TO

VICTOR MURRAY

By the Same Author

Suggestions for the Organization of Schools in India
Suggestions for the Teaching of English in India
The Theory and Practice of Christian Education
Tales from Indian History
Brief Rules for Games in Schools

In Collaboration with F. L. Brayni

Village Readers
Socrates at School

THE PROGRESSIVE SCHOOL

A Study in Methods of Education and of Teaching

BY

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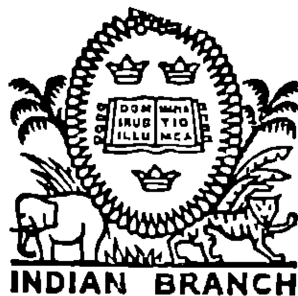

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PREFACE

This book is the third of a series of three books. In my *Theory and Practice of Christian Education,* I endeavoured to make a study of the psychological basis of education with particular reference to India and to Indian conditions, and I tried to show the practical implications of the psychology that lies behind a progressive system of education. In my *Suggestions for the Organization of Schools in India* I tried to deal with the problems of organization in schools in India which are seeking to bring the best of the newer ideas in psychology and education into practice in the work that they are doing. The present book is a study of method in a progressive school. It is, for the main part, the result of the experience that I have had in carrying out experiments in connexion with methods of education and methods of teaching. I have endeavoured to set forth the results of these experiments in the hope that it may encourage others to make similar or other experiments, and thus do something to improve methods of teaching; than which perhaps no more important service can be rendered to educational work in India at present.

I wish to thank the Editor and Publishers of the *Panjab Educational Journal,* the Editor and Publishers of *Teaching* and the Editor and Publishers of *The Hindu* for permission they have kindly given me to make use of

material from articles of mine which have appeared in those journals. I also wish to thank Mr. L. A. Hogg and the Y.M.C.A. Publishing House for permission to reprint the Village Survey Chart and also to use some material in Chapter XI from the *New Light*.

W. M. RYBURN

I

THE AIMS OF A PROGRESSIVE SCHOOL

Every school has two functions, conservative and radical. It has to be backward-looking and forward-looking. It has to conserve the past and to prepare for the future. Using the past as a foundation, the progressive school will never be content to allow its pupils to remain satisfied that the foundation is enough. It will ever strive to send forth those who, having understood the way in which the foundations have been laid, and where their strength and weakness are to be found, will be able to build carefully and faithfully; willing to try experiments, but unwilling to remain inactive; possessed of a vision of a completed building, a vision which will stir to eager action.

All true reform and progress are rooted in what has gone before, and the conservative function of the school is of the greatest importance. This conservatism, of course, will not be an unreasoning and uncritical attitude. Because progress must be rooted in the past it does not mean that therefore everything that has happened in the past should be conserved, or that all that has come down from the past should be blindly handed on. The conservative work of the school should be enlightened by the vision of the future which is in

the hearts of its teachers. That ideal and that vision will enable the school to judge what is to be conserved and what is to be handed on. The goal which is before educationists will determine where emphasis is to be laid, and what streams that have come down from the past are to be utilized. The ideal of society which those in charge of a school and those working in a school accept, will enable them to evaluate the varied and diverse gifts of inheritance that have descended to the present generation.

But allowing for that emphasis and that evaluation, the conservative function of the school which wishes to be truly progressive, remains, and in its work there must always be a large element of conservatism, as well as a large element of radicalism. At the same time it is obvious that mere conservatism is not enough. The progressive school can never be content that the present generation should simply remain where their fathers were. The progressive teacher will always be seeking to advance, and to enable his pupils to advance, towards the ideal for society and for humanity which he has accepted as the goal of real progress. It will be seen that when this is translated into actual practice the school and the teacher are between two fires. In theory, if we ask whether a teacher should be radical, using that term to denote one who is dissatisfied with the *status quo* and wishes to change it, and if we ask whether a teacher should be a conservative die-hard, opposed to all change, we shall get equally large numbers of 'Noes' in answer to each question.

On the one hand we are told that the teacher is there to carry out the wishes of the Government, the parents, his employers or the public in general, when it is a

matter of imparting knowledge to the rising generation. He is not there to fill their young minds with new ideas, nor to dissatisfy them with the world round about them. People who do that are responsible for a great deal of the unrest and trouble in which we find ourselves. What was good enough for their fathers is good enough for the children.

On the other hand the teacher is told that he cannot subordinate his conscience to the demand for peace and a quiet life. His employers, whether they be the Government or parents or anyone else, have not the right to expect that he shall not have opinions and that he shall refrain from expressing those opinions. The teacher has a key position, and in his hands lie the possibilities for future progress. He is there to interpret the past in the terms of his own experience and the experience of others, and should use it simply as a starting-place for journeys of discovery and adventure into the future in which he will be the guide and inspirer of his charges.

These very different ideas of the function of the teacher present themselves, and what is the teacher to do? If he takes the first course, he loses his self-respect and his conscience. If he takes the second course, it is more than likely that he will lose his job.

The solution of this dilemma is to be found not so much along the line of what is to be taught to the children, as along the line of *how* they are taught. The school should pay much more attention than is usually done to its methods of imparting information, or to its methods of enabling its pupils to glean information for themselves. One of the most important tasks of the progressive school, therefore, is the task of

mind-training, the development of the scientific and creative mind.

Only as this scientific and creative attitude towards life is developed will the pupil have any real hope of garnering what is good from the past, and, at the same time, of progressing in the future.

In seeking to fit our pupils so that they can face modern life and all its demands, it is not mainly information that we need to give, important though information is. We need to train our pupils so that they may develop the ability to use information, to apply information, to judge, to be able to see the consequences of courses of action, to bring an active forward-looking intelligence to bear on a situation, to think creatively and inter-creatively. The progressive school then, while not neglecting the information side of education, will try to lead its pupils to think for themselves. When seeking to fulfil its radical function, it will do so by seeking to enable its pupils to develop radical habits of thought, to doubt, to question, and to try to find out for themselves the answers to their questions.

It should be the aim of the progressive school to produce prophets. There is a universal demand today for inspired leaders, for those who will stand for the forces of spirit against the powers of materialism, for those who will reinforce the soul of man and enable him to act up to the possibilities of his nature. The world needs spiritual enthusiasts. The organized forces working for the welfare of mankind are ineffective and of small account in the eyes of men because they do not provide a living battle-front nor the morale of an advancing host. There is too little 'going over the top' and

too much 'trench warfare'; and trench warfare never inspired anything but boredom and disgust.

Now advance cannot come without heresy, nor progress without scepticism. The great prophets of the Jews were one and all sceptics and heretics. Buddha, Jesus, Mohammed, Nanak, all the great founders of religions, were sceptics and heretics. They were sceptical about what other people considered right, and even obviously right. Because they refused to accept the obvious, therefore they had a contribution to make to their day and generation as well as to succeeding generations. Jeremiah, with his doctrine of non-resistance, was a political heretic and suffered for his heresy. Guru Arjun refused to save his life by conformity to accepted ideas. Others conformed, but these men refused to do so. Hence they were prophets. Hence the world progressed.

It has ever been true that honest scepticism is the measure of the world's power to advance, whether it be in the sphere of religion, of morals, of politics, of economics, or of education. So surely as men blindly and dumbly accept the orthodoxy of their times, so surely does the world stand still. Life becomes a stagnant pool. We become the slaves of convention. We fear everything that is new. We oppose anything which threatens to upset the *status quo*.

Unconsciously we flinch from doing anything which will cause a disturbance, and from developing in our children the desire and capacity to do so. Often also, we consciously feel that to disturb orthodoxy, especially economic orthodoxy, is a leap in the dark. It is much safer, so we think, just to take things as they are, and not to pry too closely into the rights and wrongs of

what goes on around us. And, far from encouraging our children to do what we are afraid to do ourselves, we frown on any attempts that with the courage of youth they may make. It is not pleasant to be branded a heretic and a 'bolshevist' It is positively dangerous to be a political heretic. So we quench the doubts that rise, and train our children to quench them too. Professor Laski says: 'Our danger, indeed, is that the conventional is becoming the infallible. We do not experiment with ourselves. We check our impulses at their birth lest they involve us in departures from the norm... We have an inner sense that, were we to protest, the tale of tragedy might be told also of ourselves; and we repress instinctive sympathy with those who suffer because our neighbours do likewise.' [1] It is the aim of the progressive school to try to prevent the conventional being looked on as the infallible.

One of our besetting sins is a desire for uniformity and conformity. We are content so to bind our own souls and the souls of our children with the chains of conformity and orthodoxy that there is no motive power left that will lead to great achievement. Our zeal for uniformity kills our zeal for truth. We add our quota to the dead weight of public opinion that turns a deaf ear to such prophets as there are, if we do not actually stone them. If we were zealous, not for conformity, but for truth, prepared to sacrifice every convention, every unthought-out belief, every doctrine that will not stand in the white light of truth, and zealous in encouraging our children to learn to do the same, then we would be making a real contribution to those among

[1] H. G. Laski, *The Dangers of Obedience*, p. 6 (Harper).

whom we live. It is this contribution that it is the aim of the progressive school to try to make.

The progressive school wishes to inculcate true loyalty in its pupils. Without scepticism there can be no true loyalty. There is a caricature of loyalty which we meet with in an extreme form when country is put before all considerations of right and wrong. It is to be feared that, in one form or another, this is the conception of loyalty that is often with us, and it is this form of loyalty that consciously and unconsciously we inculcate in our children. We are loyal to our convictions, and are therefore careful to see that nothing disturbs them. We are loyal to our religion and are therefore zealous to defend it against attacks from outside, without inquiring into the rightness or wrongness of the attack. We are loyal to our social or economic group, and show our loyalty by carefully closing our minds to anything that might cause any suspicion or doubt to arise in them. We are loyal to the State and uncomplainingly endure its injustice and oppression—of others. In point of fact the quality we show is not loyalty or anything approaching it. It is lethargy of mind, conceived in fear and swaddled in the clothes of intellectual and spiritual conservatism. It is to be feared that the God who is the God of the living is quite often not our God. We prefer to believe in the God of the *status quo*. We do our best to bring up our children to believe in this God also.

It is impossible to be truly loyal without honest scepticism. In the first place, unless we have the habit of scepticism we cannot be loyal to ourselves. No person with any regard for his own personality, or for adequate expression of that personality, can afford to

accept his beliefs, his ideals, or his religious experience at second hand. To do so is to be disloyal to the nature and the possibilities which God has given us. As long as we are content to receive our ideals from the hands of parents, teachers, pastors, from books, without the sceptical frame of mind, and the desire to test these things for ourselves, so long will our ideals have just the value that second-hand things do have; their freshness gone; their vitality dimmed; their edges knocked off. This world needs people with ideals whose edges have not been knocked off; ideals that will not fit ready-made into the present scheme of things. The progressive school has as its aim the production of pupils who will develop into such people.

In the second place we cannot be truly loyal to the community unless we permit ourselves to be sceptical about the actions of the community. A complaisant acceptance of all that the organized community, that is, the State, does, is not likely to raise the standard of community action. Perhaps it may be thought that there is not much danger of this kind of disloyalty. We are usually not averse to criticizing the Government. Most people cherish in secret, and sometimes not altogether in secret, the notion that they could do things considerably better than they are being done. It is true that there is usually plenty of criticism of State action, but at the same time there is a grave danger that in many matters of vital importance the State may be allowed to usurp the place of conscience, and, on occasion, nowhere is the habit of scepticism more necessary than it is in connexion with State action. True loyalty demands that we give the State the best that we can. This best is the action that is guided by an

enlightened conscience, whether it be in accord with the official State action or not. The progressive school will seek to train its pupils to give to the State this loyalty, the loyalty of the enlightened conscience.

Again scepticism is necessary for the truest loyalty to the State when a case of overpowering public opinion arises. It is most emphatically not the highest loyalty to the State to follow the stream of public opinion, and to refrain from thinking as everyone else is refraining from thinking. Never is scepticism more necessary and never do we find it less. We like to be in the swim. We like to have our thinking done for us by our newspaper. We like to take the apparently easiest path, unconscious that the present primrose path leads to future difficulty and trouble. Usually the highest loyalty at such a time is shown by those who are sceptical of popular feeling and popular catchwords, by those who doubt the validity of mass judgements, by those whose sceptical dispositions never function more earnestly than when they read their daily papers.

There is in our modern world a grave danger of the newspaper establishing a dictatorship over the minds of men and women. This can be combated only if schools recognize that one of their tasks is to teach their pupils to distrust slogans and labels, to doubt, until good evidence is forthcoming, and, on the positive side, to give a true vision of what might be and of how progress may be made. It is, of course, not sufficient simply to develop the critic and the sceptic. The progressive school will always aim at trying to enable its pupils to develop into constructive workers for progress. But the first step towards the accomplishment of this aim is the development of the habit of honest

scepticism. This does not mean that pupils should be trained to look on the conventional and the orthodox as being always or necessarily wrong. It simply means that they will be trained not to think that it is always or necessarily right, and they will be taught not to accept it until they have satisfied themselves that it is right. The opinion of the mass of the people may not be wrong. One should not accept it as right until one has proved it, as far as one is able, to be so. The aim of the school will be to train its pupils to use all their powers and opportunities to come to decisions of their own for themselves. In doing so it will be training the youth of the nation in the highest loyalty to the State.

It will also be the aim of a progressive school to train its pupils to appreciate the ideal, as they become forward-looking and forward-thinking. This in itself will create that 'divine discontent' with the present which is always a sign that the ideal has been recognized as a tacit criticism of present conditions, and that this criticism has been accepted as valid. It is not the aim of the school to persuade all its pupils to accept the same ideal for themselves as individuals or for their community. Every child should grow up with his or her own ideals. But it *is* the aim of the school to enable its pupils so to develop that they are capable of appreciating an ideal, able to understand whether a certain programme or plan is an advance on present conditions and why. That is, the pupils of a progressive school should, when they leave the school, have an understanding of the principles of social progress, however elementary. When a school consciously pursues this aim, then it can play its part in hastening the reconstruction of our world society on a sane basis.

For the ideals which are put before the child while he is in school to have any value, and for them to enable the child, later on, to do work of practical value to the community, they must have a vital and practical connexion with the life of the community in which the child lives. Just as when teaching a boy agriculture in school it is no use teaching him to use machines and implements which he will never be able to buy for himself, and which he will never see in his village when he goes back to his own land, so our ideals must have some link with real life. An ideal of agriculture must be a practical one. So must be an ideal for the uplift of the village. It is no use preaching fine sentiments of good living and upright character to a man who is completely preoccupied with how to obtain his next meal. The ideal of village uplift must include the economic status of the villager if it is to be of any practical use.

Now such practical ideals can be caught and accepted only if the education of the child is closely connected with his life. In it the child is educated for life through life. All that tends to divorce the school life of the child from real life will be sternly discountenanced. This means that there must be a very vital relationship between the school and the community from which the children come. Only so will the school be able to fit its pupils to grapple with the problems which will meet them in later life.

Not only will it be the aim of the school as an organization to keep in as close touch with the community as possible, but it will also aim at teaching the subjects in the curriculum in as natural and practical a way as possible. The curriculum should rise out of the needs and purposes of the children themselves. Their school

life will thus be a real life which they live, and not a pretence which they go through because it is thought to be a preparation for something which is to follow. The pupils will live in school, and living, will learn and progress. This can best be done when a philosophy of education approximating to what is known as the Project Method is accepted, and children are led according to the needs which they feel, and the purposes which result from those needs. When they learn the thing which supplies a felt need, then their education is vitally related to their lives, and the ideals which they gradually come to accept will also be vitally related to life and to the community in which they live.

Another advantage of an education which is thus vitally related to life is that, since human beings are inherently social in character, such an education can lay the proper emphasis on the social adjustments and relationships which are so essential to the welfare of the child and of the community. In real life we cannot escape from social relationships. In an education vitally related to real life, these social relationships will naturally take their due place and receive their due emphasis. When a need is felt by a group, and education proceeds by helping the group to satisfy that need, it is inevitable that, in the most natural way possible, the pupils learn to live and work as a society, and are enabled to make necessary adjustments. They are awakened to a sense of their dependence one on another. They are awakened to a sense of social responsibility. One individual may hold up the work of the whole group. The bad work of one may destroy or injure the work of all. Gradually they can be led to understand the relationships in community, country, and in the world at large; and

the sense of community, national and international, can be gradually developed. Such a method of education then enables the progressive school to achieve another of its aims, namely that of enabling its pupils voluntarily to adjust themselves to social requirements, and to develop intelligent powers of initiative and a sense of responsibility.

Thus from the earliest school days of the child it is the. aim of the progressive school to develop in the child that 'awareness' which Mr. Gerald Heard claims is the chief factor in evolutionary progress,[1] and to enable the child to develop also that social consciousness or state of extra-individuality, the widening of consciousness from the individual self-conscious level, which Mr. Heard claims is needed to save our civilization.

The progressive school has again in this respect a double function. While dealing with the social side of life, and with the development of a social consciousness that will balance the individualism of human beings, it must also pay attention to the development of the individual as an individual. The social side of its work is really, of course, only one part of its work with the individual. The progressive school will always emphasize the individual in distinction to the older type of education which dealt with children in the mass. The new education deals with the individual as an individual in a social group, while never losing sight of the task of developing social consciousness.

The progressive school must therefore be child-centred, as contrasted with the older type of school

[1] Gerald Heard, *The Source of Civilization*, p. 238 (Cape).

which is subject-centred. The general approach to education will be psychological rather than logical. This will show itself in the respect for the personality of the child, which is one of the fundamentals of progressive education. The aim of the school is to produce the highest type of personality possible. This can be done, as we have seen, only by keeping the child in vital contact with his environment, physical and social, and through the growth that the child makes in and through the fellowship of others, through working in co-operation with others in pursuance of common aims and objects.

'Among ants and bees the well-being of the community is the only thing that seems to matter, and there is no limit to the subordination and sacrifice which nature, in the pursuit of that well-being, demands from the individual animal. There have been human societies inspired by the same idea and, indeed, most European nations have passed through a phase in which it was dominant; but it is possible to hold that in man the ideal relation between the group and the unit is the inverse of the former one: that the proper goal of human life is perfection of the individual, and that all the machinery of society and all the traditions of human achievement and culture are to be valued only in so far as they conduce towards that perfection. Here, I should like to think, is a principle upon which the several currents of effort and aspiration which make up the New Education movement are agreed . . . Thus the stress the New Education lays everywhere upon the encouragement of social sensibilities and corporate activities is justified, but only because those sensibilities

and activities are necessary to the higher types of individual life.'[1]

Now in keeping before us as our aim the development of the personality of the individual, we have to remember that we are considering the development of the whole personality and not simply one particular aspect of it. The child is a body-mind-spirit, and though we may separate one from the other for purposes of study and discussion, we cannot do so in real life. The personality is an indivisible whole, and the education we give must be designed to deal with the whole personality and not simply with one part. The aim of the school should be to enable its pupils to develop all-round, harmoniously organized personalities, in which the instincts are organized into worthy sentiments, and the sentiments are controlled and activated by a worthy ideal. This ideal will eventually co-ordinate the whole personality in an effort to achieve a definite goal. It should then be the aim of the school, as the child grows up, to help him to choose a worthy ideal which will enable him to make the most of all the developing powers of the personality.[2]

The three main aspects of the personality to which attention must be paid as the school pursues its aim of providing as rich an experience as possible, and as harmonious co-ordination of all parts and powers of the personality as possible, are body, mind, and spirit.

[1] Lecture on the 'Basic Principles of the New Education', delivered by Professor Percy Nunn at Elsinore, 19 August 1929.

[2] For a more detailed treatment of this psychological foundation of education, see my *Theory and Practice of Christian Education*, ch. I (O.U.P.).

The aim of the progressive school will be to enable its pupils to develop all three in co-ordination with one another, and so to develop the whole personality.

The school must aim, in connexion with the body, at developing strength of muscle, the general constitutional health of the organism, and the harmonious co-ordination and control of the parts of the body.

There is, especially in India, a great deal of what Dr. Jacks has called physical illiteracy. Boys and girls do not know the elementary rules of health; they have neither knowledge of, nor opportunity to practise, exercises which would help to develop strength of muscle. They are only slowly getting the chance to play games which bring co-ordination and control. It must be the aim of every school which has any pretensions to be numbered amongst progressive institutions to provide facilities and opportunities and training which will enable its pupils to develop, along with mind and spirit, the body, which is the foundation of the personality.

The progressive school must also aim at providing opportunities for the development of the mind. Its pupils must learn to know, to feel and to act.

Needless to say no progress of any sort can be made without knowledge. For every work undertaken by the pupil, for every subject he takes up, for every project carried through, knowledge and drill work will be necessary. It will perhaps seem a very elementary fact to be emphasizing, but there are tendencies in education which make this emphasis necessary. There is on the one hand the ultra-free type of education where it is claimed that children should simply do as they like and learn what they like, and that we should do away with

all drill work and solid slogging at a subject unless the child feels disposed to do it. It is, of course, all to the good if things can be arranged, as they frequently can be under the Project or Dalton systems, so that the child does desire to do the drill work necessary. But we can never escape from the fact that in connexion with every work and every subject, drill work and grind are necessary, and that the mastering of a certain amount of knowledge is essential to any real enjoyment of subject or work. The mind cannot develop without knowledge, which has often to be obtained laboriously.

On the other hand, there are those who say that the schools stand for the building of character. There is the 'big man' who at prize-givings emphasizes that learning is not the main thing at school. The main thing is the building of character. He instances how he himself never won any prizes at school, and never paid much attention to scholarship, but has never been any the worse for it. In fact, look at him now! But while he may not have been any the worse for not winning a prize or a scholarship, the implication that he leaves, that pupils at school will not suffer if they do not bother to learn anything, as long as they build up that all-important but very vague 'character', is a most dangerous one. The 'big man' does not make it clear, as a rule, how idleness at school or neglect of learning helps to develop character. Men may be good, but goodness without knowledge is a desperately dangerous thing. The 'big man' would have been better, his work better, and his country better, if he had learned more than he did at school. The progressive school must teach its pupils to obtain knowledge, and must develop in them the desire to gain knowledge.

It must teach them to feel. A great many schools stop short at knowledge, but the mind cannot be developed, and the whole personality will suffer if the feelings are neglected. In school, pupils can learn the joy that comes from creative work, the happiness that comes from working with and for others. They can live in an atmosphere of sympathy and interest which will cast out the ever-present demon of fear from their lives. They can be led to feel for others. In every way possible the teacher and the school should seek to train and develop the feelings of its pupils.

The development of a rich though controlled emotional life is, indeed, one of the most important tasks of the progressive school. True and sincere emotion is the essential pre-requisite of true and sincere action. A starved or misdirected emotional life will ruin all attempts at developing a harmonious personality. This ideal reinforces the modern policy of using the child's interests and needs in education. What interests the child, and therefore gives him pleasure, liberates vitality and adds to the capacity to love and to create. The positive sentiments are built up, and fear, so subversive of all power in life, is controlled. The progressive school will do all in its power to banish fear, since fear will ruin the true development of any child. It will seek to set up relationships of friendliness and co-operation and sympathy in which the emotional life of its pupils will flourish, and the whole personality will be enriched.

This enrichment of the emotional development of the child can be achieved only if emotion results in action. The progressive school, therefore, must aim always at giving ample opportunities for expression and for

creative and inter-creative action by its pupils. In all the methods it employs, this will be fundamental. Especially necessary is this in the realm of religion and morals. No method of inculcating desirable traits of character is of any use unless it gives opportunities for the active exercise of particular traits. Citizenship cannot be taught merely by lecturing about it. Religion cannot be taught by talk. There must be active expression. This principle of activity will determine the methods to be used in school. For, unless it is observed, no true development of the individual can take place.

One of the greatest needs in our modern world is for sincerity of thought, feeling, and character. A great deal of our present education and teaching is inclined to encourage the development of insincerity. It may be unconscious, but it is insincerity none the less. It is intellectual insincerity to take another person's opinion or information and accept it without critical examination, without passing it through the crucible of one's own mind and thinking. And yet this is exactly what we so often train our children to do. And worse than that, we often positively train them to think and say what they think other people want them to think and want them to say, without any thought as to whether they themselves really think or believe what they are saying. When our pupils are set a composition to write, how often do we get what the child really thinks ? Usually we get what the child thinks the teacher wants him to write, or what he thinks the teacher will like. In examinations the pupil is concerned to give, not his own ideas on the subject, but what he thinks and hopes will please the examiner. His attention is focussed on what someone else wants, and not on what he himself

thinks and feels on the subject. The result of such education cannot be other than the development of intellectual dishonesty. Sooner or later, the victim of such a system becomes incapable of being honest with himself. He goes through life thinking and saying, especially saying, what he thinks other people expect of him.

In the same way, under the system of education so much in vogue, the pupil learns to feel as he is expected to. He admires all the 'right' things just because it is the accepted position. He cultivates the 'right' attitude towards various new movements and new ideas without ever endeavouring to find out for himself whether his feelings are justified or not. In a word, his education develops prejudices instead of true feelings. He has a ready-made contempt which dismisses anything new without making any attempt to understand it. His emotional life is essentially insincere.

Even if thought and feeling are true, unless they issue in appropriate action insincerity of character is the result. To know and not to do is one of the fundamental defects of our modern world. The education given in the past, because it has not used methods which would develop people in whom to act follows thought and feeling as night follows day, is largely to blame. It must, then, be one of the fundamental aims of the progressive school to develop those who will be sincere, consciously and unconsciously, in thought, feeling, and character. It can do this only as it pays special attention to its methods of education.

These methods will have reference not only to the body and the mind, but also to the spirit of the pupil. If progressive education is to be for the whole personality,

it cannot afford to neglect the spirit. We have just seen how the new education must use methods which will at all costs avoid developing insincerity, and will on the other hand develop truth of thought, feeling, and character. Truth must be foundational for any real development of the personality, and the cultivation of the desire for truth in all departments of life will be an aim of the progressive school. Another aim will be the cultivation of an appreciation of beauty and of goodness, along with a desire to give practical expression, in and through life, to all three—beauty, goodness, and truth. The love of beauty and goodness is innate in everyone. This love is developed, not only by talking about it, but also by giving the pupils opportunities for creating something beautiful, for doing something good. It is here that we have a suggestion for the right line along which to tackle the problem of education for leisure. The development of love for beauty and goodness stimulates the creative abilities of our pupils and opens up for them vast fields of activity which will absorb more than all their leisure, and all their capabilities of action.

Therefore it will be the aim of the progressive school to enable its pupils to develop their special aptitudes and interests. Beauty has many forms and is expressed in many different ways. Goodness is also shown in many different ways. Truth is many-sided. Each child has a different contribution to progress to make, a contribution which will be determined by his capabilities and interests. Thus it will be the aim of the school to take account of the individual differences of its pupils, knowing that no two children are alike in native endowment or in developed character. The school will seek to guide each into the vocation for which he is fitted, and also into

the use of leisure which will be of the greatest interest and value to him, and to the community of which he forms a part.

All that has been said with regard to the action and activity which must follow thought and feeling implies one further aspect of the work of a progressive school, namely the fact that the development of the child must be self-development, and his education self-education. One of the fundamental principles of the new education is that the child must work out his own salvation, must develop his own personality. Education is largely a matter of helping the child to learn to think, feel, and act for himself.

This applies also to the realm of morals and character. The school will aim at having an organization and employing methods which will enable pupils to come to their own decisions in matters of conduct, and which will therefore result in self-discipline. In the sphere of religion the aim of the school will be to enable the pupil to attain to a religious experience of his own, and not simply to depend on a second-hand religion which he has received from others. The pupil will be encouraged to lay firm foundations of character, firm because they have been laid by himself and by his own efforts, and have not been laid for him by someone else.

The progressive school will therefore aim at giving freedom to its pupils for self-development. This freedom will not be the license it is sometimes supposed to be. It will be the controlled freedom of an individual living in a community of which he is one part, and his fellow pupils and his teachers are other parts. It will be a freedom from any exaggerated force or undue influence on the part of the teacher, a freedom for the

particular pupil to use his particular talents and capabilities and to develop his personality along his own line, under the guidance of the teacher.

It is only in so far as this freedom for self-development and freedom for activity is given that the school can achieve its aim of developing the creative mind. Life, true life, is essentially a creative process. Life without the creative mind and spirit in it is a dead thing. This creative activity should be normal for every human being. That it is not, is largely the fault of our educational system. A progressive education then 'must be activity because life is creation and creation is essentially activity'. This activity will be activity in connexion with all aspects of life; activity of the hands, the mind, the feelings, and the spirit. The progressive school aims at encouraging its pupils to seek actively for truth, to serve the community with mind and body, and to give expression to its adventures with truth in handcraft, art and literature.

It is essential that a progressive school shall itself have, as an institution, the experimental attitude towards education and towards life, and that it shall encourage this attitude in its pupils. It should be part of the work of such a school to experiment in different ways. Every school cannot experiment in every direction, but every school should have at least one line of experimenting. It may be with methods of teaching particular subjects; it may be in connexion with the curriculum; it may be along lines of child study and child psychology; it may be along the lines of the application of such study in the way of tests; it may be along the lines of educational psychology. In special cases experiments with a particular type of

school may be possible. Schools can link themselves up with those who are trained in methods of research in these subjects, get guidance from them and help them in their work. It will be a very unfortunately situated school where experiments of one kind or another cannot be undertaken. This experimental attitude will then permeate the whole school, and enable it to develop the experimental attitude in its pupils.

This is all the more possible if the ideal of the school as a co-operative society is kept steadily in view. If, in the school itself, pupils and staff learn to co-operate in carrying out the aims of the school, then the development of such things as self-activity, the scientific attitude, the creative mind, and self-discipline have an infinitely greater chance of real success. From that it is not difficult to extend the idea of co-operation to include home and parents, the community, the nation, and the world at large. Thus the school will be able to inculcate the great and invaluable lesson of co-operation in all aspects and spheres of life, and will achieve its aim of enabling the individual not only to develop as an individual with due respect paid to his individuality, but as an individual in the community, realizing himself to the fullest as a member of the community, living for the community and the world and devoting himself to their service.

II

THE SCIENTIFIC SPIRIT

Most modern educationists will agree that it should be one of the main tasks of a school to develop the scientific spirit and attitude in its pupils. By the scientific spirit I mean the spirit of inquiry; the spirit which is unwilling to accept things which can be proved or justified without an effort at proof or justification; the spirit which regards truth as all-important, and, while not regarding the obtaining of truth as limited to one particular method or channel, yet insists on a foundation in personal experience; the spirit which will not tolerate spoon-feeding; the spirit of experiment and adventure; the spirit which insists on an adequate observation of facts, and which refuses to generalize from insufficient data; the spirit which is prepared to test a hypothesis and to abide by the result; the broad-minded spirit which is prepared to take *all* facts into consideration, whether they fit in with preconceived notions or not.

It should be one of the chief aims of education to aid the development of such a spirit in the rising generation, and to enable them to form such a sentiment for truth that when they go out into the world they will be able to stand against all influences which work against this spirit.

Thus we should try to aim at helping our children to develop a supreme regard for truth. We should try to train our children to rise above their prejudices, and to look at life from a broader and wider standpoint. No one can deny the practical value of such a training nor its absolute necessity in India today.

We should try to help our children to develop the critical faculty. As they pass through our schools they should learn the habit of scientific analysis, the habit of looking for the causes of what happens, and of what has happened, the habit of looking for the results of what has happened, and of trying to estimate the results of what is happening. They should learn to pass from the hair-trigger attitude to life, where one responds to every passing emotion and every fleeting impulse, to the attitude where one is able to weigh the pros and cons, where one has cultivated the habit of evaluating evidence and of coming to decisions based on some attempt at reasoning.

Especially necessary is it that our children should receive some training in this matter of evaluating evidence so that they may not be carried away by catch-words new or old of which they understand neither the meaning nor the implications. It is not scientific to reject anything merely because it is new, any more than it is scientific to reject it merely because it is old. Age has nothing to do with value. The development of such a scientific attitude cannot be accomplished in a day. It can be done only if the whole educational atmosphere with which the child is surrounded is pervaded with the scientific spirit.

It is often, far too often, held to be the duty of the teacher to impart knowledge; to present certain facts

to the child in as interesting a way as possible, and to do his best, by fair means or foul, to persuade the child to get these facts into his mind. The success of the teacher in this occupation is tested in various ways. It is tested by the examinations which come at various stages in the pupil's school career, and finally by a soul-shadowing and life-burdening test at the end of his school life. The teacher's work is also tested by the Inspector, who in a few minutes per year tries to find out how much the pupils know, or usually, how much they do not know. On the strength of what he finds, aided by a few general impressions, he judges the teacher's work and grades him. If the pupils make a good show, that is, if they know a lot of facts, the Inspector is satisfied. If the class does not appear to have the requisite store of facts, the teacher hears about it.

As a rule both examination and Inspector almost entirely ignore skill in working up a subject, in reasoning for oneself, in facing an unusual situation, self-reliance and self-dependence. Yet these are the things which ought to be tested and not simply knowledge alone. The teacher ought to stand and fall not only or even chiefly by the number of facts that his class knows, but by the way in which his pupils have arrived at those facts.

As we must admit, the popular method of educating our children is to tell them things; to keep them busy taking down notes which they then try to learn by heart. And we must admit too that they like this way of doing things. It is so much easier to have one's food put into one's mouth with a spoon than have to go to the trouble of learning to use a knife and fork. And it must be further admitted that often we teachers also like this

way of doing things. In the end it is so much less trouble to push the food in with a spoon than to guide the youthful eater to use a knife without cutting himself, and to get his food into his mouth himself without spilling it all over the table. Spoon-feeding appeals to the 'don't-go-out-of-your-way-to-look-for-trouble' side of us. Then there is always that examination bogey, with its insatiable maw to be filled with results, hanging over us and frightening us into blindly following the narrow ruts of ineffectiveness.

Yet as surely as we spoon-feed our children, so surely are we doing the greatest disservice possible to our country. A child who has not been brought up to have a scientific attitude to life will never become the type of citizen which is so much needed today, not only in this country but the whole world over. Guidance and help our pupils must have. But as we value their souls and minds, and as we value the future of our country and of the world, to that extent should we be doing everything we possibly can to see that our charges develop the scientific spirit and grow up to dislike the spoon with its atmosphere of dependence and helplessness.

I have said that pupils like to be spoon-fed. This is true only because they have been started off on the wrong track, and the indisputable fact that they do like it is simply a sign that wrong methods have been used. For, as a general rule, the child does not like spoon-feeding. He likes to do things for himself. He likes to make things for himself. He likes to find out things for himself. But we come along with our spoon and we say: 'No; you must take your food just as we have prepared it for you. You will never get enough

if you don't take it our way, and you will never get the right sort. Besides, if you don't use our spoon you will never get through that examination. Use our spoon and all will be well.' And thus we turn the child against his natural desires and instincts, only to find, when we want him to show independence of thought and judgement, that our spoon has done its fatal work too well.

If we are in any way to approach our ideal of education, from the beginning of the child's school career—since it is not in our power as teachers to start any earlier—we must allow the fullest freedom for experiment and the fullest opportunity for finding out things with the least possible aid. Guidance and help where necessary there must be. There is a world of difference between guidance and using a spoon. Every method of teaching we employ should be such as will encourage the child to make his own way out of the jungle of ignorance, to exercise his judgement, to make his own experiments and fight his own way to the mastery of the various subjects which he has to take up.

Our present education is too apt to develop in children unthinking types of reaction to various ideas or even to words which represent the ideas, irrespective of all modifying considerations. This is the natural result of mass-production. Material things turned out by mass-production processes are all the same. Mental processes in individuals turned out by a mass-production system of education are liable to be all of one type, a type that is characterized by inhibition and conservative standardization. The would-be thinker is prevented from escaping from the circle of ideas or the single idea which the word calls up. That circle or idea has been

determined for him by his training in rigid adherence to what has been handed down.

To many people the word 'communist' or even its milder brother 'socialist' inhibits any scientific consideration of what is involved in the concept represented by the word. Such ideas as their owners have, because of this inhibition, are ideas which have been accepted without any critical inquiry, and largely because they fit in with previously developed prejudices.

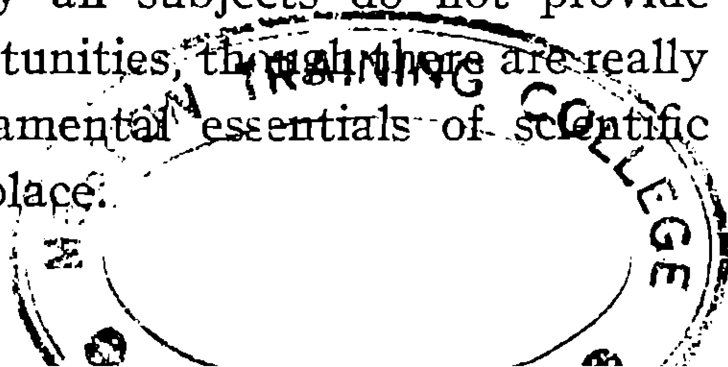
The writing of an essay in school has to many children a certain definite connotation. It suggests no pleasurable opportunity for creative self-expression, no opportunity for exercising curiosity in delving into the subject of the essay. An essay is a stereotyped exercise whose nature is regular, well-known, and unchanging. An essay has always been done in such a way and always will be. What has to be done must be done, unless some lucky chance delivers the victim. And so we have inhibition and conservative standardization. The same process is going on in many ways in schools.

We are familiar with this same phenomenon in the person with the fixed idea. An idea lodges itself in the mind, and, apparently, being accepted and approved, no room is left for any other idea which might be at all unsettling. You may bring forward numerous destructive arguments which may seem to the logical outsider to be devastating. But they flow away like water off a duck's back, and the possessor of the pet idea goes on as if nothing had been said. The accepted idea has inhibited all registration or comprehension of any argument against it. Favourable arguments are, of course,

readily admitted. It often appears to the Opposition that those on the Government benches suffer from such inhibitions.

Now such attitudes and reactions are altogether opposed to the spirit and method of science. It is true, of course, that one finds scientists, who are human like the rest of us, suffering in this way. But, in so far as they allow their thinking to be thus inhibited, to that extent they are not true scientists. If we wish our children to escape from this mental paralysis, it can be done only by inculcating in them, while they are at school, the spirit and methods of science.

Observation, experiment, and verification are three of the most important essentials of scientific method. They have their counterpart in curiosity and accuracy, imagination and courage, open-mindedness and desire for truth. How is it possible for us to make use of these methods and develop these qualities? A great deal depends on the teaching method employed and on the general atmosphere of teacher and school. It is not enough to use scientific methods in the subject of science alone. The scientific spirit and method must pervade the methods used in teaching other subjects also. We shall have little success in developing the scientific spirit if we confine our efforts to the science laboratory and to the science periods. If sufficient attention is paid to the methods used, then our work can be done in a number of other subjects as well as in science itself. Naturally all subjects do not provide equally favourable opportunities, though there are really few in which the fundamental essentials of scientific method may not find a place.



Science

First and foremost comes the subject of science itself. No school worth the name should be without the subject of science in its curriculum, and I would not hesitate to say that it should be a compulsory subject for every pupil right through his school career. Not only is the subject-matter of immense importance in these days, entering as it does more and more into our daily lives; but the opportunity that the learning of science gives to develop a definite attitude to life, and to the problems of life, is of the greatest value.

It must be remembered, however, that it does not follow that simply because the subject is science, therefore the attitude and habits engendered will be scientific. Science can be taught in such a way that no suggestion of the truly scientific spirit is allowed to appear. Science, just as much as any other subject, must be taught by right methods if it is to accomplish its main purpose. It can be crammed up for examinations, with a minimum of practical work, and with no attempt whatever to inculcate the desire for accuracy, truth, and increase of knowledge. Needless to say the subject of science requires a laboratory which should be as well equipped as possible, but where there are facilities for pupils to make as much of their own apparatus as is possible. The principle on which the teacher should work is that, as far as possible, having regard to the limits of time, pupils shall learn by experiment, and not by reading books and listening to lectures and copying down notes. From the time they start the subject until they leave school, they will be taught to observe and to experiment, to form hypotheses, and, above all, to test

their hypotheses and prove for themselves whether they are correct or not.

Pupils should never be allowed to get the idea that it is a crime to get a wrong result in an experiment; that is, a result that differs from what is given in the book. They should be taught that the real fault is not to know how and why they got this result. They should be ready to prove cheerfully that it is wrong. It is not the correct figures from this or that experiment that matter supremely. These are important as indicating whether observation and work has been careless or not. The supremely important thing is the development of an utter sincerity, an understanding from practical proofs of where and how mistakes have occurred, and a willingness to retrace steps, admitting mistakes and learning from them.

Nature Study

Nature study again provides a very valuable field for the development of the scientific spirit, especially in its aspect of painstaking observation, and in developing a reluctance to generalize from insufficient data. Here again all depends on the way in which it is taught. Nature study conducted mainly in the class-room, with occasional objects brought in, is of little use. It is essentially an out-of-doors subject, and most of the work should be done outside. There is here also a field where experiment can play an important part. If, in the case of older pupils, the hobby of photography can be combined with it a great deal of interest can be added.

History

History is a subject where the scientific spirit may be developed chiefly on the side of sifting evidence, and

in dealing with the matter of cause and effect. It is a subject where the application of scientific methods and principles to the study of human society and its development can be made of the greatest value to pupils as they go out into the world to face modern problems. There is, of course, little place in it for experiment, but a certain amount of elementary research may be done, and a great deal may be done to inculcate the habit of evaluating evidence. Even if a pupil compares only two different accounts of an incident in two different books, or in two original documents, he is getting elementary training in this important matter, and he begins to realize that because a thing is in print it is not therefore necessarily true.

History may be so taught that by means of it we can carry out to some extent what has been called a psycho-analysis of the race. That is, by observation of the mistakes that have been made by peoples and humanity in the past, we may get back to causes of these failures, the underlying forces that urged men and nations to certain courses of action, and so make applications to present-day problems and situations. In other words, through history a scientific study of the mistakes of the past can help to create a scientific attitude to the present, and to the problems of today. We teach the sublimation of instincts on the individual level: they need sublimation on the national level also. A scientific study of history, knowing oneself nationally, is a necessary foundation for such sublimation.

This means that the subject is not to be taught by means of a series of lectures. It is very difficult if not impossible to inculcate the scientific spirit into rows of passive listeners. Some method must be used whereby

research of an elementary kind is encouraged, either by using collections of extracts from original documents or in connexion with local history. Pupils should have access to numbers of books, and should not be required to use one book alone, their textbook. Problems should be raised for which a solution must be sought. History should be connected up with contemporary events, and pupils should be led to trace out cause and effect in present events as well as in past ones. Pupils should be required to pass judgements on historical events and to give proofs to support their judgements. If history is dealt with in these ways it can be of the greatest help in developing the scientific spirit.

Geography

Geography provides very much the same sort of opportunities for training in the working out of cause and effect. It also has more scope for observation and experiment. If pupils are led to approach the subject inductively, they receive training in establishing general rules and principles which may be verified and tested by observation, reading, or experiment. As with other subjects, strict fidelity to truth may be inculcated.

Languages

There is naturally not the same scope here for the development of the scientific spirit, but at least strict accuracy and careful observation may be required. When dealing with a foreign language, translation work is of great benefit here. In these subjects too, if the pupils are led to approach their work inductively, rules and principles of grammar may be arrived at and tested as work proceeds. When, as is often the case, in the

course of reading or of writing essays pupils give expression to opinions about subjects which crop up, care should always be taken to lead the pupil to see whether he has any sound reason for the opinion he has expressed, and to help him to arrive at the truth as far as possible. Occasionally discussion group work, while extremely valuable from the point of view of language work itself, is also very valuable from the point of view of the search for truth.

Mathematics

It is, of course, almost impossible to teach mathematics at all without employing the scientific method. In its particular field there is great scope for training in deductive reasoning, for applying and testing hypotheses, and above all for training in accuracy. In this last matter there is considerable room for improvement. The standard of accuracy insisted on should be much higher than is usually the case: 33⅓ per cent accuracy is of no use in life, and the school is doing children a disservice when it consciously or unconsciously inculcates the idea that a 33⅓ per cent accuracy is good enough.[1] It is not good enough when a child leaves school, as he finds to his sorrow and to his employer's sorrow also. The *bania* does not tolerate such a standard of accuracy. It would be a distinct advance if, in the subject of mathematics, the field covered were narrowed, and the standard of accuracy insisted on very greatly raised.

Whether the field covered be narrowed or not, however, especially in the subject of arithmetic, training in accuracy and in a desire for accuracy must be one of

[1] See Chapter XV.

the main objects that a scientifically minded teacher will set before himself.

