VILLAGE EDUCATION IN INDIA

THE REPORT OF A COMMISSION OF INQUIRY

MEMBERS OF THE COMMISSION

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PREFACE

THE origin and purpose of the Commission whose Report is presented in this volume are explained in the first paragraph of the Introduction. The Report was written in India, where the Commission were in direct touch with Indian workers, missionaries, the Government, and leaders of public life in India, and was completed in June of the present year.

The Chairman of the Commission was the Rev. A. G. Fraser, Principal of Trinity College, Kandy. Prior to his appointment as Principal of this College in 1904, Mr. Fraser had been a missionary in Uganda. He had at different times undertaken special studies of educational methods and experiments in the United States and other countries. In 1917 and 1918 he served as a chaplain in France. He had as his colleagues throughout the whole tour of the Commission the Rev. Professor D. J. Fleming, Ph.D., formerly a teacher in the Forman Christian College, Lahore, and now professor in the Union Theological College, New York; and Miss M. M. Allan, Principal of Homerton College, Cambridge, one of the largest training colleges for teachers in England, who had served on two departmental committees appointed by the Board of Education and also on two Local Education Authorities, and brought to the work of this Commission many years of professional experience. Special efforts were made to secure an Indian member to undertake the entire tour,

and when the Commission was first projected two Indian members consented to join it. But when the plan was revived in 1919, they were no longer available, and efforts to find a substitute were unsuccessful. But Mr. Kanakaryan Tiruselvam Paul, the General Secretary of the Indian National Council of Young Men's Christian Associations, was happily able to be with the Commission in the United States, and again in the preparation of its Report. The Commission was also joined on its arrival in India by the Rev. J. H. Maclean, a missionary of the United Free Church of Scotland in South India. The Commission received special help from many individuals, acknowledgement of which is made in the note on p. viii.

The Report may be safely left to speak for itself, but a word of thanks and appreciation to the members of the Commission may be permitted. It will be the judgement, I think, of most readers of the Report that it is worthy of the subject with which it deals. The Commission have given proof that they possess the most fundamental qualification for their task, the gift of imagination. Ruskin has said that the greatest thing any human being can do in the world is to see something and to help others to see it. Whatever view may be taken of the conclusions at which the Commission have arrived, it will not be questioned by readers of the Report that they have seen clearly, and have told us simply, directly, and with admirable conciseness what they have seen. They have used to excellent purpose the wealth of experience on which they were able to draw. They have given us no dry-as-dust report, but a living presentation of the real life and needs of India to-day. What they have written cannot fail to illuminate at many points the work of missionaries in Indian villages,

and invest it with a new richness of meaning. It will also come, I believe, to many in India and in the West as a ringing call to new endeavour and greater sacrifice for Christ and for the people of India.

The Calcutta University Commission, presided over by Sir Michael Sadler and including distinguished representatives of the Hindu and Mohammedan communities, in their recent Report bear the following testimony to the educational work of Christian missions :

'We should fail in our duty if we did not record the deep impression made upon us, during our visits to colleges and schools in all parts of Bengal, by the self-devotion of the men and women who, in obedience to the call of their faith, are bearing part in the higher education of the Presidency. Their insight and practical experience are of the utmost value to the whole educational system; their example, a source of much strength; their aspirations, an enrichment of its ideals. What they and their foregoers have accomplished in the field of education has been an inestimable boon to the country.' (Vol. iv, p. 456.)

The present volume puts it beyond doubt that the day of opportunity is still with us, and that in the sphere of education the present generation may do for India in the name of Christ a work as great as that of their predecessors, if Christian people in India and in the West have the imagination to see, and the courage and faith to enter, the open door here set before them.

J. H. OLDHAM

August, 1920

NOTE OF ACKNOWLEDGEMENT

THE itinerary of the Commission, including the conferences held in each area, was arranged by the National Missionary Council and its local representatives. The members of the Commission cannot be too grateful for the care with which all arrangements were made for them.

To mention by name all those who have helped us, government officers, Indian gentlemen, generous hosts and missionary workers, would be impossible. Here we can only tender our very cordial thanks, whilst retaining a most grateful memory of each individually. At the same time our special thanks are due to H.E. the Viceroy, who graciously invited the Chairman to Simla and gave the Commission the benefit of his counsel; to the Hon. H. Sharp, Commissioner of Education, who placed every facility in his power at our disposal; to the Hon. V. S. Srinavasa Sastri, who worked with us over the Report for three days, travelling far to do so; to Miss K. M. Bose, who gave us her services for six weeks on the Report and assisted in the writing of it; to Dr. A. Lankester, who placed at our disposal invaluable material for our health chapter, and to whom we owe much in the compiling of it; to Dr. S. K. Datta, who travelled with us in the Punjab; to the Indian Y.M.C.A. for the loan of valuable workers, and for generous financial assistance; to the All-India Christian Conference for their initiative and generous interest in the work of the Commission as shown by their sending two representatives, Professor S. K. Roy and ex-Principal J. P. Cotelingam, to consider and discuss with us the findings of the Commission; to Mr. Mason Olcott and Mr. S. C. L. Nasir, who accompanied the Commission throughout its tour, and rendered invaluable assistance in the secretarial work.

A. G. F.

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CHAPTER I

INTRODUCTION

Origin and Purpose of the Commission.

AT a conference of representatives of the missionary societies in Great Britain held in the autumn of 1916 the Bishop of Madras drew attention to the problems connected with the mass movements towards Christianity in India, the serious degree of illiteracy in the Indian Christian community, and the need for a thorough study of the best means of meeting the educational needs of the villages of India. His statements were endorsed by other missionaries present from India, and the conference recommended to the missionary societies the sending out of a special Commission of inquiry. The plan was approved by the missionary societies in Great Britain and North America, but owing to the claims of the war it had to be postponed, and the Commission was not able to start until the summer of 1919.

The purpose for which the Commission was appointed was to make a broad survey of the educational needs of Indian villages; to gather the fruits of the experience of Indian workers, missionaries, government officials and

leaders of public life in India and of educators in other countries visited; and, in the light of this experience and of the fresh study of present conditions, to advise the missionary societies at home how they may make their largest and best contribution to the advancement of the kingdom of God in India.

The Itinerary.

The Commission spent four months travelling via the United States, Japan, the Philippines, and Ceylon, with a view to bringing to bear on Indian questions some knowledge of the experience gained in these lands. The Commission, while recognising the vast difference between conditions in these countries and those prevailing in India, feel very strongly that a great deal is to be gained for India by a study of educational methods in America and the Philippines, and for high school work and some forms of village work by a study of methods in Ceylon.

After a short visit to Madras, the Commission started their Indian tour by meeting the National Missionary Council in Lahore in November. From thence they travelled through parts of the Punjab, the United Provinces, Chota Nagpur, Bengal, Assam, the Central Provinces, Baroda, the Bombay Presidency, Hyderabad State, and the Madras Presidency. The members of the Commission, jointly or separately, visited many institutions, especially village schools, boarding schools, industrial schools, and training schools.[1] In every province the Commission had the privilege of interviews with leading Indians—Christians and non-Christians—missionaries and government officers, and of conferences with members of each of these classes.[2] At these conferences the members

[1] Number of schools visited, about 300.

[2] Number of conferences, 53, besides many informal interviews.

of the Commission gained much, not only in the meetings but in private interviews.

Missions and the New Conditions in India.

No attempt is made in this Report to describe the work of Indian missions as a whole, or to appraise the value of particular institutions. In a survey lasting less than five months the attempt to do so could not be made without serious lack of proportion and without the possibility of doing grave injustice. Further, when to the shortness of the time are added the intricacy of the problem and the multitude of factors to be considered, it is obvious that this Report can only be an introduction to a more detailed and thorough study of the question.

But, while many problems await solution, our study and observation have convinced us that the situation is such as to make great demands on all concerned, and we have tried to indicate the main lines along which the Church—Indian and foreign—should move. These will be dealt with in detail in the following chapters; but, in view of the necessity that these two sections of the Church should work in the closest possible co-operation, a word must be said on the relation between them.

The carrying out of our proposals involves the sending out of many more missionaries. This is not because we advocate an extension of the area in which missions operate (that is outside our province). The line is already far flung and exceedingly thinly held—so thinly that not only do almost all furloughs dislocate work, but it is quite impossible to think of educating the field evangelized or adequately to train workers for the great areas covered. We desire, therefore, to see many more missionaries, but we wish them chiefly for intensive work, for the service of developing the powers of the

Christian community. And for this reason they must be primarily educational and economic workers. They should be able to take the educational and welfare work off the hands of the overworked district missionary, and should be chosen and trained for their special work, just as the district missionary has usually been trained theologically. But these missionaries must be men of spiritual power just as much as the older type, men with a mission, men with a message, and men with love for the people.

It is essential, also, that both those who are responsible for choosing missionaries, and those who come out, should clearly realize that a great change is taking place in India. This is due in part to the development of the Indian Church. While it was in its infancy it was inevitable that missionaries should stand to it in a paternal relation. As the Church advances towards maturity the relation which at one time was right ceases to be so, and missionaries find that the assertion of authority is resented. For the right development of the Church, it is essential that the missionaries should recognize its claims to a growing measure of independence. For the determination of missionary policy and of the personal attitude of the missionary alike, the clear realization of this principle is essential.

The difficulty has been very greatly intensified in recent years by the rise of the feeling of nationalism. Missionaries come to be identified in the popular mind with Government, and even those who are not British are at any rate western. While the outcastes of the mass movement areas look to the missionaries as people who can use their influence with Government to procure boons, the prevailing attitude among educated men is

very different. In recent years political agitation, sometimes extreme and unjust, and animated by racial feeling, has tended to drive missionaries into defence of Government, and almost, in some cases, to identification with it. That this should be resented is natural, and when to this feeling is added the resentment already referred to, it cannot be wondered that the relations between missionaries and Indian Christians should often be strained.

That the situation involves a change in missionary policy is generally recognized. The resolutions of the National Missionary Conference of 1912 [1] have been generally admitted to be sound, and have been reaffirmed by the National Missionary Council of 1919.

[1] See Resolutions of the India National Conference, 1912–13 (*The Continuation Committee Conferences in Asia*, pp. 127–8):

'2. *Status and Responsibility.*—This Conference desires further to record the conviction that, whenever capable and spiritually minded men and women are discovered, Churches and Missions should make a real and unmistakable advance by placing Indians on a footing of complete equality, in status and responsibility, with Europeans, and thus open for them the highest and most responsible positions in every department of missionary activity.

'3. *Transfer of Work to the Indian Church.*—This Conference would emphasize the principle that the work carried on by foreign missionary societies should be gradually transferred, as opportunities offer, to the Indian Church, and that suitable plans and modifications of existing organizations should be adopted, wherever necessary, so that this principle may be carried out by missionary bodies.

'4. *The Indian Church the Permanent Factor.*—Recognizing the importance of the principle just stated, this Conference is of opinion that all positions of responsibility made available for Indian Christians should be related to church organizations rather than to those of foreign missionary societies. This will not only provide opportunity for the development of leadership, but will also tend, from the first, to emphasize the fact that the Indian Church, and not the foreign missionary organization, is the permanent factor in the evangelization of India.'

It will be seen that, taken in their relation to one another, these resolutions involve (if carried into effect) the gradual transfer to the Indian Church of responsibilities hitherto borne by the mission. The reports presented year by year to the National Missionary Council have shown how much progress has been made, and there is evidence that wherever a liberal policy of devolution has been carried out the relations between Indian and European have become much more cordial. In view of the intense national and racial feeling existing in India to-day, we believe it is a matter of paramount importance that directive and administrative work should now be placed in the hands of the Indians, even where it is feared that there may be considerable loss in immediate efficiency. For missions as a whole a very great deal more is possible in this direction than has yet been attempted. One may well ponder over the fact that the Church in Uganda is more advanced in self-government than almost any section of the Church in India, and that Indians have more voice in commerce and in the government of the country than in the Church.

We would strongly urge, then, that only those should be sent out as missionaries who are ready to adapt themselves to the situation. More important still, their personal attitude must be such as to lead to the overcoming of the racial barrier. In the earlier stages of a mass movement it will indeed be impossible for the missionary to divest himself of the authority which naturally belongs to any one—European or Indian—through whom the Church comes into being; but in the exercise of it he must ever have an eye on the future, and try to train the infant Church for that self-government which in the long run will bring his authority to an end. And, in

dealing with those in whom the spirit of the time is already stirring, he must remember the altered situation. The barrier of race is always a difficulty in the way of unhindered fellowship, and, once the spirit of nationalism has been aroused, the difficulty is greatly intensified when the missionary is not only foreign but of the same race as the rulers. Any claiming of deference by missionaries on the ground of race is an unmitigated evil and a hindrance to the advance of the kingdom of God. The late Metropolitan of India, Bishop Lefroy, held that particular care should be taken to send to India men of courtesy and good manners, and that without these all the good-will in the world would not qualify a man for work in India. This is more true and essential to-day than when he spoke. Temperamental difficulties frequently shut out good men from real friendship with Indians, and we believe that it would be well if the boards, in selecting missionaries for India, were to avail themselves of the advice and assistance of Indian Christians who, in Britain at least, are frequently to be found, and who know many of the students who have, or are capable of having, the deepest natural friendship and brotherhood with Indians.

The following chapters contain our attempt to carry out the purpose for which we were appointed. Begin-

The Line of Argument.

ning with some factors in missionary education (Chapter II) we go on in Chapter III to deal with the facts that led to our appointment. Chapter IV sets forth our idea of what a village school should be, and the following chapter deals with the problem of maintaining such literacy as the village school is able to give. The more specialized problem of the vocational middle school comes next (VI), and is followed by a

brief consideration of some matters connected with the education of girls (VII). The school is next looked at as a centre for the whole community (VIII). From the school we pass to the teacher, dwelling specially on the type of training which seems to us most suitable (IX), and then follow the teacher to his sphere of work and consider how he may be kept efficient (X). The very important matter of the physical welfare of pupils and teachers next engages our attention (XI). The need of Christian literature suited for mass movement work follows (XII). Since the educational problem cannot be solved apart from economic improvement, we deal with this subject in Chapter XIII, and in the following chapter we make proposals for the consolidation of missionary educational effort. The lines along which we should co-operate with Government are indicated in chapter XV, and finally we deal with the financial aspect of our problem (XVI).

Practicability of the Proposals.

Careful study of our proposals, we are convinced, will show that they are not unrelated to reality or to existing possibilities. But to carry them out fully will demand money, time, and effort. Even if the necessary funds should be immediately forthcoming the creation of the personnel, whether Indian or foreign, cannot take place to order. It must be an evolution requiring the most earnest and patient work. Organization on inter-mission lines has also to be carefully worked out. We present the ideal as one which should be steadily kept in view. That some of the existing work is so unsatisfactory that it should be given up will not be disputed even by those who are responsible for it. In other cases something that falls short of our ideal may be all that is possible at present,

and it should accordingly be retained until something better can be worked out. We do not suppose that the lines of advance which we recommend will be universally applicable. All sorts of adjustments to local conditions will be called for, and regarding many of the plans suggested further experiment will be necessary. We are conscious of many great difficulties in the way of the programme we suggest, but we have seen plenty of evidence in the course of our inquiry that the spirit of enterprise and perseverance characteristic of Christian missionary effort in the past is to-day as strong as ever.

The Spiritual Aspect.

In closing this chapter we may point out that we have put nothing directly in our Report on the spiritual side of the work of missions, and to some it may seem that this is a defect. To many missionaries who are facing the problem of the education and elevation of village Christians it seems that the degradation in which they are sunk is so great that nothing short of the strongest spiritual force can lift them out of it. Children remain uneducated, not merely because their parents are poor, but still more because they take a low view of what is required for their spiritual welfare; and one reason why effort after effort at social betterment has failed is that the people are so inert and so weak in character that they are unable to avail themselves of what is attempted on their behalf. To those who have been led to this view by many disheartening experiences it may seem as if the emphasis laid in this Report on such matters as educational efficiency, economic uplift, and organization of forces is misplaced. But we desire to make it clear that we do not regard these as in themselves alone of the highest value. We recommend their

use because they are manifestations of the spirit of Jesus Christ, and helpful for the advancement of His kingdom. In seeking to bring the people of India into fellowship with God through His Son we recognize that the Spirit has used, and will still use, many and diverse agencies. It is not our view that there should be the slightest disparagement of the time-honoured method of the direct proclamation of the Gospel of the Kingdom, through teaching or preaching. But, on the other hand, we hold that the methods for which we plead in this Report are also, when rightly used, agencies which the Spirit will use for the accomplishment of His purpose. It is our earnest hope that one great means of overcoming the inertness complained of will be the message of cheer that comes through deeds of loving service, and that those who at present are unable to listen to the Word 'for anguish of spirit, and for cruel bondage,' will open their hearts when it is expressed in deeds. If such efforts as we plead for are made in this spirit, they cannot be regarded as secular or material. The love and friendship of God, as seen through the sons of God, is what India needs above all in this time of bitterness and convulsion. If we speak with the tongue of men and of angels, but have not love, it profiteth us nothing, and for the manifestation of Christ's love for the masses of India we claim a large place for the plans commended in this Report.

CHAPTER I

FACTORS IN MISSIONARY EDUCATION [1]

THAT great changes must lie before missionary education in India in the immediate future is obvious. Chief among the causes are the following :

Impending Changes.

1. The mass movements, with the rapid growth of the Christian population, have changed the emphasis in missionary effort.

2. The coming transfer of education in the provinces to the direction of Indian ministers is another factor likely to raise fresh questions.

3. In the years to come missionary education is likely to have a much smaller proportionate place than in the past. Government agencies are extending their work so rapidly, and non-Christian faiths are also putting so much more effort into schools, that it seems inevitable that the proportion of missionary education must become much smaller, even if the actual quantity of work increases.

4. The rate of exchange at present affects missionary budgets, and may entail a cutting down of expenditure, unless there is a very large increase in missionary income, and a considerable pooling of resources.

5. In certain areas large numbers of villagers returning

[1] Secondary and university education is outside the scope of this Report.

from the war zones are keenly desirous for more education and better conditions.

Mass Movements.

The mass movements have changed the emphasis in missionary education. Where once schools were used primarily as evangelistic agencies they are now urgently required for developing a Christian community.[1] The essential work now is the training of a community which will be powerful enough to produce its own leaders and advance under their direction. For this our schools must raise the general level of the Christians—moral and spiritual, but also intellectual and economic, this last being inconceivably low to one who has never seen the outcastes of India. They must provide training for workers of all grades: artisans, village school teachers, high school workers, and men to take over the full charge of work. The mass movements have frequently sprung up in comparatively new districts, whilst long-worked districts remain with small and almost stationary communities. Here there may be a need of adjustment, and the adjustments should be resolutely faced, even where vested interests and good buildings may be sacrificed.

Special Classes.

For special classes of the community and neglected interests missionary education will occupy a prominent position for a long time to come. Among these the outcastes must be our main consideration. The great majority of our Christians come from the untouchable classes, and as a rule they are not welcomed in the ordinary village school, which is often situated in a part of the village where no outcaste is welcome. The teachers are frequently men who are punctilious in matter of caste. If under strong pressure

[1] *Report of World Missionary Conference* (1910), vol. iii, p. 55.

from government authorities, outcastes are admitted, they are frequently reminded of their origin, and are often made to sit apart from other pupils, and treated with contempt or neglect. There are exceptions to this, of course, but as a general rule it holds good. Work among the poor and the defective, work for girls and women will also give us for many years a very large field in which missions will have a predominant voice.

Quality of Education.

The rapid extension of education which is forecasted by permissive compulsory education clauses in various provinces must lead to the *proportion* of missionary education being very much less than it has been in the past. But this fall in the ratio of missionary work in the general field makes it all the more essential that we should have quality, and the quality can be immensely improved. It is along this line that the greatest hope for the future of missionary education lies.

Experimental Work.

In the working out of educational and social experiments missions can render one of their greatest services to the peoples of India. Already splendid pioneer work is being done in various places, where men and women of originality, having close contact with and love for the people among whom they are, have identified themselves with their needs, and set all their powers to work to meet these needs. This adaptation of educational programmes to the requirements of the people is being carried out in some degree in every sphere of missionary activity, in village, middle, boarding and high schools, in teaching to read, in industrial, agricultural and medical work. But these experiments do not yield the fruit they ought to, for work done in one district is not well known in another,

even though the conditions may be very similar. If the fruit of good work is to be reaped there must be some deliberate effort made to spread the knowledge and experience of each district over all. And it is essential that the boards should be wide awake to the live workers they have in different places, and get behind them and behind wise pioneer work. A live man is worth more than a big station marking time.

CHAPTER III

THE PROBLEM OF LITERACY

The Facts.

ACCORDING to the Census of 1911 the percentage of literacy among Indian Christians was only 16·3, and in some provinces the percentage showed a decline compared with that of 1901. The situation thus disclosed is very serious. Yet, lest an exaggerated emphasis should be laid on the figures, we desire to make the following statement regarding them.

The standard required by the enumerators was a fairly high one—ability to read an ordinary letter and reply to it. Further, the percentage is of course on the basis of the entire Indian Christian community, including infants. If we deduct those under the age of seven and a half —about 21 per cent. according to the Census Report— the percentage of literacy would be raised to 20·6, still leaving 79·4 per cent. illiterate.

Christians compare well with other religious communities. Taking the community as a whole,[1] we find that they are surpassed only by the Parsees (71·1 per cent.), the Jains (27·5 per cent.), and the Buddhists (22·9 per cent.), and are far above the Sikhs (6·7 per cent.), the Hindus (5·5 per cent.), the Mohammedans (3·8 per cent.), and the animistic tribes (·6 per cent.). The Parsees, as is well known, are a small and wealthy

[1] Including Europeans and Anglo-Indians.

community. Among the Jains the percentage is brought up by the men—in the case of the women it is only 4 per cent.—whose position as traders makes literacy essential. The Buddhists of Burma have for long had an educational system connected with the monasteries, but even among them the standard of female literacy is low (5·8). In fact, the Christian community in the matter of the education of girls comes next to the Parsees, and is distinguished from all the others by having a percentage of literacy for women more than half that for men. The superiority of the Christian community, especially in the matter of female education, is commented on again and again in the Census Report.[1]

The Alleged Decline.

With regard to the alleged decrease in the percentage of literacy, we find it impossible to make an exact statement, for in 1901 Indian Christians were not distinguished in some provinces from Christians of other nationalities. Taking the entire Christian community, we find a slight increase from 21·1 in 1901 (males 29·1, females 12·5) to 21·7 (males 29·3, females 13·5); this means that the literates of this community have increased 2·8 per cent., 1·6 per cent. for males and 8 per cent. for females. If we assume that the literacy of the European and Anglo-Indian community is stationary we may credit the Indian community

[1] With regard to different Christian communities, so far as can be gathered from the Census Report for 1911, where figures are given only for certain areas—the Bombay and Madras Presidencies, with the associated States—Syrian Christians come first, with percentages of 31 for males and 8·6 for females; Protestants have 21·2 for males and 12 for females; Roman Catholics have 23·3 for males and 7·3 for females. Thus, it is only in the matter of female education that Protestants come first. As a whole they come second, the percentages being: Syrians, 20; Protestants 16·6; Roman Catholics, 15·4 (*Census Report*, India, vol i, pt. ii, p. 69.)

with the entire increase. Here, however, we turn from the encouraging to the discouraging side, for every other community save one shows a much larger increase.[1] The reason, however, becomes apparent when the provincial returns are studied, for it is found that, in areas where large mass movements have recently taken place, the percentage has declined. In the United Provinces, for instance, the Christian population increased in the decade from ·22 per cent. of the population to ·38 per cent., while the percentage of literacy fell from 48·1 to 34·6 for males, and 31·8 to 23·2 for females.[2] On the other hand, the literacy of the Christians has increased where the community has been established for a generation or more, or where it is still small. The decrease is thus largely accounted for by the fact that large numbers of illiterates were gathered in during the decade. For such people the missionaries do their best through oral instruction, so native to the genius of the country; and, while our aim must be nothing short of a literate Church, it should be remembered that some who cannot sign their names are yet possessed of considerable intelligence and power of judgment, and may show such spiritual maturity and strength of character as to be of real service to the Church.

If, then, we could be assured that the children of con-

[1] Had the standard of literacy required in 1901 in most provinces been as high as that adopted for all in 1911, the increase would have been greater.

