgical operation.

Group, individual, and *performance tests* of general or specific, innate or acquired abilities, such as tests of general intelligence, of memory, imagination, or motor ability are recent variants of the written, oral, and practical forms of examination we have considered. Sometimes the same examination assumes more than one of the above forms, involving measurement of general intelligence as well as of acquired knowledge or skill.

But a more vital distinction, by reason of its effects on the curriculum, on methods of teaching, and on pupils and teachers alike, is that based on the authority controlling the examination. If an examination is set and conducted by the teachers themselves, in order to appraise the progress and achievements of their pupils at different stages in their school course, it is called an *Internal,* class, or school examination. When an outside authority, having no direct part in the preparation of the examinees, sets questions and evaluates the answers, the examination is called *External* or *Public.* The latter is the predominant type in the educational systems of the world and has a long tradition behind it. It has determined the form of internal examinations also, since the latter are only a part of the preparation of candidates for public examinations and have to conform to the type of those examinations if they are to serve their purpose. It is on the external or public examination therefore that attention in the main is focussed in this chapter.

The original, and still the primary, purpose of external examinations is to take stock of what the pupils have mastered. They assess or evaluate the abilities and achievements of pupils, in order to discriminate between those who have and those who have not reached a preconceived standard of achievement.[1] An examination of this type covers a wide field of knowledge or skill and aims at being exhaustive in scope. It is conducted at definite stages in the educational course to determine whether each stage has been satisfactorily completed. Examinations are held with this purpose at the end of certain definite stages of the pupil's educational course, such as the School Certificate Examination in

Purposes of examinations.

(1) To attest the satisfactory completion of a course of education.

[1] NOTE.—An external examination of this type should be distinguished from an information test, given in the school as a part of the teaching process, to bring to light temporary difficulties and minor deficiencies of pupils, with a view to clearing or supplying them and proceeding further with instruction.

England and the S.S.L.C. Examination in Mysore (so far as mere "passes" are concerned). They are called *Leaving, Completion* or *Terminal* examinations. Owing to the enormous increase in the number of pupils, and the desirability of adopting a common standard as a basis of comparison between pupil and pupil, school and school, and district and district, such examinations have generally come to be regarded as an important element of the school system.

But examinations are designed to serve other purposes as well. They are conducted not only to test the progress made during a course that has been completed, but also to determine the capacity and fitness of the candidates to pursue higher courses of general or professional study or training. In other words, they look not only to the past but also towards the future. When they serve this purpose, they are called *Entrance or Qualifying* examinations. An examination of this character is strongly influenced by the requirements of the course to which admission is sought. The Matriculation Examination conducted by English and some Indian Universities, the Entrance Examination for transfer of pupils from elementary to secondary schools in England, and the S.S.L.C. Examination in India, on the basis of which eligibility to college courses of study is declared, are examples of this type of examination. These examinations operate as hurdles to be overcome before further courses of study are undertaken and are therefore eliminative in character.

(2) For admission to higher courses of study or training.

From the point of view of the candidates, this type of examinations involves an extent of educational mortality that is opposed to the democratic principle of giving each type of pupil the kind of education suited to his needs, interests, and capacities, thereby enabling him to fulfil the promise that lies in him, and equipping him to be a useful member of society in his own way. Educational reorganization in all countries now aims at discovering the abilities and needs of individual pupils, at providing alternative and diversified courses according to their needs, and not merely at selecting those that are fit for a single-type, traditional course of study. The fundamental issue is now ceasing to be a matter of selection for a single course. It is one of proper distribution of pupils among alternative courses of study and training.

Another purpose of examinations is to select the best among the candidates, by ranking them in the order of merit, for recruitment to public service or for award of prizes and scholarships. In such cases there is no question of a 'pass' or 'fail', but only of

relative merit. The essential principle involved is that of competition. This type of examination has been for long the basis of recruitment to the higher grades of civil service in India; and with the establishment of Public Service Commissions, it has become a gateway to even lower grades of service in British India.

(3) For selection by competition.

Lastly, examinations are sometimes held to test the efficiency of the teacher's work rather than that of the candidate's. It is a form of teachers' efficiency audit. The system of payment of grants to elementary schools in England during the latter part of the last century was based on the results of examination of pupils by Government inspectors. Such examinations used to be the main form of annual inspection of schools in India until two or three decades ago. It has been realized of late that the teacher's work cannot be properly gauged by an examination of this type, since the results are determined largely by the capacity of the pupils to profit by instruction, and by other circumstances beyond the teacher's control. Nevertheless it is still common enough to find official comparisons made between school and school on the basis of the percentage of passes in public examinations and the number of candidates placed in the first class, and to judge the efficiency of a school, and by implication the efficiency of its teachers, by successes in public examinations.

(4) To test the work of a school and of teachers.

Very often all the above purposes are served by one and the same examination. On the basis of the S.S.L.C. Examination in Mysore, for instance, candidates are declared by the University as eligible for admission to university courses of study if they have secured certain prescribed percentages of marks in the several subjects. And on the same basis, candidates securing certain lower percentages are declared by the Department of Education to have 'passed', which term connotes satisfactory completion of the high school course. On the results of the same examination again, merit scholarships are awarded in the Intermediate Course; and the work of a school is also audited and judged, in the annual Government Review on the Progress of Education, by the percentages of passes it produces.

It must be observed here in passing that an examination designed to serve even one of the above purposes is not free from defects; and how much more should one aiming to discharge a dual or even multiple function be considered an educational instrument of doubtful utility. To take the S.S.L.C. Examination as an

instance, the majority of those who appear for it do not and cannot pursue university courses. They enter practical life or join vocational institutions. Barely six per cent of the pupils in the secondary schools in England are said actually to enter a University; and the percentage in Mysore, though higher than in England, is still only twenty to twenty-five. University courses call for the intellectual capacity to benefit by advanced academic courses as well as special aptitude in particular subjects, according to the courses provided in the University. Universities are within their rights in laying down certain requirements to be satisfied by candidates who would take the various courses provided by them. And when schools prepare candidates for an examination which is at once a test of general attainment and of fitness for university courses, naturally they are inclined to work to the standard required by the Universities, in the interest of the select few who would join them. In consequence of this tendency, the secondary school course becomes excessively academic in character, and therefore ill-adapted to the needs of the majority of the pupils who will, and should, enter practical life immediately after the completion of the school course. This is the main ground for the complaint concerning the domination of secondary education in India by the university admission requirements. If secondary education is to come to its own, the School-Leaving Certificate Examination and the University Matriculation requirements should be dissociated from each other. The suggestion made in this connection in the Tenth Quinquennial Review of the Progress of Education in India (1927-1932) is deserving of fullest consideration. It is to the effect that there should be a secondary course of a somewhat shorter duration than the present high school course, with the sole object of providing an education complete in itself and untrammelled by university requirements. The examination at the end of such a course should be a test of the work done and should be truly a leaving certificate examination. Only those who possess a bent for academic studies should prolong their secondary education beyond that stage and take the matriculation examination for admission to university courses. When the school-leaving examination is separated from the university entrance examination, the former will have to be conducted by the Department of Education or the Secondary Education Board, and the latter by the University concerned.

An examination serving a dual or multiple purpose is educationally unsound.

Examination methods and procedures persisted through centuries practically unchanged in any material respect. Although some educational reformers criticised examination practices in the past, it was little believed that there was anything seriously wrong with them. Within the last two or three decades, however, the traditional system and technique have come under heavy fire and their weaknesses and abuses have been exposed. This was due partly to the excessive development of the examination system and the increasingly large number of pupils subjected to it, and partly to the movement connected with mental measurements involving the application of statistical methods to the results of measurements. The main brunt of the attack has been directed against public examinations, and the attack has come from diverse quarters. Not to speak of the complaints of the candidates, particularly the more indolent among them, the teacher denounces the public examination for its harmful influence on school work, the parent for its injurious effect on the physical and mental health of the children, the practical psychologist for its unreliability and invalidity, and the educational theorist for its lack of definiteness in aim and purpose. The examination has been called a number of bad names; some dub it "a necessary evil", some label it an "incubus", "the enemy of true education", "a blood sucker", "a glorification of memory" and "a begetter of rivalry and strife". In fact, as M. E. Sadler and P. J. Hartog have stated: "No element in the structure of our national education occupies at the present moment more public attention than our system of examination."[2] Many countries have set up committees for the investigation of the problem of examinations, and an International Commission on Examination constituted by the New Education Fellowship has surveyed the situation in a number of countries and collected views and opinions as to the amendments desired in the present system. It is necessary to review briefly the defects of the system as at present in vogue before we consider the remedies to be applied.

Shortcomings of examinations.

There is considerable evidence that public examinations conducted by external agencies exercise a profound influence on the material of instruction in schools, on the methods of teaching specific subjects, and consequently on the pupils' mode of thinking, studying, and even writing. In a system of education that is dominated by external examinations, as in this country, the whole of the school work is adapted to them; and as the examination

[2] *The Marks of Examiners*. p. vii. (MacMillan & Co., 1936.)

machinery is slow to change, school programmes and methods tend to become fixed and stereotyped. Examinations thus rule out modifications and flexibility in the curriculum required in response to changing social and economic needs, and in response to the need for adjustment to individual aptitudes and local environment. Many subjects and topics quite properly included in the curriculum in the past continue to have a place out of proportion to their present value. The study of many of the subjects becomes specialized because the higher courses of study and specialist examiners require such specialization; and this goes on although a great proportion of pupils do not proceed to higher courses, but want only general education for the practical needs of life. For instance, of what practical value to the many pupils in high schools who do not proceed to a University is the critical study of difficult English prose and subtle English poetry, when, as Mr. H. S. Wood points out,[3] all that they require is work-a-day English? The same could be said of mathematics and other subjects. The fact is that examinations tend to become ends in themselves, instead of serving as means to determine attainments of pupils. Teachers and pupils come to believe that the chief purpose of study is to pass examinations rather than to gain knowledge and insight, power and appreciation. The value of a subject or topic comes to be judged with reference to its possibilities in examination and not by its intrinsic worth. Will this or that *pay* at the examination, becomes the crucial question.

(1) Harmful influence on school-work.

What does pay at the examination, even so far as the prescribed subjects of study are concerned, is knowledge, and that too of mere facts. As Valentine observes:[4] "There is a grave danger of certain studies being cramped and spoilt by the prospect of an examination ahead." This applies to all subjects and more particularly to the æsthetic ones involving appreciation.[5] What is still worse, examiners often show a fondness for trivial details, such as names

[3] Report to the Government of India on "General Education and Administration", 1937, p. 19.

[4] *Examinations and the Examinee*, by C. W. Valentine, p. 22. (The Birmingham Printers, Ltd., 1938.)

[5] For instance, in literature what is tested is not the candidate's appreciation but often this knowledge of *facts about* literature, not what he himself thinks or feels but what critics have thought or felt. Even in history, what is tested is not the candidate's ability to collect material, to sift and examine it, to draw conclusions and express them logically and clearly, but his memory of facts and chronology.

of battles and dates, names of persons and places, rare and unusual forms of words, perhaps in the belief that if the candidates know these details they are sure to know the more important things. But, tragically enough, teachers feel inclined to prepare pupils for what the examiners are prone to ask. It is not uncommon for questions to be culled, according to the frequency of their occurrence, from papers set at previous examinations; and pupils are crammed with answers, particularly near the examination time. In some schools, the last few months preceding the public examination are devoted to this form of *ad hoc* instruction. One writer says, though doubtless with exaggeration, "There are schools where boys read no authors but only do examination papers, who know irregular verbs like parrots but cannot conjugate the regular verbs, repeat by rote 'likely' facts about history but know nothing of it as a connected development, and regard mathematics as a series of inexplicable dodges."

The requirements of examinations being confined to knowledge of facts, teachers adopt methods designed to cram their pupils' minds with facts which they can easily disgorge at the examination. Training in originality and independence of thought, correctness of judgment or reasoning, responsiveness to noble ideas and sentiments, and enjoyment of beautiful things,—these cease to be the aims of the teacher's effort for they are not judged by the traditional examination. *Exam.* is the sole aim, and *cram* the only method.

As early as 1904 the Government of India in their *Educational Policy* described the situation in respect of examinations in India in the following words:—

"In recent years, they have grown to extravagant dimensions and their influence has been allowed to dominate the whole system of education in India with the result that instruction is confined within the rigid framework of prescribed courses, that all forms of training which do not admit of being tested by examinations are liable to be neglected, and that teachers and pupils are tempted to concentrate their energies not so much upon genuine study as upon the questions likely to be set by the examiners." Despite the attempts to focus educational thought on this important problem, the evil has tended to increase.

Being mainly concerned with the testing of certain academic achievements in the form of literary and scientific knowledge, in which memory plays a large part, traditional examinations fail to appraise those qualities of mind and character which are the finest

fruits of true education. Nor do they test those abilities that are required for success in life and are, in some ways, revealed in the school-life itself. They do not test, for instance, the power and activity of thought, the qualities of perseverance and application, of sympathy and co-operation, responsiveness to beauty and nobility, probity and public spirit. These are the qualities which a true scheme of education should evoke and foster; but they lie wholly in the realm of the 'imponderable' and cannot be tested by the traditional form of examination. Even when examiners set about to test them, they do it very indirectly and imperfectly. And they do it under conditions which are artificial, that is, when pupils are under the influence of fatigue and boredom and therefore least capable of exhibiting those qualities to advantage. Instances could be cited from every one's experience of men who were failures in the traditional examinations but distinguished themselves in life by marked ability; and conversely, some of the most distinguished products of the examination machinery have been woeful failures in the tests of real life. It cannot be denied that examinations have often failed to appraise the true worth of examinees, and have consequently furnished no true indication of the measure of their ability to function in life.

(2) Examinations do not test the higher results of ture education.

Then again, by their very nature questions in an examination do not and cannot test the whole content of knowledge acquired by the pupils in any specific subject, nor the whole of any ability. They aim therefore at getting mere samples of the candidate's store of knowledge. The reliability[6] of an examination as an instrument of educational measurement depends largely upon how full a sample of the whole is included in the test. Questions intended to be answered in two or three hours cannot, however carefully selected, cover the whole ground of the syllabus in a subject. Often too few topics are covered by the questions; and what these are is left to chance. As a test of achievement, examinations are not reliable. By a lucky chance a candidate may happen to read or remember or revise immediately before an examination, just the particular topic on which a question is set. This pulls up a weak candidate

(3) Unreliability and invalidity of examinations.

[6]NOTE.—By reliability of a test is meant the degree to which scores made in a test at one time agree with scores made by the same pupil in a similar test at another time. It is the extent of self-correlation or self-agreement. A reliability coefficient of '90 and above is an index of the high reliability of a test.

who is on the borderline, giving him a slight advantage. On the other hand, an unhappy choice in revision or an unwise emphasis in study may bring an average pupil down below the pass line.

Not only is the whole field of the prescribed course not covered by examination questions, but even the samples tested are not often typical of the whole. The examination therefore often lacks validity, that is, it does not measure what it purports to measure. The questions set do not always touch the essentials of the subject, which the pupil may be expected to have mastered.[7] They often deal with trivial details or matters of subsidiary importance. Sometimes questions are not accurately worded, and candidates miss the point of the question, even though they have the necessary knowledge to answer it.

There are a number of extraneous factors that influence the performance of candidates and affect the reliability and validity of public examinations. For instance in answers of the essay type, the pupil's rate of writing, and his capacity to resist fatigue, are measured as much as his knowledge of the subject, if not more so. There is also the question of the candidate's temperament, which vitiates the validity of examinations to a large extent. Some really able candidates are 'bad examinees'; they become nervous and fatigued and fail to do justice to themselves. A 'highly strung' candidate is upset by an unsatisfactory attempt to answer the first question he chooses, and continues blundering in the rest of the paper. On the other hand, there are some pupils of ordinary ability who, under the excitement of an examination, are stimulated to do better than usual. Some are even capable of good ' window dressing' in their answers. There are also accidents and temporary indispositions which affect performance at examinations, and which it is difficult to estimate statistically.

If we turn to the marking of answers, we find that results depend largely upon the general standard of attainment expected by the examiner, in his conception of the relative value of the different elements that go to make up an answer, such as facts, reasoning, organization of matter, verbal expression, literary style,

[7] As Professor Spearman points out, while low reliability necessarily involves low validity, the converse is not true. In other words, whenever agreement between different measurements is low we can safely say that the examination is bad; but when the measurements agree we cannot always say that the examination is good. For, both the measurements might test the same thing but that thing might not be the one it is desired to test.

the mechanics of writing (spelling, punctuation, capitalisation, and hand-writing), his view of the relative importance of topics and consequent weightage of the different questions, his general standard of severity in marking, his unconscious prejudices, the number of papers he values and the resulting fatigue, lapse of attention, variation of standard while marking, and a host of other subjective factors.

The result of the operation of all these factors is variability in marking. Investigations on variability in marking were conducted even before the beginning of the present century. As early as 1888, Edgeworth found that marks awarded independently by 28 examiners to a single piece of Latin prose varied from 45 to 100. About two decades ago, Starch[8] reported that when copies of an answer paper in geometry were valued independently by 144 experienced teachers of mathematics, 2 gave marks over 90 out of 100, 18 gave 80 marks or more, 74 gave between 60 and 80, and 20 gave less than 60 marks. One gave as low a mark as 20. And these variations are all the more striking since accurate marking and a common standard are easier to obtain in Geometry than in any other subject. Another instance, given by Ballard,[9] is equally illuminating in this connection. At a certain American University an examination in history was held in 1920. Each paper had to be valued independently by six professors. All papers which any examiner regarded as falling below the pass minimum had to be sent round to his colleagues for their valuation. The professor who had set the paper wrote out, for his own guidance in valuation, what he considered a model set of answers. By some mischance this model answer paper got mixed up with the papers which he sent round as falling below the minimum. The other examiners took this as a *bona fide* answer paper and valued it. The marks given to this paper ranged from 40 to 80 per cent. The minimum percentage of marks for a pass being 60, the professor had been given marks by some of his colleagues which meant that he had failed in his own paper. One more instance may be cited to show how the mechanical aspects of answer papers influence the marking. A history paper which was in bad hand-writing, badly spelt, and untidy in general appearance was awarded 50 marks. It was then copied in neat writing and correct spelling, with the result that it secured 70. There is also evidence to show that revaluation of answers

(4) Variability in marking.

[8] S. D. Starch, *Educational Psychology*, p. 434.

[9] P. B. Ballard, *The New Examiner*, p. 66.

even by the same examiner after he had forgotten his first marks would result in differences. The British Committee on Examinations set up under the auspices of the International Conference on Examinations point out, on the basis of their elaborate investigation, that when the same examiners revalued the answer papers at an interval of from twelve to nineteen months, all the traces of their previous marking having been removed, then they gave different valuations of the same papers. Answer papers that received the same 'middling' mark on the first occasion were given marks ranging from 16 to 71 out of 96 on the second, the difference in one case being as many as 30 marks.[10] As the Harvard University Commission on English report, " where the panel of readers (examiners) is large, where thousands of books are being rated, where physical conditions of weather and health are not always under control, and where practically all judgments are subjective, it would indeed be strange if discrepancies in ratings were not numerous, if mistakes were not frequent and costly".[11] The British Committee on examinations, referred to above, come to the same conclusion. They say that in an examination of the traditional type the marks obtained are to a very great extent a matter of chance, depending largely upon the personal equation of the examiner by whom the papers are marked.

This factor of personal variability, and consequent unreliability in marking, operates on a larger scale in subjects in which an essay type of answer is required. This is because the latter includes a number of factors, mentioned in an earlier paragraph, which distract attention from the main purpose of the examination. The factor of composition enters, to some extent or other, into all humanistic and science subjects. In large public examinations where a team of examiners is appointed to work under a chief examiner, the latter checks the standards of each member of the team in order to secure standardization of marking. But this does not altogether exclude variability in marking. The chief examiner cannot re-mark all the papers. If he could, there would be no need for other examiners. He marks and revalues only a few dozen. It is difficult for each of the other examiners to keep to the standard fixed by the chief examiner, as the standard of the same marker varies from time to time through a long series of papers. Even the chief examiner's own standard is not absolutely constant; he is sometimes influenced by the original marking of the assistant

[10] *An Examination of Examinations*, Sir P. Hartog and E. C. Rhodes.

[11] *Examining the Examination in English*, p. 98.

examiners. The British Committee on Examinations point out that even marking in strict accordance with a detailed scheme does not eliminate variations due to the personal views of examiners. Behind the scheme is its application, and this must depend upon the particular examiner. "A detailed marking scheme . . . does nothing to reduce the element of random marking;" and it is upon the results of random marking that the fate of individual candidates depends. At any rate, in all examinations there is a group of cases near the border-line between passing and failing, in which discrimination between fitness and unfitness is very difficult. On revaluation of the same scripts by another examiner, and even by the same examiner, it is quite likely that some just below the border-line may get over it, and some above it may fall below. It is reported that some pupils on the border-line in an examination for admission to a higher course of study sometimes do far better in that course than most of those obtaining higher marks in the examination. Professor Valentine[12] points out, on the basis of his investigation, that in England a number of children who would profit from secondary education are excluded by the Entrance Examination, while many who are apparently unfit for secondary education are selected for admission. This corroborates the experimental evidence of Thorndike and Lincoln.

The effect of examinations on the candidates is very harmful, not only mentally by encouraging cram and mental dyspepsia, and morally by stimulating narrow engrossment in material success and by putting a premium upon successful cheating, but also physically by overstrain. In a system of education like that in this country, where examinations loom so large in the imagination of the pupils, the nerves of the candidates near the time of the examination are strained to such high tension that some of them nearly break down. This is particularly true of girls in the adolescent stage, when they are highly strung. The situation is aggravated by the vicious practice, common to many candidates and encouraged by the absence of systematic incentives to work in school, to postpone serious preparation till nearly the time of the examination. The result is that not only the pupil's health is likely to be impaired by the strain,[13] but the process of learning becomes unpleasant and a

(5) Injurious mental, moral and physical effect on candidates.

[12] C. W. Valentine, *The Reliability of Examinations.*

[13] *E.g.* "Marked rise in nervous and physical disorders in April and May attributed by the medical officer to anxiety over the examinations" is reported in the Board of Education Pamphlet No. 110—1937.

deplorable twist is given to the pupils attitude towards studies. Thus many a candidate, after passing his examinations, not only fails to develop a taste for learning but develops a positive disgust for it. In Mr. F. S. Marvin's words[14]:—

"The rising youth has been exhorted for generations to get his foot upon the ladder! We have now arranged it that, in education at least, every rung in the ladder is a test cunningly devised by some one he has never seen, the workings of whose mind are his most anxious study for the most fruitful years of his life, and if he solves the racking problems and arrives at last at the top, he finds too often that his energy and taste have been exhausted in the process and he lies down in an educational sleep."

Perhaps the most fundamental objection to public examinations from the point of view of educational organization is that there is often no definiteness of aim in view. The examiners often do not really know what success in examination means. They are not clear or unanimous as to the educational values of the particular branches of study they examine in, the qualities of mind and character or the specific abilities they test. They examine for examination's sake. Not knowing what specific qualities they test, they cannot say anything about the fitness of the candidate for any definite vocation in life. The result is that the examination is naively taken to serve all possible purposes. Business firms wanting employees look at the results of the examination, the higher schools base their admission on it, and Government accept it as a pass-port to all departments of service. There are no specific mental or moral traits, abilities, and disabilities, that the ordinary examination seeks to discover and measure; and there is therefore no definite guidance it can offer to the professions, business houses, and higher educational institutions.

(6) Lack of definite aim.

All this adverse criticism of examinations is in a large measure valid. At the present stage of the investigation of the problem, it cannot be denied that the system of examination has many "distressing uncertainties". But these do not constitute a sufficient ground for the abolition of examinations.[15] Examinations as an institution have a legitimate, and even a necessary place in any system of education.

Need for examinations.

[14] F. S. Marvin, *The Nation at School*, p. 86. (Oxford University Press, London.)

[15] The English Committee of Enquiry on Examinations declare that they "are clearly opposed to the root and branch policy, on the ground

In the first place, the school aims at imparting to pupils certain knowledge and developing certain habits of thought, feeling, and action. The changes produced in the pupils as a result of instruction and training are not all immediately apparent. Some means are necessary to bring them to the surface, and in such a manner as to enable us to know the pupil's abilities and accomplishments. The teacher himself needs this knowledge for the proper classification and promotion of pupils and for the adjustment of his work to their level. The parent desires to be informed whether his child is receiving benefit commensurate with the sacrifices he makes, and examinations are a basis for furnishing reports to him. The employer needs an assurance that certain qualities and accomplishments required for the work to be done are possessed by the candidate. Society demands that those who are entrusted with various public responsibilities should be competent for them and should have credentials from a recognized authority to show their competence. As a test of attainments and capacities, the examination is certainly a yard-stick of some merit. It provides a uniform standard for measurement and comparison between individuals, and displaces arbitrariness, patronage and nepotism. No country has been able to dispense with examinations altogether. "To close down examinations", says Sir Michael Sadler, "would be to give the signal for educational saturnalia." [16]

(1) For measuring pupils' abilities and achievements.

But it is not only as a test of achievement and ability that examinations are necessary. They render service to the individual pupil, and to society at large, in another way. They have not only a diagnostic but also a prognostic value. They not only give us an indication of the present capacity of candidates, but also enable us to discover varieties of ability, aptitude, and temperament; and thus they aid us in giving guidance to pupils as to the future course of study or vocation to follow. It is said that everybody is a genius at something if we could only find out what; and in a democratic society where different functions have to be discharged, we need an 'elite' for every social function. The school should therefore discover not only the literary 'elite', as it has been doing by tradition, but the special bents of individual pupils in other directions also. Continuous vocational guidance is considered

(2) For determining special abilities and giving vocational and pre-vocational guidance.

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that examinations as a test of efficiency are necessary". (*The Marks of Examiners*, p. xviii.) (MacMillan & Co., 1936.)

[16] *Towards a New Education*, 1930, Preface, p. xvii.

to be a social function of the school; and examinations help the teacher in discovering aptitudes for the several pre-vocational and vocational courses that a wise system of education provides.

Apart from these two main purposes served by examinations, there are certain incidental advantages in the system. It is common experience that examinations furnish stimulus to pupils in their work. There are certain fundamental elements of knowledge and skill included in the curriculum which pupils should acquire and which, but for an examination, they are likely to omit, or to learn in a desultory fashion. No doubt the stimulus of an examination is inferior to the stimulus of interest in the work itself. Yet human nature being what it is, such extrinsic incentive is not without its advantage. Not only the pupil in a school, but practically everybody, is stimulated to greater effort by the expectation that the work done will be appraised from time to time, and that certain advantage will follow a favourable rating.[17] When the achievements and abilities of several pupils are appraised, opportunities for emulatiou are provided. It is an undoubted fact that many a pupil reaches a higher level of attainment by the stimulus of an examination than he would otherwise.

Incidental advantages of examinations.

(1) Motivate work.

In the second place, examinations provide opportunities for re-learning, for reviewing and recalling the knowledge acquired, and thereby organizing and fixating important facts. They give opportunities to the pupil to look at the subject-matter as a whole. They train pupils in controlling their energy, in planning and directing the course of their preparation consciously towards a definite end, in logical thinking, and connected expression. As Odell says: "If examinations can increase to any considerable extent the power to work independently, to be able to know and use with confidence what has already been learned, to summon one's highest powers in a crisis demanding their use, they justify their existence regardless of whether or not other desirable results are consequent upon their use." [18]

(2) Provide training in organizing and using knowledge.

An examination, if properly conducted, discloses weaknesses

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[17] NOTE.—It should be remembered, however, that if too much importance is attached to examination, as in the case of public examinations in India, where they have become ends in themselves, there is an overstimulation of an unhealthy nature and very little advantage from the point of view of permanent acquirement.

[18] C. W. Odell, *Traditional Examinations and New Type Tests*, p. 38.

not only in the methods of teaching and the selection of the materials of instruction, but also in the pupil's mode of preparation, and his abilities and capacities. In the light of the defects and weaknesses thus disclosed, a teacher can improve his methods, supply deficiencies in the pupil's equipment, and adjust the standard of his work. An examination serves therefore as a search-light and, by disclosing defects and weaknesses, helps to raise the level of educational efficiency.

(3) Disclose defects in teaching and learning.

It is now generally agreed that examinations are a vital part of the educational system, and what is required is to mend and not end them. The real problem for educational reformers is therefore how to reduce to a minimum the harmful and cramping influences of examinations without losing the advantages they offer.