Religious Instruction

In no subject is the scientific approach more important than in this. It represents a place in life where too often the scientific spirit is rigidly excluded. The search for truth, the testing of belief in action, the foundation of belief in personal experience, the rejection of superstition and prejudice, in all these things religious instruction offers numberless opportunities for the development of the highest type of scientific spirit. And if it is developed here, it stands a much better chance of permeating the whole life. 'For the most distinctive quality of our present civilization is that it undergoes perpetual and rapid change, and that its ideal is progress rather than stability and this quality is the gift of science.'[1] Man today has a confidence in the power of reason to discover truth. If that confidence is lost we go back to old superstitions, and life becomes the sport of the indeterminable and the unpredictable. There can be no advance or progress without the stability in thought which science gives. There can be no advance without the sense of intellectual success which the scientific method and spirit bring. Departure from this method and attitude will sooner or later bring a sense of intellectual failure. This failure is often revealed by an exaggerated respect for what is old, a seeking to go backwards rather than forwards. The habitual rejection of the new and the modern in preference for the old and the ancient, the harping back to a golden age

[1] W. McDougall, *Religion and the Sciences of Life*, p. 186 (Methuen).

which never existed, is simply a sign of intellectual and moral cowardice, a spirit which is altogether foreign to the scientific spirit.

Foreign also to this spirit is the desire to rest on the race's intellectual laurels; to remain stagnant. This of course means retrogression. If the race is not progressing it is going back. There can be no standing still in any department of human life. If the scientific attitude is not cultivated in our schools and in the rising generation, and if the tendency to glorify the past and rest content with present achievement is not fought, there will be no progress.

In his book *Christianity and the Nature of History*, H. G. Wood points out how the movement of scientific and creative thought initiated by Greece began, with the advent of Roman power, to slow down, and how it eventually came to a halt because the Romans were a practical people, and not inclined to pursue scientific inquiries of which they could not see the use. 'The Greek traditions could be assimilated but not advanced by the Roman mind; and even before the advent of Rome to power, the schools of Alexandria seem to have entered on a stage of reporting progress, of conserving and diffusing, by education, the cultural gains of the past, instead of seeking to develop them further.' [1]

If the schools of India do not escape from this stage of reporting progress and conserving the cultural gains of the past, the country will never in the future make the contribution to the world that it has done in the past.

[1] op. cit., p. 84 (Cambridge University Press).

III

FREEDOM IN SCHOOL

In connexion with modern education a good deal is heard of the necessity for freedom in school. By some extremists it is urged that the child should be free to do practically whatever he likes, and free not to do whatever he does not like. This is an extreme reaction from the older ideas that the child should be ruled by the stern exercise of authority of an iron type, and is to be made to do what his elders think he ought to do, by main force if necessary. But those who adopt the extreme position of giving complete freedom without restraint fail to realize that in reality they are not giving the child true freedom, nor are they helping him to develop a full and harmonious personality. Licence will never enable the child or the man to develop to the full the powers and the possibilities of his being. Freedom in school should bear some relation to the freedom that is found in the world at large.

This is not to say that we should go back to the old authoritative methods, seeking to impose our wills on the child, to indoctrinate him, and to mould him into the exact shape into which we wish him to grow. True education can have no truck with such ideas or with the methods growing out of such ideas. It is true that there is in human nature a side which is inclined to be thankful

for some authority to which the will can be submitted. At times, and in certain circumstances and conditions of historical development, people seem to welcome authority which will determine for them their ideals, decide for them their actions and reactions, and generally do their thinking for them. We see this, in the national and political realm, in the vogue of the dictator at present so strong in certain countries of the world. We see it in certain forms of religion. But any such desire for, and acceptance of, authority is a sign of decadence in man, whether it makes itself apparent in connexion with politics, religion, economics or any other part of life. It is in essence a return to the pack and the regime of the pack.

No truly progressive education can tolerate this authoritarian method of life. That it has gained such a hold in recent years is a reflection on the educational systems which have produced men and women for whom it is possible to desire, or at least to acquiesce in, such regimentation of life. It is impossible to educate, in any true sense of the term, unless education is carried on in an atmosphere of freedom; freedom to develop along the lines marked out by natural endowment; freedom to develop all sides of the personality by exercise.

Such freedom does not imply licence nor does it mean that the teacher is rendered superfluous or in any way unnecessary. In fact, education in an atmosphere of freedom makes far greater demands on the teacher than does education guided by the old ideas of authority imposed from above. But it does mean a new atmosphere in the school and a new attitude in the teacher. It also means new methods. The reader will recognize in all the methods advocated in this book a scope for

free activity of body, mind, and soul for those who are being educated. The teacher, instead of being a slave-driver forcing the unwilling pupil to learn, becomes a teacher in reality, a guide who makes himself one of the group, bringing to the help of the group his larger experience, and so helping the group in the search for truth, encouraging them in every way to think, feel, and work for themselves.

But it should never be forgotten that the teacher is one of the group. Herein lies the solution of the problem of the clash of freedom and authority in progressive education. The authority of the teacher is not that of the autocrat, the man with the big stick, or the man of encyclopedic knowledge far removed from the lives of the struggling—or listless—creatures below him. In the progressive school the authority of the teacher is that of the leader of the group, a group striving to find out something for themselves. It is the authority of the friend who is able to help his friends to help themselves. It is the authority of the real teacher who can open up numerous ways of interesting living, and who can guide the activities of his family of pupils as they face one after another of life's problems and difficulties. The freedom of the progressive school is the freedom of a co-operative society.

It therefore follows that freedom cannot mean the absence of the influence of the teacher, or the absence, were that possible, of environment, social and physical. Nor on the other hand does it mean that the child is to be left to the mercy of his environment. Freedom means on the negative side that the child is not brought up in bondage to the wishes and desires of his elders; that he is not indoctrinated with the ideas of his elders.

It means that the child is not enslaved to the thoughts and thinking of others, to the feelings of others, to the wills of others. Freedom for the child means that no violence is done to his personality, no attempt is made to mould him according to a definite pattern.

On the positive side freedom in school means that the child is given opportunity to think for himself, to feel for himself, and to act for himself. Scope is given for using and developing all his powers. Opportunity is given him for bringing his powers to bear on his environment, social and physical. The child is given the chance to develop his own personality, to learn to discipline himself, to build up his own character.

In various connexions will be emphasized the necessity for educating children to think for themselves. This can be done only if they are given the freedom to do so. They cannot learn to think for themselves as long as we seek to tell them what they are to think. They must have freedom to come to their own conclusions, even if those conclusions seem to us to be wrong, and then they must have freedom to test their conclusions and find out whether and why they are wrong, if they do happen to be wrong. It cannot be too much nor too often emphasized that mass-thinking, and parrot-like reproduction of the thinking of others is one of the greatest dangers of the modern world, and especially of India in this day of transition. No education which does not give freedom to think can ever produce anything but mental and moral stagnation. 'The help of others is essential, but the authority of others is stagnation.' [1] Thinking imposed by authority will effectively destroy the human race.

[1] J. Oman, *Vision and Authority*, p. 46 (Hodder and Stoughton).

This again does not mean to say that the teacher is to do nothing and have no influence. The help of the teacher is essential; the help which will enable his pupils to think for themselves. Nor is this simplifying the teacher's work. Let there be no illusions on that point. It is making greater demands on the teacher's ability, skill, character, and time. But no other course is open to those who wish to be teachers in the true sense and who have the true welfare of their pupils and of their country at heart.

No less important than freedom to think is freedom to feel. As a matter of fact we cannot really think for ourselves if we cannot feel for ourselves. If our feelings are not really our own but have been taken over from someone else, then it is impossible for our mental life to be really our own, and it is also impossible for true harmony of the personality to exist. First-hand thinking and second-hand feeling will inevitably cause a conflict. It is then important that we should give our children freedom to feel for themselves, freedom to develop their own emotional lives.

Now it is not possible, and would not be right if it were possible, for us as teachers to keep our own emotional life a thing apart so that it would have no impact or influence on our children. Our emotional reactions to life and the feelings we show every day cannot but have their influence and effect on our pupils. But what we can guard against is the making of that emotional influence an overbearing thing so that it becomes a compelling force rather than a guiding and inspiring force. We want our children to be free to learn to feel for themselves each in his own particular way. We do not want them to feel as we do and because we

do. We have to beware against a second-hand acceptance of our emotional reactions to institutions and people and principles.

Now this does not mean that the teacher should attempt emotional neutrality. He is in duty bound to present to children true feeling. (In passing it may be emphasized that sincerity of feeling is absolutely necessary in the teacher.) He is in duty bound to tell his children what he admires and loves and why, and what he loathes and fears and why. On the way in which this is done will depend the freedom of the child. The attitude of the teacher as he presents what seem to him to be worthy objects, and his feelings for them should be 'This seems to me to be worthy of admiration. It calls out in me feelings of love and loyalty. I will try to explain to you why it does this. It is because The teacher's experience will then be helping and guiding the child in his emotional development, but not exercising a dictatorship over him. If, however, the teacher adopts the attitude 'This is lovable and you ought to love it, otherwise there is something wrong with you', then all freedom is taken from the child and either he accepts an emotion at second-hand or becomes hostile. In either case his free emotional development has been hindered and freedom of feeling has been denied him.

How often have not children had their own feelings with regard to poems stifled because those feelings did not correspond with the emotional reaction which the teacher expected from the class, while he made it perfectly plain that those who did not have such feelings towards the poem were barbarians, outside the pale! Thus generations grow up with stereotyped, conven-

tional, orthodox feelings which are not their own because they have never been taught to feel for themselves. The same is true of pictures, music, literature. Children are brought up to admire the right thing, to accept the emotional judgements of the past, irrespective of whether they themselves could freely endorse those judgements or not.

It is, of course, necessary that the emotional life of children should be trained. Children cannot of themselves develop sincerity of feeling. But the manner of training can make all the difference between emotional bondage and emotional freedom. Teachers must develop their own capacity for sincere and first-hand feeling and must always be careful never to misuse their position to become dictators of feeling rather than leaders and guides who suggest but leave the child free to feel for himself.

Freedom to think and to feel will be followed by freedom to act. In all the methods advocated in this book stress is laid on the necessity for activity on the part of the child. In individual work methods, project methods, group methods, play methods, in the development of the scientific and the creative mind, in training for home, community, nation and for the world at large, in moral and religious instruction, pupil-activity is absolutely essential. Without freedom for action we cannot hope to achieve our ideal of the full development of the harmonious personality. Freedom for the expression of the innate urge to activity along different channels must be the hall-mark of the progressive school. Here again the place of the teacher is that of helper and guide. He will not lay down what must be done, but will seek to guide the self-initiated and self-directed efforts of his pupils into worth-while channels.

In connexion with freedom for action perhaps one of the most difficult problems is that of freedom in the sphere of morals; in other words the problem of discipline. Are pupils to be given freedom to make their own rules, and to discipline themselves, or must we bring in authority here?

Now in the first place it must be pointed out that there are certain natural limitations within which the freedom of even the grown-up is confined. There is the limitation of the mind and body of the individual. The physical make-up of the individual sets certain limitations to action. The intelligence and mental powers of the individual also impose limitations on action. Then there are the limitations imposed by environment, both physical and social. The individual is never isolated. He is always an individual in a group, in a community, and this results in limitations of action which are imposed by the group. The economic condition and environment of the individual also impose limitations; in many cases very serious ones.

These same limitations of absolute licence which the child will meet when he leaves school should be met with in school. True freedom will consist in the recognition of these limitations, the acceptance of their existence, judgement of their value, and, if need be, effort to change or modify such of them as can be modified. Freedom means learning to use the environment, and to modify it. The free man is the one who is neither the abject slave of his environment nor the futile rebel, but the man who sets to work to bring his powers to bear on it, in order to mould it and to improve it. This is the lesson which the child should learn in school, and for learning which freedom should be given.

Now the secret of freedom in the world at large is to be found along the line of thought and action known as co-operation. True freedom is achieved in life through co-operation with the physical and social environment. Co-operation implies understanding of, and working with, the forces of the environment, be those forces physical, social, economic, or spiritual. It means using these forces in the service of the whole, and the finding of a true means of self-expression and self-development in the service of the community.

This is the line along which the question of freedom and discipline in schools may be most hopefully tackled. Having the fundamental idea of the school as a co-operative society where all are working for the welfare of each and each for the whole, a system of self-government such as that described in Chapter XII may be developed. Under such a system we have co-operation in discipline. Rules and punishments are not imposed on the pupils from above. Each pupil and each teacher is part of a co-operative community which makes rules for itself. Thus the pupils have freedom to discipline themselves. They learn to understand perfectly well that consequences follow action. They are free because they learn to accept, as just and fair, consequences which, if imposed by outside authority, might be considered to be unjust.

As I have pointed out before, the teacher is part of the co-operative society which is the school. His help will be required and should be readily given. If he feels that his advice is necessary, he should give it. If he is called in to assist in carrying out disciplinary measures, as a part of the group, he should not hesitate to do so,

again exercising his advisory discretion if he feels it necessary.

Freedom in discipline is a thing which has to be learnt. Small children should not be burdened with responsibility which is too heavy for them. 'Experiments in free discipline have not always been wisely based. In an endeavour to avoid harsh authoritativeness and to retain the child's affection for the parent and the teacher and the idea of law, it is possible to discard authority altogether. This is what the over-indulgent parent has done from time immemorial, and what the less thoughtful systems of self-discipline in schools are doing now.

'But it is not what the child wants. The early parasitic love of the very young demands strenuous support from the parent; in the later stages of development, though parasitism becomes less and less marked, guidance is the very stuff for which the child looks, first to the teacher, then to particular groups of companions, and lastly to the idea of society as a whole.' [1]

In the co-operative society which is the school, the teacher will, with the smaller children, take a far larger share of the work on himself. They need more support and guidance. As the children grow they will be able to take an ever-increasing share in the work of the society, until, as they reach the end of their school career, pupil and teacher may be able to share equally the burdens of the society. Freedom and discipline are no longer a problem. A great many difficulties will disappear if the concept of the school as a co-operative society is taken as a basis for theory and practice in this

[1] Article, 'The New Psychology at Work in the School' by Ruth Thomas, *The New Era*, July–August, 1936, p. 185.

matter. The type of system or method used will vary with individual schools and individual teachers. No general system can be laid down for everybody. Each school must work out its own salvation in this matter. The principles on which the work is based will be applied differently according to local circumstances and conditions.

The success of a policy of giving freedom in school depends largely on two things. In the first place it depends on the relationship between teacher and pupil. Where there is the co-operative relationship, where the teacher is looked on as a friend and not as an enemy to be circumvented and scored off as often as opportunity offers, and when, as a result, there is true respect for the teacher, founded not on fear but on affection, then freedom and discipline are no longer a problem. The second thing on which the successful solution of the problem of freedom and discipline depends, is the provision of sufficient opportunities and facilities for activity and for the active use of leisure. Discipline is not, as a rule, a problem when children are at work on a project which provides plenty of scope for the use of all their physical and mental powers. In fact, the giving of freedom here solves the question of discipline. 'Punishment gives children merely something to suffer, discipline something to do.'[1] It will be admitted that it is not always easy in our schools as they are at present to provide these opportunities and facilities, especially to provide for the active use of leisure. In proportion to the success the school achieves in this direction,

[1] A. R. Osborn, *Schleiermacher and Religious Education*, p. 129 (O.U.P.).

however, will be its success in reconciling freedom and discipline in a practical way.

Freedom in school is absolutely necessary if the school is to realize its aims and ideals. Without freedom to think and to feel and to act for himself the pupil cannot develop a first-hand experience of life or in turn a first-hand knowledge of how to meet the difficulties of life. Freedom means the development of a new authority, namely the authority of experience, the authority of discovery. This is the only valid authority in life. This is an authority which is self-imposed, and which therefore does not cause stagnation, does not nip fertility of mind and spirit in the bud, but gives poise and harmony to life and enables the pupil to meet the demands of the modern world with a character and personality which have a firm foundation. Freedom enables the teacher to lead his pupils to discovery of experience, and so to supply the needs of their natures themselves that they will never want the authority of a dictator.

Freedom in school is necessary for developing energy of spirit and mind. Men whose minds have been in bondage, who are handicapped by a slave mentality, can never show that energy of spirit and mind which carries men and women on to great achievement. Freedom develops initiative, courage of mind, vitality of soul, sensitiveness of mind and feeling; in a word, provides an atmosphere in which all the expansive and creative virtues of the personality may grow and blossom. Authority which rests on fear or on sanctions which use fear, paralyses the human mind and the human spirit. Freedom in school is necessary to

liberate and to inspire. Without it the great adventure of life becomes the dull following of a prison routine.

Freedom in school is necessary if the school is to achieve its aim of developing citizens who will be of real value to their country. The authoritative indoctrination of pupils which is going on in some countries of the world today will, in the long run, be altogether disastrous for those countries. Taking an unfair advantage of the malleability of children is doing a disservice to the country. 'To indoctrinate children is to rob the State of what should be its life blood, the unspoilt vision and clear undaunted criticism that those children should bring to bear upon the affairs of State if they reach the age of citizenship unbent by a predetermining wind, unblinkered by long years of propagandist schooling.'[1] Unless freedom is given in school for the development of the power of independent judgement, of clear and unbiassed criticism, of courageous investigation of causes and results of courses of action, of standing for the right in face of all opposition, those who leave the school will be second-rate and second-hand citizens incapable of serving their country in any true sense. The true progress of the State depends on true freedom of development being one of the foundational principles of its educational system.

We shall see that freedom is necessary for the development of the creative mind.[2] It is also necessary for the growth of the personality generally. The more human beings develop, the more they differ, and conversely if they are not given freedom to differ then they will not develop fully. Each personality is unique, and

[1] *The New Era*, Jan. 1935, p. 2.
[2] See Chapter IV, p. 58.

therefore if true development of each personality is to take place there must be freedom for each to develop along the lines laid down for it by heredity and environment. Without freedom, no school can achieve its aim of carrying out the duty which it owes each individual who comes to it. Freedom is necessary if the individual is to have a large range of contacts with his environment, and if he is to have opportunities to profit by those contacts.

Freedom in school enables the teacher to give full play to the creative forces of life. He is able to reduce to a minimum the power-draining and stagnating forces of fear and hatred. The spirit of a progressive school should be marked by tolerance, and this can flourish only in an atmosphere of freedom. 'Tolerance of slowness and error is the mark of every true teacher. He has no satisfaction in the mere growth of information as affirmed by authorities. He encourages his disciples to rise above the rule of authorities and to investigate till each is his own authority.'[1] Tolerance implies the absence of hate, fear, and unreasoning obedience. It implies the presence of the creative forces of co-operation, service, and friendship. In the school where there is the freedom of co-operation, the teacher is able to bring to bear on his pupils the influence of friendship and comradeship, and the class and the school become a family where there is full scope for the play of all the creative and constructive forces which are encouraged by true family life. Freedom in school means the presence of the positive and constructive in life and the absence of the negative and destructive. Love casts out fear,

[1] J. Oman, *Vision and Authority*, p. 188.

tolerance banishes intolerance; friendship and service leave no place for hatred and selfishness.

This may be thought to be an idealistic state of affairs such as can never be obtained in our work-a-day world and in our ordinary schools. But even although it be an ideal, none will deny that it is an ideal worth striving for. And if this is the ideal which we set before ourselves, we must recognize that we can approach it only as we accept the principle of freedom, the freedom of the co-operative society, that will give teachers and pupils the chance to make the school a place where these constructive forces will have full play.

All through this discussion of freedom in the school we have kept in view the fact that the teacher, as a member of the group, will always exercise an influence, and that as a member of the group he has a perfect right to do so. There should never be any attempt made by the teacher to withdraw himself, to shut off his influence, from the group. But he must keep a careful watch over the kind of impact he has on the group, and the kind of influence he exercises. He must strive against having an overbearing influence which will rob his pupils of their initiative and power to decide. 'The pursuit of truth is a high endeavour in which no fellow mortal can be more to us than our brother. Older and wiser a brother may be, one able and willing to teach, but not one, however experienced and wise, to decide.'[1] The teacher will always be this older brother.

He is an older brother, however, who has to exercise a wide discretion. He cannot stand by and let children flounder through their troubles alone. He can stand aside only when the consequences of mistakes are not

[1] J. Oman, *Vision and Authority*, p. 190.

too serious, and when the price paid for mistakes is not too heavy. Children must learn by experience and must be free to do so, but this freedom again is the freedom of the co-operative society where the other members of the society must be free to step in to use their greater wisdom to save the society and individual members from serious consequences. No definite rule can be laid down except the rule that the teacher must act always in the spirit of the older helping brother, who helps the child to gain his own first-hand experience as far as possible, but who must be free to use his own mature judgement to save the child from disaster.

In doing this the teacher should pay special attention to his own psychological make-up, so that he himself may be psychologically free. Often teachers have emotional ' blind spots ' which prevent them from giving their pupils freedom. They have prejudices and inhibitions which react unfavourably on their pupils. No teacher who is himself in psychological bondage of any sort can hope to give real freedom to his children. The teacher therefore must do his best to see that he has achieved freedom of mind and spirit for himself, that he is not the slave of unreasoning and unreasonable prejudice and emotion, that he himself has the spirit of true tolerance, and that he has so brought all parts of his life under the power of his ideal that consciously and unconsciously he may stand before his pupils a truly free personality, able to give them the inestimable benefits of controlled freedom.

IV

DEVELOPING THE CREATIVE MIND

'At the very dawn of civilization man was implicitly offered a great choice. Nature said to him: "You can educe the original and the creative which is in every one; you can train the imitative which is in every one; ." The choice was made—has never been departed from; the imitative has always won its way upwards to the steps of the throne; while creation, crushed in the wheels of system, has mostly had to face disillusionment and suffering, and sometimes the penalties of its crime.'[1]

Different famous psychologists have their different ideas about which of the instincts is the greatest force in human life. While we may not go all the way with any of the enthusiasts in their own particular theory, we must at least admit the strength of the particular instincts that are stressed by one and another. As far as the present state of education is concerned, the emphasis that is placed by some on the strength of the herd instinct is very relevant and merits our consideration.

In the past, education has been far too much concerned in training children to imitate. In reinforcing the

[1] Norman MacMunn, *The Child's Path to Freedom*, p. 54 (J. Curwen).

herd instinct, in turning out followers instead of leaders, education has performed all too well one of its functions, namely the preservation and passing on of what is good in the past (and a considerable amount that is not good also). It has lost sight, however, of the fact that this is but one of its functions.

It is unfortunately true that consciously or unconsciously far too much emphasis is placed on the development of the herd instinct. It is, of course, easier to turn out members of a herd. Making things to pattern—mass-production—is always easier, once the routine has been mastered, than making each individual article different from every other, than making each product of our efforts a work of art. We have a mould that, once prepared, is always ready to hand, into which the raw material can be forced with comparatively little thought or effort. So it is with our educational work. It is much easier to teach children to imitate than to teach them to launch out for themselves. Once in the grip of the system it is easier for the children too. We have our large classes, we have our mould, and so we go in for mass-production. We pour in our raw material, in the shape of young lives, and we produce worthy members of the herd, without initiative, without independence of mind, without the first rudiments of what truly educated men and women should possess.

The results of this can be seen every day round about us: the ease with which false ideals spread and corrupt character; the great mass of followers and the great lack of leaders; the inclination to take the easy path of popular slogans, and the disinclination to face the slow and laborious hills of difficulty which must be climbed if real progress is to be made. These are the

result of an over-development of the inclination to imitate, and a lack of development of the creative and pugnacious side of human nature.

There are, needless to say, exceptions to the generalizations just made. Every here and there are individuals who have refused to be pressed into the mould; who have fought for themselves, who have taken their own line. But such cases are usually with us in spite of our educational efforts in school, and not because of them. We need a very considerable change in our educational thought and practice if such creative and independent spirits are to become the usual products of our schools and not the exceptions.

In setting ourselves to develop young men and women with creative minds, the first consideration which must be taken into account is that such development is a process which cannot be begun too early in the life of the child. It should start from the cradle. The school has no opportunity of dealing with the occupants of cradles, but as soon as it does get its chance it should take it. It is no use waiting until the youth or maiden gets to college to seek to develop originality and creative habits. It is too late then. It is too late in the high school. The process must begin from the day the child enters school. Just as the master tailor will tell you that to make a master tailor the boy must start tailoring from his earliest years, so, in developing the creative mind, the process must begin early. This is not to say that we should make no effort to develop creative powers and independence of thought unless we get a boy or girl at the beginning of their school career. It is better to start late than never to make any attempt at all. But it does mean that the principles and practice

necessary for carrying out our aims should be put into force, whenever possible, from the first class in the primary school and should permeate and guide our whole system up to the M.A. classes.

What then are these principles?

The first is freedom.

Now freedom, as we have seen, does not mean anarchy or licence. It does not mean that the child is left to do just as he likes without reference to anything or anyone. But it does mean that the child should have freedom to work out his own salvation according to his needs, and not have salvation thrust upon him.

It is essential that a child should grow up in an atmosphere of freedom to try things for himself, to do things for himself, to think out things for himself, if the creative mind is to be developed. The creative mind is essentially one which is free from the bonds of convention, from the fetters of habitual practice and custom, from the dead hand of the purely receptive and imitative. It is surprising how many of the world's inventors have been, like Edison, people unable to make any headway under the routine of ordinary school. When set in an atmosphere of freedom where they could work for themselves they developed into geniuses. If the spirit of freedom were more prevalent in our schools, geniuses might be less rare in the country at large.

It is because of this element of freedom which it gives that the project method [1] is so valuable in the early years of school life. The project method is a method of self-direction. When it is used the child learns to improvize, to invent, to experiment, to find knowledge in all ways possible, to translate that know-

[1] See Chapter VII.

ledge into action, until the need that has been felt is met. Thus is the creative mind developed.

'Besides freedom for independent thought and action, the child needs an environment rich both in materials and ideas. It is easy enough to provide materials—paper and paint, clay and plasticine, odds and ends of all kinds, clothes for dressing up, wood for chopping up. It is in the realm of ideas that the skilled teacher can do so much, for the teacher of young children should be not so much an instructor as a producer who can focus the children's interest on some idea arising out of their play and then harness all their energies to the task of expressing it. Once they feel the need to express an idea, they will want to learn the technique which will make their expression more satisfactory. This may involve reading and writing, or even arithmetic, as well as the more obvious techniques of drawing, modelling, sewing, etc. In this way, formal work will no longer be divorced from creative activity, but will find its proper place as part of the technique of acquiring new knowledge and expression, new thoughts and ideas.'[1]

The second principle which should be one of the pillars of our educational system, and which has been implied in what has already been written, is the principle of activity.

Far too much of our usual method of carrying on in school provides for a great deal of activity on the part of the teacher, and an equally large amount of passivity on the part of the pupil. Now while it will be admitted that a certain amount of passivity and receptivity are very necessary, with most of our classes there is far too much. It is obvious that the proportions must be

[1] *The New Era*, December 1935, p. 282.

reversed if the creative mind is to be developed. We cannot create if we are trained in habits of passivity. We may dream but that is as far as we shall get.

This is why modern educationists are placing so much emphasis on play methods. Besides being natural and interesting, the activity provided is what is needed if a full and proper development of the personality is to take place. Activity, of course, does not mean simply activity of the body, hands, and fingers. It means activity of the mind and soul too. This is secured, especially in the case of young children, and also up to the age of twelve or thirteen, by play methods.[1] It is the spirit of play, the spirit that transforms work into play, that is the spirit of an Edison working eighteen hours a day or more, and disdaining food for hours at a stretch. It is this spirit, introduced into our school work, which will produce Edisons.

This principle of activity is one which applies in every walk of life, whether it be manual labour, handcraft, professional, literary, or artistic work. No development of the creative mind can take place without it.

The third principle is that of dealing with the individual and not with the mass.

If we are to have any success in achieving our object we must at all costs avoid standardization, thinking of the 'average', trying to make our work and ourselves cater for numbers taken as a whole. We must get out of our minds the idea that we are taking a class and remember that every class is made up of individuals, no two of whom are alike in either character, ability, intelligence, opportunity, or desires. Our success in

[1] See Chapter IX.

developing the creative mind will be proportionate to our success in escaping from the 'class' idea. If we are to break the too strong influence of the herd it will only be done as we give opportunity for individualism and individual development. It stands to reason that if we wish to encourage individual development, we must avoid the idea that the same thing and the same method are suitable for, at any rate, the great majority of the class. It is this mass treatment that has effectively destroyed the budding creativeness in hundreds and thousands of children. No two people will need exactly the same opportunities, exactly the same emphasis, exactly the same help and encouragement. For the development of the creative mind, there must be, as far as possible, individual treatment of individuals.

This is not to say that we should indulge in an orgy of rank individualism, developing into anarchy. Just as in the case of freedom, individualism will be conditioned by the social environment in which the individual is placed, by the needs and rights of others. But it does mean that each child, as far as possible, should be dealt with individually by his teachers even though he be working in a group. An effort should be made to understand the child's special aptitudes and needs, and he should be provided with means and opportunities for following up these aptitudes. This is where our present system fails again and again. It seldom recognizes individual differences. It concentrates on the ways in which individuals approximate to one another.

It may be thought that it is a counsel of perfection under present conditions to urge more individual attention and freedom for development along individual lines. Admittedly it is difficult. But even under the

present system a great deal can be done. Children may be given many opportunities of working along the lines that appeal to them, where they may find a possibility of striking out on their own and of doing some creative work. We shall now consider some ways in which this may be done.

No quality of mind can be successfully developed unless attention is consistently devoted to it whenever the mind is actively employed. A boy will have great difficulty in developing a habit of truthfulness if he is encouraged to be truthful in school, while at home untruthfulness is condoned. He may develop the habit of being truthful as long as he is at school, but it will not be a habit of his character as a whole. A boy may, by the efforts of a particular master, learn to be tidy in mathematics, but that will not mean that he will therefore be tidy also in history and geography, though there will certainly be some tendency towards general tidiness. But no thorough habit of tidiness in all things will be formed unless tidiness is taught in connexion with all the activities of the boy. The same principle holds good in developing the ability and habit of creativeness. This is a mental attitude which can be properly developed only if an approach is made from every possible side.

In connexion with the mother-tongue, right from the earliest stages up to the end of the college course it is not difficult to give opportunities which will help to develop the creative mind. Children delight in hearing stories. They can also be led to delight in telling stories they have heard, or which they have read. From that to making up stories of their own is not a difficult step to take. If one asked the average Tenth Class boy to

make up a story, unless he were given a good many hints as to plot and form, he would be nonplussed. But there is really no reason why many girls and boys should not be able to make up stories. The fact that as a rule they cannot do so is often because, from an earlier age, they have not been given the chance to do so. Given the chance and encouragement when they are small, many would later be able to exercise their creative imagination in this way. From the purely utilitarian point of view, it would be a boon to all parents if they had been trained and accustomed to making up stories. They would then be much better able to meet the incessant demand made on them by their children.

Needless to say it is a matter of training. The teacher cannot simply tell the children that they are to make up a story and expect them to be able to go ahead and produce *Arabian Nights*. Certain exceptional ones may be able to do so straightaway, but not most of the members of a class. First the children should be trained to reproduce stories that they have heard or that they have read. Then they may be given a synopsis of a story, which has to be enlarged into a full story with all necessary details put in. These synopses may gradually become shorter and shorter until they become little more than the headings of paragraphs. Another method that may be used is for the teacher to give three-quarters of a story and ask the children each to finish it in his own way. Then he may gradually reduce the amount of the story that he tells and increase the amount that the children have to make up. The children may be given the beginning and the end of a story, and asked to make up the body to fit in with what

has been given. They may finally be given a subject for a story and nothing more. If some find difficulty in making up plots, the teacher may give them a list of words with some associative connexion. Such a list will often suggest a situation or a series of situations, and so a plot. In such ways, on this side of our work, the creative mind may be developed.

Not only in connexion with stories, but in other ways also, where the mother-tongue is concerned, opportunities for independent creative work may be given. Magazines are very useful for this purpose. The personal magazine, in which, at times, the pupil may write anything he may wish; the class magazine; the house magazine; the school magazine; all these provide excellent means for children to exercise their own particular bent and to give expression to their own particular thoughts, as well as giving them an opportunity to produce something which is the direct result of their own labour and work. Here also they may be given scope for writing poetry. In many the ability to write poetry lies unsuspected all their lives, simply because they have never been encouraged to try, and have never had chances of developing the ability. Needless to say, all this type of work reacts on the appreciative side of literary work, and on the development of literary taste.

In connexion with the mother-tongue we have also the opportunity provided by dramatics. There is here great scope for the development of the creative mind. We have it in the writing of the play itself, in the development of the plot, in the development of dramatic situations, in the delineation of character, in the thousand and one touches that go to make a successful play.

We have it in the staging arrangements, in the providing of stage properties—usually from very inadequate resources—in the actual making of things necessary, the preparation of a theatre and scenery and costumes. Finally we have it in the visible bringing to birth of a character before the audience.

In teaching the mother-tongue, another useful method for developing the creative side of our children's natures, is the speech period. The children may be given a subject on which to speak, or better, may be left free to choose their own subject. They have to deliver a short lecture on the particular subject which is chosen and may use any device, such as plans, maps, drawings, objects, as well as verbal description, which may help to bring the subject vividly before their audience. They must be prepared to answer questions and to discuss the subject when they have finished speaking. This practice will be very simple with young children but can develop into something quite elaborate with older ones.

In seeking to develop creative ability in the use of the mother-tongue, the teacher should try always to get his pupils into the habit of asking consciously or unconsciously not ' Is that what he wants ? ' but rather ' Does he understand what I am trying to say ? '. That is, the pupil should have his mind on what he is doing and not on whether what he is doing is going to conform to certain standards and conventions, be they those of his teacher or of his fellows. The teacher must try to allow his pupils to express themselves and their own ideas and their own feelings, not the ideas and feelings that they think their teacher will expect.[1] If the teacher

[1] See Chapter I, p. 19.

can establish this atmosphere among his pupils he will have gone a long way towards encouraging the development of really creative work. The teacher must never seek to impose his ideas, if he wishes to develop the creative mind in his pupils.

In dealing with the efforts of his pupils the teacher has to find the happy mean between being too strict and too easy. If he is too strict and demands too high a standard, he may nip the flower in the bud and defeat his purpose. If he is too easy the child gets into the habit of being satisfied with a poor production and no effort or progress is made. The teacher must find the happy mean. He should be careful to praise good features as well as to criticize weaknesses but never to allow the general effect of his criticism to cause discouragement.

Practically everything that can be done when teaching the mother-tongue can also be done in the teaching of English, though at a later stage in the pupil's career. Stories, magazines, dramatics, speeches, all these have their place in the teaching of English and relieve the subject of some of the spoon-feeding inevitably connected with it. It would probably not be wise to attempt to get pupils to write poetry in English, at least in their school stage. Prose is enough to absorb all their energies.

Drawing is another subject where a great deal can be done to develop the creative mind, especially if it is done right from the beginning of the child's school career. There is too much model drawing in our usual drawing syllabus. We ought to give our children opportunities for drawing things which they want to draw, which will naturally be things connected with their ordinary

life. Let the child go outside and draw the dog that is lying on the path. Let him draw a picture of his friend kicking a football. These pictures may be crude at first but they will be a real creation of the child. The other side, with its technical instruction, need not be neglected, but occasionally opportunities can be given to children to exercise their own initiative with their pencils, and also with their colour crayons. They can try to illustrate the story they have read. At first such illustrations will be very simple, but later, as they gain some mastery over technique, they can attempt more ambitious projects such as the scenes suggested by the poems or the prose they have read. The magazines to which we have referred can also be of help here. They may contain drawings and pictures as well as written material. The covers may be decorated by hand.

Science is another subject where creative ability may be developed if it is handled in the right way. Children enjoy practical science, where they can do and make things for themselves. They can often make simple pieces of equipment, they can learn how to apply their scientific knowledge in ordinary life. Senior pupils who study electricity have quite a large field here where creative ability can be encouraged. The making and setting up of wireless outfits, making of electric bells and other such things provide scope for creative talent. For junior pupils the use of scientific knowledge in making such things as ink, glue, soap, and so on, provide means for the encouragement of the creative mind.

Of vital importance in connexion with practical measures for the development of the creative mind in our pupils, is the giving of opportunities for working at

some handcraft or other. This is true both of boys and girls, though the nature of the handcraft will vary. But there is a vital necessity for some form of manual work. Nothing will help more to secure our aim than the ability of the pupil to point to something that is the work of his hands. There is in us, coming far back from our uncultured ancestors, a pride in 'what our hands have handled and our strength wrought' To give the child a chance to use his hands in making something material, even though it be crude and lack finish, is to put him on the fairway to developing the type of mind that is so necessary in the citizens of the nation. Carpentry, sewing, weaving, iron work, clay-modelling, tailoring, book-binding, gardening, any such activity will be invaluable.[1] The nature of the handcraft will vary with the locality. But opportunity for some such activity there should be, and the greater the scope and variety of activities offered the better it will be. Some kind of activity will suit one and another kind will suit another. The organization and practice provided by the Boy Scouts and Girl Guides are of great help in this as in other directions.

It is important to note that small children, right from the earliest age when they can handle such things, should be allowed to play with sand, water, and even mud. Play with such plastic materials is the commencement of what later develops into creative art. At first a child will not consciously mould any particular shape. A long thin roll of mud suggests a snake and is called a snake. The first time the child did not set out to make a snake, but after a while, seeing a resemblance between what he has shaped and some animal, he consciously

[1] See Chapter XIV.

sets out to make that shape and others, and so development goes on. The same process is true with pencil and paper. Thus it is important that children should be encouraged to play with such things from the earliest possible age and certainly as soon as they come to school. Small children should be encouraged to use colours either in drawing or in colouring clay models. Bright colours appeal, and by their use the creative tendency is encouraged. Neglect of opportunity for such play will make the development of creative ability later a matter of much difficulty.

Hobbies also should be encouraged for they too can be of the greatest help in the development of our pupils. Collections of various sorts, clubs such as gardening clubs, nature clubs, history or geography clubs, health clubs, if they are run as practical affairs, provide many opportunities for the development of the creative mind.

It is because of the encouragement and opportunity that they give for this same object on the moral side of life, that systems of self-government are so valuable. The child learns to build up his own rules and laws. He learns to make his own decisions. He learns to stand on his own feet morally. He has, on the moral side, the freedom which is so necessary for true development. Because of this, the child is, with the guidance of the teacher, building up his own code of morality based on experience, and finds scope for the creative activity of the mind on the moral side.

A great aid to the development of the creative mind in all spheres of life is the discussion method. In history this is sometimes called the problem approach. A problem is presented and the class goes into committee on it, so that each may make his contribution to the

solution of the problem and may hear what others have to offer. Together a conclusion is reached which may be quite different from that which any would have reached by himself. This has been called developing the inter-creating mind. If in school opportunity and training are given for the minds of all to inter-create in this way, many of the apparently insoluble problems facing our politicians and leaders, problems insoluble because of the lack of this same constructive, creating, inter-creating mind, would disappear. The group discussion method can be employed in the home. It can be employed in the boarding-house. It can be employed in the class-room. It results in the play of mind on mind, and in the development of a spirit of give-and-take which makes for constructive action. This is one reason why the tutorial system is better than the lecture system, and why individual and group work is better than class teaching. It gives a chance for two or more minds to co-operate, to get the best from one another, and together give the world around them something new.

It must be our aim, from the time the child comes to school till he leaves, to get away from passive receptivity in all our subjects and in all our teaching, to give every instinct a chance to develop, to encourage the spirit of adventure and experiment, and so to send out our children into the world ready to create, if not a new heaven, at least a new earth.

In all efforts the progressive school and the progressive teacher make to develop the creative mind, it must be remembered that no one method and no one technique can be laid down which can be used with every child. One child will make its best creative

effort when working in a group, and when stimulated by the spirit of co-operation. Another will find that under such conditions he cannot do his best. He may require quietness and solitude before he can do justice to himself. Then, too, the teacher will have to remember that children cannot all be creative along the same line and in the same subjects. Each child has his own interests, and it is the first task of the teacher to find what those interests are. Then children can be encouraged individually to work along the line of their interests. While, as we have said, the teacher must approach work in all subjects in such a way as to encourage creative work in all, and while he may definitely seek to encourage his pupils to develop the creative mind in all subjects, yet he will find that each child will have a subject or subjects where his interest is greater and where he will display creative ability to a greater extent than in others.

Above all the teacher must remember that it is in his power to destroy beyond hope of resurrection the creative urge in his pupils, just as it is in his power by sympathetic encouragement and wise suggestion to help them to develop to the full all their creative powers. He must meet the creative efforts of his pupils with understanding, real interest, and encouragement. It does not matter, from the point of view of developing creative work, if the spelling is original, the writing excited or the drawing weird. The first thing is to establish the habit of creative self-expression. Technical accuracy can come later. If we do not take our chance with our young children and establish the habit with them, while we are concerned with correct spelling and grammar the opportunity will pass, never to return.

V

THE SCHOOL AND THE INDIVIDUAL.

One of the basic principles of progressive education is that in our schools and in our educational methods and organization, we must show a much greater respect for the individuality of each child than has been the case in the past. We must get away from mass-production and the mass-mind in education. We must provide opportunities by means of which every child may be able to express his individuality and so develop his personality in the way in which it was meant to develop. Any system of education and any school which considers its methods or organization in terms of the class, rather than of the individual (or as we may put it, the individual-in-group) stands condemned by both psychology and ethics.

Modern psychology has shown that the development of the personality can take place successfully only as opportunities are given for spontaneous self-expression. Mechanical repetition must be reduced to a minimum. Each child must be encouraged to think, feel, and act for himself. He must learn to make his own way in his school world, to live his own life, in relation to his fellows, and to find by experience where his interests lie, where his talents and abilities lead, and how best he

can make his individual contribution to the world in which he lives.

It is impossible for him to make this contribution if he is educated under a system of mass regimentation of mind, body, and soul. Mass methods of education produce mass minds and mass souls from whom it is difficult if not impossible to get any distinctively individual or original contribution. If a child is to be able to make the most of the gifts and powers of mind and soul that have been bestowed on him, he must have, as he is growing, the chance, firstly, to find out what these gifts and powers are, and secondly to develop them in the way that will enable him to make the most of them. He must have scope and freedom to live as an individual in a group, and not simply as one of a group where the thought of the group or class overshadows the individual in it.

Every class of children in a school is made up of individuals no two of whom are alike. Under our present system children are grouped together in classes where there is a rough approximation of attainment, and as a result of this usually a still rougher approximation of physical age. Even in the matter of attainment and knowledge of the ordinary school subjects there are large differences to be found among the members of any one class. In other matters differences are enormous.

Children differ with respect to the conditions under which they work best. One child will do his best work in the company of others; another will work best when by himself. They differ with regard to memorization. One child will have a good verbal memory and will be able to learn things by heart easily. Another will find it extremely difficult to learn material verbatim while

he will have no difficulty in assimilating ideas. One will have a good ear while another learns best from what he can see. Children differ in the speed with which they work. Some work slowly and memorize slowly. Others learn quickly and work quickly.

More important still are differences in temperament. One child is easily dismayed and discouraged. He has not the courage to face difficulties and conquer them. He soon becomes hopeless. To another difficulties come as a challenge that calls out all that is best in him. One child likes to make a display in front of the class. The presence of his fellows spurs him on to greater efforts. Another, shy and retiring, does not shine in class and never does himself justice in front of his fellows. One is receptive and submissive; another critical and self-assertive. One is easily open to suggestion; another is contra-suggestible. One resents criticism even when given in a kindly spirit; another is always anxious for help and willing to profit by suggestions offered. One is fearful and afraid to put himself and his knowledge to the test, oversensitive to possible laughter; another is always sure of himself, confident, and cannot be put out of countenance. One is perpetually pessimistic; another full of optimism. One is very careful and anxious about his *izzat*; another has no thought of self.

Children differ physically. One gets plenty to eat and is well nourished; his companion possibly does not get one square meal a day. One is fortunate and lives in a village where measures have been taken against mosquitoes; another comes from a less advanced village, or, having less resistance, is continually the victim of malaria. One from his babyhood up has had trouble

with his eyes; another whose eyes have been well looked after is not handicapped in this way. One suffers from chronic amœbic dysentery and another does not. One has a tendency to consumption from which his class-mate is free.

The social environment and homes of children in the same class differ greatly. One comes from a comparatively rich home; another from a home where all are on the starvation level. The parents of one are educated; those of another are illiterate. The parents of one have a keen interest in education and in the welfare of their child; those of another care nothing about it but send their boy to school either because it is the custom or because the boy insists. One home is advanced and an aid to the school; another is a positive handicap to the school in its efforts to educate the boy. One boy comes from one caste, another from another, and a third is a Harijan. One is a Mohammedan with all the social environment and background which that involves; another is a Hindu, a third a Sikh, a fourth a Christian.

Children in the same class differ greatly in native intelligence. The work done with intelligence tests has enabled this fact to be scientifically established. 'At the age of five, children are spread out between the mental ages of about three and seven or eight, a total range of four to five years. By the age of ten this range has doubled and it probably continues to enlarge till the end of puberty.'[1] This finding is the result of work in England, but there is no doubt that it also holds good for India. Pupils in any one class may approximate very

[1] *The Primary School* (Report of the Consultative Committee on the Primary School), p. 34 (H.M. Stationery Office).

roughly to a level of attainment. They differ greatly in physical age and in mental age.

Children in the same class differ greatly in interests. One has great ability with his hands and is keen on such things as carpentry and metal-work; another is of a literary turn of mind. One has scientific leanings; another is a budding artist. One is keen on games; another gets little satisfaction or enjoyment on the playing-field but devotes his energies to the school garden.