[2] In the Punjab the proportionate increase in the Christian population is much greater, and there is a similar decline in the percentage of literacy; but it is difficult to get the exact figures, as in 1901 the North-west Frontier Province is included with the Punjab. There is good reason to believe that in the nine years that have passed since the Census the decline in literacy in mass movement areas is still more marked.

verts were being taught, the situation would be much less alarming than appears at first sight. The disappointing thing is, that large numbers of them are not. The information regarding this matter with which we started has been confirmed in the course of our tour. In each area we have made careful inquiries regarding the proportion of the children of Christian people attending school. In western countries the children of school-going age are usually reckoned at about 17 per cent. of the entire population. In India, however, the percentage of children between the ages of five and fifteen is much higher (24·6 according to the Census of 1911), and it is higher still among the Christians (25·5). There is evidence that it is even higher among the humble classes from which most of the Christians spring. To expect poor village children to remain at school until they are fifteen is, of course, out of the question; but if they leave before the age of ten they are not likely to retain such literacy as they have acquired. In our view any percentage under fifteen is unsatisfactory. From the figures supplied to us in a number of different areas, we find that in many cases—usually in older Christian communities, or where the numbers are small—this figure is passed, and in a good many it is reached, but there are many in which the shortage is deplorable, some returns showing only about 3 per cent. A specially disappointing thing is that even in some of the older Churches less than half the available children are at school.

Percentage of Children at School.

Of the causes of this unsatisfactory condition several are referred to in sundry parts of this Report. Here an attempt may be made to set them forth in order.

Causes of Illiteracy.

(*a*) *Shortage of Workers.*—The tendency of mass movements has been to advance so rapidly that missions are unable to keep pace with them. Even if funds are available—which is not usually the case—teachers cannot be produced without years of work. Special courses are arranged and workers sent out to do their best. But many of them have no instruction in the art of teaching, and if, as often happens, they have to minister to as many as ten village churches, the holding of regular schools is impossible. In such cases children remain illiterate for lack of opportunity. Speaking generally, we may say that the degree of literacy is roughly in proportion to the adequacy of the staff.

The following statistics for a mass movement district, kindly supplied by the missionary in charge, give some idea of the inadequacy of the staff :

Number of Christians . . .	about 18,000
,, ,, villages with Christians .	,, 1,409
,, ,, ordained preachers . .	,, 12
,, ,, primary schools (excluding boarding schools)	,, 22
Number of Christian pupils (excluding boarding pupils)	,, 264
Number of pupils in Sunday schools .	,, 4,029
Number of pupils in Sunday schools who can read the Gospels . . .	,, 601

(*b*) *Indifference of Parents.*—That people who are just emerging from the blindness and degradation of the life to which the outcastes have been condemned should have a keen sense of what their children really need is hardly to be expected. The disappointing thing is that the indifference to their highest welfare should be so

persistent as it often is. We have sometimes found Christians even of the third generation not only illiterate, but requiring something approaching compulsion to secure the attendance of their children at school for an adequate time. Sometimes, but not always, there is every appearance of keenness at the beginning. Indeed, a desire to have their children rise in the world through education is undoubtedly a common reason for the demand for Christian instruction. But the desire is usually too weak to stimulate the parent to persevere in face of difficulties. The child is taken away after a year or two. The ostensible reason is that he must bring grist to the family mill; but if the parent were convinced that education was something worth having he would in many cases find means of overcoming the economic difficulty. Regarding this, however, there is a good deal of misunderstanding. It is often assumed that the education given in the village school is despised because it is not practical enough. In many cases, however, the parent's objection is just the opposite. He has no desire to have his son taught agriculture, partly because he thinks he knows far more about that than the teacher, but still more because his ambition is that his boy should become a teacher or a clerk. If he finds that such a rise in the scale is improbable, his enthusiasm for education vanishes. Of the mental and spiritual value of education, even if it never leads beyond the outcaste *mohulla*, he is ignorant.

(*c*) *Economic Conditions.*—That the parent has considerable reason for withdrawing his children from school before they have become literate must be frankly admitted. Again and again we have been told that the root of the difficulty is economic. As

this is dealt with in other chapters, it need not be elaborated.

(*d*) *Absence of Public Opinion.*—The outcastes, including those who become Christian, naturally tend to follow those above them in the scale. If these lack public opinion for education, this makes it all the harder to create such an opinion among the outcastes.

(*e*) *Oppression.*—A more serious hindrance is the active opposition of the caste Hindus and other employers to anything which makes for the elevation of their labourers. In this matter we were glad to find that the case was not wholly bad in all areas, and still more that, on the whole, an improvement was taking place. But, speaking generally, it is still the case that the caste man not only does nothing for the enlightenment of the outcaste, but puts positive obstacles in the way, knowing that if he is enlightened he can no longer be exploited. Outcastes who have the temerity to send their children to school—even if the school be in their quarter, so that there can be no complaint of defiling caste children by contact—find themselves subject to such violence and threatening that they yield and withdraw their children. If the outcastes want, not mere education, but Christian teaching, the persecution, for a time, is all the fiercer, for the caste people are afraid that if the outcastes become Christians they will no longer be available for menial service.

(*f*) *Faulty Educational Methods* are responsible for a considerable failure to attain literacy on the part of those who actually begin their schooling.

In the following chapters we shall state our views regarding the different kinds of school required for the

education and elevation of the Christian community. Here we must touch on the initial difficulties of getting a school at all. The problem with which we are here concerned is the development of the life of the Christian community scattered throughout the villages. How are workers to arouse such interest that schools with this object will be welcomed, and the children sent to them regularly enough and long enough to secure literacy?

How to rouse Interest.

Remembering the level from which the people start, missionaries and their fellow-workers usually begin by showing the people that it is to their interest to have their children educated, not merely because a few may rise in the world, but because all who can read have certain advantages over others. The uneducated labourer is at the mercy of his employer. He cannot read the document he is asked to sign—by touching the pen of one who writes his name for him—and finds too late that he has signed away his property or his liberty. Being unable to count, he cannot refute his master's statement that the debt which has brought him to serfdom has not been worked off. Through ignorance he is at the mercy of blackmailing constables and village officials. When he goes to a distant place as a sepoy or a coolie he has to pay some one to write a letter to his father. In other words, he has no real independence. The missionary worker tries to show him how different all this would be if his children could read, write, and count—how they might cease to be chattels and become men. He may also try to show him that education might in the course of time help him to do his ordinary work better, and perhaps supplement his livelihood through a subsidiary in-

dustry. And, while the great majority of his children will remain in their village, the mission should provide suitable outlets, to which the workers can point, for those who show fitness for higher education or industrial training.

Such considerations apply to the outcastes as such, whether they have come under Christian instruction or not; and of course the schools intended specially for the Christians will aim as far as possible at benefiting the others also. For Christians arguments of a higher order can be pressed home. If they are to be delivered from the animism which peoples the world with evil spirits, they must advance in knowledge of the truth. They can be shown how greatly the opportunity of gaining this knowledge is increased if the worshipper can read the Bible and helpful literature for himself, and take an intelligent part in Christian worship. If, as is too often the case, the convert is too old to learn, there is all the more reason for appealing to him on behalf of his children. 'You cannot make much of us,' people often say, 'but we want our children to be better than we have been.'

Maintaining the Interest.

Once the school has been started, the teacher and those who supervise his work must do their utmost to make it so interesting that even the poorest will feel that it is worth while to make a big sacrifice to keep his children long enough at it.[1]

Those concerned must be prepared for disappointment, and not allow failure to put a stop to their endeavours. In a mission which has been successful beyond the average of its province in producing a literate

[1] For subsidiary means of maintaining and increasing interest see Chapter IX.

community a missionary writes: 'I know of no better methods than *continual agitation*. We keep on preaching education, and have all our pastors and preachers and workers continually preaching it, and drumming it into the ears of the people.' [1]

[1] H. D. Griswold, *Methods of Teaching Village Christians to Read*. (Christian Literature Society.)

CHAPTER IV

THE VILLAGE SCHOOL

THE Indian village raises some of the hardest problems that can be found in educational administration.

Problems of the Village.

1. There are over 700,000 villages in India. At present the total number of primary schools for boys and girls in all India is 142,203, and a large proportion of these are in the cities.[1]

2. The average population of a village is approximately 360, which would yield a population of school-going age of under 60 ; and small schools are always an extravagant expedient.

3. Under the present social conditions it is often very difficult to gather even this hypothetical sixty into one school, for social and religious differences forbid it. The sixty fall into different groups : (*a*) boys and girls ; (*b*) high caste, low caste, and outcaste ; and some of these groups ordinarily refuse to attend any school attended by the others.

4. The type of teacher required is difficult to determine, and more difficult to produce in the number required ; and the cost is great even if little over a living wage is paid.

[1] Unless otherwise stated, the statistical information given in this chapter is derived from *The Progress of Education in India*, Seventh Quinquennial Review.

5. The economic level of many of the villages is so exceedingly low that the villagers can contribute little or nothing toward the support of the schools, and the wealthy landowner or even the well-to-do farmer has by no means discovered yet that it is to his interest to educate the agricultural labourer, much less the outcaste.

6. There is in rural India very little public opinion in favour of the education of the common folk. This is not surprising when the percentage of adult illiteracy is quoted as 89 per cent. among men, and 99 per cent. among women.

7. The natural solution of providing central schools is not widely feasible, at least for the girls and younger children of primary grade, as social habit, climatic considerations, and exposure to physical dangers militate against young children going more than a short distance to school.

In fact, so difficult is the problem that Government, as shown by the figures given above, has as yet made but little, although gradually increasing progress ; while we find some keen missionaries seriously questioning the value of their effort in this direction, and even advocating the giving up of this particular branch of their work. And yet, as has been so trenchantly said, ' There are no undeveloped resources in India comparable to the neglected and uncultivated powers of the masses.'

Difficult as the problem is, a way out must be found unless statesmanship and Christian love alike are to be declared bankrupt. It is, in the first place, the problem of the local Governments, but the missionary contribution to its solution has been cordially welcomed in the past, and will be no less needed in a future in which education must be extended as widely as possible if an

Indian electorate is to be thoroughly representative, or if a righteous and enlightened public opinion is to be created.

Another element in this quantitative aspect of the situation must not be overlooked. In British India only 2·8 per cent. of the population are undergoing elementary education at all, namely, 4·5 in the case of boys and ·95 in that of girls.[1] Further, no less than 90 per cent. of those under instruction are in the lowest primary classes, and there is a tremendous leakage between the first and the third or fourth classes, followed inevitably by a relapse into illiteracy (probably underestimated at 39 per cent.) of those who have undergone the average course of little over three years. 'There must be something rotten with a system under which, as in the Punjab, the aggregate attendance in the two lowest classes considerably exceeds half the total attendance at institutions of all kinds.'[2]

If we turn from the quantitative to the qualitative aspect of the problem, the position is no less disquieting. Criticism of the instruction given in the primary schools has been so widespread and insistent that the evidence need not again be produced here. Our business is rather, if it be possible, to suggest some lines along which a solution of the difficulty may be found. Nevertheless, one or two criticisms on the part of the Government and the missionaries may be quoted. The Director of Public Instruction in the Punjab, speaking of instruction in the lowest classes, writes:

[1] The percentage in the United States is 19·8; in Scotland, 17·3; in England and Wales, 16·5; in Germany, 13·9; in Japan, 13·07.

[2] *Progress of Education in India*, Seventh Quinquennial Review, (1912–17), p. 122.

'Is it a matter of wonder that habits of apathy and mental inertia are engendered, and that boys whose early education has begun on such lines should show a lack of keenness and originality when they reach the stage when such qualities are expected in their work?'[1]

'That the system of primary education as at present given does not adequately meet the needs of our Christian community may be accepted without further controversy or proof,' is the finding of the Missionary Educational Council of South India as far back as February 1916, while a year earlier the same body protests: 'We are not securing under our present system of general education what we set out to accomplish, but in certain directions we are actually demoralizing the communities amongst which we are working.'

From another standpoint the urgency of the matter is well expressed as follows:

'The progressive realization of responsible government in India, which has been announced by the Secretary of State as the goal of British policy, depends upon the creation of an electorate, on whose will the work of governing shall be based. A potential electorate sufficiently large or intelligent for this purpose does not, at present, exist. We must determine how far education can assist in the creation of an adequate electorate, and what kind of education will produce as quickly as possible as many citizens as possible to bear the burden of responsible government. The definition of the problem before us shows exactly where the difficulties lie. It may be summed up in the word "creation." No previous Government has ever attempted such a task. Wherever we have self-governing institutions these have been the result of a long process, during which, on the one side, a feeling of national needs has gradually forced itself upon the minds of the majority of the people, and, on the other hand, the Government has come to realize that only in

[1] Ibid., p. 122.

sharing more and more widely the responsibilities and powers of administration can the work of that administration be carried on successfully. In all cases the demand has been widespread before the concession has been granted, and the transference of powers has not involved the creation of an electorate to exercise them; the material for an electorate has already been in existence, and has only awaited recognition. This is strikingly exemplified in the case of Britain.

'In India the case is far otherwise. The demand for responsible government comes from a very small section of the community; we cannot say that it represents a unanimous feeling among the majority of the people. So small, indeed, is this section of the community that the transference of responsibility and power into their hands would result not in the realization of responsible government, but in the creation of an oligarchy. . . . In the United Provinces, out of thirteen and a half million adult males, only one million are shown by the last Census as literate, and the test of literacy is so low that only a small proportion of this million can be assumed to possess even the lowest educational qualification for an intelligent electorate. If, therefore, we are to create an adequate electorate, we must raise this low figure considerably. This would seem to be the task of education.'

The Scope and Character of the Village School.

It is obvious, then, that if the ideal of a school within the reach of every village child is to be attained in any reasonable time, that school must continue to be of the very simplest character, giving to the pupil only the tools he needs, and asking from the teacher only that knowledge and skill with which his own education and training may reasonably be expected to have equipped him. (See Chapter IX.)

We propose, therefore, that the child enter the primary school at the age of about five and a half years, and remain for four or five years.

The curriculum will include reading, writing, and arith-

metic, nature study, handwork and music, with attention to such physical exercises and games as are suited to young children. All instruction will, of course, be in the vernacular,[1] and when the child leaves this school he will be expected to be able to read a simple letter, to write the same, to make calculations relative to ordinary bazaar operations, and to answer simple questions with regard to the habits and other characteristics of the plants, birds, and beasts with which his daily life may familiarize him. That is to say, the course will cover approximately the work of the four lower primary classes as known in many of the provinces now.

The question may be asked here: How does this school differ from that now commonly in existence?

Teacher and Curriculum.

In answer, it cannot be too clearly asserted that it is *not change in the curriculum in this early stage* that is going to affect the efficiency of the school or the length of school attendance, *but the ability and skill of the teaching staff*. Neither is it to this early stage that the popular advocacy of an industrialized curriculum applies. The children are here too young for strictly vocational training. It is true, handwork should occupy a large part of the time, but merely for its educational value, its training in manipulative skill and resourcefulness, not for its economic value.

On the teacher to be evolved will fall the responsibility to see to it that all the subjects mentioned are taken out of the deadening routine into which they have so largely fallen, that reading is taught by the speediest method, that arithmetic is practical and closely linked to the transactions of the village, that nature study is a matter of practical experiment based on skilfully

[1] See Appendix, 'Note on Vernacular and Script.'

directed observation of the child's actual environment, and above all that handwork does not consist solely in the production of hopelessly uninteresting clay models so often shown to us on our school visits, but in a clever manipulation of the fibres with which many Indian villages are well supplied, which lend themselves so well to all kind of weaving and plaiting exercises, and of which so many articles of domestic use can be made. Clay, seeds, leaves, and twigs are also often accessible; indeed, most villages have in their natural resources a wealth of material for handwork.

In many schools at present a child takes two years to master his first primer, which in others is completed in six months. Parents cannot be expected to be enthusiastic about primary education where such is the state of affairs. Of course this is largely a matter of staffing and is worst in one-teacher schools. Here the teacher's wife, where employed as an additional teacher, is especially useful. When the child's school life is so short this waste of time is very serious, and, while it is granted that the art of reading will occupy much of the time, we must protest against its absorbing, as it does now, such a very large share of the teacher's energy and attention to the very large exclusion of other exercises. So great is this struggle with language as the recognition of signs [1] that it has almost ousted from the schools all the oral work which is so much more native to the people's genius.

Story and song are invaluable channels of education, and should form as large an element of the school life as they do of the national life. Here the Christian schools have great store of material, for the Bible stories lend

[1] See Appendix, 'Note on Vernacular and Script.'

themselves so well to the rhythmic and dramatic treatment which in at least one mission station we found introduced with great success, and which can be made so valuable a vehicle of instruction. We cannot urge too strongly the wealth of material for young children which the Bible offers if only it is wisely selected, and we plead for the use of this as against the use of catechisms on doctrine, however simple, which we saw introduced in a quite uneducational way in some mass movement areas.

Nature study has already been referred to. In connection with this subject the provision of a small school garden, where water and land are alike available, is a great help as lending a practical side to this work. But here, again, it must be pointed out that at this stage we are not advocating 'teaching agriculture,' but only sharing with the child operations familiar to him in his home life. The gardens are helpful, too, as militating in some measure against the attitude of the peasant to manual work shown by the man who, in answer to the question, 'Can you read?' replied, pointing to the crowbar on his shoulder, 'No! do you think I would be carrying this if I could?' It is very necessary in India to link the dignity of manual labour with the school *from the very beginning*, but the formal teaching of agriculture belongs to a later stage. It is most important, however, that the field operations in which the child is employed should be discussed in school, and that talks on these subjects should form part of the regular work, so that the school life and home life be not too greatly dissociated. It is quite difficult to do this intelligently, as is demonstrated by many of the so-called 'object' lessons now given, and the young teacher requires much help with this part of the work.

Of music in the primary school it is very difficult to write, but we feel strongly that the music of a people is a heritage that must not be dissociated from its schools. Here we are sure the missionaries must seek more help from the Christian Indian, and surely even non-Christian songs of the flowers and the seasons, and all the joyous life of nature, as they come from Tagore and others, might be introduced. There is a great need for a missionary or a mission worker in each area to make a thorough study of Indian music, rhythm, and dancing on behalf of the children of India.[1] And with the songs may be associated the games which in the primary stages should form a large part of the physical exercise.[2] The collection of Indian games published by the Education Department in Baroda shows what a wealth of traditional games are at the service of the teacher who knows how to use them.

Even so simple a type of school as is here described will appear quite impracticable in the outlying regions of many mass movement areas. A description by a missionary of some existing schools lies before us; 'We have just visited nine far-out schools. It is about the most discouraging thing mortal man can do. The records were fine, attendance perfect for weeks at a time, including Saturdays and Sundays! There was no mistake in these, for were they not all newly written up in fresh ink specially for our visit? Nearly all the teachers were low-grade workers. It was unusual to find any pupil beyond the first pages of the primer; most seemed to be learning the alphabet "for ever." Arithmetic occasion-

[1] See *Handbook of Musical Evangelism*, Stephen & Popley (Methodist Publishing House, Madras).

[2] *Indian Games* (Associated Press).

ally reached multiplication by four, although addition was very uncertain. Bible stories and singing reached a higher level—but altogether the village school seemed only a name ! '

The problem of such outlying areas, we recognize, is very difficult. It seems to us that a good pastoral catechist will do more for the community than a number of inefficient, unsupervised teachers. Experiments are being tried. The following extract records a good example :

I thought, if we could give a fair-sized Christian village a good three-months' school, and close up for the year ; taking our force on to another village for another three months' intensive work, and then on to another village for another three months' work ; with the understanding that the same villages would be visited next year for an intensive three months' work in each, etc., that our bright village boys and girls might learn " reading, 'riting, 'rithmetic." . . . It is an experiment, and I cannot say yet if it will work.'

Crêches.

The large number of very young children often present in these village schools, though not enrolled (children of two years or even younger), should, wherever possible, be provided for otherwise. The village mothers probably appreciate the village schools more as a nursery for these babies than for any other service they render ; but they are a very disturbing element in the school, and, further, do not themselves fare well there. To meet this need we suggest that, where the necessary care can be provided, crêches be established for these young children.[1]

The employment of child-labour in India is very wide-

[1] For a fuller treatment of this subject, and of the medical care of school children, see Chapter XI.

spread. Even children of very tender years who can be usefully employed are expected to help their parents at times of sowing, weeding, and reaping, to tend cattle, or to add to the family earnings in other ways. It is always wise so to contrive the hours and seasons of the school session as to enable the children to render these services, which are rarely harmful to the child's physical welfare. It is difficult to make general suggestions, for the hours of any particular school will depend on when cattle are taken out, when they return, which are the market days, etc.; but we are inclined to think the parents' convenience should be studied in this matter more than is generally done.

Attendance.

When all this has been done, however, it will remain true that in many villages the economic level is too low to admit of the attendance at school of many of the children. So clearly has poverty been recognized as the main cause of non-attendance in some village schools that some missions have met the difficulty directly either by giving a grant to the child equal to his earning capacity, or by providing a substantial school meal. The first seems a doubtful and expensive expedient unless the children *earn* the grant. We are assured by one mission that where the village school has about an acre of land (watered from a well) the children can raise enough produce to enable the school to pay the boys a rupee a month for nine months. The food for the meal could be raised in the same way. Where land is not available, these expedients generally prove too expensive. In villages of a better economic condition, where the parents can afford to send the children to school, the greatest factor in satisfactory school attendance is the success and popularity of the teacher.

There seems to be a considerable amount of evidence that the school hours are longer than is necessary, having regard either to the other demands made on the children's time, the work to be overtaken, or the equipment of the teacher. The missionary in charge of the schools could most profitably undertake a complete inquiry as to the particulars of the child's life, in what operations he helps, to what extent, at what times of the year and for how long, and contrive the hours and sessions of his schools in the light of his results.[1]

Part-time Schools.

The advantages of part-time schools thus adapting themselves as regards times of session to the demands for child labour in an agricultural community seem to deserve attention. Largely owing to prejudice among the parents, the popularity of such schools is so far doubtful, and their success uncertain.[2] Nevertheless, it is suggested that in some districts a teacher with genuine rural interests, and the necessary training, could so organize the school, linking together a half-day of class-room work with a half-day of work in the fields (increased to whole time in the fields in the busiest seasons). The children would gain educationally, not only from the more intelligent attitude to field work so utilized, but also from the class-room work, relieved as it probably would be from so constant interruption of irregular attendance. Under present conditions, when the boy becomes useful in the field, he is faced with the alternative of a whole day in school or a whole day in the field, with the frequent

[1] Definite sanction to such variation of hours and sessions has been given by the educational authorities in Madras.

[2] *Progress of Education in India*, Seventh Quinquennial Review, p. 120.

result that he gives up school altogether. Sound policy demands that the school shall limit its instruction and arrange its hours and times of meeting in accordance with legitimate claims of this kind.

Night Schools.

The village school has been described as providing a course of four or five years; but for a long time, even if there is considerable improvement on the present duration of attendance, many children will leave after much shorter periods. For these, and also for illiterate adults, mission night schools are frequently opened. From reports given to us it appears that these meet with very varying success. Where they fail the chief causes are the weariness of the pupils after a day of outdoor work, the difficulty of attendance from any distance in darkness, rain, etc., the difficulty of adequate artificial lighting of the schoolroom, and the inherent difficulty (especially among the adults) of the unfamiliar art of reading. Still, when conducted for keen pupils by an enthusiastic and energetic personality they are eminently worth while. In one mission an overtaxed missionary hoisted a lantern on the nights when his other duties permitted him to meet his pupils, and they came through the darkness like moths to a light. As the curriculum is generally confined to the meagre elements of instruction, we need not dwell upon it. When, however, the teacher is trained to be a community leader, and the school has become a community centre, the schoolroom will often be full at night of adults keen for instruction on everything that pertains to the welfare of their village—sanitary, economic, moral—which will add to, not detract from, the value of the devotional meeting linked to it.[1] It may be that by means of such

[1] See Chapter VIII.

lectures many who do not proceed beyond the primary stage of the school will be prevented from forgetting as the majority of them do now the knowledge acquired at school.

Buildings.

Fortunately the building and equipment of the school outlined here need cost but little.[1] In some of the provinces progress has been made with type plans. The dilemma has sometimes been put to us that *pakka* buildings are too expensive to erect, and *kacha* buildings too expensive to repair. Many have found that satisfactory buildings (at least in the smaller villages) can be constructed by the villagers, indeed, are sometimes given by a zealous community who have also made themselves responsible for the repair. This local interest is a great asset, and may develop into some measure of supervision and control by the *panchayat* or other local body. It is not the cost of either building or equipment that is the cause of the unsatisfactory state of so many village schools, but rather the absence of a suitable teacher. That problem we must deal with in another chapter.[2]

[1] See Chapter XI

[2] See Chapter VIII.