Measures for the reform of the system of examinations.

Many of the shortcomings we have considered relate to external examinations, at any rate to external examinations of the traditional type. They are due, in the first place, to the wrong selection of examiners. Sometimes persons who have not had sufficient teaching experience in the grades of schools presenting candidates for examinations are selected as examiners. Not knowing the standards that can be reached in schools under the actual conditions of their working, and not being acquainted with the stuff of which the generality of candidates are made nor with the working of their minds, such examiners often make demands upon the candidates which cannot be satisfied. When, as in Mysore, high school teachers are appointed as examiners for the Middle School Examination, they keep in view the requirements of their subjects in the institutions in which they teach and unconsciously adopt a high standard of valuation. The best persons to examine the candidates for a specific public examination are the teachers who have taught them and who know the pupils best, who are able to distinguish the essential from the non-essential parts of the course of study, and to take account of the individual interest of the pupils and special features and needs of respective localities. In fact, the general tendency in educationally advanced countries at present is the substitution of internal for external examinations, not only for the purpose of promotion from class to class but also for admission to the University. Even in some of the British Dominions, such as Canada and Australia, pupils attending certain accredited schools may pass from the primary school to the

(1) Proper selection of examiners.

University without sitting for a single public examination. In Central Europe also the internal examination is largely in vogue. Transfer of pupils from the primary, higher primary, and intermediate schools is effected in Czecho-Slovakia on the basis of examinations conducted by boards consisting of teachers of the school concerned, with a teacher of another school as chairman; while in Prussia the final secondary school-leaving certificate examination is conducted by a Committee consisting of the teachers of the respective schools, presided over by a State representative who co-ordinates the standards, and takes account of the individual character of schools and scholars. The possibilities of allowing teachers thus to "brand their own herring" are being widely explored in several countries.

At the same time it should be remembered that the teacher's personal knowledge of his pupils often generates likes and dislikes. Ballard[19] gives an instance of this danger. There were two students in the same class who were great friends. One was an Englishman named Smith, the other was a Welshman named Jones. They both worked together, consulted together, exchanged ideas, and gave very much the same sort of essay in English to the teacher every fortnight. Smith always got the remark "very good", "very good, indeed", etc., while Jones got "fair" and "very fair". The students were not able to understand why. One day they conspired together, and after writing their essays exchanged them. The essay given by Smith was again marked "very good", while that given by Jones was marked "very fair". It is clear that the prejudice the teacher had formed made it impossible for him to judge the essays objectively, without reference to the persons giving them.[20] Although teachers' estimates based on personal knowledge of pupils are thus fraught with certain risks incidental to impression, the trend of expert opinon is in favour of weight being given to school records, consisting of teachers' assessments and opinions, in awarding the final certificate. It has been the practice in France for the examiners in the Baccalaueate Examination to consider the teachers' marks recorded during the last three years of the course leading to the examination. To this point we shall return presently; but what has to be noted in this connection is that it is generally

The system of internal and external examiners desirable.

[19] P. B. Ballard. *The New Examiner*, pp. 54-5.

[20] This factor is called by Valentine the "halo effect" on the marking of answers.

agreed that some sort of combination of the two forms of examination—internal and external—will produce more desirable results than either of them alone. One way of doing this is to have the question papers set by the examiners appointed but to subject them to revision by a board of teachers actually handling the subjects concerned. Another way is to have question papers set jointly by teachers and external examiners, the former having a prepondering voice. In regard to valuation, it is suggested that the answer papers of each candidate should be valued by two examiners, one the teacher of the candidate and the other an external examiner; or the papers should be marked in the schools and then sent, with lists of marks, to the assessors for revision, with a view to securing a common minimum standard. These methods of valuation may be feasible when the number of schools concerned is small. But in cases like the S.S.L.C. or Middle School Examination, where large numbers of candidates are concerned, double valuation is out of question. At any rate, teachers of the grades of schools preparing candidates for examinations should be given a large place on the examining bodies. This is done to some extent in Mysore. But it is an unfortunate feature of the examination in the State that the Middle School and S.S.L.C. Examinations serve the dual purpose of leaving and entrance examinations, as pointed out earlier in this chapter. Since the latter purpose largely governs examinations even though many of the candidates do not take the examination with a view to proceeding further in their educational course, teachers of high schools should have a place on the examination body for the middle school Examination, and university teachers on that for the S.S.L.C. Examination. They should also have a determining voice in regard to the nature of the respective examinations and the courses leading to them.

The next desideratum is the holding of *viva voce* tests in addition to the written one. This is invariably done in Germany, France, Italy, and to some extent in England also. It should be remembered, however, that even an oral test is not free from the element of chance. The investigation of the English Committee on Examinations shows that when two boards of high standing and great experience judged the same candidates by *viva voce* examination, there were no cases of complete agreement between the placings by the two boards, nor in the marks that were awarded. This was because the two boards had two different pictures of the same candidate, owing to the difference in the topics in which

questions were asked, and the candidate's ability to deal with them. But generally the Committee found that there was agreement among members of the same board in regard to marking. The *viva voce* test can therefore be said to be, on the whole, a valuable part of an examination. The consultative Committee of the Board of Education in England attach great value to *viva voce* examination. They believe that qualities may be shown in a *viva voce* examination which cannot be tested by a written examination; and they consider that by means of questions and conversations on matters of general interest, the candidate's alertness, intelligence, special interests and mental outlook, his personal qualities of mind and character, and also his mastery of acquired knowledge can be discovered and appraised. Oral interview is adopted as a supplement to written examination by Public Service Commissions for recruitment of candidates, and it is invaluable in connection with selection of candidates for special or general courses of training. But it is out of the question in a large examination like the Middle School or even the S.S.L.C. Examination in Mysore, in which thousands of candidates are involved. It is desirable, however, to conduct it in the case of border-line cases, since it provides supplementary data as to the candidates' abilities.

(2) Institution of oral examination.

It is necessary to consider also the class-records of the candidates, their work and progress in school. The value and importance of these records rests upon the probity and reliability of the schools compiling the records, upon how long the pupil has been in the school, upon the frequency with which his teachers have tested his achievement, upon the standards adopted in judging, and upon the method of teaching followed in preparing for these tests. Provided that high standards are maintained in a school, and that the teachers are efficient and have high sense of probity, a series of judgments spread over a considerable period of time by teachers who are intimately acquainted with the power and capacity of each pupil is certain to be more accurate than a single test taken under the strain of an external examination. In fact, progressive educational opinion has come to regard the maintenance of comprehensive school records of the pupil's abilities, attainments, and personality as the solution of the problem of examinations. Terminal progress cards have been a feature of school systems for several years past, and a medical card is in use in cases where medical inspection of scholars is conducted. But the record-cards devised by pioneer schools and educational

authorities in England, France, the United States, and Belgium are cumulative and confidential in character. They embody information concerning the home environment, physique and health, abilities and aptitudes, school attainments, temperament, and character of the pupil extending over his whole career. In some cases, personal history, unusual achievements, hobbies, etc., are also included. By the general use of standardized tests, an attempt is made to render the records comparable. Such records are systematically maintained, and they follow the pupil throughout his school career, from the kindergarten to the end of the secondary school course. Records in various forms are coming to be adopted in several countries and are held to be of great value for selection and guidance. The tendency is to keep the information for the use of the school authorities and not to disclose it to the pupil concerned.

The original underlying purpose of the S.S.L.C. scheme in Mysore was to take account of pupils' work in schools; but the scheme has been a failure here, as in Madras, owing to defective working. Not only was the school record based entirely upon the progress of pupils in the curricular studies, no regard being paid to other aspects of the pupil's progress and development, but the school marks were taken into consideration in Mysore only when they raised the marks obtained in the public examination and not when they lowered them. This one-sided operation of the mechanism of moderation was completely indefensible. Further, in some cases it was found that the disparity in the percentage of passes on the basis of examination marks alone and of those marks moderated by school marks was so large as to create a serious doubt as to the reliability of the basis or principle on which marks in schools had been awarded. To illustrate this point, we may note that in Mysore State for the four years 1931-34, percentages of candidates declared eligible for university courses of study on the basis of the marks obtained in the public examination alone was 14·9, 15·1, 18·9 and 17·6, while the percentages during those years after moderation of examination marks by class marks were 28·8, 28·3, 30·0 and 31·5 respectively. The percentage was increased by 60 to 90 per cent by the application of the principle of moderation. In some cases of individual schools, the rise in percentage was cent per cent, and even more. It is quite obvious that the working of this principle was open to serious question. Owing to similar defects in operation, the system of moderation of examination marks

(3) Maintenance and consideration of school records.

by school-marks had been discarded in Madras, and Mysore has followed suit. But the principle of moderation is quite justifiable, and even greatly to be desired, provided it is applied to all border-line cases (that is, to those who just pass or fail) irrespective of the result of moderation being to the advantage or disadvantage of the candidates. Along with this, the adoption of objective tests as supplementary to the traditional form of examination, and standardization of marking in schools, are greatly to be desired. It is interesting to note in this connection that there is a movement in the United States of America for the introduction of cumulative record-cards providing information, based as far as possible on objective tests, concerning health and physical condition, social and economic background, character, achievements and aptitudes, in fact, everything that goes to maks up an individual's personality extending over a period of years. This record gives comprehensive, detailed, continuous and most useful information. In fact, it is a moving picture of the individual, enabling the teacher to discover the pupil's needs, interests, and abilities, and providing educational and vocational guidance. The introduction of some such record in our schools should be a subject for the consideration of bodies of teachers, such as the Mysore State Education League.

In the setting of papers, questions should be adapted to the stage of development and the level of attainment of the generality of the candidates. Questions should not put a premium on mere memory but should require some thought and judgment. It is sometimes suggested that questions should be of a kind that even if the pupils were allowed full and free access to all their text-books during the examination they would be still unable to answer them without thinking. But this could be the characteristic of only a few among several questions. There are other aspects also of the pupil's mental development that have to be tested in an examination. It is vital, however, that the questions should bear on the larger and more important aspects of the subjects concerned. They should test not only knowledge but also capacity. They should judge not only *what* has been learnt but also *how* it has been learnt. The questions should be definite, clear, and intelligible, and should leave no doubt as to what is asked. Examinations largely determine not only what the pupils are taught but also how they are taught. The questions should therefore not only test the attainments of pupils but should also encourage good methods

(4) Improvement in the nature of questions.

of teaching. Lastly, the factor of luck in examinations should be precluded by a wide range of questions touching all the essential aspects of the subject, and by such a choice of questions that no important topic or phase of a subject is left out. When choice is given, the alternatives should, as far as possible, be equal in difficulty. To ensure the right types of question, not only is expert knowledge and long experience in teaching demanded of the examiners, but the question paper should be subjected to the searching scrutiny of a reviewing committee of specialists. This is done in some countries; and such a body has been set up in Mysore in connection with the Middle School Examination.

As to marking, it is very necessary to secure uniformity among the examiners. This can be done by an agreement as to the factors determining marks and their relative importance. When there are more than one examiner for any paper, it is necessary that the method of valuation and marking, including consideration of the weight to be given to the different aspects of an answer, should be carefully discussed and defined in detail. This makes the marking as independent of personal equation as possible. It has been found, on the basis of the investigation conducted by the British Committee on Examinations, that marking by means of a detailed scheme conduces to a closer approximation of the standards of different examiners. On the whole, it yields a closer approximation than marking by impression; though even with a detailed scheme, differences due to personal views cannot be completely eliminated.

(5) Adoption of impersonal and objective bases of marking.

As to the method of marking, it has been found that it is more correct and natural to classify candidates into grades A, B, C, D, and E, than to give marks. Under such a plan, A and B represent division above the normal; and taking the curve of normal distribution as a guide, C will be the largest group and A and E the smallest. In such a rating scale, A will mean the best 5 per cent, B the next 25 per cent, C the middle 40 per cent, D the next lower 25 per cent, and E the lowest 5 per cent. If such grading is to be used for comparison, it should be made on an absolute scale for each subject. This system of grading prevails in Germany as a whole and has been adopted in most pioneer schools. But when relative rank is to be determined and a large number of candidates are examined, the giving of marks becomes inevitable; and from the point of view of reliability, the total of the marks in all the subjects of the examination is a better index for award of certificates than the marks in each subject.

This seems to point to the need for less emphasis on a pass in each subject than on a pass in the whole. Based on this view, the principle of compensation is introduced in Mysore, not only in public examinations but also in class examinations. According to this principle, weakness in any one subject is compensated by high marks in other subjects. Owing to variability in marking it is also suggested that a "repeat" examination might be conducted for the large number of border-line candidates, the average of the two examinations being adopted as the basis for declaring passes.

It has been found that a combination of the traditional examination and carefully selected "intelligence tests" supplies a more reliable means of selecting candidates for higher courses of study, either of the secondary or the university grade, than the traditional examination alone. For one thing, there is no variability in the marking of "intelligence tests"; and secondly, comparisons can be made exactly. It has also the advantage of simplicity. At the Columbia University, the performance in mental tests of candidates for admission was found to be more reliable, as indicative of their success at the end of their first year's work, than the results of the usual entrance examination. It is recorded: "From an attitude of healthy, if severe, scepticism towards the use of intelligence tests for this purpose, the whole college administration came, within the space of two years, to consider the intelligence tests as an indispensable part, not only of the admission machinery but also the administration of the college." At Columbia College, a candidate may substitute the intelligence examination for the College entrance examination, provided his school record has been satisfactory. Other colleges in America do not give so much value to intelligence examination. Educational authorities in England do not go so far as the Columbia University; but it is conceded, on the basis of experience, that a combination of "intelligence tests" and the ordinary examination for the purpose of selection to secondary schools has a higher prognostic value as to the success of the candidates in the secondary school course than either written examination or "intelligence tests" alone. The Consultative Committee of the Board of Education in England, in their report on "Psychological Tests of Educable Capacity", record their considered opinion in the following words:—"If greater pains were taken to frame the written papers on sound psychological lines, and to bring a knowledge of educational psychology to bear on the conduct of the oral examination, the argument for the general

(6) Use of mental tests as supplementary to the ordinary examination.

use of 'intelligence' tests as adjuncts to the free-place examination would be *pro tanto* weakened, though such tests would still be of considerable service in border-line cases." [21] While it is agreed that a well conducted examination should test both actual attainment and capacity for future achievement, the use of "intelligence tests" is recommended as an adjunct only to such examinations as are primarily designed to select candidates for courses of study or training, and not to those which are principally concerned with the testing of acquired knowledge. The Consultative Committee recommend that even in the former case the data afforded by the use of these tests should not be regarded as possessing any final validity, but should always be considered in close association with the whole body of information regarding individual pupils available from other sources. Such sources include the ordinary examination, school records, and teachers' estimates; and the tests should serve to check and supplement the information from these sources, particularly in doubtful or border-line cases. It must also be remembered that these tests take account of only one feature in an individual's make-up and relate only to one factor out of many to be taken into account.

In view of the fact that the Middle School Examination in Mysore functions as both terminal and qualifying examination, it would be desirable to apply group tests of "intelligence" at least in border-line cases, in respect of those who seek admission to the high school course. But the group tests should be standardized to conditions in Mysore, and in doubtful cases supplemented by individual tests, as the latter possess higher reliability. Another necessary condition is that the tests should be applied by persons who possess the necessary training. The question of application of "intelligence" tests to candidates for admission to university courses of study is beyond the scope of this book. But it should be noted that although the value of these tests is considered higher when applied to children below the age of 15 or 16, the employment of these tests to obtain supplementary data as to inborn capacity would not be out of place even at the university stage.

(7) And also of the new-type tests of attainments in school subjects.

Protests against stereotyped methods of testing school attainments date even from about the close of the last century, as stated earlier in this chapter and attempts have been made to construct tests of an objective type, in order to avoid the shortcomings of the

[21] Pp. 117–18.

traditional forms of examination in regard to variability of standard and of marking and the incidence of luck in answering.

Even if sets of scholastic tests were drawn up for schools in India, and norms for pupils of different classes established, they could not be substituted for the ordinary examination. It is pointed out by psychologists that the more essential and subtle effects of education, in the form of skills, attitudes, and creative powers, do not lend themselves to direct testing. The standardized test comes in only when it is intended to determine whether a specified body of knowledge or a specified ability is possessed up to a specified degree. Even in regard to such examinable parts of the school curriculum, the results furnished by these tests are by no means infallible as a guide, though valuable for an estimate of successful completion of an educational course. Professor Percy Nunn would confine their application to the class teacher, as a means of finding out how his pupils stand in a given subject. In his opinion, their use by an external authority in place of a public examination would lead to an undesirable narrowing down of the activities of the school, and of instruction, to those items of information that are required to answer these tests. It would also lead to unhealthy pressure and to the cramping of initiative. For this reason the English Committee of Enquiry on Examinations,[22] while recommending "new type" or other "objective" examinations, are of the opinion that the traditional "essay" examination should be preserved, as it tests skills which cannot be tested by "new-type" tests, for example the power to present a complex series of facts or arguments. The main function of these tests would therefore appear to be to serve as a tool in the teacher's hands. They assist him in gauging the results of his teaching and the pupils' work, and in the classification of his pupils. Above all, they help him to know his pupils better by determining the extent to which each child varies from the common performance, and indicate the individual differences in abilities and interests that account for the variation.

While tests of "intelligence" discover innate capacity, scholastic tests afford material for judging educational standing. The chief function of the former is to show innate ability and promise, and they are used in connection with selection of candidates for specific courses of study and training. That of the latter is to indicate progress made in school studies, and they are used as an aid to

[22] *The Marks of Examiners*, p, xviii.

determine promotion and classification of pupils. For the purpose of external examination both could, at best, serve only as adjuncts; but their value is great for internal school organization, such as for preliminary classification of young pupils on admission, for assigning pupils to divisions of a class after one or two years at a school, for determining retarded or gifted children, and for measuring the results of the teacher's effort.[23] Intelligence and scholastic tests should always be regarded as supplementary means and not in any sense as a substitute for the traditional examination.

In England, intelligence tests or standardized tests of school attainments have not displaced the ordinary examination. In this respect England is conservative, or perhaps cautious, as compared with America. But these tests have been employed in various forms even in England. In some cases a separate paper of group tests is given; in other cases group tests are included in the ordinary papers in English and arithmetic; and in still other cases, more specially in the case of doubtful or border-line candidates, individual tests of intelligence are employed as part of the *viva voce*. The second of the three courses mentioned above is adopted in Mysore in connection with the Middle School Examination, so far as scholastic tests are concerned. A fifth of the total marks allotted to a paper are reserved for questions of the new type. In view of the fact that scholastic tests have not been standardized, and that many of the examiners who set these questions have had no psychological training and therefore frame questions purely by imitation of foreign standardized tests, much diagnostic value as to school attainments cannot be attached to such questions. It was proposed some time back to model the S.S.L.C. Examination in Mysore on this type; but fortunately the proposal was dropped. It is noteworthy in this connection that an authoritative American Report made it clear in 1931 that "the objective tests are necessarily fragmentary and 'spotty', and as they do not allow opportunity for organization of thought and synthesized expression—as do the essay types of questions—they should be sparingly used."[24] The extension of the "new examination" to the S.S.L.C. grade would be fraught with serious consequences to the standard and nature of work in High Schools. Considered educational opinion

[23] In some schools comparison is regularly made between the "intelligence" quotient and the educational ratio to determine the extent to which a child is making use of his native talents.

[24] *Examining the Examination in English* p. 204.

would restrict the use of scholastic tests to lower grades of education, and that too after they had been standardized by application to local schools.

Too many external or public examinations during the school course are partly responsible for the dominance of education by examinations which is now generally deplored. Public examinations are injurious to the mental and physical health of pupils, particularly during their tender years. It is arguable that pupils will sometimes have to face situations involving unusual strain in vocational and other activities of life; and examinations make a real contribution to education by preparing them to meet such situations successfully. But this line of argument is largely inapplicable to little children. Examinations impose a strain on the health of children during the most susceptible period of their lives. They also induce teachers to neglect children's real growth in knowledge and capacity, at rates suited to each individually, in an attempt to put the same pressure on all, dull and bright alike, in view of the coming examination. Often the teacher neglects the bright pupil and forces the pace of the dull, with a view to a large percentage of passess. Further; a written examination early in school-life is a real hardship. Young children cannot be expected to have acquired sufficient practice or power to do justice in writing to what they know. Further, many children are "late-bloomers"; and an external examination, as a test of merit, gives an entirely false picture of a child and is likely to brand him for life. Thus discouraged at the start, he never realizes his latent possibilities. It is now generally agreed that the examination hazards increase as we move down the age-scale. In England there is no public examination at the end of the elementary school course (except the entrance examination for a selected few at the age of eleven), and the vast majority of pupils complete the elementary school course without any external examination. The first public examination, called by the descriptive name of the First School Examination, is held at the end of the secondary school course, at the age of 15. In Germany, there is no public examination before the age of 19, that is, till the end of the secondary school course; and the same is true of some other countries. Originally Madras had both the Primary and Lower Secondary Examinations, but they were abolished long ago. There has been a persistent demand from the public in Mysore for the dropping of the public examinations at the end of the middle school and upper primary courses, and lately

(8) Minimization of the number of public examinations.

Government have made appearance at the Middle School Examination optional in the case of girls.

The Upper Primary Examination is a leaving examination marking the completion of the six-year vernacular course. It does not, in the main, serve the purpose of an entrance examination so far as higher courses of study are concerned. It is only a survival of an older organization of vernacular education in the State. Although still regarded as a gateway to the lowest rungs of public service, its value has depreciated with the growing unemployment of the educated and the availability of better qualified candidates, and it will soon cease to provide a credential for public service. The time is not far distant, if it has not already arrived, when the attainments represented by this examination will cease to be a pass-port to employment; but it will still serve its proper purpose as the barest requisite of citizenship. There is no reason therefore why the Upper Primary Examination should not be abolished, to be replaced by a combined oral and written test in the school by the inspecting officer in charge, assisted by the head-master of the school, or by the teachers themselves under the supervision of inspectors. On the results of this test, certificates may be awarded by the inspecting officer in charge of the school. This should satisfy the craving for certificates. Some more enterprising inspector could standardize a series of tests for schools in his range. By such means he would be able to find out also whether a particular pupil was above or below the normal for his age. But it should be remembered in this connection that local variations have to be given due weight and local adjustments made. This is specially important in primary schools, where local experiences and interests should be drawn upon to serve as bases of daily work in practically all subjects of the course. Too much standardization, even in such a limited area as an Assistant Inspector's Range, would tend to stereotype instruction; and this should be carefully guarded against.

The case is different with the Middle School Examination. Its function as a test for entrance to high school and vocational courses overshadows its function as marking the termination of a specific general education course; and it has become more important with the reorganization of the secondary education in the State in the direction of diversification of post-middle courses. The secondary school which is now mainly of the academic type, looks to middle schools for a solid foundation of academic attainment. With laxity in the admission and promotion of pupils by headmasters of these schools, for various reasons, and with the present conditions

of staffing, it is desirable to retain the incentive and check of the public examination on the work of middle schools, though they should be improved as far as possible on the lines considered in this chapter. The broader conception of the secondary school as the school for the adolescent, with its implication of the protection and education of all youth up to 16 or 17 years, is yet a distant one. When realized it will provide varied courses, general and practical, according to individual needs and capacities. Until it is realized in the educational organization of this country, the Middle School Examination will continue to be eliminative in character, preventing the wholesale transfer of pupils from middle to high schools. In fact, middle schools being ten times as numerous in the Mysore State as high schools, selection of candidates for admission to high schools is inevitable; and for this a reliable and uniform basis of selection is necessary. It should be noted that with the differentiation of courses of the secondary grade the need for the Middle School Examination would not cease, but its character would be changed. It would cease to be eliminative and become diagnostic, discovering individual capacities and aptitudes. It would serve as "the great school junction and clearing house", distributing pupils into courses of study or training, academic or vocational, according to their fitness. For these reasons, the Central Advisory Board of Education in India, at the very first meeting after its constitution, expressed its opinion in favour of a public examination at the end of the middle school course.

Conclusion.

It is said that the art of examining is probably the most difficult one in the whole range of educational practice. But it is gratifying to note that in recent years serious attention has been given to the problem of examinations, and attempts have been made to refine its procedure and ascertain its basic principles. The evolution of objective and scientifically valid tests has exercised a profound influence on examinations of the traditional type; and it is not too much to say that the principle adopted, and the statistical methods applied in constructing objective tests and in standardizing tests of "intelligence" and school attainments, have thrown much light on the whole theory and technique of examination and have helped to improve its practice. No clear case has yet been made out, however, for abandoning the usual type of examination. On the contrary, there is a considerable volume of expert opinion in favour of retaining the essay as one of the forms of examination, as a necessary means of developing and testing clear and logical

expression. Growth in the knowledge of psychology and development of the new technique of testing only point to the need for a persistent effort to improve the methods of the ordinary examination in the direction of an objective and uniform basis for marking. It must also be supplemented with tests of the new type and other data concerning the individual pupil's abilities and aptitudes. The movement in favour of systematic record-keeping in schools is growing, and educational reformers look to it as a great safeguard against the evils of an external examination and as a solvent of many of its difficulties. But reliance upon these records presupposes careful training of teachers in observing and reporting, sufficiently objective bases of reporting for the purpose of comparison, and above all, absolute probity in the recording and reporting agency. It is hoped that the work of the International Commission on Examinations of the New Education Fellowship and of the various investigating committees set up in England, France, Germany, Scotland, and Switzerland will stimulate further experiment and enquiry into all aspects of the problem; and some day we may be able to eliminate all the "distressing uncertainties of the present system". In the meantime, we cannot allow the horse to starve while the grass grows. We have to improve the technique, as far as we can, in the light of present knowledge, and minimize the operation of chance and other extraneous factors that complicate the problem of examinations.

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PART III

THE HEALTH ASPECT OF SCHOOL LIFE

CHAPTER XIII

HEALTH INSTRUCTION

HEALTH is of the greatest importance in life. Without it a man becomes useless to himself and a burden to others. In other words, health is the basis of individual and social welfare. The health of any person, therefore, is not to be thought of as merely a personal concern, but as the concern of the whole community. Good health enables a person not only to pull his own weight but also to be of service to his family, community and nation. Thus health holds the distinction of being a good thing in itself and also a means to everything else. As Herbert Spencer has said, "To be a good animal is the first requisite to success in life; and to be a nation of good animals is the first condition to national prosperity."

The importance of health.

Throughout the ages men have yearned for health and life and have dreaded disease and death. Health aims at making growth more perfect, life more vigorous, decay less rapid and death more remote. Hence constant and continued efforts are made by various organizations to cure and prevent bad health and disease. Civilized nations have developed extensive systems of sanitation and quarantine in order to prevent disease, and established numerous hospitals in order to aid the sick. Many of our recreational centres such as parks, sports-fields, children's playgrounds and the like are all encouraged and supported by the conviction that they provide such means of bodily development as will enable the strengthened individuals to resist disease.

The work done by medical and sanitary departments, maternity and child welfare centres and recreational agencies in the field of health is undoubtedly of great value. But at the same time it must be clearly realised that the school has its own responsibility in the matter. It touches the lives of individuals at a very early age; and the children of to-day are the grown up citizens of to-morrow. Hence, if the school takes care of the health of the children, the problems of adult well-being become easier to solve. Again, no agency other than the school reaches the doors of all persons without distinction. In addition to these considerations, there is another which imposes a special responsibility upon the school

The school's health responsibilities.

for the health of the children. The conditions of school life are essentially artificial, and cramping to bodily growth. Long hours of sitting at the desk, sometimes in poorly ventilated rooms; prolonged straining of the eyes on poor print and upon blackboards in badly lighted rooms; frequent exposure to pathogenic micro-organisms brought in by other pupils; all these factors lead to retardation and perhaps degeneration of bodily development. A similar effect may also be produced by excessive mental work with too little physical work. Taking all these circumstances into account, progressive educators are steadily striving to improve the conditions of school life. In spite of all their efforts, however, the improvements effected have not been commensurate with the needs of the pupil. Further attention, therefore, must be given to the study of the health conditions of school children.

In the case of a majority of pupils, the continuance of a physical defect, or the persistence of a faulty health-habit is, in some measure, due to the negligence of school authorities. The preservation of the child's health is, no doubt, the duty of the parent in the first instance. But often the child and his family do not know certain essentials about health. They either do not know what constitutes good health, or knowing this, they do not know how to utilize the medical facilities of the community to obtain the needed remedial care.