Children in the same class differ in ideals. They have different standards of conduct. One is scrupulously honest; another sees no harm in deception. One has high ideals of service and is prepared to sacrifice time, leisure, and money for good causes; another has no thought except for self. One admires the heroes of war in history another, the heroes of peace. One is co-operative; another unco-operative.

When we take all these things into consideration it is obvious how impossible it is for us to hope to deal with our pupils in any way that even approaches adequacy, unless we deal with them as individuals, and get out of our minds the idea of children in the mass; either as classes or as schools. The progressive school will do its best through its organization, teaching method, curriculum arrangements, and contact between staff and pupils to accomplish this.

Now it will be clear that this is no easy task. The organization of a school which seeks to deal with its pupils as individuals requires foresight in planning, and elasticity in action, of a very high order. The teaching method must be such that pupils are taught as individuals for a considerable part of the time. The

curriculum must be wide and varied, related vitally to the life of the pupils. Above all there must be, flowing through organization, method, and all activities of the school, vitalizing and enlightening them all, the spirit of respect for the personality of the individual; the conviction of the worth of the individual and of the right of each individual to have a chance to develop and grow along his own lines.

The teacher in a progressive school therefore must recognize the paramount importance of studying his pupils, of understanding their psychological make-up, of recognizing their differences in temperament, and of varying his treatment and dealings accordingly. There can be no set rules laid down as to how a particular pupil shall be dealt with, except, perhaps, general negative ones.

The individuality of the child should not be repressed. His activities should be guided and he should be helped to sublimate his instincts. This will be an unconscious process as far as the pupil is concerned though conscious on the part of the teacher.

Scorn should never be poured on the actions, efforts and work of pupils, immature and ridiculous though they may sometimes appear to us to be. The work should never be considered out of relation to the pupil who did the work, and the whole background of that pupil's work. Perhaps there is one exception to this rule, and that is when a pupil is consciously doing second-rate work and not turning out his best. But under a regime where scope is given for the development of individuality such cases will probably be rare.

We should refrain at all costs from doing everything for the child. No one can develop unless he gets the

chance to think, feel, and act, for himself, but again and again one meets the difficulty of persuading pupils to do this. One of the difficulties I have found in introducing a system of individual work in school and also a scheme of self-government, is that the boys do not want to work for themselves, and do not want to be bothered managing their own affairs. Now the presence of this spirit in our schools is one of the severest condemnations of our system of education. That we find such a spirit in our high schools is due to the fact that from the beginning of school life we have trained our pupils to expect to have things done for them. If we allied ourselves with Nature instead of trying to impose easier methods of our own, then we would have a far better system of education. Right from the first day our pupils come to school we should steadfastly refrain from doing anything for them which they can possibly do for themselves.

We should not try to force children to work at a faster rate than is natural for them. Our teaching method should be such that children, while not being allowed to dawdle, are allowed to work at their own pace. Very often a great deal of discouragement is caused to slow-working pupils because they are forced along in order that they may keep up with the faster members of the class. The result is that they pass on before they have properly grasped the subject of the lesson. They gradually get into a state of complete fogginess, and never get a chance to lay firm foundations in the subject. The result is loss of interest, a positive feeling against the subject, and a great deal of damage to the cultural development of the child. In the same way, if the teacher suits his pace to that of the slower members of the class, those who can go quickly suffer. They are

held back, and so they, in their turn, lose interest. Only harm will be done by seeking to set a standard pace for all. This involves of course the use, to a considerable extent, of individual methods of teaching in place of class teaching methods.

As far as the organization of teaching work is concerned the school can best carry out its duty to the individual if a combination of individual work methods and group work methods is used. In the next four chapters will be found suggestions as to how these methods may be put into practice in a progressive school. They have proved to be of great value in helping to deal with pupils as individuals. I do not think that a school should tie itself down to any one particular method. Sometimes one method will be of the greatest help in accomplishing our object and sometimes another. With one subject one method succeeds well, but is not so effective with another subject. We must be masters and not slaves of our methods. As long as we keep clearly before our minds the aims we have accepted, we should feel ourselves free to use any method and all methods which will in any way help us to achieve those aims. We shall do the best for our pupils, not by rigidly sticking to one method which we have found useful in certain directions, but by a judicious picking of the best and most suitable things in all methods.

We have to bear in mind also, that if we are to be masters of our methods, we must reserve to ourselves complete freedom to adapt and modify, as well as to pick and choose. This is particularly true in the case of methods tried out in western countries and introduced into India. Any such introduction must be in the nature of an experiment, and in practically all cases

modification and adaptation will be found necessary, and should be made as experience teaches. Not only is this true, but it is also true that differences in local conditions and circumstances may make it necessary for one school in India to modify and adapt what has been successfully put into practice in another school. We must allow ourselves complete freedom in this matter and must never be bound by textbooks or by what others have done. From them we get our suggestions, our ideas, our inspirations. The welfare and true development of our own particular pupils should determine for us the practical application and functioning of those ideas and inspirations.

It is certainly more difficult to organize the work of a school when no one particular method or type of method is being used exclusively. But it is not an impossible task, and is well worth the extra trouble and thought involved. My experience has been that in the same school individual work methods, group methods, including the project method, class teaching methods, play methods can all be used. The project method is really, as we shall see, a method of determining the curriculum and ensuring that pupil-activity has a central place. It lends itself naturally to group work. When, in carrying out a project, the pupils have to work at a subject such as arithmetic, individual work methods may be used in dealing with that subject. That is, the project determines the subject or part of a subject, while individual work is a way of dealing with the actual learning and teaching of that subject. The same applies to the play way. It is a principle lying behind a certain type of method, and practical applications of it can take the form of either group or individual work.

None of these methods precludes the use of class teaching methods when and where these are found necessary, though agreement with our emphasis on the need for dealing with pupils as individuals will reduce class teaching of the old style to a minimum.

As has been pointed out in dealing with the relation of method to the aims and ideals of the school, it is impossible to place too much emphasis on method in teaching. No matter how high the ideals of a school, how disinterested the efforts of its teachers, old-fashioned methods, formulated in days when the aims and ideals of education were very different from those of a progressive school today, can bring to nought the best efforts to enable the child to develop a healthy and harmonious personality.

In the organization of teaching commonly known as the Dalton Plan there is what is called an adjustment room. This is a room where pupils who are having difficulties that are out of the ordinary, in any particular subject or subjects, may go, and where they receive special attention. This adjustment room should have a place in every progressive school, whether the Dalton Plan or any modification of it is being used or not. Very often the work done in an adjustment room is done at present, to some extent, by the Headmaster, who rarely has the time necessary to devote to the work. In an adjustment room pupils can get individual treatment of a much more intensive nature than is possible during the ordinary routine of school, no matter how the teaching is organized. Problem children can be dealt with and, if necessary, sent to psychological clinics, if such are available, and parents advised as to treatment. The causes of retardation of retarded children can be

analysed, and again parents advised accordingly. Those who have special difficulty with one particular subject can have their difficulties dealt with intensively. It sometimes happens in mathematics, for example, that a boy has got out of his depth. For some reason a proper foundation has not been laid and he really needs to go back to a stage far behind that of those with whom he is working. In an adjustment room this can be done in a way that is not possible when he is working along with the class.

The adjustment room needs a full-time teacher of high qualifications. He must be at home in all the important subjects of the curriculum, and should have a good knowledge of child and educational psychology. He is not to be an amateur psycho-analyst or anything of that kind, but should be able to recognize when special treatment is needed. He should be a teacher with a sympathetic imagination, able to put himself on a friendly footing with those who come to his room, and willing to spend himself in going into home conditions, social background, and physical welfare of the cases which come to him. Where considerations of finance preclude the presence of such a teacher on the staff, the work may be done to some extent out of school hours by enthusiastic teachers, but naturally cannot be done with anything approaching the thoroughness and efficiency that would be secured by having a special teacher for this work.

If the school is organized into houses with tutors appointed to each house, a great deal can be done to ensure that more individual attention is given to pupils. Houses should not be large; 30 to 40 pupils in a house is ample. There may be two tutors to each house,

or more according to the size of the staff. Members of the staff will be tutors. There are many things that will have to be taken into consideration when selecting members of a house, but from the point of view of what we are discussing, it is essential that tutors in the same house in the first place 'get on' well with each other, and in the second place 'get on' well with at least the majority of the pupils in their house. It is of course impossible for every boy to be on terms of a sympathetic understanding with one or other of the tutors in his house. But at least matters should be arranged so that, as far as possible, in the house of any tutor the majority of those pupils collected in that house are such as understand the tutor and like his ways. When this is the case the tutor will be able to do a great deal for the individuals of his house. As far as possible, transfers from one house to another should be discouraged, being allowed only for special reasons such as incompatibility of the pupil either with the tutor or with the general spirit of the house. Houses should be vertical divisions of a school so that a boy will remain in one house as he goes up the school. Where it is impossible to have an adjustment room, much of the work done by the teacher in the adjustment room may be done by the tutors. This house and tutorial system can be worked in a day-school as well as in a boarding-school.

There must also be organization of curriculum and out-of-school activities so that opportunities for the development of the creative spirit may be provided. There must be opportunities for creative handwork of different kinds, art work, literary work, scientific work and allied practical subjects, practical social service and work of organization and management.

There is also the question of elasticity in promotions to be taken into consideration. What is required can be secured if a fairly general system of individual work is in vogue. Even where the prevailing system demands the regular annual promotion from one class to another, in subjects where pupils are working with assignments, each going as fast as he wishes to, there is nothing to prevent a pupil going on with the next class's work when he has finished the work of the class he is in, even if he is still sitting with the same class. If a boy has finished the history work of Class VIII in six months he can at once go on with assignments for Class IX and so reach a higher standard in that particular subject. Or, if it is considered advisable, he may devote the time he has been putting in at history to other subjects where he is not so advanced, and, when all subjects are brought up to standard, may forge ahead. One of the great benefits of a system of individual work with assignments is that even though we adhere to the class system of organization, and promotions take place only once a year, yet as far as the actual work is concerned the pupil is not held back, but goes on irrespective of the official promotions.

It will be obvious that it is not possible to cater for the individual pupil, unless the school is limited in size and unless classes are limited in size. A school which wishes to educate in the true sense of the term should not have more than about 300 on the roll, and classes should not have more than from 25 to 30 pupils in them. When numbers get above 25 in a class it becomes increasingly difficult for the Headmaster to keep a close relationship with staff and pupils. Hence the child-centred school should be a small one with small classes.

This same principle will extend to the boarding-house organization. The units in the boarding-house should also be small. Probably the best system of boarding-house organization is that known as the cottage system, where boarders are grouped in families of about 15 with a teacher in charge of each family, and, as far as possible, life loses its institutional flavour and approximates more to that of a big family.[1]

In the progressive school where the aim of the school is to give individual attention to each child, a good deal is required of the teacher.

In the first place, the teacher must be interested in his pupils as individuals. This of course is fundamental. No school can hope to give a progressive education, nor to deal with individual children successfully, unless each teacher has this interest in and sympathy for his pupils. The teacher himself must feel the value of each personality that has been placed in his charge, must feel the responsibility that has been laid on him to help that personality to develop along the right lines, and must be prepared to put in a very considerable amount of really hard work apart from the routine business of teaching the subjects in the curriculum. The work required will be considerably lessened and simplified if the tutorial system suggested is adopted, so that a teacher does not get an entirely new set of pupils put into his care every year, but each year has a few new ones added to his house. Tutors may, when necessary, discuss cases with the class teachers concerned. In discussing the work of the teacher in connexion with his individual pupils we will assume then that the tutorial

[1] See my *Suggestions for the Organization of Schools in India*, pp. 132–5 (O.U.P.).

system is being used, and it is the teacher as tutor whom we shall be considering, whether the school be a boarding-school or a day-school.

In the first place the teacher should try to obtain as much knowledge as possible of the home circumstances of his pupils. He should become acquainted with the parents of the pupils in his house, and should occasionally visit their homes. He will then get a valuable knowledge of the social and cultural background of his pupils, will understand far better what to expect of them, and will also be able to establish much more friendly relationships between himself and his pupils, for they will know that he understands their environment and therefore quite a lot about themselves. The teacher should also find out what the pupil is required to do at home in the way of helping in house or farm or shop work. He will know the distance the boy has to come to school and therefore will know how much time he can be expected to put in at homework. He will be able to bring some influence to bear in the home so that the boy is allowed to work in as favourable circumstances as possible. The teacher should regularly consult with and advise parents, and should seek their co-operation in all his efforts to enable the pupil to develop his powers to the full.

In the second place the teacher should study each individual that comes under his charge and try to find out all he can about him, and about his make-up, intellectual, emotional, physical, social and religious.

As far as the intellectual make-up of a pupil is concerned, the teacher will form his own judgement, basing it on his experience of the pupils as he comes into

contact with them. He may also make use of intelligence tests. It must not be imagined that an intelligence test can take the place of all other methods of estimating the intelligence of a child. It is rather in the nature of a valuable aid, which will be of great assistance to the teacher in enabling him to arrive at a correct idea of the mental ability of his pupils. There are often cases about which a teacher is in doubt. He is not sure whether a boy is not working at his subject or whether he is unintelligent; whether he lacks interest or brains. The intelligence test is a valuable aid in enabling the teacher to come to a decision in such a case.

When new pupils come to a school the intelligence test can be of great assistance to a teacher in helping him to understand his pupils quickly. New boys, especially coming to a high school from a village school, taking up the new subject of English, meeting a new type of teacher and of teaching, sitting at desks instead of on the floor, are often very much at sea, and take a while to settle down. For some time they cannot do themselves justice and are in danger of giving the teacher wrong impressions of their capability and intelligence, and, as a result, the teacher is in danger of dealing with them wrongly. An intelligence test enables the teacher to get an approximate idea of the intelligence of the pupils; an idea that is sufficiently accurate for ordinary purposes.

Intelligence tests are also useful in connexion with promotions. Where a child, in the matter of attainment, is on the border-line, a knowledge of the intelligence quotient is of great value in determining whether the child should be promoted or held back for another year. In the same way, intelligence tests may be used in

conjunction with scholarship and entrance examinations. They are used in this way both in England and America. They can be of great use as a guide to promotion in primary schools, and especially at the stage of promotions from the first class. 'At this early age (7 and 8) tests of attainment in formal subjects may be an inadequate guide to a child's true capacity. Age of entrance, home training, absence from school, and many other factors, prevent children from having equal opportunities during the infant stage. Accordingly this is one of the stages at which teachers may usefully apply intelligence tests. These need not be technical tests from a recognized scale; they may be simple problems modelled after those in the Binet-Simon Series and might usefully be supplemented by standardized scholastic tests in reading and the easier processes of arithmetic.'[1] If this is done the danger of retardation of more intelligent children will be avoided.

Intelligence tests in the early stages of a child's school career are also useful as they give an indication of the future potentialities of the child. This applies more particularly to those children who are found to be very bright or very dull. In either case special attention may be paid to them, as is found possible. 'The importance of an accurate ascertainment of the I.Q. of potential scholarship children is emphasized, because it has been found in Kent, as elsewhere, that the I.Q. predicts the degree of success of the child's secondary school career, better than do his attainments in English or Arithmetic.'[2]

[1] *The Primary School*, (Report of the Consultative Committee on the Primary School), p. 123.

[2] *The Testing of Intelligence*, edited by H. R. Hamley, p. 55 (Evans Bros.).

The intelligence test, and the I.Q. at which we arrive from it, also help to correct the teacher's attitude towards his class. Very often the teacher forgets that the boys in his class are not all of one physical age. There may be a variation of three years or more between the youngest and the oldest in the class. The teacher is liable to forget this, and to expect the same performance from all. Yet it stands to reason that a good performance, taking into account his age, from a boy of eleven, would be a poor performance from a boy of thirteen, and a good showing by a boy of thirteen could not in reason be expected from a boy of eleven of the same native intelligence. Intelligence tests help to make the teacher realize this, and to avoid the error of thinking that because a younger boy does not make as good a showing as an older boy he is therefore inferior in native intelligence.

Intelligence tests also help the teacher in dealing with offenders. It is well known that moral delinquency often goes with weakness of intelligence. Obviously it makes all the difference to one's treatment of an offender if one knows whether his I.Q. is high or low.

As I have pointed out, intelligence tests are to be used as aids, and there are certain factors which have to be kept in mind when using them.

In the first place it must be remembered that home and general social conditions may affect the response to the tests. Experimenters in England have found that with the Binet-Simon tests children from favourable homes prove more responsive to tests than those from less favourable homes.[1]

[1] *Psychological Tests of Educable Capacity*, p. 81 (H.M. Stationery Office).

Mental fatigue has also been found to affect results in the case of nervous and mentally defective children.

Children react differently towards examinations, and thus do the same with mental tests. It is essential for the one giving the test to gain the confidence of the child who is to be tested. This is not necessary where child and tester already know each other, but where they are strangers or comparative strangers great pains must be taken to establish a friendly relationship. Sometimes in spite of all that the tester can do, it is not possible, because of extreme shyness, to get any result on which any measure of reliance could be placed. Children differ here as everywhere else. I remember once testing three girls. While they all knew me, and although with two of them there was no difficulty in getting the required atmosphere, it was impossible to overcome the shyness of the third, and nothing could be done with her. This objection does not apply so much to group tests as to individual tests. In any case it is better not to increase the nervousness of the child by telling him what the test is. It should be treated as a game. A few preliminary games of a somewhat similar nature may be played if there is difficulty in gaining the confidence of the child and in breaking down nervousness and shyness.

Care must always be taken that there is no chance for children to become familiar with the tests nor for coaching to be given beforehand. This is a difficulty found both in India and in England.

But in spite of such disadvantages there is no doubt that intelligence tests, rightly used, can be of great assistance to the teacher in helping him to find out about a very important part of the make-up of his pupils,

in guiding him in his dealings with them, and in enabling him to advise pupil and parents. It gives the teacher at least a definite standard against which he can check judgements. Dr. Rice's adaptation of the Terman Revision of the Binet-Simon individual tests is not difficult to administer, and the price of apparatus is not high. This adaptation has been standardized with Indian children, is available in Urdu and Punjabi, and can be of great assistance in areas where those languages are spoken.

One objection is the time which is taken in giving the test. Approximately an hour is required altogether to give a pupil a test and to make the calculations. Group tests do not take so much time, but so far as India is concerned Dr. Rice's tests are the best available.

Besides the intellectual side of the pupil's personality the teacher should gain as much knowledge as possible of the physical and psychological make-up of his individual pupils. There will be a regular annual medical inspection of the whole school, but the tutor will keep records of weight, height and other physical details of each pupil. It adds interest to this if it is also made possible to keep records of the times taken to run different distances, heights and distances jumped, the distance the cricket ball can be thrown, the shot put and so on. Usually only records of outstanding performances of such things that are kept. It is much more useful, and interesting, if, in a house, there can be kept individual records in all these things, by means of which improvements can be noted. The tutor should also keep a record of the illnesses a pupil has. This is useful at the time of the annual medical inspection.

If each pupil in the house can be treated as a case study and different psychological characteristics noted down as they show themselves, the teacher will be in a far better position to help his pupils and to advise them or their parents. Normally teachers rely on general impressions, and on general memories, with perhaps one or two outstanding happenings to guide them. But if the teacher were to keep a regular record book for each child, in which he noted down things as they occurred or as they showed themselves, then he would have a very much more accurate idea of the make-up of his pupil, and would therefore be in a much better position to advise in any time of difficulty, and so be able to deal with the particular pupil much more satisfactorily. The record would also be available for the guidance of the Headmaster, parents, or teachers in another school, if the pupil in question happened to change his school. The teacher would gradually carry out a personality study of each of the pupils in his house. The following is a suggested scheme for such a personality study, where headings for the sections and pages in the record book are suggested.

Personality Study

1. *Body*

Weight; height, etc. (any variations from normal to be noted).
Strength (easily tired, etc.).
Outstanding physical qualities, e.g. courage; appearance.
Outstanding physical defects, e.g. eyes; limbs.
General constitution (liable to any particular disease).

2. *Mind*

Intelligence quotient or estimate of general intelligence.
Attention.
Slow or quick thinking.
Co-ordination between thought and action, e.g. as seen in games.
Careful thinking.
Active initiative or dependent mind.
Interest easily aroused? Interest along what lines?
Sense of humour.
Persistence.

3. *Temperament*

Sanguine; introvert; extrovert, etc.
Reactions to failure in self and in others.
 to success in self and in others.
 to difficulty.
 to opposition.
 to snubs.
 to discussion of self and problems.
Quick-tempered; quarrelsome.
Calm or excitable.
Conscientious or easy-going.
Nervous and worrying, or collected.
Moody, sulky.
Sympathetic.
Trustful or suspicious.
Suggestible or contra-suggestible.
Impulsive or stable.
Ambitious or submissive.

4. *Action*

Energy.
Strength of purpose.
Confidence in action.
Leadership and drive in carrying others along.
Interest in activity.
Initiative in action.
Ability to plan and organize and carry through.

5. *Morality*

Consistency.
Flexibility.
Tolerance.
Neatness.
Honesty and sincerity.
Moral courage.
Conceit or humility.
Determination.
Sense of responsibility; reliability.
Sex reactions.
Give-and-take.

6. *Social Qualities*

Shyness or boldness.
Courtesy.
Reaction to authority.
Critical tendency.
Bullying.
Group-mindness; ability to co-operate.
Friendliness and sociability.

7. *Religion*

Habits of individual religion, prayer and worship.
Religious reading.

Attitude to religious things.
Ideals.
Interest in religion.
Practice of religion; influence of religion on everyday life and character.
Religious experience.
Faith.

Observation should be of three kinds:—

1. Observation of the child in ordinary life. The observer will note carefully the trait or tendency that is noticed and the incident and circumstances in which it was shown, together with any relevant facts or considerations. In evaluating traits a five-point scale may be used:—Bad, Poor, Medium, Good, Excellent.
2. Observation under special or arranged conditions. If conditions are arranged it should be done without the knowledge of the child. For example the child may be given a special position in a game or a team or given some special work which requires certain traits for its successful accomplishment. The child's reactions in work which requires co-operation, for example, may be noted.
3. Finding the child's feelings or ideals or religious ideas by means of questioning. As has been said this should be done so that the child does not realize that anything special is being done. Questions should arise naturally from situations or circumstances. Though there should not be anything in the nature

of a questionnaire so far as the child is concerned, the observer may have his questions to which he wants answers carefully arranged. The circumstances and conditions under which particular answers were obtained should be noted.

There is one sphere in particular where the guidance of the teacher can be of the greatest assistance to pupil and parents, especially if the teacher has taken the trouble to know and understand his individual pupils in the ways we have suggested. That is the work of vocational guidance; helping the pupil to choose what work in the world he shall do when he leaves school. The school or the teacher cannot of course say definitely what work a boy should take up. But they can very definitely help a boy to decide for himself what he ought to do, and can help him to understand what he is doing when he does choose. This, of course, must be an individual matter, and is well worth the time that it may take. The following are suggestions of 'assignments' which may be given to boys, an outline of a short course of study which the boy can undertake with the help of the teacher. Some of this help may be given to a group as a whole. Some of it will be given individually. But a course of study of this nature will do something to help a boy to choose more wisely and intelligently what he is going to do with his life. By instituting such a course the school will be carrying out one of its duties to its individual pupils. The following assignments have been made out with special reference to the Punjab.[1]

[1] These are not to take the place of vocational tests where such are available. They are to be used along with such tests,

The Elective High School Subjects

As our system in the Punjab is at present, it is necessary for you to have a very good idea of what you want to do in life when you pass the VIIIth class. The reason for this is that the subjects that you take in the IXth and Xth classes will have an effect on what you are able to do after you leave school. You cannot take all the subjects. You have to choose which ones you will take and which ones you will leave. It depends on what alternatives your school offers, as to what you have to choose. You may have to choose between Science and Classical Languages. You will have to choose which Classical Language you are going to take. You may have to choose between your Mother-tongue and Agriculture, or between both those and Drawing. Or you may have to choose between Science and your Mother-tongue.

Write down anything that will help you to choose what you are going to take. (We will discuss this fully when we deal with the subject of choosing an occupation.)

To whom would you go for advice ?

It is not absolutely imperative to make a final choice at this time. A change can be made later. But, if possible, it is better to have a fairly good idea of what you want to do. We will now consider some of the things to which different subjects lead.

1. *Science*

'The future of our civilization depends upon the widening and deepening hold of the scientific habit of mind' (Dewey).

and are a method of doing something along this line instead of waiting until tests have been worked out and standardized. The absence of such tests in India need not prevent us doing what we can.

Do you agree with this statement? Would you modify it in any way? Give reasons for your answer.

Make a list of the different divisions of the subject of science if you can find them out. Ask your science master about it.

Make a list of any ways in which science of any sort helps you in your *own* daily life, or in which it is connected with your *own* daily life.

Mark each of the following which has some connexion with science or which needs scientific knowledge.

a table	a motor car
a wireless set	a well
a fowl	a vegetable
a coat	a building
an electric light	a telegram
a bullock-cart	a football
a poem	a quinine pill
a piece of paper	a picture.

Make sure that you know just where science is connected with the ones you mark.

It is remarkable how many things in our ordinary lives depend for their making or for their successful operation on rules and principles and methods and knowledge connected with what we call science. There are very few everyday things into which science does not enter to some extent. There are very few things which can be made without scientific knowledge of some sort. It would therefore seem that a study of science would be one of the most useful as well as one of the most interesting subjects in school.

Do you think that science as taught in your school is interesting? If not why not, and if so why so?

If you have not taken it yourself, find out what those who have taken it think about it.

Do you think that the science taught in your school is likely to be useful to boys in later life? If so, in what ways? If not, why not?

Try to find out and write down exactly what sort of science you would need to help you to become

a motor mechanic	a teacher
a wireless mechanic	a railway signaller
a good agriculturist	a builder
an electrician	an engine-driver
a civil engineer	a printer
a doctor	a chemist.

Add to this list any other occupation of which you can think in which a knowledge of science is necessary.

Do you think you would like to take up any of these occupations? If there is any particular one you like, can you say why you like it?

2. *Languages*

(*a*) Classical Languages

Do you think that learning Persian or Sanskrit or Arabic is of any value? Does it help you in any way?

What work do people who are expert in classical languages do?

Name four people whom you know who are expert, and write down what work they do.

Could these people do that work equally well if they had no knowledge of a classical language?

Is it of any practical value to know one's own language well? Give any examples you can of people who would be handicapped without a knowledge of their own language.

From the following, mark those who you think would be helped by a knowledge of a classical language, and say why you think so:

a farmer	a lawyer
an engineer	a bus driver
a journalist	a soldier
a merchant	a doctor
a politician	a teacher.

It is almost certainly a help to those who are going to teach their own language either as school teachers or as private *munshis* to have a knowledge of Persian and Arabic in the case of Urdu, and of Sanskrit in the case of Hindi and Punjabi. It is also almost certainly a big help to all who use language as the tool by which they earn their living, e.g. writers, lawyers, politicians, to have as good a knowledge of their own language as possible, and is therefore advantageous for them to have a knowledge of classical languages. We can see therefore that classical languages are useful for

Vernacular teachers and *munshis*
Lawyers
Writers
Politicians.

Add any other occupations of which you can think, where a knowledge of classical languages is useful, and give your reasons for thinking such a knowledge useful.

(*b*) Foreign Language; English

Make a list of occupations in the Punjab where knowledge of English is necessary and say in each case why it is necessary.

Do you think English will be as necessary in the future as it has been in the past?

If you live in a village do you need a knowledge of English ? Give reasons for your answer.

Make a list of occupations in towns where English is not necessary.

At present in India English is necessary in a great many occupations. In the railway service, in Government service, in merchants' and other offices, in shops in towns, in teaching work, in all professions for which college education is necessary, it is difficult to get far without English, and in most cases impossible to get on at all. In the villages there is little need of English in actual practical work, though a knowledge of it opens up a wide field of recreation in the shape of reading books and magazines and papers. As things are at present it is probably better for those who are looking forward to an occupation which will take them to towns to learn English. For those who are going to college it is absolutely necessary. For those who are going to work in villages it is not necessary and they should learn it only if they have a special ability in the subject *and intend to keep it up*.

3. *Agriculture and Rural Reconstruction*

This is a subject to which very serious attention should be paid. It is very probable that for centuries to come India will remain mainly an agricultural country. The majority of her people will continue to live in villages and will continue to be connected with the land in some way. Agriculture and village life generally are therefore of great importance, and the field of service they provide is one of the most, if not *the* most, worthwhile in India. In deciding what work you

are going to do, you should take into very serious consideration the claims of the village.

Working on the land or at a village trade is every bit as honourable as working in a town, being a judge, a professor, a lawyer, or a business man.

Do you agree?

A coolie's work is just as honourable as a Deputy Commissioner's or a Governor's.

Do you agree? Give your reasons.

How can the following serve in a village?

a doctor
a trained agriculturist
a teacher
a co-operative department worker
a preacher.

Do you believe that a man can make as big a contribution to his country in his village as in a big town? If he is very clever is he not wasting his time and talents in a village?

Why do so many leave the villages when they are educated and go to the towns?

In what different ways can a man earn his living in a village?

If a boy decides to devote his life to his village and to its uplift, what special training does he need?

Can a carpenter, a tailor, a weaver, a poultry farmer help to reconstruct the village? If so, how?

What special opportunities does a teacher have for this work?

If you make a special study of agriculture while you are at school, what occupations will be open to you later?

Suppose you go to an agricultural college and become a graduate, what else could you do besides becoming a teacher or going into the Department of Agriculture?

For rural reconstruction work there is no one occupation which must be followed. The uplift of the village can be helped on by anyone who is engaged in useful work. The village sweeper can do a great deal. This work is additional to the work of earning one's living. But to do it really effectively one must be prepared to live in a village. Naturally in this connexion the occupation of agriculture is a very important one since the village depends on it. Any improvement in this will be a very great help in improving the village. Hence those who have made a study of agriculture have a big opportunity for village uplift work. An agriculture graduate working his own farm and giving a practical demonstration of how things can be improved, can do a tremendous service. A teacher also has a very big opportunity for improving the village. But anyone, no matter what his work, provided that he is really interested in his village, can do his part in improving its sanitary, social, mental, and spiritual condition.

Write down the ways in which you think you could make a living in a village.

Which of these will give you the best opportunity for village uplift work ?

Choosing an Occupation

What do you think is the commonest motive that causes a boy to choose a particular occupation after he leaves school ?

Do you think boys have any of the following motives ?

1. To get something to do no matter what it is.
2. To get something by which money may be made or a big salary earned.

3. To get something as easy as possible in which there is little hard work.
4. To get the same work as his father.
5. To get something which will give him a better position in society.
6. To get something which will give him power and a position where he has control over others.
7. To get something which he can do well and which he likes.
8. To get something by means of which he can serve his fellow men.

Discuss all these motives and try to decide whether they are good, bad or indifferent.

Add any other motives you may have come across.

Can more than one motive be present in a person's mind when deciding?

Discuss the position of the boy who says that he wants to take up work where he can make money, because when he has made money then he will be able to use it in serving others.

See if you agree with the following. Give your reasons for agreement or disagreement.

We have been given definite talents—gifts and powers—by God. Each one of us has some talent. Some are good at one thing and some are good at another thing. One boy can draw well; another is good at gardening; a third is very good at arithmetic. God has given us these special abilities in order that we may use them in His service and in the service of our fellow men and women. One signpost telling us what occupation we ought to take up is the particular talent or talents that we have. If a boy is good at figures he ought to take

up work where he can use his ability with figures, such as accounting work.

Make a list of the different talents five of your friends have, and opposite the name of each write down the sort of work for which his talents will fit him.

Get some of your friends to do the same for you. That is, get them to write down your talents and also the work for which they fit you. Get your parents, your brother, your teacher to do this for you.

Discuss the following :

There is usually more than one way of using our talents, a selfish way and an unselfish way, a harmful way and a serviceable way. A boy may use a talent for trading purely for his own benefit or he may use it to benefit his neighbour and his village. He may trade in a harmful thing such as opium or he may trade in something useful. A writer may write books with a bad influence or books with a good influence. In deciding what work we are going to take up we must in the second place decide whether the work we contemplate will be of service to others and to God or not.

Make a list of occupations which are definitely harmful.

How can the occupation of the following be : (*a*) selfish, (*b*) unselfish and serviceable ?

farmer	policeman
carpenter	guard
lawyer	teacher
doctor	clerk
shopkeeper	bus driver.

Do you agree with the following ?

We have, when choosing an occupation, to consider the need for the work we are thinking of. For instance if a boy is thinking of becoming a lawyer he should think whether lawyers are needed in India or not. If he is thinking of becoming a teacher he should think whether teachers are needed or not. This will help to guide him, especially if his talents fit him for more than one kind of work.

Make a list of occupations at which there are already too many working in your district.

Are there too many people who are in those occupations from a service motive ?

Are there too many people in certain occupations in the towns and not enough in the villages ?

If this is so, what does it suggest to you ?

Make a graded list of four or five occupations which you think possible for you, putting first the one which you think has greatest service value and last that which has least service value.

What are you to do, if after leaving school you can get no work to do either suitable or unsuitable ?

A boy once said that in such circumstances it was quite right to beg. Do you agree ?

Refer to the section on Rural Reconstruction.

Is there here a field where those who are looking for work might find something useful to do while waiting ?

Often inability to get work is the result of wrong training. As has been said before, try to decide if you can when you are in the VIIIth class what you are going to do, and then get the right training. Passing Matriculation fits a boy for a limited number of occupations. If you have money it is quite right to pass Matriculation before starting special training. But if

you have only a little money, then it is better to start special training after the VIIIth class. At any rate if you stay on at school until you pass Matriculation, you should be ready after that to do special training and to consider *all* work honourable for a matriculate or even for a graduate. Remember that passing Matriculation does not necessarily mean that you must go on to college.

In its dealings with individual pupils the school should seek the fullest co-operation of the home. There must be an interchange of information between school and home about the individual child if both are to be able to play their part in helping the development of the personality. Reports sent to the home should not simply be bare bones giving marks and places in various subjects with a brief general comment. Detailed information should be given about the pupil's progress and standing in different sections or phases of the subject, as to interest taken and use made of the subject. Detailed information should also be given about the general emotional and psychological development of the child. An attempt should be made to get a report from the home back to the school.[1] Whatever form of report is used, the aim should be to give the parent as clear an idea as possible of the school's estimate of the progress of the child in all directions, not simply in the matter of class subjects, and to secure from the parent any information which will aid the school in its work of helping the individual child to develop a harmonious personality.

[1] See my *Suggestions for the Organization of Schools*, pp. 207–9, for the type of report under consideration.

VI

INDIVIDUAL WORK

We shall now consider some particular methods of teaching which will help us in carrying out our aim of making our school child-centred, and of dealing with our pupils as individuals. The first of these is the method by which pupils are trained to work for themselves as individuals, or in groups if necessary, instead of being taught all together as a whole class. Each pupil works as an individual and is taught as an individual.

It will be admitted that it is very difficult to get the results we desire when teaching is carried on according to the mass methods we usually employ in class teaching. It is not denied that the taking of a class as a whole and teaching them together is sometimes useful and will always be necessary at times. Such procedure should, however, be the exception and not the rule. It is also not denied that in some subjects it is very difficult to carry on except according to the usual class teaching methods. But there are not a great number of these subjects, and in most cases some methods of individual or group work can be employed.

Probably the best known method of individual work is the Dalton Plan, and most methods of individual work which have been tried owe their inspiration to the Dalton

Plan or are modifications of it. It is not to be expected that any one cut-and-dried method or system will suit all countries and all conditions. But all plans and systems of individual work will have more or less the same object. This object is a fourfold one. In the first place they aim at helping the student to work and think for himself instead of expecting to be spoon-fed. Secondly they aim at helping the pupil to learn to be responsible for his own work and to rely on himself. In the third place they aim at enabling the teacher to deal with his pupils individually. In the fourth place they aim at enabling the pupil to complete a definite task, within the scope of his capabilities, and so to avoid the feeling of discouragement and inability that is so inimical to progress, and to substitute for such feelings those of satisfaction, or, of course, where necessary, those of dissatisfaction. In other words, individual work methods aim at developing along right lines intellect, character, and feelings.

Let us see then how this is done. I will describe methods and arrangements which have been used in my own school.

As far as possible we try to throw the onus of educating himself on the pupil. The pupil is guided and helped, but is encouraged and trained to help himself, to teach himself, to do things for himself, to work for himself and to think for himself. The teacher's work is to inspire, to suggest, and to correct.

The teacher divides up the subject-matter which is to be covered during the year into a number of sections. He then prepares what are known as assignments, having an assignment for each section. The assignment may be of any length, but it has been found most satisfactory to

have them fairly short, and to cover the work which the majority of the class can do in a week, allowing for the time which is spent on the subject in school hours, and the time normally spent on the subject at home in preparation.[1] In the assignment, the teacher gives the portions of the textbook which are to be read and studied. He gives references to portions of other books (to be found in the library) which pupils are to read, and from which they will get help in mastering the particular portion of the subject dealt with in the assignment. The teacher will also give any additional information which he thinks is necessary, and which is not given in the textbook or library books. Any points also which are not made clear in the textbook may be explained. In the assignment the pupil is required to answer questions and solve problems and to do work which will necessitate his thinking for himself, using and applying the information which he gleans from his books. These questions will also enable him to get a grip of his subject *for himself.*

There is sometimes misunderstanding with regard to what an assignment is. Occasionally one sees so-called assignments which are simply lists of passages to be read with some examination-tainted questions set on the passages. An assignment must, it is true, give the work that is to be done, but it must do much more. It must also be a guide to study, indicating to some extent how the particular subject with which it is dealing is to be tackled. It must give help where difficulties occur. The teacher must indicate points of importance, and must go through the textbook carefully to see where explanations and presentations are

[1] But see below, page 129, what is said on homework.

not clear, so that he may deal with these particular points himself or indicate which book in the library deals with them satisfactorily. Then the whole assignment must be framed with the idea of thrusting the pupil back on himself and of making him think for himself. The questions asked will be such as will open up avenues of thought, and the points raised will suggest other points and implications, so that the boy is gradually led to reason out things for himself, to analyse, and to judge for himself.

It is also possible to grade assignments. That is, there may be one set of assignments for the upper half of a class, and another and easier set for the lower half of the class. The latter set will embody the absolute minimum of work required. The former will give more work to be done, of a more intensive and advanced nature.

When the pupil comes into the class-room he settles down to work at his assignment. If he wishes to he may consult any of his companions. When he wishes to, he gets a book from the library. When he meets a difficulty which he cannot overcome, he goes to his teacher for help. The teacher is always there to give help when required, and as he sees it is necessary. The teacher also must not simply wait for difficulties to be brought to him. He must be an active guide and helper and go to those whom he thinks need help even though they do not come to him. As he goes round the room he will soon find where help is needed even though it may not have been asked for. He will also be able to set right those who are obviously working on wrong lines though not conscious that they are doing so. Pupils may co-operate in their work if they wish to and

if the work is of such a nature that co-operation is possible without loss to any of the co-operators.

When a pupil has worked through his assignment he brings it to the teacher to be tested, and to have his work corrected. The teacher asks questions to test whether the work has been done, and corrects the written work. When he is satisfied that the work has been properly done, he gives the pupil the next assignment. The pupil has a card on which is marked the number of the assignment which he has finished, and the date, with the teacher's signature or initials. A chart showing the progress of each student is also kept on the wall of the class-room. The number of the assignment and the date of finishing it are also marked on this chart.

Occasionally, as he finds it necessary, the teacher may take the whole class together to explain some common difficulty, or may take a portion of the class together. It will probably be found that it is better not to have fixed times for such 'conferences', and also that it is better to take portions of the class together rather than the whole class at once. The class soon gets separated out, and it is rarely that everybody is at the same stage or doing the same assignment. It often does not matter if the whole class is taken when the same difficulty is being experienced by those who are in the slower half of the class. When a conference is called on this difficulty the work done will serve as revision for those who have passed the particular phase of the work in question, and seeing that in all probability it will be one of the more difficult parts of the work, this revision will be all to the good, and the time will not be wasted. When, however, the same difficulty is being

met by a number of pupils who are well advanced, they should be taken in a group or in groups. It will not be possible to take such difficulties with the whole class as the slower ones will not be up to the same stage in the work.

This is a very brief indication of the main features of individual work as I have tried it. Those who are acquainted with the Dalton Plan will recognize that such a scheme is a modification of that plan. Nothing has been said about rearrangement of the time-table, nor of adjustment rooms. (It is necessary to have subject rooms instead of class rooms.) What has been described has been found workable, and can be done without the great changes in organization which might make it impossible to introduce the complete Dalton Plan. If the time-table is left untouched, any teacher may, in any one subject, start individual work even though his colleagues may not wish to, and experience has shown that this is a valuable consideration. If a staff were all equally enthusiastic and equally well-trained, it would be possible to introduce the whole system. As things are in most schools, '*festina lente*' is a good motto. If most of the advantages of the full-fledged Dalton Plan can be obtained, the rest will come gradually.

Along the lines indicated individual work has been found possible in Science, History, Geography, English, Vernaculars, Agriculture and Drawing. Mathematics seems to present difficulties, but there is a great deal that can be done in this subject even if not to the same extent as in other subjects.

I will now describe briefly how an individual work system can be used for the teaching of English.[1] The

[1] For a fuller treatment of this subject see my *Suggestions for the Teaching of English in India*, Chapters VI, VII (O.U.P.).

same methods may also be used in connexion with the mother-tongue and with classical languages.

It is peculiarly important that some system of individual work should be used in the teaching of English. English looms so large on the pupils' horizon ; so much of their efforts goes into the learning of English ; so much of their time is spent in its study, that the method by which it is learnt must inevitably have a very great effect on the characters and methods of the pupils. It is therefore most important that there should be as little as possible of anything in the nature of spoon-feeding in the teaching of English.

At the same time it must be admitted that English is not one of the easiest subjects with which to use individual work methods. There must be a great deal of oral work, and any individual work system usually means more written work than oral. English or any foreign language is likely to show signs of unwanted originality if the pupil is left long to his own resources without the guiding hand of his teacher. Yet under an individual work scheme pupils must be left to their own resources a good deal of the time. There is a great deal of correction work to be done if any such system is used, and how is the poor teacher, already overburdened with work, to cope with the extra work that this extra correction involves ?

We must notice once again that it is very difficult, if not impossible, to work any system of individual work successfully with large classes. This of course is no argument against the worth of the method. It is rather the reverse. The class teaching system, by enabling teaching work to be carried on (or, one should say, to appear to be carried on) with classes of 40 or

over, has done the greatest disservice to the cause of education. A system of individual work simply exposes the fallacy that we hug to ourselves, that we are ' teaching ' when we confront a class of 40 or so. It would be very difficult to carry on individual work with more than 30 pupils in a class. Even that number is on the large size. Twenty-five is nearer the mark. With this proviso, however, namely that the size of the class should not be too great, it is possible to use individual work methods in teaching English.

In the first place the subject may be divided into two parts. These parts, though separate, are, of course, not rigidly so, and continually interweave with each other. The two sections into which the subject may be divided are, first, what we may call grammar and composition, and secondly the text or reader. A different method will be needed with each section. Let us take the text or reader first.

My experience has been that in this division of the subject it is impossible to use the regular assignment method of dealing with the subject. However well the assignments may be made out, it is very difficult for students to work through a reader, and get out of it for themselves all they ought to. For instance they look a word up in the dictionary and find that it has two meanings. Often they have no way of knowing which of the two meanings is the right one. Usually they have no means of telling what is the construction of the particular word, or how it is used with different prepositions. Then too, they lose the oral practice given by reading and by conversation and other oral work in class. None the less, something can be done.

The plan that I have adopted for this branch of the subject is a sort of compromise between the ordinary class teaching and a system where assignments are used. Assignments are prepared on the text or reader just as though the students were going to try to work through the reader by themselves. Meanings of difficult words are given, examples of useful constructions are given, questions are given, the answering of which will help them to understand what they are reading; exercises of various kinds are given which are to be done; points of grammar noted where necessary. Generally the assignment is just what it would be under a regular system of individual work, a help to study which will enable the student, with the help of his dictionary and his grammar and other books, to study the text for himself.

The students, then, have these assignments on the text or reader. Each day a portion of the book is set which has to be prepared at home or during preparation time. The members of the class are supposed to come to class the next day having worked through, with the help of the assignment, the portion set. In class the teacher rapidly, by means of questions round the class, tests the preparation work and then goes through the passage set as though he were taking an ordinary lesson with the class. There is this vast difference, however, that the class can take an intelligent interest in what is going on. They know what they found difficult in their preparation, and can get it set right. The pupils have done a great part of the work themselves, and the teacher is left free to put the finishing touches to it, and to put in a great deal more time at oral work than he is usually free to do. Written work is also set in the assignment, and is done by the pupils and handed in.

After correcting it the teacher goes over it with each boy individually at the beginning of some period, even if necessary taking a whole period for this work. In this way the text or reader is worked through.