CHAPTER V

THE MAINTENANCE OF LITERACY

IT is officially stated that 39 per cent. of the children educated in India relapse into illiteracy within five years of their leaving school.[1] The Government of India have considered the question of sufficient importance to call the attention of local Governments to the matter.[2] It seems certain, however, that the relapse on the part of Christian literates is less than that of non-Christians. The main reasons for this difference in favour of Christians are found in their attendance at church services, and in the use of the Bible and hymn-book. Nevertheless, in all but two areas visited, positive testimony was received from missionaries that relapse into illiteracy is a fact that must be faced in their educational work.

The Fact of Relapse.

For those, therefore, who have barely become literate, careful provisions for the maintenance of literacy are as important as the provision of schools. Concentration on the more tangible problems of the village school must not blind one to the gradual and unobtrusive wastage of the results. When once the meagre education of the village school has been imparted, the mere capacity to read should be developed

The Resulting Obligation.

[1] *Progress of Education in India*, 1907–12, para. 324; 1912–17, p.122.
[2] Government of India Resolution 437, May 29, 1918.

into the habit of reading. In insisting, however, on steps being taken to maintain literacy, we do not mean to insinuate that that schooling is a total failure that does not result in continued literacy. In discussions on this question, testimony was frequently given that there is a distinct difference between a relapsed literate and one who has never learned to read and write. But manifestly no discerning person will be satisfied with this more or less diffused improvement.

Means of Prevention.

(*a*) *The Bible and Hymn-book.*—In actual experience the regular use of the Bible in the vernacular is a pre-eminent means of maintaining literacy. In one area, where 50 per cent. of the Christian population is literate, we were told that this condition would pass away if the Bible were removed. The Bible may be the single book in the village home. Whatever encourages its regular use makes for literacy; for example, the distribution of suggested daily readings, the plan of having the people bring their Bibles to the Sunday services and to the morning and evening village prayers, and the use of responsive readings. As a result of planned effort in this direction, children have taken their Gospels with them to the fields. Conditions in India warrant a return to the old schools of Robert Raikes from which our whole Sunday school system developed—schools held on the day when England's poor had most leisure and where, through the Bible, they were taught to read and write. Second only to the Bible are the hymn-book and the prayer-book. In backward congregations different individuals may well be asked to read a verse from the Bible or a stanza of a hymn. In one area those who can read sit in the front during church service, and are used as a choir—a plan, by the way, which revolution-

ized their singing. In another, a careful record with regard to literacy was made in a column of the church register.

(*b*) *Other Literature.*—The testimony makes it clear, however, that everywhere there is an urgent need for a greater variety of simple and cheap vernacular literature. In many cases lack of such literature has killed the desire to read. In one small area it was stated that all the suitable vernacular literature had been read as school texts by the fifth standard. One of the most fitting attempts to meet this need is a small paper recently begun by the Mid-India Missionary Educational Union as an agency for conserving the results of their primary schools.[1] It aims to provide good stories, news of current events, and articles on agriculture, education, temperance, rural life, and sanitation, besides a simple gospel message. The Young Women's Christian Association publishes a quarterly in Hindi. Scripture unions, Bible-classes, Sunday school leaflets, Scripture gift-cards, and papers of the Christian Endeavour or similar societies, help in the retention of literacy. This subject will be treated at greater length in Chapter XII. Here it is sufficient to point out that if the hard-earned results of the village school are to be conserved, or even if the villager is to value the art of reading, rural literature of a suitable type must be provided.

(*c*) *Circulating Libraries.*—The circulation of literature is a task no less important than its production. The travelling library should begin where primary education leaves off. Here the example of Baroda State is inspiring. Its law for compulsory education has been followed up by the creation of a Department of Libraries as a part

[1] *Deshodai*, Sakti, B.N.Ry.

of the educational system. This small State has 42 town and 496 village libraries open to receiving grants-in-aid, and a system of travelling libraries which, in a single year, were used in 159 centres.[1] Testimony was received in a conference with the representatives of Baroda's backward people that these simple village libraries help to prevent relapse. That the Director of Education said that he would gladly send boxes of books to mission schools for lending, suggests that there may be facilities, already organized, of which missions may take advantage. For example, in the Telugu area there is a well-organized plan, the result of private effort, to found a system of libraries.[2] The Social Service League of Bombay also has encouraged the use of travelling libraries. Other limited examples will suggest themselves to individuals in different areas.

Missions, however, which have done such distinguished pioneer work in giving elementary education to village youth, have overlooked this form of follow-up work. The educational programme should include a circulating library in the church, the school, or, better still, in some common accessible community centre. An approach to a circulating library is made in some centres where all Christian teachers take several monthly magazines, towards the cost of which the mission contributes, and which are handed on to the literates of the congregation. Mission-school supervisors sometimes distribute literature as one of their duties, keeping a record of the teachers to whom books are given for lending. Many village Christians cannot hope to own even a Bible and

[1] *The Baroda Library Movement* (1919), pp. 76–7.

[2] *Public Libraries at Home and Abroad*, S. V. Narasimha Sastry. (Bezwada), pp. 18–34.

a hymn-book, so that, even where suitable vernacular literature exists, the people may not feel that they can afford it. Some of these, however, would use a circulating system. In actual experience the people often come home too tired to read, or their poverty precludes a lamp. Other difficulties will be found, such as books being lost or leaves missing after the book has been used to quiet a baby. But any loss thus incurred is well justified by the important end to be secured. The task of stirring the dormant capacity for reading, and showing how the many difficulties may be overcome, will ordinarily be that of the village teacher, who should keep in mind not only the Christians, but the non-Christians, who, as we have seen above, are in even greater danger of lapsing into illiteracy.

(*d*) *Night-schools and Extension Courses.*—Night-schools have proved a very effective means of preventing the loss of literacy, or of recovering those who have relapsed. Series of lectures should be arranged by the government Agricultural and Industrial Departments, in conjunction with the various educational authorities. These would be in the way of post-primary courses, and would enlighten the community upon economic and other matters which concern them. These lectures would be suited to adults, and should have such simple reading material associated with them as would encourage continued literacy. The activities of a school developed into a community centre [1] would help in the same direction.

Stagnation.

Closely connected with the problem of relapse into illiteracy is the vain expenditure in money and effort on those actually in school who never attain literacy, or else acquire literacy of a very

[1] See Chapter VIII.

evanescent type. The Government of India estimate that the average length of school life is only 3·8 years,[1] and that one-tenth of the pupils entering never complete the four years necessary for the production of literacy in a child.[2] Our evidence would indicate that, in the mass movement areas, the average school life is much less than above quoted, and that a far larger percentage of those beginning do not remain four years. Furthermore, the lowest class in many schools among the depressed classes is characterized by the presence of what in the Punjab are called ' volatile and stagnant infants.' They remain in school several years, but are not promoted. When such a child leaves school continued literacy is practically impossible. We want a literate Church ; but we should seriously pause and consider that the mere multiplication of small, single-teacher schools, the majority of whose pupils are transient and stagnant, does not effectively lead to that end.

[1] *Progress of Education in India*, 1912–17, p. 122.
[2] Government of India Resolution 437, May 29, 1918.

CHAPTER VI

THE VOCATIONAL MIDDLE SCHOOL

The Need.

THERE are many signs that India is on the threshold of a great industrial awakening. Capital, Indian and foreign, is being poured out, and is being applied to the development of her great natural resources. Of unskilled cheap labour there is an abundant supply, but it is already obvious that the greatest handicap that industrial enterprise has to face is the absence of Indian skilled labour in sufficient quantity, and of adequate Indian management. The capitalist, Indian and Western alike, is crying out for a better workman. But the real wealth of a nation does not consist in its material development, but in the true well-being and happiness of its men and women. What strikes even the casual traveller in India is the great mass of drudgery mechanically performed by the people, not because society could not have these services done otherwise, but because the men and women are untrained and their service cheap. Take this labour from them and they will starve. They are 'not taught to make anything.' One hears, as one looks at them, the conversation between Orlando and Oliver:

'What make you there, sir?'
'Nothing. I am not taught to make anything.'
'What mar you then?'

'I am helping to mar one of the noblest things God made, a poor unworthy brother of yours, with idleness.'

'Marry, be better employed.'

One element in the desire with which the villager in the mass movement area turns to the Christian Church is a vague longing for economic improvement as a means of escape from the degradation of his present environment. The great need of the people is industrial training (including cultivation), partly for the development of their country, but far more urgently for their own self-development. It is true that we must train their capacity to make a livelihood, but far more urgent is it to train their capacity for life.

No literary curriculum will do this; no borrowed imitative culture can achieve it. The highest kind of culture must be open to even the meanest villager, it is true; the best learning western culture has to offer must be within the reach of any man who can use it; but the great need of the people is a vocational middle school making the village boy into a man and a workman.

The material is good. The average Indian workman has the knack of acquiring with remarkable rapidity a certain dexterity in the handling of tools, and in the hereditary crafts many attain very great skill. If the villager lacks the power of application, self-reliance, persistency, and initiative, his social environment is largely to blame, and these defects, it may be hoped, will yield to training.

The Objects in the Best Sense Missionary.

Industrial education makes a direct appeal to missionaries as having for its main objects the enriching of life through labour and the inculcation of the spirit of service. In the training of the technical 'Christian worker' of the future, well equipped, well administered manual train-

ing schools will give great assistance. For let no man say that this is not a spiritual enterprise. Such a school fails in its main object if it is not 'conceived as a form of missionary service, perpetuated as a school of character, and maintained by a long series of self-sacrificing teachers, who through the routine of their work have communicated the spirit of their consecration and have sanctified themselves for others' sake.'[1] It must mean not merely efficiency (although it must mean that) but character; not productiveness only, but personality.

Missionary effort has a glorious history behind it, but it must not rest upon its laurels. The claims of yesterday are not the claims of to-day. It must now prove its ability to adjust its methods to altered circumstances. As Dr. Cairns reminds us: 'The Christianization of these races implies not merely their evangelization, but it implies also their training and discipline'—not the training of the mind only, but the training of character; for character is harder to train than mind, and an unassimilated culture may be as dangerous as a prevailing illiteracy. For the missionary face to face with the problem of illiteracy in the mass movement areas the great hope to-day is the cordial acceptance of the faith in labour as a moral and educational force, and in combined effort to raise the level of the people by a practical education which will fit them for life. This, we submit, is the function of the vocational middle school.[2]

In proposing a type of middle school for rural areas which differs from the common type on the field to-day,

[1] *Education for Life*, Francis G. Peabody, p. 12.

[2] For the aspects of this school specially pertaining to girls see Chapter VII.

we have tried to utilize the soundest experience and the most progressive thought, Indian and missionary alike. Missionaries have long recognized the importance of industrial training as an agency in Christian education. Its value was clearly stated, and with some qualifications recommended, by the World Missionary Conference,[1] and long before 1910 individual missions had successfully contended for its introduction and conducted more or less successful experiments. Experiments have followed all over the field, some successful, other disastrous. Social conditions to-day raise the question of the best type of school with a fresh urgency. Chief among these conditions are four:

1. The gathering in of thousands to the Christian Church in the mass movement areas has created an educational problem of great magnitude.

2. The majority of Christians, belonging largely as they do to the low castes and the outcastes, need the impact of something more than a literary education if they are to gain independence.

3. The increasing demand of the industrial towns for labour calls for supply.

4. The economic evils and exploitation of the villages call for deliberate investigation and effort.

We know of no agency more likely to assist in adequately meeting all these conditions than a simple, clearly conceived middle school giving both literary and industrial training.

We submit that much of the discouragement felt by many zealous workers at the seeming failure of middle grade education arises from one or more of the following reasons:

[1] *Report of the World Missionary Conference*, 1910, vol. iii, p. 267.

1. The curriculum may have been too exclusively literary.

2. It may have been too exclusively industrial.

3. The pupils have been of all ages, including orphans and foundlings, and no selection has been possible.

4. In a few cases the plant or scheme has been too elaborate (chiefly in agriculture) and has not touched village conditions.

5. The need of special training on the staff has not been clearly recognized.

6. In the case of boys' schools supervision has often been inadequate.

7. Many experiments have been inadequately financed, and schemes which did not pay have been considered failures.

8. A single mission has tried a task beyond its strength, where an inter-mission effort might have succeeded.

With this experience before us it is possible, we think, to devise a type better suited to the needs of the time.

Grade of School.

The school we propose should eventually supersede for rural areas all education of the type at present existing between the primary school and the high school, including all so-called middle school education as well as the higher primary classes.[1] Meanwhile, if this new type is to have a fair trial, we feel that it should be free in a few large mission areas from competition with the literary type of education which prevailing public opinion now greatly favours. It will be the central school for a district. It should be situated

[1] This does not affect urban areas, where there will still be need for trades schools of the modified apprentice type, where boys definitely destined for trades are trained under strictly commercial conditions, with only the necessary minimum of book work.

in a rural centre, not in a town, for while some such schools will train boys for the towns, we are most keenly interested in them here as agencies for producing men who will help in the uplift of the village. If this is so, it is well to keep the village boy or girl in the country and not introduce him during training to the more complicated life of the town. Such a school should be provided for every area that can supply sufficient pupils.

The school we propose should be residential. In this connection we remember that there has been from time to time severe criticism of mission boarding schools. In the economic and social conditions obtaining in India at the present time we do not see any practicable alternative to the boarding system for the vocational middle schools which we are recommending for both sexes. For the stage lower than middle we do not recommend the boarding system. To the ordinary village school pupils should come as day scholars returning to their homes.

The Boarding School System.

The care of orphans and others in exceptional positions, however, will call for boarding schools for younger children also. We recommend that where it is found necessary to receive such children in large numbers the orphanage should be quite separate from the vocational middle school and not confused with it, although pupils will be transferred from one to the other when fit. Where the numbers are small, it will be right and even an advantage if the younger children provide for the older ones in the middle school an opportunity for training in that very important matter, the care of children.

Secondary and collegiate grades of education have not been within our purview, and it may be that the above criticism is aimed mainly at the boarding system con-

nected with such institutions, to which some of the pupils come from middle class homes and from which most of them go into middle class life.

We are not forgetting that the boarding system is, at its best, still an artificial arrangement and can never replace the Christian home, and is therefore justified only so long as circumstances present no alternative. The greatest care should, therefore, be taken to see that every feature of Indian home life that is not in real conflict with Christian standards should be preserved.

Age. As shown in Chapter IV, a child of average intelligence who has attended the village school with considerable regularity will be ready for the vocational middle school about the age of 10½ or 11, and could complete it when about 16 years of age. It is undesirable that he be retained in this school after 18, but at first the age may be higher.

Course. The course we propose should in its entirety consist of five classes: IV, V, VI, VII, VIII. Class IV will be little more advanced than the top class of the village primary school, so that an exceptional boy might begin in Class V. The vernacular will be the medium of instruction throughout, and in all classes industrial work will form an important part of the curriculum. For this purpose an age classification is useful: A, boys above 14; B, boys between 12 and 14; C, boys below 12; for it is important to adjust the hours of manual labour carefully to the physical development of the pupils, and they might well vary from three in the lowest division to six in the highest; the hours of other work (academic, care of house, cooking, etc.) varying in the opposite progression from six in the lowest to three in the highest. The classes will be formed according to

the pupils' special aptitudes and probable future careers, and in these the ratio of the hours devoted to the industrial and literary work will vary.

In Classes V and VI time will probably be equally divided between industrial and academic work, half being spent in the field or workshop and half in the classroom. This is the stage at which the teacher must be on the alert to note the special aptitudes of the pupils, for no feeling of the urgency and effectiveness of manual labour as an educational agency for the villager must blind us to the fact that literary faculty is not the monopoly of any social class. We propose that it should be quite possible to transfer a pupil from Class V or Class VI to the middle department of the high school should he be found capable of profiting thereby. Such village lads from time to time prove themselves quite the equal of the best pupils in the higher schools. We do not think that any large percentage should be so transferred, but for that very reason the point must be emphasized. We strongly urge that the transfer to the high school should not take place earlier than Class VI, and that those intended for training as teachers or catechists should complete the course.

Language. The curriculum will permit of no distinction as between middle vernacular and middle Anglo-vernacular, a distinction which, to say nothing of other drawbacks, has worked out to the detriment of the vernacularly educated village boy who is later found capable of high-school education. This does not mean that English is to have no place in the school. On the contrary, we believe that the very wide-spread and insistent demand of even the poorest for a knowledge of English is justified. There are economic reasons requir-

ing a trade knowledge of some common language, but we wish our pupils to become rather English-understanding than English-speaking. Therefore, while we propose that all instruction shall still, as in the primary school, be in the vernacular, English should be taught as a second language by the direct method, with at first little attention to reading and writing of English text, but only to pronunciation and understanding. In the higher classes more time will be given to the reading and writing of English.

Curriculum: The Industrial Side.

The industries to be introduced will naturally vary according to the locality; but as, for the success of such schools, the correct choice of the industries is vital, some general principles may be laid down.

1. The industry should generally be related to the indigenous products and to the hereditary proclivities of the locality.

2. There should be a ready market for the product, so that a constant and sufficient amount of work will pass through the school workshops to afford the pupils the necessary training.

3. There should be a sufficient labour market to absorb the pupils of the school when trained.

Inquiries made during our tour elicited the fact that, for want of attention to the last principle, very many pupils made their livelihood on leaving school in some quite different occupation from that in which they had been trained. There is, however, great need of a careful survey on the part of the Department of Industries of the commercial value and proper trade treatment of local raw materials. Such a report would be very helpful to those responsible for industrial courses in schools.

The industries will probably not be introduced at one time, but will develop as the scope of the institution declares itself; but it is interesting to note that such schools seem to flourish best when they are many-sided, especially if they have developed organically, new industries being added as the old ones became established and remunerative. Thus agriculture may lead to smithing or to farmyard carpentry, or weaving lead to spinning, dyeing, and finishing. Such schools will train labour both for the towns and for the villages. It seems useless to deplore the great immigration to the towns that has already begun, not only because such immigration seems inevitable but because it is in itself economically desirable, the pressure of population in India being upon the land.[1] The cry of the West, 'Back to the land,' becomes in India, 'Into the towns,' and the way of wisdom is to see that immigration takes place safeguarded from the evils that have beset it in the great industrial centres of the West and the Far East. The pressure on the land can be relieved in two ways: (*a*) by immigration to the towns; and (*b*) by increasing the productivity of the land.

Agriculture.

In a land where about 80 per cent. of the population are engaged directly or indirectly in agriculture, it is obvious that this will frequently be the first industry introduced, and already many interesting experiments in agricultural education are afoot. It must be noted, however, that its suitability will depend largely on the relation of the people to the land and whether land can or cannot be easily acquired. This varies greatly from province to province and in the different parts of the same province. We must bear in

[1] See Chapter XIII.

mind that a very large number of Christians are serfs in debt to caste masters, and bound to serve them as long as they live for a mere pittance. Many other Christians have a small piece of land not sufficient to yield a livelihood, and they try to make up what is lacking by casual field labour.[1] It must not be too readily concluded, therefore, that agricultural education is everywhere suitable for Christian villagers. Often other industries, not dependent on land, are more appropriate.

Where land is easily acquired, however, or where the people already own land, instruction which will lead to greater productivity is most urgently called for. The simpler the course introduced the better. Only such improved implements as a villager could be reasonably expected to acquire should be used. Here the missions can avail themselves of the help of the government agricultural experts, who are willing to give help as to the treatment of subject, choice of land, seeds, manures, etc. It should be clearly understood, however, that missions must also provide an agriculturalist on the staff. It is pathetic to see an already overburdened missionary, with no special aptitude for or leaning toward the work, under the urgency of this new subject instructed to take charge of agricultural experiments.

A clear distinction must be drawn between the equipment and aim of such a school as this and the elaborate equipment of the agricultural colleges of which we have seen examples. These latter aim at scientific work of university standard. If they will add to that object

[1] See the very excellent Report of the Mass Movement Commission, Wesleyan Methodist Provincial Synod, South India (Wesleyan Mission Press, Mysore).

the making of a careful study of and attention to village conditions they will give valuable assistance in the preparation of the teacher for the middle school. Otherwise they will not directly affect village conditions, which would be unfortunate. The type of agricultural work to be undertaken by the middle school is so well defined in a recent resolution of the United Provinces Mass Movement Committee that we cannot do better than quote it:

'In this school there should be given a good vernacular training combined with practical work in agriculture and subsidiary and supplementary industries. Sufficient land should be in sight to equal a number of average family holdings, on each of which should be established a group of youths as a family. Each group should cultivate its plot and gain a considerable part of its living from it. This cultivation should be under the detailed supervision of a skilled agriculturist, and should be done by improved but simple methods. In connection with each group and plot the necessary animals for cultivation and consumption of fodder should be provided and maintained so as to give practical training in the care of stock and their products and the use of fertilizers. Instruction should at every point be closely allied with the doing of the thing.'[1]

Other Industries.

New industries will be added as the older ones become established and funds are available, and the choice of these will test the genius of the director. In an agricultural centre the farm products will indicate industries connected with their treatment; for example, oils, dyes, sugar. So also rough blacksmithing and carpentry required for the farm may develop into more systematized training in carpentry, blacksmithing, and wheelwrighting. The needs of the pupils will lead to others: cooking, tailoring, house-building, etc. The

[1] *The Harvest Field*, vol. xi, New Series, p. 149.

following have been successfully introduced in different places: cabinet-making, steam-fitting, printing, metal-turning, painting, shoemaking, tanning, harness work, finishing, pottery, weaving, rope-making, basket-making, motor and machine repairing. But it must again be urged that no industry should be introduced unless a skilled workman, Indian or European, is available to take charge. Such an instructor should be in close touch with the Department of Industries and avail himself freely of the collected information issued in monographs on different industries. Much suggestive information is published in America, and can be had on application.[1] Where the pupils take up agriculture chiefly, it is well to teach some other industry as supplementary, as the villager has time at certain seasons for the practice of another craft by which he can supplement his income.

Method.

The common decision of those who have already been engaged in industrial schools is that work should be carried on as nearly as possible under trade conditions. The sacrifice of the pupil through the division of labour so common under these conditions, however, is absolutely uneducational, and must be avoided, in spite of the great temptation to increase output by its adoption. In one mission station where a considerable chair-making industry had been built up, and where the boys were thoroughly industrious and well supervised, the whole scheme was vitiated by this error. One group of boys had for weeks made one part of the chair only, another group another part only, while the master and the skilled assistant put the parts

[1] See *Bulletins* 38 and 39, Supt. of Documents, Government Printing Office, Washington, D.C., U.S.A. ($1, and $1.25.)

together; no one boy could make the whole chair. This is obviously not educational.

It is advisable in the first two years to allow pupils some variety of experience in different trades, so that they may test their own vocational preference. This is difficult to organize, but is worth the trouble involved.

The care of tools forms one of the most valuable parts of the training, and most ingenious plans have been adopted for the ready issue and checking of these.

Curriculum: Academic.

The studies on the academic side must be simple but not superficial. It is obvious that adjustment with present codes will be necessary. We have found the Directors of Public Instruction interested in such experiments, and we would advise the missions in each province to take united action through their educational association or committee in presenting a carefully prepared scheme with a view to its recognition by the Department of Education. We are convinced that if the centralization of the work and the appointment of full-time workers suggested elsewhere (Chapters VIII and XIV) be carried out, the mission will be in a still more favourable position to suggest lines of development to the Department, rather than simply follow its existing regulations.

The standard will be, roughly, the standard of the present middle school, but in the curriculum certain subjects preparing for community service should be substituted. Thus to arithmetic, vernacular reading and writing, and simple instruction upon the trade or craft followed will be added English, sanitation, and hygiene. Oral lessons on the local government of an Indian village and on local geography may be included. On the recreational side a very liberal use should be made of general

information and talks, illustrated if possible by the lantern.

Religious instruction should be given in every class with special reference to neighbourhood activities and social service. This type of school will miss its very *raison d'être* if it fails to inspire its pupils with a spirit of service. We have said that it will prepare pupils for the towns and the villages, but it is for their service to the latter that we are interested in them here. Each boy must leave school filled with a love for his own people and a desire to serve them. The whole atmosphere of the school should be Indian, and all that is good in the customs should be most carefully preserved. To such boys and girls so prepared must we look for the salvation of the Indian village spiritually, mentally, morally, and economically. The head of such a school holds the best strategic position to-day for the attack on the immorality, ignorance, and degradation of the lowest classes of the people. We know the love the pupils have for their villages, and this we must translate into an enlightened passion for service. They must be taught that they have a duty to their people. A sense of mission in the mind of any youth is a directive and helpful force of the greatest value in the formation of character. So while still in school they should be encouraged to undertake community service to the folk around them; the sinking of a well, the reaping and sowing of a crop for the disabled, the care of the sick in the time of plague or other epidemic, and other services suggest themselves.