The aims and objectives of health instruction.

The first aim of the school in this connection, should be to set up certain standards of health and to keep the school pupils informed of the common defects of the body. After this is done, the second aim should be to teach what can be done by way of remedial action. The modern science of curative and preventive medicine is so young that it is not yet fully appreciated by the masses. An appreciation of the true and the false in healing cults has not yet been developed in Indian society. Many families look upon all communicable diseases as necessary accompaniments of childhood. Sickness and ill-health, disease and suffering are taken as a matter of course by too many people.

Therefore the following aims of health education should be constantly borne in mind:—(1) "To instruct the 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 into later years, will assure abundant vigour and vitality; (3) to influence the parents and other adults through the health-educative programme for children

to better habits and attitudes; and (4) to improve the individual and the community life of the future; to insure a better second generation and a still better third generation; a healthier and fitter nation and race." (*Educational Diagnosis*, p. 349, N.S.S.E Year Book, 1935.)

The scope of health instruction.

Authorities differ as to the proper content of a course in health instruction. The older educationists instituted a curriculum of combined study of anatomy and physiology, including a study of the influences that act injuriously upon the organs and therefore upon their physiological activities. The newer curricula however, minimize the amount of anatomical and physiological material and emphasize direct health and hygienic instruction.

Leaving out of consideration the essential value of an intelligent appreciation of the main facts of human anatomy and physiology, there remain certain reasons why a practical knowledge of hygiene is impossible without a preliminary study of anatomy and physiology. The teacher himself must be well informed in these fundamentals since he cannot afford to be ignorant of the very basis of his subject. The pupil must necessarily be content to take many things for granted; but his hygienic education will be all the more valuable when it is based on a scientific foundation. The amount of time necessary to give an adequate knowledge of physiology and anatomy will depend not only on whether or not physiology is taught elsewhere in the curriculum but also on the age of the pupil and the aspect of hygiene under consideration. It is probably desirable to teach that much of physiology and hygiene which is considered absolutely indispensable.

Throughout the course of instruction, there should be careful correlation between the principles of hygiene on the one hand, and the laws of hygiene and sanitation on the other hand. The subject-matter should include particularly the hygienic features connected with health problems which occur in the daily lives of the individuals concerned. Such a course of study would logically include the following topics. Food, its physiological importance and requirements, its source, its contaminations, its preparation, its digestion, its assimilation and its excretion; water, air, rest, exercise recreation, sleep, etc.; the influence of abnormal conditions and of bad habits on health; the causes of diseases and our defences against them; and special hygiene such as domestic hygiene, community hygiene, industrial hygiene, sex hygiene, mental hygiene, first-aid, etc.

The first few topics, such as food, air, water, etc., could be taught to pupils at all ages. But first-aid, community hygiene and discussions on the effects of alcohol and tobacco, are usually not introduced until after the primary grades. It may however be feasible to introduce the problems of community hygiene even into the primary school curriculum when it is worked up on the "activity" basis.

The specific experiences which constitute the health curriculum should of course vary with different communities. In certain situations, diet, water and other topics may be more important; in others, sanitation, cleanliness, etc., may have to be stressed. In still others, particularly in big cities, traffic safety may have to be specially emphasized. In rural areas, the problem of controlling contagious and communicable diseases may be of very great importance. Hence the need to study the community and its needs and adopt health instruction accordingly becomes clear. In other words, the pupils should be given instruction in (1) the practical elementary problems which concern their health, as for example, diet, care of the teeth, sex impulses, sleep, exercise, etc., (2) the public problems such as sewage disposal, milk and water supply, and general control of diseases.

If the hygiene of the body is of paramount importance, the health of the mind is equally important, for unless this is sound, the whole body will tend to degenerate. Physical fitness therefore, is not to be advocated by the teacher as an end in itself, but as a means to promote the mental and moral health of the child. The child has an individuality of his own, his own desires, emotions and propensities. The development and expression of this individuality depends upon psychological development, just as the completion of personality depends upon social environment and the proper growth of the body depends upon physical factors. Mental fitness is urged because it is this that makes children more useful persons in the world and better able to help other people. It equips them to undertake work and pursue occupations which are suited to their taste. Children should learn that good health is not merely a matter of the body only but that of the mind as well as the spirit.

Mental health.

Each person must make mental as well as physical or physiological adjustments to the world about him according to his own special talents or defects, fortunes or misfortunes. These mental adjustments are largely habits which each individual acquires. Under the urge of his dominant wants, a child forms many habits

of reaching up mentally to the things and events in the world. Many of these habits are good, but many, including those acquired by persons in good physical health, are bad. For example, the desire for recognition and for security are two important fundamental urges. But it is possible to satisfy them either in a mentally healthy way or in an abnormal way.

Desirable and undesirable mental adjustments.

The desire for recognition is of special importance to educators. In a socially competitive society everyone desires some forms of recognition. This is seen, for example, in the reactions of the young child towards his brothers and sisters and towards his parents. He asserts himself and makes himself felt in the small circle of the home. But recognition becomes more difficult to the child when he enters the wider circle of a school. It is at this stage that the principles of mental hygiene should be emphasized. Many children attempt to continue in the school the mode of obtaining recognition which they have developed at home. The frustrations that they necessarily endure may cause either an increasingly egocentric behaviour or a retreat from the situation. In either case it is possible that an unfortunate personality pattern may become fixated. Difficulties especially arise at the adolescent period, owing to the inability of many children to obtain recognition. A few may obtain it through superiority in sports or through scholastic success or through other characteristics which one holds in esteem. But the majority have no means of obtaining such attention and recognition. Such pupils, who frequently form the majority in a school are likely to constitute themselves into gangs and take part in anti-social activities.

Then again, the school's emphasis on success is another serious problem for mental hygiene to solve. Frequently the only method of obtaining recognition and security is through success. The school has always fostered the belief that the individual can obtain complete success in one direction or other. The result of such a belief is that the pupil becomes unusually sensitive to real or implied criticism in case of failure. Neurotic symptoms most likely follow the inability of an individual to realize his desire for success. He develops an inferiority complex and abnormal personality characteristics in his attempt to obtain a recognition and security when he believes that he cannot obtain them through the ordinary channels.

There are also other illustrations of such unfortunate mental habits. But it is impossible to do anything more here than to

suggest the nature of a few adjustments and habits which constitute a wide field of study, jointly occupied by the sciences of psychology and psychiatry. Among the bad, *i.e.*, futile or destructive habits, are the disposition to worry or scold, to cherish grudges and jealousies, to imagine unintended implications in the acts or remarks of others, to rationalize or defend one's every act, desire or opinion however unjust or foolish that may be. These are but a few of the mental ills which beset the pupil.

Dr. Richard Cabot, Professor of Medicine in the Harward University, declared recently that half the people who seek medical attention suffer from no physical illness at all which medicine and surgery can cure, but from psychoneurosis. Psychoneurosis is the technical name for many sorts of unhealthy mental condition which few doctors have ever been trained to treat. This field of knowledge is less advanced than that which deals with mere physical illness; but fortunately it is growing and will soon merit wider consideration at the hands of educationists. Its importance and educational implications were expressed vividly three decades ago by William James who has said, "The hell to be endured hereafter, of which theology tells us, is no worse than the hell we make for ourselves in this world by habitually fashioning our character in the wrong way. The great thing, then, in all education is to make our nervous systems our ally instead of our enemy....We must make automatic and habitual, as early as possible, as many useful actions as we can, and guard against the growing into ways that are likely to be disadvantageous to us, as we should guard against the plague." (Quoted by Thorndike and Gates in their book *Elementary Principles of Education*, p. 50, MacMillan.)

The old adage 'a healthy mind in a healthy body' expresses only a part of of the truth, for although health in body facilitates health in mind and *vice versa*, we should give special attention to mental adjustments and habits for the same reason. A healthy mind, no less than a vigorous physique is a worthy end in itself, and it is a potent means of contributing to the fulfilment of all other human wants and desires. Healthy-mindedness is essential to productivity and enjoyment in nearly every wholesome enterprise, and its cultivation is largely a matter of education. Hence the need to pay special attention to health instruction, particularly with reference to mental hygiene. In this connection the following quotation from the Report of the All-Asia Education Conference is very illuminating:—"Health and physical strength depend very

largely upon the saneness of our thinking. There are many things which seem to us to be impossible, but when the crisis comes, when the emergency is upon us, the latent power within us comes to our rescue and answers the call, and we do the impossible. Imagination and suggestion work the other way also. There are many nervous people who are always thinking and talking of their ailments. During their waking hours they simply ponder over their symptoms, watch them, study them, look for them until they have what they expect. The result is, because of their discordant thoughts, thoughts of ill-health and worry, their digestion is impaired and their health is really affected adversely. In these circumstances a reversal of thought—thinking of health instead of disease, strength instead of weakness, harmony instead of discord, etc., would cure many an invalid without any medicine. Healthy thought is the greatest panacea in the world."

The mind is the healthy sculptor and we cannot surpass the mental health pattern. If there is a weakness or a defect in the thinking model there must be corresponding deficiencies in the health stature. So long as we doubt our ability to maintain health, so long as we picture to ourselves disease and physical weakness, so long as the model is defective, perfect health is impossible. It is a pity that people generally persist in allowing little worries and petty vexations to grind life away at such a fearful rate that old age stares them in the face even in the very prime of their life. Many a strong man is tied down like Gulliver by Lilliputians—bound hand and foot by the little worries and anxieties he has never learned to conquer. Work kills no one, but worry has killed multitudes. Worry not only makes a man *look* older but also makes him actually older. It is a chisel which cuts cruel furrows in the face. On the other hand, cheerfulness can work miracles. In order to gain health and peace of mind, the natural loving forces within us must be released. Laughter is a form of exercise which sets them free, rescues men from the gloomy thoughts which make their lives miserable. The following two instances of mental attitudes and their effect on health are instructive in this connection. A young officer consulted a great physician who examined him carefully and promised to write to him the next day. The patient got a letter from the physician as promised, but was dismayed beyond measure at the result of the medical examination. The letter informed him that his left lung was entirely gone and that his heart was seriously affected. He grew rapidly worse and in twenty-four hours respiration became difficult. He developed an acute

pain in the region of the heart. The doctor was called in and was not a little surprised at this sudden and terrible change in the patient. When the physician learnt everything from the patient, he discovered that the letter was really meant for another patient and that it had been sent to him by mistake. As soon as he learnt this the young officer sat up in bed and became quite well in a few hours.

The second instance is that of an American lady who had fallen a victim to despondency, insomnia and kindred ills. She had resolved to throw off the gloom which made her life intolerable. She made it a rule that she would practise this resolve at least three times a day whether any occasion presented itself or not. Accordingly she trained herself to laugh heartily at the least provocation. The result was that she soon regained excellent health and buoyant spirits, and her home became a merry cheerful abode.

Guiding Principles for Instruction in Health :—

(1) The foundation for understanding the fundamental biological principles of health must be laid in connection with children's work in gardening and in the study of pet animals and birds.

(2) The organization of the material for instruction should be dominated by local social and civic needs and not by the logical dovelopment of any particular branch of science. The futility of much of the physiology which is now taught lies in the fact that it is organized and presented as a technical subject and is not taught in relation to the present and near-future needs of the boys and girls.

(3) Instruction in health should use with avidity the situations in school and home life which give meaning to scientific fact, such as situations arising out of the physical education activities, accidents, and communicable diseases in the school, the community or the home.

(4) Scientific knowledge about bodily preservation should be introduced as the need for it arises. This need will come up in relation to problems of habit-formation and in the acquirement of skills. In the primary grades there is little need for scientific knowledge as a vehicle of ideas, but still it is extremely important that the teacher should possess it as a background and rational basis for his teaching.

(5) Instruction in health must include not only the personal element but also the social. This latter study does not mean civics in the ordinary sense. It only means a development of the sense of

social responsibility. In other words, the opportunities and duties of social service must be made clear. "To live most and to live best" may be a very desirable motto for health instruction.

(6) The positive must be emphasized as against the negative. The important thing is "What to do" and not "What not to do".

(7) Instruction in health should not invariably use fear as a motive, for conduct controlled by fear is the conduct of a slave. Fear of disease cannot be a goal; but the desire to have vigorous health and strength in order to live most effectively and to serve society in the best possible way can be set up as an ideal.

(8) In the primary grades children do not understand the meaning of health; they are not interested in it as adults are. Therefore they should be led rather to practise certain health habits through concrete goals than be taught certain abstract rules of health.

(9) Health education is not to be a subject apart, but it should permeate every subject in the curriculum. Subjects such as civics and the physical and the biological sciences provide ample scope for the introduction of health material. Thus, for example, in connection with the teaching of biology, microscopic examination of bacteria may be attempted.

Suggestions relating to Health Instruction:—

The programme of health instruction involves a three-fold task; firstly, imparting information, secondly, forming habits, and thirdly, developing a sense of obligation.

Regarding the first, *i.e.*, health information, there is no doubt as great a need for information in matters pertaining to health as there is in any other branch of education. By providing adequate health knowledge, we can guide our school children to live in a healthful manner and to establish certain habits and principles of living which will assure them abundant vigour and provide a basis for the greatest possible happiness and service. But what kind of knowledge we should provide and in what way we should provide it is a question which we must now consider. Up till now it has been customary for schools to provide health information on traditional lines, and attention has been concentrated on text-books of hygiene which include certain portions of anatomy and physiology. But a study of health and hygiene is too bookish; it shows no intimate connection between the health of the individual and of the community. No doubt a certain amount of systematic study

(*a*) Health information.

of these subjects is necessary; but it is equally necessary to make health instruction as interesting and practical as possible. Hence there is need for looking at this problem from a different point of view. Thus, for example, a new way of approach would be to study the health problems of the individual and of the community, in collaboration with the Departments of Health and Sanitation. One may obtain from these departments all the available literature such as posters, pamphlets and statistical data, and acquaint the pupils with all the information contained in them. Health Magazines, lantern slides, and films connected with health problems, could also be used for the purpose.

Our main object in doing all this should be to emphasize prevention rather than cure. The men and women of the next generation must know that both health and disease have their causes, that these causes can be discovered, and that through the application of this knowledge the one can be promoted and the other prevented. Ready to rely upon themselves when compelled by circumstances, but always prepared to call in the specialist when necessary, they will thus realize not only their powers and limitations, but avail themselves intelligently of the medical resources of the community. When enjoying health, through the adoption of hygienic modes of living and regular medical examination, the approach of disease and physical impairment may be forestalled. The great desideratum in short is a new orientation with regard to the entire matter. The realization of this part of our programme will entail the introduction into the formal curriculum, of carefully selected and graded material designed to give our children a sufficiently thorough understanding of the laws of health. This is all the more important, considering the fact that in recent years new health problems are coming into existence. The growth of civilization has increased the possibilities of accidents. Hence many schools have found it desirable to expand their field of health instruction to include "safety education" for the prevention of accidents. Moreover, special classes for various groups of handicapped children are now found to be a necessary part of the programme of health instruction. Lastly, the establishment of co-operative relationships with the homes of pupils, and the community in general, so that the health programme of the school may operate in consonance with the larger health problems of the community, is now being recognized. Sympathetic and helpful co-operation from the home is of supreme importance if the endeavours of the school for the health of the children are to make any lasting impression. It is

obvious that much of the health instruction pertaining to habits and activities must be carried on at home, and this can hardly be accomplished by children unless parental attitude and influences are sympathetic.

The organising of health instruction is a very important problem. One cannot view the scope and complexity of this problem without recognizing the extreme importance of an effective organization to co-ordinate the work of the school with the activities of the numerous individuals who share responsibilities in the field. One may find among those employed in health work teachers of physical education, teachers of health topics, teachers of geography and civics as well as teachers of science and other subjects of study. Frequently these individuals bring with them different points of view and different attitudes. Hence the need arises to bring all of them together and arrive at a well articulated health programme. Co-ordination of work in this connection may be difficult but it is necessary.

It is possible, with many school subjects, to outline specifically the work of various grades. In arithmetic for example, plans may be made in each grade for covering so many pages of a text-book and for gaining a certain skill in handling particular combinations. In this manner, definite work might be accomplished. But health teaching is quite different from this. The subject-matter in text-books may be planned quite easily, but the essential thing in hygiene is the practice of health habits until they become almost automatic. The establishment of such habits cannot be expected to be so perfect as, for example, in the learning of facts in history or in the gaining of skill in arithmetic. This is because, firstly, children come from varying home conditions. The children in one school may come from unfortunate homes where cleanliness is not common while in another school the conditions may be different. Secondly, individuals vary so widely in learning capacity that it is impossible to predict how long it will take any one to form a particular habit. Intensive concentration on the teaching of a small number of habits may of course be successful in getting these habits formed, but there is grave danger in that case that this may lead to the nagging of the children and thus result in the serious neglect of other habits of fundamental importance. It is wiser therefore to attempt the establishment of all the fundamental health habits at the very beginning of the child's school career and to continue the attack from different angles until these

Formation of health habits.

have been made almost automatic, without however resorting to monotonous repetition. Thus from the moment a child enters the school, an effort must be made to form desirable habits in his personal and social hygiene. He must form correct habits of posture, diet, elimination, sex, exercise, rest, play, work, sleep, clothing, cleanliness, breathing and ventilation. Paralleling and supporting all these habits, in which the physical aspect is prominent must go the habit of mind which tends to conserve rather than dissipate energy. Early in life the child should form the habit of avoiding worry, of banishing groundless fears, of frankly recognizing the limitations of his own powers and of facing the realities of life unafraid. He should also form habits of patience and decision, of whole-hearted and courageous action, of serenity and happiness. Habits are after all the foundation on which the superstructure of life is erected. Habits determine disposition and they fix the objects of interest and attention. They set the boundaries to a philosophy of life.

Good habits and information, however valuable they may be, are not altogether sufficient for a complete health education. Something more is necessary. The school must imbue its pupils with a profound concern for the promotion of their own health and that of the community. It must inculcate an earnest desire to eliminate disease, defect and privation from the life of man. The individual must be given a "health conscience"; he must be made to display a will to health; he must be encouraged to develop an undying sentiment for health. The very idea of health should arouse in the ordinary individual that emotional warmth which attaches to every cherished interest of life.

Health conscience.

The development of such a positive attitude towards health is possible only under the guidance of teachers who themselves possess it in full measure, who appreciate the significance of this work and who grasp the meaning of the struggle of the human race for a more abundant physical life. In fact the effectiveness of educational theories and policies depends in no small measure upon the extent to which those working directly with the pupils are able to apply the proposed principles. They must realize that health education is not merely a special subject but a way of living.

The classroom teacher and the programme of health.

The materials for health education are as broad, as the school curriculum and all its related activities, and these must grow out

of and be part of all the child's experiences. In addition to the brief periods set aside for direct instruction, there are numerous other opportunities for utilizing the content of other subjects and activities so as to contribute to the purposes of health education. The person most strategically situated for utilizing such correlations is the classroom teacher. He must therefore attend to such factors as the general physical condition of the children of the class, their height, weight, etc., the detection of early symptoms of ill-health and disease; the adjustment of work for those who may be temporarily in a weakened condition; and classroom conditions in general—such as ventilation, light, seating arrangement, cleanliness. All these are problems for which the responsibility must be assumed by the classroom teacher. They will be dealt with in the subsequent chapters.

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CHAPTER XIV

PHYSICAL EDUCATION

THE object of physical education and training is to help in the production and maintenance of health in body and mind. The conditions of modern civilization, involving crowded localities, sedentary occupations, increase of study and mental work, restricted opportunities for natural physical growth, all these require that children and young people should receive physical training. They must be encouraged to devote special attention for maintaining the health of the mind and of the body.

The object of physical education.

In times past and even in our own time, physical education has been exalted, tolerated or neglected according to the prevailing conception of the nature of the human body and of its relation to the human mind. The character of these conceptions has depended chiefly on the prevailing ideals of human excellence upheld at different periods in the history of mankind. They may be indicated by such terms as the Greek or aesthetic conception, the monkish or ascetic conception, and the modern or scientific conception.

Early conceptions regarding physical education.

The Greek conception recognized the unity or symmetry of body and mind. "Everything that is good is fair, and the fair is not without measure. ... The fair mind in the fair body will be the fairest and loveliest of all sights to him who has the seeing eye." In these words the ideal of the ancient Greeks has been stated. It aims fundamentally at beauty and grace. The ascetic conception is only too familiar to Indians. But it is not peculiar to Indians alone, for in the middle ages pious men openly practised and preached the mortification of the body in order to raise the level of the spirit. They believed that the body and soul were in some way antagonistic to each other. It is fortunate for the human race that this conception has practically died out everywhere.

The modern or scientific conception of physical education owes its origin to the belief "that to work the mind is also to work a number of the bodily organs, that not a feeling can arise, not a thought pass, without a set of concurring bodily processes." The sciences of biology, physiology and psychology have furnished a basis for the study and application

Modern view.

of the laws governing the growth and development of the body and mind. The result to-day is the greater appreciation of the vital importance of the physique and health of an individual.

The child's natural tendency to promote his own health and strength through exercise receives a more or less decisive check as soon as he embarks upon his school career. This is perhaps because he is then required to sit or stand in a prescribed position for some hours each day for purposes of instruction. Even when everything is done to improve the hygienic conditions of school work and out of school work, it is still true that on the whole, particularly here in India, school life is rather unfavourable to sound physical development. Hence the necessity to devote greater attention to this problem.

Physical well-being and the school.

Physical education is but one aspect of the larger problem of education. Any system of education which divorces, or tends to divorce, the physical from the intellectual and moral aspects of life fails to recognize the fundamental unity between mind and body, and is therefore unsound. To educate a man, you must get round him in his entirety. Mind and body, soul and character, all are to be regarded as one inseparable unit. This, in fact, is the precept of Montaigne who, writing in the sixteenth century, stated, "It is not a soul, it is not a body that we are training up, but a man, and we ought not to divide him into two parts." Robert Browning expresses the same idea in his *Rabbi Ben Ezra* thus :—

The importance of physical education.

"Let us not always say,
Spite of this flesh to-day
I strove, gained ground, made head upon the whole."
As the bird wings and sings
Let us cry : "All good things
Are ours, nor soul helps flesh now more than
..... flesh helps soul."

What Browning knew by poetic insight, we know to-day in the discoveries of science. Indeed educationists have given recognition to these discoveries by placing increased stress on the importance of handicrafts, gardening, etc. It is the purpose of physical education to endeavour to develop basic neuro-muscular control so that these specific forms of motor skill may be built upon sure foundations. The physical condition of the child is the basis upon which his mental education must necessarily be founded.

Physical training should be commenced when the child first attends school; and it should be continued at least throughout the whole of the growing period. The natural free movements of the very young child supply all that is required at the beginning of life, by way of physical exercise. When, however, the child first comes to school, these natural movements are necessarily restricted for purposes of organization and discipline The restriction must be compensated by frequent opportunities for free movement which should chiefly take the form of play. Thus play constitutes the first step in what may be regarded as physical training. By degrees a few simple exercises may be introduced into the curriculum, which should still contain a large element of play. The play, however, must be directed by the teacher. The exercises should then gradually be increased until they take the form of regular lessons. It is of the greatest importance that the recreative element should never be omitted if the best results are to be gained. Enjoyment is one of the most necessary factors in nearly everything which concerns the welfare of the body. Hence if exercise is distasteful and wearisome, its physical as well as mental value is greatly diminished.

Physical training from childhood onwards.

Three distinct systems of physical training originated in Europe and developed simultaneously; firstly, the Swedish system of educational, military and medical gymnastics devised by Ling and his followers; secondly, the German system of gymnastics developed by Guts Buth, John and Spiess; and thirdly, the British system of athletics and games fostered and developed in the Universities and Public Schools. The Swedish and German systems had for their chief aim the training of strong, self-reliant, and patriotic citizens. The play element is less emphasized by them. On the other hand, the athletics and games of England developed naturally in response to the normal play instinct of English boys and young men. Each of these well-defined national schemes for physical education has survived up to the present day, and spread to many lands. In our own country too there are some indigenous systems of exercise such as Yogic system, the Shivaji system and the *Akhada.*

Forms of physical training.

On the whole, the forms of exercise can be divided into two classes of gymnastic exercises; firstly, there are callisthenics, which include free movements of arms, legs, trunk, etc., exercises with dumb-bells, wands, Indian clubs, rings, hoops, balls, etc., marching and dancing. Secondly, there are gymnastics with

apparatus which include parallel bars, vaulting and horizontal bars and many other kinds of developing appliances.

The main difference between gymnastics and athletics is one of aim. The aim of gymnastics is discipline of the body with a view to securing healthy normal development and general efficiency in the individual. The chief aim of athletics on the other hand, is pleasurable activity for the sake of recreation. In athletic games we see the highest and fullest expression of the play instinct. But although the characteristic aims of gymnastics and athletics are so essentially different, some of the most important results of physical training are secured through both forms of activity. This is true especially of the hygienic effects of muscular activity upon circulation, respiration, digestion, assimilation and excretion. These effects vary over wide limits according to the kind of exercise taken.

Gymnastics and athletics.

In considering the educative value of gymnastics and athletics, the most important principle is that neither of these activities can serve as a substitute for the other. Each contributes an essential part of a complete physical education. Gymnastic exercises are largely subjective in character, *i.e.*, they are not intended to produce any effect external to the individual. They serve particularly to stimulate normal physical development and to promote good carriage and easy co-ordination in motion and locomotion. Every gymnastic exercise serves a definite purpose. The object may be to secure motor co-ordination or hygienic benefit, or some æsthetic effect. In this respect gymnastics differs radically from athletic exercises, for in the latter case the primary object is always to produce some effect outside of the individual such as hitting a ball, throwing an object as far as possible or reaching a goal before an opponent. The effect of such exercise upon the individual is always incidental and secondary. Another advantage of gymnastics is that since it is based on scientific principles of anatomy, physiology and mechanics, there is scope for adapting each exercise to the particular needs of the individual. Moreover, the educative, hygienic and æsthetic effects of the exercises are susceptible to definite control in gymnastics, whereas in athletics the effects produced on the individual are indefinite and accidental. But poor teaching and inadequate facilities which are so common in India, with regard to gymnastic training, produce unsatisfactory results and may sometimes be a source of danger to health.

Their educative value.

In all schemes of education, the tendency has been to provide better facilities and a more extensive curriculum for boys rather than for girls. This is true particularly in regard to physical training. In Germany, England and the United States various forms of physical training are provided for boys, but generally not for girls. Adolf Spiess, the founder of German school gymnastics was the first to advocate gymnastic training for girls, but the traditional idea that womanly deportment is antagonistic to exercise, has always hindered the development of physical training for girls. It is forgotten that organic vigour and psycho-motor development are as essential to girls as to boys. The sooner we realise that the results to be achieved are the same in both cases, although the methods to be employed may vary, because of physiological differences between the two sexes, the better for education.

Gymnastics for girls.

The gymnastics best suited to girls include marching; callisthenics without hand apparatus and with wooden dumb-bells, wands, rings, hoops, etc.; simple exercises in vaulting and climbing (omitting, in general, all exercises requiring support of the body on the arms for more than an instant; easy exercises in jumping and skipping; æsthetic dancing and folk dancing. These constitute some of the most valuable forms of physical training for girls of all ages. By means of judicious selection and adaptation, it is possible to secure from these exercises the most essential values such as organic vigour, psycho-motor training and recreation. Girls need also the training that comes from participation in athletic sports and team games. The qualties of courage, self-reliance, loyalty to one's group, capacity to co-operate with others, subordinating personal interests to the interests of the team, all these outcomes are as desirable for girls as for boys. Such training is specially valuable for counteracting the tendency in some girls to be sensitive and introspective, to live too much on the subjective side.

In general, girls under ten or twelve years of age can do all exercises except the most strenuous ones which are advocated for boys of the same age. But later on considerable modifications in girls' exercises are necessary because of the anatomical and physiological changes which occur about that time.

To-day in India there is no doubt that some improvement has taken place in the kind of physical education provided in our schools. There is everywhere a keen desire that physical education should represent a training for life, that schools and colleges should become joyous, healthy places in which pupils acquire

valuable habits, and a spirit of comradeship. With regard to games and athletics especially, India is undoubtedly coming into her own. The Indian cricket teams and the Indian Olympic hockey teams, the new records established in athletic and the inter-university contests, unheard of a decade ago, all these are sure indications of progress. But there seems to be one serious drawback in all this development. The English games are costing too much money. There is, in consequence an unfortunate tendency to spend an excessive proportion of the slender games' fund for the purchase of materials which, after all, are used only by a small number of pupils. Thus what happens in many Indian Schools is that the common fund is used for the benefit of the few at the expense of the many. These latter become mere spectators instead of participants in the games. Attempts should therefore be made to introduce indigenous and other games which cost less and which would provide for larger numbers to take part in games.