It will be seen that this is only a compromise. But, as I have said, I found it impossible to get the work satisfactorily done according to a regular individual work method. In the way I have described, though some of the advantages of individual work are lost, as for instance the allowing of the clever students to go ahead at their own pace, yet many of the advantages are kept, and the general result is a much improved attitude towards work, and a much greater capacity in the pupils to do things for themselves. The pupils do get some training in self-education.

With the other division of the subject, namely grammar and composition, it has been found possible to adopt a thorough-going individual work system. Each pupil has the book which is the basis of the assignments. Besides this book there are other books in the English laboratory library to which references are made in the assignments. It is necessary, of course, that there should be more than one copy of books to which references are made. The more references made to a book, the more copies of the book will be necessary. In the case of lower classes a good deal of explanation will take the form of putting in the vernacular what is explained in the book in English. It has been found with lower classes that there are very few books in English which the average and weaker members of the class can understand easily. Therefore in their case the assignment will be largely in the vernacular. The assignment will set portions of the grammar to be learned, and will give written

exercises to be done. There will be translation exercises founded on the particular rules with which the particular assignment is dealing, and there will be composition work.

When a pupil has finished his assignment, that is, when he has done all the written work set in it, and has learnt all the work set to be learnt both in the assignment and in his book, he brings himself and his exercise book to the teacher to be tested. The teacher gives him a few oral questions to see if he has learnt the work set, and goes over the written work *with him.* If it has been satisfactorily done, the teacher gives him the next assignment. If the pupil does not know his work, or if the written work is badly done, he is sent away, after having his mistakes explained, to do it again where necessary.

During the time the class is with him the teacher is kept busy. His main job will be to help those who are in difficulties. One of the big advantages of the method is that the teacher has a good deal more time to devote to the weaker members of the class. The good ones can go ahead at their own speed with an occasional reference to the teacher. The latter can give most of his time to those who need his help most. Any time when he is not giving help he will be kept busy hearing assignments.

One of the gravest charges brought against a system of individual work such as has been described is that too much emphasis is laid on the individual and that the social and co-operative side of life tends to be neglected; that, as the name implies, from being too much of a mass business, under such a system, education becomes rankly individualistic.

It must be admitted that there is here a possible danger which has to be watched. At the same time there is no need for any lack of the social and co-operative element in such a system of individual work. In the first place pupils are allowed to work together. Pupils of more or less equal intelligence and attainments should be seated together and allowed to consult one another. The teacher must be on the watch, of course, to prevent a weaker pupil simply getting help from a better one, and putting nothing into the partnership. Such a thing may be good for the better pupil but is not good for the weaker one. The teacher is the person to help in such a case. But where two, or even three or four can all contribute to the solution of a problem, co-operation is encouraged. Then in the second place there will be occasional conferences of different groups which will help to counterbalance any too individualistic trends. Besides this, projects may occasionally be taken up by groups which will call for a co-operative effort. Such projects as the preparation of a play, making a time-chart in history, the carrying out of an experiment in science, will provide additional safeguards if the need is felt. In actual practice there does not seem to be much danger of too much individualism.

It is sometimes objected that self-teaching methods mean more work, especially correction work, for the teacher. I think it is probably true that with any such method the teacher has to work harder. He certainly has to do more real teaching, and it is harder work dealing with pupils individually than dealing with them *en masse*. But it is infinitely more satisfactory and worth while. At the same time it must be admitted that the teacher, in many subjects at any rate, will probably find

it impossible to get through all the work of testing assignments during school hours. It has been found that this difficulty can be met if the teacher appoints a time either before or after school when assignments can be brought to him for examination and correction. This will mean that the teacher has to give up some of his spare time. But my experience has been that the time he has to give up will not be very much more than the time he would put in at correction work under the old system. It is, moreover, time which is spent much more effectively than under the old system. It may be objected that pupils will not be willing to come. It has been found that there is little difficulty on this score. Pupils will come, especially the keen ones. Others also come, but even if only the keen ones come after school, it leaves the teacher free to devote all his time during school hours to those who are not so keen.

Under an individual work system, the pupils of a class are soon at different stages. How then is an examination at the end of the term conducted? No paper can be set which will be suitable for all the pupils, some of whom will have done fifteen, some twelve and some eight assignments. One answer to this objection is that no examination is needed. The teacher is in such close touch with his pupils and their work, testing their assignments every week as he does, that for gaining a knowledge of their progress an examination is superfluous. If, however, it is thought advisable to have an examination, either as a spur to make the pupils revise or as a sop to the red tape of officialdom, it can be managed. An oral examination may be given to all pupils, based on the work that each has done. That is, the questions will vary with the pupil. Then along

with this a written paper may be set on the work which the majority of the class has done. It will usually be found that there is a fairly large nucleus of the class which is at more or less the same stage, and so a paper can be set on what has been covered by all except the slowest members. Another way of meeting the difficulty is for the examination paper to be divided into sections. If the amount of work that the class is supposed to have done in the term is covered by twelve assignments, the examination paper may be divided into four sections, in each of which will be questions dealing with the ground covered by three assignments; or some such divisions into sections may be made according to the nature of the subject.

There will be objections from two directions when any such system of individual work is introduced. In the first place there will be objections from some of the teachers concerned. It is human nature to dislike changes, especially changes which jolt us out of ruts in which we have been peacefully dozing. Older teachers often find it difficult to adjust themselves to new ways and attitudes, and the first reaction to the introduction of any such scheme is one of opposition, active or passive; and of these the passive variety is the more difficult with which to cope. In such an experiment, as in all matters connected with teaching, keenness is an essential. In introducing any scheme of individual work it is very necessary to start with a teacher or teachers who are enthusiastic and willing to spend themselves in the interests of the experiment.

I have found that it is a mistake to try to introduce a system of individual work too suddenly. It is asking for difficulties to try to change methods with a number

of subjects at once. In the first venture we made in our school we made this mistake, with the result that our attempt was a comparative failure. We then dropped the method in all but one subject, science, and allowed the idea of assignments and individual work to become the usual thing in science, and thus well known and understood in the school. Then we introduced the method in history, and found little difficulty as it was not a new idea. Then we were fortunate in showing better examination results in these two subjects. I am not holding up better results as a reason for adopting a scheme of individual work. Even if it did not bring better results it would still be far better than the old class teaching system. But as a matter of tactics, if it is introduced gradually, subject by subject, it is easy to see that at least examination results do not suffer. The subject and the teachers should be carefully picked. Then the system can come little by little, subject by subject, and class by class. Let the enthusiasm of the pioneers spread. This may take time, but it is the way of final success.

From the side of the pupils also there is likely to be opposition, and because of this also it is advisable to proceed slowly. Many pupils, accustomed to the spoon-feeding methods of class teaching where they can appear to work without doing so, will not take kindly to a method which makes them work for themselves. Here too there will be passive if not active opposition, and the bogey of the Matriculation examination will be raised. So from this point of view also it is advisable to proceed carefully, and to allow the new idea, and the new methods, to become acclimatized gradually.

In this' connexion it is wise to take the boys into one's confidence. This is very important, especially where we are so much under the shadow of the examination fear. Non-co-operation by the students can very satisfactorily wreck any attempt to bring in any individual work system, and it is therefore very necessary to secure their co-operation. The surest way to do this is to convince them that, at least, examination results are not going to suffer, and that in all probability they will improve. In a country school, and in fact, I suppose, in most schools, this is the standard by which all such innovations are judged. If the boys and their parents can be convinced that a method will help them to pass an examination, they will at once become enthusiastic about it.

Now those who have been working the Dalton Plan in England are, as a rule, rather cautious in claiming that it will produce better examination results. To do so, is, of course, not one of the main objects of the scheme. At the same time boys who have been working according to an individual work system show better results. At any rate this was our experience in the first two subjects in which we tried it in our school, science, and history. There was a distinct improvement in the examination results in these two subjects. It is difficult to prove satisfactorily that this was due to the new system, but I am myself satisfied that it was. At any rate the boys believed that it was, and the difficulties that we had met with from the boys practically vanished. In any case, whether it is possible to demonstrate better results or not, it is a sound plan to make the first step in introducing the individual work a taking of the boys and parents into one's confidence.

All the benefits and objects of the individual work should be carefully explained, over and above the minor one of examination results. Such a step will make the introduction of the individual work a much smoother affair, and do away with many initial difficulties.

There is no doubt whatever about the benefit of self-teaching methods for the bright and clever pupils. There will be no opposition from them. When they find that they can go ahead as fast as they like, they will be only too keen to take advantage of their new-found liberty. Pupils of ordinary ability and keenness will become keener. But what of the dull and uninterested? Are they not in danger of being hopelessly left behind and hopelessly discouraged? It is true that they will find themselves gradually dropping behind the majority of the class, and there is certainly danger of discouragement. But after all they are really no further behind than they were under the old system. (As a matter of fact they are very rarely so far behind as they were under the old system.) The difference is simply that under the new system there is no possibility of hiding the fact of their backwardness. And this is all to the good. To help a student to know himself, and to get rid of the self-delusion that so often afflicts our pupils, is no unimportant accomplishment.

But not only is it true that the weak pupil knows himself and his position better. It is also true that the teacher knows him and his position better. It is no longer possible for either pupil or teacher to delude himself until the end of the term, that things are going along satisfactorily. The result is that the teacher has the fact that the pupil is falling behind brought to his notice far more than he does under the class teaching

system. He therefore will devote more attention to the pupil, which is what is wanted. Under a system of individual work the teacher can give much greater attention to the weaker members of the class. So that to counterbalance the feeling of discouragement they may have, is the feeling of satisfaction derived from the fact that they are getting special attention, and the hope and encouragement derived from the progress, limited though it may be, which results; progress which is certainly greater than they could possibly make without individual attention.

Ideally, with an individual work system, there should be an adjustment room.[1] But even where staffing and financial difficulties do not allow of an adjustment room, the weak pupil really has a far better chance, and his teacher a much better opportunity than under the old system. Both clever and dull will benefit.

It is sometimes objected that the making of assignments imposes an extra burden on the teacher. It may be true that this is so, but it should not be the case. The making of the assignment is simply the teacher's preparation for his work. He may possibly have to do it more fully and take some more time over it when he is making an assignment than when he is simply preparing to give a class lesson, but the increase in time taken is not great. Probably more care has to be taken with the work, but that is all to the good. It is true, of course, that the use of assignments does entail extra financial outlay, though this is not great and can usually be defrayed from the library fund, if a special charge cannot be made.

[1] See page 81.

There is also the question of extra expense in connexion with libraries. In any scheme of individual work it is necessary to have good subject libraries. The rooms are arranged as subject rooms, and in each room should be a good library of books on the subject taken in that particular room. In subjects such as history, geography and science, it is of very great assistance in ensuring the success of an individual work scheme if the library books to which reference is to be made are in the mother-tongue.

It will be the case that in most schools, because of financial considerations, it will not be possible to provide large libraries all at once. But libraries can be built up little by little. It is often possible to get useful books from students who are leaving, either as gifts or cheaply. Some money can be spent on each library each year, and thus they can be gradually built up. One difficulty that will almost certainly crop up is the difficulty of preventing books from disappearing from the library. They are taken home, and then forgotten; they are lost, and sometimes, of course, purposely removed. It will therefore be found necessary to have a strict record kept of books taken out of the library both for use in class and for use at home. Senior boys can assist in keeping this record. Pictures, maps, and other things which give an 'atmosphere' to a subject room are also necessary, and these too can be collected gradually. There is no need to put off trying out an individual work system until complete collections of books and other things are made.

It should be emphasized that records must be carefully kept. Each time a pupil's assignment is tested and passed, the date should be filled in on the pupil's card,

and the number and date on the teacher's graph. Unless this is carefully and conscientiously done, a great deal of confusion will be caused, and it will be very difficult to keep track of the progress of pupils. Another matter which must be watched is the matter of copying. This of course is not a difficulty which is found in individual work systems alone. Notebooks and exercises have been known to have been passed down from one generation to another even under an ordinary class teaching system where the same textbook is used year after year. But under a system where assignments are used the teacher has to keep his eye open for two things: firstly copying by weaker members of the class from their class fellows; secondly, the handing on of exercise books of assignments done, to those in following years. This latter difficulty can be overcome by making out new assignments every year, or varying assignments, or the written work to be done in connexion with assignments. If a careful oral test of each assignment is given, both difficulties may be overcome. Copying in the same class is not really difficult to check. The teacher must however keep an eye on co-operative work when it is done, and do his best to see that it is really co-operative.

While, as we have seen, there are difficulties with any system of individual work, these difficulties are by no means insuperable, and given the necessary modification and adaptation required for different schools and different conditions, there is no reason why some such scheme should not have a place in every school. The advantages are real and great.

The psychological foundation of individual work is, as we have seen in the previous chapter, the fact of individual differences and the necessity for freedom from

the deadly pressure which paralyses natural activities, takes no account of differences, and results in the production of a type. True development of the child can never result from the exercise of autocratic authority and mechanical instruction. Perhaps the greatest advantage of an individual work system is that it trains children to think and work for themselves.

Mr. A. J. Lynch tells of a boy who, having been taught according to the class teaching method, and then for two years according to the Dalton Plan, when asked to give his opinion of the latter, said, 'I much prefer the old method (i.e. class teaching) because you don't have to work while they talk to you about things you don't understand'. And Mr. Lynch remarks that this opinion probably contains the greatest justification of the new method.[1]

The use of an individual work scheme helps the school to realize its aim of being a co-operative society. The child is made a partner in his own education. In India, where people so often look on the school as a kind of machine whose duty it is to push knowledge into their children's heads irrespective of what the children do or refuse to do, it is all to the good to bring home the idea that the school's object is to make the child teach himself and that he has his very definite share to take in his education.

An individual work system makes for the development of initiative and individuality. Just because they are a definite break from mass methods under the autocracy of the teacher, individual work methods give the children a far better chance to express themselves and their own individuality. It is impossible to form

[1] *The New Era*, December 1932, p. 368.

real tastes when we are always trying to please someone else. Individual methods thus aid in the forming of real tastes. Mass teaching so often exercises one faculty only—the memory. Individual methods teach pupils to think, feel and act for themselves.

The attitude of the pupils to school and school work changes when they become accustomed to individual work methods. Their attitude changes from passive to active. They are not merely recipients of the pearls that are offered them by the teacher. They are active searchers for pearls, which, when found, naturally have twice the value. Education and learning are founded on the pupil's own efforts and experience, and therefore mean far more to him.

A smaller point, but one which is of some importance, is that when assignments are used the work is thus divided up into a number of tasks or contracts. The pupils have the satisfaction of completing these tasks, a feeling which is of great importance in education. In place of plodding away at a year's work, they now have in front of them a number of smaller but more definite objectives the reaching of each of which gives satisfaction. On the completion of each assignment the pupil feels that something has been accomplished and something done.

The introduction of a system such as we have been discussing also affects the vexed question of homework. Very often homework is necessary because a great deal of time in school is wasted. The teacher may work hard all the time, but his class does not. The pupils are not actively learning. The result is that a great deal of time has to be put in at learning things at home. My experience with English grammar and

composition has been that, where the work is done with assignments as I have described, the boys have to put in very much less time at the work at home. Individual work schemes will not of course do away with the necessity for homework altogether, but they will greatly lessen the amount of time which has to be put in at it.

An element of school life which is brought into relief by an individual work scheme, and which is sometimes thought to constitute a difficulty, is the uninterested, commonly called lazy, boy. Backward boys can be dealt with in the adjustment room. The uninterested boy is another matter. He leaves his assignment at home. He leaves his books at home. He sits and dreams. He copies the work of other boys when pressure is brought to bear on him to show some work. Altogether he drives the teacher to distraction, and there is a danger that he may be neglected, and left to dream. This, of course, is what so often happens under class teaching. He is just as uninterested then, but is not brought into undue prominence if he can help it, and usually he is fairly good at helping it. Under an individual work system however, his light, or his darkness, cannot be hidden. It displays itself on his card, and on the chart on the wall of the subject room. The Headmaster can see at a glance what he has done and what he has not done, even if his subject teacher has tried to forget him. This is one of the great advantages of such a system.

It is not that the uninterested boy is really more difficult to deal with under a system of individual work. It is simply that we realize him and his lack of interest much more definitely than we did under the old system. As a matter of fact he can be dealt with much more

satisfactorily under an individual work scheme, provided the teacher is prepared to lay himself out to find a point of interest, and to work on that. I have found that the so-called lazy boy does not like such schemes. At first some of them did all they could to wreck our efforts. That phase however passed, and practically all the rebels soon showed a much keener interest in their work. They have been conquered by steady perseverance, by frank discussion of the advantages of the scheme, and in some cases by catering for their special interests. I would not say that we had been successful in all cases. There are a few, happily a very few, who are doing very little. But even those are doing more than they would be doing under the class teaching system, even though that is not saying much.

Finally, from the point of view of the teacher one big advantage of an individual work system is the fact that the teacher gets far more real satisfaction from his work. He does not feel to the same extent as he often does under the class teaching system that his efforts are being wasted. When dealing with his pupils individually he is able to understand and meet their difficulties. He is able to make sure that his pupils understand his explanations. He is able to vary his way of dealing with a difficulty to suit different individuals. He gets the feeling that he is being of real help to his pupils and, in point of fact, he is being of far more help to large numbers of them than he can possibly be under a system of class teaching. He can put in more time with those who need it, and does not feel that while he is doing this he is holding back the cleverer, quicker ones. He is able to teach his pupils to think and work for themselves. In every way, the

teacher realizes that he is doing the job for which he is in school much more efficiently, and this naturally gives him satisfaction. Working with such a scheme may mean harder work for the teacher, but the extra work entailed is well worth while, and no teacher who is worth his salt will grudge it.

Examples of Assignments

I. A History Assignment

Assignment II. 1 week's work.

Subject of Assignment. Life of Akbar (1556–1605).

Read your textbook, pp. 239–59.

Read also Smith's *History*, pp. 264–301.[1]

Note carefully and learn the list of events given on pp. 300 and 301 in Smith.

Write out a summary of the life of Akbar from the information given in your textbook and in Smith. Make your summary under the following heads :—

1. The work of Bairam Khan.
   The difficulties of Akbar at the beginning of his reign.
3. Akbar's wars with the Rajputs.
4. Akbar's wars with Gujarat and Bengal.
5. The religion of Akbar.
6. Akbar's treatment of the Hindus.
7. Akbar's methods of government. (Compare these with what you have read about Sher Shah.)
8. Akbar's character.

Be prepared to take part in a discussion on the reasons for Akbar being called a great king.

[1] Book in the library.

As you study his life note any directions in which he showed originality.

Write brief answers to these two questions :—

1. Could Akbar have succeeded without Bairam Khan ? Give reasons for your answer.
2. What is the importance of the second battle of Panipat ? Draw an outline map of India showing the extent of the empire of Akbar, and also of the kingdoms in the south of India. Make your map a full page one.

Be prepared to make a three-minute speech to the class on any aspect of Akbar's career which appeals to you.

Note.—You will find several books in the library besides Smith from which you can get information about Akbar.

II. An assignment on an English text[1]

Socrates at School, 'Simple Science', II, pp. 5–7.

Meanings to disturb......to unsettle ; to do something which upsets what is going on.
to thrive... ....to get on well ; grow well.
drought.... ....a time when there is no rain.
to resist.........to fight against.
not to mention. .to say nothing of.
to harrow... ..to break up the soil.
blight...........a kind of disease attacking plants.
liable to.........exposed to ; open to.
protest.........objection.

[1] See also my *Suggestions for the Teaching of English in India*, pp. 67–73.

Read pp. 5–7 and if there are words whose meanings you do not understand and which are not given above look them up in your dictionary and write down the meanings.

Be prepared to answer the following questions :—

1. Why is deep ploughing good for crops ?
2. How can we help crops to resist disease ?
3. What things are food for crops ?
4. What does nature do if bad food or insufficient food is given to crops ?

Make up sentences using : to take advantage of ; not to mention ; to be at the mercy of ; thanks to.

Write out the answers to exercises 2 and 5 on p. 7.

Be prepared to put the paragraph 'Of course I do ....strong and healthy' into indirect speech.

If there is anything in which you do not agree with Socrates, be prepared to say so, and why.

VII

THE PROJECT METHOD

There is an account in *The New Era in Education*[1] of a difficult school in Blackburn. Blackburn is an industrial town where many of the children have to go to work at a very early age and either get no more schooling at all or salvage what they can in the little spare time at their disposal. ' The general atmosphere of the school was one of listlessness. There was no keenness, no real life, no desire for good living. There was a very strong bias towards evil living. The home environment was in most cases bad, and the children had no background of general culture or information.

The Headmaster determined to change this even if he were not able to get the results demanded by our present system. He was determined to try to do something to make these children really live, and to develop into living men and women. He remembered that when he was a boy he had always been happiest when he was making things, and when he was doing things for himself. So very gradually he introduced a few tools and some old boxes and started the children making simple things for themselves. This was an altogether new departure for the children. This was not school; at least not what they had been accustomed

[1] Edited by E. Young, Chapter III (Philip).

to call school. They began to sit up and take notice. Once the Headmaster had got this idea into the minds of the children he was content to let it work. He did not make out any syllabus of work but let the children tackle what they wanted to do and what they felt they could do. This aroused in the children a sense of self-reliance. They felt that they were free to go ahead as fast as they wished. More than that, the Headmaster did his best to see that the things that they made were real things. They were things that could be used and were not merely models. This of course made the children keener than ever. The creative instinct was at work in them and they had scope for the instinctive urge to activity. The idea spread from handwork and carpentry to other things. School had become a place for doing things, and this principle began to work in connexion with other things. For instance the children began to write their own fairy stories and to bind them in book form when they were finished. They established a school shop where many necessary things were sold. And so the story goes on. It is an intensely interesting account of how the principle of self-directed activity was successfully introduced in soil that was of the worst sort, and where the chances of success must have seemed very small.

It is towards schools such as this that the supporters of the Project Method are aiming.

When a child is presented with a curriculum of subjects which has been carefully prepared for him, the chances are very much against his being interested in all of them, and against his understanding why he should study and learn those particular subjects. The course of study is laid down *for* the child, and often laid

down without any attempt to relate it to the child's interests and needs. The result is naturally a lack of interest, and the teacher has to endeavour to titillate the interest of his charges in various ways which sometimes succeed and sometimes do not. In seeking to do this the teacher is obviously at a disadvantage. He has a much harder task than he would have if there were intrinsic interest in the subject he is trying to teach.

Now, normally, we are interested in those things which help us in attaining some object which we have in view. If we are building a house, we are naturally interested in different kinds of wood, in bricks and their classes and prices, in rates and terms of labour, in problems of sanitation and ventilation and so on. We do not have to have these things ' made ' interesting for us. Their vital connexion with the object we have before us gives them intrinsic interest. The same principle holds good in the case of a child. The subjects to be mastered will have an intrinsic interest if the child sees that the mastery of the subjects in question is necessary to enable him to attain some object.

If a child has a real desire of his own to grow vegetables, the task of digging and preparing the ground, in itself an uninteresting task (and if set by the teacher, a most distasteful one), when ' set ' by the child himself, is viewed in a very different light because of its vital connexion with the purpose the child has before him. It loses its unpleasant flavour and becomes interesting. When the child wishes to accomplish a purpose of his own, he directs his own activities towards the accomplishment of that object, and they become interesting.

The child wants to do something, such as making an envelope. He is allowed to start off and soon finds that in order to make his envelope he has to learn certain things about angles and geometrical figures which he does not know. He is stuck until he learns these, and so he becomes keen to get the knowledge required. Perhaps he has no glue and cannot get any. He cannot make his envelope without glue, and so he has to find out how to make it or how to make paste. He is working with paper and becomes interested in different kinds of paper, how they are made and where they come from. In this way his purpose directs his work and his study. This work being self-directed and self-motivated is intrinsically interesting and easily mastered. Moreover it is related to some need in his life, and therefore he can see the use of it.

It follows then that both the teacher's and the child's task will be made much more interesting and worthwhile, and much more educational, if our school work can be arranged so that we use the child's own desires and purposes, and thus bring it about that he is directing himself, his activities, and his learning, instead of blindly and uninterestedly following what he is told to do by the teacher. The problem is to harness the instinctive desire of the child to do things, make things, and carry out his purposes, to the educational cart. The system by which this is done is called the Project Method.

The project method is not simply a new method of teaching the traditional subject-matter. It is that, but it is something far beyond that. It is the embodiment of a new way of looking at the pupil and of a new way of teaching him to live. The project method aims at teaching the child to get the best out of life, not in the

future when he is grown up, but here and now. We have a very true saying that we learn by experience. The project method is an attempt to use experience because it is the truest and best master, and one too whose lessons we never forget. It is a method that aims at bringing out what is in the child and at allowing him to develop himself. It gives opportunity for self-expression, it gives opportunity for relating the self to the community. It tries to make the school the best place the boy knows.

These are big claims and we shall now try to see how they can be justified.

We are in the habit of talking about lazy boys. I think that it is doubtful whether there is such a thing as a lazy boy. There is undoubtedly the boy who has a rooted objection to doing what we want him to do. That, however, is characteristic of most of us. We are all inclined to be rather like Cicero and have objections to following 'anything that other men begin' That is usually the trouble with our so-called lazy boy, if he is not suffering from some disease, such as amœbic dysentery. He objects to following what another man, namely the teacher, has begun. Take that same boy and tell him he can do what he likes, and you will assuredly find that his laziness vanishes unless he is abnormal, and we are dealing here with the normal boy. The boy will be active in some direction or other. If you quell his activity in one direction it will show itself in another. The boy will always be learning. He may not learn what you want him to learn, but we can be sure that he is constantly learning something, good or bad, useful or useless. We cannot curb the urge to activity nor do we want to.

If then the boy is going to learn it will help us if we remember the three well-known laws of learning.

1. The law of readiness; that is, that learning takes place when the personality is in a state of readiness, when it wishes to carry out a purpose. Then to act gives satisfaction and not to act gives annoyance.
2. The law of effect; namely that satisfaction strengthens the learning process, the result of the action making deeper impression on the personality, while annoyance weakens that result.
3. The law of exercise; that is, learning by doing.

There is another very important point in connexion with learning, and it is this. We never learn one thing at a time. There are always what we may call concomitant learnings. Suppose a boy is set to learn a poem by heart. He does so. At the same time he has a certain definite feeling towards the teacher who set the poem. He may consider him to be an unreasonable being whose whims unfortunately have to be humoured to avoid a greater evil. He may think it all part of a scheme to impress the Inspector at his annual visit. He may think that the teacher chooses cleverly for the coming examination and that therefore it is worth while learning this poem. He may think that the teacher has set the poem because it is a good one and because it is to his real advantage to learn it. In some way or other his attitude to the teacher will be modified by the learning of that poem. His attitude towards literature in general will also be affected in some way or other. After that poem has been learned he will like literature less or more. His attitude will certainly have changed,

for good or for evil, in some measure. His attitude towards education and culture will also have been modified. His attitude towards his school will have been affected. His attitude towards his class fellows will be affected. His character will be affected. After learning that poem he is more self-confident and self-reliant or less so. He is more determined in the face of difficulty or less so. He is more honest or less so. Now the point is this; that, as a rule, in school, we pay all our attention to the learning of the poem, and do not consider the concomitant learnings. But which is the more important? I think there can be no question that the concomitant learnings are the important ones. The actual learning of any particular poem matters little. It is the wider issues involved that should be our chief concern.

Now let us see how the project method enables us to deal with the situation. In carrying out a purpose it is essential that there be an activity of some sort, that it be an activity that has been initiated by the boy himself, and that it be of such a sort that it can be brought to completion. This is what is called the purposeful act. The pupils themselves form the purpose and carry it out. Now if it is a purpose of the children themselves, then it follows that there is a readiness to carry it out. We are in accord with our first law of learning. According to our present methods the suggestion of what is to be done comes from the teacher without much thought as to whether the pupils wish to do it or not. If they do not wish to do it then they must be made to do it. The result is that the activity is associated with annoyance and learning is difficult. When however the child has a purpose of his own, the

carrying out of the purpose gives satisfaction and learning becomes easy. Again, we have an activity, and so the law of exercise is called into play. Of course an activity does not necessarily mean handwork or manual labour. The object of the project method is not, as has sometimes been thought, to turn boys into *mistris*. The activity, or purposeful act, may be of any character. It may take the form of preparing and presenting a play. It may be the producing of a class magazine. It may be the running of a school hospital. With small children, it is true, the majority of projects will have something manual in them.

A project then is a purposeful act. The teacher has a conversation with his class and something comes up, suggested by school or home or some other part of their life, which they decide they would like to do. For example, an infant class find that their books are getting torn, so suggest that they should bind them. They then set to work, helped by the teacher, to plan their work. First of all they write an application to the Headmaster for certain material that is required. Here writing comes in. Then there is the purchasing of the material from the bazaar. Here practical arithmetic comes in. Then there is the measuring of the material and cutting it up into proper sizes; some elementary science and more arithmetic. Something about paper comes in, something about the way a book is made, and so on. Thus the purposeful activity has covered a number of subjects that have to be used and known in the carrying out of the activity. When this is finished the class decide on another project. Some projects lend themselves more to one set of subjects than to another, and the teacher has skilfully to guide in the

selection, taking care at the same time not to interfere any more than is absolutely necessary in the business of choosing.

Some children in Class III felt a need for a little room of their own to use as a shop for selling produce from the school farm and for keeping things in, and expressed a desire to build one. This desire was encouraged by the teacher, and the class took as its project for a winter's work the building of a room. Conferences were held first to decide what size the room would be, what kind of room it would be, the materials necessary, and the different things that would have to be made in connexion with it, such as bricks, doors, and windows. The number of bricks required was calculated, and then the class set out on the first job of making over 8,000 bricks. The wooden moulds for making the bricks were made by the boys in the carpentry room, and then they set to work on the task of making bricks. The undoubted drudgery of this work did not discourage them nor did interest slacken.

Meanwhile plans and pictures of the house were being drawn and a study of houses in different countries and of houses throughout the ages was undertaken. Pictures of these were drawn. The progress of the actual manual work was recorded in the project books.

When a number of bricks were ready a beginning was made with the actual building of the room. Necessary masons' tools were bought or borrowed. The subject of windows and ventilators had been taken up and mosquito-proof windows and ventilators were made in the carpentry room. An old door was found and a new frame made for it. Everywhere possible, wherever it was needed, arithmetic was brought in. Gradually the

work progressed. More bricks were made, wood and brushwood collected for the roof, and a little garden planted in front. The whole work was completed after about six months' work. The following subjects had been brought into the scope of the project :—

1. *Arithmetic.*—Calculating the cubic content of a brick; the size of the house and the cubic contents of a wall; the number of bricks. Work in calculating areas. Work in connexion with the cost of tools bought.
2. *Writing.*—Writing applications for permission to build the house; for use of materials; for tools borrowed, etc. Writing an account of the work in the project book.
3. *Reading.*—Reading accounts, where available, of houses in other lands, and of things necessary for model houses in rural reconstruction books.
4. *Drawing.*—Drawing a plan of the house and pictures of houses in other lands.
5. *Hygiene.*—Ventilation for a house. Cleanliness.
6. *Rural Reconstruction.*—The model home. Proper ventilators with gauze to keep out mosquitoes. Enough windows and light and fresh air. Beautification of interior with pictures and exterior with a garden.
7. *History.*—Houses through the ages.
8. *Geography.*—Houses in other lands.
9. *Manual Work.*—Making of bricks, windows, door frame; the building of the house.

This method of teaching, namely, using the purposes of the child, and enabling him to be active along the line of those purposes, ensures that the concomitant learnings which, as we saw, are so important, get proper

attention. The concomitant learnings which accompany learning forced on the boy from above are vastly inferior to those which accompany learning which results from activity which follows the purposes of the boy himself. Probably all of us can testify to the different light in which we regard a play that we have prepared for dramatization from that which we have worked up because we had to. Again the boy is, under the project system, working as a member of a community in his activity, in a much more vital way than he does when working under our present class system. We say that school becomes a more interesting place under this system, which just means that the concomitant learnings are taking their true place.

By making use of the child's activity we have the child on our side in our efforts to develop him instead of having him consciously or unconsciously pulling against us. The system is paidocentric and therefore is bound to have more real value for the life of the pupil. It itself supplies the curriculum, and if we find that some subjects that were required under the old curriculum are being left out, then we have seriously to consider whether those particular subjects are really necessary or not. If they are not then why burden the child with them ? If we decide that they will certainly be useful to the child later and that therefore they should certainly be taught at the particular time in question, then they must be taught. When, however, we find the curriculum demanding a subject that is out of relation to the life of the child we must carefully and impartially consider what we ought to do. There are subjects in our present curriculum that could do with considerable modification.

In a school organized according to the project method, children learn things because of their intrinsic value. They learn and they do because they understand the value of what they learn and do in the carrying out of their purpose. The project method of organizing learning therefore saves children from essential insincerity and superficiality.

If a child does a thing because he has to, or because by doing it he will gain praise and by not doing it he will be taken to task, his work, lacking intrinsic value for him, is liable to be done in such a way as to gain the object he has before him. It will not be done for love of the work (although it is never possible, such is the instinctive desire for activity of mind and body, to suppress this wholly), nor because of the desire to use the results of learning in any way vitally connected with life.

Because learning will be carried on for these objects, namely to gain praise, avoid blame, gain a reputation, pass examinations—all unreal objects as far as true life is concerned—only so much will be done as is necessary to attain these objects. It is well known that children, and adults also, in working for an examination are loath to allow themselves to ' waste time ' working at subjects or parts of subjects outside the syllabus for the examination. More than that, work very often becomes a process of ' picking ' what is to be asked for, and hence the type of examination helps that we have so much with us in India. And then also, it is necessary to know only enough to get a fairly low percentage to secure a pass.

This means that the net result of such learning is to develop superficiality and insincerity. A premium is

put on show. We have an extreme example in the school that had a fine garden ready for the Inspector's visit, with lines of flowers on both sides of the drive up from the school gate. But when the Inspector tried to pull a flower the whole plant came out of the ground in his hand. And so he went up the whole length of the drive, to find that every plant had been put in for his benefit early that morning. There is little chance of inculcating a truly sincere attitude to life, or of developing the scientific attitude, unless work is motivated by a purpose and desire of the child's own which give the work an intrinsic value for him.

'When a subject is learned not because of its functional value but because it is counted valuable by others, it is acquired very superficially. Intelligent action is replaced by mummery and show; and when the adolescent gains social applause by this false coin, he naturally values that means to his end—values hollow forms, values poorly comprehended and sometimes unintelligent traditions, ceremonies, and formalities. And, as in economics, these lesser values—these baser coins—drive out the higher.' [1]

We cannot learn unless we can estimate the value of what we do. We may go on doing a thing again and again, but we shall make no progress if we cannot estimate how near what we are doing comes to correctness. If when learning a foreign language our attempts to pronounce sentences are not checked by our own ear and by the instruction of a skilled teacher we make no progress in ability to express ourselves correctly.

[1] *Progressive Education*, April 1936, p. 243. Article, 'The Mental Development of Adolescents', by J. N. Washburne.

We must have a criterion according to which we can judge the value of our efforts.

Now when work is organized according to the project method, such criteria are supplied in a vital way. The children have a purpose. In order to carry out that purpose they must learn how to do certain things. If they do not do these things properly, their carrying out of their purpose will be defective, and so an intrinsic standard of evaluation is set up. If the class sets out to keep a shop, they have a very practical test of the way in which they keep their accounts. In ordinary class work they may get half of their sums wrong on any given day. They know they are wrong, but there is no vital connexion between them and their standard and their failure to come up to it. In the case of their shop project, however, this connexion is most vital. They feel the loss, and the criterion of accuracy is brought home to them as it never can be in ordinary class-room work. Hence the chances of rapid learning and progress are much greater.

If the class are carrying out the project of building a room and the bricks have been badly shaped, when they come to build the walls they come up against a situation which evaluates their work for them in a vital way, brings home the mistakes, and so makes for rapid progress and true learning.

A further advantage of the project method arises from the fact that a child learns most effectively when he is able to complete a definite job, to finish the whole of a task. Now when work is organized according to the project philosophy it is divided into definite tasks which the child gets a chance to complete. He does not look at his school work as so many pages of reading in a

never-ending book, so many sums to be done each day from a list that apparently knows no end. He sees in front of him a definite unit of work, bringing in reading, sums, and other things as he goes along, but a unit which he can finish and so gain the pleasure that we have in a completed task. In this dividing up of work into a series of 'tasks', 'jobs', and 'projects' which he can finish in a reasonable time, and then have something definite to show for his work, the project method, while making learning more interesting, also makes it more effective.

There are, needless to say, considerable difficulties that confront a teacher in seeking to organize his work according to this philosophy of education. Let us now consider some of these difficulties and how they may be met.

It is perhaps unfortunate that the word 'method' has become associated with the philosophy of education which is based on the principle of making use of the purposive activity of the child. The project method is not really a method of teaching in the narrow sense of the term, and the fact that it is so called tends rather to narrow its meaning in the thoughts of those to whom it is introduced. In one sense it is a method—a method of dealing with the whole education of the child. In the narrow sense of a particular method to be used in the teaching of any particular subject or subjects it is not a method.

The project method is really a way of approach to the whole business of the education of the child. In its undiluted form it is a way of determining the curriculum, or of determining what subjects a child shall tackle at a certain time. It provides a general approach to work.

What the particular work shall be is determined by the nature of the particular purpose or project. But the project method does not lay down any hard-and-fast rules or method according to which the particular things to be learnt in order to carry out the project shall be taught. In the particular subject, play methods, group methods, individual work methods, class teaching methods, any or all may have their place as found suitable. In connexion with practically all projects reading is necessary, and in the early stages beginners will have to learn to read to carry out their project. The project method does not attempt to lay down any one method of teaching beginners to read. It is simply a method of approach which creates a desire to read. The teacher can use the method which seems to him most effectively to help his children to fulfil that desire.

In one point only does the project method as such dictate what method in teaching shall be used. In determining the curriculum or what subjects a child shall learn, at any particular stage, the project method will always dictate activity of some sort or other. It always has as its centre a desire to do something, to make something, to become something, and automatically causes a considerable amount of activity, physical as well as mental, to be included in the programme of work. The purpose of making a garden includes agricultural activities, actual digging, manuring and working in the garden. The purpose of building a room dictates the activities of woodwork, digging, brick-making and so on. The use of the project approach will always call for activities of various kinds, and this is one of the big advantages of the method.

It is sometimes objected that if children are allowed to grow up in school simply doing the things for which they feel a need at the time, there will inevitably be gaps in their knowledge, gaps which will be very detrimental to them later on. From the mundane point of view of a departmental syllabus and examination they will be sure to be behind in some things while in other things they will be ahead. Progress will be uneven. It is also true that it is impossible for a child to know what his needs are going to be three or four years later. If he leaves certain things until he feels a need for them, when the need does arise, he will not have time to learn them, and will be left behind in the race of life. It is not good policy to wait to learn French until you go to France. You might not be staying long enough. It is no use leaving the learning of science until we want to apply for a position as an electrical engineer. There are needs in life which must be prepared for before they arise, if they are to be met adequately when they do arise, but which a child, when a child, cannot feel. If therefore all that a child learns is determined by the needs which he feels, these things, necessary though they may be later on in life, and necessary though the foundation for them may be, will be left and the child will suffer in later life.

Now it will be admitted at once that this is a valid objection. There may be gaps if education is carried on solely according to the project method. There are subjects which the child has to learn, and which he ought to learn apart from all thought of departmental syllabus and examination, but for which he may not feel the need. But working according to the project method does not mean that the class are left entirely to

their own resources. The teacher is also a member of the group. His experience is at the disposal of the group. His work of guidance will never be unnecessary. We return again to the concept of the school as a co-operative society in which all those in the school, children and teachers, have a share. The teacher is at liberty to make suggestions just as any other member of the group may. He will naturally be discreet with his suggestions, but the guiding function of the teacher can usually ensure the choice of a rich project which will bring in a large range of subjects. At the same time, because the children must not be overborne in their choice, inevitably there will be gaps. These gaps must be filled by ordinary class work apart from the particular project which is being carried out if no other project suggests itself by which the gaps could be filled. It is not claimed that the project method of determining the curriculum will inevitably ensure a balanced all-inclusive curriculum. It may do so, it may not. If it does not, the deficiency has to be supplied.

At the same time one would urge that a long view be taken. The teacher should realize that his class is with him for a year, and if the method is being used throughout the year, and throughout the primary school, there are three or four years of work. A gap may appear in the first project undertaken, but as long as it is not too large, there is the chance of it being filled by means of a later project. The teacher will at least consider his work from the point of view of the whole year, if not from that of the whole primary course.

It may be further objected that this method of organizing instruction is very unsystematized, and that the regular time-table of work will be irretrievably

upset. Now, as has been pointed out, the charge of lack of systematization holds if we take the narrow view that so much of each subject in the curriculum must be done every day and every week. It is true that, working according to the project system, it will certainly happen that in any one day, or even in any one week, a great deal of time may be spent on one subject and practically no time on another. I do not think that there is any harm in this but rather good, provided that the teacher is aware of what is being done, and alive to the necessity of balancing up. Most teachers have experienced the feeling of annoyance that comes to both teacher and class when they are deeply interested in what they are doing in some subject, and the bell goes, and the class has to break off and go away to another subject. They will have also experienced the difficulty of re-creating interest when the subject is taken up anew next day.

Similarly under a project system of organization, while the regular time-table may be dispensed with in order that the continuity of work and interest may not be broken, the teacher can see to it that within a given period of a month or a term or a year, the total amount of time given to a subject is as much as is necessary. Naturally the teacher will not allow a particular subject to suffer neglect for too long a period. If he finds that in the long run, even when the particular project which s being carried out is finished, a subject will suffer, then, as we have seen when dealing with the difficulty of gaps, he has to take time for it outside the project. He will also arrange for necessary revision work. But there is no necessity for a child to do so many periods of writing, so many of reading, so many of arithmetic

every day. As long as, within a reasonable unit period, the total amount of time devoted to each subject is sufficient, all will be well. If the children become so interested one day in geography that they want to work all day at geography, no harm, but rather good is done. Another day other subjects will get their turn.

Another objection is that, as things are at present, if a boy changes his school, and goes from one where projects have been used to one conducted on ordinary lines, he may be handicapped. There may be gaps which the teacher in the first school had planned to fill up, but which had not been filled before the boy left. The only way to deal with this difficulty, until the method becomes more generally adopted, is for gaps to be filled after shorter periods so that there is not so much chance of any boy being much behind in any subject. As a matter of fact the difficulty is usually more theoretical than practical in the lower classes.

It will be understood that if work is being done according to the project method, it is necessary to have one teacher to one class for at least most of the time. It is difficult to work the method with all work being done on a subject-teacher basis. Some special subjects such as woodwork and drawing may be taken by specialists, but the bulk of the work of one class must be taken by one teacher. The teacher should not be fettered by a rigid time-table nor by definite amounts of work to be done each day in each subject. It is therefore necessary for one teacher to take all the main subjects, so that he may be able to make the necessary adjustments in the day's work, as the project may require.

There is sometimes a danger that arises from the teacher's anxiety to avoid gaps. This is the danger of trying to stretch the project on which the class is working beyond its natural limits, in order to make it cover all subjects. The result is that subjects which have no intrinsic connexion with the project are dragged in and artificially connected up with it. Teachers should be careful not to do this. It is better to leave a subject to be dealt with by itself, outside the project, than to try to force a correlation which is not there. To do so makes for formality and unreality, things from which the method should be helping us to escape. There is no need to be afraid of gaps nor of filling them in. There is no need for the teacher to be afraid of supplying the help of his experience to bring before the children a future need, and while the main portion of the work may be linked up with the projects done, such portions as cannot be naturally linked up can be provided for in other ways.

It is sometimes thought that the choice of a project is left simply to chance, and that, this being the case, a class may choose one which is of little value. It is true that if choosing were left entirely to chance, many projects of little value would be chosen. But, as has been pointed out, the teacher is a member of the group and he has his say as well as the children. A wise teacher will be able to guide the decisions of his class and, by his suggestions, enable the children to choose wisely. The project method does not mean that the teacher is dispensed with at any stage. He is as necessary as under any other system, and while not brow-beating or dictating or doing the actual choosing himself, he can be a real guide. The children will have

real freedom to choose, but not absolute licence. In this way the choice of a project is not a matter of mere chance. The wise teacher can create an opportunity for bringing out a need, can seize an opportunity when a need appears, to ensure a wise and fruitful choice.

As with most of the newer methods, the project method makes severer demands on the teacher. It means that the teacher must keep a careful check on progress to guard against gaps. It requires tact and initiative, and above all a willingness to learn. It is not to be supposed that a village primary school teacher or even a middle school teacher, especially if new to the method, will have the necessary knowledge to cope with any project the class may choose. Most teachers will find that projects open up lines which their children wish to follow up, about which they, the teachers, know very little. But this should be a spur to further effort on the part of the teacher. He is one with his group, who are all engaged on a voyage of discovery. It is no disgrace not to know something. It is a disgrace not to be willing to try to find out and learn. Thus even when a project opens up lines of study which are new to the teacher, this is no disadvantage. Usually he can see, at the beginning of a project, along what different lines it is going to develop and he can therefore make his preparation beforehand. Even if something unexpected turns up, then, as I have said, he is a fellow-searcher with his group. The teacher's knowledge will grow from year to year, and he will also gradually be able to collect material and books which will give increasingly valuable assistance to him. The authorities in charge of schools where the method is being used should do all that they can to assist the teacher by

supplying suitable books and magazines for the children to use, and from which information may be obtained.