Religion and Social Service.

The foundation of this work will be laid in their increasing knowledge of Jesus Christ and His life of ministry, and this, like all their work, will be practical, so

that in religion too they will learn by doing. What this means in terms of staff is obvious.

Physical care and physical habit are of the very greatest importance in such schools. A trustworthy teacher should share the dormitory life, and be made to feel that some of the most important things will be taught there. This involves the recognition of the educational value of the little daily activities in personal as well as in institutional affairs, and the importance of character development through habit-forming activities in shop, field, or dormitory. Games will, of course, be encouraged.

Physical Care.

It will at once be observed that such industrial training, even if very simply carried out, is likely to be expensive. It is all the more important to state this clearly, as very frequently the industries now carried on in mission schools have been introduced with the specific object of defraying some part of the cost of the upkeep and literary education of the pupils. It must be realized that here the emphasis is quite different. The primary object, as is well pointed out by the author of *Education for Life*, is ' not goods, but goodness; not profit, but personality.'[1] It is a development of the person through the trade, rather than a development of the trade through the person, although of course the antitheses are not mutually exclusive. Further, what accomplishes in many a modern factory the maximum of production is just that minute division of labour which is forbidden in the school as being too mechanical. Many employers would distrust a system which did not hold the worker to a single

Character and Self-support.

[1] *Education for Life*, Francis G. Peabody, p. 257. This book ought to be studied by all interested in education through labour.

operation. When a pupil in carpentry, for example, is shifted as his education proceeds from one job to another, or when a girl, after being for some weeks in housekeeping, is transferred to cooking, the boy or girl may be developed into a more efficient worker, but the work itself is likely to be less effectively and economically done.

Still, when all this has been said, the industrial product may be expected to meet a considerable proportion of the current expenses. Capital expenditure must be found otherwise, but sometimes even extension of plant has been provided by the work of pupils. The children should be credited with some part of the profit of their labour, and so made to feel that they are contributing to their upkeep. It is of the greatest importance that produce should not be sold under current market rates, and there should be no cause for the complaints sometimes heard that the children's work is exploited. This point of self-support, of working one's way through school, is important, and a well-organized plan was found in one mission where the following rules are in force :

1. No boy or girl shall be admitted into the school who is not willing to contribute towards his or her boarding either in money or in manual labour.

2. Opportunity will be afforded for pupils by manual work to earn money and contribute towards their boarding fees.

3. An account will be opened for all senior pupils, i.e. pupils over twelve years, and pupils who have passed the Vth standard.

4. Any work done by them will be paid for according to the nature of the work done, and the time spent in doing it.

5. Senior pupils shall have a savings pass-book given them in which their savings will be entered; these savings will be kept in reserve for starting them in their own village on an independent basis.

6. No sum will be allowed to be withdrawn from the bank except with the endorsement of the superintendent of the department and the missionary in charge of the school.

After-care.

It is of great importance that a record of all pupils leaving school should be kept, and that a recognized duty of some member of the staff should be to keep track of their movements. So valuable will these pupils be that none must be allowed to slip back for want of after-care. The down-pull of the village is so great, and the danger of reversion to type so obvious, that it will be seen that the school must keep in touch with its pupils after they leave its shelter, eagerly attempting to secure their appointment where their training will be of the widest service. The record will help, but visits of old pupils, short courses, and summer schools should all be brought to bear to secure that the work of the years of school life be not lost. We must secure that moral growth after leaving school which comes from the reaction of right life on character.

Short Courses.

It is hoped that these schools will be able to afford help to boys and girls in the villages whose circumstances do not allow them to continue their regular education beyond the village primary school. These will for a long time be far the larger number. If some of these can be brought in to the central schools for short courses of two or three months (or even less) at the season when work least demands their presence in the villages, it will greatly serve to prevent relapse

into illiteracy. In one station we saw boys who had spent three annual periods of two months each at a central school. They had made marked progress and were reading fluently and looked very intelligent.

The school should be under the direct supervision of a trained educator of the necessary experience and training. The head of the school should not be responsible for the ordinary work of a district missionary, but may undertake the supervision of a limited number of village schools. An adequate staff of educational and artisan assistants should be maintained. Such schools should be established only when and where the necessary staff is available. There is great danger in establishing ineffective schools. The witness borne to the value of mission schools by government officials has been of the most cordial and appreciative character, but the rider has always been added, 'except where the schools are not properly supervised.' The weak work due to over-expansion is still too conspicuous. It is of the greatest importance to emphasize here, in connection with this middle school, what has been so often pointed out and so often illustrated in practice, that it is everywhere possible to evangelize a wider field than one can educate. The first is in its nature extensive, the latter intensive. It is hard for the educational missionary, himself an evangelist at heart, to accept the delimitation of his task. His is not the pioneer work at the circumference, but the generating power at the centre. If he generates enough power there, his pupils, not he himself, will go out into all the field. Too little heed has been paid in practice to the weighty words of the World Missionary Conference recorded ten years ago :

Qualifications of Staff necessitate Restriction of Field.

It is quite possible that the endeavour to reconsider the present educational missionary policy in the light of ultimate aims, and to reconstruct it in accordance with the best educational experience, may lead to a good deal of restriction in the work attempted, and a good deal of abandonment of work that is serving less useful purposes. Such concentration of effort, if it is found to be necessary, should be courageously carried out.'[1]

Beyond the Vocational Middle School.

For those who wish to proceed further than the vocational middle school there are at least four courses open. (See diagram on page 103.) Those who intend to take posts as skilled foremen or instructors will require further specialized training in the industrial institute, while for farmers the agricultural institute should be open. The high school (leading to the university) will receive those who wish to obtain a literary education, providing, if necessary, a special preparatory class for them, while intending teachers will take at least one year's training in the normal class or school. We believe that those who go on for high school education, as well as those who become teachers and catechists, will be better fitted for their life work by a varied training of this kind than by a purely literary course.

The kind of mission high school to which we would wish to send the village boy should have that atmosphere which can only be secured where the staff is completely Christian, living together as colleagues, and where the number of pupils does not exceed 300 or so, with an adequate proportion of them Christian. Then the village boy who shows capacity for high school work would be prepared for Christian service among his people,

[1] *Report of the World Missionary Conference*, 1910, vol. iii, p. 380.

and at the same time carry his studies to the matriculation or university standard. Such a school is already proposed in the Madras Presidency.

To such schools, to industrial and agricultural schools and colleges, or to normal training, the most promising pupils of the middle school may be promoted. The great majority will leave the school for remunerative employment in town or village, some going to the trades schools mentioned in Chapter XIII, and in the footnote on page 49. At the present time the boy who proceeds to any school higher than the primary does not, as a rule, return to work in his village except as a Christian teacher, catechist, or pastor. In these capacities he will still return, but it is hoped that, as a result of the co-operative and other ameliorative agencies, village agriculture and village industries will revive, and afford work to these middle school pupils, who will thus in their turn help in the uplift so much desired.

CHAPTER VII

THE EDUCATION OF GIRLS

MANY documents of great interest issued recently have dealt with the problem of female education in India.

The Present Condition of Girls' Education.

In England in 1915 a memorial on this subject was presented to His Majesty's Secretary of State for India by an influential deputation. The memorial emphasized points which have long caused anxiety—the insignificant number of girls under instruction, the disparity in this respect of the condition of the male and female portions of the population, and the consequent danger to the social well-being of the Indian community. This memorial was forwarded to the Government of India, which invited local Governments to obtain the opinions of competent persons, local bodies, existing committees, and other authorities. These replies, when received, furnished a mass of valuable evidence which has not yet been published in full, but which was condensed in an important resolution issued by the Government of India in October 1919.[1]

The Calcutta University Commission[2] have also emphasized the difficulties arising from early marriage, purdah, and the distrust of western education. Not all

[1] Resolution on Female Education, issued at Simla, October 1919.

[2] *Calcutta University Commission Report*, 1917–19, vol. ii, chap. xiv.

the difficulties are found, or at least found in an equal degree, in all parts of India, in some of which, for instance, the institution of purdah is for the most part unknown. But the extent to which obstacles arising from these causes, from conservatism, from ideas of caste, from the general want of desire for woman's education, have interfered with progress is evident from the fact that only 1·6 per cent. of the Hindu female population, and 1·03 per cent. of the Mohammedan, are under instruction ; while among Europeans (with Anglo-Indians), Parsees, and Indian Christians, the percentages are 22·5, 14·8 and 8 respectively ; while if we look at the matter territorially we find the greatest percentage of girls under instruction is only 1·5 in Bombay and Madras, while the lowest is ·3 in the United Provinces. Again, if we look at the grade of this instruction, we get further light upon the backwardness of the situation, for over 90 per cent. of the girls under instruction are in the primary grade, and very largely in the two lowest classes. Coming to our own particular problem, there is no doubt that the percentage in the villages is much lower than in the towns.

Now, grave as the situation is, that it would have been very much worse without the work of the Christian missionaries is not seriously disputed. And while it is the case that in recent years the number of girls under instruction has been considerably increased, there is very little evidence, even now when so much is heard of the desire of the Indian for education, that either the Hindu or Mohammedan community as a whole is really awake or in earnest with regard to the education of girls.

This absence of public opinion in favour of girls' education must be emphasized because of its importance

in any consideration of the relation of a missionary educational system to a government educational system. If the missionary effort is to be strongest where the government effort is weakest, then it is probable that for many years to come girls' education will be a greater factor in the missionary system than in the other.

The Village Girl.

Any scheme of education for the Indian girl should be based on a wise understanding of the tradition of womanhood into which she is born, of the place she occupies in the life of her own community, of the characteristics which her own people deem in her noblest and most admirable, and of the functions which she is or may be allowed to perform.

The girl is a very busy member of the Indian village home. She draws the water from the well, pounds and winnows the rice or other cereal for food, gathers firewood, cleans the house, and in every interval of freedom from these duties carries on her hip the inevitable baby of whose care she is almost entirely ignorant. Besides being maid-of-all-work, she is, as she grows up, a great cause of anxiety or at least solicitude to her parents, who must arrange for her marriage (not always an easy matter) while she is still a child. These two causes, her home duties and her early marriage, make it very difficult to secure her regular attendance at the village day school. Her attendance at the boarding school is generally more easily secured. This is not surprising when we consider that sometimes the total cost, and almost always the greater part of the cost, not only of instruction but of maintenance, is defrayed by the missionaries, who also undertake responsibility for the girl's personal safety, thus relieving the parents of a double anxiety.

The village day school will generally be co-educational. The bright intelligence of many of these little girls in the village schools is most marked, and full of promise if the proper teacher can be secured. The general curriculum has already been discussed in Chapter IV, and little differentiation seems to be necessary for girls in the proposed four or five years' course. Specialization on her home duties so early seems undesirable, while she shows herself quite as fit as the boy to meet the requirements with regard to the three R's. Here again it must be urged, as in the chapter already referred to, that the school day, more especially for the girl, should be short. The five-hour day now quite common should be reduced to four hours, if not even less. The girl returns daily to the home, where many duties await her, and, while these rightly constitute a valuable part of her education, they also tax her energies. The problem of the education of the girl in the village school, then, is not especially one of curriculum. The most urgent matters are its wider extension, and the securing of a better type of teacher.

Village Primary Schools.

When the girl completes the four years of the village school, she should be encouraged to continue her education further. As the number of girls going on is small, and efficient women teachers cannot be secured in sufficient numbers, and further, the social conditions of the village still make unprotected women's work there difficult and even dangerous, there seems, at least in this transition period, to be no alternative to the central boarding school of the middle grade.

Vocational Middle Schools.

It is encouraging to note how clearly the missionaries have seen the strategic importance of such schools, so

that now a girls' boarding school is an almost constant feature in their educational system, and very often one of the strongest branches of the work. It is generally in charge of a trained experienced teacher from the home country, who is assisted by an Indian staff, often of her own training. One longs for the assistance in this work of more educated Indian women of good social standing.

It would be well if, in recruiting for the mission field, the scope and opportunity of the teacher in these rural boarding schools was more clearly put before the students of our teachers' training colleges both in India and at home. The work being done in them is invaluable; whatever agencies financial exigencies may cripple, full support should be secured for these. The work in these rural schools seems much more practical and nearer the life of the people than that of some of the urban boarding schools.

The curriculum of these vocational middle schools has been discussed in Chapter VI, but something may be added on industries specially suited for girls. One good household craft such as cooking, plain-sewing, embroidery, lace-making, spinning, weaving or basket-making is now quite general. To this may be added the making of jellies, jams, chutneys, curry-powder, and oil. It should be noted that gardening and field work are much more suitable than needlework for some of the rough and sometimes unhealthy village girls who are admitted to these schools. It is in many cases a better training for life, for many of them come from the day labourer class, and in their own homes would be sent out into the fields. As wives for village labourers, too, they will be required to grind, milk, fetch fodder for the animals, or do a day's weeding. Suggestions for other industries should be got

from such a survey by the Department of Industries as is proposed in Chapter VI.

Hostels.

In the hostels very simple conditions are wisely maintained, the girls generally taking part in, if not entirely managing, the housekeeping, cleaning, and cooking, as well as their personal needlework. In some places the 'cottage system' has been introduced, allowing the girls to live in small separate groups to their great advantage. The more recent boarding-school buildings are of this type, generally affording accommodation for twelve to fifteen, or even fewer, in the separate houses built around a quadrangle. We have also seen the long dormitory of the old type divided cubicle-fashion to allow of the same arrangement. In the allocation of the girls to the household, two plans are followed. Either the children of the same age are placed in each, with older girls as house-mother and assistant, or else the occupants of each are of various ages, approximating in this respect to the diversity and number of an ordinary family. In either case stores for the whole week are given to the house-mother, who uses her own discretion as to how they can best be 'made do,' and sees to the cooking and serving. The care of the persons and clothing of the household is also hers. In some places it has been found possible to allow the girls to do the marketing. All this is very important, as the charge is often brought against the boarding school that the girls live so cloistered a life that they are unfitted to face the world at the end of their school course.

While there is obvious inability on the part of many of those girls (who are still in a very primitive state) themselves to contrive occupation for much of their own time, there seems to be a tendency on the part of

those in charge so to fill every working hour with prescribed duties that it is hard to see how the pupil is to acquire the very valuable power of occupying herself profitably. Of the same nature is the disinclination of those in charge in many schools to throw responsibility—responsibility for younger children, stores, etc.—on to the girls without too obvious supervision, although in a few schools this very educative factor is well used. Such a community offers an excellent sphere for the intelligent introduction of a certain amount of self-government. It is of the greatest importance that the girls should be made self-reliant and independent, and that their powers of initiative should be strengthened by an appeal to them to make suggestions as how best to meet the emergencies which daily arise.

Drawing, music, and dancing are generally not strong. We would like to have seen more of the use of Indian musical instruments for purposes of accompaniment—what we did see was excellent—and a wider encouragement of Indian dances and games. In this connection we would urge that a strong effort should be made by missionaries to appreciate what is best in Indian music and art. Of the evil that attaches to much of it, especially in relation to folk-lore and mythology, missionaries are keenly conscious; but, after careful consideration, we are seriously of opinion that there is much that with suitable adaptation may be used for lofty ends. In other lands also a process of selection and sublimation has been necessary before what was objectionable—whether through primitive crudeness or through degeneration—could be redeemed so as to become the expression of what is lovely and of good report, and we urge that further efforts in this be made

Music and Art.

in India. In the matter of art, if few of the older mythological Indian pictures are appropriate to the walls of our girls' schools, surely no objection could be taken to the pictures of the newer Indian school of oriental art of which many examples are quite cheaply reproduced.[1]

Education for the Town.

Those interested in girls' training have in certain districts a new problem to consider. In the past, teachers and missionaries have been glad if they could retain the girl in school until such time as her marriage was arranged, or, in the case of child marriage until she went to her husband's home. Now, however, there is in some large towns a growing demand for the services of girls of a certain amount of education, as well as for skilled and unskilled labour. To the constant demand for nurses and teachers is now added the demand in manufacturing towns for girls for the factories (as for example the demand for leather workers for Cawnpore). This demand is affecting even the girls of little or no education in rural areas. The problem has been carefully considered by missionary committees in Madras and elsewhere, but as yet with little definite action. The matter is pressing. The needlework, crochet, embroidery and lace work, which so far have been almost exclusively the industries of the girls' schools, cannot remain the sole opportunities of economic development. Indeed, it is a question if these can be relied on as stable, so long as they depend on sales in foreign countries, and exchange is volatile, except where the output is large, as in the case where there is a well-established village industry. We earnestly hope that those in charge

[1] These can be studied at the rooms of the Indian Society of Oriental Art, Hogg Street, Calcutta, where also information with regard to reproductions can be had.

of girls' schools in areas affected by the new demand for labour will carefully consider the educational, moral, and economic value of direct vocational training to meet these demands, and take steps to secure the best training for the girls.

Such economic development, inevitable as it is, will most fundamentally affect the life of Indian girls, and it is of the greatest importance that workers should prepare beforehand for the social changes involved. The establishment, for example, of girls' hostels in the towns under Christian auspices is called for. It will be largely for the Christian body to see that this incursion of girl-labour to the towns takes place under much better conditions than have pertained in the West, and that the protective agency of social welfare work is well-established in the factory before the girl has come to grief there.

Two important considerations remain—the need of more adequate medical supervision, and the great value of these schools as a recruiting ground for teachers, but these matters are so important that they must be fully treated in other chapters of this Report.

CHAPTER VIII

THE SCHOOL AS A COMMUNITY CENTRE

The Social Organization of the School.

In this chapter we wish to discuss, first the social organization of the school itself, and secondly the school as a social centre for the larger community about it. The reason for taking up the first topic is that the social and the moral are so largely identical. To be moral does not mean that we have merely developed certain nameable traits, such as honesty, truthfulness, and unselfishness ; but that we have developed the effective capacity for doing what is socially fitting. Moral relations are as wide as our contact with others. Education should not, therefore, be a mere means to such a moral life ; it should be the life itself. The truest education, therefore, is that whose administration, curriculum, and method of teaching are most permeated with the social spirit. In saying this we are, of course, simply emphasizing one essential aspect of their being Christian.

This means that the school itself should constitute a community. This is done, not by mere physical proximity on the part of the pupils, but by sharing in common ends, and so awakening the interest of each that individual activity is regulated by these common ends. The schools which missions should be interested in

having will not be places for the acquisition of mere tools for life—reading, writing, arithmetic—they will be places where pupils are led into habits of unselfish co-operation with others. How to be healthy, to support one's self adequately, to be a good citizen, to live pleasantly and profitably with one's fellows, will be the real lessons. The three R's will be taught for what they can contribute to these more important social ends. This ideal will affect one's conception of the playground, and the boarding-house. These are all opportunities for co-operation in the pursuit of common ends. Many boarding-schools are utilizing this principle in having the pupils care for the hostels, cook the food, work in the fields, and in grouping them in 'families' or cottages. But all too often the motives underlying such community service are either economy or the merely negative desire not to wean the pupils away from village conditions. All these schools would be enriched if the fact were more consciously grasped that these very occupations and relationships provide the opportunity for one of the finest elements in true education—the development of interest in the pursuit of common ends.

Effect on Method and Curriculum.

This social ideal will also profoundly affect the classroom and the curriculum. This is one reason for the introduction into the curriculum of constructive activities in association with others. In this way a social atmosphere may be created in which will develop that Christian disposition which will bear fruit in community service later on. Class work will not be conducted by methods that suggest a drill sergeant on inspection. Instead of pupils responding only when called on, they will be encouraged to contribute their ideas. The teacher will be, not an

autocrat, but one of a social group, co-operating freely with his pupils.

But it is not enough that the curriculum and class-room provide opportunities for common activities. The curriculum must be linked up with the world into which the children are going. Schools have been seen which show no connection with the community outside. Not only are the pupils handling a tool (reading) which they do not see used about them (a condition that is inevitable in an illiterate community), but the content of the reading may be urban and the arithmetic and general knowledge unconnected with village life. If in education one is seeking an adjustment between the child and the environment, this will not be attained by divorcing the school environment from all the child has known and will experience. Children may learn to read and write and do arithmetic ; they may even memorize catechisms and scripture verses in a parrot-like way. But unless the atmosphere is such that they are almost unconsciously being led to see why they are learning to read and write, and the bearing it all has on the life they know, the school is not succeeding as a socializing agency. Hence the insistence on the advisability of ruralizing the curriculum. Social interest and understanding cannot be properly developed in a school the content of whose curriculum, and the method of whose class-room, isolates the thought life of the pupil from the larger community interests about him. No curriculum imposed from without is likely to meet this need. Missions must claim from the Education Departments liberty to be creative in this important factor of their schools.

(*a*) *Through Leadership.*—One of the most marked characteristics of schools in certain needy areas of

America is the variety of social functions they perform. In some defective communities the school is temporarily attending to most of the duties of the home, the church, and other social institutions. Free lunches, medical attendance, and even clothes may be provided. In still larger ways these schools may take the whole community as their field of education, and attempt to make up for defect in social organization. This does not mean that these schools have lost sight of the fact that their primary and distinctive function is to teach; but it does mean that it is recognized that the school is often the agency through which community advance may be most effectively stimulated. It does not mean that such schools wish permanently to assume the functions of other institutions, but that the school is peculiarly suited to draw the community together, and to nurture social advance and aspiration along some particular line, until a new institution rises up to carry on the new development. When once the district board, or the co-operative society, or the church has sprung up or awakened to the new opportunity, the school will gladly relinquish its leadership in that particular direction. In India, where the villagers have such enormous needs along every sanitary, economic, social, and religious line, the mission school should be equipped to respond to the need for social leadership and community service. A teacher, especially in a mass movement area, should take for his school the whole community in which he is living, not merely the little children who irregularly frequent a certain building. For a large part of the education needed in the impoverished villages of India is adult education, leading hesitant personalities to throw them-

The School as a Social Centre.

selves in some positive way into the social regeneration of their little world. And, just as the school is helpful to the parents and all the cultivators of the neighbourhood, so these should in turn be helpful to the school, repairing and enlarging the building, lending it land for gardens or demonstrations, and providing it with proper equipment.

(*b*) *Through Social Service.*—One way of entering upon this community leadership is through social service. The *idea* of social service on the part of students is widespread in India. But the actual work is generally most desultory and trivial. Here and there teachers and pupils have conducted night-schools, have helped in influenza relief, or in the cleaning of some dirty compound on Saturday, or in finding lost children at a festival, or have helped to build a church. More, perhaps, is done in the way of the pupils participating in evangelistic efforts for neighbouring villages through singing and witnessing. But the impression gained is that the service is sporadic, that it is not seriously considered as service to Christ Himself—the place He gave it—and that, in the shaping of life, the fundamental principle of learning by doing is not sufficiently acted upon. For the ages with which we are most concerned in this Report, it is particularly difficult to provide work that is of real significance in actual accomplishment. But where teachers have seen that at this stage the significance is to be found mainly in the socializing of the pupil, and that such socializing is an essential element in education, opportunities for service are seen to abound, such as cleaning or improving of bad cart-tracks ; writing or reading letters for the illiterate ; taking medicines from the hospital to the sick ; herding cattle for sick

neighbours, and reporting on cruelty to animals. This is not the place for outlining a graded series of suggestions for social service. It is the principle we wish to emphasize. Mission schools should make social service so much an integral part of their life (always, of course, with due consideration of age) that they will be pathfinders for others.

(c) *Through being a Community Centre.*—The most effective way in which the primary village schools which we are considering may rise to the social leadership demanded from them is by making the school and its compound a community centre. There may be such a school in India, but we did not see it. Illustrations of what we mean must, therefore, come from abroad. Conditions and scale of expenditure are, of course, absolutely different in the West, and no mere copy would be fitting in India. It is the aim, not the means, to which attention should be given.