Need for greater attention to Physical Education.

The teaching of correct posture is an important thing. It has been truly said that with correct posture the body is in a position of greatest efficiency, capable of greater activity, with a minimum expenditure of effort. Incorrect posture brings on fatigue, and fatigue in its turn leads on to incorrect posture—a vicious circle. Wrong posture is far more common than right posture. Our aim should be to prevent defects. For this purpose a great deal is being done by the American Posture League which, among other activities, publishes and distributes pictures and photographs of correct and incorrect posture throughout the schools of the United States.

Right posture.

A well thought out syllabus and a competent teacher are the first essentials for useful training in this connection; and to these must be added certain conditions regarding teaching which will allow the syllabus to be so applied as to secure the best results. Among these conditions the most important is the daily lesson. Unless there is a period, it is not possible to impress the formal exercises in a constant and systematic way so as to secure steady progress. The second important point is that the teaching should be given out of doors whenever possible. It is most desirable that boys and girls should be provided with suitable clothing which will make for comfort and convenience while at exercise. Again, facilities must be available for cleansing the body after exercise and for keeping oneself sufficiently warm.

Training.

It is the teacher's duty to detect the cases of children who are unfit for physical training. Every teacher who conducts physical training should be in a position to decide which children are plainly unfit to go through the course, and in such cases he must consult a medical authority. Generally in all classes and in all schools there will be an appreciable number of malnourished or delicate children who require special consideration. It is therefore necessary to observe the effect of exercises on the pupils with a view to noting signs of fatigue and modifying the exercises for some or for all the children should they appear to be unduly strained. Similarly, special attention is necessary for the physically or mentally defective child.

Attention to the special condition of the individual.

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CHAPTER XV

HEALTHFUL SCHOOL CONDITIONS

It has been repeated several times that education is concerned not merely with the mind of the pupil but also with his body. This fact imposes on the school certain duties which are both negative and positive. On the negative side, it must be seen that nothing about the school is against the laws of health. On the positive side, the school must do everything in order to instil into the minds of the children a knowledge of the laws of health. To begin with, it may be stated that school work must be done under hygienic conditions. The site of the school, the building, the lighting and ventilation, the school furniture and equipment, the curriculum and the time-table should all be so arranged as not to interfere with the health of the pupils, but to promote it. Hence the need for constant and continued watchfulness. The school medical officer can help the authorities in this matter.

The site of the school.

Every school medical officer of experience is aware that school sites are often selected in India without proper regard for sanitary and health conditions. In some cases these disadvantages are remediable, but in others they may be permanent, and they may even render the school unfit for use. Modern methods of building have overcome many of the natural disadvantages of certain sites, particularly with regard to dampness and other atmospheric conditions; but even so, it should be remembered that it is far better to select a site which has no obvious defects than to try to remove these defects afterwards. Prevention is better than cure. In choosing a school site in a city or town care must be taken to see that it is within easy reach of a public park or playground where there are opportunities for open-air education and organized games. In all cases the cost of building and upkeep is as much a matter for consideration as general convenience and accessibility. Accessibility should include, not only nearness and ease of approach from several directions, but also availability of vehicles. The site chosen must permit classes being held in the playground when necessary. Other important points for careful examination in selecting a site are—

(1) the surroundings,

(2) the conditions as to natural drainage, and ordinary level of the ground-water,

(3) the nature of the soil and sub-soil,

(4) the aspect and elevation.

The playground should necessarily form a large part of the site, but as a matter of fact, the usual allowance in many schools at present is inadequate. Part of the area should be under cover for play in wet weather. The playground surface should be levelled and drained, and a part of it may be given a covering of asphalt or gravel. But since a hard surface has serious disadvantages such as the liability to injuries and restrictions upon the kinds of games and exercises that are possible, it would be better if part of the area is covered with turf. This, however, would be possible only when the total area available is fairly large. In any case, there should always be sufficient hard dry surface suitable for physical exercises in wet weather. The best shape for a playground approximates to a square. The aspect should be warm and sunny, and the buildings should be so planned that the effective playground space will not be unduly diminished by projecting wings or buttresses of buildings.

The school building.

In the construction of school buildings not only should good materials be used, but expert advice should be sought with regard to the present and future needs of the school, so that a perfectly planned and well-constructed building may be the result.

The educational effect of a good building cannot be gainsaid. A simple, dignified and artistic building, suggestive of the purpose for which it is intended is a very desirable thing from many points of view. Its beauty and associations help to make the scholars proud of their connection with the school, and they exercise a lasting influence upon the neighbourhood. In a certain measure it is a concrete manifestation of the ideals for which the school stands. It is a permanent material expression of spiritual things.

One of the well-known canons of architecture is that the exterior of the building should suggest and reflect the character of the interior; and the interior should of course be planned for, and adapted to the work proposed to be done in it. First and foremost, the building must be planned in conformity with hygienic laws. The child's easy susceptibility to injury from a noxious environment demands that this should be the primary consideration. The building should be so situated that the sun can reach all the classrooms without filtering through the foliage and without being obstructed by house-tops. The air must be able to play round it freely and the natural drainage must be effected without saturating

the sub-soil with moisture. It is well to have the building in a comparatively quiet and pleasant environment so that the work may not be disturbed by unfavourable factors.

The interior should be so planned as to give material aid to the work of organization and assist in every way the production of the best educational results. All this, however, should not be taken to mean that we should have a rigidly uniform standard in school buildings. Since education is always progressive, changes in method and procedure continue to demand the construction and alteration of buildings in conformity with those changes. The character of the building too must, to some extent, be determined by the number of children to be accommodated and by the special aims of their training. Just as there is no finality in method, so also there can be no finality in the standard of school buildings. The shape of the building must be such as to be economical and adapted to the utilization of all available space. It should present a good appearance and provide adequate ventilation all through. Whether an H, E, T, L, I or U type of building is to be constructed depends upon several factors such as the size and shape of the site, the possibility of future additions, and the imagination of the architect.

The building must generally consist of enough ordinary class-rooms, special rooms for special subjects such as history, geography, mathematics, science, manual work, cookery, etc., study hall, library, office room, teachers' room, auditorium and gymnasium. The lunch room and the student rest-rooms are also desirable additions. The servants room and the lavatory are of course quite essential.

The science laboratory must be located in a place that will cause the minimum amount of inconvenience to the rest of the schools owing to fumes and odours; and the staircase, if any, should be in a place which causes the minimum amount of disturbance to the work.

Ordinary classrooms should not all be of the same size. Some should be capable of accommodating from 40 to 50, others from 30 to 40, and still others from 15 to 20 pupils. Approximately half the number of rooms should be provided with black-boards on three sides. For the elementary section it is better to provide a children's rest room; and care must be taken to see that all the rooms for younger children are on the ground floor if the building has also a first floor.

In rural, areas, the following suggestions may be adopted :—

(1) The school building may be erected in a healthful but inexpensive fashion. Locating schools in rented houses is not only harmful but often uneconomical. Simple buildings can be put up without great cost. Often the villagers can be persuaded to help in the erection and repairs. Buildings of the open air type are also desirable.

(2) The school buildings may be utilized more fully than at present. This can be done by such means as holding adult night schools, meetings and lectures on matters of public concern. The more such community purposes are served, the better for the school, provided, of course, the children's interests are not neglected. It would be well also if homes for teachers could be provided in the immediate neighbourhood.

(3) About two or three acres of land may be provided for bigger schools so as to facilitate demonstration work, particularly in agricultural areas.

The best shape for the classroom is that of a rectangle, with the greater side about a fifth longer than the smaller side. There should be at least 15 feet of floor space and 200 cubic feet of air space for each scholar. The length of the room is limited to 30 feet, *i.e.*, by the distance to which the teacher's voice would carry, and the distance at which scholars with normal eyes could see writing on the black-board. So the dimensions of the classrooms should generally not exceed 30 feet by 25 feet. The floor space here would be 750 square feet, and if we have a height of 13 feet, the room would contain 9,750 cubic feet of air. This will accommodate 48 scholars, giving them the requisite floor space as well as air space. But this is too large a number for a single teacher. Therefore educationists consider 40 pupils as a more convenient unit for a class.

The classroom.

The problem of keeping the lighting of a school-room properly adjusted would be a difficult one even if the amount and the direction of sunlight were to remain constant. But with pupils seated at varying distances from the windows, it would be an exceptional room which did not constantly present the double problem of overlighted and underlighted portions. Assuming that all satisfactory arrangements are made in this regard by providing a suitable number of windows and shades, there is still the need to prevent annoying sidelights and spots of direct sunlight upon the desks. The problem is further complicated by the variation of light between sunny and cloudy days and between mornings and afternoons. In the latter case there is also

Lighting.

a change in the direction of sunlight from east to west. Then again, there is the question of glare. For all these reasons the teacher must exercise continuous care to protect every pupil as far as possible from distractions and from handicaps to normal vision. The increase of short-sight among school children throws an additional responsibility on educationists for devising proper means of lighting. The most perfect ease in reading or writing is obtained in the open air on a dull day. The light is then well diffused and it appears to come from nowhere in particular. It casts no shadow. As far as possible similar conditions must also be secured in schools. Light should never fall directly on the eyes. In classrooms left lighting is best, *i.e.*, the light should strike the scholar's left shoulder when he is facing the teacher. Supplementary windows may also be necessary for ventilating purposes. When left lighting is impracticable, right lighting at least should be secured. But on no account should the light come from the front; for in such a case it dazzles the eye. Nor should it come from behind, in which case, it throws a shadow over the pupil's work, and shines full in the teacher's face. Light should be diffused all over the classroom leaving no dark corners, and it should be abundant.

Ventilation.

Ventilation is a matter which has great influence upon health. However ample floor space and cubic space may be, they cannot altogether solve the problem of ventilation. They can only delay the time when the air would be poisoned. Hence there must also be other arrangements for renewing the air in the classroom. A small room may be healthier than a bigger one because of better ventilation.

The methods of ventilation may be divided into two kinds—natural und artificial. By natural ventilation we mean any method that depends upon the natural forces which set the air in motion and which does not involve the use of any mechanical aids for the renewal of the air. Artificial ventilation, on the other hand, depends upon the use of pumps, fans, bellows, etc. When arranging openings for ventilation, outlets for foul air as well as inlets for fresh air should be provided. It is rightly said that "Air is food as truly as bread and meat"; for fresh air makes for vigour and alertness. When children are in stuffy and close-smelling rooms they are less lively. The teacher, being intent upon the work of the hour, often forgets the gradual vitiation of the air and attributes the growing dullness of response from pupils to personal reasons. Brief fresh air intervals at appropriate places in

the programme do a lot of good to children, and teachers must have an eye on the ventilation of the classroom. Often it would be convenient to pay attention to this matter before beginning work in the classroom.

Water supply.

A plentiful supply of pure drinking water must always be accessible inside the school building and on the playgrounds. Children require frequent drinks of water and their health suffers if this is not available. In playgrounds a drinking fountain is best, for cups very often spread disease. If the water comes from wells or springs, care must be taken to avoid pollution by drains or cesspools. Water may be contaminated at the source from a marsh or a sewage; in transit when it passes over sewage, etc., in storage, when it is kept in dirty cisterns, and during distribution, when it passes into unclean pipes or vessels. Each of these possibilities must be carefully considered and prevented.

Washing and lavatory arrangements.

The provision for enough lavatory and washing accommodation is often a neglected feature in Indian schools. One lavatory for every fifty children is the necessary minimum. In fact, one for every twenty-five would be more satisfactory. The absence of proper lavatory accommodation is mischievous not only in its direct effects but also in its ultimate tendencies. As personal cleanliness is of the utmost importance, it ought to be regarded as one of the chief lessons to be learnt in school. Therefore the school should begin this lesson by providing hygienic washing and lavatory arrangements as well as urinals. Cleaning and washing of the equipment in this connection should be done daily.

School fittings.

The problem of the kind of seat and desk to be provided for the classroom is very important. Even the best kind of seat and desk may prove injurious to health if the pupils are made to sit for long or at a stretch. Hence the need to pay the most careful attention to this matter and minimize the harm as far as possible.

The following rules with reference to seats and desks may be borne in mind:—

(1) Seats, and desks with backs to them, must be provided for all scholars suitably to their ages. These must be arranged at right angles to window wall.

(2) Each scholar should be allowed at least eighteen inches of space, and there should be gangways eighteen inches wide between rows of desks as well as between desks and walls.

(3) The desks should not be longer than twelve feet; nor should they be arranged more than six rows deep.

(4) In the longer desks, the teacher must be able to pass between the rows and in the case of dual desks he must have passage behind the back rows.

(5) An inclination of slope of 15° for each desk is sufficient. Flat-top desks are objectionable since they are a source of discomfort. For writing purposes the distance should be 'zero', *i.e.*, a vertical line drawn from the inner edge of the desk should exactly meet the inner edge of the seat. Such an arrangement saves pupils from the unhealthy habit of bending over the desk which may cause spinal curvature. The ideal desk is probably never likely to be invented; but all the same, the simple rules in this connection should not be ignored. When it is said that desks should be suitable to the ages of pupils, it should not be forgotten that children of the same age and in the same grade at school often vary greatly in physical development. Hence further readjustments are obviously necessary if individual cases are to be considered. Another important point is that there is an appreciable variation in the rate of growth at different ages and as between boys and girls. Bearing these facts in mind, certain general conditions for good desking can be laid down. These are:—

(1) The desk should fit the child, the nearer end of the desk being opposite the navel.

(2) Each child in a class, having found a suitable desk, should be allowed to retain it for six months. Seats may then be redistributed. Some children grow so rapidly that an interval of a whole year between each distribution would be too long a period.

(3) It is implied in such a suggestion that classrooms should be supplied with different sizes of desks.

(4) Each desk should allow of reasonable freedom of movement and permit of occasional standing.

(5) The scholars should be easily accessible to one another and to the teacher.

(6) The desk should be firm and rigid.

The fitting of the desk to the child includes also facilities for securing the upright posture and balance of the body. It is especially desirable that the desk should allow of the regulation distance between the eyes and the object, which varies from ten to sixteen inches.

A great deal of the pupil's time is spent at his desk; and this happens during a period of rapid development when it is easy for bad postures to become permanent malformations. Hence this matter of posture is of very great importance.

Hygienic habits of posture.

Whatever may be the type of seating arrangements in a classroom, it should fulfil three essential conditions:—Firstly, it must permit the upright position of the body, secondly, it must provide a support for the back; thirdly, it must permit the pupil's feet to rest squarely upon the floor.

Even in classrooms which are provided with satisfactory adjustable seats, one frequently finds most unhygienic postures among the pupils. The most common fault is the reclining position. Here the pupil 'slides down' in his seat, the legs are stretched under the desk, and the head is thrust forward. The evils of this position are obvious. The spinal column is curved outward, the shoulders are thrust forward, the chest is depressed and proper breathing is prevented. In addition, the appearance is indicative of an inert relaxation that is quite inconsistent with effective concentration of attention. Another common malpractice is the forward inclination of the body which compresses the chest against the front edge of the desk.

The only safeguard against unhygienic posture is a careful demonstration of correct positions—and a strenuous insistence upon these positions until the pupils assume them. As a matter of habit, this does not mean that the pupil is to be permitted no freedom of movement, or that he is to be kept constantly in a rigid posture. Indeed, if the requirement is new to the pupils (as will frequently be the case) it will be wise to introduce frequent relaxation or 'rest' periods during the first few days. It will take time to accustom the muscles to a fairly constant adjustment, but it can be done successfully if persisted in. This is how the army recruit is trained in acquiring soldierly habits. Variety may be secured by a change from one hygienic posture to another but not by a change from a good posture to one that is bad. If correct posture is important at ordinary times when the pupil is just sitting, it is equally important when he is standing, reading or writing. Neglect of the right habits in these connections is frequently a source of lifelong handicap. Too much emphasis cannot therefore be laid upon the need for teachers to pay proper attention to these matters.

Slate black-boards are to be preferred to modern ones since the former can be washed without much difficulty. They should, however, be either black or green in colour. But whatever may be the kind of black-board used, the production of chalk dust is inevitable.

Black-board

The dust particles, however, may be prevented from vitiating the air and getting into the nostrils by using a damp duster. There cannot be too much black-board space in a classroom. Indeed one of the ways of affording relief to the pupils from cramp and fatigue is to send them in batches to the black-board to write various useful things. As a rule, black-boards should be at least 4 feet wide and their height from the floor should vary according to the height of the pupils, from 26 to 36 inches. A satisfactory arrangement would be to provide a grooved trough at the bottom so that the chalk dust might be gathered there and removed later. Platforms for teachers are good especially for those who are short in stature. They are, however, likely to become insanitary because of the dirt and dust which collect all round and beneath them. They may also seriously interfere with the free movements of pupils about the room and at the black-boards.

Desks and seats accumulate grease and dirt. They therefore become a source of danger to health unless they are cleaned periodically, especially during vacations. Dirty windows decrease the amount of light. To allow them to remain dirty is to present a bad example to the pupils. No amount of oral precepts in hygiene will do any good when the visible example of the school is so bad. Walls should be cleaned, so that no dust is allowed to lodge on them. They should be more frequently cleaned, up to the height which the scholars are able to reach. The floor should be cleaned every day. Water should first be sprinkled and all the windows kept open during the sweeping operation, except on very windy days. If this is not done, the dust rises up and settles down once again upon the desks, floors, shelves. Dust is a potent cause of ill-health and it should be avoided at all costs. In short, everything in and about the school building should be kept as constantly and scrupulously clean as possible.

School cleaning.

BOOKS FOR FURTHER READING

1. R. A. Lyster ... *The Hygiene of the School.* (University Tutorial Press.)

2. S. E. Bray ... *School Organization.* (University Tutorial Press.)

3. N. L. Bossing ... *Progressive Methods of Teaching in Secondary Schools.* (Houghton Mifflin.)

4. F. W. Momos ... *Principles and Technique of Teaching.* (Houghton Mifflin.)

5. W. C. Bagley ... *Classroom Management.* (Macmillan.)

CHAPTER XVI

HEALTH SERVICE AND SUPERVISION

THE human body is often compared to a machine through which the mind works. Every exhibition of mental activity is accompanied by some physical activity. The quality and quantity of mental work depend upon the condition of the machine as certainly as the quantity and quality of any other work produced by a man-made mechanism with the working of which we are familiar.

Its importance.

These mind-body machines of ours vary according to heredity in their original capacity for work in the same manner as one type of automobile differs from another. Again, just as it would be foolish to expect an automobile to do its best with a flat tyre, or when supplied with little oil and inferior gasolene, so also it would be absurd for a teacher to expect his best school work from a child who has defective sense organs, or who is badly fed and insufficiently rested, or who is depressed by other faulty conditions and disease. There are of course some children naturally bright, and others naturally dull; but both the bright and the dull do better mental work when they are more fit in body.

It is unfair therefore, to expect a child to do his best or to derive greater benefit from his schooling when he is not in his best physical condition. To allow such a state of things to exist is unfair to other pupils, for they are held back by the slower progress of others who are not in the best of health. On the other hand, if these latter children had been put in good order they too would naturally do better work. It is also a waste of energy and of funds to permit teachers to work with pupils who cannot profit as much as their bodily condition would enable them to do if this was improved. Hence the need to pay as much attention as possible to the physical well-being of school children becomes clear.

One of the most important means of taking care of the physical well-being of school children is through systematic medical inspection of schools. Medical inspection, however, is only the initial step in a great scheme of progress which involves the improvement of not only the physical but also the mental and moral development of the children. In its purely physical application the scheme

aims at curing diseases as well as preventing them. When put into practice over a long period, it should enable the whole country to raise the standard of its national physique.

Medical inspection of schools may be of two kinds, namely, inspection of schools and inspection of school children. These again, may be further sub-divided into hygienic and educational inspection.

Medical inspection of schools.

Medical inspection of schools in its hygienic aspects consists chiefly in examining and approving plans of school buildings as regards their ventilation, lighting, sanitation, accommodation, etc. It also includes suggestions of remedial measures in regard to old buildings which may have been erected without medical advice.

Medical inspection of schools in its educational aspect consists in the supervision of school curricula and general organization of work. Such an inspection is all the more necessary in infant schools, and in elementary schools where small children are found. The time-tables in these schools should be framed, as far as possible, in consultation with the school doctor with a view to securing the correct proportion of recreation and physical exercises between and after the hours of mental stress. In every school, the time-tables may be approved by the school doctor and by the inspector of schools. Besides this, there are other problems connected with the choice of pens, paper, ink, black-board and other school materials. These matters may appear to be insignificant, but they are really important as a matter of fact. For want of proper medical advice in this connection, spinal deformity, eye-strain, overpressure and brain-fag have often resulted. It is clear, therefore, that the help of a medical man with special educational knowledge cannot be over-emphasized. Such a person alone can render substantial help in improving the hygienic conditions of school work.

The medical inspection of children consists, first of all, in the preliminary examination of all children on their admission to school. On this occasion attention may be directed to such matters as cleanliness, certain obvious defects such as squints, deformities and ear-discharges. In this manner the general fitness of children for school life, may be judged. In addition, the children's previous medical history may also be recorded for purposes of future reference. Measurements of height and weight may also be taken.

The first examination should, if possible, be conducted in the presence of parents. Incipient defects, then disclosed, may be

easily remedied at an early age. Later on, at the time of promotion from the infant to the elementary school, it would be necessary to hold a more searching examination. As the children would have grown accustomed to their surroundings, to the teachers, to the school nurse and to the school doctor, the presence of the parent may not now be absolutely necessary, but if they are present, it is all the better. At this second examination it would be better to maintain a detailed record of the health of each child so that this may be followed up at the secondary stage. The doctor would do well to make a careful investigation into defective vision, discharge in the ears, deafness, adenoids, condition of teeth, etc. In cases where he finds any serious defects, he would of course, issue printed instructions to the parents pointing out the necessity for their seeking further medical advice and treatment. The doctor would also examine thoroughly the condition of the child's heart and lungs. The nurse would, in the meanwhile, investigate carefully whether the child is free from verminous and parasitic conditions. As a result of such an examination by the nurse, it would be possible for the doctor to complete the child's medical register and schedule.

In addition to this detailed examination by a professional medical authority, routine supervision of all children in the different classes should be undertaken by the teacher at least once a term. This would help him to bring to the attention of the doctor any defects which he may have noticed during his longer and more intimate acquaintance with the children. It is this co-operation between the doctor and the teacher which lays the proper foundation for the physical and mental health of the children.

The school doctor's work is not merely medical; it is also psychological and pedagogical. Indeed it is difficult to say where the work of the doctor should begin or end. He helps the teachers in their work and he is a powerful influence in guiding teachers and parents in the essentials of healthy living. Above all, he exerts, both directly and indirectly, a beneficial influence upon the physical, mental and moral development of each individual child.

It is necessary first to decide upon the system of records that is to be maintained. In order to indicate all the medical examination results of a child at a glance, a separate card should be used for each child. An objection to the card system is that it may become disarranged and perhaps lost. Moreover, supervision then becomes more difficult, and any attempt to check the work involves

considerable time and labour. For these reasons, the maintenance of a register is sometimes recommended. But this too has its own disadvantages. Separation of records for investigation becomes a difficult affair. If, however, the card system is employed and cards are arranged in an alphabetical order according to age-groups, there may not be so much inconvenience. The card system lends itself to individual as well as collective treatment. Indeed the purpose of these records is not merely to follow the health conditions of individual pupils but also to prepare, from time to time, reports summarizing results for the whole school.

System of records.

In cases requiring medical or parental attention, a notice should be sent to the parent, indicating the nature of medical attention which the child requires, and requesting that it may be obtained without delay. It is not advisable that a definite diagnosis should be a part of his notice. This may be left to other medical authorities. It is of course possible that after the sending of the notice some parents do not undertake remedial treatment owing to poverty or other causes. In such instances, since it is not the individual benefit but the public good that should be considered, it is of urgent public importance that all such cases should be treated without unnecessary delay.

Notice to parents.

For various reasons, it is often found necessary to establish clinics and to employ nurses in school for providing the necessary treatment for minor ailments. In such a case the school nurse should also be a health visitor. She would be useful in visiting notified cases at home and reporting to the medical officer. Her help in assisting the parents in the treatment of verminous conditions and the carrying out of directions in regard to such diseases as ringworm would also be valuable.

School clinics.

From what has been said above, it is clear that the teacher should cultivate certain powers of observation and judgment in regard to a child's health. It would be better if he is also trained to do some skilled work in this connection. He should, for instance, know how to record accurately the height, weight and chest measurements. "If you measure a child, you have made a friend of him for life" says an experienced medical examiner. "Besides, you have interested him in his body and paved the way for interest in its preservation and healthy use, and especially in the fueling of his bodily machine, the most important item of hygiene." The

Need for teacher's special attention to health conditions.

teacher should generally keep the underheight and underweight pupils in mind; but more important than these are the appearance of alertness or languor, vigour or weakness, a clear or muddy eye, red or pale lips, a healthy or unhealthy skin, and so on.

In his first observation of the child, and when taking his first weight and measurements, the teacher will have already made conscious or unconscious note of the child's posture. As in the case of general bodily form, so also in the case of posture, there is no single fixed type; there is, on the other hand, a considerable variety in this matter, which develops at a very early age, due to the influence of heredity and other causes. But still we all have a mental picture of what constitutes a good carriage and we recognize at once if there is much deviation from it. Drooping heads, rounded shoulders, and other abnormalities at once attract our attention. When these things are not due to heredity or to some bony deformity, poor posture is to be taken as a sign of fatigue or general weakness. It may be due to wrong feeding or some other condition of bad hygiene. A child who is healthy and vigorous will maintain his normal posture almost under any condition of child life.

Posture.

Uncleanness of the skin and hair should not be tolerated in schools; but its presence in children may be taken advantage of at a first examination as a guide to the possible presence of parasitic diseases, since these are most likely to be found in connection with dirt. Some parasites, such as ringworm, however, attack even clean skins. The common skin-diseases are ringworm, impetigo and scabies or the "itch". Ringworm occurs in the face, neck or arms; and it has at first the appearance of a slightly raised reddish scaly spot which later spreads into a circular or oval reddish scaly ring of varying size. Impetigo is characterized by small or large brownish or yellowish, usually thick crusts, apparently stuck upon the face or hands first, and is to be suspected from the scratching tendencies. It should always be kept in mind that any eruption on the skin is abnormal.

The skin.

The eye-sight of the school child is of the utmost importance, and yet this is constantly overlooked. There is no excuse for a teacher who does not know, in a general but sufficient way, whether the child is handicapped by defective eye-sight. When a child does poor work, or makes frequent mistakes in letters or figures, the teacher should suspect the soundness of his eyes. Holding a book too close, leaning forward when viewing work at a distance on the black-board,

The eyes.

errors in reading such work, all these point to near-sight. Complaints of head-aches, of blurred vision and pain, or fatigue of the eyes, may be due to far-sight. These ailments are very frequently associated with astigmatic errors, especially those of low degree, though the vision as tested by the Snellen chart, may seem to be normal.

On examination any teacher should be able to detect strabismus or "squint" and note whether the child is "cross" or "wall" eyed. In such a condition the vision of one eye may be excellent, but that of the other is usually bad, and will grow worse unless it is brought into use with the better one. For this reason, and because of the handicap from its appearance, strabismus should be treated as early as possible. Red or crusted lids, or the presence of styes, indicate eye-strain.

The appearance of the inner lining of the lower lid is often used as a means of determining the condition of the blood, such as anæmia. There must not be, however, any congestion at the time from eye-strain, if the test is to hold good.

A child wearing glasses should be examined with and without them. Unfortunately mistakes are often made in the making of glasses, and there are often many cases of persons using lenses which do more harm than good. The glasses should, as a rule, be bought of an optician. It should also be remembered that eye-sight may change from year to year and that glasses once correctly fitted may not be suitable after a time.