It is sometimes objected that the material required for the organization of teaching on project lines is likely to be very expensive, and that this puts it out of the question for village schools. There need, however, be very little extra expenditure on equipment. One of the basic principles of the method is self-activity, and one of the objects of the method is to encourage activity in the pupils. Now the activity need not be confined to activity in the use of equipment. There can also be activity in the making and preparation of equipment. When pupils set out to carry out a purpose they find that certain things are necessary for their work. It is neither necessary nor advisable, even supposing that financial resources were available, to supply these things ready-made. When the need for the things is felt the children will be ready to try to make them themselves. For instance, in the project of building a house, at once the need for a mould for making bricks is felt. The children can make this mould themselves. In other cases, as in a garden project where it is necessary to buy seeds, the money necessary may be repaid out of the return that comes when the produce is sold.

It is true that a certain amount of expenditure on raw material is necessary, but this need not be great, and in many projects will be no more than is ordinarily spent on school equipment when the more old-fashioned methods are employed. Some things such as tools and books can be accumulated gradually, schools which are near can co-operate and lend one another tools when required, and sometimes they can be borrowed in the

village. Sometimes it is possible for the children to earn the money needed to buy raw material and sometimes, as in a poultry project, the sale of the results of the project may pay for its running expenses.

It will be seen that in a school organized on project lines there is a natural correlation of subjects. All the subjects that the child is doing arise out of the purposive activity, and the purpose acts as a central correlating agent. The child sees how all that he is doing is necessary for the carrying out of the project, and each thing that he does, whether it be reading, writing, arithmetic, drawing, nature study or geography, is thereby linked together. It is, moreover, not linked in any formal artificial manner, but is realistically and vitally linked both in the work and thinking of the child.

This correlation, however, may not be obtained all at once. Like everything else that one wishes to introduce in a school, one must be content to make progress gradually. It will imperil our chances of success if we try to go too quickly. It is better to make sure of our ground as we go. When a teacher or a Headmaster has made up his mind to introduce the project method, he should not attempt to begin with some ambitious project that will bring in all the subjects in the curriculum, and take up the whole of the child's time in school. It is better to begin by setting aside one or possibly two periods a day to be known as activity periods, when the class shall do project work, and to keep on with the ordinary work in the ordinary way during the rest of the day. During that period or periods the class can work at their project and can work at any particular subject in connexion with the project at which they may wish to work. As time goes

on and the teacher feels that both he and his class understand what they are doing, the periods given to project work may be increased, until, as teacher and class grow quite used to the method, and find by experience the richness of the opportunities offered, more and more work may be subsumed under the project system. This expansion should not be rushed. Unless circumstances are very favourable the teacher should adhere to the single period or two periods for project work for a year, and then gradually increase the time given. It is likely that it will take three or four years to establish the project system as the method by which the greater portion of the work of the class is tackled.

'We have to remember that a change in methods of teaching so thorough-going as the adoption of the project method cannot be brought into operation with success except gradually and cautiously. No teacher can do his best work with a new method until he has welded it on to his educational faith and has coloured it with part of his personality.' [1]

[1] *The Primary School*, op. cit., p. 104.

VIII

GROUP WORK

As we have seen, one of the criticisms sometimes levelled at the Dalton Plan or at any scheme of individual work is that it goes to the other extreme from ordinary class teaching and is too individualistic. Although class teaching is never completely done away with, yet if there is a danger of too much emphasis being laid on individual work, a corrective can be found in group work. This is a half-way house between individual work methods and class teaching. Group work again must not be regarded as a method of working. which can be applied in every subject at any time or all the time. It is a method, a judicious use of which will enable the teacher to vary his work and to bring in, every now and then, elements which are essential for the true development of the child.

By group work is meant work which is done by dividing up the class into smaller groups. The size of these groups may vary from two pupils to half the class. The number in a group will vary with the subject, and with the type of work being done. The amount of group work done will be at the discretion of the teacher, who will employ it as he feels it necessary.

If the school or class is divided into houses these, of course, form big groups which can be used for various

purposes, both in connexion with school work and with games. Competitions between houses in school and on the playing-field provide opportunities for developing the co-operative spirit and for training children to lose sight of themselves in the cause of the bigger group to which they belong. It would in fact be a good thing if all individual prizes or rewards were done away with, and children were taught to play and work for their group.

Let us see how group work may be used in connexion with different subjects. In the previous chapter we have considered in detail the particular use of the group method known as the project method. One thing must be borne in mind when considering group work, and that is, that, as a general rule, where groups are composed of more than two pupils, there will be a leader or leaders in a group. These leaders will be apt to do all or most of the work, while certain members of the group will remain inactive. The reasons for their inactivity will be either lack of interest, a feeling of inferiority because they think they cannot do what has to be done as well as some others in the group, or the selfishness of the few who want to do everything and do not allow others to do their share except in the dull and uninteresting parts of the work. The teacher must therefore be on the watch to see that all in the group get a chance to do their share, that those who feel inferior get a chance to do something they can do, and that if possible the interest of the uninterested is stirred. This may be done by giving them some responsibility, by allowing them freedom to modify or change the particular piece of work to be done, or by letting them strike off on a line of their own. Normally, however, the

main problem in all group work is to see that all members of the group get a chance to make their contribution to the project. They are usually quite willing to do so if they are given the chance. The important thing is to have everyone doing something even though the final result may not be as first-class as it would be if the work were done by the few good pupils.

Science

As a variation from individuals carrying out experiments by themselves, groups of two or three may perform an experiment. The same sized groups may be given simple apparatus to make. Different groups may be responsible for keeping records of rainfall, barometer readings, thermometer readings, wet and dry bulb thermometer readings. Groups of the same size may be employed in making wall charts, diagrams of experiments and apparatus for putting on the wall. The class may be divided into groups each of which is responsible for the cleanliness and order of a certain amount of apparatus and equipment; different cupboards may be in the charge of different groups.

Agriculture

Groups can do the same sort of work as has been suggested under science. Small groups may undertake simple pieces of research in the soils of the neighbourhood; different groups may make collections of different things such as leaves of trees or plants, flowers, grasses and so on. Groups may be given plots to work as group plots. If there are fruit trees, each tree may be handed over to a group of two for pruning, watering and general care. Different groups may be given the

work of raising seeds of different kinds. Records of prices of different crops may be kept by different groups.

Arithmetic

Group work in arithmetic can be carried on chiefly in connexion with mental arithmetic. A number of games described in the chapter on the Play Way are instances of group work or can be so organized. Cards can be made out with sums in mental arithmetic written on them and the answers alongside. Pupils may then be seated in pairs each having a card. One will give the other the sums on the card, checking the answers by those given on the card. When the first pupil has asked all the questions on his card, the second one will then ask the questions on his card and also check the answers. Each pupil will give his partner marks for correct answers and then, if the house or any other such system of division is being used, the marks of individuals may be added up to get the house score. Practice may be given with tables in the same way. Groups may also be used in preparing diagrams or charts to go on the wall.

The following are examples of the type of card that may be used for group work. Any teacher can make them for himself and can gradually accumulate a number of series. The sums on cards of the same series should be of approximately the same difficulty.

Table Card

Q.	A.
9×5	45
9×3	27
9×8	72
9×2	18

Q.	A.
9×9	81
9×6	54
9×4	36
9×7	63

In doing tables the same card may be used by pupil *B* when pupil *A* has gone through it. If a card with another table is used for *B* the cards may be changed when both have finished.

Mental Arithmetic Card

Q.	A.
A train goes 100 miles in 4 hours. What is its rate per hour ?	25 miles per hour.
A man uses 2 seers of milk in a day. How much does he use in a week ?	14 seers.
A man sold 3 dozen fowls for Rs.27. How much did he get for each ?	12 annas.
The wood for a table cost Rs.3. A man bought Rs.30 worth of wood. How many tables could he have made ?	10 tables.
How many 10 seer bags of sugar could be filled from a sack holding 2 maunds ?	8 bags.

History

The group method may be used in a number of ways in history teaching. Small groups may prepare time-

charts and other diagrams. Historical maps may be made, different groups preparing maps for different periods. Different groups may take up the study of different characters in history, each member of the group working at a different aspect of the life and work of the person in question. For example, if the character under consideration were Guru Nanak, different members of the group could specialize on such divisions as

The main events of his life.
The times in which Guru Nanak lived.
His teaching.
His work.
The result of his work.

When the work is completed the groups can present the results of their work to the whole class either in the form of a panel discussion [1] or as short speeches or papers. Groups may make collections of pictures for different periods of history. If any work in connexion with local history is being undertaken, it may be divided up and various groups or pairs of students may deal with different aspects of the work. Studies of the history of different subjects, such as the evolution of dress, of cities, of means of communication, of methods of warfare, of methods of farming, of books, of pictures, and so on may be undertaken by different groups. A class may be divided into groups each of which may prepare and present an historical play or pageant.

Geography

In geography, groups may be utilized for the preparation of maps. In the case of a country, different groups

[1] See page 168.

can prepare, in large size, different maps representing different aspects of the geography of the country, such as mountains and rivers, rainfall, products, railways, population and so on. If space is available outside, different groups may prepare large size maps cut out of the ground. In geography also, groups may make studies of different subjects, such as the houses of the world, the customs and life of people of a particular country or region, trade routes, the boats of the world. As in science, different groups may be given the work of keeping records of rainfall, barometer readings, and so on. Different groups can make collections of pictures connected with some particular subject, such as the Suez Canal, the journey from India to England, or the story of the production and manufacture of some material such as paper. Groups may also undertake the staging of different geographical pageants. Research into local geography and the preparation of maps of town and village may be done by groups.

Languages

The group method may be used in connexion with the mother-tongue, in panel discussions, debates, dramatics, and games. With classical languages, where these are living languages (as Persian), the same methods may be employed as in the case of English and the mother-tongue. In the case of dead languages, it is possible to prepare grammar cards for use with pairs of students along the same lines as the arithmetic cards and cards for use with English. Translation cards may also be used, especially when teaching special idioms and usages.

English[1]

Most of the games described in the chapter on the Play Way are instances of how groups can be utilized in the teaching of English. Work done in English by means of projects[2] is another instance of how groups can be used. Instead of a whole class working on one project, the class may be divided into groups and each group may carry out a project of their own. The same kind of work as is done with dramatics in connexion with the mother-tongue can also be done in English. Working in pairs with conversation cards, and work done with reading groups, has proved very beneficial.

When considering the subject of group work, I would like to emphasize the great importance, in the general education of the boy, of the group discussion. I have dealt at length with this subject elsewhere.[3]

One of the lessons which the school must teach is how to live together. For this we must be able to think together, to learn to think for ourselves, and to learn also to give and take. Whether we agree with others or not, we have to respect their opinions, and when we find we do not agree we are forced to see whether our own opinions rest on a valid foundation or not. Thus group discussions make for sincerity of thought as well as generosity of attitude.

This method can be used with history, where certain problems, ethical and political, may be discussed; problems such as arise in considering the struggle between King and Parliament and the rights and wrongs of

[1] See my *Suggestions for the Teaching of English in India*, pp. 90–105.

[2] ibid., pp. 129–33.

[3] See my *Theory and Practice of Christian Education*, Chapter VIII.

certain things done then ; problems such as the justification of the execution of Mary, Queen of Scots problems concerned with the relative contributions to the development and progress of their country and the world by such men as Babar and Akbar, Alexander and Asoka. In connexion with the mother-tongue, group discussions are much better for oral expression work than debates. Problems of appreciation of poetry and prose may be discussed. The method may be used in any subject when anything crops up on which there may be more than one viewpoint. The method is extremely valuable in moral or religious instruction.

There is a special use of the group discussion method known as the panel discussion. This is to take the place of a debate. A subject is chosen just as for a debate. The subject is to be discussed, before an audience, by a small group of seven or eight. This group is conducted by the leader exactly as if they were a small group, meeting together for a discussion on the subject, with no one present but themselves. Instead of meeting by themselves their discussion is held in public. The group sits in a semi-circle facing the audience.

The members of the group come prepared to discuss the subject, and some members are prepared to open the discussion. Members are free to speak as often as they wish to (with a time limit for speeches), to ask questions, and to make remarks. They are not concerned to defend any one position tooth and nail, unless they wish to. They can admit that they have been wrong on any point when they are convinced of their mistake. They can accept anything that is said which appeals to them as true. Herein lies the big

advantage of this method over debate. No one feels the necessity of refusing to admit the truth of anyone else's arguments. A member can present arguments both for and against a particular position. No one is concerned to defend any one position. All are aiming at reaching the truth. It may happen therefore that members may admit during the discussion that their opinions have been considerably modified by what has come out during the discussion.

The leader guides and controls the discussion just as in an ordinary group discussion and seeks to arrive at a group decision or group mind on the subject. When the discussion is over, or after a certain time, the subject may be thrown open to the whole audience. This is a method which can be successfully employed wherever debates have been used, and its educational value is very much greater than that of a debate.

IX

THE PLAY WAY

Play is 'the child's characteristic mode of behaviour'.[1] It is natural for children to play, and in the early years the instinctive powers find their chief means of expression through play. Play provides a channel and a means for expending energy, and for giving expression to the instinctive urge to activity. It is the natural means by which the child comes into relationship with his environment and learns to make the necessary adjustments; firstly with his physical environment, and secondly with his social environment.

Play, as has been pointed out by Karl Groos, is a means of preparation for the serious work of life which is to come later. The girl first gains a means for the expression of the maternal instinct as she plays with her dolls. It is also, as Stanley Hall has shown us, a means by which the child rapidly recapitulates the stages through which the race has progressed, and so provides a means of quickly leaving behind tendencies which have been sublimated by the race as a whole, but which appear in the course of each individual development. Play is thus, from both these points of view,

[1] R. Griffiths, *Imagination in Early Childhood*, p. 319 (Kegan Paul).

very necessary for the progress and welfare not only of the individual, but also of the race as a whole.

Play also provides a natural means for the expenditure of energy ; superfluous energy according to Karl Groos. It is probable, however, that it is not so much a case of superfluous energy as of disorganized energy. Play provides a means of focussing or organizing the energy of the child. It is a means not so much of providing an outlet for excess energy, for it is well known that small children tire quickly and cannot give themselves to intellectual work for long periods at one time, as of enabling the child to express a strong unspecialized tendency to activity in various systematized and organized forms. Such expression of energy is essential for the welfare of all children. Any system of education which hampers this natural direction for the expending of energy endangers the health, mental and physical, of the child.'[1] A child following his natural bent will play. His whole power is in play. Beware of trying to make rivers run up hills instead of flowing round them.'[2]

On the negative side, by ignoring play, by not utilizing it, by not encouraging it, we are doing harm to the child. On the positive side we are losing a means of enabling the child positively to achieve fitness of the personality. Through play and the spirit of play, if it permeate all living, both of young and old, there comes a fitness and freshness of mind and spirit, just as there comes also through play a fitness of body and a co-ordination of body and mind which are essential for the development of the highest type of personality.

[1] ibid., p. 322.
[2] H. Caldwell Cook, *The Play Way*, p. 3 (Heinemann).

Play then is a means of growth. It provides avenues of action, of active expression of the instinctive tendencies to action, and therefore is of the greatest value for the growth of the individual as an individual, and also in his social relationships. There can be no growth without action. The action provided by play will gradually develop into the type of activity we call work. We shall find it extremely difficult to explain the difference between play and work, where by work we mean work which has an intrinsic interest for us. The dividing line between such work and play disappears. Thus play, in its ordinary sense, develops into work which is not work in our ordinary sense, but is simply a higher manifestation of the play spirit. This is true work, and the play way and the play spirit are necessary if the child is to make what ought to be the normal course of growth from the play of childhood to the work of manhood and womanhood. 'True work is the highest form of play; but it is always the play element in work that is the most important. The play motive is the deepest and most serious. It is deeper than hunger the artist starves himself for art.' [1] 'Work that is done with joy at heart and leisure that is not wasted, merge into one as Play.' [2]

Play also has an important influence on the social development of the child. As the child grows older its games and its play become games and play with others. Play gives scope for expression for the herd instinct and for the instinct of pugnacity, and gives a chance for the sublimation of those instincts. 'In the development of bodily poise and skill and the use of his hands

[1] J. Lee, *Play in Education*, p. 52 (Macmillan).
[2] H. Caldwell Cook, op. cit., p. 5.

for making and doing, in the expression of his phantasy life in modelling, drawing, painting, story-telling, verse, dramatic play, in the satisfaction of his curiosities about the real world, he is not only developing real skill and gaining knowledge of the real world, but is at the same time finding indirect and satisfying expressions for his unconscious sexual wishes and aggressive impulses. These sublimatory activities, which come to fill a larger and larger part in his life, contribute a very great deal to his social development, through the deflection and diffusion of anxiety which they make possible.' [1]

In play the children have a chance to learn to live and work with others, to co-operate, to take the lead and to follow. The play way gives manifold opportunities for social development to proceed along sound lines. 'Games are communal exercises. They enable the child to satisfy and fulfil his social feeling. Children who evade games and play are always open to the suspicion that they have made a bad adjustment to life.' [2]

Play and the play way can be of the greatest value in enabling children to make adjustments to life and their social environment, the accomplishment of which is one of the aims of the school. When children co-operate for instance in the carrying out of a project, or in the production of a play, they are making that growth in their social development, and securing those opportunities for the healthy social exercise of their

[1] S. Isaacs, *Social Development in Young Children*, p. 396 (Routledge).

[2] A. Adler, *Understanding Human Nature*, p. 92 (Garden City Pub. Co.).

instinctive powers in co-operation with others which are essential for the harmonious development of the personality. 'Through the co-operative expression of phantasy in dramatic play, the child is led out from his deepest rivalries and anxieties to the discovery of the delights of real satisfaction in social life.'[1] As children play games together, as they work together in the play spirit, they unconsciously gain the feeling of satisfaction and the pleasure of co-operation and of mutual help and support. They find this first in play, and if work is approached by means of the play way, the same good feeling carries on as they work together, and when they eventually go out to face the life and work of the world.

Play is also essential for the intellectual growth of children. Play and work done in the spirit of play are characterized by whole-heartedness. There is no lack of interest and no necessity for external aids to interest. This in itself means that such activities will have a valuable mental as well as social tone, and will be intellectually invigorating. The whole power of the personality is put forth in play, and so work done in the play spirit will naturally make for the growth of the personality, mentally as well as in other ways. Play and play-work give scope for all the faculties, and the play spirit enables us to translate thought and wish into action. 'Whatever you want a child to do heartily must be contrived and conducted as play. It is the core of my faith that the only work worth doing is really play; for by play I mean doing anything with one's heart in it.'[2] In enabling the child to put his whole heart into his work, the play way is essential for his

[1] S. Isaacs, op. cit., p. 428.
[2] H. Caldwell Cook, op. cit., p. 4.

mental development. It enables all his powers, mental, physical, social, and spiritual, to function, and it enables him to grow up without that calamitous divorce between thought and action that ruins so many of our efforts for progress.

The play way actively encourages the creative powers of our pupils. For one thing it ensures ample opportunities for the exercise of the powers of the child, a necessary pre-requisite for creative work. The devil finds work for idle hands. The Creator directs the busy. Especially when children are busy in play together is the creative bent encouraged, and work done by the play way encourages and gives opportunities for creative expression. 'It is hardly extravagant to say that in the understanding of play lies the key to most of the problems of education; for play, taken in the narrower sense as a phenomenon belonging especially to childhood, shows the creative impulses in their clearest, most vigorous and most typical form.' [1]

This is particularly noticeable of course in the imaginative play of children of all ages. Opportunities for free and unhindered imaginative play should be given to all children. There is a place for a passive attitude on the part of the teacher, leaving the child free to make believe, to play without restrictions. Children in their make-believe play put themselves in positions where they can use their creative powers and, later, when they reach the stage of dramatics, their play develops these same powers in the spheres of art and literature, and also leads to discovery, reasoning and judgement.

[1] P. Nunn, *Education, Its Data and First Principles*, p. 89 (Arnold).

'Psycho-analytic studies of little children, moreover, have also shown that in their pre-dramatic play, children work out their inner conflicts in an external field, thus lessening the pressure of the conflict and diminishing guilt and anxiety. Such a lessening of inner tension, through dramatic representation, makes it easier for the child to control his real behaviour, and to accept the limitations of the real world. Imaginative play builds a bridge by which the child can pass from the symbolic values of things to active inquiry into their real construction and real way of working.' [1]

Thus play not only enables the child to develop the creative side of his nature, leading to achievement in art and prose and poetry, but it is also a starting-point for cognitive development, and more than a starting-point. A life lived in the play spirit will be a life of continually increasing intellectual richness. Play and the play spirit are thus essential for the social and intellectual development of the personality. They are, as Adler has put it, 'indivisibly connected with the soul'.[2]

Dr. Lowenfeld says that 'play in children is the expression of the child's relation to the whole of life',[3] and the study of play which she has made brings out very clearly the vital place of play in the life of the growing child, and the importance of taking this into account in our educational work. This has been felt by many modern educationalists, and we have the well-known work of Madame Montessori, Dr. Caldwell Cook, and Mr. Norman Macmunn, who have all proved how the

[1] S. Isaacs, *Intellectual Growth in Young Children*, p. (Routledge).

[2] A. Adler, op. cit., p. 93.

[3] M. Lowenfeld, *Play in Childhood*, p. 37 (Gollanci).

play way can be used in schools. In the words of Dr. Cook: 'The natural means of study in youth is play; as any one may see for himself by watching any child or young animal when it is left alone. A natural education is by practice, by doing things and not by instruction.'[1] Let us now consider some practical ways in which the play way may be used in education.

In doing this it may be well to distinguish between the general principle of the play spirit which may be behind and may permeate lines of activity, and definite games or play or plays which may be the outcome of that play spirit. It is possible for activities to be play activities without their necessarily taking the form of particular games or plays. Just as the adult may appear to the outsider to be working hard, while he is really engaged on what is, for him, a play activity, so the child may be really 'playing' in this broad sense, though apparently working very hard. It should also be remembered that it is possible for children to be engaged in particular games, and not playing at all. Everything depends on the spirit in which things are approached. If the spirit is wrong, mere playing of particular games will not be much good. If the spirit is right, particular games will fall into their place and have their value.

As an example of school work carried on according to the play spirit we have the project method which has already been described. A project is a play activity, and children engaged in the carrying out of a project are undoubtedly children at play, though they may be getting through a lot of apparently hard and monotonous work. There is a marked contrast between the

[1] op. cit., p. 1.

boy making bricks for the room he is building and the labourer doing exactly the same thing as his daily work. One is playing and the other is working, although the physical effort made by each may be exactly the same.

The class 'at work' producing a play are to the uninitiated outsider working hard. They have properties to make, a stage to prepare, costumes to get ready, parts to learn. But in reality they are playing. A group engaged in getting out a magazine might be thought to be working hard. They are working, but it is play. The Scout activities are play activities, but the things done and learnt would be considered hard work if they were not part of the big game.

Let us now consider how the play spirit may be utilized in practical ways in the teaching of different subjects.

1. *The Mother-Tongue*

(*a*) *Dramatics*

Dramatics are, of course, play. The writing, preparing, staging and performing of plays all utilize the play spirit. A great many children's games and a great deal of their play are acting games. Dramatics therefore can have a very important place in the teaching of the mother-tongue. It must always be remembered in using dramatics that the finished production is not the main thing to which attention is to be directed. The main thing is the preparation for the performance. Although the final performance must not be forgotten, that is not the object for which everything is being done. The play activity involved in the whole process is the important part. We have already touched on

this in dealing with the development of the creative mind.[1]

One point may be emphasized again, and that is the value of letting children make up their own playlets. They will have a natural desire to do this with any good story which lends itself to dramatization. The true play spirit is involved and hence true education achieved when the children improvize their own plays, making up the parts and speeches as they go along. If a play is performed more than once by different groups the speeches and setting up will vary, and this is all to the good. Group competitions may be arranged between houses or other groups in a class, each group staging a play on the same story. A great deal of creative work in connexion with drawing and handwork may be correlated, the costumes, stage properties, curtains, and other things connected with the putting on of a play providing many opportunities for the functioning of the play spirit.

Connected with dramatics are the speeches and speech periods so well described by Dr. Caldwell Cook in *The Play Way*. These should be conducted by the pupils themselves. In the same way mock trials, mock interviews of applicants for a position, mock Parliaments, debates, panel discussions, all provide play-way means of training in oral expression in the mother-tongue.

(*b*) *Magazines*

The preparing and producing of magazines—personal, class, house, and school—are play activities. We have

[1] See also my *Theory and Practice of Christian Education*, Ch. XI, for a discussion of the place and value of dramatics in education, and my *Suggestions for the Teaching of English in India*, Ch. VIII for further suggestions.

already considered the value of these when dealing with the development of the creative mind. I mention them here again because they are essentially play activities which take the place in written work that dramatics take in oral work. A considerable amount of written work will also be required in connexion with some of the play activities mentioned above, such as a mock trial or mock interview where applicants answer an advertisement. The charge, the statement of the accused, the judge's summing up may all be written. Advertisements and answers to them may be written.

(*c*) *Games*

There are numbers of games or semi-games which may be used in the teaching of the mother-tongue, especially in the earlier stages. It must be remembered, of course, that all the work cannot be done by means of games, and that it is the spirit behind the work which counts. But games can be of great value and assistance to the teacher in his work and in helping him to get the play spirit into his class and into his work. The following are a few examples of the many types of games and play methods which may be used.

1. A person, place, or thing may be described to the class, and the members of the class are required to find who or what it is. Various members of a class may, after the game is understood, give the description. The descriptions will become more general and difficult as the class become accustomed to the game. Descriptions may be written also, and read to the class.

2. Either the teacher or one member of the class will think of something, and the rest will ask questions till they find out what it is. The one who is being

questioned is allowed to answer only 'Yes' or 'No'. (This is very useful also in connexion with teaching English or any other foreign language, for giving practice in asking questions.)

3. A variation of what is known to scouts as 'Kim's Game' is to show a picture or an object for a short time, which will vary with the age of the pupils, and then to get the pupils to write a description of the object or picture. The class can be divided into groups, and marks given for each description, taking into account accuracy, fullness and expression.

4. A short story or a few sentences are written out and placed in front of the children. They may be written on the board. Then the teacher dictates each word separately and the children write down the words with plenty of space between them. Then the words are all cut out, each word by itself, so that now each child has a set of separate words which when arranged properly will make the story or sentences on the board. The words are shuffled, and then the children proceed to put them into order, making the sentences or the story on the desk in front of them. The first group of which all the members finish the story correctly, wins.

5. A series of pictures illustrating a story are shown and the pupils are required either to tell or to write the story.

6. Sentences are divided into two parts and two lists are made. In the first list are the beginnings of the sentences. In the second list are the endings. The children are required to pick out the beginnings and endings which go together, and to write out the sentences correctly. The teacher must be careful to see that the

sentences are so framed that there is only one ending which can correctly go with each beginning.

In the same way two lists may be made out, one of questions, and the other of answers to the questions. The children are required to pick out the questions and answers which go together.

7. A list of answers to questions is given, and the children are required to write out the questions to which they are answers.

8. A list of names of different articles is given. All these are connected with one of two things, the names of which are written at the top of the paper or blackboard. The children are then asked to separate the names in the list according as they are connected with one or other of the classifying words, and make up two lists accordingly. Thus sky and earth may be the two classifying words, and then all the names of things appearing in the list which are connected with sky, such as birds, clouds, rain, thunder, will be written in a list under 'sky', and all connected with earth, such as soil, mud, spade, clay, rock, will be written in a list under 'earth'.

9. A list of words is given in which every word is the opposite of some other word in the list. The children are required to arrange the words in pairs of opposites.

10. The words of a sentence are given mixed up in any order. The children are required to put them into their proper order. The phrases and clauses of a complex sentence are given in mixed order and the children are required to write out the sentence correctly.

For young children a short story or a few sentences following one another may be put up on the board and

sets of separate sentences on pieces of cardboard given to the children. They are then required to put the story or sentences in the same order as on the board.

11. Statements are written out, some of which are correct and some of which are incorrect. The children are required to write 'Yes' and 'No' opposite the correct and incorrect sentences respectively.

12. Filling in blanks in sentences, choosing the words or phrases to be filled in from a given list of words or phrases.

13. Spelling matches.

2. *English and Foreign Languages*

All the things suggested in connexion with the mother-tongue can be used in teaching English or other foreign languages, though at a later stage in the school life of the pupil. For suggestions with regard to play-way methods in the teaching of English I would refer the reader to my *Suggestions for the Teaching of English in India*, Chapter VIII.

3. *Arithmetic*

The project method is the best way of bringing the play spirit into the teaching of this subject. Such a project as the running of a school shop, where the boys themselves do the actual selling in the shop and keep the accounts, is a play way, and is a very valuable means of teaching arithmetic in a practical way. But practically every project which is taken up will bring in a considerable amount of arithmetic.

The following are some examples of games that may be used in connexion with the teaching of arithmetic.

1. *Dominoes.* The game of dominoes can be used very effectively in arithmetic. Children can make their

own sets of dominoes out of white cardboard. The set can be up to double four or double six or double nine according to the attainments of those using them.

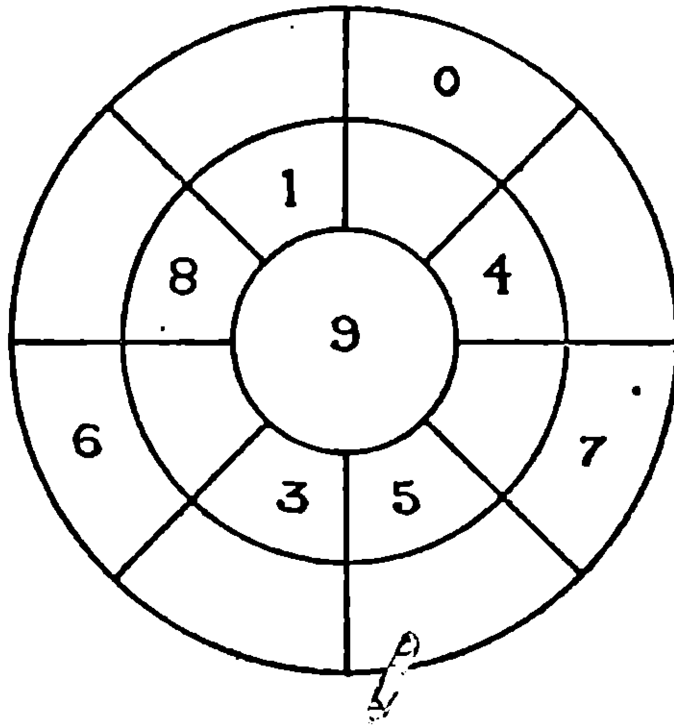
The game can be used with any table from three times up to six times. For example, with the three times table a player is to try to play so that the two ends of the line when added together make three or any multiple of three. Then if this is done, the result of adding the two ends together is the player's score for that turn. If no multiple of three can be made, the player plays but scores nothing. When the game is finished each player totals up his score. In the same way multiples of four, five, and six, can be used. With small children multiples of two can be used.

2. A number of small pictures of animals are supplied to each child, or are drawn by the children and cut out. On each animal a different number is written. Each child will have a full set of the numbered animals. The children place the animals in front of them. The teacher then calls out the names of, say, four animals which have fairly high numbers. The children pick out these animals and place them in a row apart from the other pictures and at once proceed to pick out for each of the four selected animals, two others, the sum of whose numbers will equal the number on the selected animal. These are then placed below the selected one. The first to complete correctly for all four selected animals is the winner.

The same may be done with subtraction, animals being named in the first place which have smaller numbers on them.

The same game may also be used for multiplication, a larger number of animals being needed. The children

will be required to pick out two animals whose numbers being multiplied together will give the number on the selected animal. The game can be used in the same way for division.



3. An arrangement such as the above can be used for either addition, subtraction, multiplication, or division, according as the figures are arranged. The above figure is for subtraction. In the blanks in the outer circle are to be filled in the result in each case of subtracting the numbers in the inner circle from the number in the centre. In the blanks in the inner circle are to be filled in the number which when subtracted from the centre number will give the number in the outer circle. Each child has this figure with the numbers on a piece of paper and competes with his neighbour. Marks are given as the teacher wishes, and the total of the marks of each individual in a team decides which team wins.

4. All the numbers up to nine are written out twice on separate pieces of paper or cardboard. Each child prepares a picture of a ladder with fifty rungs on it, or as many as are practicable. The rungs are numbered,

beginning with the one at the bottom. The numbers, face downwards, are shuffled, and then the children pick out any two numbers. They look at these and add them together, putting a pin on the ladder at the rung whose number corresponds to the result of the addition. They then pick out two more numbers and, after adding them together, add the total to the number of the rung where the pin is and move the pin to the rung whose number is the same as the new total. This goes on till the top of the ladder is reached. As the numbers are picked out and finished with, they are kept in pairs at the side. The class may be divided into teams for the game.

5. Ninepins with numbers on them can be used in the ordinary game of ninepins for addition work.

6. Charts are prepared with a number of columns of figures for addition. The class is divided into groups, there being one chart for each group. The charts are hung up with a space below. The teams line up in file with backs to the board. On the word of command the first in each file comes to the board and adds the first column in its chart, writing the answer below it. As soon as he has finished he touches the second in his group, who comes to the board and adds the second column; and so on. The team to finish first wins, marks being given also for accuracy.

4. *Other Subjects*

In other subjects, such as history and geography, play methods may also be employed. Dramatics may be used in history and also, in the form of pageants, in geography. The making of collections of such things as stamps, coins, pictures of types of houses, leaves,

produce, and so on, are all ways of utilizing the play spirit. Magazines may also be used in subjects such as history, geography, drawing, and nature study. Group work on the making of maps and the preparation of history charts, on plots in agriculture and nature study also bring in the play element. There are also games which can be employed in history and geography. Jig-saw puzzles can form part of the geography lesson. The pupils can make these puzzles themselves, and put them together again. In science the heuristic method is essentially a play method, and the more practical work that can be given in science, the more the play spirit will be present. Handwork of various kinds, of course, if rightly taught, is play for large numbers of pupils. In the realm of morals a system of self-government such as we have described in Chapter XII is simply bringing in the play spirit.

In the sphere of discipline and character-building games and play are of great importance. The doctrine of co-operation, so essential to the future welfare of India and of the world, can be taught practically on the playing-field, as can also the virtue of self-control. Competition, a bad thing when individual is pitted against individual, yet always a force to be reckoned with in children, as in grown-ups, may be used in contests of group against group, where the individual strives for the success of his group or his house and not for himself.

Games also give a chance for powers of leadership to develop. They are often very useful in providing a field for those who, suffering from a feeling of inferiority in other walks of life, are able, in games, to assert themselves and take a leading part. They thus give a much

needed opportunity to those who otherwise would have a difficult time. They also provide opportunities for training in the qualities necessary for leadership. Then too, in games, the child is one of a strongly co-operating group, never the leader of those who passively follow. He gets training in the give-and-take of life that will stand him in good stead later on. Besides all this, games and play provide a normal outlet for the strong impulses of the child, which, if they were deprived of outlets, would, as a result of misdirection, lead to crime and anti-social conduct. Play and games are of the greatest value in enabling our pupils to grow up self-disciplined and self-controlled.

Discipline is a much maligned and a much misused word. To the minds of many it brings up visions of marching columns, every man in step, under the control of one master mind, ready at a word to carry out accurately and with precision the order given, a perfectly controlled and obedient machine. It is the constant association of ' discipline ' with such a picture as this which has brought the word into disrepute in certain quarters, and has given it a quite unjustified and unnecessary flavour of the parade ground. For discipline, by which we mean training in self-control and training in the art of pursuing an ideal, is of all things most necessary, and the school which is not enabling its pupils to learn these things is failing most miserably in its educational work.

Now the basic idea of discipline is learning, and it is important to remember this. By discipline we mean a control which is *learnt*, and a training in control which is learnt. Everything which is learnt must of course be

taught, but the emphasis in discipline should be on the learning, on the self-teaching aspect of the process. In this lies the difference between real discipline and what often goes by the name of discipline. Real discipline cannot be imposed from above. It can be taught in the sense that all things are taught, but it must, in the last resort, be learnt by the pupil himself, and until it is self-taught or self-initiated it is only a caricature of real discipline and will break down at the critical moment. Real discipline is a growth of the character of the pupil which can come only as all growth comes, from the efforts of the pupil himself. Guided and helped from outside, and by outside environment, it may be, but ultimately it is a thing which the pupil must achieve for himself. The teacher can do a great deal to help. He cannot teach discipline by trying to impose it by sheer force of his will, or by fear of punishment.

Now discipline is certainly obedience. It is a question of what it is obedience to, and how that obedience is cultivated. The type of discipline which is merely subordination to the will of a superior is a mere travesty of real discipline, and the condition of character in which it usually results is one which is liable to break down just at the point where real discipline would show itself. We were accustomed to speak of the iron discipline of the German army. It was a machine where every component part was truly subordinated to, and under the control of, one directing will. And we were accustomed to say that it suffered from too much discipline. It certainly had too much of something, but that was not discipline.

A few years ago a very interesting war book was published. It was the diary of a German officer who had evidently risen to a fairly high position. One of the most interesting parts of the book was his description of the great German offensive in 1918. The chief reason that he gave for the eventual failure of that offensive, was, strangely enough, lack of discipline. He was writing particularly of the Albert neighbourhood, and he described how the German soldiers had absolutely no self-control when they got among the French wine cellars. To their lack of self-control, and the resulting excesses, more than to any other one cause, the author attributed the crumpling up of the offensive. There were of course other reasons, but it is interesting to see how army discipline failed to establish in any satisfactory degree what should be the aim of discipline, namely self-control.

What is called discipline in the army should have another name. It is very effective for the purpose for which it is meant, but when those who have been trained in it are away from the customary control, then it breaks down. Discipline of the military type does not, as a rule, seem to be able to cultivate true discipline of the personality. Physical discipline does not result in moral discipline. There are, to be sure, cases when an individual does so identify himself with the aims and objects of the controlling will, that his whole being is dominated by that will. But such cases are not numerous, and even then the result is because of the attitude of the individual concerned, and not because of the type of discipline.

Such a system can produce the outward appearance of discipline, but it cannot produce the inward spirit.

The true test of the discipline of our pupils is not their behaviour in the class-rooms, not the way they march, not the way they drill (though negative indications may be found in these things). The true test is to be found in the way in which they conduct themselves when they are away from the school buildings, when they are not under our eye, when they are at leisure, especially when, in company of one another, they are at leisure. That is the testing time of our discipline, and a discipline which depends on domination over our pupils, and on so-called obedience which is the result of fear, will fail lamentably at such times. The way to test the discipline of a school is to see how groups of pupils behave out of school hours, and especially how they behave on the playing-field.

Drill can never inculcate true discipline. Games can. Games, especially team games, and play generally, are our most powerful allies in the business of helping our charges to discipline themselves. In a game, the boy, as a member of a team, accepts a certain goal of endeavour. This he does of his own free will. He does not have to be told to win. He wants to himself. It is a project if you wish to call it so. The boy knows that if his team is to win he must obey certain rules. In this respect, the game is a miniature of the world at large. Because he wants his team to win, he accepts those rules and obeys them. They are not forced on him. He voluntarily accepts them. He finds too that there are certain methods of co-operation which he will have to employ if his team is to win. Again, because these will help him in attaining his object, he accepts them. He learns to control his desire to carry the ball through himself, because he finds that nine times out

of ten he is unsuccessful, and that by so doing he is defeating his main object. So, in time, he teaches himself to pass. He learns that he must control that inclination to lift his hockey stick above his shoulder for a mighty hit because, by so doing, he is simply helping the other side. There is nothing to force him to keep his stick below his shoulder, except the pressure of public opinion, forcibly expressed by his mates. He can go on raising it and giving the other side a free hit every time he does so. But he will not, because of his ultimate purpose to which he is subordinating his passing desires. That purpose, if you like, compels him to keep his stick down. But to be controlled by one's purposes is to be truly disciplined. And so the boy learns true discipline through his games.

In the same way, though not so satisfactorily, because it is an individual thing, a runner when he is training for a race learns to control *himself* in order to carry out his purpose. If he has been addicted to smoking he will give it up for the sake of the race, when he would not give it up, except so far as could be seen, because of our threats and imposed rules. His purpose teaches him to control impulses and desires which would defeat that purpose. Moreover, it is something which he imposes on himself, and there is a world of difference in the moral effect of imposing something on ourselves and having that same thing imposed on us by someone else. The first is educational growth, stimulating and fruitful, the second is stagnation and brings forth fruit very different from what we desire to see.

This is why schemes of self-government,[1] if they can be worked, are much more satisfactory from the point

[1] See Chapter XII.

of view of true discipline than the ordinary methods. A scheme of self-government is a play way, and therefore has an appeal which gives it tremendous value. In so far as it means that laws and rules are imposed on children by themselves for themselves, it is training them in true discipline.

The fact that real discipline is a training in self-control and self-direction was recognized by the founder of the Boy Scout Movement, and is one of the chief reasons why that movement is so valuable in producing the highest type of disciplined character. He discourages military drill and military methods. One well known scoutmaster in England once stated that he had given his troop five minutes' drill during the year, and that he thought that was five minutes too much. The Scout Movement with its loyalties to patrol and troop utilizes the play spirit and leads to a self-imposed discipline. The Scout, to attain his object, voluntarily accepts rules and laws, and works out the implications of that acceptance in his daily life. The result is a truly disciplined personality.

The older methods are easier for the teacher. We can make boys stand still, make them sit still, make them do what we say, if we dominate them enough. But if we think that our boys are disciplined as a result we are gravely mistaken. The play or game method is admittedly more difficult for the teacher. It requires more skill, more hard work and hard thinking, more patience and painstaking effort, but the results will be really worth while, and we shall have some chance of succeeding in doing what we are trying to do.

X

THE SCHOOL AND THE HOME

The best place in which to inculcate in children ideals and attitudes which will enable them to set up for themselves successful homes, and which will prepare them for living a rich and true home life, is the home itself. But the efforts of the home must be supplemented by the school, and, in many cases, where homes fall very far short of the ideal, or fail to make any attempt to reach the ideal, and where parents do not understand the ideal, then the school must attempt to make good the deficiency and must try to do the work which, ideally, should be done in the home itself. The school must do what it can to ensure that its pupils, as they go out from it, will have some idea of how to set up a good home, of the principles on which successful home life must be based, and of how to live their married lives in happiness. This is one of the most important tasks of the progressive school in India, and is one of the directions in which the progressive school can do its pupils and its country an inestimable service.

The relationship of the school with the home is a double one. There is the influence that the school can exert in the home of the future through the way in which it can enable its pupils to develop, and the attitudes and ideals it can help its pupils to adopt. There

is also the influence that the school can exert on the homes of the present, from which its present pupils come. Although the importance of this second sphere of influence is not to be minimized, it is naturally to the home of the future that the school will be able to make its greatest and most valuable contribution.

Let us examine some of the principal elements in a good home. There are at least three. First there is the element of freedom. The home should be a place where its members, husband, wife, and children, are free to develop and express themselves; always of course, as members of the community, the home, not as pure individualists. But the home should not be a place where father or mother or elder children exercise any overbearing influence, impose their wills without considering the view-point of others, nor should it be a place where any one child is allowed to override others and get his own way irrespective of the others in the home. The home must be a place where there is give-and-take, and where all have equal opportunities to live their lives, in relation to the family group, and freedom to develop their particular abilities and particular talents. They must be free to make the particular contribution to the life of the family which they are intended to make.

Secondly there is the element of confidence. The members of the home must have confidence in one another and in themselves, if the home is to be a really successful one. They must have the confidence to think, feel, and act for themselves which freedom brings. They must have the confidence in one another which the spirit of affection creates. There should be the confidence between husband and wife which comes from

absolute sincerity, and from the spirit of co-operation. There should be the feeling of confidence between parents and children that comes from living in a group where all the members are ready to work in harmony for the good of the group.

Thirdly there is the element of fellowship and friendship. This is essential for any true home life; friendship between husband and wife; a friendly relationship between parents and children and among the children themselves. As far as possible fear should be banished. The more fear enters into the different relationships within the home, the more difficult it will be for the home to approach the ideal.

The question before the school then, is how the school can help its pupils to develop the qualities of character, and the attitudes to life which will enable them to set up homes in which these elements which have been mentioned will be foundational, and how the school is to help its pupils to train themselves in a practical way for the duties of home-making which lie before them.