How, then, have schools become community centres? Many country schools in the West have their assembly hall at one end and their library at the other, each with an outside entrance, so that any resident may come in and use these facilities without disturbing the school proper. Evening gatherings for adults are encouraged, for entertainment, and for community instruction and inspiration. The school teachers lead in securing some rural expert to give information on industries or agriculture, or in arranging for a representative of the government agricultural college to give a series of lectures to the community. The school may be closed for a week while the teacher takes a few of the older boys off to the nearest agricultural exhibition, to come back with a few things definitely learned. The pupils may be

encouraged to emulate the school gardens in their homes, thus arousing both a community pride and an æsthetic sense. The teacher in some one-roomed school will vacate his building for a week, holding classes in private homes, in order that a movable agricultural school may take possession, with its stock-judging and exhibition of improved implements. Many a country school has its demonstration farm where the best selected seed is used, crops are handled in a modern way, and careful records open to the public are kept. A women's club may be organized, and this will use the school building for demonstration of food preservation, canning, household economy, labour-saving devices, farm cooking, and the care of infants. The teacher's home itself may be a model of ventilation, arrangement, and appointments. We shall not soon forget the days we spent as a Commission in Hampton and Tuskegee. At the latter place, for example, we saw their demonstration waggon, which went out from the school to various community centres with apparatus and materials, giving actual demonstrations of terracing, making tiles for drains, fireless cookers, fly-paper, hot-beds, care of the home orchard, beautifying a rural home, and rural nursing.

Obviously most of these things are impossible in an Indian village. But the Indian village has its needs. It could learn how to dispose of night-soil from a septic tank at the school.[1] A centre is needed for the circulating library. The teacher may become the initial secretary of the co-operative society. School inspectors, missionaries, and villagers revisiting their homes, could be occasionally secured to give lectures. The teachers

[1] For particulars apply to the Rev. J. A. Curtis, D.D., American Baptist Mission, Dōnakonda, Madras Presidency.

may be used to distribute seed sent out by Government. A greater public opinion for education may be developed by getting old boys back to the school so that the people can see and hear the results of education ; by organized lantern lectures and story-telling in the main school, and the surrounding villages ; or, as was done in one area, by bringing in to the girls' school for ten days the mothers and aunts of the girls who either were in the school or whom the principal wanted to get into the school, and there showing them all the features of the establishment and all the sights of the town. The village women may come for an hour a week to learn sewing, and incidentally receive instruction in hygiene and sanitation. These enlarged activities may mean changing the plan of buildings, combining suitable elements of a settlement, Young Men's Christian Association hut, church, and school, although already some part of the work is going on in the present simple structures. Such efforts should, as far as possible, be for non-Christians as well as Christians, not only because this is a right procedure, but in order to give no encouragement to the idea that material benefits will be given to people merely because they are Christians.

The Opportunity and the Cost to Missions.

One of the greatest opportunities open to missions in India at this time is the working out in practice of the conception of the school as a community centre. We believe that no other than a Christian agency will have the motive and dynamic to realize a community school reaching out in those helpful, uplifting ways most suited to the particular neighbourhood. Such a school—Christian, educationally sound in administration, supervision, and teaching, and intelligently grasping the temporary

obligation of social leadership—is one of India's most urgent needs. Missions will find themselves most Christian in endeavouring to help India at this point so vital for her highest self-realization.

But, if missions are to make this unique contribution, it is perfectly plain that they must have a new type of village teacher, more resourceful and better trained. Training schools imbued with the community goal and the social spirit must be developed. Men and women must be found to lead these training institutions who can do more than follow a government code, who thoroughly comprehend the new type of school that is to be evolved, and who will steadfastly pursue that goal in a creative and co-operative way. Something may be accomplished through books.[1] But the most effective way will be for each mission or area to send selected persons (tried missionaries or Indians) to the West to teach for a year in the atmosphere of Hampton or Tuskegee; to visit a selected set of socialized schools, and to take university courses in rural education, rural sociology, and the rural church. By these means there will be provided facilities for the evolution of a living movement of educational service in India similar to that which has been of such profit to America. But

[1] *Education for Life*, the Story of Hampton Institute, Francis G. Peabody (Doubleday, $2.50); *Up from Slavery*, Booker T. Washington (Doubleday, $1.50, 1910); *Working with the Hands*, Booker T. Washington (Doubleday, $1.50, 1904); *School Curriculum*, Speyer (Teachers' College, New York City. $.50, 1913); *A Special Theory of Religious Education*, Geo. A. Coe (Scribner, $1.50, 1917); *Schools of To-morrow*, John and Evelyn Dewey (Dutton, $1.50, 1915); *New Schools for Old*, Evelyn Dewey; *How Two Hundred Children Live and Learn*, Rudolph Rex Reeder (Charities Pub. Com. $1.25, 1910); *Country Life and the Country School*, Mabel Carney Row, (Peterson & Co. $1.25, 1912).

such facilities will be of little use unless they are directed by inspiring personalities. This fact must be borne in mind by missions in advancing those who show promise and in the appointment of heads of middle schools and training institutions.

This community work will cost time and money, but the situation demands this unusual investment in leadership. Its success, furthermore, will depend upon the intelligence with which the study and travel are directed in England and America, there being normal schools and training colleges to which it would be futile to send persons for this purpose. The Board of Study for the Preparation of Missionaries in Great Britain, and the Board of Missionary Preparation in America, might be entrusted with discovering from progressive educationalists the places that could most nearly provide the required training, and with advising the boards as to placing their selected representatives. No simple transfer of such courses could be made to India's villages. But some mastery of the theory and principles involved must be obtained on the part of those who would guide in th development of such institutions in India. It will mean, furthermore, increased constructive supervision of our village teachers, such as is outlined in Chapter X, not only on the educational side, but by an expert in community uplift who can encourage, suggest, inspire, and draw forth from the village teachers their noblest, fullest service to their generation.

It is evident, therefore, that the new type will not be evolved in a day. The ideal community teachers will not be found in large numbers until they themselves have come up through a school system imbued with the social and the serving spirit. It is just because a com-

munity school is such a high and Christian achievement that we need to begin at once most earnestly and seriously to select and train those who will be its founders and leaders. In developing a community school as a new type for the general village conditions of India and in the provision of higher secondary schools suffused with Christian ideals and markedly rich in personality for the intensive development of Christian leadership, we find the two mission contributions of most far-reaching influence to Indian education.

CHAPTER IX

THE TEACHER AND HIS TRAINING

Introduction.

WE feel that in this chapter we approach the fundamental problem of our inquiry, a problem beset with financial and other difficulties, but insistently calling for solution. Every good teacher works to make himself unnecessary to his pupil. If this is generally true, it is pre-eminently true of the foreign missionary. His pupil stands on a better vantage-ground for the education of the masses than he does, and, if made into a good workman, will do the work better than the foreigner. Those who know the land best realize the impossibility of understanding fully the life and thought of the people. If these are to be developed to the full it must be through their fellow-countrymen; those from the West can hope only to help them to help themselves.

The Need of Foreign Educational Missionaries.

So long as one of the main functions of the missionary from abroad is to train the Indian teacher, he himself must be specially trained. Strangely little heed has been paid to the emphatic recommendations of the World Missionary Conference, 1910, on this point. 'In view of the necessity of maintaining a high standard of efficiency in all mission educational work, and of the help needed by native teachers and students in the art of teaching, the

Commission would urge upon all home boards and societies the importance of a sound educational training for all missionaries sent out from home lands to supervise or take part in such work.' [1] Yet ten years later we find nearly all the direction of this work in India in the hands of men only theologically trained. One large mission in charge of a very large Christian community with nearly 13,000 children of school-going age has only two men missionaries with as much as one year's educational training. Among the causes assigned are three: (1) Men who volunteer for the mission field are conventionally accustomed to take a theological training. (2) The home boards still place emphasis on extensive rather than intensive work, on the evangelist rather than on the educator. (3) The teacher missionary (in England at least) is economically less well off when he retires than the ordained man. We must urge again most strongly that missions are not justified in undertaking so great a part of the educational work of a country unless they are going to seek the best expert aid in the task. In emphasizing the importance of the educator there is no detraction from the importance of the evangelist. 'Who then is Paul, and who is Apollos . . . ? I have planted, Apollos watered; but God gave the increase.' It is high time that the missionary in charge of all evangelical work had the co-operation of an educational colleague to relieve him of a great part of his work.

As is well known, women missionaries are much more commonly educationally trained than men, and the results are obvious. Even on the women's side, however, one still finds two or three at work in the same district all trained in the same way for evangelistic rather than

[1] *Report*, vol. iii, p. 329.

educational work. The district evangelist is of prime importance, but her colleague might well have a different training, and would be invaluable in the supervision of village schools. We therefore recommend (*a*) that professional training be required from missionaries appointed to educational work; (*b*) that missionaries at present in charge of educational work be requested to take such training as may be needed for their special task, and be relieved from their posts for the time required for this purpose by the prolongation of furlough or otherwise; (*c*) that educational missionaries particularly should not be required to do so much 'deputation' work when on furlough as to preclude their taking short courses and otherwise getting in touch with the trend of educational progress; (*d*) that on the hill stations in the hot season, when missionaries gather together and conferences of various kinds and language schools are often held, some place should be found for the discussion of educational problems and the exchange of educational experience. To these very occasionally the home boards might send out, on the invitation of the missionaries, some eminent educationalist from home; for, while recognizing the special environment and its great part in defining the problem, we must not forget that the educational problem is essentially everywhere the same. As Sir Michael Sadler has said, 'We have to deal with difficulties which are fundamentally the same. How often, in spite of the salient differences of life in Britain and in India, is one startled by the resemblance of an educational problem which presents itself here and there! The form in which the difficulty arises may differ very greatly in the two countries, but in substance it is the same.'[1]

[1] Address to the Bombay University.

The mission field requires the services of many different grades of teachers, for each of which training is required. These grades are mainly three: (*a*) high school teachers and supervisors of middle and primary schools, (*b*) vocational middle school teachers, (*c*) primary school teachers. To these must be added teachers of special subjects—drawing, music, drill, etc.

Different Grades of Indian Teachers required.

Now this task is so immense that there is a general consensus of opinion that the training of teachers forms a good field for co-operation. Without such co-operation effective training of teachers will often prove impossible or wasteful. Such co-operation will be with Government on the one hand and between different missionary bodies on the other.

Christian teachers training for high school work or as supervisors for middle and primary schools should be sent on to the government training colleges, being prepared there for the degree of Licentiate in Teaching, or Bachelor of Teaching, or an equivalent. Where a sufficient number of Christian students attend any such college, a Christian hostel should be opened for their reception, and even more urgently where ones and twos attend they should be most carefully followed up and lodged suitably. The great gain in such a plan is that the Christian student meets his fellow-countrymen freely, and is less likely to be 'denationalized.' The training of teachers in the Christian Church should isolate them as little as possible from indigenous habits of life. On the other hand, this freedom must not be bought at the price of any weakening of Christian conviction if the teacher is to be of service in the schools afterwards.

High School Teachers and Supervisors.

It has been proposed by the Calcutta University Commission that the intermediate colleges should add to their curriculum a professional course of one year. It would include the principal subjects of the high school curriculum, together with a simple introduction to the art of education and some practical training in teaching. This course will furnish a considerable number of the teachers for the middle classes of high schools. These teachers would be qualified to present themselves for the examination for the degree of Licentiate in Teaching after an interval of two years, including one year's practical experience in a recognized school and attendance at an approved course at a training institution. Now the Christian community provides very few candidates at this standard, but it is of the greatest importance that their number be increased. Pupils of humble origin with talent must be given every opportunity to equip themselves, while the missionary aspect of such service must be kept before the sons and daughters of well-to-do Christians.[1]

Teachers for Vocational Middle Schools.

Teachers for the vocational middle schools will be required to have reached the matriculation or school final standard in a recognized high school, or to have had a recognized course in an industrial or agricultural institute. It is to these schools that we must look for the supply of teachers for the vocational middle school. There should be at least one very well-equipped agricultural and industrial institute in each province.[2] Care should be

[1] *Report*, vol. v, chap. xliii.

[2] Cf. the resolutions of the National Missionary Council (*Proceedings*, November 1918, p. 44):

1. That in the opinion of the Council missions should aim at the establishment of central institutions for the training of teachers in

taken to avoid overlapping here. If a government institution already exists an effort should be made to seek its co-operation in establishing two or three years' courses (including a normal class) offering a curriculum adapted to village needs. This last is important. If the college has only 'large farming' in view, or highly specialized industry, it will not meet the needs of village school teachers. It is encouraging, however, to see the recognition of this need already apparent. A missionary institute (where no government institute is available) should be supported and controlled by several missions, and must be of first-rate grade, offering as good a training as any government institution.

The teacher will also be required to have undergone a year's professional training either in a normal class attached to such institute or in a government or inter-mission training school. Such a course of professional training does not admit of carrying the student's academic studies to a higher standard, but should concentrate on his preparation as a teacher. It should include a study of the best methods of teaching the subjects required, a very simple study of educational theory, and as much carefully supervised practice as can be arranged.[1]

agricultural and allied industries in the various language or climatic areas.

2. That as far as possible teachers thus trained should be employed by the missions in rural, middle, and primary schools.

3. That the Council recommends missions in mass movement areas definitely to plan for instruction in agriculture and allied industries, such as silk, poultry and making and repairing of agricultural tools and implements.

4. That the Council urges upon the home boards the necessity of providing an adequate supply of trained men and women suitable equipment to carry on agricultural and allied industrial training, especially in mass movement areas.

[1] See next page on the normal class

It is to the middle school course, with industrial or agricultural bias,[1] followed by one year of normal training, that we must mainly look for the supply of village school teachers, and we urge the missions to set the work of the production of this grade of teacher before them as their chief task for the help of the mass movement areas. This shorter course can only be recommended if the recommendation is coupled with the plan for adequate supervision made elsewhere, and with a system of a postponed year of training or short courses of retraining.

Teachers of Village Schools.

The teachers so recruited will come from the villages, with village interests, and will have had several years' instruction in some handicraft, besides a good grasp of at least the elements of a literary education. At the close of the year of training they will be still young, seventeen or eighteen years; hence the need of supervision. If they can first be placed in the larger school where two or three teachers are employed they will have the help of the senior teachers; afterwards they can take single-teacher schools. Their course will be no blind alley. They may be encouraged to go further and take higher certificates. From such teachers one would hope to recruit the best catechists. No course can make a better beginning for the catechist's or pastor's training than a normal training course.

The Normal School or Class.

It cannot be too clearly stated that the normal training must be of the simplest character. Only such educational theory should be taught as can be learned from intelligent discussion of the practical teaching which the student sees or himself carries out. School practice and discussion

[1] See Chapter VI.

of modern educational methods will occupy the greater part of the time. The government syllabuses at present bear too striking a likeness to those current in Britain thirty years ago. It scarcely matters whether much or little be added to the student's middle school learning, but it does matter that he should understand the village child and what he is trying to train him for. The great things to be called forth in the student are his ingenuity and adaptability. Teacher training in America and England to-day, with its appeal to what lies in the child, its care for the physical, and its intelligent use of the child's environment and love of activity, is exactly what India needs, and the work is being excellently carried out here and there by educationally trained women.

In order to get time for intelligent teaching in the schools, the teachers of normal classes should see to it that they let their students see the latest and quickest methods of teaching the ordinary class subjects. For the village school teachers the course should include, in addition to the simple introduction to the art of teaching referred to above, and some teaching practice, instruction in the methods of teaching reading, writing, arithmetic, nature study, and simple hygiene, with the handicraft already acquired in the middle school, with the addition where feasible of games, drawing, and music. That is to say, there will be emphasis on professional as against academic work. Everything will be taught with a view to the teaching of the young child, not to imparting further information to the student.

Curriculum and Method.

This is particularly true of the teaching of Scripture. The Scripture lessons should aim at increasing the student's knowledge of the Scriptures, but mainly in order that he may impart that knowledge. For this

purpose it should be shown not only what stores of matter interesting to children (story, song, history, law, prophecy) are to be found in the Bible, but how that matter may be carefully selected in accordance with the mental stage of the pupil. Regular, well-supervised practice in the teaching of this subject, as of all others, should be given, and demonstration lessons followed by discussion should be part of the regular course. A considerable literature has been recently published in England and America, but, better still, excellent short courses in training have been instituted in India. It is, in particular, necessary that in the case of teachers for high schools and supervisors special arrangements be made for adequate instruction in the method of teaching Scripture. The importance of this subject being taught in the schools by the most highly qualified teachers should be impressed upon students. This subject should be, for the head masters and mistresses, one of the best avenues of approach to their pupils.

It was noticed in our tour that writing was better taught than reading, with the result that far too much precious time in the schools was spent on the first primer. It shows the lack of intercommunication in the mission field that even keen normal teachers knew nothing of the excellent 'Beacon Method' introduced by Mrs. Briggs of Allahabad in Hindi and Urdu.[1] We tested this method several times, both amongst adults and children, and found that its simplicity saved much time. Similar charts could be prepared by any keen teachers for some of the other vernaculars.

[1] M. H. Briggs, *Reading by the Beacon Method*, Methodist Publishing House, Lucknow (As. 8). See also Tamil Readers prepared by S. G. Daniel, C.L.S., Madras.

Arithmetic should be much simplified, especially for girls, and adapted to every-day operations in home and bazaar. Indigenous systems of arithmetic may be made use of, provided they are taught in such a way as to have educational value, and not mechanically.

For the preparation of lessons on familiar objects of natural history there seems great paucity of material in the vernacular simple enough for the students to use. It was distressing to see keen teachers in normal schools and classes spending much of their precious time in writing up such material. It was also bad for their students, who thus lost the training in the selection of material for themselves.

In the present state of health conditions in the village community there is no more important subject in the curriculum than hygiene (see Chapter XI). The aim in teaching this subject to teachers for village and middle schools is not so much the imparting of accurate technical knowledge as the creation in the teacher (however young and immature) of a conscience with regard to the laws of health, and a sensitiveness to the physical condition of the pupil. A course in hygiene is a part of the normal course at present, but it seems to fail in its objective by being too bookish and too far removed from the problems of the class-room. It is commonly said that hygiene cannot be properly taught unless a preliminary study has been made of physiology. We are strongly of opinion that all the emphasis should be placed on the laws of health and the necessary physiology only be given incidentally when absolutely necessary. For example, it is quite possible to make a teacher feel how wrong it is to ask a child to read whose eyes are very much inflamed, although the teacher may know little or nothing of the

structure of the eye. Even in a one-year's course it is possible to teach empirically, and by example, the advantages of clean and wholesome surroundings, neatness, tidiness, cleanliness of ears, teeth and hair, freshness of atmosphere, good sleeping conditions, and the signs of skin and other infectious diseases. If the same points are emphasized by school supervisors, much greater results will be achieved than with the present course of elementary physiology.

In addition to this much benefit would accrue if the Government Sanitary Department were asked to institute courses of two or three weeks for teachers in simple hygiene, where a further study on the same lines, but including village sanitation, etc., could be taken up. In more scattered districts a peripatetic lectureship for teachers might be instituted. A qualified woman to inspect and supervise schools on the hygiene side would be another possible arrangement. The time is ripe for a community campaign on this subject.

It is obvious that a one-year's course which is to include the above does not allow sufficient time for practice in class teaching, and that, as already stated, the first year after training should be regarded as a probationary year under supervision. But the practical work given must be to the point. Although nearly every student goes out to a village school where it is necessary for one teacher to teach at one and the same time children of different stages, we rarely saw practice in this 'section' work being given in the training course. All practice seemed to assume that one teacher would never be called upon to teach more than one class at a time.

With such a course, then, in a well-staffed school or class something could be done in the way of preparing

teachers who would bring new life to the village school, provided always great care is exercised in the selection of the staff. The heads of such schools stand at the most important strategic point in the educational system, and must be carefully selected not only for academic fitness, although that is important, but for those qualities of character (enthusiasm, magnetism, strength, justice) that constitute leadership and power to mould the young. Once appointed, they must be adequately supported. It is they who must imbue the young teacher with a right attitude towards, and true conception of, his calling, which will no longer be solely to impart information which an only too facile memory will receive and repeat, but really to educate the fundamental habits of thought and instinct through an intelligent attitude to the environment.

Importance of Training.

At present a certain number of girls are trained as teachers either in missionary training colleges or in normal classes at the head of missionary boarding schools. Some of these women's training colleges represent union effort, and it is to be very much regretted that more do not. In training women teachers the Christian community is in a position to do a superlative service to India, and the small efforts made at present should be united in a series of very well equipped women's training schools in each language area. The value of women so trained for non-Christian as well as Christian schools cannot be overestimated. For the most part the students have had their early education in mission schools, have been recommended for training by the worker in charge, and after training go to work in schools where they can live under proper care. Their numbers are regrettably

Supply of Women Teachers.

small; for example, in 1918, there were only 156 women in *all* the training institutions for women teachers in Bengal, of every grade, and ninety-two of these were Indian Christians. The social difficulties which so militate against an adequate supply of women teachers are well known, and are immensely serious for the welfare of the country. All the primary school work in the villages is pre-eminently women's work, and yet the social conditions are such that no single woman can undertake it. 'Peculiar difficulties and dangers surround the young women who in loneliness set out to teach in a *mufussal* school. Such women, however innocent and careful, are the victims of the vilest intrigues and accusations. The fact has to be faced, that until men learn the rudiments of respect and chivalry towards women who are not living in zenanas anything like a service of women teachers will be impossible.' [1] The lack of women teachers seems therefore to be all but insuperable, except as the result of a great social change. It would, in fact, be impossible to maintain the girls' schools on even their present modest footing but for the teachers drawn from the Christian community.

Mistresses in charge of high schools and middle schools must use all legitimate means of increasing the supply. First, the claims of teaching must be kept before girls having the necessary qualifications. Former pupils who have become teachers might be asked to speak to the senior school-girls on the subject; a careful record should be kept of the history of former pupils, and personal appeal made to such as are possible candidates, but who are 'doing nothing.' Girls who are going to marry

[1] Quoted in *Calcutta University Commission Report*, vol. ii, chap. xiv, p. 9.

catechists or other workers might be urged to train either before or after marriage. In order to increase the supply the existing longer courses should be reduced to one year. It seems clear that under present conditions, having regard particularly to the short period of service rendered by many of the girls after training, we simply cannot afford the longer period of training in the first instance. If, however, after a year or two years' work in the schools the circumstances admit of further service, the teacher should be encouraged to return for a postponed year of training. There is much beside the effect on the supply to be said in favour of the second year of training being undergone when the student is more mature, and has had some experience in the schools.

Many of these girls come from the villages. Very few of them are capable of taking high school work, and practically none proceed to a university course. We strongly urge that where a middle school is carefully nursing a weak high school section, which absorbs much of the time of the missionary-in-charge, it should be given up and a good normal class started instead, with a view to encouraging the girls to take up teaching as a career.

An important teaching supply for the Christian village schools is found amongst the wives of the catechists. There was a strange disparity in the evidence with regard to the value in the schools of these women, one mission going so far as to have a rule that no catechist's wife should be paid for service, while several other missions looked on these women as their chief support. We recommend their employment, having seen some excellent work done by them, but certain rules must be laid down. (1) They must undergo training. (2) When his

wife is incapacitated the catechist should carry on the school or provide for its being adequately carried on. (3) Where the wife is a young mother the interests of the family must be safeguarded, and her own health considered.

Short Training Courses.

Everyone in charge of village school teachers knows what a down-pull the village environment exerts, and what a reversion to type is often witnessed unless great care is taken to avoid it. The after-care of the teacher is a most important part of the work if the value of the early training is not to be lost. It should be part of the contract that for the first two or three years the young teacher should attend a short vacation course for further training at a centre. Even if this is as short as two or three weeks it is invaluable for keeping up interest, introducing new methods, and getting that intimate personal touch which is so important. This has been so well done in one station that we cannot do better than quote the account sent in by the missionary in charge:

'Miss X was very enthusiastic about the results of the institute, and indeed we all are. It was well worth the time we put into it. Miss Y did much of the teaching the first week, Miss X carried on the work in reading, arithmetic, geography, and handwork, Mrs Z took the religious instruction, and I gave the vocational course. The institute began regular sessions on January 8 and closed on February 2. We planned the school for our teachers who are at work in regular village day schools. . . .

'The aim of the institute was to teach, by demonstration rather than by theory: (1) efficient management of the village day school; (2) the importance of teaching children rather than subjects; (3) the possibility of the school ministering to the village Christian community through improved religious instruction and special vocational instruction; (4) sound method in reading, arithmetic, and geography.

'We had, as a practice school, a real village school in session four hours a day for three full weeks. There were fourteen pupils, four of whom were very irregular in attendance, and two of whom entered the third week of the school; three had been in a village school for about a year, three were without knowledge and experience of school, and were the children of illiterate parents who have been Christians less than two years. Two beginners were workers' children, and thus had some home influence to help.

'The materials used for all the improved and interesting methods were strictly limited to those obtainable in the villages. The teachers learned to prepare their own materials for hand-work, arithmetic, reading, nature study, etc.