Next to vision the hearing of the child is of great importance in his school life and afterwards. A far larger number of school children have impaired hearing than we usually suppose. The slowness or dullness or mistakes of a child in his school-room responses should make one suspicious of his hearing capacity and a special test would be hardly necessary unless the teacher is too greatly absorbed in his "subjects" to notice the defect. In the examination of a child who is hard of hearing a peep into his ears should be made. The presence of a light yellow discharge will indicate actual ear disease accompanied by impaired hearing in that ear. The doctor then needs to be consulted and the defect rectified. Sometimes the defect may even be due to nothing more than an accumulation or hardening of wax.

Ears.

Infected, decayed or irregularly developed teeth have important effects upon a child's health, growth, personality and school work. These unfortunate results are not to be lightly thought of

because most of them are indirect and not immediately obvious. In the first place, dental difficulties inevitably mean poor mastication, and the child develops the habit of bolting his food. The result is that it is inadequately digested and the child tends to become malnourished. Secondly, the carious teeth are likely to set up reflex activities, thus causing considerable nervous irritation which may result in such symptoms as general nervousness, chorea, nervous vomiting and the like. Because the teeth are so often neglected, they form the most generally persistent centre of infection in the child's body; and if the neglect continues long enough, they are practically certain to infect other areas.

Teeth.

Dental abnormalities are caused by a combination of circumstances. Lack of natural inherited resistance of the teeth to decay, mal-development and specific deficiencies in diet, and bad treatment given them in the early years of childhood, these are some of the most common causes. Teeth are more likely to give trouble if the proper foods are missing from the child's diet, especially orange juice, milk, uncooked vegetables and whole-grain products. General care of the teeth, apart from dietary considerations, is also necessary. The child should eat solid foods which necessitate considerable chewing. He should brush his teeth carefully two or three times a day, and he should consult a dentist at least once or twice a year. Generally speaking, the teacher should be alert to observe such peculiarities as unclean or unhealthy-looking or crooked teeth. He must regard tooth-aches as possible causes of both physical and emotional abnormalities in children.

Other Important Points for Observation:

Some other important points of observation are noted below :—

Nose.—Inability to breathe freely with mouth closed.

Throat.—Signs of inflammation; diseased and obstructing tonsils, frequent sore throat.

Neck.—Enlarged lymphatic and thyroid glands, wry neck.

Chest.—Deformity, rapid breathing especially after slight exertion, small and unequal expansion, cough.

Back.—Round shoulders, stoop, backward projection of spine.

Arms.—Signs of scabies or ringworm, coldness or bluish appearance.

Legs.—A limp, unequal length or other deformity.

Feet.—Deformities.

Nervous disorders.—Speech defects, involuntary movements, etc.

Recording of History and Defects:

A record of the examiner's impressions or findings should be made at the time of examination. Each child should have his own record card which should accompany him in the school office from grade to grade throughout his school life.

The record of the pupil's growth, height and weight can be kept on a separate card or on a special chart.

Where a physician is in the employ of a school, the teacher should see that he examines every pupil who, in his judgment, shows signs of serious general or local disease or defect. He will naturally be interested in having everything necessary done for those pupils by the physician and he can be of much help in carrying out the physician's suggestions.

What can be done after examination?

In schools, however, which employ no physician, the teacher should do his best to see that the parents have the child medically examined. In spite of their seeming indifference, parents are often really more interested in the health of their children than many would suppose. Their apparent carelessness is often due to ignorance of the available facilities for cure. Under such circumstances, a kindly and not too officious interest in the child's health on the part of the teacher should serve as a bond between him and the parents. By a little tact of "the spirit of kindliness applied" much can be accomplished toward getting the child taken to a physician or to a clinic and towards securing the treatment which may be recommended.

The school nurse, if there is one, will make it her business to see that everything possible is done for the child by the parents. But, whenever possible, the teacher also should take an active interest and help her to overcome any undue inertia on the part of the parents.

After a course of treatment has been recommended by a physician, the teacher should be interested in seeing that this treatment is carried out. Even when carried out, one should not take it for granted that the child will be completely cured. The defect or disease may still persist. In such cases special care should be taken and observation of the child should be continued. Thus, for example, when glasses are properly fitted for a nearsighted child, it is well to keep in mind that the child may still be nearsighted and may not be able to work as easily with glasses as a child with normal eyes. Deafness may be helped in some cases but not always cured; and the child who is hard of hearing should

be seated where he can hear best. He should be spoken to with special distinctness.

The systematic physical examination which has been described above is only preliminary and preparatory to the daily examination. This examination must be made especially on the child's entry into the school premises in the morning. It must then be seen that each child comes up to what the teacher has learned about his usual condition. Any lapse from this normal should be noted and allowance must be made for this in the day's work. If it is discovered that the pupil's condition arose from faults of personal or home hygiene, then endeavours should be made to have these corrected. The examination or inspection suggested here can be made in a few moments, while the pupils are assembling. In the same manner matters pertaining to cleanliness and neatness may also be noticed.

Daily inspection.

The common communicable diseases such as measels, scarlet fever, diphtheria, small-pox, chicken-pox, mumps, whooping cough and influenza, are most readily transmitted in the earliest days of their onset. Hence a teacher can save health and perhaps even life by careful observation as to whether children appear in their normal state or whether they exhibit any signs of serious illness. In this manner the teacher not only preserves the health of the children, but he, at the same time, saves time and increases school attendance.

Signs and symptoms of communicable diseases.

The following are some of the common characteristics of communicable diseases :—

(1) They all pass from one person to another.

(2) Each disease has a definite duration.

(3) When infection has taken place, no symptoms are seen at first. There is an interval of time. This interval of time, between the actual infection and the appearance of the first symptoms of the disease, is called the period of incubation.

(4) Except in the case of diphtheria and influenza, one attack is rarely followed by a subsequent attack of the same disease in the same individual.

(5) In many cases the disease is caused by some form of bacterial life.

Infection generally spreads through air, water and food and through contact with books, furniture, clothes and living creatures. The spread of infectious diseases may be prevented by carefully and thoroughly carrying out the instructions of the doctor and by adopting various

Spread of infection.

precautions such as isolation, quarantine, disinfection and notification. Immunity from such diseases may be obtained by suitable inoculation.

In addition to these diseases which are epidemic in character, there are others which are met with in certain localities and at certain times. Thus, in some parts of the country, trachoma, which is a communicable disease of the eyes, is common. Certain diseases of the skin are also met with occasionally in the same manner. Tuberculosis has become a common disease in India, and hook-worm is encountered in some parts. In all these cases careful observation and consultation with the physician are necessary at the earliest possible time.

Other diseases.

Overwork as a rule quickly produces certain easily recognized effects upon the young body and mind. Unfortunately however, such effects are far too common in many of our secondary schools and colleges. The fatigue which arises out of overwork, is of two kinds, muscular and nervous. To drive a fatigued child to work is sheer cruelty. It may cause serious breakdown. The signs of fatigue are danger signals, and they should serve as a warning to the fact that the bodily reserves are being called forth to a greater extent than desirable. Nature itself calls a halt when the onset of fatigue is approaching, and the child then protects himself by ceasing to attend to anything that may be going on in the classroom. When such is the case, it is obvious that the problems of work and overwork, discipline and examinations, holidays and holiday-tests are all to be very carefully considered by the teacher and solved in such a way as not to fatigue the child unduly, but make for his all-round progress.

Work and overwork.

Many people seem to think that 'malnutrition' merely implies lack of sufficient food. This may be so in some cases; but more frequently the fact is that a malnourished child has enough food, but not the right kind of food. Recent research in nutrition problems has shown that some very complex chemical substances known as vitamins are absolutely indispensable to normal growth and development. These substances are contained especially in fresh fruits, green vegetables, milk, butter, cod-liver-oil and in the outside coating of most grains. Care should be taken to include these in one's diet But it should be noted that most of the foods which are rich in vitamins are relatively expensive. Hence children of poor people are often unable to get all the vitamins necessary for the body and

Malnutrition and the provision of school meals.

suffer from malnutrition. Children of the wealthier classes are in a favourable position in this respect.

Generally speaking, malnourished children show their condition by being underdeveloped, *i.e.*, they are too short and too light for their age. They also have a softness of bone which predisposes them to such defects as spinal curvature. There are, however, a few children who are distinctly overweight even though they are malnourished. But this too is an unhealthy condition of the body. Undernourished childern, again, usually have a dull listless expression. They lack vitality and spontaneity. Other symtoms of malnutrition are rapid fatigability and susceptibility to diseases, especially chronic colds and tuberculosis. They seem to be tired all the time because of their fatigue. Much school work is left undone, and even the tasks that they begin are often unfinished. Sometimes such a child applies himself to the best of his powers and does things like other children who are favourably placed, but then he wears out much sooner than they.

The school is in a strategic position to do much toward the prevention of malnutrition, which is, after all, not an inherited trait, but an acquired condition. If the home from which the child comes cannot or will not give him the food that is necessary for his growth, then the school must step in and give the required food. In fact, the more progressive education authorities realize that this is part of their responsibility. They believe that education is not mere teaching but that it includes also the care of the health and the physical welfare of these children. These responsibilities are at least as imperative and as important as the ordinary school work, for without a sound body no education will be of any use; from a national standpoint also it is more important for a child to leave school healthy rather than merely highly educated.

From all these considerations, the school lunch in modern times has become a fairly universal phenomenon in many progressive countries of the world. Similarly, serving milk or food to children who need extra nourishment, or who are unable to go home and have it in the middle of the school-day, has become a common feature. In this connection, the following matters require attention:—

(1) the proper selection of children for admission to the meals;

(2) the sufficiency and suitability of the dietary;

(3) the accommodation and equipment as well as the arrangements for the service and supervision of the meals; and

(4) the recording of the effect of the meals on the physical and mental condition of the pupils.

The school can also do something toward teaching the parents about the correct feeding of children. Malnutrition in most cases is not intentional. Parents generally suppose that their children are getting the proper food both in quantity and quality and they are willing to alter the children's diet if some one will tell them what they ought to do. If training is given to the children themselves they will soon learn to select those foods that are most appropriate for them. The idea that children do not usually like the foods that are good for them is erroneous. On the other hand, they usually like the foods they are given regularly, and do not think about their nutritive value.

BOOKS FOR FURTHER READING

1. R. A. Lyster ... *The Hygiene of the school.* (University Tutorial Press.)
2. S. E. Bray ... *School Organization.* (University Tutorial Press.)
3. S. L. Pressey ... *Psychology and the New Education.* (Harper.)
4. A. H. Hogarath ... *Medical Inspection of Schools.* (Oxford Medical Publications.)

PART IV

GENERAL

CHAPTER XVII

THE TEACHER AND THE HEADMASTER IN RELATION TO SCHOOL ORGANIZATION AND MANAGEMENT

TEACHING is essentially a spiritual process involving the contact of mind with mind. A good teacher is a powerful and abiding influence in the formation of character. Therefore the provision of a proper teaching staff in any school is an important consideration, far more important than fine buildings, rich curricula and expensive equipment. The influence of a great teacher indirectly extends over many generations; it transcends national and geographical boundaries; and it advances the cause of civilization and world order. When it is said that the battle of Waterloo was won on the playing fields of Eton, the statement is meant to imply that the famous Public School teachers of England have played a most remarkable part in the development of the young minds entrusted to their care. A similar sentiment is indicated when a writer exclaims, "What a loss to England and to America as well if there had been no Arnold of Rugby!" Sir John Adams describes the teacher as "a maker of men." He rightly believes that no one exercises a greater influence upon the mind of young persons than a teacher.

A. The teacher. His importance.

The world to-day is a rapidly changing world. New goals are being set up and new techniques are being devised in order to achieve re-adjustments of society to new situations. These circumstances obtain in India also. Hence there is equal need for teachers here with a broad, deep, and thorough understanding of life. Pupils learn in many ways the attitude of their teachers to life's problems, their points of view and their methods of attack. As Professor T. P. Nunn remarks, "The teacher can no more prevent himself from acting on his pupils by suggestion, imitation, sympathy or otherwise, than he can make himself invisible as he perambulates the classroom." Since this is so, it is clear that the teacher's philosophy of life has an important bearing upon the life of the pupil. It does not matter what subject a teacher teaches; his general attitude impresses itself upon his pupils, independent of the subject-matter.

The philosophy of the teacher.

A teacher does not confine himself to the mere giving of

information; he goes far beyond it. A teacher of history, for instance, goes beyond mere dates and facts and gives an insight into the goals of life and society. So it is with many other subjects of the school curriculum. A teacher links his teaching with the ultimate values of life. It is thus clear that the teacher has to accept responsibility not only for inculcating a knowledge of the subject-matter in his pupils but also for developing social insight and understanding. For this purpose, he has to acquaint himself with the methods and materials which develop in young pupils those mental abilities and attitudes which are helpful in dealing with the problems of life. More than this, he must be conscious of the inadequacies of the present social, economic, religious and moral environment and strive to create in his pupils a desire to leave the world a better place than he found it. This he can do by careful control and selection of opportunities. But it is not enough for classroom teachers merely to participate in social regeneration; they must also furnish some measure of leadership in this important work. For this purpose they must combine within themselves thoroughness of knowledge and mastery of technique together with a wholesome philosophy of life.

Personality: The pivot upon which an educational system moves is the personality of the teacher. But the question is often asked, what is personality? It is not easy to give a ready-made definition of such a comprehensive term as personality. Indeed, many attempts have been made, from time to time, to determine the qualities that go to make up a good teaching personality. In the United States of America, a pioneer study was made in 1913 by Dr. F. L. Clapp. According to this study, ten qualities were listed as the components of a good teaching personality, namely, address, personal appearance, optimism, reserve, enthusiasm, fairness of mind, sincerity, sympathy, vitality, and scholarship. Bagley and Keith have also made a similar list of personality traits, in which they mention tact, good voice, and a capacity for leadership as additional necessary qualities. Professor Sears adds correct English as an outstanding requirement.

The teacher's equipment.

In making these lists, however, only the opinions of Principals of schools, Supervisors and Superintendents were taken. Pupil opinion was not consulted. But this omission has been made good by Professor Bossing who has compiled a list in which he includes a sense of humour, and friendliness towards pupil as additional qualities. In England, Dr. Ballard takes a more synthetic view

of the matter and identifies a man's personality with his soul rather than with his body. He believes that personality is more concerned with character than with intellect, more with natural gifts than with acquired habits, more with subtle and intangible attitudes than with the grosser qualities that lie on the surface. Professor Raymont is equally general in his description of the teacher's personality. He believes that the teacher must be a compendium of all virtues, endlessly patient, unerringly just, and imperturbably good-tempered. According to him the teacher must avoid everything that is petty and mean.

Nothing is more easy than to set forth a list of noble qualities. But it must be remembered that the teacher is, after all, only a human being. He cannot therefore be expected to be a perfect man in this imperfect world. But in the teaching profession one is obliged to set an example. Therefore it is not enough if a teacher merely utters noble precepts; he must also live according to those precepts. In addition to this, he must possess good health, reasonable intellectual ability and freedom from the baser defects of character. These qualities may now be discussed in some detail.

The teacher's health needs special consideration because his other qualities, as well as his teaching abilities, ultimately depend upon this factor. Fortunately, keeping good health is an easy matter with most of us. It requires only a reasonable amount of care for the laws of hygiene and sanitation. Proper diet, regular and unhurried eating, proper exercise, well-lighted and ventilated rooms, these are frequently all that are required for maintaining perfect health. No teacher can do good work when he has poor health. Herbert Spencer has well said "The first essential for success in life is being a good animal," and Locke has popularised the well-known Latin saying, "*Mens sana in Corpore sano.*" (A sound mind in a sound body.) There is no doubt that a sound rugged physical organism is basic to a dynamic wholesome personality. Vigour and vitality bring optimism, enthusiasm, poise and alertness into a teacher's work.

Good health

But in addition to physical health, the teacher has to possess mental health also. In fact these two very often go together. It is true that sometimes men who are physically weak do possess powerful minds; but ordinarily good physical health may be said to be indispensable for sound mental life. The teacher's profession is often said to be the noblest of all professions, and it is up to the teacher to keep up the reputation of his calling. He must maintain a high order of intellect and a high standard of

character. Plain living and high thinking has to be his motto. It is a pity, however, that most teachers are poorly paid and are beset with the cares of life. They are unable to afford the comforts and conveniences which men in other professions so easily obtain. But all the same, the teacher is required to be contended, cheerful and optimistic.

The teachers' voice.

The value of a good teaching voice in a teacher cannot be over-emphasised. The best voice for the classroom is one which is clear, pleasantly toned, fairly even in its general pitch and yet capable of modulation in order to express different shades of meaning and emphasis. A shrill voice, or a highly pitched one, or an unnecessarily loud voice must be avoided. A thin low voice does not carry vigour, force and confidence with it. A monotonous voice tires the pupils very soon and is not impressive. In short, the possession of a good voice goes a long way in determining the success of a teacher.

Good breeding, frankness and honesty.

In discussing the education of a gentleman, Locke emphasizes the importance of good breeding, good manners and a good address. He says, "Breeding is that which sets a gloss upon all other qualities and renders them useful in procuring the esteem and good will of all." It often happens that the rudeness of a teacher discourages a sensitive pupil and kills his enthusiasm for work. Good breeding implies polite and courteous treatment of pupils. It does not indicate, however, any weakness on the part of the teacher.

Everybody likes a man who is frank, sincere and honest; and everybody dislikes a 'poser'. The former inspires confidence; the latter breeds distrust. The suggestions of the former will be considered with an open mind, while the words of the latter may not be trusted even by his friends. Sincerity implies loyalty to one's pupils and impartiality in one's dealings with them. It also implies courage of one's convictions. A sincere teacher does not try to bluff or frighten his pupils. Frankness and honesty are closely allied virtues, but the latter seems to possess a broader application. An honest man, for example, is not merely one who tells the truth, or who possesses the rather negative virtue of paying his debts, but he is one who gives in full measure all that he is capable of giving in any position which he occupies. A teacher has many occasions for exercising his honesty. For example, he has to report on the daily attendance of his pupils at school truthfully; he has to go to the class everyday punctually and with adequate preparation for his lessons; he must enforce discipline

without fear or favour. These are only a few of the many things regarding which he has to establish his honesty. But in addition to honesty of this kind in his daily routine work, the teacher must possess also what is known as intellectual honesty. He must be free from bias and prejudice. He must be prepared to accept or reject any belief on its own merits. Nor must he be afraid of reading any books for fear that they might unsettle his pet convictions.

Sympathy and tact.

Sympathy is the ability to enter into the lives of other people and to feel for them in their troubles and difficulties. This quality is necessary in all our dealings with our fellow beings; but it is all the more necessary when dealing with young minds. Lack of sympathy in such cases may lead to serious estrangement between the teacher and the taught. Combined with sympathy there must also be tact. When dealing with any school situation, it is not enough if the teacher does that which is right and good, but he must also know when and how he should exercise his authority. In other words, he must possess tact. Tact, however, does not mean cunning; it means only the application of commonsense. Similarly sympathy does not mean mere kindliness; it includes understanding also.

Leadership.

Leadership is of various kinds, but the true leadership which is required of a teacher has certain distinctive qualities. For, just as one may stimulate the fine qualities of sympathy without actually possessing it, so also a person may very easily get others to do what he wishes to be done, by flattery, cajolery and by distribution of personal favours. In these ways it may be possible to avoid coercion which is so unpleasant. But it is very questionable under such circumstances whether something infinitely worse has not taken their place. Hence the type of leadership which the teacher requires must clearly be of another sort. It must be a leadership that depends, for its force and effectiveness, upon character and upon the respect which one commands from others. In other words, leadership must depend upon the personality of the teacher. But what is commonly called a " strong personality " is as much a disqualification for leadership as a " weak personality ". This point is emphasized by Dr. Ballard when he says, " The teacher of the future will be less concerned with impressing his personality on his pupils than with gaining as much insight as he can into the personalities of his pupils and trying to find in each of them the lamp that illuminates and the spring that motivates."

It goes without saying that no one can be a teacher without knowing his subject. So a good education is an indispensable requirement for a teacher. But pupils depend upon the teacher not only for their knowledge but also for their culture. Hence the teacher has got to be a man of wide education and general culture.

Mastery of subject-matter.

The subjects taught in school should not be taken as separate independent units in water-tight compartments, but they must be taken as a whole leading to the all-round development of the child. Viewed in this manner, literature for example is not a complete subject by itself. Nor are history and geography, mathematics and science complete in themselves without relation to other branches of knowledge. All contribute their share to the understanding of life. Therefore a wide background of knowledge is indispensable for a good teacher. But this should be accompanied by accurate and detailed knowledge of certain special subjects. Vague and hazy knowledge may perhaps be enough for ordinary men. But it is of little value in the teaching profession. Here the teacher must know things well enough in order to be able to instruct others.

It is not enough if the teacher knows only a little more than his pupils. A far higher standard of attainment is necessary. John Adams has well said that no teacher can teach up to the very edge of his own knowledge for fear of falling over when he reaches that edge. The need for fuller knowledge is particularly great in the case of elementary school teachers in India who often know very little. Such teachers may either better their qualification by continuing their schooling, or they may devote their leisure hours for further private study. In these days when the requirements of the elementary school are being raised, it is important that teachers should have adequate preparation for their work.

In the case of the high school teacher, the question of fuller knowledge is perhaps not so much to be emphasised. Most of these teachers are graduates of universities and may therefore be presumed to know much more than what is needed in high schools. But even here, it must be pointed out, there is ample room for improvement. Everett Dean Martin has remarked in his *Meaning of a Liberal Education* that in order to be a good teacher one must also be a good student. The best way of improving one's knowledge is by cultivating the habit of reading. Indeed, no teacher can possess too much of such a good thing as knowledge. Experience shows that even the most thorough education sometimes

.eaves many gaps, and the confidence of teachers is often shaken by unforeseen difficulties in classroom teaching.

It is not enough for a teacher to know only the subject-matter. He must also know how to impart a knowledge of that subject-matter to his pupils. To know is one thing; to teach it to others is quite another thing. It would thus appear that the knowledge of the teacher must be accompanied by some training in the methods of teaching. But it is sometimes said that a good teacher is born, not made; that no amount of training can make a bad teacher good. By this argument the importance of teacher training is sought to be minimised; but it must not be overlooked that professional preparation can make a good teacher a better one and that no teacher is any the worse for his training. In modern times, therefore, educational opinion is entirely in favour of teacher training. Training institutions give the prospective teacher an insight into the nature of the child and into the manner of imparting instruction. Courses in psychology, school organization and management, technique of teaching, and the general principles of education, all enlighten the teacher upon many points with which he is concerned in his daily work. Hence it is unwise to think of teacher training either as unnecessary or as useless.

Professional training.

Teaching in these days is no longer a matter of mere instruction within the classroom. It is much wider than that. Modern schools insist that teachers should do a great deal of work other than merely imparting knowledge in the subjects of the curriculum. They are laying more and more stress upon activities outside the regular school hours. Games and athletics, scouting, dramatics, debates, excursions and such like activities figure very prominently in school programmes. These activities are now-a-days being co-ordinated with regular school work. The prospective teacher, therefore, should be prepared to take part in them.

Extra curricular activities.

A still more recent demand upon the teacher is that he should be something of a research worker in his own sphere of work. The importance of research in education is gaining ground everyday. It is true that education is not yet a science in the exact sense. Perhaps it will never be a science having a body of rigid and unalterable laws. Nevertheless, experiments are beginning to establish certain truths and principles with which the teacher must be acquainted. It is also expected that the up-to-date teacher should contribute his

Experiment and research.

little to the scientific study of education. It may not of course be possible for many teachers to do any great amount of experimental work in the midst of their daily duties. But still, they can certainly utilize the method of science to solve their classroom problems and thus help in the progress of education.

It is fortunate that educational science will never be made up of immutable laws. For if this were the case, teaching would become a rule-of-thumb business. It would then be necessary only to learn a few of these rules and apply them to classroom situations. There would be no need for teachers to think. Under such circumstances teaching would not be a profession, but it would be a trade in which a person learns to do things mechanically. Education as it exists to-day is not the inflexible application of experimentally proved conclusions; it is more a matter of useful suggestions. It is truly an intellectual adventure, involving both ingenuity and initiative for solving the problems of the classroom. What to teach, why to teach, and how to teach, these are the fundamental problems which educational science attempts to solve.

Teaching is often called a *calling*, not a profession or a trade. This means that a teacher should regard himself as one specially called to do this work, not so much for the pecuniary benefits which he may derive from it as for the love of it. Nevertheless, in modern times many take to teaching because it is the first job that comes in their way. Persons who enter the profession in this manner often get discontented very soon and try to leave their jobs in search of more remunerative ones. In other words, teaching is made a stepping stone to other walks of life. It is unfortunate that such a state of things should be permitted to exist. In this matter ancient India has set us a very noble example. In those olden days the ancient *Gurus* did not teach for love of money but because of their desire to improve the knowledge and character of their chosen disciples. Such an ideal will always serve as an ennobling example for all mankind. Economic conditions have no doubt been largely responsible for the present materialistic tendency in the teaching profession; but it is to be hoped that even under these circumstances a certain amount of altruism will prevail in the minds of teachers. A professor at the Harvard University is reported to have said that he was glad to be allowed to do work for which he would rather have paid the University than that the University should pay him. This is the right spirit, and it would be all the better for the teaching profession if more teachers could

Professional outlook of teacher.

be brought to share it. The strength of a school depends upon the permanency of its teachers. If teachers took to teaching merely as a stop-gap until they got something better, then it is the school that suffers. Once a teacher, always a teacher should be the motto. Under such conditions alone can the teaching profession prosper and earn the good will of parents and of the public.

The advocates of the new teaching are frequently heard to say that the teacher should cease to be the most important figure in the classroom and that he should progressively make himself unnecessary. This is quite true when the spirit of the statement is properly understood. According to new education, learning by the pupils is more important than teaching by the teacher. But, at the same time, it must not be forgotten that the teacher can never make himself invisible. The pupils will always look up to him as a guide, philosopher and friend. Hence he has to be very careful in regard to his precept and his example. The proverb says that example is better than precept, and in the teacher's case his example should be as good as his precept. If a teacher says one thing and does another, the pupils will naturally lose their respect for him. It would be a case "Do as I tell you but don't do as I do." Such conduct on the part of a teacher unfits him for his profession. Moreover, a good teacher should possess dignity, poise and self-assurance, without any suggestion of egotism. Dignity does not mean coldness or aloofness. On the other hand, a teacher must be easily accessible to his pupils. But, at the same time, he must have a manner which clearly indicates the line, "thus far and no farther". One who is calm and judicious in trying situations, one who has no favourites, and one who is clean in his personal habits, will tend to establish the same modes of reaction in those around him.

Teacher and pupil.

The attitude of the teacher should be one of friendly co-operation and sympathetic understanding. Genuine interest seldom goes unrewarded in pupil loyalty and esteem. Such a teacher is quickly taken into their confidence by pupils, and opportunities are thus offered to mould character both in and out of the classroom. Participation in extra-curricular activities is very helpful in this connection.

Sometimes teachers think that it is undignified for them to play with students. But this is a wrong view. On the other hand, association with young people must be regarded as the peculiar privilege of teachers; it keeps them young, enthusiastic and

optimistic. Sometimes, again, teachers think that their legitimate work is over when they have finished classroom teaching. Here too they are mistaken. In modern times it is difficult to draw the line of demarcation between ordinary school work and extra-curricular activities. Modern educational opinion does not favour the drawing of such a line. That which happens on the playing field is as important as that which happens within the school building. The success of the great Public Schools of England is well known to every one. These schools believe that character formation is more easily accomplished through play than through study. Study more closely touches the intellect; the pupil's other qualities have got to be developed elsewhere.

The teacher appears to the pupil as a different personality in different connections. Sometimes he is a hero; sometimes he is a mesmerist and sometimes he is their task-master. But the teacher must remember that he influences his pupils at all times. Hence he must be careful about his conduct. Pupils will respect him when he himself respects the rules of the school. They will respect him when he is invariably courteous in social intercourse. Good manners are in fact the external manifestation of inner character. A good teacher, again, has a special duty to backward children. He must encourage these by words and actions. Who knows that some of them may be 'late bloomers' as Professor Adams puts it? The teacher again must not be ready to attribute bad motives in all cases of misconduct. He must take as charitable a view as possible. Nor must he speak disparagingly of one student to another.