The answer is that the nearer the school itself can approximate to a home, the greater will be its chances of success. It must be emphasized again that training for home-making by the school cannot be anything but a second best. *The* place for such training is the home itself. But the school must do its best to take the place of the home when it is necessary. It will be obvious that in this particular work the boarding-school has an advantage over the day-school, and is in a far better position to give practical opportunities for the development of the home-making spirit and characteristics. In the boarding-school the cottage system of

boarding-house organization is the type which will be of greatest value in helping the school to achieve this aim.[1]

The pupils live in cottages as families, with a teacher in each cottage as head of the family. The work to be done is the usual work that has to be done in the ordinary household. Religion can take its natural place in the life of the family, and the different problems that arise can be met as they would be met in a home where religion has its proper place. There will be about fifteen pupils in each home, and pupils will be of all ages. The children can learn to do their own shopping, can learn to look after their own messing arrangements, can help with the cooking and can look after their own clothes. In each family the older ones will be able to help to look after the younger ones, just as they would do in the ordinary home. The ruling principles of the cottage will be freedom, confidence, and friendship, and thus those who grow up in the cottage will learn these principles in a practical way, and will have practical opportunities of experiencing these principles in action.

It is not usually possible for us to scrap our buildings and put up the new ones which would be necessary for organizing the boarding-house on the cottage system, but very often a good deal can be done even in buildings erected on a different plan. At any rate this cottage organization, with whatever modifications are rendered necessary by local conditions, is the sort of thing towards which the progressive school should plan and work.

[1] See my *Suggestions for the Organization of Schools in India*, pp. 132–5.

With the day-school it is, of course, more difficult to give definite opportunities for developing by practical exercise the home-making attitudes. Such attitudes are caught rather than taught, and will be caught only as they are the ruling principles of the school itself and of the education given in the school. Again the ideal of the school as a co-operative society should be kept steadily in view. If this is done, and if this ideal is kept continually in the consciousness of the children, and if, as a result, freedom, confidence, and friendship are the ruling principles of the school, then a great deal will be done to ensure that pupils will go out prepared to put these principles into practice in their homes. We have considered the question of freedom in school,[1] and we have already seen that the creation of a spirit of confidence and friendship in school depends on thinking of and dealing with pupils as individuals rather than in the mass.

In connexion with the development of the ideal friendly relationship between husband and wife, and with the general question of the work of the school in preparing its pupils to be good home-makers, there is the controversial subject of co-education. Is co-education in general a good thing ? Is it a good thing in the particular conditions we have in India ? This is a subject on which there is great difference of opinion, and perhaps it will be as well if we examine the arguments for and against co-education in general and then consider the effect of Indian conditions on the conclusions reached.

'Only by living together, by sharing the same interests and working at the same things, by seeing how the matters of daily experience affect them dif-

[1] See Chapter III.

ferently, and learning to make allowances for the differences, by meeting the daily difficulties and working out together the problems of government to which the school life gives rise, can come the instinctive understanding and confidence, as of fellow men instead of foreigners, that are the only basis of real and lasting comradeship, whether in common fields of work or in the region, beset with so many pitfalls, of friendship and love.'[1]

This is the considered opinion of one who has been a pioneer in this matter of co-education and who has had long experience of it. Co-education in his opinion is right because it is founded on the principle that education is training for the whole of life by means of the fullest range of experience. It is not possible to train our boys and girls to be home-makers unless they have the chance to grow up together and learn, during their school days, to be comrades and friends; unless they get the chance, when at school, to know and to understand one another. From this point of view, the argument for co-education is a very strong one. It is most important, from the point of view of the future homes of the nation, that boys and girls should not be brought up as strangers.

Another advantage that is claimed for co-education is that it has a good effect on both boys and girls in that it makes the boys more refined through their association with the girls, tones down coarseness of language, and makes them less shy and self-conscious. Girls also become less shy and self-conscious. Their horizon is enlarged and they become freer and more self-assured and confident. Co-education has a humanizing influence

[1] J. H. Badley, *Bedales A Pioneer School*, p. 58 (Methuen).

on both boys and girls, in that tendencies to extremes of masculinity and femininity are checked. Both gain an intellectual respect for the opposite sex, and the foundation is laid for that co-operation of mind and mutual respect, which, later, are essential for successful home-making.

With co-education there is opportunity for the healthy play of the qualities of one sex on the other. Boys and girls are trained to live a life of common fellowship. Association with boys develops in girls powers of initiative and independent judgement. Boys learn to behave with more self-control, gain in power of sympathy and in unselfish consideration of others.

Co-education means mixed staffs and this is also in many ways an advantage. A broader point of view develops in the staff, and from them permeates through the whole school. One of the chief gains of co-education is the more liberal point of view and the more tolerant attitude that comes from boys and girls having common interests, and from the whole intercourse into which they are led in following up those interests.

It is claimed by advocates of co-education and by those who have had practical experience of its working in schools, that the emergence of sex consciousness is postponed. Each sex is not an unknown thing to the opposite sex, and sex attraction therefore develops along more natural lines, along the sounder lines of developing comradeship. As a matter of fact, it is perfectly true that separation of the sexes does not put off the development of the sex instinct. Often, indeed, separation of the sexes forces the instinctive activity into exaggerated, unnatural and harmful forms. No one who has worked in schools in India can doubt this.

Boys and girls growing up together, provided the atmosphere and organization are right, learn to look on sex attraction as a normal thing, and not something wrong, against which they must be on their guard. The sex instinct is allowed to express itself in wholesome and harmless ways, and development is natural and normal. This can be brought to pass better in a boarding-school than in a day-school, as supervision can be more satisfactory in the boarding-school out of actual school hours.

On the other hand there are arguments against co-education. Most of the objections refer to co-education during adolescence. There are few objections to co-education at the primary school stage or at the university stage.

One of the strongest objections is that the bringing of boys and girls into close contact during their teens is asking for trouble in connexion with sex matters. It must be admitted that in spite of all that is claimed to the contrary by those in favour of co-education, there is a very real danger here. There are individuals in whom the close contact with the other sex accentuates difficulties, and makes the adjustments of adolescence harder. At the same time there is also no doubt that the evils of segregating the sexes during adolescence are very great, and that a social system, such as we have in India, where there is practically no social intercourse between boys and girls during adolescence is psychologically unsound and socially dangerous. Nor can we ignore the almost unanimous testimony of those who have had experience in co-educational schools that sex difficulties are actually not so great in such schools as where there is no co-education.

It will probably be admitted by all that boys and girls should mix socially during their teens. Normal development cannot take place otherwise. It is also true, I think, to maintain, with Mr. Badley, that in a co-educational boarding-school this normal social intercourse can be better arranged for, and far more adequately supervised, than in a day-school. We cannot get away from the fact that there are dangers at adolescence. There are dangers when boys and girls meet too much. There are dangers when they do not meet at all. It seems probable, taking all things into consideration, that the co-educational boarding-school provides the best solution to the problem, always keeping in mind the fact that there are individual differences, and that there are .boys and girls for whom even the best-managed of such schools might be dangerous. For most children, however, the well-run co-educational boarding-school, provided that the staff and atmosphere are right (and this is a not inconsiderable proviso), solves the problem better than any other way, and does provide a means of training boys and girls to be comrades and friends, and so develops those who will be able to make real homes. A great deal of course, will depend on the atmosphere in the school, on the traditions established, and on the attitudes of the older pupils and the staff. These are not things which can come quickly nor in every school.

Another objection to co-education is that girls and boys should not have the same curriculum or at least that only a very small proportion should take the same course. This is a valid objection if co-education is taken to mean that boys and girls should do exactly the same work in school. It need not mean this how-

ever, and it is possible to arrange different courses and different subjects. This is not an insuperable difficulty, especially if teaching is organized along some line of individual work or group work. It does, however, add to financial difficulties. Co-education does mean that there must be both men and women teachers on the staff. This will probably mean that sometimes men will teach girls, and women will teach boys, at least part of the time. This, I think, is not at all desirable in secondary schools save in exceptional circumstances or with exceptional teachers, and does constitute an argument against co-education.

It is also objected that in a co-educational school, because boys and girls do not work at the same rate, either the boys will be held back or the girls will be over-pushed. There will be a danger of this in some cases, but again the difficulty may be obviated if individual work methods are adopted where each can work at their own pace. It will, however, remain true that the tendency will be for the whole pace of a school to be in one direction or the other.

Similarly it is sometimes objected that in a co-educational school, the girls tend to be dominated by the boys. Girls are apt to be over-shadowed by the more vigorous and self-assertive boys, and do not get a fair chance for self-expression. Their interests are in danger of being sacrificed to those of the boys. It has not been found in practice, however, that there is much danger of this, and the effect is rather the other way, namely, to develop a spirit of give-and-take between boys and girls, and a spirit of comradeship in which each recognizes the peculiar contribution which the other can make. As in everything connected with this

subject a great deal depends on the teacher and the way in which the school is organized. This applies also to the matter of discipline in cases where discipline suitable for boys may not be suitable for girls.

The question to be solved is that of providing opportunities for boys and girls to grow up into right relationships with one another so that because of the training they receive in adolescence they will be able to live together and set up happy homes when they grow up. Co-education is an attempt to provide such training, training which everyone will admit is essential. Whatever method is used, there must be continual opportunities for boys and girls to come together in their teens for social intercourse if normal development is to be secured, and if we are to avoid many of the dangers which threaten young people today. The question now arises as to whether co-education is the means to use at present in India.

There are certain grave obstacles in India to the bringing in of any system of co-education. The purdah system observed by Mohammedans, the general seclusion of girls and women, the difficulty of getting women teachers for village schools and of making suitable arrangements for them to work in boys' schools, the financial outlay necessitated by different courses required for boys and girls (though this last is not a very serious obstacle since the same outlay is required if girls and boys are educated in separate institutions), and above all the customs and conventions of the country, which are all against freedom of association of the sexes, all these constitute barriers in the path of those who would bring about a better state of affairs.

There is perhaps not so much difficulty in establishing co-education in the primary and in the college stage. But Mr. Mayhew is doubtful even of this. He says: 'The possibility of completing satisfactorily and under safe conditions the primary course in such mixed schools (boys and girls) is very slight, except in a few mission schools closely and constantly supervised. It is only in such schools that the continuance of girls after puberty can be safely encouraged. Mixed schools are always a source of anxiety and cannot be regarded as a substitute for properly organized girls' schools, though they are often more satisfactory than the usual type of girls' school, in the more remote and seldom visited villages.' [1] Mr. Mayhew also notes that in some places there is a growing dislike for co-education even where sanctioned by tradition.

It will readily be understood that this is one of the changes which can come but slowly. It will also be obvious that where experiments in co-education are made, there must be the closest and most careful supervision, and the most painstaking efforts to ensure the presence of the right atmosphere and the right staff in the school. In the present state of affairs, although it may be laid down that a normal and friendly relationship between boys and girls is the ideal towards which we should work, whether this be brought about by co-education or by other methods, and while it may also be laid down that the present lack of freedom of association of boys with girls of primary and especially of secondary age militates against any really satisfactory training of home-makers, yet in this matter the greatest

[1] A. Mayhew, *The Education of India*, p. 269 (Faber and Faber).

care is necessary and progress can be made very slowly. Public opinion must be educated. Where experiments in co-education are conducted they should take the form of gradual developments. Other methods of giving freedom of association should be employed at the same time. A beginning should be made in the primary school, and then the experiment extended to the middle school and so on. Efforts should at the same time be made to educate parents in this matter and to carry them along with the school. The day is probably still far distant when co-education in secondary schools as a general thing is practicable politics. This need not prevent progressive schools from making a commencement with it in primary schools, where, in many places, it is practicable, and extending it to secondary schools as they find they can carry public opinion with them.

— One thing that can be done by every school, whether for boys or for girls, and which moreover is essential if the school is to fulfil its duty to the future home, is to give careful instruction in connexion with matters of sex. This, of course, is primarily the duty of the parents, and no one can do it as well as the parents. But where parents do not carry out this duty, which is in the great majority of cases, the school and the teacher must do their best. I do not wish to go over ground I have already covered in dealing with this matter,[1] but it is necessary to emphasize that no school has the right to call itself progressive unless attention is being paid to this matter of instruction in sex hygiene.

[1] See my *Theory and Practice of Christian Education*, Chapter XV.

It is not by any means every teacher who is capable of doing this work, and the greatest care has to be exercised by headmasters or headmistresses in arranging for this instruction. It should come as naturally as possible. The ideal way is for it to arise out of questions which come naturally from the child or for some opportunity arising out of the work in school to be utilized. If such questions or opportunities do not come, the best has to be done with artificially created opportunities. Whenever possible, however, such instruction should be related to what is being done in school. It should not be brought in as some special stunt. Frankness, straightforwardness, and lack of embarrassment are essential if the business is to be satisfactorily tackled. It can, as a rule, be done only by teachers who are, in the true sense of the word, comrades of their pupils. It is of great importance to seize the earliest opportunity that offers for commencing this work. There is always a temptation to leave it until adolescence is approaching or even till later. This is a great mistake. Children should be in possession of all the facts long before they enter on the period of adolescence. The whole thing can then be dealt with in a much more matter-of-fact way, and much more naturally. Such instruction also should be oral. It is dangerous to give young people books on the subject no matter how good they are. Books can be of great assistance to the teacher, but should not be put into the hands of children.[1]

As well as instruction in matters of sex it is also of great importance that instruction in matters of child

[1] Two excellent little books for this purpose are *Anandi's Question*, especially written for India for this work by Dr. B. C. Oliver (C.L.S., Madras), and *How a Baby is Born*, by K. de Schweintz (Routledge).

welfare should be given both in boys' and girls' schools. Knowledge of how to look after babies is one of the things which is greatly needed in India by both men and women, and schools can make a great contribution to the future happiness and welfare of their pupils and their future homes if some instruction in this matter is given. This may be conveniently done through the Red Cross Societies or by special courses of instruction to senior pupils by experts in the subject who are invited to the school for the purpose.

The school must not lose sight of the fact that, besides helping its pupils to be good and efficient home-makers in the future it has a relationship to the present home, the homes from which its present pupils come. Too often this relationship is one of conflict, almost of antagonism. Especially is this the case where the menfolk are educated while the womenfolk are not. The school cannot neglect the duty that it has to improve this relationship where it is one of conflict, and to use its influence to improve the home.

Very often the school finds itself greatly in advance of the home. The pupils therefore live a double life. They learn one thing at school, but have to do something altogether opposed to this at home. At school they find out certain things and how to do certain things, especially in connexion with science and health. At home they find ignorance of these things, and an attitude of unbelief and opposition towards anything they try to say or do which is contrary to the established custom in the home. Thus they get into the habit of living two lives and following two sets of customs and habits. Obviously this is very bad for the boy or girl. It cannot be altogether avoided in a day-school which is

progressive, but as much effort as possible should be made to gain at least tolerance in the home for the new light for which the school stands.

Tolerance will only come if the school and its teachers can gain the trust and confidence of the parent, and this can be done only if the teachers make a definite attempt to get to know the parents of their pupils, to understand their life and conditions of living, to show sympathy and understanding in their dealings with parents, and to let the parents see that they have a real interest in them and in their welfare. If teachers can do this then they will be in a position to make a telling contribution to the work of improving the homes from which their pupils come. This will be an intangible influence but none the less a powerful one.

There are also more direct ways in which the school can bring its influence to bear on the home. Schemes for adult education and night-schools provide one avenue of service. Lectures on different subjects in village or town, especially lectures illustrated by lantern slides, the organizing of village libraries and reading clubs, the organizing of wireless services, plays and pageants, baby shows, child welfare campaigns, health demonstrations, all the activities connected with rural reconstruction work, parents' days in school, all these provide definite ways in which the school can have a telling effect on the homes from which its pupils come, and in these ways it can commence there the work that its pupils will carry on to a further stage when they set up homes of their own.

XI

THE SCHOOL AND THE COMMUNITY

It is a common criticism, constantly made against the present educational system and the present school, that the education given to our boys and girls is one which, instead of preparing them for life in the community and in the society of which they will form a part when they leave school, unfits them for taking a worthy place in the community. Especially in the Indian village is the complaint continually met with that the school has unfitted the boy for life in the village, and has failed to fit him for anything else. The education given has been divorced from life and has no relation to the life of the society in which the boy will find himself when he leaves school. Nor has it taught him to adapt and adjust himself. In a word, it has been mainly concerned with imparting more or less useless information which has had no connexion with the life he is going to live. This criticism is very largely true.

The problem which faces every progressive school is the problem of how to enable the pupils of the school so to develop that they will leave the school, enabled, by their sojourn there, to adapt and adjust themselves wisely and with a progressive outlook to the society or community in which they find themselves, whatever that may be. It is the problem of relating

the work done in the school to the life of the community in which the school is situated. There must be a vital connexion between the life of the pupils in schoo and the life of the community from which they come. There must be a vital connexion between the school, which is the corporate life of pupils and teachers, and the community. Otherwise the school can never succeed in its aim of enabling its pupils to go out able to face society and make necessary adjustments, nor can it, as a corporate body, ever have the vital influence on the community which it ought to have. We will consider in this chapter the practical measures that can be taken to originate and maintain this vital connexion between school and community.

As we have seen in dealing with the project method, ideally, education should grow out of the life needs of the pupils. The curriculum should be determined by the needs and purposes of the children in the school. When this is done, it is obvious that the education given will have a vital connexion with the lives of the pupils at that particular time, and through their lives with the general life of the community. The project method will also train children to be prepared to meet situations, arising, perhaps unexpectedly, but certainly arising out of life as it is lived in the pursuance of definite purposes, and will develop in them the capacity to adapt themselves, to adapt their environment, to make use of whatever is available and generally to meet a situation with resource. This is, of course, the most valuable of training, and the vital relationship with the community which it enables the school to maintain, and the training in social adjustment which it gives, constitute one of the chief claims of the project method for adoption.

While, for the attaining of our object, we may consider the adoption of project principles as basic, there are also other lines along which, at the same time, we can be tackling our problem. There are certain attitudes of mind which it is essential for the school to develop, certain traits of character which are of fundamental importance, which those who leave school must possess if they are to face life in the community with any degree of success. These are, firstly, an attitude of mind and soul which we may call social sense, as opposed to intellectual and moral self-centredness; secondly a desire for freedom from social coercion and the courage to achieve and maintain that freedom; thirdly tolerance. A fundamental task of the progressive school is to enable its pupils to develop these three attitudes.

In seeking to inculcate these virtues, while a certain amount of theoretical teaching on the subject is necessary, it cannot be too greatly nor too constantly emphasized that such attitudes and traits of the personality can be truly developed only if many opportunities are given for action. A social sense grows when opportunities for social service are used. Courage comes from doing things which require courage. Tolerance is cultivated by being tolerant in actual life. If lasting work in this connexion is to be done, both theory and practice should be linked up with religion.

Thus there are no special methods or stunts which can be adopted for the development of these attitudes. They are traits which will grow unconsciously, taking deeper and deeper root as more and more opportunities for their practice open up. The general tradition and tone of the school, the all-pervasive influence of sugges-

tion, the influence of staff and Headmaster, the pictures on the walls, the different types of activities in the school will all play their part in enabling the pupils of the school to develop, consciously and unconsciously, those attitudes which are fundamental to a true relationship with the community.

Along with the development of these fundamental attitudes and in order to prepare the way for opening up opportunities for their practical application is required knowledge of the community and of the problems facing the community. One of the best methods of obtaining this knowledge is by means of the village survey, or by regional surveying. When a survey has been carried out even in skeleton, it is then possible for a syllabus of village work, or rural reconstruction work, to be drawn up, to be tackled according to the problem method of approach. The examples I have worked out are for villages and rural areas, but the same type of thing can also be done in urban areas.

The Village Survey

There are various questions about the village which children as a rule cannot answer and which teachers also might find difficult to deal with satisfactorily. The number of families in the village ; the number of people in the village engaged in agriculture or in occupations connected with agriculture ; the local history of the village or the surrounding district ; the geographical facts connected with the village ; the various kinds of trees and plants growing in and around the village ; the different kinds of birds found in the trees ; all these are points on which, as a rule, neither pupils nor teachers have much accurate information. Even if the teacher

could draw a map of the village it is very improbable that his children could do so.

Together then teacher and pupils can set out on a voyage of discovery. They may together explore their village and find out every interesting fact that they can about it. Then all this information can be tabulated under different heads, and can form a useful basis for numerous projects of rural reconstruction.

In this voyage of discovery it is advisable to let the children work in pairs. It is always easier for two to ask questions, and collect information, than it is for one to do so. Each child should have a notebook in the beginning of which is written out the chart which is to guide the young explorers. At the end of the book is an example of a village survey chart. This chart gives eleven directions for exploration. They are as follows :—[1]

1. People of the village.
2. Physical conditions.
3. Social conditions.
4. Economic conditions.
5. Education.
6. Health.
7. Morals and religion.
8. History.
9. Geography.
10. Animals.
11. Village Government.

Each child will copy out the chart into his notebook, for an explorer cannot get on without a chart. When he has studied and understood his chart, he will be ready to set out on his journey. While each pair will tackle one section at a time, they should be keenly observing everything that is connected with their village, and noting it down in their exploration book. If they

[1] These are only suggestions. The teacher can modify or adapt the chart to suit local conditions.

find something that is uncharted, and for which there is no provision in the chart, then they should either make a new heading in the chart or bring the new fact under some of the headings already provided.

The notebooks or exploration books will be divided into sections to correspond with the sections in the chart. Then, as information is gathered, it will be entered up in the section to which it belongs. Space should be left for extra sections in case some uncharted facts are found. If the pair of explorers are uncertain as to where facts should be entered up, they can consult their teacher.

Each pair of explorers will draw a map of the village. It may be bigger than the page of the notebook and can then be folded, and pasted in at the beginning or end of the exploration book. This map need not be completed all at once before other work is tackled, but it should be completed before the end of the survey. At the same time the whole class should be constructing a big wall map of the village. The bigger this is, the better. Each pair of explorers can be made responsible for a definite section of this map. If it is not possible to make a wall map, the map may be made on the ground. It should never err on the side of smallness, and should also include the fields and roads and trees and other things round the village. The ordinary signs used in sketch maps can be used.

The exploration books should have the information gleaned written on one side of the page, while the other side should be left for diagrams, plans, pictures, sketches and such things as the explorer may wish to enter there. His conclusions, as it were, will be entered on the other side. Besides these exploration books the children

should each have another book in which to note down cases of bad customs, litigation, difficulties, illness, superstitions and so on, which they come across in the course of their exploration. They will thus gradually compile a source book for use in subsequent uplift work.

The educational values of carrying out such a survey are :—

1. Encouraging the spirit of research and discovery.
2. Encouraging observation and accurate recording.
3. Encouraging an intellectual interest in physical and social environment.
4. Developing an interest in things scientific and in the methods of science.
5. Developing an understanding of people and their actions.
6. Teaching of local history.
7. Teaching of local geography, map drawing and sketching.
8. Developing an interest in drawing.
9. Developing an interest in nature study.
10. Developing an interest in personal and village hygiene.
11. Giving a knowledge that will be a preparation for worthy citizenship.
12. Establishing a vital link between the school and the community.

There are certain things which teachers must remember :—

1. The chief value lies in the making of the survey, rather than in the finished product.

2. The work is to be done by the pupils themselves, guided and helped by the teacher when necessary. A careful eye should be kept on whatever is going on, and suggestions made as found necessary.
3. The teacher should see that the children get answers to their inquiries which are as correct as possible. He should teach them to test the answers given. It is very difficult for the villager to be accurate, and sometimes contradictory answers to the same question will be obtained from neighbours, or even, at different times, from the same person. The teacher must see that the children are trained to be accurate and to test the correctness of the information collected.
4. The teacher should not let any children think that their work is no good. Naturally the work of some pairs will be better than the work of others. The teacher should show them that their best work will make a contribution to the whole so that they may not become discouraged. Even though efforts are crude they are of real value to the children concerned.
5. Attention should be paid to the correlations which can be established, as, for example, between economic conditions and education, between geography and history. Reasoning from cause to effect should be developed.

This village survey is, as can be seen, not a thing which can be done in a short time. Although it is

better to try to cover the whole ground before starting a course of lessons or work, the whole survey need not be completed in detail. Information can be supplemented as the course and the work proceed. The parts of the survey dealing with some particular problem may be completed while other parts are left till later.

As the work in connexion with the village survey is being carried out, the children will come up against various problems in village life, if they have not met them before. Now the school can play a very important part in the work of finding a solution for these problems, in other words in a campaign of rural reconstruction. If the school does make itself the vital centre from which flows the enthusiasm for the uplift of the village, where the necessary information can be obtained, from which the organization of the work can be carried on, then there will be established that vital link with the community which is so desirable, and the school will be in reality a community school. The school will be the spring from which will flow a stream of inspired voluntary workers for the betterment of their village, and the school will thus be the real centre of the progressing village life.

If this is to be done effectively it must, of course, be much more than a mere giving of information about conditions and remedies, or even of merely finding out about those conditions and their causes. There must be a constructive programme of active work. Otherwise there will be no real vitality in what is done. The collecting and analysing of information must be followed by action in accordance with decisions reached.

On the basis of our survey, we have then the possibility of bringing to the attention of our pupils a number of different problems connected with the community in which they live. Following on that, definite and accurate information regarding the problems and things connected with them is to be obtained, causes analysed, cases studied, remedies discussed, how others have dealt with similar situations and problems considered, the necessary traits of character required for the solution of the problem studied, and, finally, action planned and carried out.

I shall now take one such problem and show in detail how it may be tackled.

LITIGATION

Questions from the Survey Chart

Is there much litigation in your village ?

How many court cases were there in the village during the past year ?

What are some of the common causes of litigation ?

Is arbitration used at all in the village ?

Teacher's Preparation

The teacher should find out about cases of litigation which have arisen recently in the village, and should try to find out the root causes. He should note down these causes in his note-book.

He should spend some time beforehand, thinking out for himself what sort of organization would help to reduce litigation.

He should try to get in touch with any village where co-operative arbitration societies are at work, and

should see how they are carried on. If he cannot get in touch with any, he should try to get hold of literature on the subject and master it.

Let him try to understand the traits which are necessary in men and women if this evil is to be met.

Let him finally think out some method of practical training in arbitration which could be given in school.

Aims

To help the children to understand the spirit that causes litigation.

To help them to realize the evil results of litigation.

To encourage them to develop a co-operative and unselfish attitude in matters concerning their rights, in quarrels and in general cases of disagreement.

To help them to develop unselfishness and generosity.

To give them opportunities for training in the technique of reconciliation and arbitration.

Approach

(1) *The Problem*

Ask the children how many of their parents or families have been concerned in litigation and court cases within the last year. Let them each try to make out a list of the cases in which anyone in the village has been concerned in the last year or two years. They should write down the lists in their notebooks and should be careful to note down what the case was about.

Ask the children if they ever go in for litigation. They will probably be quite sure that they do not. Try to get them to arrive at the meaning of litigation, and then get them to think whether there is any in school. Is there a judge in school? Is there anyone who sometimes has to do the work of a judge? (What

is that work ?) Do they ever turn their teacher into a judge ? How do they do this ? When they come to their teacher and tell tales about someone else who has done something, why do they do it ? Is not this litigation ? Who is the judge, who the plaintiff, who the defendant ?

Get the children to think over this and then to write down the cases of litigation there have been in school in their class during the last term or year. Let them also write down the causes of these cases if they can find them. Later have a discussion about these causes and try to help the class to arrive at causes.

Now go on to real law cases in the village.

(2) *Analysis of the Problem*

Let the children first take the cases of 'litigation' in school which they have considered and let them try to find the reason for these cases. Let them first write down the causes of which they can think themselves, and then later have a discussion, and see if the group can arrive at conclusions about the causes of 'litigation' in school.

Such cases as the following may be discussed. The children will be able to supply their own cases and the teacher will be able to supply more from his own experience.

(i) Two boys have a quarrel. They fight and one is beaten. The one who is beaten comes and tells the teacher about it. Does he tell the truth ? Why does he go to the teacher ?

(ii) A boy's book is stolen. He does not know who stole it, but there is a boy in the class whom he does not like and he reports to the teacher that he

thinks that this boy has taken his book. Why does he do so? Does it help him to get his book back?

(iii) One boy is monitor and leader in the class. Another boy who dislikes him tries to make trouble. When he is dealt with because of the trouble he makes, he brings an exaggerated tale to the teacher. What is the monitor to do?

(iv) One boy accidentally hurts another at hockey. He reports that the boy he accidentally hurt used bad language to him and brings a case against him to the class committee. When the committee hold an inquiry they find that the boy who brought the accusation used bad language himself first. Why did he bring the case?

(v) A number of boys are preparing a play. One boy will not learn his part and will not co-operate. The rest report him to the teacher. Should they do so?

Let the members of the class each write down a list of the things which cause 'litigation' in school.

Now let them consider the cases of litigation in the village, which they have listed. Let them try to get at the root causes. They should keep in mind the causes they have already found in school 'litigation' and see whether the same causes operate or not in connexion with the law cases in the village. As before, the procedure should be discussion of cases. The children will have found plenty and the teacher will be able to supply more. Such cases as the following will help.

(i) Two men each claim the same small piece of land. Neither will give in to the other so they go to law about the matter.

(ii) There has been a quarrel in the village over a trivial matter and from words men have gone to blows. One man is injured by a *lathi* blow. He gets a doctor

to certify his injury and brings a case against the man who injured him.

(iii) One man has lent money to another and the second man will not pay. The first man brings a case against the second man to try to get his money back.

(iv) A moneylender gets a decree against a man for the money that is owed him. He proceeds to sell up the debtor. The debtor and his friends attack the moneylender while the auction is going on. The money-lender and some of his friends are injured. They bring a case against those who attacked them. Trace the stages by which this position was arrived at.

The class will probably find such causes as quarrelsomeness, selfishness, desire for gain, standing for rights, revenge, prestige, and perhaps recreation.

Presentation

Tell the story of the cat and dog who had the quarrel and went to the monkey to get the case decided, with the result that they lost the whole of what they were quarrelling about.

The teacher may tell the story of any cases of litigation, and their results, of which he knows, and remind the children of any well known cases in the history of the village or district.

He should also try to tell stories of how reconciliation has taken the place of litigation.

As he tells the stories, the teacher should try to bring out the qualities which cause trouble and the qualities which enable men to come to a settlement.

Traits

From the discussion on these stories, the class should be able to agree on the traits that are necessary in

those who wish to deal with this evil, and in those who wish to have no part in litigation: (1) Unselfishness. (2) Generosity. (3) Meekness. (4) Reasonableness.

Take the cases discussed both with reference to school life and village life, and let the children see how these traits, if present in one or both of the parties concerned in any particular affair, would have changed the course of what happened. Let them pay special attention to the positions which arise when one party has these traits and the other has not. Let them discuss the question of whether a person will suffer in such a case if he shows these traits, when others do not. What difficulties are likely to arise and how can they be met?

Let them consider the question of how these traits are to be cultivated in their own lives, and how they are to help others to cultivate them.

Planning Action

When the question of 'giving in' is discussed, see how many are ready to give practical examples of it when occasion arises.

Discuss whether there is any organization or machinery which will help to make giving in, and a settlement of disputes, easier. See if the members of the class can work out any such organization for themselves at school. Note that the object must be to work out something which will enable people to agree themselves, not something by which they will have an agreement thrust on them.

Conduct Assignment

If any such organizations can be thought out, let them be tested in action. There could be two distinct

efforts: (1) An organization among the pupils themselves, in school. (2) An organization in the village.

(1) Let the pupils work out their own arrangements. The teacher should only guide and advise. Putting the arrangement into practice will show up the weak points and suggest improvements. The following is a suggestion of the type of thing which might be worked out:—

A committee of 'reconcilers' is appointed. These are volunteers who set themselves to prevent trouble between pupils, and, where possible, to make peace when trouble has arisen. They start work by forming a League of Non-Litigationists. They get as many pupils as possible to promise that they will do all they can to avoid 'litigation' and quarrels, and also to promise that if they become concerned in any quarrel or trouble, they will call in one or more of the committee of 'reconcilers' to advise them before they take any steps towards 'litigation' That is, they will try to settle matters with the help of the reconcilers and not go to the teacher. Those who are keen might be persuaded to bind themselves to accept the advice that the reconcilers give in all cases.

(2) As far as the village is concerned, the pupils might make an effort, with the help of the teacher, to start a co-operative arbitration society in the village. The essentials of such a society are that every member who joins 'signs an agreement that if he refuses to let the society settle a dispute which he may have with another member on any of the subjects specified in the by-laws—these vary from society to society—or if in any way he obstructs the execution of an award, he will be prepared to pay as much as Rs.100 by way of

penalty, subject to an appeal to the general meeting of members or to the Registrar. When a dispute arises, the plaintiff applies to the committee, which fixes a date for the hearing of the case and summons the defendant to be present accordingly. On the date named the committee does its best to settle the matter amicably. If it fails, the parties are required to refer the dispute to a single arbitrator or to a board of three, one of whom is nominated by the committee to act as president of the board.' [1]

Report on Conduct Assignment

From the report it will be seen where are the weak points in what has been attempted, and where difficulties lie. Discussion on these points will result in new ideas and new suggestions which can be put into practice, and the first organizations modified accordingly.

By means of the technique that has been desctibed in connexion with the problem of litigation, many of the problems of the community can be dealt with, and the school can, as we have said, become a centre of community uplift work. The school will influence the community in two ways. It will influence it indirectly through the staff, the pupils, the old pupils and the parents. That is, it will send out individuals filled with a new vision of what the community can be; prophets of a new age and of better times, who will in their turn influence the community as a whole. The school will inspire individuals, and those individuals will bring the fire of their inspiration into the community, finding there the practical opportunities and avenues

[1] M. L. Darling, *Rusticus Loquitur*, p. 113 (O.U.P.).

by means of which their inspiration may bring about reform.

At the same time the school may influence the community directly through its corporate activities. Lectures, dramatics, Red Cross societies, Boy Scouts, Girl Guides, projects such as baby weeks, demonstrations of sanitary measures to be taken in villages, the making of septic tanks and the undertaking of propaganda in favour of them, the organization of co-operative thrift societies, co-operative arbitration societies, the planning and carrying out of games programmes, the running of night-schools, the organizing of agriculture demonstrations and shows, the running of model farms, of village libraries, the organizing of the public reading of newspapers, books, and magazines, of providing wireless facilities, in these and in many other ways the school may have a direct influence on the community, and so maintain a vital link between itself and the community. The particular activities by which any one school may maintain this link and may influence the community will vary with local conditions and needs, but for every school there will be projects of this sort which can be undertaken.

If the school is well organized and is truly progressive, these activities will not be special stunts which are undertaken because they are supposed to be the thing to do, or because they are looked for by the Inspector. They will grow naturally out of the normal work of the school, and out of the normal relationship which will exist between the school and the community. The work of the school will be determined by the needs of the community. Admittedly it is not easy to arrive at this position when one has to work according to a

curriculum which has been drawn up in an office two hundred miles away. But even though handicapped by an inelastic curriculum, a great deal can be done if the problem is faced in the right spirit, and the requirements of the departmental curriculum can be met, taken as it were in its stride, by the community school as it seeks to fulfil its aim of giving an education vitally related to life.

NOTE

A suggested syllabus for teaching rural reconstruction as a subject in school is as follows.

In the following syllabus are given the different divisions of the subject. They will be dealt with according to the concentric method. That is, the whole field would be covered in a very elementary way in the Fifth Class (Punjab classification), more detailed treatment given in the Sixth, and so on. It is to be understood that as much practical work as possible would be given. The practical work should be the main feature of the course.

1. *A village survey.*—This will be carried out along the lines suggested in this chapter.
2. *Personal hygiene.*—Cleanliness of body, teeth, eyes, clothes, belongings, habits. Regular personal habits.
3. *Village hygiene.*—Cleanliness of village; sanitation; pits; latrines; septic tanks and their use in the village; fresh air and sunshine and their necessity.
4. *Disease and how to deal with it.*—Smallpox and vaccination; plague and rats and inoculation; typhoid, cleanliness and inoculation; cholera,

flies and inoculation ; malaria, the mosquito ; use of nets, methods of destruction of the mosquito. Bad eyes, causes and prevention ; venereal disease ; general first aid and treatment of sick ; child welfare ; diets.

5. *Problem of debt.*—Causes and remedies of debt ; methods and habits of thrift ; self-support and cottage industries.
6. *Co-operation.*—Theory and practice of co-operation and of co-operative societies ; thrift societies and their working ; co-operative shops and their working ; co-operative banks and their working ; principles of mutual help.
7. *Litigation.*—Evils, causes and remedies of litigation ; history and working of *panchayats* ; co-operative arbitration societies and their working.
8. *Consolidation of holdings.*—The problem and means of solution ; work already done along this line.
9. *The home.*—The model home ; plans of model houses ; principles of ventilation ; beautification of home and village ; gardens ; relationships in the home ; child welfare work ; sex hygiene.
10. *Treatment of animals.*—Treatment and feeding of cows, bullocks, buffaloes, donkeys, goats, sheep. Breeds and means of improvement ; poultry keeping ; bee-keeping ; the problem of the village dog.
11. *Village government.*—The *panchayat* and its working ; Government officials in the village and their work. District Boards. Rural Community Boards.
12. *Recreation.*—Village games ; libraries ; reading clubs ; dramatics.

13. *The villager's enemies and how to deal with them.*—Locusts, rats, *kutra*, etc.
14. *Education.*—Reasons for education; girls' education and its importance; night-schools.
15. *Afforestation.* } The regular syllabus prescribed by
16. *Agriculture.* } Departments.

The major part of the work should be practical work done in a rural reconstruction unit, and in school. Such activities as co-operative societies and shops, treatment of animals, personal hygiene, and agriculture can be carried on in the school itself, and these and other activities in the unit. The main emphasis must always be on the practical side of the work.

XII

THE SCHOOL AND THE NATION

Training for Citizenship

The whole work of the school, in helping its pupils to develop harmoniously their personalities, is ultimately the work of training for citizenship. Teaching method, the right relation of school to individual, to home and to community, all play their part in producing the good citizen. At the same time there is a great deal that the school can do which is directly aimed at developing what we might call a knowledge and sense of citizenship. There is certain specialized work which can be undertaken with the object of teaching children citizenship, and of developing in them certain qualities which are essential in a good citizen.

In the first place knowledge is necessary. If a child is to become a good citizen he must know certain things. He must know the history of his own country. History is one of the most important of subjects in connexion with training for citizenship, and there are immense potentialities for good or for evil in the way in which it is taught and in the way in which the child is taught to approach the history of his country. We shall consider the importance of history more in detail when dealing with the virtue of patriotism.

But people cannot be good citizens unless they have an adequate knowledge of the history of their own country; unless they understand how it has grown and developed; unless they understand its ideals and how they have come into being; unless they know the part their country has played in the history of the world and the peculiar contributions which it has made and can make; unless they know the debt their country owes to other countries; unless they understand how its institutions have come into being, and the lines along which they have developed.

This knowledge of the institutions of the country; their genesis, and the reasons for it, their development and progress, and the reasons, their present condition and method of functioning, is of very great importance. If a child is to grow into a good citizen, capable of taking his share in the running of the institutions and organizations of government in his country, capable also of judging whether they are functioning and developing along lines that are in the best interests of the country, it is essential that he have some knowledge of how they came into being and of their subsequent history. Every child, by the time he leaves school, should have a knowledge, for instance, of the *panchayat* system, of District Boards and Municipal Committees, and of the institutions of representative government.

It is also essential that the child should have some practical knowledge of the actual working of the various institutions that are to be found in the country. It is not enough to have a theoretical knowledge of the history of *panchayats*. He should also know from practical observation how *panchayats* are actually carried on, and how the work is done. This is usually

easy for village children to learn. Opportunities should be given to town children, wherever possible, to see *panchayats* working. In the same way pupils should have a practical knowledge of the working of District Boards, Small Town Committees, Co-operative Societies, Post Offices and the postal system, hospitals and the Health Department, *tahsil* courts and the judicial system, methods of taxation, the work of such officials as the *patwari*, excise inspector, public works overseer and so on. Many of these institutions and officials are closely connected with the everyday life of the pupils, and there is little difficulty in carrying out a programme of practical civics along these lines. Classes may occasionally be taken to meetings of District Boards, Committees, and Courts for observation of how work is done. Usually there will be no difficulty in securing the necessary permission, and the presence of a class for observation might incidentally have a very salutary effect on the conduct of some of the bodies visited.

As well as these visits for observation, men connected with these institutions and officials of various types may be invited to give lectures to schools and to hold conferences with senior pupils, thus giving the pupils first-hand knowledge of how things are done and of difficulties that have to be met. In group discussions, especially after visits of observation, or after some study about a particular institution or organization has been completed, pupils may be encouraged to criticize what they have heard or what they have seen, and also encouraged to offer constructive suggestions for improvements. In this way a real constructive interest in local self-government, and in the institutions and men connected with the official side of village and town life

may be aroused, and pupils given a real knowledge of the practical side of citizenship.

It is also very necessary, especially in village schools, to give a knowledge of the working of the system of government in vogue in the country at large. In his *Wisdom and Waste in the Panjab Village*, Mr. M. L. Darling notices again and again how ignorant is the villager of the most elementary facts connected with the system of representative government in force in the Province. He found that villagers knew nothing about the Ministers and had no idea what the Council was.[1] Some had votes but did not know what for. Two or three out of twenty-three knew the official hierarchy.[2] At a place only ten miles from where a Minister of several years' standing lived, only one had heard that there were such persons as Ministers.[3] In the same place no one knew anything about the judicial system.[4] At another village only one knew of officials beyond the Deputy Commissioner. And he merely knew that there was a Governor, and that the King lived in London. When asked the King's name, he answered: "Allah knows", and as to the Ministers, all he could say was: "There is one at Lahore, only one" "And what does he do?" "No idea" '[5] Such incidents could be multiplied without limit and it can therefore be understood how necessary it is that some instruction in such elementary things should be given in the upper classes of primary schools. This instruction can be more detailed in middle and high schools.

[1] M. L. Darling, *Wisdom and Waste in the Panjab Village*, p. 143 (O.U.P.).
[2] ibid., p. 144. [3] ibid., p. 89.
[4] ibid., p. 90. [5] ibid., p. 13.

It would also be a good idea if the practice of broadcasting proceedings in the Legislative Councils and the Legislative Assembly could be introduced into India. The schemes for introducing wireless sets into numbers of villages would facilitate the spreading of knowledge of what is going on in the Legislatures, provided, of course, that it could be done in the vernacular. It would certainly be of great benefit to the country, and to the Legislatures!

It is essential, however, that the work of the school should not stop at simply giving knowledge and information. Citizenship cannot be really learned until it is practised, and until practice is given in the various types of activity in which a citizen is called to take part when he leaves school and goes out into the world. Just as the school in other ways is a microcosm, so also it should be a small State within the State. The best way to give practical training is by instituting some system of self-government in the school.

There are many forms which self-government may take. In the principles underlying them, however, there will be more or less agreement. The reason for their existence is that the pupils may learn to run their own affairs, to discipline themselves, to undertake responsibility, to take the initiative, to learn to judge conduct and action and people, and to get a practical insight into the problems of government on a small scale. For all of these things, any system of self-government that deserves the name provides a practical laboratory where experience can be gained.

One form with which I have had experience is briefly as follows. There are four houses in the school, and there are committees with their officers in each house.

Then in each class there is a committee of four members, one member from each house. Of these one is the President of the committee, one the member for sports, one the member for cleanliness, and one the member for literature. There is a general committee for the whole school which consists of all the members of all the class committees. This general committee elects an executive committee with the usual officers. The President and Vice-President, however, are not elected by the general committee, but by the whole school. The following is the constitution[1] which was drawn up by the boys themselves with a little help from the staff.

CONSTITUTION

Introduction.—Nature has so made man that he cannot develop without getting help from others. Therefore his aim in life is to help others and to get help from them. His bounden duty is to consider all as his equals. This is what we call being civilized, and it is only when he pursues these aims that a man is worthy of his name. To be a good citizen, a man has to be trained from childhood. Therefore the schools that aim at producing good citizens have to include (along with the regular curriculum) a practical syllabus for training in citizenship. Not only must they do this, but they must also lay more stress on practical knowledge.

Aims of this plan of self-government

1. To make pupils good citizens.
2. To produce in them the spirit of self-reliance.
3. To teach them the principles on which *panchayats* work and how to follow those principles.

[1] Translated from the Urdu.

4. To inculcate the spirit of co-operation.

5. To enable pupils to be independent in thought and action.

Laws

1. All the boys in school form a family.

2. Each class is divided into four groups, thus dividing all the boys in the school into four houses.

3. (*a*) Each house can choose, by voting, a name for itself.

(*b*) The houses have complete freedom in electing their officers.

4. The representatives of the classes constitute the general committee. The members of the general committee elect the executive committee.

5. The general committee has the following officers (1) President. (2) Secretary. (3) Vice-President. (4) Assistant Secretary.

6. The office-bearers of each house are: (1) President. (2) Vice-President. (3) Secretary. (4) Editor.

7. Each class has a committee which represents the class in the general meeting. It is responsible for all matters connected with the class.

8. (*a*) A boy who is newly admitted to the school is allotted to a house by the general committee. He will be allotted to the house with the fewest members.

(*b*) A boy can change his house only by getting permission from the general committee, provided that the tutors and the presidents of the houses concerned have no objection.

Elections

1. Each year the election of the President shall take place toward the end of February. The names of

candidates, duly proposed and seconded, should reach the secretary in the first week of February. The candidate is allowed to carry on an election campaign.