'For the first few weeks we taught each lesson one day, and had the teachers repeat the same lessons the following day. In the second and third weeks the teachers taught all the lessons, preparing for them under our direction. We had two criticism periods a day, in which the results of the teaching were studied. At the end of the school we had two days for summing up what was learned and some very simple theoretical instruction. Mr. R gave them a very helpful talk on some simple principles of psychology, for most of which they were able themselves to give illustrations from their own experience in the school.

'*Results.*—The demonstration school was very decidedly a success. It proved that village children of all kinds can be taught habits of promptness, regularity, steady work, reverence, thinking, etc. The progress of the beginners especially was so remarkable that the teachers were thoroughly convinced of the value of the new methods. The teachers improved daily. They made great strides forward in their ability to plan lessons, to keep all the children interested, to accomplish definite results. Their own enthusiasm and interest were very marked.

'These are some of the specific things we think they learned:

'*School Management:* regularity, promptness, care of school materials, use of government register, etc.

'*Religious Instruction:* school worship, reviewing the Bible story, illustrating, acting out as drama, how to teach the memory work, teaching children to pray, etc.

'*Vocational Course:* five lessons in agriculture were taught.

Two more were planned and written in note-books—this made up the work for two months. Three lessons in hygiene and sanitation were taught, and the outline of one lesson a week for a year. Plans for school gardens were made. Paper-tearing, clay-modelling, rug-weaving, and other hand-work lessons were given. Three sewing lessons were taught. All these demonstration lessons were taught with village materials. The teachers were very enthusiastic over these lessons.

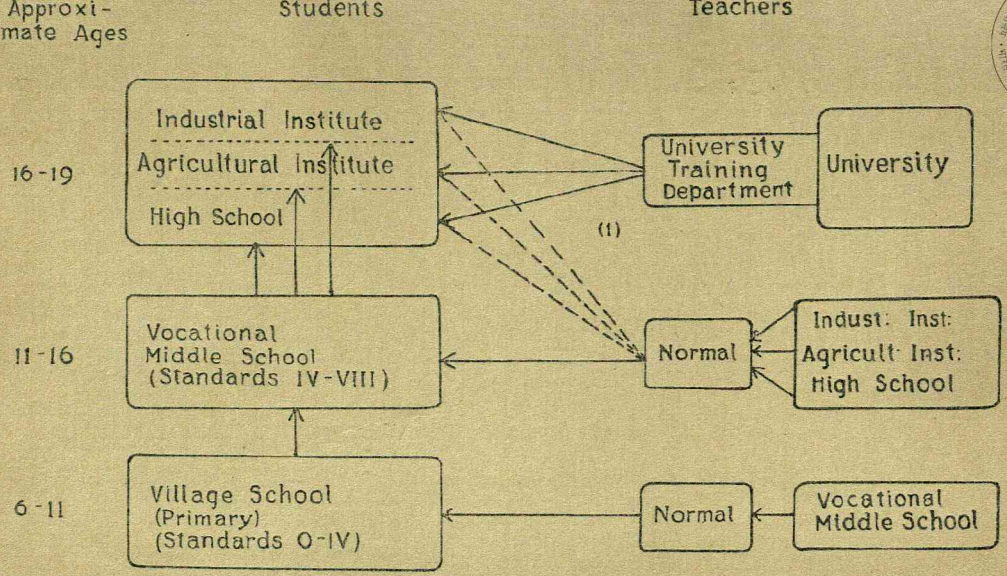
'*Reading and Writing:* taught by the Nellie Dale Method. The teachers understand this thoroughly and have the full course in their note-books.

'*Arithmetic and Geography:* the arithmetic instruction was based on village life. It was demonstrated how three or four classes of pupils could be kept busy and taught something in the same period. These subjects were correlated with hand-work. The pupils made very satisfactory progress. The geography work was all done out of doors. Maps of the garden, the village, the Punjab, were made and vivid illustrations were made of mountains, rivers, lakes, etc.'

This course was for very inexperienced teachers, but trainers will readily see to what uses the method could be put with more advanced teachers. Fortunately for the above experiment, the missionary's wife had been engaged in important educational work before coming out.

Teachers trained in the way outlined above would be invaluable in the middle schools, which in turn would train teachers with rural interests and a skill in rural crafts for the villages. Thus the constant and legitimate criticism of a bookish education largely dissociated from the life of the village could be met, and a type of school could be established which would directly bear upon the amelioration of the life of the people economically as well as morally and spiritually.

The programme is a large one, calling for large ex-



(1) A temporary supply until university trained teachers are available

DIAGRAM SHOWING SCHEME FOR VILLAGE EDUCATION AND TRAINING OF TEACHERS.

penditure. The scale of salaries in all government schools is rising for economic reasons, and mission schools dare not offer a poorer quality of education than the non-Christian schools, as they undoubtedly do when they fail to provide an adequate living wage. Expedients for reducing cost have been tried, as, for example, the employing of industrial teacher-catechists who support themselves by trade or agriculture while keeping the village school, or the retention of the teacher by only a nominal bonus (Rs. 1·4 per month) while allowing him to keep all grants, fees, etc. These expedients have raised much controversy and at best do not solve the whole problem. In facing the liabilities of the present position it is of the utmost importance that the home boards should act in co-operation, and should survey the field carefully, and back every effort that is strong enough to be effective. The great danger of the present position is weak effort in new directions, with insufficient skill, insufficient support, and little vision, such as we have seen when single missions have undertaken tasks far beyond their strength.

Cost and Retrenchment.

The early experimental stage may be said to be past; there is a general consensus of opinion amongst the most progressive missionaries as to the type of work they think the best. The work is tremendously worth while doing; it only remains to be seen whether there is enough statesmanship among the home boards to mobilize not only missionary but Indian effort, and enough of the humility that sinks its own feats in the work of the team among the missionaries in the field to secure the great co-operative effort that is required. Retrenchment and reform are alike necessary. 'Missionary

education as a whole is spread far too thin . . . that way lies inefficiency in scholastic teaching, but still more in the realm of character-building and religious influence.' [1]

1 *Social Problems and the East*, Frank Lenwood (Student Christian Movement).

CHAPTER X

SUPERVISION AND AFTER-CARE

FOR success in the work thus far outlined adequate supervision is essential. So necessary is a radical improvement in this direction that, as a background for the discussion of this chapter, we should like to describe at some length the system of supervision and after-care studied by the Commission in the Philippines. The Department of Education in these islands began its work some twenty years ago with poorly educated teachers. Even yet, under present conditions, many young men and women of little education, and with no training in methods of teaching, must be developed into satisfactory instructors, and this must be done quickly if the teaching force, with an annual leakage of 20 per cent., is to be kept efficient. The educational authorities met this problem by supplementing the training school by an elaborate system of supervision. In this supervision the emphasis was placed on instructing and guiding the teacher. At first it was necessary to give him elementary academic instruction, and help with details of organization. Later more and more attention was given to methods of instruction and school management. The supervising teacher acted as critic teacher and helped in solving school

The Philippine System of Supervision.

problems. Thus his work was a continuation of the training school.

Its Organization.

The field organization of the supervising force is such that very close supervision is possible. In each except the very smallest of the forty-seven divisions into which the islands are divided, there is an Academic and an Industrial Supervisor. These Divisions are subdivided into 499 Supervising Districts, each with one or more supervising teachers. The aim of the Department is to increase the number of these so that nearly every municipality will constitute a Supervising District. Academic Supervisors, assisted by the supervising teachers, work for improvement in methods of instruction in academic subjects. Under the Industrial Supervisors travelling industrial teachers, trained in one or more of the crafts taught, are sent out to render assistance in the schools. The gardening and agricultural work of the school is under a special superintendent who devotes his entire time to the work, and who provides his field assistants with information and aid. School gardening is handled mainly by teachers detailed from the regular teaching force, and is under the supervision of the Divisional Industrial Supervisors.

Men and women for the higher supervising positions are secured from America, or are obtained by promotion from the ranks of the teachers. A special course in supervision is given in the Philippine Normal School for supervising teachers and principals of schools. Teachers and supervisors of agricultural and trade work are trained in normal courses given in the Central Agricultural School and in the Philippine School of Arts and Trades. Furthermore, a number of teachers are sent abroad for training in supervision of various lines of school work.

After the teachers have once received a course of training, continued progress is made possible through various methods of after-care. Chief amongst these are the summer teacher-training institutes. Two Vacation Assemblies are held annually for five weeks, where courses, conferences, and lectures on educational subjects are arranged; and to these as many as 1,700 teachers have come as delegates in one year. These two large Assemblies are definitely preparatory for the Normal Institutes which are held in practically all of the forty-seven Divisions. Each Divisional Normal Institute is a Vacation Assembly on a small scale, and those who attend the Assemblies are called on to teach in the divisional schools. In this way new ideas and methods rapidly reach the most distant school, and the Department of Education is able to instruct the whole teaching body in those features and improvements which it wishes to emphasize during the coming year. *All* teachers are supposed to attend these Divisional Institutes, which are held for five weeks, and 80 per cent. of them actually do so.

Their System of After-care.

In addition to the Assemblies and Institutes, meetings of the teachers of a Supervising District are held at various intervals. In these classes the supervising teachers help the class-room teachers and principals to solve the various problems of school administration, assist the new and inexperienced teachers, give instruction in the best methods of teaching, and offer suggestions as to the best methods of arousing enthusiasm, maintaining interest, and securing local aid.

In India we frequently found efforts on the part of missionaries for the after-care of their teachers. In one place a teacher in the government normal school was

paid to train the mission teachers assembled once a month; in another, the highest trained amongst the mission teachers conducted a weekly class for after-care. In one mission teachers were brought in to the training centre once in five years for a year of freshening up; in another, lectures on teaching had been given for a week, twice in five years. In one centre the teachers had been brought in for ten days for each of the past six years, and among other courses the railway apothecary instructed the men and a lady doctor the women. In still another two examinations were held each year, upon which the promotion or reduction of the teachers depended. Sometimes the conditions were such that it would take the teachers five days to make the journey to the central station and to return to their schools, so that assembling for pay and for model classes was arranged every two months. Very often the after-care was limited to the spiritual side alone. Important as this is, it is not enough to make educationally efficient schools.

Practice in Indian Missions.

The supervision of the village school is very frequently left to the pastor or catechist of the circle. If such a one is well qualified in educational matters the system may work fairly well. Too often, however, the necessary qualifications are lacking, or supervision is limited to the Scripture teaching, the rest being left to the government inspecting officers. In view of the need of something better, various missions have tried appointing qualified educational supervisors over from twelve to thirty schools. Testimony from such areas was ringing and clear; 'Supervision is vital'; 'We would refuse to run schools without supervisors.' Others have put one man over 200 schools; or have paid so little that the supervisors

secured had the most inadequate qualifications and no prestige; or the teachers themselves were so poorly paid that no supervisor could shake them out of a dull and hopeless mood. Yet, in spite of these handicaps, testimony even here was in favour of supervision. Occasionally the fear was expressed that, as the village teacher is frequently also in charge of the local congregation, and in that capacity is under the supervision of a pastor or a catechist, a conflict of authority may arise. But care in the assignment of their respective duties should obviate friction. In most areas the district missionary gives more or less supervision to his schools. This is most valuable, and in some areas we have received most cordial recognition of this on the part of the educational authorities. But in general the duties of the district missionary are too multifarious to permit him to keep abreast of educational advance, or to have adequate time for supervision. Furthermore, he has had, as a rule, no training for this work. In practice a differentiation of function is needed.

Only in one province did we find the Government seriously providing after-care for teachers, and endeavouring to change inspection into constructive supervision. No government inspection that we are likely to have for many years will be adequate for the difficult educational situation presented by mission schools in mass movement areas. And government inspectors would be practically useless for developing the newer type of school—the school as a community centre—demanded by the conditions of these areas. Missions must, therefore, co-operate in developing and maintaining a new type of rural supervisor, or else go on with starving, struggling, failing village schools.

Proposals : (a) Supervisors.—We propose that for every group of mission schools (ten to thirty) a trained Indian supervisor be appointed. His pay and status should be such as to make it possible for Christian men of vision to accept these points, and to feel themselves, and to have others feel, that in supervising these schools they are rendering most important service to their country and their God. The very existence of these posts ought to stimulate the village teaching staff, for some of the best supervisors will be secured by promotion from those who have come out of village conditions, have gone through the vocational middle school, have shown energy and initiative in a community school, and are capable of receiving further training. Such supervisors would work in co-operation with the district missionaries, and be subject to the authority of a district educational committee, such as we propose in Chapter XIV. The immediate and more particularly educational responsibility for the conditions in the schools would be upon the supervisors, but the welfare of the school as an essential factor in the Christianization of the community should still be of vital interest to the missionary, and when on tour he should pass no school without a visit. We have found no opposition on the part of Government to a system of mission supervisors, and in one province half grants are given toward their cost.

Proposals.

(*b*) *Chief Supervisors.*—The system of schools which we have recommended for the mass movement areas involves advance along three specialized lines—elementary education, vocational education, and community service. If wide-spread progress is to result it must be realized that united effort is essential. Each language

area or province should have a thoroughly qualified chief supervisor in each of these specialized lines, appointed by the most suitable representative union body in that area, for a limited period, subject to re-appointment. Missions cannot too often remind themselves that they are engaged in an immense educational venture for a community whose needs and problems are so vast that the best specialized assistance is imperative. One of the chief supervisors should be a man with a background of economic and sociological study and experience (as pointed out in Chapter VIII) to specialize on all aspects of community uplift, and, through the supervisors of the areas, bring his knowledge and advice to bear upon each school attempting to be a community centre. Another should be a man specializing on industrial education, and ready to put his experience at the disposal of our middle schools for this aspect of their work. The third should devote himself entirely to the literary work of the schools, lead institutes for after-care, write text-books, and be alert for every advance that would help the schools of his area. In some cases trained women, of whom there are already many in local posts, would be the best supervisors for the schools we have in mind.

Although any large mission carrying on village work might appoint such chief supervisors, the greatest advance would, in general, result from union effort. These men in any given area should work for and be at the disposal of each mission. Whether they should be given some measure of authority, or whether their influence should depend wholly on their proved ability to lead and help and advise, would be a matter to be settled according to the degree of trust and co-operation that

had been developed in that area. Apart from the cost of such supervisors the main objection we have met is that it would be difficult for one man to work for many missions, and that friction would be inevitable. If our centres of gravity are to continue in our denominational divisions, difficulties will no doubt arise. But if we once make the obvious and vast needs of these masses determinative in our thought, a way can be found for taking what, from the standpoint of educational administration, is an obviously efficient means of promoting literacy and self-government in the Church. Indian missions are lagging far behind those of China in this regard. The China Continuation Committee has given its approval to the appointment of three full-time workers for each of the nine areas that have educational associations—a foreign administrative secretary, a Chinese associate secretary, and a foreign director of teacher training. It is significant that this decision has been reached after observing for six years the progress in developing and co-ordinating Christian education that has taken place in one area which appointed a full-time secretary.

These suggestions will take money and men. But we wish the boards at home to realize that, in once assuming the place of educator for these people, they have a responsibility to see that the provision made is not slipshod; that the lowest standard is not neglected; that scantily trained teachers do not at once relapse into discountenanced methods; that children do not take three years for what can be done in one; and that the very difficult problem of fitting these young lives to rise above the subsistence level shall be faced squarely. For the accomplishment of such things supervision under

expert guidance is essential. No county or state in the West would expect to solve such complicated educational problems with men with only theological training. And yet constant inquiry revealed exceedingly few professionally trained educationalists amongst the men missionaries, and only one in a post where his experience, training, and executive ability were available for a large area. Men with a bent in one or the other of the three directions mentioned should be picked out from those going home on their first furlough, and they should be given time and money to equip themselves for leadership in the chosen line upon their return.

CHAPTER XI

PHYSICAL WELFARE

It should be clearly understood that a tremendous responsibility is laid upon those to whose care the health and even the lives of other people's children have been committed. The mere charge of a school, or a capacity for tuition, does not necessarily qualify persons for the management of young children, especially with regard to health.

It is generally accepted that the complete change of environment to which Indian village children are subjected, when entering boarding schools, is much greater than would be the case in the West. The village child (even the girl) has extraordinary freedom; there is an entire absence of restraint in the home; meals and hours of work are irregular; resting hours and sleep are according to the desire of the individual; no discipline to speak of has been exercised by the parents. Contrast this life with the routine hours of the boarding school; add to this a mental effort wholly new to the child, and a diet very often deficient in quality or variety, and we have provided about as artificial an environment as we can conceive for the new pupil.

Conditions in Boarding Schools.

There is no reason, however, that the routine inevitable in boarding schools should not result in bettering the

condition of the child rather than the reverse. Irregular hours and food, such as the child has been accustomed to, do not tend to produce a healthy body; the oftentimes insanitary condition of their homes may have sown the seed of early disease, whilst the constitutions of most of the children have been undermined by malaria or parasites or vermin. The three-fold aim of education, so emphasized in the Philippines, needs to be enforced and carried into practice in Indian schools, which is: to help each pupil academically, industrially and physically. If this were done in a whole-hearted way it could not be said, as has been done, that the average of life of an Indian (which, according to the Census of 1911, is 24·7 years) is so short as to make it scarcely worth while for the State to provide an expensive form of education for the pupil, since he does not live long enough to make any adequate return. Thus, speaking generally, the boarding school has not only to maintain health, but to eradicate disease and build up the constitution.

The physical welfare of the pupils demands that more attention be given to the following points:

(A) *Accommodation.*—In our tour we recognized a wide difference between the two extremes of school buildings. At one end they were comparable in type with any school buildings in the West; at the other we found such unfavourable conditions as would not be tolerated in any European country. Some village schools had no windows. The particulars of two such were given to us by a medical authority: (*a*) One room 16 ft. by 12 ft.; no window, one door as sole means of light and ventilation; room 10 ft. high, fifty children, two teachers—that is 38·4 cubic ft. per child as against the British minimum of

Buildings.

100 cubic ft. of air. (*b*) Again fifty children, the same kind of building, but this time only 13 ft. by 11 ft.

For the primary and middle schools under consideration we do not advocate an expensive building; we believe that higher efficiency might be obtained with greater economy by putting up less substantial structures in which the aim of providing fresh air, light, and cleanliness can be fully realized. The mere bringing together of children into a roofed-in space involves two dangers: (*a*) infection from tuberculosis, eruptive diseases, ophthalmia, skin diseases, etc.; (*b*) a lessening of the power of resistance to disease. The main safeguard, therefore, lies in the provision of fresh air in abundance. Dr. Arthur Lankester recommends a light type of building, constructed with the best materials and the best workmanship—iron, not in heavy girders but in light framework, and asbestos tiles and sheeting, lath-and-plaster framework, and light, well sawn timber. Where bamboo, rush, straw, or matting is the usual building material, the school building might be distinguished by a *pakka* floor raised one foot above the ground, while the rush walls and the thatched roof would be kept in place by a light frame of angle-iron instead of the usual poles of bamboo or timber.

For many classes the best place would be the shade of trees wherever available, or broad lean-to verandahs or shelters, which would afford protection from sun, wind and rain.

Whatever the type of building, the aim should be to make the atmosphere within doors, as far as may be, one with the atmosphere without, both in class-room and dormitories. In many schools the flat roofs existing at present could without any very great outlay be con-

verted into the best sort of dormitories by the addition of a light roof upon iron uprights, and some arrangement by which protection from rain and wind could be effected.

For village schools little furniture is required, as the usual posture adopted by scholars while sitting on the floor is not objectionable when the knee is used for a desk. It is better, however, if sloping desks, raised 10 or 12 inches above the floor, can be provided. Floors should be *pakka*, as the dust of *kacha* floors is raised up by walking over them, and the dust so raised is bad for the lungs and eyes of children. Matting should be provided; each pupil might be taught to be responsible for the safety and cleaning of his own mat. When desks are provided they should be sloping and adjustable, with a movable top. The desk should be at right angles to the light, and the light should fall on the left of the scholars. It is difficult to arrange for sufficient light without admitting too much glare, so injurious to eyesight; but it must be remembered that too little light is also injurious. Nevertheless, the problem of lighting class-rooms is one that demands close attention by school builders and those responsible for drawing up plans for the buildings.

The standard type plan gives an allowance of 115·9 cubic feet of space per pupil up to 10 ft. of height of class-room. The verandah type of open-air schoolroom does away with the difficulty of providing sufficient superficial area, as free-air space for each pupil is ensured by the absence of walls and doors.

(B) *Cook-houses and Dining-rooms.*—Cook-houses should have sloping floors allowing of proper drainage to carry away kitchen sullage, and the drains should be capable of thorough flushing. Proper receptacles, having covers

to prevent the gathering of flies, should be provided for dry sullage. No food should be left uncovered.

(C) *Latrines.*—An adequate number of latrines of a sanitary type are necessary, not only in the interests of the health of the scholars and the sanitation of the school premises, but also for their educative value to the community. The best pattern of latrine is of a non-absorbent type; the surface of the seats should be absolutely smooth; glazed bricks with non-absorbent cement-pointing form suitable material. It is to be regretted that the condition of school latrines generally is unsatisfactory; supervision by school authorities is often neglected, and in most cases the accommodation is quite insufficient for the number of scholars in the school. The latrine system and training in its proper use is of the first importance, as through this means chiefly can hookworm be combated. As many as 86 per cent. of the villagers of Bengal are said to be affected by this complaint. The need, therefore, of tackling it and educating the schools on it can be realized. In one mission station we were shown an experiment in a latrine system which was simple and economical and seemed likely to be entirely successful.[1]

(D) *Segregation.*—There should be a sick-room and infectious case room at every boarding school, where a child suspected of infectious disease could be separated at once and could be cared for by a matron, who must have had some experience in looking after children. This is specially needful in boys' schools. Every head of a school should be acquainted with the early signs of tuberculosis, even in the schools where medical inspection is carried out, that there may be no danger to

[1] See note, p. 81.

healthy children from the continuance of a tubercular child amongst them. We are authoritatively informed that not infrequently the mortality due to tuberculosis in boarding schools is ten times as high as that of children of the same age in the large towns where it is considered a scourge.

Water Supply.

Where a filtered supply is not available, water can be supplied from wells, which should be *pakka* and deep, and preferably provided with a pump. *Kacha* and shallow wells are dangerous. All wells should have an impervious cylinder throughout. There should be a wall round the well, and the ground around should slope outward, so that the water spilt may run off. No bathing or washing should be allowed at wells, nor should there be trees hanging over them; clean vessels and ropes should be used in drawing water—an iron bucket and chain are the safest. Periodic cleaning out and disinfection of the well is essential. As a rule, village ponds should not be used for bathing and never for drinking, as they teem with microbes and parasites.

The vessels used for storing drinking-water—generally of earthenware—should be cleaned every day, and should be kept covered, to prevent flies and dust from getting in, and mosquitoes from making them a breeding-ground. Earthenware vessels should be renewed from time to time. During epidemics at least all drinking-water should be boiled or treated with permanganate of potash; all drinking-cups or mugs should be scrupulously clean, and, in the case of enamel ware, unchipped.

Bathing.—Water should be provided for daily bathing if possible. The morning is the best time, but the time of day will have to be suited to circumstances. It is not

good to bathe soon after a meal; it hinders digestion. Cold water is best for the young and strong, but delicate children should be provided with warm water when the weather is cold. Rubbing the skin well after a bath promotes a healthy circulation.

Overwork.

We have stated in Chapter VII that, in our opinion, the hours for work and recreation need readjustment in some of the schools we visited. There is a real necessity for making the change of environment as gradual as possible. Relaxation between every period of school work for the space of even five minutes is specially beneficial for small children; no children should be allowed to stay indoors during this time. In schools where boys and girls prepare their meals, and do their own washing and household work, such occupation must be recognized on the time-table, and not made an addition to an already full day. Whilst we fully recognize the value of domestic training, we hold strongly that the health of the growing child must not be made subservient to these tasks. Where there are not many senior pupils to take up the heavier part of the burden, it may be necessary to get occasional paid help.

Exercise.

Schools should possess ample playgrounds, to provide space not only for games, but also for gardening and field work. This last has proved of great benefit in some girls' schools, specially in the after-life of the girls when the strain of home life has come upon them. Breathing exercises are of religious value to the eastern mind, and this form of exercise will be possible for girls where there is prejudice against physical drill and calisthenics. Singing lessons, in the same way, play an important part in developing the

lungs. There are local village games which should be encouraged, such as wrestling matches for boys, and songs to the rhythm of steps and dances for girls, where dancing is an innocent pastime. Too much stress should not be laid on competitive sports, as they often lead to an undue expenditure of physical strength as well as of time and money. We note with pleasure the work already done by the Y.M.C.A., and its proposal to establish a central institution for physical training, which has been approved by the National Missionary Council.[1] A similar institution adapted to the requirements of girls and women is very desirable, and we hope that the Y.W.C.A. will give this matter serious consideration. We look to such institutions to provide full training as well as short courses for teachers.