A teacher is often judged not merely by his efficiency in the classroom, but also by his behaviour outside the classroom and by his relationship to other members of the staff. School teaching is a co-operative enterprise. Every teacher therefore must work in friendship and in association with other teachers. The subjects taught in the school are not isolated subjects. They all go together in order to educate the child. So, all teachers work towards a common end. It is wrong therefore for a teacher to regard his own subject as more important than those of others. Readiness to join with teachers in other departments and work out common programmes is an important need. Lastly, just as no teacher should speak ill of his pupils to others, so also none should speak ill of a fellow-teacher.

Teacher in relation to other staff members.

The successful working of a school system depends upon the

organised efforts of a number of individuals. These individuals are the teachers, the headmaster, the inspecting officers, and the directing officers. The teacher must look upon those above him as his friends. They may have different functions to perform, but they all work towards the same end. Loyalty to them and adherence to their policy is therefore an important need. If a teacher does not see eye to eye with his superiors, this does not mean that he should withhold his co-operation. On the other hand, even under such circumstances he must be ready to defend their policies.

The teacher and his superiors.

With the headmaster, a teacher should stand on a good footing. There must be perfect understanding between them. A headmaster is responsible for the school. He has multifarious duties. Often he has to decide things suddenly, and he may have no time to explain his position to his assistants. All this must be kept in mind. Moreover, at staff meetings it is possible that a teacher may differ in opinion with the headmaster, but this should not prevent him from fully co-operating in any decision which may be arrived at. The teacher should entertain no secret hostility in any circumstances. He must be open and above board in all his dealings. Just as a teacher should not speak ill of a colleague so also he should not say anything disparaging to the headmaster.

No school can succeed if the teachers in it work only as individuals and not as a group. But just as every group needs a leader, so also a school must have a leader who would stimulate and direct its work. Such a leader is the headmaster.

B. The headmaster: A responsible leader.

Leadership always involves responsibility; and the headmaster's position is no exception to the rule. But his leadership becomes all the more difficult because he has under him not persons who are inferiorly qualified but many with equal qualification. In an army the persons in command are usually out and out superior to the common soldier. In such a case leadership is easy. The common soldier does not argue because he does not know as much as those above him. But in school the situation is different and the headmaster has to lead persons who are both intelligent and well-qualified. In common with other leaders, however, he takes the praise as well as the blame for the reputation of his school and for everything which happens within its premises. Hence it is sometimes said, "As is the headmaster so is the school." General Grant is reported to have remarked once that there are no poor regiments but only poor colonels. So it is with the school also. It is

possible that there may be good teachers in a school without a good headmaster. But in such circumstances the school as a whole is not likely to gain a good reputation since it lacks skilled leadership.

A headmaster has just been described as a leader. A leader is one who secures the willing co-operation of his followers. Hence a headmaster who merely gives orders and expects them to be obeyed, is not a good leader. He is only a dictator. He secures obedience because he has the power. But such a man is hardly ever loved and respected. The leader of a school can be successful only when he secures willing co-operation from his co-workers; when he makes those co-workers feel that the problems of the school are theirs and not his own. The headmaster should refrain from thinking of the school as *his*, and of the teachers as *his* assistants. He must realise that even the most inexperienced teacher in the school is to some extent responsible for the well-being of the whole institution. This is the secret of proper leadership.

A leader not a dictator.

The sharing of responsibility by the headmaster with the teaching staff entails far-reaching consequences. It develops self-respect among the teachers, and every teacher feels that he too is a responsible person who formulates the policies of the school and devises the means of carrying them out. In such an atmosphere integrated and co-ordinated action becomes easily possible, and it results in contributions of the highest quality. Moreover, group mind is more fertile than individual mind. And so group action is more fruitful than any individual action taken by a headmaster.

While all this is true, there are, however, certain occasions when a headmaster may have to disagree with the members of the staff and act contrary to their advice. Such occasions must, of course, be rare. But when they do arise, the headmaster should attempt, as far as possible, to prevent or minimise ill-feelings. His judgment may be properly regarded as better or worse rather than as right or wrong. Hence he may frankly state his position, but he should at all times be prepared to change that position when he is convinced that it is inadvisable to hold on to it. Moreover, whatever course he may adopt he should never discourage open discussion of all questions. It is often good policy to ask teachers who differ with the headmaster to explain and justify their views. In this way better understanding is frequently secured.

No headmaster should give the impression that he is a detective,

or one who always finds fault with others. That kind of leadership is worse than useless. It breeds suspicion and makes his colleagues lose faith in him. Teachers are then tempted to become secretive and not go to the headmaster in their troubles in order to seek his help. Their professional spirit is discouraged and they show no enthusiasm for their work. True leadership consists in hearty and open co-operation with members of the staff and confidence in them.

Constructive leadership.

Schools in India are ordinarily organized into three stages or grades. These grades are, the primary school, the middle school, and the high school. Each grade of school, however, is closely integrated with the others. A headmaster, therefore, must clearly understand the relation between the grade of school for which he is immediately responsible, and the other grades with which he is remotely connected. Lack of appreciation of this inter-relationship is often responsible for unnecessary dislocation in the pupils' educational progress. In order to secure proper co-ordination it would be well if the headmaster could arrange for discussion of educational problems affecting particularly the lowest stages of the school over which he presides, and do his best to improve instruction there. Similarly, it would be well if the headmaster could gain a fair knowledge of the requirements of institutions higher than his own so that he might be able to satisfy those requirements. It is certain that considerable numbers of his pupils will go up higher, and they should not be handicapped in any way. It is also certain that many pupils will discontinue their studies without proceeding higher. In their case it is necessary to see that the instruction should be as complete in itself as possible. In other words, a school should be, not only a stepping stone to a higher institution but also a stepping off place for the outer world of business. An intelligent headmaster will see that both these aims are fulfilled in his school.

Duties of the headmaster: As to grades of institutions.

In addition to a broader understanding of the place of his own school in the educational ladder, a headmaster should clearly understand what he and his staff are going to accomplish in the school for which they are responsible. Without clearly understood aims, the work of no school is likely to be very efficient. It may no doubt be easy to carry on the work in the traditional manner; but improvements can be effected only by fresh thinking and formulation of new objectives. But these objectives of school life should not be

As to aims of school.

autocratically set forth by the headmaster alone; it must be done by taking the teaching staff into his confidence. This is, of course with reference to the broad aims of the whole school. But there are also certain narrower aims in each department. These should be formulated by the persons intimately concerned with those departments, with, of course, the guidance and sympathy of the headmaster.

Another important duty of the headmaster is the organization of intra- and extra-school activities. In every good school formal studies inside the four walls, and informal social activities outside, should develop hand in hand. In connection with both these activities the pupils must be taught to develop right habits, ideals and attitudes. In regard to the curriculum, the headmaster is not usually the final deciding authority. This is invariably prescribed for all schools by one central authority; and the headmaster has merely to carry out what is required from above. But even so, it is always possible for headmasters and teachers to make their attitudes and suggestions felt in the higher quarters by means of memorials and resolutions at conferences. In many school systems it is now-a-days customary to give heads of institutions a certain amount of latitude in adapting the general curriculum for the particular needs of individual schools. Such a practice should be welcomed since it would enable the headmaster to use his discretion in the selection and organization of the materials of instruction.

Materials and methods of instruction

Finally, the methods of teaching are an important matter for the headmaster's consideration. No headmaster may of course be presumed to be fully acquainted with the methods of teaching all subjects. He may be an expert only in the teaching of a few subjects. Nevertheless, he must possess an adequate knowledge of general methods, so that he may be in a position to understand and guide the work of all teachers.

In modern times social activities have begun to assume great importance in school life. Formerly it was believed that the main function of the school was only to impart knowledge of certain subjects. But now the responsibilities of the school are very much enlarged, and no school can justify its existence if it failed to develop the social side of the pupil. Nevertheless teachers sometimes fail to realise that social and physical activities have got to be as carefully organized and looked after as intellectual activities. They think that their main business is teaching within the classroom. This is no doubt true

Social activities.

to a large extent, but on that account the other aspects of a pupil's training ought not to be neglected. The purely intellectual side should not be over-emphasised. But sometimes the danger is to give an undue place to non-intellectual activities. This is equally an error. The proverb wisely says, " All work and no play makes Jack a dull boy, and all play and no work makes Jack a mere toy ". Both these extremes must be avoided. There should be a proper equilibrium or balance in all the activities of the school. The value of social activities in school, however, does not always lie in themselves, but rather in the concomitant learnings which they cause. Thus, for instance, games take a very prominent place in the English Public Schools. But this is not so much because they promote physical health as because they are the means of improving the pupil's character. In connection with games, team-spirit, self-reliance, fair-play and other moral qualities are cultivated. But if these qualities are really to be developed, then in organising those activities in schools care must be taken that they are not dominated by the headmaster or by the teaching staff. The pupils themselves must be given positions of responsibility and leadership, and only when anything seriously goes wrong should the higher authority interfere. The lack of this understanding is one of the most serious causes for the non-development of the true sporting spirit among our boys.

Pupil contact.

Contacts with the pupils of the school is one of the important secrets of the success of a headmaster. A headmaster who thinks that it is derogatory to his dignity to know his pupils intimately and move closely with them, is going on the wrong track. Dignity does not consist in aloofness and in maintaining an air of superiority ; it rather consists in being helpful and doing the right thing. Great headmasters have always been great friends of their pupils ; and in after days many of these old pupils have thankfully acknowledged the benefits which they have derived from such contact. In a small school it is comparatively easy for a headmaster to know a fairly large number of his pupils well enough ; but in a big school such a thing becomes more difficult. But yet the headmaster must make an attempt to get acquainted with as many of his pupils as possible. One way of doing this is by distributing his class work over as many grades as possible. It is often a good thing if the headmaster makes it a point to take the lowest classes in his school, so that he may come into contact with the new-comers. Such a procedure may also render the problem of discipline somewhat easier, since

the pupils then come to know their headmaster early and are likely to continue to keep their regard for him till they finish school. It is a well-known fact of psychology that the early days of a child are the most impressionable period in his life; hence if a headmaster has a good personality he may easily mould their character for good. In knowing his pupils early and thus influencing them, the motto should be "Better rule by love than by fear"; for experience shows that a proper combination of love and fear succeeds better than any other mode of behaviour.

Contact with pupils, however, should not be confined to the classroom only. It must be extended to outdoor activities also. But it often happens that the headmaster is a fairly old man, and has lost his sporting inclinations. He feels, therefore, that he is unable to take part in the games of his pupils. This is no doubt an unfortunate situation. But it must be remembered that although a man may be old in body, he may still be young in spirit This ought to be the attitude of a headmaster throughout his working life. Association with pupils must develop in him a youthful outlook upon life. Indeed it is one of the unique privileges of a teacher to be in the company of young people; in no other profession is this possible. Therefore, no headmaster can afford to miss such a fine opportunity, and whatever may be his age, he should co-operate with the teaching staff and associate himself with the social activities of the school as closely as possible.

It has been said that in a large school it is difficult for a headmaster to keep in touch with many of the pupils. But there is no reason why the pupils should be allowed to grow without contact with other members of the staff. On the other hand, it is the duty of the headmaster to see that all his pupils come under the influence of one or more teachers. In order to secure this result he may divide the pupils of the school into convenient groups and place each group under the special care of one of the teachers. Indeed this is the practice under the 'House system' of the great Public Schools in England. Such a system may be easier to organize in a boarding school than in a day school. Nevertheless, successful attempts have been made in this direction.

Contacts with parents and the public.

The school is a social institution. It exists for the benefit of the public. The large majority of the public are the parents who send their children to the school. It is thus obvious that the school is intimately connected with the parents and the public. Hence it should work in active contact and co-operation with the public. The headmaster as

the head of the school, is the main agent who establishes this contact between the school and the public. No headmaster can be entirely successful if he does not look beyond the four walls of his school and is contented merely with organizing and directing its internal activites only. A wise headmaster should create an interest in the school among the general public. He should acquaint them from time to time with what he is trying to do for the children of the community. Only in this way can he enlist their sympathy and support for the school.

In big cities, it is often difficult to establish any close contact between the school and the parents. The children come from scattered homes all over the city, and the parents do not generally have sufficient sense of loyalty towards the school. In a small town or rural area, on the other hand, there may be only one school, or a limited number of schools ; and here it is easily possible for the parents to develop a spirit of local patriotism. But the absence of such a feeling in a city with a large number of schools should not deter a headmaster from attempting to establish contact with parents. It must be remembered that the average parent is not utterly devoid of interest in the education of his child, and so he is not unlikely to respond to any invitation issued by the school.

Supervision of the work which is going on in the school is another important function of the headmaster. Since this individual must bear full responsibility for all that happens in the school, the work of supervision has to be done efficiently. Otherwise many things may happen for which he will rightly be held to blame. Often it happens that the headmaster combines within himself not only the function of supervision but also of administration. There is a material difference between these two things. By administration we mean the performance of certain routine day-to-day duties in connection with finance, discipline, correspondence, etc. By supervision, on the other hand, we mean the overseeing of the work done by the teaching staff in connection with all kinds of legitimate school activities. But now-a-days, owing to increase in purely administrative work, and owing to the fact that the headmaster has several periods of classroom teaching to do, there is frequently very little time for supervision. To some extent the headmaster's work can of course be lightened by providing an adequate clerical staff; for it must be realised that the headmaster is primarily a professional leader of teachers. His main work, therefore, is not merely to see that everything goes on well at school, but it is also to teach well

Supervision and administration.

and to help other members of the staff to do the same. In this manner, he has to set an example to teachers, and it is therefore quite reasonable that he should be relieved of some of the routine work which occupies so much of his time.

But sometimes the increase of clerical staff does not result in any increase in the efficiency of the headmaster's supervisory and administrative work. This is because the leisure that is thus made available is not utilized for any good purpose. On the other hand, with a proper headmaster, who has a high sense of professional leadership, things would be different. He would devote a great deal more of his time for planning and carrying out schemes for the greater benefit of the school.

Supervision is of three kinds:—(1) Taking care of the welfare of pupils both inside and outside the classroom, including their boarding establishments; (2) Overseeing the work of the teaching staff in classrooms as well as in connection with other activities of the school ; (3) Looking after buildings and equipment, and maintaining proper registers and accounts. This last type of work forms a considerable part of what is known as the administrative duties of a headmaster. Where the clerical staff is limited, the headmaster will, of course, find it hard to carry on the whole of this work single-handed. But in such a case he would do well to take into partnership one or two suitable members of the staff and delegate to them some of this administrative work. Such a delegation of powers and duties may well give a valuable experience to those members, although it will, at the same time, increase their work and responsibility. The kinds of duties which may thus be delegated to members of the staff are numerous. They may, for example, be connected with the clerical routine of the school, with the administration of the school library, with the supervision of pupils' study, with the control of extra-curricular activities, and so on. But whatever may be the kind of work entrusted to an assistant master, the headmaster must remember that he is still the person answerable to the departmental authorities, and that he cannot divest himself of this responsibility. Therefore everything that emanates from the school and goes to those in authority must be carefully looked into by the headmaster himself. Moreover, even in regard to those matters which are confined to the school and entrusted to a member of the teaching staff, the headmaster should not be in complete ignorance. He should also carefully consider what portion of his supervisory and administrative duties can be safely entrusted to others.

Efficiency in the performance of the ordinary duties of a headmaster is largely a matter of experience But when a person is appointed headmaster for the first time, he enters upon a new kind of job and has therefore to learn things gradually. He may have been a teacher before, but that office does not give him the necessary guidance in his new position. He may remember certain things connected with the administration of the school in which he has studied or worked as a teacher; but these experiences are not likely to be of much help to him. He has to plan his work according to his own ideals and ideas, and not try to copy what had existed before in some other school. In other words, he must be a thinker and he must have a progressive outlook. Administrative arrangements change with the development of educational thought and therefore the headmaster should keep in touch with modern educational literature and take from it those ideals which he can profitably put into practice in his own school. The ideas again, may be common to all, but the manner in which each headmaster interprets them and carries them into practice will naturally differ from school to school. New thought is now available in regard to many administrative arrangements, such as the grouping of pupils, vocational guidance and methods of instruction. New experiments such as the Dalton Plan, the Project Method, the Gary Plan, the Winnetka Plan and the Montesseri Method, the Decroly Plan and the Howard Plan, suggest several new ideas, some of which may be put into practice by a progressive headmaster.

The beginning headmaster.

It has been suggested above that experience is an indispensable qualification for a headmaster. This is certainly true. But experience alone, without the capacity to think out and plan out new progressive programmes, is inadequate. It is possible, for example, that a headmaster with experience may only think in terms of the past and thus try to perpetuate what already existed in the beginning of his regime. He may be averse to any change. Such a course will be disastrous to the progress of education. But a young headmaster, on the other hand, with not much experience, may still have certain new ideas, which he may be anxious to introduce. Such a person is certainly to be preferred to a no changer. It is no doubt possible that in putting new ideas into practice, an enthusiastic but inexperienced headmaster may commit a few mistakes at the outset. But this should not matter very much, provided he is willing to learn by experience and modify his ideas. The present is a time when the whole field of education is in a state of flux

and new ideas are being tried out in various directions. When such is the case, it is reasonable to expect that a headmaster should be progressive in his outlook. This is not an encouragement to rashness, but a headmaster must be bold enough to put into practice the ideas which, after mature consideration, he believes, will result in improving school life.

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CHAPTER XVIII

INSPECTION, DIRECTION AND CONTROL

THE term inspection is sometimes considered out of date in the field of education. In India, for instance, inspectors are now-a-days coming to be called educational officers In America, they are called superintendents and supervisors. But in England, on the other hand, the old name inspector still survives. Nevertheless, in spite of the old name, the nature and significance of the office has considerably changed even in that country.

Nature and scope of inspection

Inspection in the broadest sense of the term includes supervision, guidance, direction and control. In the olden days, the last of these four aspects was very much emphasized and at one time, in England, a system of payment by results was in vogue. According to that system, the grants given to schools were regulated in proportion to the number of pupils who passed the test set by the inspector. It was thought that in this manner the efficiency of schools could be judged. This system, however, has now been abolished; but still there are certain countries in which inspection merely means checking up the work of the school. Sometimes it even degenerates into merely looking into such matters as the state of the school building, the furniture and equipment, and maintenance of the school records. Little attention is paid to the purely educational aspect.

The unsatisfactory nature of school inspection, so common in India, is probably due to the fact that in modern times, with the growth of democracy, there has been a very large growth in the number of schools. In other words, educational expansion has outgrown administrative capacity. While schools have multiplied and increased in efficiency, the administrative arrangements have lagged behind. It must be remembered that while the financial resources of a state are limited, the demands of democracy are unlimited. So money had to be spent in establishing more and more schools, while not so much money has been spent in expanding the inspectorate. In India, especially, the inspecting staff is generally found to be inadequate in numbers and unsatisfactory in quality. The work of inspectors has increased so greatly in recent years that

very often little time is available for effective supervision and guidance. In some countries, this difficulty is met to a certain extent by the devolution of responsibility upon local bodies and local officers. In U.S.A. for example, the superintendents of schools look into the administration and control of schools, while the supervisors take care of the purely educational aspect of the school's work. But even in such a case, the question arises as to whether supervisors and superintendents must both be appointed even when the number of schools is too small to warrant such a procedure. Again, should supervisors be appointed for particular stages of instruction such as elementary, secondary and collegiate grades, or should they be appointed upon a territorial basis? These and other questions can only be answered with special reference to the financial resources and needs of an area.

Extensive investigation has been conducted in order to determine the proper load that inspecting officers should carry. In India, the inspector usually carries too heavy a load, and combines within himself a number of miscellaneous duties and responsibilities. He has thus to look into such routine matters as school records, buildings, furniture and equipment as well as the control and disbursement of school funds. In addition to this, he has to supervise and direct the teaching staff. He has also to plan educational programmes with a view to future improvement. All this he is at present unable to do satisfactorily for want of time.

An inspector may be thought of as the main co-ordinating authority in any school system. Hence, he has to take a large veiw of education and bring the work of the schools under his jurisdiction up to a certain level. He has to make changes in organization and administration so as to facilitate the aims he has in view. He must enable the schools to understand his aims and to work towards their attainment. These are the responsibilities which have the first claim upon the time of an inspecting officer. All other duties are subordinate to them. As a school system grows, an inspector may have to delegate some of his functions to others under him; but in order that this may be done successfully, all these persons should also be imbued with the same ideals. The whole system should work like a perfect machine, every part properly fitting into and working with the rest.

Inspection may be of three different types. Under the "corrective type" an inspector visits a school with the intention of finding out what is wrong with it. Such an inspection may be regarded only as a fault-finding expedition, at the end of which the inspector will

have a big list of defects which he may have observed in the schools. The list will only serve to make the inspector dissatisfied and the teachers unhappy. If one goes out to look for defects alone, one would find plenty of them. But this is not the proper way of inspecting schools, nor is this the spirit in which the work should be undertaken. To err is human, and so the inspector should go prepared to look not only for faults but also for excellences. The faults, he should try to remove, and the excellences, he should praise. Only in this way can work be improved. To go about purely with the intention of discovering mistakes, is to take too pessimistic a view of life. An inspector, on the other hand, must have plenty of optimism. He must be anxious to see the brighter side of school work, although he must by no means rest satisfied with it. He must always try to achieve something better. Progress depends upon a judicious combination of encouragement to good work and removal of defects.

Types of inspection: The corrective type.

A second kind of inspection is sometimes called the preventive type. Under it the inspector, being a man of considerable experience and insight, anticipates the difficulties of teachers and headmasters and helps them to avoid those difficulties. The help which the inspector gives in this manner will no doubt depend upon the circumstances of each case and upon the nature and personality of the teaching staff. Preventive inspection helps teachers to meet situations successfully before they actually arise. What is learned under such an inspection helps teachers to retain the respect of their pupils, and carry on the work of the school smoothly. It is obvious that this kind of inspection is more helpful in every respect than the previous one.

The preventive type.

But perhaps the best type of inspection is that which aims at liberating the teacher from set procedures and making him self-reliant and enthusiastic in his work. This is the creative type of inspection. Under it a teacher feels free, and he willingly co-operates with others in order to attain the aims and ideals of the school system. A creative inspector does his best to stimulate the teacher in order that the latter may do his best in all the activities connected with the school. He makes the teacher feel that he is responsible for putting forth his best, not only in regard to classroom teaching, but also in regard to the other subtle influences which he may bring to bear upon the lives of his pupils.

Creative type

Inspection, in order to be successful, should be conducted according to certain principles. It must be remembered that inspection is not merely the exercise of authority. The inspector is, of course, given certain powers, not in order to exercise them arbitrarily, but for the purpose of improving school conditions. The orders of the inspector, therefore, are not to be made merely because he wants to enforce his will, but because those orders are for the improvement of education. Mere exercise of authority will be of no avail without the willing co-operation of subordinates. It follows from this that all orders and suggestions should be made clear to the teaching staff so that they may understand their soundness and reasonableness. If an inspector's instructions are followed blindly, or merely because teachers are afraid to disobey them, then the inspector has not conducted himself in the right spirit.

Principles of inspection.

Ordinarily in India inspections are concerned far too greatly with money matters and administrative detail. But properly speaking, these things should not be allowed to occupy an unduly large place in an educational inspection. On the other hand, every such inspection should contribute to the general efficiency of the school and to the professional growth of the teacher.

Inspection, again, implies the impartial observation of facts. No inspector, therefore, should carry with him any prejudices, or any desire to tease the teaching staff. Faults may be discovered by the inspector, and he may have to be frank and straightforward in his remarks. But he should always avoid any tendency to nagging.

An inspector should understand the local conditions perfectly well and then decide for himself what progress may reasonably be expected. There is no use of being impatient, for growth and improvement always take time. He must hasten slowly. He must adapt himself to circumstances and try to remove a few defects at a time; otherwise there may be disasters. In the first few months, therefore, it would be well for an inspector merely to study the situation, offering no comment or adverse criticism. In the next few months, he may make a list of the more important defects which he wants to see removed. Then it is time for him to speak about these defects to the teachers and enlist their co-operation. The inspector may have a far-reaching programme, but in putting it through, he must proceed item by item. He must be methodical and persistent, but he must always be prepared to modify his plans in the light of experience.

One of the qualities frequently found lacking in inspectors is sympathy. Inspectors are commonly regarded in India as task-masters who do not care very much for the welfare of the teachers, but only desire that work must be done. It is true that the inspector has a duty to see to the efficiency of schools, but on that account he should not ignore the human material through which alone he can achieve his object. An inspection, therefore, should not be looked upon as an unpleasant event but as an occasion when teachers may derive inspiration and encouragement. In order that this may be made possible, an inspector should carry with him an abundance of sympathy. He must, of course, maintain a scientific and critical attitude, but behind all this, there must be a heart full of understanding and kindliness. There must always be a desire in him to co-operate and to help.

Very often inspections are cursory in character. This should not be; for the teacher expects much from the occasional visits of the inspector. It is no use, therefore, to try to judge the work of a teacher in a few minutes and then offer him advice and suggestion. More careful and longer observation is necessary. Again, telling is one thing and doing is another; and invariably the latter is better than the former. The inspector, therefore, would do well to demonstrate to the teacher what he desires the teacher to do. A demonstration lesson by an inspector is a far more effective piece of assistance than pages of suggestions. In addition, the inspector may, of course, help to solve the difficulties of teachers by suggesting and securing books and professional magazines.

Lastly, inspections should not be confined to the four walls of the school. The school serves the community and is intimately connected with it. The inspector, therefore, should help the school to establish proper contacts with the community and to improve its relations with the people. It must be remembered that in these days of democracy, schools cannot exist and prosper without the support of the community.

The planning of inspection.

At the present time inspection in India is still very largely a hit-or-miss affair. It too often consists of aimless visits and miscellaneous criticisms of detail. Remarks are generally made as a matter of routine, upon furniture, building, school records, classroom instruction, etc. But it is necessary to remember that the inspector has two important duties to perform. Firstly, he has to evaluate the work of teachers and the usefulness of the school. Secondly, he has to improve the present conditions. The first is a question of passing

judgment, and the second is a question of planning for the future. But unfortunately, no definite plans are usually made, and no definite programmes are drawn up, except a mere time-table of visits to places and institutions.

All this has to be changed. An inspector should have an immediate programme of aims as well as an ultimate plan of improvements. The latter is to be so prepared as to be capable of being carried out regardless of any changes in the personnel of schools. The plan may include a number of far-reaching changes which may be accomplished during a year or over a long period. It may cover a wide field such as supervision of teaching, research, training and guidance. Supervision would disclose defects which may be corrected, as well as procedures which may be encouraged. Research would reveal certain principles which make for improvement. Training will familiarize teachers with these principles; and finally, guidance will provide the inspection and the material environment necessary for putting their ideas into practice.

Inspections must be planned in advance. The reasons for doing so are the following:—

1. A planned programme insures that the inspector has thought over the situation in his local area and has selected certain definite weak spots and new needs to be attended to.

2. A planned programme insures a definite organization of professional activity directed towards the achievement of certain definite objectives. It thus displaces mere routine visits.

3. A planned programme is a source of professional stimulation and help to all concerned.

4. Definite plans make for satisfactory co-ordination of the conditions in all the schools under a single jurisdiction.

5. Planned programmes give the administrative officers, school boards and lay observers a definite idea of the work that is being attempted. It gives them a basis for judging and evaluating inspection.

A good planned inspection must possess certain important characteristics. Firstly, it should have a set of clearly stated objectives. Secondly, it should contain an outline of the devices, means and procedures which are to be used in the attainment of these objectives. Thirdly, it should include a clear-cut line of the criteria, checks or tests which are to be applied to the results of inspection in order to determine the success or failure of the programmes.

In addition to these, a few further suggestions may be offered in regard to the planning of inspection. At the very outset, the school situation should be studied or surveyed carefully with a view to determining its needs. After this has been done, a list of the needs may be drawn up, and in this way certain definite objectives of reform may be derived. From this list, a small number of the more important problems may be taken up and put down as the objectives to be attained during the current term or year. The next step should be to determine the specific methods or detailed procedures to be adopted for the attainment of the ends in view. In this connection, provision may be made for flexibility, so that methods may be changed with every change in situation. The criteria, tests or checks which may be used in order to determine the success or failure of the plan should be thought out and provided. Lastly, it is better to have the plan type-written or printed so that it may be published. Copies of it should be put into the hands of all teachers and headmasters, and if necessary, a general meeting of all workers may be called for in order to discuss the plan.

The term inspection connotes a definite set of duties, not only for the purpose of evaluating and co-ordinating the work of schools, but also for effecting improvements. Inspection is thus an intermediate stage between administration of individual schools and direction of the whole educational machinery of a state or country.