2. The polling takes place, on a day announced, according to the rules governing elections for Municipal Boards. The candidate securing the maximum number of votes is elected President and the second on the list secures the position of Vice-President. The Secretary is elected by the general committee.

3. Boys should keep in mind that they should propose the names of boys for office who have the following qualifications :—

(*a*) They must have a good general appearance and be able to exercise authority.

(*b*) They should be good at their school work and also good at games.

(*c*) They must be of good character.

(*d*) They must take a keen interest in the welfare of the school.

In short the one who is considered to be the best boy in the school should be proposed for the presidentship.

4. The polling can take place only after three days' notice has been given by the secretary.

5. Presidents and secretaries of houses shall be elected by each house meeting separately.

Vote of no-confidence in office-holders

1. A member against whom a vote of no-confidence has been passed in the general committee must resign from his position at once. He may then appeal, if he so wishes, to the supreme court of the whole school.

2. If a member fails to perform his duties satisfactorily, his house or the general committee, as the case may be, can pass a vote of no-confidence in him.

3. If a member does anything against the school or injurious to any school activity, he shall be deposed from office at once and asked to state his defence before the house concerned or before the general committee. The general committee shall give a decision after getting a written explanation from the offender.

Duties of the President

1. He shall carry the wishes and suggestions of the boys to the Headmaster.

2. He shall arrange for meetings and instruct the secretary to post notices about them.

3. If any business is to be dealt with, he shall ask the secretary to give notice of it at least two days before the date fixed for the meeting at which the business will come up, so that all the boys in the school, whom the business may concern, may have time to think it over.

4. In all matters he shall accept a majority decision. He may not propose anything but can vote. If the need arise he may give a casting vote as well.

Duties of the Secretary

1. The secretary has to keep the Minutes of each meeting.

2. He is responsible for producing, when asked, proposals and business sent in at any time by any boy.

3. He is to post all notices about meetings, etc.

Houses

There shall be four houses in the school: Red, Blue, Black, and Yellow.

Class Committees

The boys of each class shall elect their class committees. Each committee shall consist of a president, a member for literature, a member for cleanliness, and a member for sports.

Duties of the Class President

(*a*) It is his duty to report to the president of the house concerning boys who neglect their work.

(*b*) He shall direct and help the other three members of the committee.

(*c*) He shall keep order in the class when necessary.

(*d*) He shall bring before the houses matters concerning the class.

Duties of the member for Literature

(*a*) He shall collect contributions for the class magazine and edit the magazine. He shall be ready to suggest possible subjects for contributors.

(*b*) He shall keep the class library register and shall issue books regularly.

Duties of the member for Cleanliness

(*a*) He shall see, at roll-call, that the clothes of the boys in the class are clean, that nails are properly cut and cleaned.

(*b*) He shall pay special attention to the class-room and shall see that the pictures are properly hung.

(*c*) He shall see that things in the room, such as tables, chairs, etc., are clean and in their proper places.

If any boys refuse to carry out the instructions of the member, they are to be reported to the class president.

Duties of the member for Sports

(*a*) He shall report to the school President boys who are absent from games.

(*b*) He shall also report any boy who tries to hinder or upset the games programme.

(*c*). The arrangements of matches with other classes shall be in his hands.

Meetings

The general committee shall consist of the committees of all the classes meeting together as one committee. The general committee will meet once a fortnight and will then hear reports from class presidents and deal with cases sent up from class committees. There shall be an executive of the general committee consisting of the President, Vice-President and four other boys elected by the general committee. The executive will hold weekly meetings.

There shall be monthly meetings of the whole school. All decisions in all meetings are made by majority vote.

Changes in the Constitution

The general committee shall be informed if any change is desired in the constitution. The school will be given ten days' notice of such proposed change, and then the matter will be decided by a vote of the whole school. A bare majority is sufficient to carry a motion for the amendment of the constitution.

Amendments made to the constitution.

1. The term during which the President of the school shall hold office shall be four months instead of

one year. The previous holder of the office is eligible for re-election.

2. The President of the school is to be chosen from the High Department.

It will at once be seen that this is a somewhat cumbrous system and that there are places where there is overlapping. There are many improvements that could be made in the constitution. But it is as it was worked out by the boys themselves and has been more or less a natural growth under the encouragement of the authorities of the school. The boys themselves are finding out the weaknesses in it. They have made some modifications already as experience has shown them to be necessary. As much responsibility as possible is given to the various committees, and this is shouldered with varying success. As happens in any democratically run organization, much depends on personnel, and the efficiency of the system varies from year to year and from class to class. There is no doubt, however, that with every year since the scheme finally came into operation, gradual progress has been made towards the aim and object in view. There are many advantages and some dangers in such a scheme.

In the first place such an arrangement brings into play the very powerful force of public opinion. We had one case where the boy who was the President of the Boarding-House Committee stayed away from the boarding-house one night without leave. The majority of the members of the committee were his close friends and supporters. It was with some misgiving that we put the matter into the hands of the committee. The boy concerned evidently felt that he would get off

lightly. To our gratification, however, the committee took the matter seriously, and unanimously decided that he was to be deposed and turned out of the committee. I have rarely seen a boy so taken aback as was that erring President when he heard the sentence. If it had come from the school authorities, rightly or wrongly, he would have had a grievance, and would have thought that he was being treated unjustly or at least too severely. When the punishment was given him by his friends he could say nothing. He was really hard hit, but took it well, and the effect was infinitely better than would have been obtained by punishment inflicted by the authorities of the school.

Pupils under such a system see the reasonableness of what rules there are, and understand better what they are for and why they have been made. They are the rules which they themselves have seen to be necessary, and which they themselves have made. This makes them far more responsible, and they feel that they have a real share in the school and are really responsible for its welfare.

Towards the beginning of our experiment with self-government we had a most difficult matter to deal with. The senior boy of the school, who had been declared dux, became offended because he was not given as much leave as he desired before the Matriculation examination. He seemed to lose his head, and tried to make trouble with the staff, and also tried to organize a strike among the boys, in which he was not successful. He was the President of the school. We gave the matter into the hands of the committee of his class, and he appealed from them to the general committee. That committee then had to sit in judgement on its President.

They went about it in a very business-like way. Evidence was called for and witnesses were examined, among the witnesses being the Headmaster. In the end the committee decided that the boy in question was to be deprived of his position of dux, was to return the medal with which he had been presented, was to publicly apologize to the school, and was to be caned. We thought that they had made it too severe, and on being asked to reconsider the sentence the committee agreed to remit the caning. The rest of the sentence was duly carried out. It was a fairly severe test of the system, but the boys justified the confidence placed in them.

In both the cases I have mentioned, it will be realized that boys, apparently well-qualified, showed weaknesses after gaining office. This is certainly a danger of the method. But this, of course, is what happens in ordinary life. If confidence is placed in the boys, when occasion arises they can be trusted to correct the mistake that has been made.

By being given responsibility in this way the pupils do learn to think what they are doing, to weigh evidence before coming to a decision, to make decisions, and to put them into action.

Introducing such a system is not all plain sailing. At first there will be boys, mostly from among the senior pupils, who will jeer at the committees and will try to flout them. We had one or two cases of this sort of thing, and then told the committee of the class concerned to make an example of one of their class members who was openly rebellious. They insisted on a public apology before the whole school, and, after a severe moral struggle on the part of the offender,

the committee won. Since then the committees have had little trouble of that nature.

There will also be opposition, more or less passive, but none the less real, from some of the teachers. Some teachers do not wish to surrender their authority, and find the new way of dealing with situations a strain. They also complain that their prestige in the eyes of the boys is not as great as it was before. This latter complaint comes chiefly from the junior teachers. It must be admitted that the tendency of such a system of self-government is to put boys and teachers on a more equal footing, where the teacher is not so much a person of authority as a friend and helper. But this is in accordance with the aims and methods of a progressive school. The teacher learns that true prestige does not depend on the authority of force.

It is necessary in this as in all other innovations to introduce things gradually. We spent four or five years in gradually accustoming our boys to committees in classes, and to what they could do, before we suggested the introduction of a general scheme and the drawing up of a regular constitution. Committees happened to come naturally in connexion with houses in the Fifth Class. The tradition of committees took root in this class, and as boys gradually went up the school, the tradition spread to other classes until they were established in a number of classes, where they functioned in different ways and with varying degrees of responsibility. When the ground had been prepared in this way, it was not difficult to bring in a general scheme for the whole school.

It may be thought that the arrangement as outlined in the constitution is too cumbrous. It has this defect,

but it is very important that as many pupils as possible should be doing something in connexion with the scheme and should be taking an active share in their self-government. The more boys who have a share in what is going on, the greater is the interest, and the greater the general sense of responsibility. Then again, the more who can take a share, the lighter becomes the burden for those who are doing the work. The objection to the scheme has been raised that it takes up too much of the time of the officers. The officers of the general committee are naturally from the Ninth and Tenth Classes and they have the Matriculation examination very steadily before their eyes. Thus any sharing out of the work is all to the good.

One difficulty which we encountered, which will always be a possible difficulty, is that the boy who is elected to the position of President may not be fit for the job in any way. On one occasion such a boy was elected. He was only in the Seventh Class, but the vote of the lower school was cast solidly for him, so that he managed to defeat candidates from the High Department where there were a number of candidates who split votes very greatly. (Learning from that experience, the older boys were not so lavish with their candidates at the following election.) As things turned out, we were faced with the problem of whether to override the election, in which there had been certain irregularities which would have given us the excuse we needed, or whether to let things go on. Setting the election aside would certainly have made it seem to the boys that they had no real freedom, and might have cut at the root of all that we were trying to do. In view of this we decided that it would be better to take the risk and

let the boy elected carry on, although we knew that he would be a complete failure in the position. We knew too that his work would not be too easy where the older boys were concerned.

This, of course, is a position that may arise under any democratic system, and is in itself a good lesson to boys of what may happen at elections. Meanwhile it made things difficult. The new President, feeling the necessity of justifying himself, and sensing that he was not going to get much support from the older boys on his executive committee, was inclined to carry on as a dictator in a small way, and we had to watch very carefully to see that things decided and recommended and done were really the decisions of the executive and the general committee and were not simply Mussolini-like edicts. Being only in the Seventh Class, although somewhat older than most in his class, he had not the reliability of judgement, especially in matters of work, that Tenth Class boys have. This necessitated some tactful handling of delicate situations. The final result was the passing of an amendment to the constitution that a President should hold office for four months only, though eligible for re-election.

Another difficulty that we have found is that various committees in the various classes sometimes do not understand their responsibilities. They are inclined to let things slide. This is natural, of course, in changing from a system where all discipline and all initiative in organization is in the hands of the authorities to a system where most of these powers were handed over to the boys. At the same time slackness on the part of certain committees is a real difficulty and is continually making itself felt. The slackness of committees can be over-

come only if the teachers in charge of classes see that cases handed to the committees are always promptly dealt with, and if they exercise careful and suggestive supervision of the work of the committees. At first this supervision will have to be close, but it should gradually become less and less necessary, although a certain amount will always be necessary, especially in the lower classes.

One of the chief dangers of such a scheme of self-government, as I have had experience with it, is that it may descend into what is simply a punishment agency, and that the organization will be looked on as serving disciplinary ends purely and simply. This, of course, would be most undesirable, and it is very necessary to make sure that discipline is only one of many activities of the committees. To this end, the cleanliness, general care and beautification of the school, school compound, and boarding-house is one of the branches of the committees' work on which great stress can be laid, and the arrangements for these things should be in the committees' hands. The 'cleanliness' member has an inspection of his class each day at roll-call. All arrangements for regular daily games are in the hands of the committees, and also all arrangements for inter-class matches and matches between school and staff.

The members for literature in committees have charge of the vernacular magazines which are brought out by each class once or twice a term. They also keep a check on homework set by each teacher. It is their duty to inform a teacher if he is setting more homework than can be done in the time allotted to his subject. They are also in charge of the class libraries.

One essential for success is that the committees should be given real power, and that their decisions should be respected. Sometimes, when decisions are too severe, committees may be asked to reconsider them, and the reason for such a request given. In this way it is usually possible to arrive at a satisfactory result. Committees may make mistakes in what they do, but unless the welfare of a boy is being threatened, they should be left to learn by experience. This is not to say that teachers are not to guide and help. That is what they are for. Our experience has been that when they are in a difficulty the boys are only too glad to ask for and receive help from members of the staff. But there is all the difference between being called into a class meeting to give advice and coming in as a matter of right and telling the class what they must do.

In this way the teacher comes to be looked on as a friendly guide, and not as a despot whose commands are to be obeyed on the principle of 'theirs not to reason why'. So pupils are taught true discipline, which is self-discipline, leading to a true development of the personality. Their rules are their own rules, for which they themselves have seen the necessity. Discipline thus rests on a sure foundation and not on the sands of mere prudence.

The work in committees, the election of the President and other officers, and the general functioning of the whole scheme give a practical training in the elementary arts of government and in the duties of the citizen in a democratic country. One invaluable result of this work has been the breaking down of communal bias. In the elections for President, although in the school there are Hindus, Mohammedans, Sikhs, Christians, and

Harijans, we have found that we have been able to enable our boys to see the dangers of voting according to community, and the voting, as a rule, does not go along communal lines. Merit and capability are recognized, and members of different communities do not feel that they must, or ought to, vote for candidates of their own community simply because they belong to that community. No one will deny that this is one of the most valuable lessons that a school can teach in India today.

We have seen what knowledge is necessary and how opportunities for a practical application of that knowledge may be supplied in a progressive school, in connexion with this matter of citizenship. Knowledge and action are, however, not enough. There are certain feelings and traits of character to the development of which the progressive school must pay attention. There is the spirit of co-operation, so necessary if any democratic country is to be successfully governed. There is courage and the spirit of service, so essential if our modern world is to be saved. There is the much maligned virtue of patriotism.

We have already considered, in dealing with other aspects of school work, how lessons of co-operation may be taught. In group work and in projects of different kinds, in dramatics, in games, in group discussions, in attacking the problems of the village, in the running of the houses, in working a system of self-government, in all these, the lesson of co-operation is taught and the spirit of co-operation is developed. Gradually, as a child becomes accustomed to the ways and methods of a progressive school, he finds that the school is just a co-operative society. At the same time it is essential

that in school definite co-operative training should be given. Pupils should know something of the theory and practice of co-operation and its various practical forms, and of the working of the Co-operative Department and its activities. They should also have opportunities for getting practical experience in the running of co-operative societies of different kinds.

It is possible for pupils to run a co-operative shop where the principles of co-operation may be learned practically. Such things as stationery, sports goods, books, and other things which pupils and staff and their friends will buy may be stocked. A co-operative arbitration society can be run and a co-operative better living society. Officials of the Co-operative Department are always only too willing to help in every way, and by lectures, practical advice in the running of various co-operative activities, and by supervision, can be of the greatest assistance. The future of the country depends on the inculcation of the spirit and practice of co-operation. Too much emphasis cannot be laid on it in school, and too much practical training in it cannot be given.

Akin to the spirit of co-operation which it is so important to develop, is the spirit of service. Here again the general influence and atmosphere of the school play a great part. But it is also necessary to have definite fields of activity which will supply opportunities for a practical exercise of the desire to serve and will help to develop that spirit. We have already considered the opportunities offered by the whole work of rural reconstruction in connexion with the relation of the school to the community. In the school itself such organizations as Boy Scouts and Girl Guides and Red Cross

Societies open up avenues for practical service where the spirit of service may be inculcated. A great deal of very worth-while work along these lines can be done through Red Cross Societies and their activities.[1] Teachers should always be on the look-out for opportunities for bringing home the value of small acts of service in connexion with the running of the school and its various activities.

In this connexion those in charge should be very careful to do their best to see to it that such acts of service do not bring rewards or prizes in any shape or form. Children should be trained to serve without any thought of what they are going to get out of what they do. Any reward, even in the shape of publicity and special notice, will tend to militate against the development of the desired spirit. The quiet approbation of the teacher should be all that is required. One of the fine things in the Scout regulations is the rule against taking any reward for any service done. One of the unfortunate features of Scouting in many parts of India is the undue publicity that is given to individual acts of service by Scouts or service done by troops. Such publicity is against the whole spirit of the movement. The true spirit of the Scout, that of serving because of the need and not for any reward, is the spirit that should pervade all the service activities of the school.

Patriotism

One of the chief virtues of the citizen is the virtue of patriotism. But there are forms of patriotism held

[1] See my *Suggestions for the Organization of Schools in India*, pp. 171–4.

up as ideals that no progressive school would wish to countenance. It is especially in teaching history that a true and worthy patriotism may be developed, and, with this in mind, careful attention should be paid to the way in which history is taught, and especially to the attitude and standards of judgement which the child is taught to adopt.

A patriot is usually thought of as one who loves his country, is willing to serve her, and if necessary to die for her. Usually, too, the idea of dying for one's country is considered to be more patriotic than that of living for one's country. The extreme form of what we might call militant patriotism is represented by the slogan, 'My country right or wrong, but right or wrong, my country' The extreme form of idealistic patriotism is represented by the man who is prepared to go to jail or to death for what he considers to be right, because he owes it to his country, above all else, to stand for the highest that he knows.

True patriotism requires that we give our country the very best that we have in us. This includes mental and spiritual best as well as physical best. It requires us to devote all our powers, physical, mental, and spiritual, to the well-being of our country, and requires us never to allow ourselves to stand for any national policy which we consider to be lower than the best. Only as we do so can we serve our country as she should be served.

Thus it often happens that the true patriot finds himself in a minority. His ideals and his principles are higher than those of the majority. He cannot admit that the principles and the actions of the crowd are right if he knows something better, and therefore

he cannot endorse them. To the crowd he appears to be unpatriotic because he does not go with them. In the long view, it is the crowd which is unpatriotic because it is keeping the actions of the country on a low level, and not allowing her to rise to the ethical, social, and international level to which she rightfully belongs. Socrates is a classic example of the true patriot dubbed unpatriotic by his compatriots, and forced to suffer for his patriotism.

Professor Laski says: 'No State is ever securely founded save in the consciences of its citizens. No State, indeed, has ever a better safeguard against error than respect for those consciences. To treat them as trivial, to regard activity built upon them as moral wrong, is to injure itself far more than it can be injured by them. To know that they have quality of spirit enough to insist upon the lesson inherent for them in their experience of life is already some justification of its efforts. To suppress that spirit is to deny its own purpose. Thereby it lends itself, not to the enlargement of personality, but to its suppression. That, after all, is the ultimate crime in the historic record.'[1]

True patriotism then, depends on the development of the conscience in the individual, and its effective influence can be felt only when the State is liberal enough to perceive the truth of the words quoted above. As the State is ultimately the people, and the Government, in the last resort, depends on the will of the people, the development of true patriotism is largely a matter of the right education of the mass of the people. In this education history has an essential place, and a very

[1] H. J. Laski, *The Dangers of Obedience*, pp. 23-4.

important part to play. It is largely through the teaching of history that we get our conceptions of the real value and importance of our country and of its real contribution to the welfare and progress of the world.

It should be noted that nationalism and true patriotism can be two very different things. They can also be very much allied. It depends on the standards and ideals of nationalism. In these days we are all too familiar with the blatant, imperious nationalism, which causes its devotees to regard themselves as superior to all others, or at least leads them to put what they conceive to be their interests before the interests of all others. The nationalism which takes for its weapon force, and relies for the attainment of its objects on the use of force, which we have so much with us today, goes hand in hand with a so-called patriotism which expresses itself in flag-wagging, sabre-rattling, threats of fire and slaughter. History and the way in which it is taught is largely responsible, if not for the actual existence of this spurious patriotism, at least for the preparation of the ground in which it can flourish.

No one can deny that from the reading of the ordinary textbook of history the impression gained is that a nation's greatness consists in the magnitude and number of its conquests, in the strength and power of its fighting forces. The greatest patriot is the man who can kill the greatest number of his country's enemies or can best support those who are engaged in doing so. We give the title of 'Great' to Alexander, to Pompey, to Charlemagne, to Frederick, to Alfred, to Akbar. In the case of the two latter, although the claim to greatness does not rest entirely on conquest, especially in the case of Akbar, it is doubtful if the term 'great'

would have been applied to them if conquest or possession of empire were eliminated.

In ordinary history books the title 'great' is not bestowed on the truly great in the history of mankind, on the Buddhas, the Nanaks, the Galileos, the Newtons, the Pasteurs. Thus a false emphasis is taught. The child is brought up to think that the important thing in history is war, and that the important characters in history are the warriors. It is consistently taught that a country is great and worthy of admiration when it succeeds in conquering a number of other countries, and inflicting sorrow and tribulation on them. In this respect the Indian child is fortunate in having always the history and example of Asoka and Buddha before him.

The result of this emphasis in the teaching of history is that the child naturally grows up to identify patriotism with support of large armies and navies. He is brought up to have an utterly wrong standard of judgement for the worth and achievements of his country; the standard of 'might is right, and power is everything'. It is not surprising that, with history books written as they have been for the most part, in a prejudiced, biassed way, giving one side of the picture and suppressing or ignoring the other, exalting one nation and having nothing good to say of another, the present unfortunate position has arisen in the world, where nationalism, with false patriotism as its henchman, seems to be driving the nations to their destruction.

But just as it has been due to false emphasis and wrong standards of value in history books that this false patriotism has been produced and developed, so history, if rightly taught, can be a most powerful influence

in the development of true patriotism. The child is not born with these false ideas of what his country should strive to do, or with these low ideals of what his country should stand for. The small child is singularly free from all racial and national prejudice, from any idea of the superiority of his country over others, from all suggestions that it is his duty to make his country powerful to the exclusion of all ideas of service. As the child grows up, he learns these things from his elders. Our task then is not so much to eliminate, as to make sure that what the child learns is knowledge which will help him to develop a true patriotism, and will help him to understand the true destiny of his country and wherein its true strength and glory lie. The task before the history teacher is a positive one, and it is a task, moreover, which must commence from the very beginning of the child's school career.

The first thing to be done is to see that the child grows up with a correct idea of the relative value of the events and persons of which he reads in history. This can be done only if from the very beginning of the teaching of history (and it ought to be begun from the first year of school life, at least) we throw our emphasis on the positive social and cultural achievements of our country and of our countrymen and countrywomen. The teacher must train the child to think of wars and conquests as of secondary importance, and teach him to dwell on the scientific, social, moral, religious, and philosophic progress made by his country. The heroes of history must be heroes of peace and not of war heroes of construction and not of destruction. Naturally, at first, with the young child, this will be done in a very elementary way. But as far as the teacher is

concerned, right from the beginning the right attitude must be there, so that the child may gradually grow up to take that attitude as the normal one.

It is impossible, of course, to drop war, fighting, and warriors from history. They form part of it and must be dealt with. But they must be given their proper place, which is a secondary one. We must not teach history so that they fill the whole horizon or even a chief part of the horizon. It is largely a matter of emphasis and attitude, and hence the teacher can do a great deal, even although he may have to work with textbooks which do not give him much help in this matter. In this connexion one might mention that there is need for the writing of history textbooks on the history of India which will give the right emphasis. Such books are beginning to appear in the west, but little has been done in this direction in India.

In the second place, if history is to play its part in helping to inculcate a true patriotism, it is necessary for the history of one's own country to be taught against a background of world history. No one can understand the true history of his own country if he does not see the place it has taken in the history of the world, and in connexion with other countries as they develop, with world movements and with general world progress and development. It is only as one can see this that one can appreciate the contribution that one's country has made to the progress of the world.

This world history may be a very brief outline, simply sufficient to enable the pupil to fit his own country into her proper place in the general history of the world. Again in doing this, right emphasis should be placed. It should not be simply an account of

conquests. The contributions, real successes, and failures of each country and nation should be brought out, and in this way children may be led to understand the contribution that other nations have made to the history of the world and the indebtedness of one nation to another. In this way a better idea of the special contribution of one's own country may be gained. This knowledge will be tempered with a knowledge of what other countries have done, and thus the jingoistic superiority complexes so common today may be avoided in the days to come.

Again history can help to develop true patriotism by helping the children to learn to think for themselves. Nothing is more necessary in training for citizenship generally, and in connexion with this matter of patriotism in particular, than that those who, through the ballot box, will control the destinies of the nation, should be able to understand the repercussions of types of action or policy. History supplies an excellent field for training children and students to think along these lines. If, in their learning of history, they are trained to pay attention to, and to look for, causes and results of actions rather than to worry too much with the details, then an invaluable habit can be built up. It is of little importance to know what battles were fought in a particular war and how and where they were fought. But it is of immense practical importance to understand why the war was fought, what was its influence, what was the bearing of certain personalities on the position, and the results.

If a habit of searching for such things is built up, we shall develop men and women whose mental attitude to their country and its doings will enable them to

offer it the highest patriotism. They will have learned that it is possible for their country to make mistakes or even sometimes to do what is wrong. They will have learned to come to their own conclusions, and will therefore be far more worthy citizens than those who merely follow the crowd. They will have developed that conscience without which the State cannot progress.

History therefore can have a great influence for good or for ill in the matter of the development of patriotism in the rising generation. If it is well taught it will result in developing in them a strong love and devotion for their country while at the same time they will not try to override and crush that same devotion in others belonging to other countries, recognizing the contribution which they have to make.

It should be emphasized that the time for the school to start training in citizenship is when the child first comes to school. It should not be left until he reaches the High Department. From the very first; elementary training can be given. Self-government systems in modified forms can be used in primary schools, and the developing of the spirit of true patriotism, of the spirit of co-operation and of service should start from the child's first day at school. Nor can this training in citizenship be confined to special periods for 'civics' or to special arrangements for self-government. It should form an essential part of every lesson and every activity in class-room, on playing-field, in clubs and in the boarding-house.

XIII

THE SCHOOL AND THE WORLD

On perhaps no matter is there such general agreement as on the fact that the international situation is most deplorable and dangerous. Nation is suspicious of nation, peoples fear one another, are jealous of one another, are prepared to go their own way, careless of all consequences as long as their own interests are served. One nation demands security, another demands room for expansion, a third rights of trade, a fourth equality of treatment and so on.

Now whether one believes in the League of Nations as constituted or not, it will be denied by few that the principles for which the League ostensibly stands, and the objects that it is supposed to have before it, are eminently desirable. There will also be found few to deny that the present international situation is characterized by singularly evil tendencies and principles of action. As educators the question comes to us as to whether there is anything we can do either individually or collectively to improve the situation, to strengthen the forces of internationalism, and improve the relations of nation with nation. Is it any of our business to pay attention to such things as nationalism, exploitation of subject peoples, unscrupulous dealings with other nations, tariffs and tariff wars? Have we any duty as

progressive educators, to our nation and to the world, to do what we can to strengthen the forces making for internationalism, or is that to be left until our children are grown up? If we have such a duty, what can we do and how can we do it?

Developing an international spirit in the rising generation is perhaps not sufficiently recognized as being one of the tasks of education. Yet it is largely because special attention has not been paid to this matter by educationalists, and because it has not been looked on as one of the most important problems facing those who seek to lead the young into a better world in these days, that we are faced with a dangerous international situation which threatens developments which will go far to destroy much of the work that we are doing. Our task is to aid those who are in our charge so to develop that, as they grow up, they will bring the power of God and the wisdom of God, as well as the love of God, to bear on their whole social environment. It will be admitted that it is part of the work of men of goodwill in a nation to do their best to see to it that their nation acts in a moral way. The mistake that we make is to think that this can be done automatically, to think that if only we pay sufficient attention to what we term the 'religious' life of the child, the international spirit will somehow grow. That this is a fallacy, the tremendous effort that has continually to be made to interest so many in foreign affairs is sufficient proof. The whole realm of international relationships is a vague and uninteresting waste, where conflicting loyalties and gross ignorance reign supreme.

Education, as all know, plays a very great and important part in the developing of a strident

nationalism. Those who do not believe in the international idea, and not only do not believe in it but actively oppose it, are much more alive to the vital aid that they can get from education, than are those who are seeking to spread the gospel of internationalism and the principle of the insufficiency of any nation for itself. The doctrine of the sovereign State with all its unco-operative ramifications is taught explicitly and implicitly year in and year out in schools to pupils from their earliest years. In every country the children are taught history in such a way that they grow up with the firm belief that in every case their country was right and all others wrong; that their country is better than all other countries. Educated in such an atmosphere it is not difficult to understand why the international spirit does not develop and why support of the League of Nations is not more enthusiastic.

There must be the same deliberate and well organized efforts to educate our children for internationalism as there are for educating them for nationalism. The organizing and carrying out of such efforts is one of the most important tasks of any progressive school. Not only in the religious instruction period itself will these efforts have to be made, but also in the school generally in the history class-room; in the geography class-room; in the English class-room; in the Science laboratory; in the languages class-room. In all of these places the bias towards internationalism must be deliberately and carefully cultivated. All subjects can contribute to the development of a generation which will have outgrown jingoistic nationalism and will be able to substitute the highest ideals for the current pagan ethics which hold sway in the international field. Let me emphasize

again that such a generation can be produced only as a result of education permeated with the international idea. Hence the task of sublimating national feeling is pre-eminently the task of the progressive educator, and the process should start from the time that the child starts school, if not earlier.

What then are the measures which we can take ?

There are four different things to which we must pay attention. First of all there are facts ; the facts concerning the people of different countries, their ways of living, their customs, their history, and their general position in world society. Then there are the implications of facts ; the principles on which society is built, and the applying of those principles to our world society ; the exercise of judgement on the facts learnt. Thirdly there is the training of the emotions ; and fourthly there is action. If we are to develop in our children a real spirit of internationalism which will enable them to rise above the ruck of the rabid nationalism which is so much with us in these days, the final task is to relate all that we are doing and all our educational efforts to the religious life of our children and to the principles of their religion. Unless this latter step is taken we shall have little chance of establishing a firm foundation for our work. This final step is not really a distinct step or department of the work. It is something which must go on continuously throughout the whole process. The relating of facts, of the implications of facts, of the emotional life and of action to our religion and its standards must go on all the time, and there must be a definite attempt to make this essential connexion clearer and clearer as our children grow up.

Let us take the first division of our work, the supplying of facts. This should commence with the first year of school life, and should go on throughout the whole of the educational process, in fact, as long as we live. But as far as educationalists are concerned some effort must be made to plan a definite course whereby our children are enabled to accumulate an ever-increasing basis of ordinary facts about the different people in the world. In the primary school this will take a very simple form and will be accomplished mainly through the medium of the story. In either history or geography, stories of those in other lands may be used as a means of imparting information about how people live, work, play, and about their interests and customs. This is one of the places where progressive schools can take the lead, as definite attention to this aspect of work in history and geography is not given in most schools of the ordinary type. It is not only in the subjects of history and geography that facts can be given in the primary school. A certain amount can be done in connexion with the mother-tongue, if not with the regular readers, at least with supplementary reading and reading of library books. This may be done especially by means of stories of children of other lands, and with descriptions of the way in which they live, folk tales giving geographical colour and background, and also stories of animals in different lands.

An experience of Professor Sohan Lal shows the necessity of teaching facts. I give you my own experience. I took a party of about 45 students and professors to Burma last Christmas. Most of the students on reaching Rangoon asked me whether the Burmese ate frogs and mice. They wanted to see their

food. Their only conception of a Burmese was that he ate frogs and mice—and hence he was contemptible in their estimate. They knew nothing about their beautiful handcrafts, arts and industries. When they saw the beautiful lacquer and gold works of the Burmese they were very much surprised. In the same way when we speak of a negro his dark colour should not be made an object of ridicule, rather it should be shown as a result of an adjustment to environment. In the same way the type of clothes is an adaptive response to climatic conditions.' [1]

As we get higher up the school and reach the middle stage, much more can be done in the way of giving facts that bear directly or indirectly on internationalism. Besides more advanced work in history and geography, a beginning may be made with what may be called international civics; that is, facts connected with international services such as the postal service, communications, the different activities of the League of Nations with reference to health and so on. A beginning may also be made with teaching children something of the influence of geographical position on history, thus helping them to understand something of the reasons and causes lying behind certain national actions in history. A change must be made in history from the syllabus which provides for the teaching of the history of one's own country only. While this is necessary, it is essential that this history should be seen against a background of world history, and at this stage brief outlines of world history should be given. By the end of the middle stage the main developments of the world

[1] *Education Information*, July 1935, article 'Geography and World Citizenship', by Rai Sahib Sohan Lal.

as a whole should be known. There is no need for detail, but we should strive to give some idea of the main sweep of history.

In geography, more emphasis should be placed on what is called human geography. This will follow naturally from what has been done in the primary school, and the foundation that has been laid there can be built on.

When the high classes are reached, the work of giving facts that has been going on in the middle classes will be further developed and carried to a higher stage. World history may be studied in somewhat greater detail, and the work of showing the part played by each nation further developed. International civics will be carried to a higher stage, and definite instruction given about the League of Nations and all its activities. More stress should be laid on movements in history and on their results, good and bad. History should also be approached from the point of view of the great personalities of history, and of the way in which they influenced their day and generation. In these days, when the voter has to vote for men rather than measures, it is of the utmost importance that he should be able to size up persons, and also the probable effect of persons of different types on foreign policy, and on the international situation generally. If the child at school is taught to understand, through his study of history, how different persons have influenced the world in the past, he will be in a much better position to choose wisely when he comes to exercise his vote. History can be one of the most practical of subjects at this stage. Even the plain facts of history, if presented in the right way, must have a big effect on the boy or girl.

Much depends of course on the proviso 'if presented in the right way' The present fight between the spirit of nationalism and the spirit of internationalism is a thing which affects every one of us. We have reached such a stage today that the decision of the politicians in one country in Europe can have a very definite effect on the problem of whether we are to get work to earn our daily bread, and of how much we are to get for our work when we have found it; of whether we are to live or die. The right presentation of the facts of history can do much to ensure the development of a sane public opinion.

An experiment that would be worth trying would be to try to present, at the high school stage, some simple facts about the economic situation and about such things as money, tariffs, trade balances and so on. Naturally this could be done only in a very elementary way, but if something could be done to present facts regarding such things, it would enable boys and girls to understand better the problems that they have to meet when they leave school, and would be a valuable addition to the factual basis that we are trying to build up for our internationalism.[1]

Another thing which should be done at the high school stage is to keep our pupils acquainted with what is going on in the world. They should know what is happening in different countries, and some attempt should be made to help them to interpret what is going on, to see where events are leading, and to understand the trends of contemporary life. This cannot be done without a regular supply of information

[1] See Hebe Spaull, *World Problems of Today*, where an attempt to do this has been made (S.C.M. Press).

about what is actually happening in the world. Very few children, especially in rural areas, read the newspapers, and some attempt, by means of news boards or by a short period for a review of happenings of the week, should be made to supply our children with the facts they ought to know.

It is generally recognized that in connexion with history and civics there is a definite task of teaching world citizenship and that these subjects lend themselves especially to this work. It is, perhaps, not so generally recognized that geography can also play a part in this development, and can be used by the teacher both on the factual and emotional sides of the work. I would like to consider for a while how the study of geography may help on the cause of internationalism.

As a general rule, living in a foreign country broadens one's outlook, and enables one to escape from the nationalistic shell. True, it sometimes simply hardens that shell, but, generally speaking, the person who has lived abroad does have glimmerings of that international sense which is so desirable, and on which so much depends in these days of inter-dependence and inter-relation. Obviously teachers cannot take their pupils to live in foreign countries, cannot even take them for visits. Only the favoured few get chances to travel, and then not usually till their school days are over. But in the subject of geography the teacher has a tool which may be used as a substitute for travelling or living in foreign countries.

There is sometimes a danger that the geography teacher has his own mental horizon, and therefore the geographical horizon of his pupils, too filled with things and ideas, to the exclusion of people. There is a danger

of forgetting that there is a side to geography known as 'human geography' And from the point of view of general culture and of real education, it is people, and the effect on them of such things as geographical position, climate, trade, and so on, that is important. We must, if full educational and humanistic value is to be obtained from the subject, give a prominent place to the human element, and to the effect of 'things' on people.

For the international outlook, it is necessary, as we have seen, that we understand the other peoples of the world. Understanding them does not simply mean knowing about them, their customs, and their ways, important though this is. It means understanding why they are what they are, and why they do certain things in certain ways. For instance, there is the effect of climate on the different peoples of the world. A study of climate can very materially help us to understand the characters, ways of life, and history of different peoples, and can help us to understand why they are different from ourselves. It can open up numberless roads for the inculcating of an interested and sympathetic understanding of those who are different from ourselves. Again, the study of the effect of geographical position of nations is very often the key to the understanding of their policies and actions. All the facts of geography have their effect on the people concerned, and if a basis for a world citizenship is to be successfully built up, these effects should be carefully worked out and made clear. Here, of course, correlation with history comes in, and the two subjects should work hand in hand in developing in our pupils the right attitude to those in other lands.

In every geographical fact, there is a human element. This is especially the case in the realm of economic geography. Learning that we get tea from Ceylon and wool from Australia is not enough if we are teaching with the international standpoint in view. The pupils should be shown by word and other pictures the human element which is involved in the statements, 'Ceylon produces tea', and Australia produces wool' Thus while, of course, things are not left out, persons are brought in and given their due prominence. Pupils who are taught geography in this way will be in a far better position, in later life, to judge of the merits of free trade and tariffs, that thorny international question.

Not only is an understanding of the human element involved in all geographical facts necessary, but, as far as possible, there must be imparted an emotional content. It is not enough to give facts, to appeal to the understanding. Those facts and that appeal should be given an emotional tone. Geography, if rightly taught, can implant in pupils a friendly disposition for others. This disposition, of course, is founded on an understanding of the facts involved. But the facts and their human connexions should be presented in such a way, and in such a context, that they are emotionally coloured. This is well known in the teaching of history, and no subject is more potent, because of its emotional concomitants, for the development of a strong nationalistic feeling on the one hand, or of a strong international attitude on the other. Geography can be just as potent in the cause of internationalism if due attention is paid to the emotional concomitants of the facts presented.

We learn in geography what the sheep-farmer in Australia, to take our former illustration again, does *for us* in order that we may have our wool. We also learn what our fellow countryman does *for the Australian sheep-farmer*, in order that he may have his billy of tea. He works *for us* and we work *for him*. There is co-operation in the game of life. We should teach geography so that our pupils understand and feel their dependence on people of other countries, and those peoples' dependence on them. The necessity for co-operation between the countries of this modern world and the suicidal foolishness of conflict can thus be brought home. Through geography well taught, pupils can be brought to realize how many hands have contributed to the preparation of the food they eat, and the clothes they wear, and the books and paper they use, and the feeling of co-operation with nations can be developed. In this and in other ways, especially on the economic side of geography, an emotional background may be given which will have a very great effect in producing in our pupils the international mind and disposition, the latter being most important.

In dealing with the human element in geography the mistake is sometimes made of laying too much emphasis, or even sole emphasis, on the *differences* between peoples and nations. It is also important to emphasize the likenesses. Differences certainly have to be pointed out, but sometimes the impression is left that other people are altogether different from ourselves, whereas they are more alike than they are different. Differences could be emphasized less, and resemblances given their due place. More emphasis on the likeness between the village community in India and that in Central Europe,

and between industrial towns in India, Europe and America, to take two examples, would help immensely in inculcating the lesson that all men are kin.

Naturally, the value of geography in the development of the international mind depends very largely on the teacher. It is to him that we must look for the emotional background that is so necessary. If the teacher has not an international outlook himself, it will not be possible for his pupils to cultivate it. The same is, of course, true of history. It means that the teacher will have to approach his subject from a somewhat different angle from that of the usual textbook, and that of the usual examination. (Examination work need not, however, be sacrificed.) It means that the teacher himself must understand those about whom he is going to teach. He must cultivate a sympathetic imagination. He will find that the imaginations of his charges will respond.

The importance of geography from this international point of view cannot be over-emphasized. From our schools come the men and women who are to dictate the policies of the future. Geography should have an honourable place among those subjects which help the future rulers of the country to understand their fellow human beings with sympathy, and thus have a truer grasp of the essential factors in the world problems of their day. Geography is a world subject, and thus, taught from the proper standpoint, can do much in preparing the child of today for the world citizenship which will be his tomorrow.

Not only is knowledge necessary, but we must train our children to be able to use their knowledge and the facts that they have. We must develop in them the

habit of applying what they have learnt. This is, or should be, one of the main functions of education. We must train our children to see the implications of facts, and to understand how principles which hold good in the internal workings of a country, that is in human relationships in one setting, also hold good in the international sphere, that is in human relationships in another setting.

In the world today one of the dangerous results of our educational systems is the way in which people accept certain principles in one department of life, and utterly fail to apply those same principles in another department where they are equally relevant. It is a departmentalizing of life which is fatal to a harmonious development of the personality, and fatal to a true life. This is one of the most subtle enemies of a true internationalism. Men who are just and merciful in their dealings with their fellow nationals and honestly try to treat them humanely, fail utterly to carry over their humane principles to the sphere of relationships with people of other countries. In their relationships with those people they set up an entirely different standard of action. The man who would never dream of hurting a child in his own country by stopping its supply of food, will cheerfully support a policy of blockade of an enemy country when he knows full well that the result of this action must be the starvation of countless children of that country.

It is acknowledged by everybody that it is essential to the administration of justice that a quarrel between two people must be settled by a third person who is impartial and who has no interest in the matter, that is, has nothing to gain one way or the other. This is ac-

cepted by everyone and is the foundation of our system of justice. Any plaintiff who claimed the right to be his own judge would be promptly suppressed.

Yet this is precisely one of the things which we fail to carry over when we come to the sphere of international relationships. A nation, when quarrelling with another nation, claims the right both to accuse and to judge, to be both plaintiff and judge. The League of Nations has broken down just on this point, that nations refuse to give up their sovereignty as they are pleased to call it, and refuse to let others judge their case, or to abide by such a decision when it goes contrary to their supposed interests. Such action, they say, would infringe on their sovereign rights. Yet we do not regard our courts of justice as infringing on the sovereign rights of individuals in a State. The very people who are willing to see the force of an impartial system of justice within the State, cannot see the implication of the principle on which they act when it comes to an affair of their nation and another nation. It is no wonder that we have international anarchy. This is directly due to the failure of our educational system to teach children how principles, valid in one sphere of human relationships, carry over and are valid in another sphere.

Many of the arguments which are brought forward in support of war and in support of the manifestations of the national spirit are the result of the same failure. Men, we are told, are quarrelsome by nature; therefore we can never have peace or a sane nationalistic spirit. But the fact that men are quarrelsome does not make us disband our police force and let every man arm himself and build forts for himself and fight out his private quarrels. We have outgrown that stage of

development, we tell ourselves. We may have outgrown it in one sphere of human relationships, but we have not outgrown the mental stage it represents in another sphere of human relationships. We do not seem able to see that the principles on which are based the measures taken in a nation as between individuals are equally valid for individual nations and in the international sphere. We have the mentality of the nineteenth century in one sphere and that of the eleventh century in another sphere.

We recognize the value of co-operation among individuals in a nation. We see the evils of competition; at least we are beginning to do so. But we can at the same time support tariffs and tariff walls and wars. This is because we have not been taught to apply and work out a principle admitted to be true and valuable in one place, in another place where it is equally cogent.

This habit of the application of principles of conduct is one which it is the task of progressive educators to develop in all parts of life, and not only in developing internationalism. Not nearly enough is done in this connexion in the individual lives of our children. Little is done to train our children to try to apply the principles of religion to social, economic, political and international problems. It is true that a great deal may be beyond them. But it is our job as progressive educators to train our charges in habits of application and thinking which will enable them to deal with life as a whole, and so help them to live a consistent life, and not a life which is according to one set of standards here and according to another set of standards there. The development of a true internationalism depends on the development

of this habit of making application of what is known and learnt, so that departmentalism in ideals, principles and action in life becomes unknown.

We cannot get far in life without the emotions. One reason why internationalism is but a sickly plant is because there is not the emotional urge behind it which there is behind a flag-wagging, so-called patriotic, jingoism. We have to admit that military bands and national songs (some of them) do stir. It is difficult to feel much glow about the League of Nations. It is easy to rouse national feeling and, once it is roused, all things, both good and evil, are possible. It is difficult to rouse international feeling. The average person has none to rouse.

This is a phase through which mankind must pass. When the patriarchal family first began to merge into the tribe, there was exactly the same situation and exactly the same lack of tribal feeling. Later when the tribe began to merge into the nation, there was at first exactly the same situation again, and exactly the same lack of national feeling. Now we have the national feeling, and with the beginning of the merge into world brotherhood there is the lack of international feeling. But though it may be a phase, it will be a phase only if teachers are prepared to make it so. If teachers do not do their best to see to it that all means are adopted to create a feeling behind the forces for internationalism, the national phase may last a long time, and may, indeed, destroy civilization before it reaches the end of the phase. Progress is not an automatic thing. We cannot develop from the national to the international stage unless the greatest efforts

are made, and a great deal of this effort must be devoted to developing faith in internationalism.