Fatigue.

Fatigue may be due to errors in curriculum, or to prolonged mental and physical exertion, aggravated by a deficient diet or lack of ventilation. Children often show marked lassitude and a lack of interest in everything which concerns them. Sulkiness, stubbornness, and dulness at lessons are sometimes only the result of overwork. The school-child above twelve requires eight hours' sleep, but the smaller children require an additional hour or two of rest during the day. All school-children should be allowed a period of complete leisure to use according to their own inclinations, in order to develop their own hobbies naturally. It is often overlooked that in these matters teachers require just as much consideration as children.

The subject of diet in school has been as constant a source of worry to authorities as of complaint by parents and children. When we consider that tuberculosis is

[1] *Proceedings of the National Missionary Council*, 1918.

the scourge of many institutions, and that the disease is almost entirely due to want of ventilation or food,

Diet.

we place the proper feeding of school-children as the first essential of their well-being. The excuse that the food provided is as good as anything the child would get at home is indefensible. The child at school needs a more nourishing diet because of the mental and other strain put upon him. Moreover, the quantity and variety of food provided is often defective. The village child at home, in addition to the common meal or meals, generally manages to pick up extra nourishment in the shape of parched grain, pop-corn, raw vegetables or fruit from the fields. From the tuberculosis point of view, the greatest error of the school diet has been a lack of animal proteins and carbohydrates. Sugar is essential for the growing child, and can easily be provided in the shape of *gur* and *shakar* (jaggery). Green vegetables should be more largely used, and butter-milk is a cheap and nutritious drink all over India. In South India, where the climate is uniformly warm, the absence of meat or milk is not severely felt, but in North India such heat-producing food is an absolute necessity. The need for a practical and authoritative handbook on school dietaries for India is felt by many, but such a book has not yet been compiled. There are two small publications on the subject which will be found useful : a diet schedule for North India in the Report of the Punjab Representative Council of Missions for 1919, and a similar schedule for South India in the Report of the Medical Missionary Association which met at Kodaikanal in 1917. We recommend that both be carefully studied and conscientiously followed out by those who supervise the food

arrangements in boarding schools. We consider that all heads of schools should know what diet, in calories, is suitable for children according to their age, and the cost of food per head ; and it is imperative that, either by economies in other directions or by reducing the number of scholars, they should supply what is lacking. Experienced educationalists and medical inspectors are clear on the question that no organizations are justified in accepting responsibility for the care of more children than they have power to house or feed adequately.

Clothing.

The ordinary Indian costume for boys and girls is, on the whole, suitable and hygienic, but there are a few exceptions which we would like to point out. In some parts of India the girls wear a short jacket, or *choli*, which is tight and compresses the chest unduly, and prevents the lungs from expanding properly. In North India the children need warmer clothing at school than they do at home, as the continued sitting position decreases vitality. Chilblains on hands and feet appear for the first time at school, and are a source of trouble as well as surprise to the sufferer, who was not so afflicted in her own home. Night clothing should be loose, and pyjamas should be worn in cold regions to keep the limbs warm. In choosing underclothing, it should be remembered that some dyes are injurious to the skin. Bed-clothing should be sufficient and washable, and extra bedding should be provided if children are sleeping on verandahs. Night-caps of some sort might also be given to such children to prevent their tucking their heads under blankets or quilts. This common habit must be eradicated by constant and watchful supervision, as it is one of the commonest causes of producing headaches, languor, sore throats,

and weak chests. Little children should be specially protected from chills in cold and rainy weather.

(*a*) *Personal Hygiene*—If the supervision and after-care of teachers is developed as suggested in Chapter X, it will be possible to give teachers some training in the elements of medicine and hygiene. Every effort should be made to have the pupils come to class with clean faces, hands, noses, and feet. Eyes should receive the strictest attention, as by proper care in the early stages of ophthalmia partial or even total blindness might be prevented.

Hygiene.

(*b*) *Crêches as a Training Ground.*—If crêches could be started in conjunction with girls' schools as suggested in Chapter IV, they would afford a practical training not only in personal hygiene for the senior pupils, but also in child welfare. Teachers should urge every senior pupil to make herself acquainted with matters concerning the health and welfare of young children, that she may in after-life be a community helper in this respect. Unless every literate woman takes a part in lessening the terrible infant mortality in India, we cannot expect any marked improvement. At one mission station we have seen even some illiterate women who with a few months' oral instruction could do excellent work among the village babies. These women were wives of men who were preparing for the work of lower-grade catechists in a new mass movement area.

(*c*) *Sex Hygiene.*[1]—We are strongly convinced of the need of tactful personal talks with senior pupils, boys and girls alike, by the head of the school or a really

[1] See *Rational Sex Life for Men*, M. J. Exner (Calcutta: Association Press, 8 annas). Also *Towards Racial Health*, Nora H. March (Routledge, 3*s.* 6*d.*, 1915).

suitable member of the staff. The management of the adolescent period will need to be dwelt upon, with some elementary physiology of special organs. The evils of early marriage should also be explained to both sexes. Again, care should be taken to give children lighter lessons at the age of puberty, and to make such lessons as interesting as possible. Their interest must be aroused and kept outside themselves if their mental vigour is to remain unimpaired in the years to come. This applies in greater degree to village than to town children, and more to backward communities.

Medical Inspection of Schools.

A systematic medical inspection of all schools is hardly possible at present in face of the deplorable lack of medical staff. We consider that this important branch of child welfare work should be taken up by the proposed Provincial Health Boards, working in co-operation with the Education Department. Meanwhile every mission boarding school should arrange for a medical inspection to be carried out at least twice in the year, and health records of each child should be properly kept, according to the forms supplied by medical departments. In the case of girls, some modifications or additions to the ordinary chart will be required. In addition to the record kept by the medical inspector a supplementary weight chart might be kept by the school authorities in which a quarterly record of weight could well be entered. In the case of children it must be borne in mind that it is not *loss of* weight that has to be looked for, but the *failure to gain* weight according to the normal progress of a growing child at the given age. For such medical inspection (as distinct from medical treatment) as we suggest missions should employ full-time medical inspectors for con-

venient areas. For the training of these we would welcome any reinforcement of mission medical schools.

We have so far dealt with the physical welfare of village and middle schools as being the subjects under discussion, but we feel compelled to add a word on the evils resulting from sending on physically or mentally weak pupils to high school or university, for an extended course of studies. This applies specially to girls, who are constitutionally weaker than boys in a country where customs prevent them from having the same amount of freedom and active exercise. Some educational and medical authorities have repeatedly urged a less strenuous course of studies by substituting the high school final for the matriculation examination for girls, who will, for the most part, not be taking up professions. It has been found, in a series of investigations, that the health of girls has been seriously damaged by the more severe course. To quote a great medical authority, 'The Indian school girl or college student, especially perhaps in Bengal, tends to be anæmic, often hysterical, and, as I have heard on good authority—in Bengal—shows in many cases a temperature almost uniformly sub-normal.' This proves impaired vitality in a marked degree.

Higher Courses and Health.

Further, in conversation with many high school teachers, we have learned that, under pressure from parents and pupils, many girls are allowed, against the better judgement of their teachers, to proceed to higher work for which they are physically unfit. We cannot speak too strongly of the responsibility of the teachers in this matter—a responsibility which cannot be thrown on to the parents. There ought to be much more careful selection under medical guidance of pupils for the

higher courses. The course chosen must always be subject to the establishment of the pupil's health. In a country where almost all the girls have to face the strain of motherhood, this must be the first aim of their education.

Conclusions.

We have emphasized the above points because we feel that there is probably no country in the world where the responsibilities and opportunities of a teacher are greater than in India. The parents are conscious of placing their children, not only in the hands of educationalists, but in the hands of persons who will stand to them in the relationship of parent, guardian, doctor, and, above all, religious guide. So long as teachers accept this responsibility it rests with them to build up their pupils on such lines as will equip them to battle against ignorance and evil of every kind, by resources from within themselves.

CHAPTER XII

THE NEED FOR CHRISTIAN LITERATURE

Of the need of a great forward movement for the production and distribution of Christian literature in general it is unnecessary to speak in this Report. At conference after conference the need has been acknowledged, and much has been done in recent years to increase and unify the forces at work, and concentrate their energies on the attainment of the object.[1] Here we are concerned with the subject only in so far as it is part of our special problem.

Need of Special Literature.

If the village community is to become literate and remain literate, if it is to have at its disposal what will help it to live its true life—spiritually, intellectually, economically—if its leaders are to be provided with the books and magazines that will equip them for their task and keep them efficient, it is obvious that a great amount of suitable literature must be provided. That literature for this purpose is deplorably scanty is generally admitted. In no language of India is the amount of literature suitable for the Christian community sufficient, and in most it is quite

[1] See *Christian Literature in India*, and *The Programme of Advance in Christian Literature in India and Ceylon* (Christian Literature cciety, Madras).

inadequate; but when we remember that what is suited for people of ordinary education is likely to be quite unsuited for those recently brought in through a mass movement, we find that, even in the languages best provided for generally, the greatness of this special need is only beginning to be realized.

Primers.

We have seen in other chapters that one great cause of illiteracy is stagnation in the lowest class, due largely to the lack of facilities for the rapid teaching of the alphabet. That better methods can be adopted is known to many of those in charge. In some provinces only prescribed text-books can be used in schools recognized by Government, but in others any books may be used which have been approved of by the Department of Education, on the recommendation of a text-book committee. This liberty gives a splendid opportunity to the Christian Literature Society and other agencies. It lies with them to enter the open door, and see that books on the best lines are produced. In one province the best vernacular primer we have seen is published by the C.L.S. We recommend that the Literature Committees of the Provincial Missionary Councils look into the matter in their respective areas. Even in provinces where no choice is given it remains to be seen whether the authorities, if a better primer can be produced, will not adopt it instead of those now in use.[1]

Reading-books.

When pupils pass beyond the initial stage what they need is books which will not only enlarge their vocabulary but quicken their intelligence, widen their outlook, and help to prepare them for life. We have, as shown in other chapters, found ourselves

[1] See further, Appendix: 'Note on Vernacular and Script.'

unable to approve of the common idea that primary education should be vocational. But while we do not think that agriculture or industry can be rightly taught in the primary grade—the very vocabulary needed belongs to a more advanced stage—we strongly urge that in matter and style the Readers should be as closely related as possible to the surroundings of the pupils. This does not mean that they will not contain lessons calculated to enlarge the pupils' horizon, leading them to have some elementary knowledge of other lands and races, as well as of the great fundamental truths which will lead them to a right attitude to God and their fellowmen. But in everything the environment of the pupils, and their present limitations, should be kept in view, and much of the teaching should be such as will help them to observe and understand the phenomena of the world around them, and to prepare them for doing the ordinary work of the village and the home with new intelligence and new zest. In so far as the existing textbooks are defective in this way it lies with the C.L.S. and other societies to remedy the defect.

Special Readers.

The question whether anything further is required for the mass movement is one deserving serious consideration. It has been suggested that the ordinary reading-books are unsuitable for children of outcaste origin, because 'they assume a knowledge which these children do not possess and proceed at a rate of which such children are incapable.' We incline to think, however, that a case for the preparation of easier books has not been made out. Even if teaching children to read the Bible were the main object of education it must be remembered that, if the Bible as a whole is to be an open book, facility in reading books as difficult as an

ordinary fourth-class Reader is essential. Further, since our aim is to make children fit for life all round, it does not seem desirable to deprive them of the wider outlook that comes through a well-planned reading-book, or to simplify the course at the cost of ability in after-life to read a simple book or newspaper. Nor are we convinced that the outcaste children are naturally less intelligent than others. As to the difficulties arising from irregular attendance and shortness of school life, we hold that the effort to overcome them should be made rather by better teaching and organization[1] than by the lowering of the standard, more especially as the latter would make it more difficult for the brighter pupils to go on to higher schools. We hold, accordingly, that while the reading-books should have a rural colour, the standard should not be appreciably lowered.

Literature for the Maintenance of Literacy.

Whatever be the view taken regarding the question of the simplification of reading-books, when we pass to the requirements of those who have left school the need for the utmost possible simplicity is apparent. We have seen in Chapter V that one great cause of illiteracy is the fact that so many never acquire the habit of reading, and that this is largely due to the fact that nothing that they care to read is provided. Literature of sorts exists in many of the vernaculars, but it is either not available at a cheap enough rate, or is not adapted to the needs of people whose literacy is precarious. If they are to be induced to battle with the difficulties in their way, something must be provided which is at once suitable and interesting. To some of the attempts to meet the need reference has already been made (Chapter V), and we urge

[1] See Chapter IV.

that the example set in the Central Provinces be widely followed. How to make a paper interesting to those whose outlook is so limited is a problem. In several provinces war journals had a wide circulation, and any one who could read the latest news would get a crowd of eager listeners. 'I have found,' writes a missionary regarding one of these, 'village school boys reading it out aloud to an interested group of grown-ups. And the father of the boy was more than proud of his son's attainments.' [1] The notable success of the illustrated war journal published for the benefit of the Indian troops in France confirms this statement. To try to provide something which will be equally interesting in ordinary times is a task of great urgency. It is desirable that to news of the wider field be added matters of local interest, which might perhaps be done by having local supplements to a general paper. Along with the news would come simple articles on social and religious matters. Since very few village people could take more than one paper—even if the price be a single pie—the one would be required to serve a variety of interests. The paper, in short, should be one whose circulation would assist the village teacher in the varied efforts he makes to promote the people's welfare—intellectual, economic, moral, spiritual. The paper should, if at all possible, be illustrated, and illustrations, even if they add to the cost, will greatly increase its circulation and usefulness.

Literature for Life.

Here we pass from the value of reading matter as a means of maintaining literacy to its value for life. Our efforts to produce a literate community will fail unless we raise up a considerable number

[1] F. M. Perrill, 'Literature for Mass Movement Work,' in the *Harvest Field*, April 1920.

of people who are no longer dependent on a teacher or a literate neighbour for instruction and information, but can obtain it for themselves and hand it on to others. The need becomes even greater in the case of Christians who migrate—the coolie who goes to work in a distant place, or the girl whose marriage takes her to a village which has no teacher. For such it is of the utmost importance that they are not only taught to read, but also provided with books they can take with them, written in a simple style.

The Bible.

First, and beyond all comparison foremost, is the Bible. Through the efforts of the Bible societies the whole Bible is available in all the leading vernaculars of India, and portions—especially the Gospels and the Psalms—in many of the less widely spoken languages and dialects. The style to be adopted for Bible translation has often been keenly discussed. Without pronouncing any opinion on existing versions, we suggest that the time has come for additional versions of portions of Scripture which will do for the Indian vernaculars what Dr. Weymouth and others have done for English, and we are glad to note that in several vernaculars a beginning has been made.

Hymn-books.

Next to the Bible comes the hymn-book. In other chapters (IV and VII) we have urged the larger use of Indian music. There is an urgent need for the production of something in Indian metres simpler than is usually found—something which will take such hold of the people that they will sing it in their homes and in the distant places to which some of them go. Various translations suggest the existence of Indian devotional literature which appears to be suitable

for adaptation to Christian worship.[1] To familiarize the people with suitable lyrics the gramophone is sometimes used with good results. Nor is it merely for purposes of worship that Indian verse should be used. In one place we were deeply interested in the effort to train illiterate women to tell the gospel stories in verse, composed in an exceedingly simple style. For the production of such literature great skill and care are needed, and constant intercourse with illiterate people.

Other Books.

Of the need for other books it is unnecessary to speak in detail. The literature societies have in mind the needs of the Christian community, and are producing books which throw light on the Bible—commentaries, dictionaries, histories, etc.—and books of general interest—stories, biographies, simple statements on such subjects as hygiene, sanitation, the care of children, and many other topics. Care should be taken that some of these are so easy in style as to suit those whose school-days were short, and we are glad to learn that this is being done in some areas. Among other desiderata are books which will help people in the conduct of family worship, and literature that will be of service in evangelistic effort. The needs of the young should not be forgotten.

Books for Teachers.

It will be impossible to carry out the programme recommended in this Report unless the village teacher is better supplied than at present with suitable books. In addition to books of an exegetical or devotional character, and helps to the teaching of nature study and other subjects included in the primary course, he will need, if his work is to be wide in range,

[1] E.g., Nicol Macnicol, *Psalms of Maratha Saints.* (Calcutta: Association Press; London: Oxford University Press.)

books which will guide his efforts to uplift the community. We are glad to note that the Mass Movement Committee of the United Provinces has in view the publication of books on such subjects as co-operative credit, poultry-rearing, tanning, basket-making, weaving, and rope-making. Full use should be made of the publications of Government Publicity Bureaus. A book showing the kind of social service that is possible for village people is a desideratum. Text-books for the boarding-school course on its industrial side will probably be found necessary in some vernaculars. We suggest that this Report be carefully studied by literature societies, and that they take counsel with mass movement committees regarding the most urgent needs.

Illustrations.

Our attention has been called to the need of illustrations—for none greater than for the villager whose mental appetite needs a stimulant. Text-books of all sorts should be illustrated, and if some of the illustrations can be coloured so much the better. For Scripture teaching the excellent coloured pictures of Hole and Copping are available at cheap rates. So are others which may be crude, but are not on that account less acceptable to the villagers. It would be well to make coloured pictures available at still cheaper rates, and pictures of general interest should be more widely produced.

Distribution.

Second only in importance to production comes distribution. The task of inducing the people who have learned to read to purchase books and subscribe to the newspapers and magazines will fall largely to the teacher. But, since the vast majority of the people are in dire poverty, the question of cost must be considered. That the people should pay as

much as they can is highly desirable, and some will doubtless hold that, rather than pauperize them, we should wait till they can pay the full price. To others the urgency of getting something into their hands seems so great that they regard it as worth while to sell at less than cost price. The extent to which the sale of literature should be thus subsidized is a matter on which those who are in charge of the work must judge according to circumstances. Opportunities will sometimes be found of getting Bibles and other books into people's hands by giving them as prizes.

Financial Demands.

All this requires money. Hitherto some publishing societies have depended almost for their existence on the profits realized on school-books. Other publications involve risk, and often actual loss. The enormous rise in the cost of production since 1917 leaves little likelihood of profit, even on school-books, if they are to be sold at rates which people can afford to pay. If special school-books are produced the cost will be greater and the proceeds of sale considerably less—unless the missions will make up the difference. Illustrations, too, must be subsidized. We accordingly suggest that, in the appeal it is now making to home boards, the Literature Committee of the National Missionary Council lay special stress on the needs arising from the mass movements, and we urge the home boards to do their utmost to meet the demand. They should also be ready to set apart for literary production people with special gifts and experience.

CHAPTER XIII

ECONOMIC IMPROVEMENT

THAT the economic level of the Christians in the mass movement areas is deplorably low is an acknowledged fact that affects every form of work. Hence there are those [1] who would urge an exclusively economic programme of advance. Citing the well-known precedent of the General Education Board [2] in America, they would hold that it is wrong directly to educate the rising generation if the parents are not able to participate in the cost; that the schools should represent, not only community ideals, but community initiative and community support; that it is a positive disservice to impose a programme of education from the outside upon a people too poor to co-operate; and that the proper procedure is to assist them to increase their earnings so that they may be in a position to provide themselves with schools. But in our conferences we were told that in many villages a better economic status in itself would not necessarily mean a larger school attendance; that doubling the wage might only mean halving the work;

The Close Connection between Educational and Economic Progress.

[1] *The Agricultural Journal of India*, 1916 (Special Indian Science Number, pp. 1–13).

[2] The General Education Board, 1902–14, 61, Broadway, New York.

and that in some places not 5 per cent. of the people had the ambition to rise.

The fact is that the life of each individual or community must be treated as a whole. It is not wise to isolate any aspect, such as economic, educational, or religious, and deal with it alone. All these varying aspects are closely related, and interact upon one another. For example, while lack of education is one of the prominent causes of poverty, the poverty of the people is one of the most common causes of the non-attendance of the children at school. Or, while a strong church might remove those deficiencies of character which strike at the root of many of the most obvious causes of poverty, poverty makes difficult a vigorous, self-supporting church. It seems plain to this Commission that efforts for the economic, educational, and spiritual welfare must go together, if substantial progress is to result.

In our effort to improve the condition of the Indian Christian community, we must recognize that there will be no real and permanent solution of its problems whilst the general economic problems of India are unsolved. These ought never to be out of mind, and our effort, therefore, should include the study of the agricultural and industrial problems and evils of India as a whole, and the creation of public opinion on them, with a view to obtaining suitable legislative and other relief.

Causes of Poverty.

The most common causes of poverty, as summarized from the written statements handed in to the Commission, are as follows: debt with high interest, laziness, exploitation, ignorance and lack of skill, drink, extravagance, and conditions resulting from famines, epidemics and sickness. Amongst these, indebtedness stands easily first, having as further causes

ancestral debt, precarious climate, and irregularity of income, an unproductive soil, unwarranted use of expanded credit, and an increase of the population without a corresponding increase of production.

Co-operative Societies.

As the best means of relieving agricultural indebtedness, and also as a most fruitful approach to the adult rural community, the co-operative society stands pre-eminent. It attempts to provide not only cheap credit, but—what is vastly more essential—that each increase of the credit should be accompanied by an attempt to educate the people in thrift and mutual control. In any well-managed co-operative society distinctions of educative value are constantly being made between directly productive expenditure, such as money spent on seed, cattle, fodder, implements, and cultivation; indirectly productive expenditure, such as that for education and discharging old debts; and unproductive expenditure, such as outlay on ceremonies and litigation. A still more practical distinction is drawn between necessary and unnecessary expenditure, for experience in India has shown that refusing money for necessary expenses, even when unproductive, simply drives the person to the professional money-lenders. Reports in every province showed that the mutual responsibility which is a part of every co-operative system is a real force in creating public opinion in the village against waste and extravagance.

Village co-operative societies, furthermore, provide the local organization through which the agricultural departments may work. Such societies usually contain the most progressive agriculturalists, and it is to these that the improvement in the processes and implements of cultivation may most profitably be shown.

Co-operation for other purposes than credit has made very little progress in India. Yet there is no doubt that ultimately the greatest benefit will come from the non-credit functions of co-operative societies. Apart from credit, the chief needs of the Indian agriculturalist are manure, seed, bullocks, water, and implements. All of these things can be co-operatively produced or secured, and toward this end the agricultural departments are ready to render help and advice. We came across one instance where the collective cultivation of land had been successfully tried. Of special interest as a non-agricultural type of co-operation are the weavers' societies, for the purchase of raw materials, the sale of manufactured goods, or the introduction of improved looms and accessories.

Missionaries should realize the high value of co-operative societies as instruments of moral development. The habit of thrift is one of the first results. How to save, how to keep accounts, the advantage of prompt payment, business methods, and the checking of drunkenness are things worth working for. Members begin to think about the welfare of their fellow villagers and of the village itself. Even a selfish and ignorant *panchayat* member begins to discuss means of communal improvement. For by the Co-operative Credit Societies Act (1912) a certain proportion of the profits may be set aside for 'charitable objects,' such as education, sanitation, and medical relief. It is noteworthy that, soon after a society is started, its members ask for a school, if none already exists. The operations of the society make a demand for literacy that they can appreciate, and the Provincial Governments have, at various times, called attention to them as excellent local agencies for aiding

education. Furthermore, the removal of indebtedness is a need common to all, so that, in attacking this problem, co-operative societies furnish a unique means of drawing various classes together and contributing toward a better community spirit.

As early as 1900 the South India Missionary Conference made a recommendation for a Mission Agricultural Bank,[1] and in 1902 the Fourth Decennial Missionary Conference pointed out the 'splendid opportunity of establishing mission banks of a co-operative character amongst the Christian community.'[2] But this was before the Co-operative Societies Act of 1904, and the very greatly improved Act of 1912. The striking growth of the co-operative movement under government guidance and the body of experience that has been gained create a new issue. We therefore recommend that missions make a concerted effort for the widespread establishment of these societies as one of the marked services that can be rendered to India, and as a means of building up the Christian community. Bitter experience should at last have taught us that help unwisely given to converts may develop dependence and put off the day of vigorous self-support. The co-operative movement in India has been tested for sixteen years. We have no hesitation in saying that missions should seriously consider their responsibility for forwarding it. Credit societies amongst mission workers are often easiest to start, and leaders thus trained in co-operative principles are useful in the further extension of the plan. Although societies open to the whole community are the ideal, yet some Provin-

[1] *Report of the South India Missionary Conference*, 1900, pp. 48–9.
[2] *Report of the Fourth Decennial Indian Missionary Conference*, 1902, pp. 150–2.

cial Governments have permitted separate societies for the outcastes, requiring as they do special treatment because of their meagre assets, ignorance, and illiteracy. Yet even such societies should be open to non-Christians as well as Christians. For the outcastes the rules and by-laws of the society have sometimes been put in song-form.