Direction and control.

If we could take an army for comparison, it would appear that direction properly belongs to the ultimate head, namely, the commander-in-chief; the carrying out of his orders rests with subordinate officers, who may be said to correspond, in the field of education, to inspectors; and finally, the actual execution of orders by small units in the army devolves upon unit-leaders who may be compared to headmasters in a school situation. Again, just as no army can fight successfully without proper leadership at the head, so also no school system can function properly without wise direction at the top. The conditions of life go on changing and new problems present themselves in every age. These changes must therefore be taken into account and education must be directed in order to meet the ever-changing situations. Curricula and text-books, methods of teaching and aims cannot continue in a static condition. The head of a school system should be an expert guide, who could work through individuals and committees, in order to adjust education to changing needs. No single individual, however, can be expected

to possess sufficient knowledge of all kinds of problems. So, one must necessarily rely upon the advice of specialists in each branch. This leads us to the question of educational research. A department of research is one of the greatest needs for educational administration to-day. Such a department can offer valuable suggestions in the matter of text-books, curriculum-making, methods of teaching and manner of testing the results of education. It can also give expert guidance regarding the vocational and technical aptitudes of children; it can collect statistics and other useful information; it may devise satisfactory modes of maintaining accounts, or dealing with any other problem in school life. All this, however, does not mean that the ordinary class-room teacher need not worry about these problems. On the other hand, he can still exercise his thought in these matters and help forward the research work of experts by putting to test the findings of specialists. One must remember that all manner of co-operation is necessary for the improvement of the school.

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CHAPTER XIX

THE SCHOOL, THE HOME AND THE COMMUNITY

THE usefulness of the school depends, to a large extent, upon the closeness of its contact and co-operation with the home. There was a time when no schools existed and when the home was the only educational agency. In those days the children used to learn everything by imitating older people and by listening to their instruction. The male children, in such a primitive society, imitated the father and learned to become hunters and warriors. The female children imitated the mother and became good house-wives. But as society became more and more civilized and complex, a new agency had to be created for transmitting the social heritage of the community. Thus arose the school. The duty of the school was to take over the educational function of the home and perform it in a more efficient manner. As a matter of fact, with the growth of civilization, the home became more and more inefficient as a training ground for the young. Only the wealthy could afford to take any special care about their children ; the common people had to send their children to schools. Now-a-days the functions of the home and of the school are entirely different. The ordinary parent thinks of the home only as a place where his children are brought up in a healthy and wholesome atmosphere. He does not think of it as an educational agency in the narrower sense of the term. On the other hand, he expects that the school should do its duty and teach his children all those things that are necessary for them to know. But in modern times the school not only imparts knowledge ; it goes a great deal further. It takes care of the physical, intellectual and moral side of the pupil. In doing this, the interests of the school sometimes appear to clash with those of the home, and antagonisms have occasionally developed. Parents have thought that the schools were usurping some of the responsibilities which properly belonged to the home. This is an entirely erroneous conception which is being dispelled by larger and larger numbers of schools which take parents into their confidence and try to secure their co-operation and support.

The school and the home.

Contact between the school and the home is undoubtedly

helpful to both sides. On the one hand, the parent is enabled to understand the work which the school is doing in order to help his children, and on the other hand, the teacher is enabled to understand the needs of the community in which he lives and works. He also derives stimulus and enthusiasm for his work because of the fact that it is being appreciated by the parents of his pupils. Moreover, by keeping in close touch with the homes of the pupils he comes to know something about the circumstances under which the children live, and this in its turn guides him to the kind of knowledge and training which they ought to receive in school.

Ordinarily parents desire to keep themselves in touch with the school to which they send their children, and very few parents are altogether indifferent or careless in this matter. The school, therefore, should do everything possible to encourage parents to associate themselves with the work and ideals of the school. The headmaster and the staff can do a great deal to achieve this end. It would be a great mistake for them to keep themselves aloof. On the other hand, they should make friendships and acquaintances among as many parents as possible. They should invite the parents to visit the school as often as possible and especially on certain important days, such as Prize Distribution, School Debate, Sports or any other celebrations.

The main function of the school is to bring out and train the pupils' physical, intellectual, moral and æsthetic qualities. In other words, the school's duty is to *educate* the child in the broadest sense of the term. In this connection, however, much depends upon the child's own natural equipment. If the child is well endowed by nature, the school can help him to rise to great heights; but if unfortunately the child has poor gifts, the school can only develop them to a limited extent. It is said, "You cannot make a silk purse out of a sow's ear." In other words, you cannot make an intelligent child out of a dull one. While this is true, the trouble often is how to distinguish between the capacities of children. Many a child who appears to be poor in intellect turns out to be bright later on. The principal of a school once requested a mother to withdraw her son from the school saying, "Your son is either a genius or an idiot, and I have no time to find out which." Ten years later he was found to be a very clever boy indeed. The poet Shelley was banished from Oxford because he was a peculiarly obnoxious person. But later on he turned out to be one of the rarest and most precious literary men of England. One cannot therefore easily discover intelligence, or the lack of it, in the early stages

of a pupil's career. Our first impressions are sometimes likely to be incorrect.

In modern times, therefore, a scientific technique is being perfected for the measurement of intelligence. Psychologists have invented certain intelligence and achievement tests which are designed to provide better guidance than mere subjective impression. Moreover, very few children are altogether devoid of any kind of natural gifts. Hence, a more varied curriculum is being provided in many lands, so that pupils, who may not be good at some subjects may yet show their ability in others. In order to develop, however, whatever gifts a child may possess, a closer understanding of not only the child himself but also of his home is necessary. In other words, the school has to work in co-operation with the home. A clever child may often not do well in school because of unhealthy and unwholesome home influences and surroundings. The school must, in such cases, try to discover what the circumstances of the child are. A child's performance at school depends very much upon the spirit, attitude, interest and expectations of his home. The things about which his parents talk, the objects which they praise most, the qualities which they love and admire, the people whom they know or seek to know—these are some of the influences and forces which determine the child's own attitude, and his capacity for work and progress.

The story is told of an extraordinarily bright boy in a high school, who was doing fairly well. He was an important member of the school athletic team. Realising that the boy was capable of doing better work, the headmaster informed him that unless he took a higher scholastic rank he would be debarred from participation in athletics. The father of the boy, when he heard about this, came to the headmaster and said: "Has not my boy passed in every subject at every examination and every year? Why then do you threaten to take him off the school athletic team?" The headmaster replied that the boy was not working as hard as he could, and that if he worked he could easily stand among the top boys of his class. But the father was not convinced of this reply and he did not care that his boy should be one of the best in studies. This is an example which indicates how home influences can sometimes affect the capacity of a pupil for work.

In contrast with this incident, however, there is another in which a high school boy complained to his father about what he imagined to be the injustice of his mathematics teacher. The father, who was a sensible man, took the boy to the school next

day and told the headmaster in the presence of the boy, "My son tells me that his mathematics teacher has been rather hard on him. But I know enough of you and of the mathematics teacher to realise that there is little likelihood of any grave injustice to my boy." The headmaster at once offered to send for the teacher concerned. But the father replied, "No, that is not necessary, nor is it the purpose of my visit. I have come to tell you that whenever there is a question between a teacher and my son, the presumption is, in my judgment, overwhelmingly strong that the teacher is right." The boy thereafter never carried home any complaint about any teacher. But on the contrary he settled down to work harder and to do better. As a result he won honours in the school, and before he was twenty, graduated at college.

In the two cases stated above, the difference is easily seen. In the first case, the father expected little and got little. In the second case, the father expected much, and as soon as the son realised what his father expected of him, he began to come up to that level. It is clear therefore that the aims and ambitions of parents have a great deal to do with the progress of their children.

Perhaps the most effective means of promoting close relationship between the school and the home is organizing parent teacher associations and independent associations of parents and of teachers. The teachers' association may get into touch with the homes of the pupils and study the conditions there. The parents' association may take an active interest in the work of the school by visiting it and by offering assistance whenever wanted. The mixed association of parents and teachers may furnish a common ground for promoting mutual friendship and good will. At such meetings important problems of the school may be profitably discussed.

Developing the intellect of the child is the activity which takes up the greatest amount of school time. And yet this is by no means the only or even the most important aspect of school work. There are other things equally important. Physical well-being, for instance, is very necessary for success in life. It cannot therefore be neglected in any sound system of education, although unfortunately in India a great deal has yet to be done in this matter. Moreover, there is the moral side of the child. Mere intelligence without character is not only useless but it may be positively dangerous to society. Hence, in regard to these matters also, the school has to secure the co-operation of the home. It must inform parents of any physical weaknesses or disinclination

for sports found in the child. Similarly moral drawbacks must also be made known to parents so that the school and the home may both work together in order to eradicate undesirable traits. Lastly, in these days of widespread unemployment, the question of proper vocational training also becomes important. For this purpose the special aptitudes of the child must be discovered early, and training must be given in order that the child may be prepared for the walk of life for which he seems to be best fitted. In this connection also, the school has to understand the aims of the parents. It must take the trouble to find out what the parents desire their child to be and then advise the parents as to how far these aims are capable of fulfilment.

The school, however, has a duty not only to understand the parents but also to educate them in order that they may maintain better homes. The home must be a place which promotes both physical health and a favourable atmosphere for the mental and moral growth of the child. Now-a-days, the homes of the upper and middle classes have very much improved ; but there are still many homes in which greater care can be taken in regard to the treatment of children. Even in some good homes, parental discipline is not always consistent with, or determined by, the child's needs. It is often either too strict or too slack. The moods of the parents, which may be due to their own troubles in life, are often visited upon the children. Nor is the attitude of the father the same as that of the mother. Parental education alone can improve these conditions. The best home is that in which there is a certain amount of stability and uniformity in the treatment of children.

The home must take care of the habits of the child. In it must be taught not merely physical cleanliness but also such things as mental hygiene, play-habits, self-reliance and other moral qualities. Parents must remember that the child is not a miniature adult and that it is therefore useless to lose their patience, or to adopt adult standards of evaluating conduct. Grown-up men and women would no doubt appreciate generosity when food, clothing and education are given to them, but children take all these things as a matter of course, as if they were naturally entitled to all these benefits. Parents must not be offended at this attitude, and they must understand that it is natural to children. Some parents, again, think that play is a waste of time, and force their children to be always at their books. But this is a mistake ; for play is as much necessary to a child as study. While it is natural that parents should be concerned about the future welfare of their

children and be intensely devoted to them, still this does not mean that they should either too rigidly control the lives of their children, or that they should be too lenient and blind to their faults and shortcomings.

It is thus seen that the problems of the home are as serious as the problems of the school. The school may not find all parents in agreement with its own objectives and methods of work; nevertheless, it is the duty of the school to secure as much co-operation as possible from parents. Ordinarily teachers do not take sufficient care to enquire into the home conditions of their pupils, but it is necessary that teachers should bestir themselves in this matter, and get into touch with parents in order to create a favourable disposition in them towards the school. When this has been established, it would be easy to get the necessary information about the condition of the homes. When the parent knows that the teachers' enquiries are not a result of mere curiosity, or a desire to pry into other people's affairs, then he will gladly furnish any information that may be wanted. The moment the parent is convinced of the teacher's genuine interest in the welfare of his child, all difficulties will vanish.

In this connection a system of case-study has been in practice for some years in the U.S.A. A complete case-study contains information about the history of the child's family in regard to its health conditions, its social, intellectual, emotional, educational and economic background. It also includes a brief statement of the child's own history up-to-date, relating to his physical condition, social and emotional adjustment, intellectual capacity and educational development.

The school's relationship to the home and to the community may be regarded as two concentric circles. The first and the smaller circle is the home; the second and the larger circle is the community. In the first instance, the school extends its vision to the homes of the pupils; in the second instance, it looks beyond the home to the community. Regarding this broad social view of the school John Dewey has said, "What the best and the wisest parent wants for his own child, that must the community want for all its children." Any other ideal for our schools is narrow and unlovely; acted upon, it destroys our democracy." From this statement it would appear that the state should look after the interests of the community as a whole, even as the home looks after the interests of its own children. In other words, the state may provide a certain minimum level

The school and the community.

of opportunities for the children of all classes. This minimum is an indispensable necessity. Below this level no child should be permitted to descend, while above this level the richer classes may make their own provision. A democratic society implies a democratic school system, in which no child should be denied the benefits of higher education merely because of its poverty. Provided that a child has the requisite intelligence, it is the duty of the state to develop that intelligence to the highest possible level.

So far the school has been considered mainly as a place in which instruction in the subjects of the curriculum is given. And in this connection school work usually consists in teaching the traditional subjects of study in the traditional manner. Text-books are constructed from the point of view of information alone, and teaching activities are confined almost entirely to drilling the pupils in this knowledge. Inspection and examination serve to emphasize generally the informational side of instruction. Perhaps there is some justification for all this, for there cannot be education without information or knowledge. But at the same time, just as knowledge is something more than information, so also education is something more than mere knowledge. Knowledge is not the be-all and the end-all of education. The realization of this fact in recent years has induced modern educationists to break through the traditional conception of education and to look at the school from a new point of view. They have thus come to insist that the school must not be considered merely as a centre of formal instruction in the traditional subjects; or, as Professor John Adams has put it, " Schools are not knowledge shops, and teachers are not information-mongers." On the other hand, the idea that the school is a community centre, that it is an institution which serves the needs of the community as a whole in several directions, is gaining ground.

Perhaps the first step in the reconstruction of the school as a community centre is to plan the school programme upon the life and work of the people among whom it exists. The world to-day is full of complexities and discords, and the social life around us is full of suspicion and misunderstanding. Indian society is divided by religion, social customs and other factors to a greater degree than almost any other society in the world. But unfortunately the school as it works to-day does not seem to concern itself with these problems at all. It seems to conduct its activities in an atmosphere of unreality and isolation. It seems to make no attempt to use education for the purpose of bridging the gulfs in communal

or national life. This ought not to be the case. The studies within the school must be closely related to the life outside. The subject-matter of the curriculum should be carefully planned and brought into relation with the problems of society. Useless material which has descended to us as a heritage of the past must be discarded and methods of instruction must also change suitably. In short, there should be a reorientation both in regard to subject-matter and in regard to methods. Pupils should be given ample opportunities to discover the problems in which they are interested and to study them with honesty and an open mind. In this way alone can right thinking take place and right habits be formed.

What has been said above applies to all schools, rural and urban. But India being an agricultural country with seven lakhs of villages, the rural schools have an important duty to the nation. For ages the villages of India have been neglected and the revenues which are mainly derived from them have been used for increasing the comforts of the urban population. Only in our own day the importance of rural reconstruction has come to be recognized, and in some parts of the country efforts are being made to improve the material and moral well-being of the villages. These efforts, however, are still on a very small scale. If the country is to be rendered prosperous in the near future, and if its inhabitants are to live intelligent and useful lives, it is essential that every school in the country should take some part in rural reconstruction work.

The rural schools and its community functions.

At the present time the Indian school organization makes no particular difference between a rural school and an urban one. Both are alike in regard to aims, curricula and methods of teaching. Indeed the studies which may be useful to town children have been imposed upon village children. The result of this practice has been to make educated villagers leave their village occupations and seek employment in towns. In this manner education is doing a distinct disservice to the country. But if village schools are to be rendered really useful they ought to be planned and conducted altogether in a different way. They should educate the youth of the countryside in those things in which they are interested, and those occupations to which their life is related. The village schools, in addition, must provide certain types of extra-curricular activities which would result in the improvement of village homes and village community life.

Above all, the success of a rural school will depend upon its utility, not only to the children but to the adult population as well.

In other words, unless the rural school is a centre of light and leading to the men and women of the village its purpose will not be served. Nor will the school receive adequate local support under such circumstances. But no school can fulfil this function if it confines its attention to education in its narrower sense. Mere literacy and the 3 R's are quite inadequate, for the ordinary villager would like to see how education improves his material prosperity. The school, therefore, should endeavour to help him to carry on his daily work with greater efficiency and more profit.

All this of course means that the village school should cease to be a school in the ordinary sense. It should, no doubt, teach literary subjects, but it should also do something more than this. If, however, this ideal is to be fulfilled, the present set of teachers, and the present equipment are not quite suitable; the teachers because they have not been specially prepared for this task; the equipment, because it is not suited to the new type of work proposed to be done. Besides, the work of the new type of institutions must be supplemented by that of other departments of government which are concerned with health, sanitation, agriculture, co-operation, industries, etc. The school may teach hygiene to its pupils, but unless this is accompanied by practical efforts in keeping the homes and the people clean, such instruction will be of no use. Similarly the school may teach better methods of agriculture; but unless this is accompanied by practical demonstrations in the open field for the benefit of adult members, such instruction may not be fruitful. From this it will be seen that the rural school has to expand its activities and take into consideration all the people of the village and not merely the children.

Perhaps the new activities envisaged here are only possible in higher type of rural schools and not in the ordinary ones. Such schools may be called rural high schools, and they may have classes beyond the primary grades. Such schools, moreover, will naturally have better qualified teachers and more resources. They can undertake to put into practice a more elaborate socialised curriculum which takes into consideration the adult members of the rural society also. Their aims may not be merely vocational but also cultural. They may arrange for such things as public lectures, musical concerts, economic and art exhibitions, health demonstrations, library services and recreation activities. They may, for instance, conduct their activities on the model of the 4 H Clubs in the U.S.A. which aim at developing the Head, Heart, Health and Hand. These clubs teach

The rural high schools and the community.

improved methods of agriculture for men, and home-making for women; in other words they develop all-round manhood and womanhood. The work of these clubs is a part of a National Agricultural Extension System in U.S.A., and they are usually started in rural schools where they conduct activities similar to those of the Boy Scout and the Girl Guide Movements.

The Folk High Schools of Denmark furnish another notable instance of the community service which schools can render. These high schools have been established primarily to improve the cultural level of the rural population in Denmark. Many observers have admired the work that these schools have done over a long period. Their success seems to be due to a large extent to the elasticity of administrative and curricular arrangements. The schools, for example, are held during the five winter months for men, and during the five summer months for women. The age of the students is from 18 to 25, and most of them have had no schooling since they had completed the ordinary elementary school. Again, although the curriculum has been planned to suit the needs of country life, the general aim has always been to impart a liberal and cultural education, and in this aim they have been eminently successful. In recent years, however, it is reported that some of these Folk High Schools have begun to give a definite agricultural bias to their instruction and become predominantly vocational in character.

The Tuskegee Institute for Negroes in the United States is another noteworthy instance of a higher school which aims at providing opportunities for coloured men and women to acquire a sound vocational training, so that upon graduation, they may be thoroughly equipped for service and leadership. The products of this Institute have been very useful. They have not only promoted the economic betterment of the community but they have also played an important part in raising its moral and cultural level. The programme of the Institute is so arranged that there is close co-ordination between general studies on the one hand and economic activities on the other. Booker T. Washington, the great Negro founder of this famous institution, has said, " We shall prosper in proportion as we learn to dignify and glorify labour and put brains and skill into the common occupations of life." These words carry a great lesson for India also. In our country it is the common custom to think that all manual occupations are undignified. Therefore a great proportion of our educated men prefer literary work in offices to occupations connected with agriculture and manufacture. The

dignity of manual labour is not recognized in India. People fail to realise that men and women have got to do in this world a large variety of things intimately connected with physical labour and that there is nothing to be ashamed of in performing such labour. Education should make people realize that the manual worker is not necessarily inferior to the brain worker, but that he only does the kind of work for which he is best fitted.

The Gary Schools of U.S.A. is a third outstanding instance in which the school has entered into the life of the community in a most intimate manner. In these schools also it is not merely the children who are educated, but the whole community. After the regular school hours are over, the school buildings and equipment are thrown open for public use. As a result of this close co-operation between the school and the community we find many members of the public helping the school in various ways. Thus, for instance, the Town Chemical Analyst offers his services as teacher of chemistry, and he also does a great deal of the analytical work of the town in the laboratories of the school. The town water is tested there, as well as the eatables made and sold in the town. This kind of work tends to give the pupils a sense of responsibility, and makes them feel that they are actually engaged in the problems of life and not merely preparing to take part in them later on. Thus the Gary Schools have set a good example in training for citizenship and social service. The activities of the school are centred in the activities of the town itself.

This association of the school with life is a great contribution to the modern philosophy of education. In an older day Herbert Spencer had said that education was a preparation for life. But to-day John Dewey preaches that education is life itself. It is thus clear that one of the duties of the school is to teach pupils to do better, the things which they have to do any way. School teaching therefore is not to be confined to book learning but should extend to social, civic, moral, vocational and recreational outcomes. The modern world is a rapidly changing world. It is meaningless, therefore, to prepare the child for an unknown future, because the conditions of that future cannot be foreseen. The more reasonable thing to do is to relate school teaching to current problems.

This view of education carries an important message for India. In this country perhaps the greatest of all problems is the problem of ignorance, and ignorance is the greatest stumbling block to progress. With an education, which is confined to book-learning there is little hope of removing social defects; but when education

is thought of in a larger sense, only then is it possible that the present evils of society will disappear one by one. Selfishness, greed, vested interest, old fashioned ideas, respect for superstition and authority, indifference, fear of social censure—all these can be got rid of by properly directed education alone.

At present pupils come to school with a view to learn what is said in books. They take great care to remember what they have been taught and to reproduce this at examinations. But in a school of the new type pupils will become not mere passive receivers of knowledge but active workers in the search for truth. At present our pupils seem to have no problems at all, but in the new school they will have plenty of questions for which they would like to find answers. Only when such a mentality comes into being, and only when the school encourages such an attitude, can education help to solve the social problems of India.

Another important service which the school can render to the community is to fit the products of the school to the activities connected with the earning of one's livelihood. Not enough attention, however, has so far been devoted to this vocational training. In contrast with this situation a great deal of progress has been made in England and America, where specially devised psychological tests are administered to pupils in order to determine their varied aptitudes. After this has been done, care is taken to develop those aptitudes, and parents are advised as to the vocation in which the child is likely to be most successful. Not much in this direction has yet been attempted in India. Even the most important aspects of personality are left undeveloped. Far too much emphasis is laid upon mere intellectual achievement alone. Such a course is very narrow and unfruitful. The pupil must be early taught to think about current problems and about the manner in which he is going to deal with them. In other words, the great question in his school life ought to be "what service am I going to render to society?"

Since one of the important aims of the school is to help people to do their work better, and to be more helpful as members of society, the school must be regarded as a great social institution.

The school a social institution.

In order to do this service more effectively the school has been thought of in many countries, especialy in the U.S.A., as a community centre. Such a centre educates and serves not merely the children but also the body of adult men and women. But even ordinarily, where the school is not designed as a community centre, it promotes

the welfare of the society through the education of its young by shaping their aptitudes and cultivating their interests and abilities. In other words, it prepares the child to adjust himself to the demands of life, and to be a useful member of society.

The school, however, is not an apprenticeship institution. Its training, therefore, should not aim at making an individual merely efficient at his work in a mechanical way. A man is much more than his work. It is therefore not enough if he only does his work satisfactorily. He has also to serve society in many more capacities. Hence the school's preparation should not be confined to a narrow professional or vocational aim; it should impart what is known as a liberal education. It should generally cultivate the habits, tastes and attitudes of the child so as to render him a cultured member of society. As regards the merely vocational aim, this again must be carried out with reference to the significant activities of the local community, although this should not be confined to those activities only. Often it may be necessary to supplement, enlarge or redirect them in certain other desirable channels so as to make for economic progress.

Above all, the school should cultivate certain inner qualities of the mind such as truthfulness, resourcefulness and openness of mind. By so doing, the school fulfils its great function of improving the life of individuals and of society, physically, intellectually, morally and æsthetically.

So far our discussion has been directed to show how the school can serve the local community and the nation; but there is a still wider aspect of this question. Since the close of the War of 1914-18 there has been an intense effort to minimise the evil effects of extreme nationalism and to create a feeling of international understanding and goodwill. Towards securing this end the school can usefully work. But unfortunately in recent years there has been a tendency once more to intensify feelings of patriotism and thus cause another serious conflict among nations. For some years the League of Nations had no doubt worked to secure international co-operation, but unfortunately the influence as well as the prestige of the League are now almost gone. It is necessary therefore that the schools must redouble their effort in order to instil in the minds of the young, ideas of friendship and service not only to one's own country but to other countries as well. In other words, children must be made to realize the fatherhood of God and the brotherhood of man and to imbibe the international spirit.

In India the emphasis upon nationalism and narrow patriotism

are not so great as in the countries of Europe. But here, on the other hand, we have a somewhat different problem, namely, the problem of adjustment and mutual goodwill among the various communities into which the people are divided. For some years attempts have been made to diminish communal tension but the progress is very slow. Only broad-mindedness born of proper education can remove this serious difficulty. Our schools therefore should develop proper social attitudes among the pupils, and inculcate fairplay, co-operation and ideals of service.

In international affairs people often do not reason at all. Their attitude is "My country, right or wrong." Similarly in regard to communal matters in India the popular cry is commonly "My community, right or wrong." This should not be. Pupils must be clearly taught to think and reason impartially on all social questions. The subjects of the school curriculum must be dealt with in close association with social problems, so that pupils may learn the correct attitudes towards them. Subjects such as history, civics and geography easily lend themselves to this kind of social treatment. History, for example, gives an insight into the growth of civilization and into the contributions made towards that growth by the races of the world. Geography makes us understand the inter-dependence and mutual co-operation among nations. Even the sciences can contribute much towards the building up of this attitude. Science knows no national boundaries, and the men of science, by their training, are the most likely persons to be free from national prejudices. They care for truth, and for truth alone. They do not care which nation contributes to the discovery of that truth. Such an impartial attitude should be cultivated in school.

BOOKS FOR FURTHER READING.

1. M. Carney ... *Country Life and the Country School.* (Row Peterson.)
2. E. Davenport ... *Education for Efficiency.* (D. C. Heath.)
3. E. N. Ferrys ... *Secondary Education in Country and Village.* (Appleton.)
4. M. E. Moore ... *Parent, Teacher and School.* (Macmillan.)
5. *N.S.S.E. Year Books,* Status of Rural Education, Part I, 30th Year Book, 1931.
6. *N.S.S.E. 36th Year Book,* Part II, 1937. International Understanding through Public School Curriculum.
7. H. N. Rivlin ... *Educating for Adjustment.* (Appleton.)
8. S. L. Pressey ... *Psychology and the New Education.* (Harper.)

APPENDIX

SCHOOL RECORDS AND REGISTRATION.

EVERY institution that is permanently organized should maintain certain records from which its origin, its growth and development, its condition and circumstances at various periods, its aims, aspirations and achievements, its efficiency and usefulness can be clearly known and estimated. This is true of a school, which is a permanent public institution. The school is answerable to several bodies for its effective functioning. To the parents, in the first place, it is responsible for the proper training and instruction of their children. They pay fees, some of them at considerable sacrifice; and even when education is free and compulsory, the parents' sacrifice consists in being deprived of their children's services at home or of their assistance in earning a livelihood. To society, of which the school is an organized agency, it has to render an account as to the manner in which it discharges its trust of conserving cultural traditions and of stabilizing and improving the basis of society by preparing future citizens on lines considered desirable by its thoughtful members. The central or local government, which maintains the school or shares the costs of its maintenance, has to be satisfied that the grants paid out of public funds are applied to appropriate purposes and that efficient conditions of work are provided in the school; and for this purpose minimum requirements are generally prescribed in the educational codes and regulations, and are insisted on in the working of the institution. Lastly the management and staff owe it to the pupils to know them individually, to watch their progress in studies carefully and systematically, ascertain and appraise their general attainments and capacities and properly 'to condition' their conduct and general behaviour. The observation and study of the pupils from day to day is an aid in the school's endeavour to help forward in the desired direction the pupils' individual and collective development.

Need for school records.

In order that the school may obtain and furnish adequate information to all the parties concerned or interested in its proper functioning, and may make the best use of the information thus

obtained for the furtherance of its own aims and purposes, it is necessary that complete and systematic records should be maintained. On the basis of these records, pupils' careers are directed, and a better adjustment is brought about between them and their work, in the light of their aptitudes and capacities; and thereby the true ends of democratic education are served. It is with the help of these records that reports to parents regarding the progress, merits, and short-comings of their children are sent, and the parents' co-operation in the school's endeavour is enlisted. Further, these records are necessary for furnishing to the Department of Education facts and figures from which the present condition of the school is known. From them also the educational progress and needs of particular localities, and even of the State as a whole, are judged, and lines of future development and expansion marked out.