This is a twofold task; negative and positive. On the one hand, as progressive teachers, it is our task to discourage all illegitimate developments of national feeling. This does not mean that we are to be unpatriotic. But it does mean that we are to lay our emphasis on the right ideas. Instead of training our children to admire and feel proud of military and naval heroes, we should cultivate in them a pride of men and women of our country who have really served the world, and who have done something of positive good for their country and for the world at large. In the case of such a man as Cromwell, or Guru Gobind Singh, the real contribution made should be stressed and the military side given its due position of inferiority.

The teacher's whole attitude to history should be such as to encourage an admiration of men of science, art, literature, religion and statesmanship in all countries of the world. This involves a revolution in our whole thinking. Most of us have not been brought up with such standards. But it is only such a revolution which can pave the way for a true internationalism. It is a revolution of thought in thorough accord with our ideals.

The second part of our task is the attempt to develop a positive feeling for the international ideal. The adoption of the attitude referred to above, and the consequent revolution in historical perspective, are the foundations for this. This must be done, too, from the very beginning. Objectionable nationalism will never get a chance to take root if we implant the better attitude first. One of our great difficulties here is

that the books that our children read are mostly written from the old point of view. But in spite of this, if the teacher's own sympathy is positively for internationalism, a great deal can be done to create a feeling of world loyalty as children grow up. It is not, of course, only in dealing with history and geography that the attitude of the teacher tells. In connexion with science and literature also, the right attitude in the teacher, coupled with the right handling of material, can do a great deal to help.

One task to which every teacher who has the development of this international ideal as an aim in his work must address himself is the elimination of fear. Fear is the demon that does so much damage in individual lives. It is also the bane of international relationships. It will never be eliminated from international life until it is eliminated from individual lives. If only we could teach our children to have more courage as individuals, the reflection in international life would mean that half the problems—probably three-quarters of the problems—of international life would disappear. What is needed in the world today is disarmament of the spirit. This will never come as long as one nation fears another. The task of the progressive teacher is to help his pupils to grow up with faith in man instead of fear of man. As long as fear rules in the lives of men internationalism will never develop, and world citizenship will remain a matter of paper and ink. The development of the courageous life therefore, is one of the most positive contributions that we as educators can make to the problem we are discussing. And by courage I mean, of course, not simply physical courage, but moral and spiritual courage, especially the latter.

We noticed that after the training of the emotions there remained action. Now it is obviously not easy in this matter of world citizenship for children in school to take much action. There are however some things which can be done, and some ways in which teachers can give a practical turn to their teaching in this subject.

In the first place there is the organization and running of Junior League of Nations Societies or of International Clubs.[1] The function of these societies is to supplement the efforts at establishing an international outlook and at developing a spirit of world citizenship made in connexion with subjects such as history and geography. In the meetings of such societies information about the League of Nations is given, discussions on international problems are held and interest in world citizenship developed and encouraged. They can form nuclei for propaganda and the diffusion of information about, and the creation of interest in, the League and international affairs generally, in the school and in the community.

Pageants on such occasions as Armistice Day can also form a very effective activity in which children can take part and which will help in the developing of the necessary emotions. The following is the type of thing which can be done. This was a pageant staged on an Armistice Day.

A number of boys were chosen, one to represent each country in the League of Nations. Each boy prepared a fairly large copy on paper of the flag of the country he represented. One boy was selected to personify Peace. The idea of the pageant was that each country

[1] See my *Suggestions for the Organization of Schools in India*, pp. 184 ff.

was to bring its national flag as an offering to Peace who was seated on a throne, at the same time promising allegiance to Peace.

Peace, clothed in white, with a dove in one hand, was seated on a throne of white. Those representing the different countries, also clothed in white, carrying their flags, filed in from both sides after Peace had taken her place on the throne, and formed up in front of the throne at a distance from it. When all were in their places a hymn of peace, composed for the occasion, was sung. The poem 'The Battle of Blenheim' was recited. Then Peace gave a very short oration. The pageant was so timed that Peace finished her oration just at the commencement of the two minutes' silence at eleven o'clock. After the two minutes' silence the representatives of the different countries came up by turn, laid their flags at the foot of the throne and swore allegiance to Peace, each using the same form of words about his country. Each representative returned to his position in front of the throne as another came up.

After all the representatives had offered up their flags another hymn of peace was sung, and then Peace descended from the throne and, bearing the flags with her, led the representatives of the nations out.

It was a simple pageant, requiring little equipment, but, carried out reverently, had a telling effect both on those who took part and on those who were onlookers. Such pageants can be of great assistance in developing an international emotion.

Another practical activity which can sometimes be carried out, is correspondence with children of other countries. Sometimes language is a difficulty here, but very often that can be overcome. This can be a very

valuable activity within the Empire; and by means of this Indian children and children of the various Dominions and of Britain can be brought much closer together.

These are some positive things which can be carried out in schools. On the negative side, teachers should always be on the alert to discourage any militaristic spirit which may show itself. The best way to deal with that however is by increased emphasis on the positive side.

XIV

HANDCRAFTS

'I can imagine no greater reform than to place in every elementary school today a practical work room where boys would have an opportunity to make things that they wanted to make, to learn what the guiding spirit of the craftsman was, to acquire standards of taste and criticism and beauty, and to develop, in so doing, the many faculties which are now dormant, and which are ultimately destroyed through our mistakes in education.'[1] This was written of England. It applies with infinitely more force to India. One of the greatest reforms necessary in the great majority of the schools in India is a revision of the curriculum so that handcraft work may have an integral place, and the development of the combined school where other courses besides the strictly academic ones are given.

This handcraft work moreover should not simply be certain subjects added to an already overloaded curriculum. It should form a vital part of the school course, correlated with other subjects and enabling the boy to achieve an all-round development, such as is impossible without opportunity for the use and exercise of the hand. Handcraft work should be part and parcel of the whole

[1] J. H. Whitehouse, *Education*, p. 112 (Rich and Cowan).

work of the school, and the curriculum should be so built up that it would be ruined if this work were dropped. 'As I see it, the workshop should be the very basis and heart of the school... I am urging that *all* the work of the school, including the most difficult theoretical work, should be undertaken only in order to solve real problems that the child comes up against in the actual handling of material there.'[1]

Now it will be readily understood that, if we adopt a position such as Dr. van der Lieuw takes up, or even one less extreme, namely that the workshop is not a side-show or an extra, but is the foundation of the whole work of the school, a complete revolution in our curricula and in our attitude towards education would result. While such a position may be accepted as ideal, it is obvious that in India we are very far from it, and that in most cases very few steps, if any, have been taken along the road that leads to the accomplishment of this ideal.

This, however, is the ideal that we should have before us and towards the achievement of which we should always be striving. Probably few educationalists, even though they may not be prepared to go as far as Dr. van der Lieuw, will question the educational value, and the great importance, of handcraft work. One of the first things which has to be done, however, is to convince the average parent of this fact. Education has so long been looked on as a purely literary affair, that now, when changes are mooted, the parent is hard to move and hard to convince.

[1] Speech of Dr. J. J. van der Lieuw at the New Education Conference in S. Africa, reported in *The New Era*, Dec. 1934, p. 239.

There is, however, a common complaint against the present system of education, especially in rural areas, that it unfits children and young people for the life that they have to live after leaving school. The village boy gets a high school education and becomes useless for work in the village or on the farm. Mr. Mayhew puts the same thing in another way when he says that the educational system of India, on the boys' side, is too vocational.[1] It prepares boys for one type of vocation only, namely to be clerks and officials in Government or other service. The boy who studies up to Matriculation, in the very great majority of cases, does so in order to get a chance to obtain one of the black-coated jobs which are becoming so difficult to get. Many put off the evil day of having to try to get a job, and seek to better their chances of securing work by going on to College when they really are not fitted by bent, taste, or talent to benefit from a College education. The result is the cry from the College professor about the material that comes to him in the first year; while the University goes on doing its share in perpetuating the evil by keeping down the standard of the Matriculation examination.

Now everyone who has studied, or has suffered under, the educational system in vogue has his or her own ideas as to what should be done about it. One thing is certain, however, and that is, that no swift change can be brought about. Parents generally have been brought to understand that education—really valuable education—means two things. It means firstly a job at the end of the course, and secondly it

[1] A. Mayhew, *The Education of India*, p. 149.

means an Anglo-Vernacular course. The idea of education prevalent in the villages of India is a frankly utilitarian one. Education, if it does not result in increased money in the shape of better jobs, is of no use. As things are, such increase in rupees can come only if the education secured is Anglo-Vernacular. To be sure, that part of the popular notion which is connected with increased money is gradually fading away. Any job with any salary is eagerly if not gladly accepted. Still, education, must, it is thought, lead to some job or it is a waste of time. The idea of the cultural, human, and spiritual values of education is largely a closed book to the mass of the population. A foundational task is to spread such ideas.

I do not mean to say that education should have nothing to do with the work a boy is to do in life. It *has* a vital connexion with the economic side of life. The least that we can ask is that the education which a boy gets should not utterly unfit him for the work he will have to do when he leaves school or college. But there should be a definite standard and time in life up to which education should be given for its own sake, without definitely trying to prepare a boy or a girl for a particular work. There should be a period of general foundation-laying, which, as I have said, will at worst not unfit the pupil for work in later life, and at best will equip him with a general foundation in character, power of initiative, power of thinking, feeling, acting, for himself, self-dependence and zeal for life and the best in life, that will stand him in good stead, whatever work or walk of life may fall to his lot. The complaint of the villager is that the present system definitely does not do this.

The problem then is twofold. Our educational system must have two definite stages: the general or foundational period of non-specialization; and the period of specialization when boys and girls will begin to branch off into courses leading to different kinds of work, while at the same time keeping up the cultural side of their education. In the first stage there should be pre-vocational work along the lines of different handcrafts, which, while having an excellent educational function, and being indispensable to the carrying out of the aims we have before us in our educational work, will enable the boy or girl in very many cases to find out where lies his or her particular bent and interests. In the second stage will come the definite specialization along the lines chosen as most suitable at the end of the first stage. The problem is also complicated by the necessity for learning English.

It is in the first stage that handcraft work is of greatest importance as far as the ordinary school is concerned, because it is here that it must have its place in the ordinary non-specialized education given in every school. Handcraft work is important for several reasons.

First, true growth of the personality cannot take place unless facilities are provided for the child to use his hands and to make things. Our present system of education has caused us to lose the sense of the wholeness of life. It has tended to isolate intellect, and to place a premium on purely intellectual work. This means, of course, that the development of the personality is one-sided, and that vital elements necessary for true all-round growth are lacking.

The small boy is always on the move. He is continually using his hands and his legs. He is always trying to do something with his hands. These movements are connected vitally with his growth, and he cannot grow truly without them. From the time he is a baby till the time he goes to school he is accustomed to do things with his hands. His play life is full of doing and making things. This is an essential aid to his intellectual growth. For a while in school, perhaps, he may, when he is in the First or Second Class, get the opportunities to go on using his hands in these ways. Then no further opportunities are given, even although it is just as essential for his growth that he should have them as he gets older. In large numbers of our schools he gets no opportunities at all even in the first two classes.

It has been proved in numbers of schools that the thought-life of mentally backward and defective children is greatly improved when they are given courses where the greater part of the time is put in at handcraft and manual work. It follows that the thought-life and intellectual growth of children of normal intelligence will also be improved if they are given sufficient opportunities for using their hands. 'A child's thoughts are thoughts of doing; rarely are they thoughts of being. And in doing things the hand is all-important.' [1] Handcraft work then plays an important part in the true growth of the personality.

Handcraft work involves that co-ordination of hand and eye and brain which teaches self-control and readiness of response. It aids the growth of a balanced

[1] P. B. Ballard, *Handwork as an Educational Medium*, p. 97 (Allen and Unwin).

and well harmonized personality. It gives that sense of mastery and confidence that is so necessary for true growth. It enables the child, as he grows up, to develop a general attitude of confidence towards life, to give him the feeling of assurance and quiet confidence which is so desirable. He feels that he is the master of at any rate some portion of his environment, and it gives him the courage to go on and master and use other forces in his environment.

An important value of handcraft, as we have seen in dealing with the development of the creative mind,[1] is the help that it gives in encouraging the creative urge in children and in supplying opportunities for creative work. It provides avenues for the creative use of leisure, for expression of the instinctive urge to make and construct, and for the sublimation of the sex instinct. It also aids in the development of the power to appreciate beauty, beauty of workmanship, beauty of form, beauty of colour. Much handcraft work gives valuable help in the development of the æsthetic side of our children's natures, and indeed, is essential for true development in this direction.

In a community where there are false ideas concerning the dignity of labour, and of the relative value and respectability of 'black-coated' jobs and 'no-coated' jobs, handcraft work is of great value in restoring things to their proper perspective or in preventing them ever getting into wrong perspective. Where manual work is an integral part of a school curriculum we shall not be so likely to find that contempt for manual work and manual labour which is too common at present.

[1] Chapter IV, p. 68.

Another valuable gain which comes from a system where handcraft and manual work are part and parcel of the system, is that it is much easier for the parents and teachers to give the child vocational guidance when the time comes for him to decide what work he is going to take up in life. If he suffers from what we might call manual illiteracy, if his education has been one-sided, concerned with the academic side of things only, no one concerned is in a position to know how to advise, especially in the absence of tests, as is the position in India today. Even when tests have been brought in, it is still of great value for the teacher to be able to form his own estimate, founded on his knowledge of the boy's work at handcrafts, of where his bent lies. If there has been no handcraft work, there are no data available to enable judgement regarding bent and aptitude to be made. Thus the child runs a grave risk of being handicapped for life by a wrong choice being made. Where handcraft work has formed an essential part of the child's course, when the time comes for a decision regarding his life work to be made, there is some chance of making a wise choice.

How then is this type of work to be made an integral part of the curriculum? As I have suggested, it is not possible, at one fell swoop, to make the workshop central in the school and in the curriculum. The first thing to be done is to make arrangements for handcrafts of some sort or another to be introduced into the school. If they cannot be brought into the regular curriculum, then they can be started as extras. But facilities for handcraft work should be provided for at least some of the boys for short periods. Gradually advances can

be made as finances and regulations allow, and different subjects may be brought into the curriculum.

If the project method is adopted in the school, the introduction of handcraft work will not be difficult as far as organization is concerned. It will be naturally linked up with the project, will form an essential part of the project, and will be correlated with all the subjects touched by the project on which the class is working. Handwork and manual work of some description are essential parts of every project, and the project method is probably the best way of achieving our ultimate object of giving handcraft work its proper place in the curriculum.

If the project method is not being used, a beginning in the introduction of handcraft work may be made through the Boy Scouts and Girl Guides. These organizations encourage work in a number of different crafts and can thus be valuable aids in achieving our aims. Boys may be encouraged to take up handcraft work by means of small exhibitions of work being held occasionally or on the annual Parents' Day. Handcraft clubs may be established where boys may be given facilities for meeting and working at different crafts. A great deal of work may be done by means of such clubs and exhibitions, and the way thus paved for the introduction of crafts as regular school subjects, and public opinion won over.

As long as facilities for special handcrafts cannot be provided, a good deal can be done by giving opportunities for craft work in connexion with different subjects already in the curriculum.

The types of handcraft work which can be introduced in a school will depend on local conditions as well as

on local finance. With rural schools, handcrafts related to life in the village and connected with rural reconstruction work and teaching are the natural ones to introduce. Village carpentry, that is the making of things commonly used in the village, gardening, weaving, rope-making, tailoring, agriculture, poultry-keeping, bee-keeping, these and other such handcrafts connected with village life will come naturally into a syllabus of rural reconstruction and will therefore easily correlate with the work that is being done in the school

Other handcrafts which can be introduced will depend on the staff and facilities available. Drawing and art work, the decoration of school theatres, preparation of theatre curtains and stage properties give opportunities for handcraft work, and can be correlated easily with other subjects. Clay modelling, lino-cutting work, metalwork, making of science apparatus, are all useful crafts. One of the most useful that can be brought into a school is the craft of the printing press, with its connected craft of book-binding. A printing press is a most valuable aid to the work of a school. It increases interest in the work done with the mother-tongue, and in drawing, results in improved spelling and literary style, encourages original and creative work because of the opportunities for bringing out magazines, and offers a most fascinating handcraft. 'Of the manual activities for boys I should place very high those associated with the printing press. Boys are enabled to look through a window—a little window it may be—but to look through a window upon the great world of industry and to understand in a way

they could not do otherwise, something about industry and those who follow it.' [1]

One of the big advantages of making handcrafts an essential part of work in school is the fact that by so doing we are enabled to educate for leisure that is, we are able to give our pupils some notion of how to employ themselves in their leisure after they have left school. One of the noticeable differences between Indian boys, or many of them, and western boys, is the absence of hobbies among our Indian schoolboys. For this absence of hobbies, while poverty is to some extent responsible, to a large extent the reason is to be found in lack of encouragement and training in school. The main reason why our Indian boys do not have hobbies is because they do not get the chance to learn handcrafts of various kinds in school. Their education does not enable them to develop interests which will remain with them when they leave school, and so enable them to use their leisure.

'The extreme monotony of the occupation of many, reduced to the performance of one or two simple acts with the assistance of machinery, may be balanced by an education which teaches them to use leisure properly and by so doing enables them to retain their general vigour and happiness, and thus even to perform those special duties more effectively. The right balance between education for a vocation and education for just being men and women is a matter which will always remain fundamental for a philosophy of Education.' [2]

[1] J. H. Whitehouse, *Creative Education in an English School*, pp. 13-14 (O.U.P.).

[2] G. H. Thomson, *A Modern Philosophy of Education*, p. 36 (Allen and Unwin).

If we are to educate for just being men and women we must pay attention to this matter of leisure and its use, and therefore to teaching handcrafts.

Dean Inge has said that the soul is dyed the colour of its leisure thoughts. We all know the kind of thoughts that come to a mind that has no wholesome interests. Most of our pupils are not made alive to the value of leisure rightly used, nor to the possibilities of leisure, nor to the dangers of leisure that is really idleness and emptiness. It is one of the tasks of the progressive school to give its pupils something which will enable them, both at school and later when they have left school, to spend their leisure in worth-while pursuits. One way in which we can do this for a great many of our pupils is by the organization of handcrafts in the school, and by providing facilities for all our pupils to learn some craft.

This means really learning, not simply getting a smattering of some work and learning to do it in an unsatisfactory way. If the child is to take a real interest in a handcraft he must be able to do it passably well. Real teaching and real learning are necessary. The child should become, as far as in him lies, the master of his craft. When our schools can do this for our children, then we shall have a generation which will have no empty idle hours, a generation which will know how to spend its leisure, and, as a result, a generation which will live happier lives.

Handcrafts are not the only form of hobbies. The progressive school will encourage the development of hobbies such as writing stories and poetry, reading and acting ; different hobbies along different lines of work. But no school will ever be able to educate properly for

leisure unless it gives a prominent place in its curriculum to handcraft work. For large numbers this is the way in which the problem of leisure, a problem which modern conditions are daily making more pressing, can best be solved by the school.

The chief difficulty which confronts us in the conditions in which most schools work in India is the fact that to introduce handcraft work and manual training work into the curriculum, or even as an extra-school activity, will still more burden an already overburdened child. It is fairly clear that unless we are going in for sweated learning, handcrafts simply cannot be added as one more subject. They can be introduced in connexion with various subjects already in the curriculum, but even then, as I have pointed out, they must be taught, and taught properly. If a boy is required to work in the carpentry room to make a frame for a map or to bind a magazine in connexion with work in the mother-tongue, he must learn how to do the job properly. He must be able to use the tools. Therefore handcrafts must be seriously taught. Otherwise neither teacher nor children will get satisfaction or benefit from the work. We cannot get away from the fact that however we introduce handcrafts, they involve extra work, even though it be play-work, and time must be given to them. How is provision to be made for this in an already overburdened curriculum? As far as I can see, the answer is that in order to improve the type of education in our schools the curriculum must be lightened by dispensing with English up to a certain stage.

We have to make up our minds as to what the function and place of English is to be. Our decision

on this matter will very largely determine the whole school course. Now it will be admitted at once that from an educational point of view the whole course of education from infant class to the M.A. class ought to be in the mother-tongue. As far as practical conditions go, however, the day when that will be possible is still distant. We have to plan for a University education given in English for some time yet. That means that those who pass the Matriculation examination must have sufficient mastery of English to be able to work in it when they go to the University. We also have to remember that, in all probability, for many years to come English will remain the lingua franca of India, and therefore will be needed as a second language by those who do not go on to the University, but go into the railway service, the postal service, and such work. We also have to remember that there are large numbers who should have secondary education but who do not really need English, for whom the handcrafts of which we have been speaking are infinitely more useful. The problem is to devise a system which will cater for these varying needs.

There are those who advocate bilingualism. They say that English should be learned from when the boy or girl starts school. It is true that this would do two things. It would improve the standard of English in general use. It would also lighten the burden of the subject by spreading the work over more years of school life. But on the other hand it would almost certainly be bad for the general education of the child. The experience of the attempt to make the children of Wales bilingual proved that such a procedure retards mental growth, which indeed is what we would expect. It is

also not practicable politics as far as India is concerned. The child would hear and learn English in school only, not in the home, and the financial outlay to provide teachers of English right through the school course would be tremendous.

The line of solution seems to be in the direction of starting English later in the school course than is done now, rather than earlier, and to regard it in the main as a second language, which is not expected to compete with the mother-tongue. It should be started after a good foundation in general education, including handcraft work, has been laid *in the mother-tongue.* This stage of education should be up till the age of 11+ or 12. This would mean, as a rule, seven years of school. This should be the normal primary course, which every child should be expected to take. In this course there would be no English, and therefore it would be possible to provide a good curriculum in which the mother-tongue would be given its proper place and where it would also be possible to give handcrafts the place that they should have. Education would at once become more closely related to the life of the children. The money saved from the teaching of English during some of those years would be available for the teaching of handcrafts. This course will then make available all the advantages of a course in which handcrafts are taught.

Now a large number of children would leave school at the end of this suggested course of seven years. They would go to their fathers' farms or shops or elsewhere with the benefit of the pre-vocational work that they had done, with the big benefits also which they would have gained from a system of education which would

not have unfitted them in mind and body for the work they had to do. Freed from the burden of English, for which they would have no future use, they would have been given a far better education than it is possible to give at the present time.

We now have to deal with those children who wish to go on. Some of these wish to go to the University. For them there should be a five-year course in the secondary school, at the end of which they would sit for the Matriculation examination. It may be noted in passing that the total number of years these pupils would spend on their school course, namely twelve, is the same as those boys who at present take a vernacular course to the Eighth Class and then spend two years in special classes working mainly at English before going into the Ninth Class. In reality it would be better for this secondary course for those going on to the University to be a six-year course, but this would probably make the financial burden for the parent too great. Those who are sent on for this anglo-vernacular course with a view to going to the University should be picked pupils. The standard during the last two years of the course should be kept high.

There will also be those pupils who after finishing the primary school course of seven years will wish to go on, not with a view to going on to the University, but with a view to going on to other work where English is necessary. There should be for them a four-year secondary course at the end of which there should be a school-leaving examination. The course for these pupils may be the same as for those who are going on for Matriculation, but they will not go on as far.

There will also be those pupils who wish to go on but who do not wish to go into work for which English is required. For them there should be technical courses leading to work with different industries or in different occupations such as tailoring, carpentry, motor work and so on. This course will be vocational. Now this vocational course may be provided in two ways. It may be provided by setting up separate technical schools or by adding technical departments to existing High Schools, making them combined schools. I think that the second alternative is the better. For one thing it would facilitate the teaching of handcrafts in such schools as had the primary course as well as the secondary courses, and in the second place it would mean that boys who found themselves unsuited for the literary courses could easily change over. Then too a certain amount of work at the ordinary school subjects would be done by those taking the technical courses and these they would take along with the pupils from the literary side. There would thus be a saving over what would be necessary if there were separate institutions. Such an arrangement would also tend to militate against the idea that such technical education was not on the same plane of respectability as the literary type of education. It would also be possible in such a combined institution to arrange for a certain amount of handcraft and technical work to be done by those studying for Matriculation and for the School-Leaving Examination, at least during the first two years of their course, and this would be a great advantage for them.

It will be said that the development of such a technical course is impossible from financial reasons. Admittedly it can come only slowly, but a beginning

can be made. Such combined schools will be cheaper and educationally better than separate technical or industrial institutions, and there is no reason why they should not be gradually developed. As far as the primary course advocated is concerned, there is no reason why it should not be established all over the country in a very short time if finance is the only objection.[1] There is the difficulty that a boy is required to decide what course he is to take when he is only 11+ or 12 years of age. As long as we have our peculiar problem of English it is difficult to see how this is to be avoided. With the combined schools there would be opportunity of transferring from the literary side to the technical though not from the technical to the literary, as the former would not be doing English. The general education given under such a scheme or some such scheme would be an infinite improvement on that in vogue at present.

Note on the Place of the Mother-Tongue

Allied with the considerations of technical and handcraft work which have led me to advocate such a change in the curriculum at present in force is the whole question of the place given to the mother-tongue. It is obvious that any scheme for the improvement of the curriculum and the educational system in India must give a prominent place to increased emphasis on the teaching of the mother-tongue. This is necessary if

[1] I am not here endorsing the recent suggestion that primary education can be made to pay for itself by means of handcraft work. That suggestion subordinates educational considerations to economic ones, and carrying it out would ruin true education.

any true education is to be given. This emphasis on the use of the mother-tongue should not be confined simply to the periods when it is taught, necessary as that is. It should be found in every subject.

At the same time English should not be treated as an isolated subject confined to certain definite periods assigned to it in the time-table. In every branch of the curriculum pupils should be trained to express their ideas either orally or in writing in accurate and appropriate language. It will therefore be advisable to exercise a careful supervision over the use of English in every subject.'[1] In this quotation, English, of course, is the mother-tongue, and what applies to English in England applies to the mother-tongue in India.

'In plain words, and in the ordinary sense, English is not a school "subject" at all. It is a condition of school life Of all school lessons the English one has usually made least effect upon the pupils' minds and the least appeal to their liking But as we have said, English is really not a subject at all. It is a condition of existence rather than a subject of instruction. It is an inescapable circumstance of life, and concerns every English-speaking person from the cradle to the grave. The lesson in English is not merely one occasion for the inculcation of knowledge; it is part of the child's initiation into the life of man.'[2]

Here again in this quotation, English is the mother-tongue. The same is true of the mother-tongue in India. We cannot have true education in our schools as long as the mother-tongue is not given its rightful place in the school curriculum and in school life.

[1] *The Education of the Adolescent* (Hadow Report), p. 190.
[2] G. Sampson, *English for the English*, pp. 24-25 (C.U.P.).

Now if English is to be the second language, as will in all probability be the case for many years to come, we have to decide when is the best time to commence learning it. The general consensus of opinion seems to be that the best time to start learning a foreign language is at the age of 11+ or 12. I quote the Hadow Report again. 'Eleven is a suitable age at which to begin the study of a modern foreign language. The child's perceptions are acute, his vocal organs are still flexible, and he is comparatively free from that morbid dread of ridicule which may impede the progress of older pupils. Imitation of sounds and learning by heart will present little difficulty. Furthermore, the pupil's interest is easily aroused and he is quick to imbibe the life and spirit of a foreign language.'[1] Because of conditions in India and the great necessity of getting a good foundation before English is started, in view of the great amount of time that has to be devoted to it when it is started, I would prefer starting it slightly later than 11, that is, 11+ or 12.

Thus, if boys start their school life at 5 or 6 they should start work on English after seven years of work in the mother-tongue. This fits in with the scheme I have suggested for a revision of the present school course in connexion with the introduction of serious work in handcrafts. It is outside the scope of this book to go into the whole question of the mother-tongue as a medium of instruction in India. I wish simply to point out that no truly progressive education can be given as long as the mother-tongue is deprived of its proper place, and as long as it is not the medium of instruction.

[1] *The Education of the Adolescent* (Hadow Report), p. 211.

'For if thought and inner speech are so closely interwoven that they grow and decay together, we cannot cultivate one without cultivating the other. And training in the use of the mother-tongue—the tongue in which a child thinks and dreams—becomes the first essential of schooling and the finest instrument of human culture.' [1]

To learn English from the beginning of the school course or from a time shortly after its commencement, in other words to make a half-hearted attempt to make children bilingual, is to retard their mental growth. It is therefore essential to leave the field to the mother-tongue until 11+ or 12, and the curriculum and the system of education in the country should be changed to fit in with these facts.

[1] P. B. Ballard, *Thought and Language*, p. 17 (U.L.P.).

XV

EXAMINATIONS

I do not propose, in dealing with the subject of examinations in connexion with the progressive school, to go into all that can be said against examinations. It has been said often and at great length. Readers who wish to see the case against examinations stated are referred to *The Examination Tangle and the Way Out*[1] and to *An Examination of Examinations*.[2] The former is the report of the International Commission on Examinations of the New Education Fellowship, and the latter is a summary of investigations into the subject by the International Institute Examinations Enquiry. We are concerned more with those practical measures which can be taken to mitigate the admitted evils and limitations of examinations.

We have to remember that there are two different types of examination; the internal and the external. It is the latter that presents the greater difficulty, and most of those who bring charges against examinations have external examinations in mind. At the same time, while internal examinations are not nearly so objectionable, there are certain things which a progressive teacher should keep in mind when setting examinations.

[1] Published by the N.E.F., 29 Tavistock Square, London.
[2] Published by Macmillan.

In the first place the teacher should always have a definite idea of what he is setting the examination for. Now an examination may test many things, but it may not test the particular thing which the teacher thinks it is testing. For example, the teacher may think that he is finding out what the members of his class know, whereas he is setting a paper which rather tells him what they do not know. He may think that he is testing powers of thought, when he is really testing powers of memory.

There are certain definite purposes of internal examinations. It is not possible for any one type of examination to serve all these purposes, and a teacher must consider carefully what he is really trying to do when he sets the examination. The following are some of the purposes of internal examinations.

1. To test intelligence or vocational ability.
2. To ascertain growth in knowledge of facts.
3. To ascertain power to reason and to use the tools of thought; that is, power to apply knowledge to definite situations.
4. To test creative ability.
5. To aid in grouping individuals for purposes of teaching, so that those in groups or classes may be of approximately the same attainment level.
6. To revise.
7. To enable the pupil to do some active and effective self-criticism; that is, to enable him to estimate his progress and knowledge.
8. To enable the teacher to estimate the success of his teaching or the success of new methods and materials.

There are two underlying principles which should govern the conduct of all internal examinations. The first is that they should aim at a positive result and not at a negative one. That is, in setting an examination, we should aim at finding out what the child knows, what he can do, what intelligence he has, rather than at finding out what he does not know, what he cannot do, what intelligence he has not got. This principle should apply to external examinations as well.

The second principle is that there should be no atmosphere about an examination which will create the feeling that it is something extraordinary or special, something on which a great deal depends. This is one of the curses of external examinations, perhaps the greatest defect, and hence we hear of the examination temperament, and of its lack. There is no necessity, however, for this sort of thing in internal examinations, and if we can do away with this examination atmosphere, and consequently with the difficulty of the examination temperament, then one of the big objections to examinations will be met.

In a school, examinations should not be the set occasions at the end of term and at the end of the year that they so often are. They should rather be of the nature of small tests, coming frequently but taking up little time. In this way they will come to be regarded by staff and children as part of the school work just as any other lesson is. They will have more of the character of an aid to revision. If a consistent programme of such frequent small tests in different subjects were carried out, there would be no need for the staged final examination at the end of the year. Promotion would not depend on one or two examinations, but on

the achievement in all the tests throughout the year. Such a scheme would meet the objection that luck plays too great a part in examinations, and also that too great a strain is inflicted by an examination. It would also meet the objection that marking is liable to be unequal, and that too much is made to depend on one occasion. In fact it would meet most of the objections commonly brought against examinations.

It should be noted in passing that if an individual work system such as has been described in this book is used, examinations are not necessary for finding out the progress made by the pupils, nor for enabling pupils to estimate their own progress and knowledge. There is, in the normal course of the work, as assignment after assignment is tested, a continual process of checking up on progress, and, save for purposes of occasional revision, set tests become unnecessary. Even revisionary tests may be avoided by revisionary assignments being given. The assignment system can do all that examinations are called on to do, and in the way of testing ability to apply knowledge, to reason and to create, it can do the work required much more efficiently than examinations can.

It is clear that one examination cannot serve all the purposes we have tabulated, though it may serve two or three. We are, however, faced with the problem of what types of tests are to be used for different purposes. To test intelligence or vocational ability the teacher will have to depend on definite tests arranged and tried out by psychologists. In connexion with such tests, of course it is not possible to act according to our second principle and make them part of the regular work of the school. They will, of necessity, take place seldom

as far as each individual child is concerned, and it will not be possible to keep them from being rather special occasions. At the same time the child need not have the strain that comes from knowing that a great deal hangs on the occasion, and that his whole future life depends on how he acquits himself. No effort should be spared to reduce the examination atmosphere in connexion with such tests to a minimum and to put the examinees as much at their ease as possible. Even with these tests the tendency now is to make them as natural as possible and to find natural test situations.[1]

In testing knowledge of facts we have the new type of examination as elaborated by Dr. Ballard in *The New Examiner*. This type of test, getting the answers 'Yes' and 'No' to statements according as they are true or false, filling in blanks, and so on, does avoid the difficulty of the personal, subjective element in marking and ensures absolute impartiality and an even standard. My experience is that such tests can be very useful as long as their limitations are kept in mind. They test knowledge of facts. If they are combined with oral examinations in subjects such as languages and history and geography, they can be still more useful.

The oral examination enables the teacher to follow out the first of the principles that we laid down, namely that in an examination we should aim at trying to find out what the child knows rather than what he does not know. In an oral examination, of course, it is much easier to do this than it is in a written one. The teacher has an opportunity ,to follow things up, to clarify a

[1] See C. Bühler and H. Hetzer, *Testing Children's Development from Birth to School Age*, Chapter I (Allen and Unwin).

question (sometimes a very necessary procedure), or an answer, to see whether mistakes are merely slips or why they have been made. The boy who in a history paper, through a lack of knowledge of English, wrote a good answer about the Restoration, in answer to a question on the Reformation, would not have lost all his marks on the question if the examination had been an oral one. In the written examination the examiner had no opportunity of finding out what he really knew.

There is the objection made to oral examinations that they are a much greater strain than are written ones. This is true again only if they come as something unusual and extraordinary, or very infrequently. The fact that an oral examination is a greater strain than a written one, is simply a reflection of the fact that far too much emphasis is placed, in the teaching of the mother-tongue, on written work as compared with oral work. There need be no more strain in an oral examination than there is in a written one, if they are made the normal, frequent, unimportant things they ought to be. They have the added advantage, that, provided the teacher approaches them in the right spirit and provided that the right relationship exists between teacher and child, the examinee has a much better chance of showing what he does know. I admit that if these two provisos are not satisfied, the child may suffer in a way that he cannot suffer in a written examination. The value of oral examinations also depends on the way in which children are accustomed to oral work in the ordinary work of the school.

In such oral examinations it is sometimes possible to arrange the ideal conditions where the candidate does not know that he is being examined. The language

student for whom a lengthy conversation was arranged without him knowing that it was arranged or that the examiner was paying special attention to it, and was informed when the conversation was over that he had passed, described it as an ideal examination. This sort of thing is not usually possible in schools, but may be done with especially nervous or highly strung children.

In setting examinations to test the power of pupils to think for themselves and their ability to use the tools of thought, a different type of question paper is needed. The problem type of question in mathematics, sight translation where the use of dictionaries is allowed, the use of evidence in history; that is, the framing of an account of an event after examining different source documents, practical examinations in science and agriculture, these are all the type of thing which will help the teacher to achieve the object in view. In this type of examination the use of books in the examination room should be permitted. The object of the examination is not to test knowledge of facts, but to test ability to use facts and knowledge, and absence of knowledge on a particular point should not be allowed to vitiate the result of the examination.

In seeking to achieve the particular aim we are considering, it should be the aim of the teacher to set an examination in the conditions, or in as near an approach as possible to the conditions, in which the examinee will have to work later on in life. He should have available the information which he would have available when he has a definite job to do. For example, when writing letters under ordinary circumstances a

dictionary is usually available for looking up the spelling of words when necessary.

'As Professor Piéron has pointed out, the advance of civilization has meant the substitution of a large number of instruments of knowledge for the individual memory in the transmission of tradition. We need to learn nowadays how to use these instruments and thus free the memory from its load of mechanical lumber. Most examinations today still demand unnecessary memorization, instead of allowing the use of dictionaries, atlases and other aids to knowledge during the examination period, and thus encouraging the training of pupils in their use. Sir Michael Sadler in 1929 described with approval the suggestions of an English schoolmaster on this subject, and proposed that experiments with them might be begun at once. These suggestions, described by their author as conservative, included the use of (*a*) dictionaries for the purpose of translation, (*b*) all set texts for literature papers, (*c*) a first rate standard work in at least one history paper, (*d*) mathematical and chemical tables. That this reform is on its way is shown by recent changes in Sweden and elsewhere.'[1]

Creative ability cannot be tested by the ordinary examination. It can be tested only by examining work done in freedom and without thought that on the way in which it is done depend certain pleasant or unpleasant consequences. The essay type of paper does not fill the bill here. This sort of work may be tested by work done at home, or out of school hours, being submitted, in much the same way as a thesis is submitted at a later stage. A portfolio of the year's

1 *The Examination Tangle and the Way Out*, p. 36.

work in this line may be kept and examined at the end of the year. There is sometimes the difficulty in connexion with such plans that one cannot always be certain that the work is all that of the pupil concerned. Too much help may have been received from others. There is also the further difficulty that once such a scheme is adopted the children begin to do the work consciously for examination purposes. But some method of inspecting the work done is the only way in which creative work in literature, music, or art,. can be examined, and examinees should be allowed to present, along with the ordinary examination papers they send in, whatever they wish to along these lines; that is, the lines of creative work. This work, whether it is sent in or is inspected, whether it is done at home or in connexion with projects at school, or hobbies at home or at school, should count for as much as, if not for more than, results obtained from the testing of mere accumulation of knowledge. At present it certainly does not do so.

In connexion with examinations there is the difficult question of marking, except when the new type of paper with a large number of questions requiring short definite answers is used. In the type of question usually asked in examinations as set at present, it is very difficult for the examiner to decide that one answer is worth 16 marks out of 20, another 14 out of 20 and a third 17 out of 20 It is still more difficult to say that one paper is worth 75 per cent and another 70 per cent, or that one is worth 38 per cent and another worth 40 per cent. There is the further difficulty that faces the teacher, namely the difficulty of estimating the value of the work of different pupils when their individual

differences are taken into account. The answer sent in by one boy, considered as an answer, may be better than that of his neighbour. But the neighbour's answer may represent more work, and more effort and more conscientiousness than that of the first boy. The home conditions and background of the first boy may be very much better than those of the second boy. How is the teacher to mark it? Surely it is wrong to neglect all these other factors. The second answer, considered in the light of the individual behind it and in the light of his general circumstances and intelligence, may be worth 80 per cent, whereas when the same factors are taken into account for the first boy, his answer may be worth only 60 per cent. What is the teacher to do? Is he to mark simply according to the answer, as though they had both been written by the same boy? Is he to take all the other factors into account? If he does so, then the boy who has sent in the better answer, considered merely as an answer to the question, feels that he has been treated unjustly. If he does not, then he is doing an injustice to the second boy when the whole situation is taken into account.

There is no simple way out of the difficulty. It is better to mark the questions taking everything into account, although this means that the teacher must be at some trouble to make himself acquainted with the conditions and circumstances of all his pupils. If he is a truly progressive teacher he will be doing this in any case. The teacher must also take time to go into the matter with the boy whose answer, though good, could have been very much better, and to explain to him why his marks were lower than they might have

been. It is better also to use letters rather than marks. If letters are used, such as A, B, C, etc. which roughly represent ranges of marks: A+, 100 to 90; A, 90 to 80; A−, 80 to 70, and so on, it is possible to make marking easier and juster. The pupils should also understand the system on which the teacher marks. That is, they should understand all the factors that the teacher is taking into account in arriving at his estimate of the value of the work. This admittedly does not do away with the subjective factor, but in this type of examination we can never escape this.

In passing, it might be pointed out that the low percentage of marks required for passing an examination has a very bad psychological effect on pupils. They grow up accustomed to being satisfied with a 33 per cent performance, and they are satisfied with that all through life, and in all kinds of work. Success is achieved in an examination with 33 per cent, and the result is that our schools are turning out thirty-three per centers, those whose ideals in life are on a corresponding level. No one imagines that perfection is possible for all, but at least the standard set for success in examinations should be very much higher than 33 per cent.

We have so far been considering internal examinations. The question of external examinations, besides being a much more difficult one, is also outside the scope of the individual school. It is certain that in India, the external examination, instead of being the servant of the educational system, is its master, and it is difficult to see how, under present conditions, improvements are to be brought in. It is an intolerable situation that the University through its Matriculation examina-

tion should be able to dictate to schools what their curriculum shall be, and should virtually control the school; and yet that is the position. It is the external examination that is responsible for the evils associated with examinations, for the external examinations too often dictate what the internal examinations shall be. Pupils have to be accustomed to the type of examination which they will finally meet, and so the internal examination follows the example set by the external.

There are evils connected with an external examination which are inherent in such an institution and cannot be eradicated. The examination atmosphere, the element of luck in questions, the vagaries of examiners, especially where the huge number of papers necessitates a large number of examiners, the hurried way in which the work is done—these things will always be with us as long as we have external examinations. And the whole work of the school will suffer as long as the system exists.

It should not be impossible for a system to be worked out whereby the internal examination in the school should take the place of the external examination. It may be that India is not yet ready for the step, but at least a beginning might be made with certain selected schools. Such schools would be recognized by the University as being of such a standard that the pupils their headmasters recommended would be accepted as ready to enter the University without having to pass an examination set by the University. The money spent on examiners for the Matriculation examination could be spent on University inspectors who could visit such schools and examine their records and promotions and general standard. It would be to the advantage of

such schools to keep their standard high, as otherwise they would be in danger of losing their privilege. The University authorities would soon find out if there was any falling off in the standard of pupils sent up from a particular school. The objection may be raised that some schools would have the privilege and others would not have it, and that this would result in unfair discrimination. The answer to this objection is that the privilege would be available for every school as soon as the school proved that its standard and general educational condition were up to the mark. When the University was satisfied on this point, and at present it has to be satisfied on this point before a school is recognized and allowed to send candidates for the Matriculation examination, then the school would come on the privileged list, which would soon cease to be a privileged list as most schools would be on it. Those not on the list would have a big incentive to get on to the approved list.

The further objection may be made that influence would be brought to bear to get schools on to such an approved list, and that schools that were not really up to the mark would manage to get on to the list. Influence can destroy the best of systems, of course. It is not unknown for influence to be brought to bear to get schools recognized under the present system. But it should not be impossible for a University to see to it that the standard required for admission to the approved list was kept up. It would mean that a careful record of the University careers and work of students would have to be kept, and kept school-wise, so that the University authorities could tell without difficulty how the pupils from any particular school were progressing.

Schools whose pupils were found not to be up to the mark, could be cut off the list. In its own interests the University could insist on this standard just as it can insist on the standard of an examination. Those detailed to inspect schools with a view to checking standards there, and on whose recommendations additions would be made to the approved list, would be responsible men.

Acceptance of a school for the approved list would mean also that the pupils of that school who were duly certified for proceeding to the University would be granted a school-leaving certificate which would take the place of the present Matriculation certificate, and would be recognized in all quarters where Matriculation is recognized now for entrance into other branches of work besides that of the University. This school-leaving certificate could be granted by Inspectors of the Educational Department on the recommendation of the head-master. The records of the boys in the school would be open to inspection every year on the occasion of the annual visit of the Inspector. If different courses are established leading to different occupations, similar certificates for those courses could be granted. Such a system would mean that careful records of all sides of a pupil's development would have to be kept in the school and sent on with boys when they changed schools, but this would be all to the good, and should be done in any case.

If a wholesale abolishing of external examinations from schools is not practicable in the immediate future, it might be possible to mitigate some of the evils of the system by having an arrangement whereby internal tests were taken into account along with the external examination. That is, of the total number of marks

allotted for a subject, so long as a system of marks and percentages is adhered to, a certain percentage, say 50 per cent, might be assigned to the external examination and the other 50 per cent be a maximum of marks to be awarded internally by the Headmaster of the approved school, according to his records of tests throughout the school career of the pupil. Even with such a system there would still be the same necessity for schools to be approved for the purpose after the University had satisfied itself, and after the Departmental Inspectors had satisfied themselves as to the standard in the school. It would really mean the same system as I have advocated before with the external examination added, but not looming so largely on the horizon as at present and shorn of a good deal of its power to injure. This compromise might be tried out first, and if it were found to work, the external examination might be gradually abolished.

An improvement that could be made under such a system as that outlined above is that creative ability, initiative and general all-round ability could be taken into account. University and Departmental Inspectors could inspect creative work done by pupils, and this could count materially in the promotion and recommendation of pupils by Headmasters. Such work cannot be examined except by inspection, and the fact that it has no place in the present system of awarding passes in the Matriculation examination is one of the most serious counts against the external examination. If a system whereby internal examinations, with credits if need be, as is done in America, could take the place of the external examination, a new day would dawn for education in a large number of our schools.