Maintenance of school records is thus an important aspect of school administration; and every teacher, and in particular the headmaster in charge of the institution, should be well conversant therewith. It should be remembered that the headmaster is solely responsible for the proper maintenance and preservation of records, and these duties cannot be delegated to any of his subordinates. His responsibility is not lightened by the employment of clerks charged with the duty of maintaining registers, nor by any arrangement by which members of the staff assist him in this part of his duty. In fact, there is a sense in which increased assistance increases the headmaster's responsibility, for he has to function through his assistants and direct and co-ordinate their work. In no case can a headmaster transfer to his clerks or assistants blame for faulty discharge of what are his own primary responsibilities.

These records, if they are to be of real value, should be *full and complete in detail.* At the same time, they should be maintained in such a way that the minimum of clerical work is involved. At any rate, they should not take so much of the headmaster's time as to hamper him in the discharge of his other duties, relating to class-teaching and the organization and supervision of school-activities. Another essential requirement of school records is their *accuracy.* Inaccurate records are worse than useless. It should be noted that the records are a test of the honesty of those who have to maintain them. Accuracy is ensured to a great extent by *promptness* of entries in the records and their *regular and systematic checking.* Since school-records are important documents—in fact, they are

Essential requirements of school-records.

the most valuable part of school equipment—they should always be available in the school premises and kept in a safe place under lock and key. They should on no account be removed from the school. In view of the failure to observe this rule in practice, some Departments of Education have thought fit to issue instructions that not only teachers but even inspecting officers should not remove records from the school premises for the purpose of scrutiny, not even the Visitors' Book.

Para 21 of the Mysore Educational Rules prescribes the number and kinds of records to be maintained in the several grades of schools. Those relating to middle and high schools can be broadly classified under the following heads :—General, Financial, Educational and those relating to Equipment and Correspondence, as given below. Inspecting Officers are permitted to make suitable alterations in the list according to the circumstances of each school.

Kinds of records to be maintained.

A. *General.*—(1) Calendar. (2) Log Book. (3) Visitors' Book. (4) Service Registers. (5) Register of Loans of Buildings. (5) Admission Register. (7) Transfer Certificate Book.

B. *Financial.*—(1) Acquittance Roll. (2) Contingent Order Book. (3) Contingency Register. (4) Register of Fee Collections. (5) Abstract Register of Fees. (6) Register of Receipts and Expenditure (Sports). (7) Register of Receipts and Expenditure (Reading-room). (8) Bill Register. (9) Register of Donations (for aided schools only). (10) Register of Scholarships. (11) Practical Instruction Bill Book (12) Practical Instruction Order Book.

C. *Educational.*—(1) Pupils' Attendance Register. (2) Teachers' Attendance Register. (3) Class Time-tables. (4) Teachers' Time-tables. (5) General Time-table. (6) Teachers' Monthly Programme of Work. (7) Monthly Progress Register. (8) Terminal Examinations Results Register. (9) Headmaster's Supervision Register. (10) Register of Corporal Punishments. (11) Private Tuition Register.

D. *Equipment.*—(1) Stock Book of Furniture and School Appliances. (2) Library Catalogue. (3) Accession Register. (4) Library Issue Book. (5) Stationery Issue Book. (6) Stock and Issue of Sports Materials. (7) Register of Newspapers and Magazines received. (8) Register of D.C. Clothing received and distributed. (9) Register of Free Supply of Slates and Books, etc., received and distributed. (10) Register of Articles manufactured in the Practical Instruction Section. (11) Register of Stock of Raw Materials in the Practical Instruction Section.

E. *Correspondence.*—(1) 'From' and 'To' Registers. (2) Tappal Book. (3) Memo Book. (4) File of Departmental Orders and Circulars. (5) Public Examination File. (6) Register of Casual Leave granted.

In addition to those mentioned under the heading "Financial", the following four have been found helpful in maintaing school accounts and might therefore be opened :—

(1) Cash Book for entering daily receipts and payments. (2) General Ledger or Classified Abstract of the monthly totals. (3) Remittance Book for the purpose of making remittance to the Treasury. (4) Register of Pay Bills.

The following few points concerning the proper mode of keeping school records might usefully be borne in mind by fresh and inexperienced head-teachers :—

Mode of keeping records.

1. In every institution a stock list of registers maintained should be prepared.

2. On the outer cover of each register the following particulars should be elegantly and distinctly written :—

(*a*) The name of the school. (*b*) The serial number of the register. (*c*) The name of the register. (*d*) Number of the volume. (*e*) The number of pages in the volume and dates on which the volume was opened and closed.

3. When a register is opened the pages should be numbered consecutively, either in red ink or with a numbering machine, and no leaf must be inserted into, or detached from, any register. If a page is disfigured by faulty entries or otherwise, the entries should be scored off with the remark ' cancelled '.

4. Registers should be kept tidy. Writing and figuring should be such as will give a neat appearance to the entries. Figures must not be joined. Noughts in money columns should be avoided as they are liable to lead to confusion in totalling and admit of alteration. Registers should not be folded or the pages crumpled.

5. If it is necessary to correct any entry, the incorrect one should not be scratched out, but a line should be lightly drawn through it in red ink so that the original entry and the alteration made may both be clear on the face of the record.

6. Each correction or interpolation made should be authenticated by the head of the office, by setting his dated initials against each such correction or interpolation.

7. All entries must be in ink. But in entering balance or totals it is desirable to check their correctness before noting them in ink.

8. All horizontal lines should be thinly ruled in red ink. One line above every total and two lines underneath every final total should be drawn. The money denomination, namely "Rs." should be indicated by the side of each total, thus : Rs. 195-10-4.

9. The totals of both sides of an account should always be noted in a line with each other, even though there may not be the same number of items on both sides.

10. When the prescribed registers are supplied by the Department they must be used ; but when such registers are not supplied, a stiff bound note-book should be used, of a size uniform with the majority of the other registers.

11. A new volume of a register should not be opened every year when the previous volume contains a large number of blank pages. Whenever a fresh book is put into use, a remark on the fly-sheet of the book that the previous volume has been fully used and lodged in the records should be recorded, and the date from which the new register is used and the number of pages it contains should be noted.

12. Every column provided in a prescribed register should be filled up. No blank space should be left between entries ; and subsequent insertions should be avoided.

A few of the important school records, relating mainly to the educational side of school administration, are described below :—

(1) School calendar.

The school Calendar is drawn up at the beginning of each school-year. The school-year, it should be noted, is different from the financial year and the calendar year. While the financial year in Mysore begins on July 1st and in British India on April 1st and the calendar year on January 1st, the school-year commences on the date of re-opening of a school after the long vacation. The school-year is therefore the year arranged for teaching purposes and is not identical with either the financial or calendar year. It is generally advisable that all schools in the same province, or at any rate, in the same local area, should have a uniform school-year, so that children who unavoidably have to migrate from one school to another at any time of the year may not be handicapped by an appreciable difference in the progress made in the courses of studies in the several schools.

According to Mysore Educational Rules, the headmaster of every school should prepare a calendar by the end of June each year, and submit one copy to the Inspecting Officer in charge of the school and have another posted up in his office-room. The

calendar should contain the following items of information, and such others as concern the work of the institution :—

(1) General, partial, and local holidays.

(2) Dates for the submission of monthly, quarterly, half-yearly, and annual reports and returns.

(3) Dates of public and terminal examinations.

(4) Dates for sending up applications for public examinations, term-certificates, etc.

(5) Lessons to be done on each partial holiday, so that no subject shall suffer through continual loss of periods of work.

(6) Date of meetings of School Committees, Teachers' Associations, Debating and other Societies, Local Excursions, School Tournaments, etc.

(7) In schools where the system of periodical class-tests is in vogue, the dates on which such tests will be conducted, and the subjects in which they will be held.

The school calendar ensures regular and timely submission of periodical returns and reports and conduces to the better and more systematic organization of school activities.

The rules require the maintenance of a log book in middle and high schools; but it is a necessary record even in the case of primary schools. The log book is a record of events, and as such it furnishes material for a history of the school. It should contain mention of special events, the introduction of new text-books, apparatus, or courses of instruction, any plan of lessons approved by the Inspctor, the visits of the inspecting Officers and other distinguished persons interested in education, absence and illness of any of the school staff and any failure in duty on their part, closure or changes in the working hours of schools on account of epidemic diseases, and any other deviations from the ordinary routine of the school, or any special circumstances affecting the school, that may deserve to be recorded for future reference or for any other reason. The log book is a school diary. It should contain only statements of fact and no expressions of opinion on the work or conduct of teachers, or remarks as to the efficiency of the school. The entries in the log book should be made by the headmaster, as occasion may require. It is a permanent record for future reference.

(1) Log book.

The Admission Register is one of the most important school records, and the headmaster is personally responsible for the entries made therein. After satisfying himself that the information furnished by the parents in the form of application for admission

prescribed by the Department is correct, the headmaster should state at the bottom of the form whether the pupil was admitted or rejected. All application forms received should be serially numbered and filed separately for reference. In the case of pupils seeking admission after a course of private study, a careful investigation concerning the pupils' previous educational career, as declared by the parent or guardian, should invariably be made before making admission. The headmaster should resist the pressure or importunities of parents for admission of children by evasion of the rules. Admission of pupils migrating from outside the Mysore State should not be made, even though the candidates may be eligible according to their transfer certificates, until the certificates have been countersigned by the educational officer having administrative control over the school issuing the certificate, and until the equivalence of standards has been determined. But no such pupils should be admitted to a high school class higher than the first year class, and even when so admitted, exemption from passing the Mysore Middle School examination should be obtained from the Director. When a school provides both middle and high school departments, as in the case of aided high schools in this State, fresh entries should be made in the high school section register when pupils move from the middle to the high school section, as if they were fresh admissions.

(3) Admission register

Admission register entries should be made as soon as a pupil is admitted, or at any rate, before the close of the day ; and all the necessary particulars, as provided for in the register, should be noted. No admission or re-admission made at any part of the year should be left out of the register. Successive numbers should be given to the pupils on admission, and each pupil should retain this number as long as he remains in the school. But a fresh serial number should be given to admissions each year ; and whenever the admission number of a pupil is quoted, it should be given in the form of a fraction, with the year to which the serial number belongs as the denominator, thus : 42/34-35. If a pupil leaves a school and rejoins it with a leaving certificate issued by another school, a new entry should be made in the register. But a pupil whose name was removed for default in payment of tuition or reading-room and sports fees, or for continued absence, need not be given a fresh admission number if he returns to the school in the same term or within three months of the removal of his name ; his original admission number should be given to him. In such cases, the collection of re-admission fees should invariably be noted in the fees

collection register, and a brief note made against his number in the admission register to indicate the month or year of collection of re-admission fee. This entry may be briefly made thus :—R.A. Nov.

No name should be removed unless a pupil applies for and has been granted a leaving certificate, or has been continuously absent for four weeks without permission, or has been a defaulter in the payment of fees till the end of the month during which they were due, or has been dismissed as unworthy of continuing in the school. When a name is removed for any reason, the date of the last attendance should be entered in the admission register, with the cause of leaving if that is known.

In recording the date of birth of pupils in the admission register the exact day, month, and year of birth should be carefully ascertained and noted in the register. This date should be retained throughout the pupil's educational career and should not be altered without the permission of the Inspecting Officer in charge of the institution. This entry as to date of birth is very important as it is often required as evidence in important connections.

It would be desirable in large schools to prepare an alphabetical index of pupils admitted during the year for convenience of reference. Such an index may be prepared after all the admissions for the year have been made. At the end of each year, when the admissions for the year are over, an abstract should be prepared to show how many of the pupils admitted during the year left with leaving certificates, how many without certificates, and the number remaining in the school. In cases of pupils who leave the school without paying all or part of the fees due, a remark should be made against their names in this register, so that the fees due may be recovered if and when they apply for leaving certificates.

According to the departmental rules, admission register should be preserved permanently.

For each class, or division of a class, there should be an attendance register containing the names of all the pupils in the class, arranged in alphabetical order. The attendance register in some countries provides a separate column for each session of the school-day; but only one column for each day is provided in the registers published by the Department. The attendance should be marked for both the morning and afternoon sessions. The usual signs adopted are slant strokes, such as / and \, attendance at both the sessions of a day being indicated by ×. No blank should be left, and ink, not pencil, should be used for marking attendance. Attendance should be marked as soon as the class assembles at the

prescribed time; and if any pupil leaves the school before the completion of the session, his attendance should be cancelled by drawing a line round the mark thus: 0, and the pupil should be dealt with suitably. Absence owing to illness, or with leave is indicated by suitable symbols such as S. L. At the foot of each daily column the number present at the morning and the afternoon session should be noted, and to ensure accuracy a count of those actually present should be taken before the number is recorded. It is a convenient plan to note every day, on a corner of the black-board, the number of pupils on the roll and the number present. At the end of each month, the number of times each pupil was present should be noted in the column provided. When the school does not meet any day, the column should be cancelled by a line drawn through it and the nature of the holiday written. When the closure was due to reasons other than the usual ones, the reason should be recorded in the diary or log book. Long holidays should be indicated by writing "Holidays" across the daily columns, the nature of holiday, such as Dasserah or Christmas, being also indicated.

(4) Pupils' attendance register

It should be impressed upon pupils that leave of absence can be granted only when applied for in advance, except when such previous application is impossible. Applications for leave should invariably be signed by the parent or guardian of the pupil and the reasons for leave clearly stated. Applications for leave should go to the headmaster through the class-teacher, who should carefully scrutinize them and record his recommendation thereon. Leave applications for long periods should be supported by medical certificates.

The last column in the attendance register, provided for the purpose of noting the date of admission to the school and of promotions to the class, should invariably be filled in, as these dates throw light on the extent of retardation of pupils in the school and in a particular class.

Attendance registers should be preserved for five years.

A register for the purpose of recording the daily attendance of the teachers in a school is another necessary record. Such registers are supplied by the Department. The registers should be kept in the headmaster's room, and as soon as teachers come to the school, at the commencement of both morning and afternoon sessions, they should write their initials opposite their names in the columns provided for the purpose. Late-comers should indicate the time at which

(5) Teachers' attendance registers

they arrive. The headmaster should also make his own attendance and check the attendance of his assistants at the commencement of each school session. Teachers given casual leave should be marked *C. L.* by the headmaster; and in cases of long absence on leave a line should be drawn against the name, covering the columns corresponding to the dates for which leave has been granted. The number of days of casual leave or other leave taken by each teacher during the month should be noted in the register by the headmaster at the end of the month.

The importance and value of records showing each pupil's work and progress in school from month to month has been mentioned in the chapter on classification, and was again referred to in the chapter on examinations, where the need for great care to ensure the reliability of these records was stressed. Usually the marks obtained by pupils in class, terminal and, annual tests are entered in progress records. Although performance in tests is a more reliable basis for assessing the attainments of children in school subjects, and for obvious reasons has been found preferable in actual practice to the system of awarding marks for written home-work or for oral answers to teachers' questions in the class, the evaluation of routine work done by the pupils during the school-course should also find a place in the progress register. The progress of pupils should be shown separately for each of the subjects of the curriculum, so that each pupil's strength and weakness may be judged. Where the specialist-teaching system is adopted, a separate register should be opened for each subject by the teacher in charge of that subject and should be frequently checked by the headmaster. The general instructions in regard to the maintenance of registers apply to progress registers also and should be strictly followed. Sometimes not only the progress of pupils in the school subjects but also his punctuality, regularity in attendance, and even his deportment and industry are recorded. The marks registers issued by the Department do not provide for those entries; but until the form of these registers is revised, they should be supplemented by other registers or notes of observation made by the teacher in respect of each pupil in his charge.

(6) Monthly progress registers

In some progressive schools, teachers are not satisfied with merely recording the above particulars and issuing certificates to pupils and reports to their parents. They favour descriptive records, so drawn up as to give an account of the main characteristics of each child as an individual. Such records reveal not only

facts pertaining to progress in studies, but also the pupil's moral and temperamental qualities, his special interests and abilities, as well as his weak points. Sometimes the bases and explanations of these facts are also recorded, with other particulars that go to disclose the child's general relation to his environment. Since the judgment of the child as a whole should be based on long study and continuous observation, a full and final report on his attainments and progress is not issued until he passes out of the school.

We have referred in the chapter on classification to a more comprehensive record of each child, based on an examination of all aspects of his personality—physiological, psychological, pathological and psychiatric—called the biotypological record, that is attempted in France. The absence of psychological and medical specialists and clinics as a part of our educational organization precludes such an ambitious examination. But the desirability of as full a record as possible of each pupil's progress during his school-life is generally accepted.

Instructions issued by the Department of Education in Mysore require that heads of all institutions, government and aided, should see that every teacher draws up at the beginning of each school-year a programme of work for the year with reference to the prescribed syllabus, noting therein at least once a month how far the work has been done according to the programme. This record enables the head of the institution or the inspecting officer to scrutinize and judge the progress made in each subject from time to time. It is further required that heads of institutions should check such entries at least once a term, giving their opinion as to the progress made together with other remarks, if any. It is needless to say that unless the year's work is plotted out with reference to the available number of working periods in the subjects concerned, in convenient units of time, and unless progress is checked at frequent intervals with reference to the programme systematic progress cannot very well be ensured and undue hurry about the end of the school-year avoided. It is desirable to have short units of time for the annual programme in order to secure better adjustment of work to the time available. In some provinces, such as the United Provinces, the work to be done is shown week by week. In this connection, it has to be pointed out that work for each unit of time, a month, a fortnight, or a week, should be shown by topics and not by pages in a text-book, as is sometimes done.

(7) Monthly programme.

The latter procedure indicates that the teacher is only a slave to the text-book and not a master of his subject.

The registers so far referred to are some of those that relate to the educational aspect of school-work. The headmaster's functions include also the custody and maintenance of full and correct accounts of all monies received and paid by him, and the rendering of such accounts and the submission of any prescribed returns to his official superiors or managers. He is also the custodian of the school equipment and building, and is in administrative control of the staff. In regard to the financial responsibility of the headmaster, the following instruction appears as the very first article in the Mysore Civil Account Code, Volume I, and should be clearly borne in mind by heads of government schools in this State.

"Every head of an institution should realise that the correct maintenance of accounts is no less important a part of his duties than his academical work. A knowledge of the accounts and financial rules relevant to his duties is a necessary part of the equipment of every head of an institution through whose hands Government money passes, and he is expected to be sufficiently familiar with financial and account rules to keep an adequate check over clerks in his institution. No head of an institution should plead as an excuse for a financial or accounts irregularity that he has been duped by his clerk or, accountant, as it is for him to see that the clerk or accountant is doing his duty properly." The Government of Mysore have issued an order clearly pointing out the implication of a Government servant's responsibility in respect of cash transactions. It states that in case of any loss arising from fraud or negligence on his own part he would be held personally responsible for such loss, and in case of loss arising from fraud or negligence on the part of any other government servant he would be held responsible to the extent to which it may be shown that he contributed to the loss by his own action or negligence.

Without attempting to describe fully the procedure to be followed in conducting the several financial transactions affecting the school and in maintaining all the registers relating to them, we shall briefly refer to only two records, *viz.* the school daily cash-book, and the registers wherein fee-collections are noted. The proper maintenance of the former guarantees in a large measure the correctness of school accounts; and the latter form the main body of the financial transactions of the school.

(8) Cash book.

A cash book is an important initial record in which are entered all financial transactions of the school occurring from day to day. It should be a bound volume, and the pages should be carefully numbered in print. The following form, indicating the number of columns and particulars to be noted in each column, is suggested for adoption :—

1	2	3	4	5	6	7	8
Date	Particulars	Amount received	Receipt No.	L. F.	Amount paid	Voucher No.	L. F.

In column 1, the date on which the cash is received or paid is entered. Columns 5 and 8, marked L.F., are for the purpose of showing the number of the page of the subsidiary register where the corresponding entry appears. For instance, if on 1-9-1934 a sum of Rs. 580 is received as cash on account of salary and is credited to cash account, there will be a corresponding entry in the salary book on a certain page. It is the number of this page in the salary book that is to be noted in the L.F., column 5 of the cash book. Similarly, the pages of the Sports or Reading-room Fund Account on which the expenditure on sports or reading-room is noted will be entered in column 8.

It should be clearly noted that all transactions to which an officer of Government is a party in his official capacity must, without any reservation, be brought to account in the cash book; and all monies received should be paid in full, without the least possible delay, into a Government treasury. The term 'cash' includes specie, currency notes, cheques, demand drafts, and remittance transfer receipts. Whenever money is received a receipt must be issued, and the number of the receipt so issued must be entered in column 4. Similarly, payments made from out of cash should be entered in the payment column, *i.e.* column 6, in the order in which the payments are made, the number of the voucher obtained from the party receiving payment being noted in column 7. All transactions relating to the school, such as salary,

fees, and fines, should be entered in this register. The cash book should be written up from day to day, the entry relating to each item of receipt and expenditure being made at the time of the transaction. The balance at the beginning of each day, called the opening balance, should be brought forward on the receipt side, as also all the sums received in the course of the day. The balance at the end of the day is called the closing balance, and it is entered on the payment side. It should be noted that what is a closing balance at the end of a day is the opening balance at the beginning of the next day. After the day's transactions are over, the account should be closed by striking the balance. The balance should always be a *plus* balance. In no case should there be a *minus* balance. The particular items (heads of accounts) working up to the cash balance at the close of the last working day of the month should be given as detailed hereunder:—

	Rs.	A.	P.
Sports fund			
Reading-room fund			
Contingency			
Undisbursed scholarship			
Any other item (to be specified) ...			
TOTAL ...			
Balance in Bank:			
Reading-room fund			
Sports fund			
Any other fund (to be specified) ...			
TOTAL ...			
Cash on hand			

There must be agreement between the entries in the cash book and the corresponding entries in the subsidiary registers, namely, Contingent register, Sports account register, Reading-room account register, Admission fee register, Medical fee register, etc., as also with the remittances and withdrawals in the pass book and the triplicate copies of the challans.

After closing the account for the day, the cash on hand should be counted by the head of the institution, who should satisfy him-

self that it agrees with the book balance; and the day's business should be closed with his dated signature. Failure to do this involves discrepancies and ncorrect accounting. If any transaction be omitted from the cash book on the day it took place, it should be accounted for on the day the omission is noticed, with necessary remarks as to omission.

The abstract of receipts and expenditure for the month, and details of reading-room and sports fees collected, remitted, and spent during a month should be submitted to the inspecting officer in charge of the institution on or before the 4th of the month succeeding that to which the accounts relate.

A general ledger, containing a condensed and classified record of all the financial transactions in the form prescribed by the Department, facilitates the preparation of monthly, and annual accounts. It gives an abstract of income, expenditure, and balance in regard to each of the funds referred to in the cash book. Entries may be made in the general ledger after each day's transactions have been closed and entered in the cash book and detailed ledgers.

The collection of fees, *viz.* admission and re-admission, tuition, sports, reading-room, and medical inspection fees (wherever all or any of these are chargeable) is one of the main duties of the headmaster. But for convenience of collection it may be entrusted to teachers in charge of the several classes in a school. To avoid frequent interruption of classwork, and to systematise such collections, specified dates are fixed for the purpose. On the appointed dates, the class-teacher should collect fees at the beginning of the regular work, after the roll call; and on receipt of payment from each pupil he should make the necessary entry against the latter's name in the fee register prescribed by the Department, with his dated initials. As soon as each entry is made a receipt should be issued to the pupil. Printed forms with counterfoils should always be used for receipts, which should be numbered. In no case should receipts be pre-dated, nor should they be filled in anticipation of receiving payment. After the day's collections are over, the class-teacher should note the total amount collected in the column provided for the purpose in the register; and after duly attesting it, he should hand it over as early as possible on the same day to the headmaster, who will acknowledge receipt in another column. The headmaster should also certify in the register, at the end of the month, that the amount collected agrees with the amount handed over to him by the assistant master concerned.

(9) Fee-collection register

This item of work should be attended to on the proper day, and for no reason should it be postponed to the next day; nor should the amounts be received by any person subordinate to the headmaster. Besides the fee-collection registers for the various classes, the headmaster should maintain a consolidated register for the total amounts, including fees, fines, etc., collected from the several classes on each day of collection. This register is the basis on which fees are remitted to the Treasury and Sports and Reading-room fees deposited in Savings Banks. The need for the correctness of this register is obvious. The headmaster is directly responsible for the entries made in the consolidated register.

(10) Service registers.

A service register is a record of the official life of every officer, teacher, or menial employed in the permanent service of Government. A service register should therefore be opened on behalf of each employee in schools managed by Government or a local authority. Every step in the official life of the person concerned should be recorded and each entry attested by the headmaster, who should keep the service registers of the staff of the school in his personal custody. Service registers of all the teachers and menials in primary schools are kept in the custody of the Assistant Inspectors concerned. Since the service register is an important record of a person's official life, determining questions of promotions, leave, superannuation, etc., the correctness and completeness of the entries should be a matter of primary concern. All the columns in a service register should therefore be filled. The following points in regard to the maintenance of service registers, based on defects ordinarily observed during inspection of school records, should be borne in mind by those who have custody of service registers :—

(1) The entries in the service register should agree with other records.

(2) In the case of a first appointment, the date on which the one appointed took charge should be noted, along with the number and date of the order of appointment; similarly in the case of transfers.

(3) The date of birth first entered in the service register should not be changed except with the permission of a competent authority; and in all cases the date should agree with that according to the Hindu or Muslim year.

(4) There should be no interruption of duty without such being explained; and all cases of fine, suspension, degradation, or

other punishment should be noted, with the reasons therefor and the authority for the punishment.

(5) In cases where the service rendered was partly in the Education Department and partly in other departments, the service in other departments should be verified.

(6) When an officer is reinstated in the same or another appointment, the question of past service being counted as qualifying for pension should be settled immediately; and in case an officer's earlier service had been in a grant-in-aid institution, the question whether such service is to count for pension should also be settled by a reference to proper authority.

(7) In case of change of appointment, the nature of the change, such as transfer, promotion, degradation, should be clearly stated.

(8) Service registers should not be handed over to the persons concerned when they are transferred from one school to another, but should always be sent to the officer responsible for the custody of the registers.

(9) The Headmaster or Assistant Inspector who is charged with the custody of service registers is personally answerable for their correctness and up-to-dateness. It is therefore the concern of every Headmaster or Assistant Inspector to see that all the service registers in his custody are free from faults of omission and erroneous insertion. He should make a certificate of verification on 1st July every year; and this item of work should not be treated as a matter of routine.

There is one more record of major importance of which mention should be made here. It is the register of all the movable property in the school. The headmaster, as mentioned earlier, is the custodian of all school equipment. It is his duty to maintain a general stock register in which articles of furniture, teaching appliances, and other articles of a permanent (non-perishable) nature purchased from time to time should be noted, together with particulars as to the date of purchase or supply, number, value, and date of payment. The stock of equipment should be checked by the headmaster at least once a year, say, at the end of the year; and verification should be recorded in the stock register, with explanation for difference in stock, if any, and action taken thereon. Checking of furniture is simplified if separate inventories of articles of each room are prepared and put up in the respective rooms and kept up-to-date. The teachers in-charge of the rooms would be enabled thereby to keep a check on the property there.

(11) Stock register of school equipment.

Nothing should be struck off the register without the permission of the officer competent to grant it. If any articles are damaged and can be repaired and used, they should be repaired without delay, with the sanction of the competent authority ; and if damaged articles are irreparable and unserviceable, steps should be taken to dispose of them and to credit the sale proceeds to Government.

The headmaster's office is said to be "the heart around which and through which the life of the school operates." It is here, as in a work-room, that the headmaster carries out his administrative functions affecting the staff and pupils, makes his arrangements for instruction, and maintains relations with parents and the local community generally. It is generally recognized that the competence of a headmaster is measured by the manner in which the office is run ; and the headmaster, whether he has clerical assistance or not, should assume direct and immediate responsibility for the management and administration of the school. Nevertheless office work is not an end in itself. It is only a means to the efficient conduct of the school. The headmaster should therefore see to it that office procedures are systematized, and that minor duties are properly assigned to his assistants, so that office work may not take too much of his time and energy to the neglect of his other duties in the school. Further, the efficient administration of a school implies the headmaster's sharing of responsibility for its management with his assistants and their willing co-operation with him. The assistant masters should bear a definite responsibility in the administration of the school, and their careful discharge of their duties should conduce to its efficient management.

The headmaster and assistant masters in relation to school office-work

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