In making this recommendation a word of caution is necessary. The introduction of co-operative societies is professional work, and should not be attempted by the amateur. We have seen disastrous results where missionaries, either through ignorance or carelessness or overwork, utilized the instrument, but ignored the attested principles of co-operation. The benefits and safeguards secured through official registry make it wise to work in closest co-operation with the government registrar. Missionaries desiring these organizations for their areas should either themselves secure the training necessary or bring in some one who is trained and can specialize in this work. The Y.M.C.A., through its Rural Department, is rendering a distinct service in endeavouring to train agents for this work. Their principle is to undertake work in a new area only on the invitation and with the full co-operation of the churches or missions concerned. With thoroughly trained workers able to co-operate with other agencies already working in rural communities, this department may be expected to meet a pressing need. To finance rural banks for the depressed classes it may be necessary to establish Christian Central Banks, as has already been done in two provinces. It is practically certain that the ordinary district missionary cannot find time or training for leading in a definite programme of economic uplift, so that the opportunity

created by co-operative societies constitutes another call for setting apart one or more Indian workers in each area to guide and direct the welfare work (see Chapter VIII).

In nearly every area experiments have been made in settling needy converts on land. Two problems at once arose. Such settlers, especially when from the depressed classes, were poor, and unable to purchase land and build houses for themselves. If in some way this difficulty could be overcome there was the danger that the land would be mortgaged or in some other way alienated to non-Christians. These two difficulties led many missions to continue indefinitely the ownership of the land acquired for the farm colonies. This often led both to a feeling of insecurity on the part of the tenants, thus striking at the root of all prosperity, and to financial entanglements on the part of the mission, which seriously harmed its spiritual relationship to the tenants. While we found one mission happy in the results of direct control of its farm colonies, we believe that wide experience shows that in the long run this method is unwise.

Farm Colonies.

To meet the difficulty of the initial poverty of the settler we now have the tried instrument of the co-operative society, with its tendency to develop independence and self-reliance, as opposed to the weakening results of a paternal system. To meet the danger of the alienation of the land from those whom it was intended to benefit, various methods may be used. In certain districts of the Punjab Christians have by the Land Acquisition Act been given the status of an ' agricultural tribe,' which prevents alienation to any but farmers. In other places a definite condition of the terms of settlement is

that the land can be held by Christians only. Again, the land, with suitable terms in the settlement providing against alienation, may be turned over to a co-operative society—a method that has great promise. With these better solutions available, and because of the dangers of mission control, we strongly recommend that all missions concerned take steps to bring their ownership to an end.

Other missions, after having secured land from Government for the settlement of Christians, gave to the settlers full proprietary rights at once, or delayed such transfer only during a definite period of adjustment. Here the mistake has often been made of considering that the mere possession of land is enough. In many cases little experienced attention was given to the details of the terms of settlement, such as alienation, succession, village planning, settling sites of buildings, providing adequate ground for the school, sanitary arrangements, etc. No consistent plan for co-operative credit was worked out, so that the settlers almost invariably fell into the hands of the money-lenders and lost their land. Sometimes the original holdings were so small that a man could not adequately support himself and family. In most cases there was conspicuous lack of a clear policy of training the colonists in village self-government, and guiding them in efforts for community welfare. Where possible, steps to rectify such omissions should still be taken by missions.

Farm colonies afford opportunities for developing a wholesome Christian atmosphere. They do not at once become like cities set on hills. Nevertheless, a steady progress is possible in education, general enlightenment, improved sanitation, and religious instruction. The difficulties connected with their establishment are indeed considerable. In many areas land cannot be obtained

with ease. But the legislation in the Punjab giving Christians in certain areas the status of agricultural tribes, and recent legislation in the Madras Presidency securing for outcastes a greatly increased chance of obtaining land, show that measures of relief are possible. The exploited outcastes should be befriended. Who should be more interested in securing land for these needy people than the Christian leaders of a province, acting in a strong and united way? While it is usually found necessary to restrict actual colonization to Christians, help in the acquisition of land should be freely given to others as opportunity occurs. For one danger must be guarded against in this as in every other type of welfare work—the impression that land is given as a reward for becoming Christians. To obviate this, it may be well to confine membership in a settlement to people who have been rendered helpless through persecution arising from their Christian profession, or to Christians who have already stood the test for some time. Furthermore, in colonizing one has to face the disadvantage that it is too often the most progressive leaders that are removed from the older environment, where they are so much needed, and that, on the other hand, a restless discontent is aroused in those who are left behind. So keenly was this felt in the Punjab that many missionaries of experience had come to the conclusion that they would have nothing more to do with land. Such acknowledged dangers and disadvantages must be faced, but if the necessary care be exercised they may be fairly met.

In view, therefore, of the fact that many Christians in mass movement areas are connected with the soil by hereditary bent, and of the fact that India will continue to be largely an agricultural country notwithstanding

the industrial awakening, we would recommend that missions continue to experiment in the establishment of farm colonies where land can be secured and where conditions are favourable; and that a condition of settlement be membership in a co-operative society which has adequate supervision. Such a colony would be an ideal place for a vocational middle school with emphasis on agricultural work, since land would be available and the school could obviously contribute to the interests of the community. Since successive subdivision of the land for children would not be possible, educational provision in the school should be made for those who cannot be placed on the land, in order to enable them to take up other industries. We believe that in such settlements, where the missions have no financial or administrative control over the village but have made definite provision for experienced advice to be available, the healthiest Christian communal life for many areas can be developed.

Demonstrations.

We received frequent testimony to the value of demonstration as a means of adult education. Nothing convinces a farmer so surely as a demonstration on his own land, or that of his neighbour. Ordinary district missionaries may do something in the way of showing the more simple improvements, such as seed selection or a more efficient plough; but it is through the schools as community centres and as assisted by a chief supervisor specializing on community welfare, that missions can make the most effective use of this method. In the agricultural work of the vocational middle school certain simple and practical improvements will be demonstrated for the sake not only of the pupils but of the community. Demonstrators from the Department of Agriculture will undoubtedly be glad to use demon-

stration centres already prepared for them. Many Provincial Governments have peripatetic schools of various kinds—for example, weaving, flaying and tanning. It will be the school teacher's business (aided by the chief supervisor of the area) to act as a go-between in securing such schools, and in collecting the people who would particularly profit from them. The leaders of a community school will be alert to secure and exhibit any improvement that promises an advance for his community.

Migration.

The intense poverty of the people of India, especially the depressed classes, causes movements of large numbers of them from one district to another, from the plains to the hills, and to countries outside India. Commission agents go about among the people and do vigorous recruiting, using methods in which obviously the advantage cannot be with the illiterate. Conditions in some places to which the labourers go are not satisfactory. When, however, as in Ceylon, proper conditions of recruitment and employment have prevailed, the system is working well, and, as the result of workers returning to the village free of debt, with money and the experience of travel, the economic pressure on the village is much relieved. This whole matter of migration and emigration has engaged the most serious thought of the Government and Indian leaders. It is undoubtedly a disturbing condition in the work of missions in building up a Church among the depressed classes of India. Certain experiments have been made here and there to use the co-operative credit method to safeguard the interests of emigrating labour and the family left behind. Attempts have also been made to follow the emigrants with spiritual ministrations. The

problem, however, is difficult, and, with its economic and spiritual implications, is larger than any single province, and should engage the careful attention, not only of the Representative Councils of Missions, but of the National Missionary Council itself.

Enlistment. Enlistment in the army is likely to furnish a permanent opening for Christians. Experienced missionaries in the Punjab, the United Provinces, and Chota Nagpur, who had helped to recruit for the army, and had observed those who had returned to their villages, were practically unanimous in expressing approval of the results of their army experience and of this means of helping those from the depressed classes. Many had saved money and had become independent. Some, refusing to do menial work, had become free labourers. From one outcaste quarter thirty Christian lads had enlisted, and of these several had become clerks and teachers in government schools, motor-drivers, or workers on the railway.

A Community Welfare Agent. At different places in this Report we have referred to the need of a new type of missionary.[1] In spite of the radically different conditions in India, a brief description of the 'county-agent' system in the United States will give an idea of what such men might do. In 2,300 out of 2,936 counties, men are employed to lead in the betterment of their areas. Their activities vary with the local needs of the area, but in general it is the duty of the county agent to bring to the farmers of his county on their own farms the results of scientific investigations in agriculture, and the experiences of successful farmers, and through demonstrations to influence the cultivators to put them

[1] E.g., pp. 3-7.

into practice. In these demonstrations the farmer undertakes, with his own labour and entirely at his own expense, to grow some particular crop or raise some kind of live-stock under the agent's supervision or direction. He assists the various economic and social organizations working for the improvement of agriculture and country life. He gives instruction not only in those subjects which are generally recognized under the head of improved agricultural practices, but also in farm management, marketing, and purchasing supplies. Boys' and girls' clubs are organized for competition in the cultivation of home gardens, corn, and cotton, the raising of sheep, calves, and poultry, and in the variety, quantity, and quality of canned products.

Some county agents have developed a part of their work for the home, particularly in relation to water supply, sanitation, home conveniences, house-planning, gardening, canning, poultry management, butter-making, and the like. Their position and experience enable them to organize the forces for uplift and concentrate the attention of the whole rural population on the development of a sound practical programme. More than 8,000 community committees have been appointed, and have assisted in the development of such community and county programmes.

Once it is admitted that missions should attempt the social and economic betterment of the communities amongst which they work, it seems incontestable that these aspects of their work will be best led by men and women who are set apart to specialize along these lines. We earnestly feel that the time has come for missions to enter into a union effort to secure such leadership. The Community Welfare Agent (who, to begin with, may

well be the chief supervisor for community welfare mentioned in Chapter X) would accomplish his work not by his isolated effort, but by working through the teachers and the schools, and through any church or community or agricultural organizations in the area. The secretaries of the Rural Department of the Y.M.C.A. are attempting much of this general community work along with organizing co-operative credit. Individual missionaries have followed their natural bent in the face of the need, and have done much of this sort of work in their districts. What we urge is that the demand be recognized and met by a well-considered union plan, rather than be left to disconnected individual initiative. Through such leadership the Christian community would be helped to become a force for intelligent and enthusiastic service.

Factories and Shops.

For three-fourths of a century attempts have been made for economic betterment of the Christian community through large business concerns, of which the Basel Mission Industries are the most prominent. Such concerns afford advantages—the provision of work for those who have been cut off from their old communities and occupations through becoming Christians; the assuring of favourable conditions as to accommodation, hours, wages, and Christian teaching; the possibility of insisting on literacy among the younger employees; and the production of profits which may be available for the development of mission work.

But such concerns have often had harmful results. For example, in one instance, to get a supply of Christian labour, converts were drafted into the cities in such numbers that, after sixty years of mission work, the

country districts have practically no Christians. This ready employment of Christians has given the impression that becoming Christian and being given work were synonymous. Converts coming with such a conception naturally lower the standard of church membership. Furthermore, some of these factories have developed a spirit of abject dependence on the part of their workers. The managers have not forgotten factory welfare work, but it has been too paternal and too exclusively for Christians. In such cases the general testimony is that the results on the Christian community are such that it might have been better if the factories had never existed.

We believe that there is a large place in India for concerns under Christian management, independent of missions and yet in close and sympathetic accord with them, with constitutions providing that shareholders may receive a certain fixed net dividend (say 5 per cent.), and that all surplus profits shall be used for the promotion of the religious, moral, intellectual, and industrial education and welfare of the people of India. Such companies would be a practical expression of the principle that the commercial development of India should be primarily in the interests of the people. Their appeal would be to investors who desire, not so much a high rate of profit, as a scheme whereby any profits in excess of a fair limited rate should be allocated for the welfare of the people with whom the companies trade.[1] While such companies would seek to be of service to the Christian community by finding openings for those who have been dispossessed because of their Christian profession, we believe that employment under such companies should

[1] See the recently organized Commonwealth Trust, Ltd., 35, Old Jewry, London, E.C.

be open to Christian and non-Christian, and that there should be absolutely no coddling of Christians as such. We believe that missions and boards may well encourage such concerns.

There is a place, furthermore, for concerns somewhere between the companies just described and an industrial or technical school. The management, relation to missions, and provisions for dividends and surplus profits should be the same as described above; but the occupations or trades chosen for these concerns would be such as to develop skill in the employees, and such as would easily enable the workers to become independent of the original concern. Since Indian Christians find it so difficult to obtain work in large shops requiring skill, and since even when they have been employed it is often difficult for them to hold their own through the earlier years against the prejudice due to caste and race on the part of foremen, it would be a part of such schemes to give preference to Christian labour. Their object would be to give Christian apprentices a fair opportunity thoroughly to master the theoretical and practical details of some industrial or engineering line, under wholesome but commercial conditions, and with the very definite idea that excess workers should be urged to go out and set up for themselves, or to be chosen as advanced foremen because of their all-round experience and skill. Their contribution to the solution of the industrial problem would thus be far larger than the employment of a limited and permanent set of men. A definite plan for a large engineering works on these lines has already been drawn up, and promises to enlist artificer tradesmen from the West who would never be led to become full-time evangelistic workers abroad, but would be willing

to render this very real service to the Christian community.

City Drift.

There are those who look with misgiving on the entrance of India into the world's industrial competition, who believe that the conditions of life about our factories and workshops are notoriously bad, and that in going to the cities Christians are obtaining material progress at the distinct expense of spiritual growth. Such people would do all in their power to stay the drift toward the city on the part of the Christians. Others see little hope for the mass movement Christian in his own village, and so set up a type of education that will encourage and assist the transition from the village to the workshop and factory.

In such a matter there is no use in taking up a doctrinaire position. The solution does not lie with either extreme. We may as well face the fact that in some areas there is a tendency towards the cities which we cannot stop; that, whatever we do, Christians will be leaving their conditions of serfdom and going where they can secure greater independence and freedom. What is true now of Cawnpore will follow in other places, viz. that even girls are in demand for certain kinds of hand-work, and are beginning to meet the demand. Furthermore, India's population will be getting greater, and to an increasing extent village people will be using improved methods of production, thus making unnecessary the presence of so many on the land. When to these two causes is added the call of India's growing industries, a justification for this drift is seen in the economic order. Quite apart from such general movements, many Christians in mass movement areas are so exploited, and so inured to abject conditions, and there

is so little reasonable likelihood that their economic and social conditions can be greatly changed where they are, that for these the only Christian thing is to help them to change their environment completely by going to the cities, by enlistment, or by emigration to estates. Such a movement would tend to raise wages for those who are left, and thus to some extent remove the causes for the movement toward the city.

Such considerations should lead missions to anticipate this movement and to prepare for it. We recognize that the urban Christian community has a distinct responsibility in these matters. Missions in co-operation with it and with one another should devise measures for shepherding and providing hostels for those who have come from the village to work. But beyond this, care should be taken that reasonable housing accommodation for families is provided, and that the awful conditions which have prevailed in the West, and which are even worse in Japan, may not be repeated in India. A union hostel is now contemplated at Cawnpore. In several other places individual district missionaries told us how they attempted to safeguard those who had gone to the city from their community. A few large mills are themselves paying for welfare workers and providing model villages for their employees. Here is an opportunity that is sure to increase, and to which we should be alert. Employment bureaus are needed at the great railway shops, cotton mills, and other industrial centres. But something still more fundamental is needed. The Representative Councils of Missions may well discuss their whole relation to the on-coming economic system of the West, with its soul-destroying tendencies. By the earnestness of their conviction of what is necessary

for Christian workers, and by their active measures to meet this human need, they can render a distinct service to India during its time of industrial awakening.

On the other hand, there are local rural groups whose social and economic conditions do not make such a demand for change, or whose condition of debt or serfdom can be improved where they are, by the individual initiative of the missionary or through co-operative societies ; or for whom a farm colony can be established. For most of these people the village is undoubtedly the better place, providing humane conditions can be secured for them. It is for this reason that we urge union mission effort at securing community welfare agents or supervisors, who will make it their business to help the various rural, Christian communities to live a more abundant life where they are.

CHAPTER XIV

ADMINISTRATION

Consolidation of Schools.

PROBABLY no single thing in the history of modern education in the United States has done more for the educational welfare of the country children than the 'consolidation movement.' By the consolidation of schools is meant the union of two or more of them, so as to get rid of the single-teacher school. Those in America who have thought about it consider the wisdom of this movement as no longer a debatable question. With over 2,000 schools of this type, and with over 60,000 children being daily transported to these schools, the experimental stage may be said to have passed. Amongst the advantages secured is the possibility of having a teacher for each class, and of assigning him to the class for which he is best fitted, thus enabling him to do better work. It furthermore makes for larger numbers in the higher classes—a social and cultural advantage. Difficulties of transportation, cost, conservatism, and prejudice, have risen in abundance, but they have been met. The greatest care is called for in the location of such schools; otherwise too many may be established (as in Baroda State) or the wrong sites may be chosen. For this purpose a map should first be prepared of the whole area showing the

location of schools likely to be required in the future. This is well done in the Philippines.

The possibility of consolidation of mission schools in mass movement areas has been constantly before this Commission. It does not appear, however, that much can yet be done in this way. Schools are often too far apart; even where distances are reasonable, children will not walk the required distance; parents want their children under their eye and at their beck and call; there is fear of inter-village quarrels; and there are the natural difficulties of excessive heat, rains, and (in Assam) wild beasts.

Nevertheless, interesting beginnings were observed. In one place three village schools had been consolidated into a single two-teacher school, and the plan is said to have been successful. In one district the plan is followed of having the school in one village while the teacher lives in another; he collects the children of his village, and conducts them to and from school. We believe that as more interest is aroused many of the difficulties will be overcome. One missionary reported that twelve boys were walking four miles to school, but these were above the fourth standard. Two Brahmans interviewed said they started their school life at six or seven, walking two miles to school. We saw no instance where transportation was provided to overcome the distance difficulty.

More possible than consolidation of schools between villages, and more fundamental, is the consolidation of schools within the village. The caste and non-caste schools must be brought together if the welfare of the community as a whole is to be considered. If separate villages cannot each afford an effective school, much less can they, in the long run, afford a school for each section

of the community. We have seen that one of the most prosperous nations of the West cannot secure the education needed for modern times from one-teacher schools. Therefore it lies with the people of India to decide whether they will adopt means without which they cannot take their full place amongst modern nations, or whether they will hold on to ancient prejudice. Until the outcaste is given fair treatment in the village school it may be necessary for the local Government or missions to continue separate schools for them.

Even more surprising and unnecessary than separate schools for different communities is that two or three missions should have competing schools within the same village. In one district in twenty-seven out of sixty-eight villages there were schools carried on by two denominations working for different sections of the outcaste community. Fortunately, this condition is by no means general. But in the opinion of this Commission such situations are evil, and should be rectified by the bodies concerned.

The one-teacher school system has had a day of great usefulness in the West. Great men have come forth from such schools. In India also, at this initial stage, when interest in education is being aroused, the service of the one-teacher school need not be minimized. But it cannot meet the needs of a rural community as it awakens to modern conditions. Our purpose in raising the question here is to point out that eventually Indian educators must realize that the economic conditions here, far more than in the West, will not justify a school for every village; that they must give up their conservatism and prejudices, or starve educationally; and that in the growing interest in education that is bound

to come with the increased measure of self-government, missionaries should be alert to anticipate the possibility of the consolidation of certain of their schools, and to encourage it wherever possible.[1]

Payment by Results.

'Payment by results' is an effort to introduce the stimulus arising from the principle: Do much, get much; do little, get little; do nothing, get nothing. Its application, of course, appears in many ways, but we cannot go into them here. We met those who had used the plan in some form, and who testified that it had been useful and successful, that it had enabled them to close down many sham schools, and that it enabled payment to be made for work done rather than for merely filled-up registers. Others, however, had tried the system and given it up. Their experience emphasizes such difficulties as the following: that teachers getting Rs. 17 by the payment-by-results plan preferred Rs. 12 as an assured salary; adjustments in time of sickness made the system break down if based on attendance; the teacher found it difficult to wait for the portion of his pay based on passes; and the book-keeping required was a burden. The cumulative experience of the West is against this method as it puts too great a moral strain on the teacher. Furthermore, it has been abandoned by the Government of India. This Commission, therefore, would deprecate its use even as a temporary expedient.

A simpler form of payment by results, outside a regular school system, is found in the United Provinces,

[1] For detailed information on this movement see *Consolidated Rural Schools and Organization of a County System*, by George W. Knorr, being a bulletin of the Department of Agriculture, Washington, D.C. (free); *The Consolidation of Country Schools*, being a bulletin of the University of Illinois, Urbana, Ill., U.S.A.

where certain individuals, known as 'contract teachers,' are paid so much for each person, child or adult, whom they teach to read the Roman Urdu First Book, or the Roman Urdu New Testament. There are no school buildings, no equipment; the teaching can be done in leisure hours, anywhere, in the fields, or under a tree, or in the home while the mother is holding her baby. Its advantages are that it 'is workable where the average number of Christians to a village is small; it harnesses a great variety of motives; it leaves both teachers and pupils in their own homes and at their own work; it provides good candidates for further training; . . . it requires no special building or equipment; and it furnishes an opportunity to the contract teacher of giving simple religious instruction as a voluntary service.'[1] It should be recognized that this method has a very limited objective, and its results should not be confused with real education.

Participation by Indians in Administration.

It is obvious that Indian opinion should have an effective share in the determination of educational policy and method, as also in its support. Such a share is felt by the thoughtful section of the Indian Christian community to be one of its elementary responsibilities. Moreover, if the education of a community is not to be perpetually dependent on foreign resources of men and money, it is imperative that from a very early stage the responsibility for education should be shared by the community that is to be educated. By evangelizing a community missions are inevitably pledged to the task of its full Christianization, which includes attention to educational,

[1] *Methods of Teaching Village Christians to Read*, H. D. Griswold (C.L.S., Madras, 2 annas), p. 21.

physical, and economic service, and, above all, earnest attention to the enabling of that community to undertake for itself all the services of Christianization. We question whether the numerical expansion of a given evangelized community should be carried on without such attention being given to it. An unrelated expansion is bound to reach a point beyond which it becomes positively hurtful.

The difficulties are obvious. Money is scarce and experience negligible in the villages. But among the products of Christian education already secured there are in most mission areas men and women who have some means, however small, and considerable educational experience or the possibility of securing it. They are those who chiefly feel that responsibility has not been given them. They are the assets which should be mobilized for the beginning of the responsibility. If some provision is not made for such mobilization, there appears to be no reason why the ever-expanding rural community should not perpetually lose from its service those who profit by Christian education, prosper, and move on to urban areas.

We therefore suggest that, where it has not already been done, missions address themselves to the task of creating an organization such as will effectively secure the expression of Indian opinion. One plan would be the following:

(*a*) A District Education Committee should be constituted in each convenient, large mission area, with representatives of the mission and church organizations there, who will co-opt an adequate number of leading Indians (not omitting independent laymen) with the necessary educational or administrative experience. The

scope of the committee would be the oversight of the existing educational and community work in the area, adequate development and expansion of it until the whole area is covered, problems of the staff, problems of finance and property. The committee would start with advisory powers, but ought to have full control as soon as it is willing to take full financial responsibility. By financial responsibility here is meant the administration of the grants from mission and Government, with the underwriting of funds necessary to meet liabilities. The economic problem is so vitally connected with the educational that it may not be unwise to entrust this Committee with the economic and welfare work elsewhere described.

(*b*) Every training school, high school, and college outside the jurisdiction of the District Committees should have a controlling committee of its own, constituted in a similar way and having similar powers.

(*c*) On the Provincial Educational Councils of Missions which we suggest elsewhere in this chapter there should be regularly elected Indian representatives.

(*d*) So also on the committees which work with the full-time conveners (as recommended in this chapter) there should always be adequate representation of the best qualified Indian opinion available.

Participation by Women in Administration.

So great is the contribution of women to missionary education, and so great is the need of their counsel and experience, especially, but not exclusively, in the education of girls, that care should be taken to include them in all committees and councils dealing with administration. While all recognize the high value of their work, they are often not given a proper place on directing bodies.

An imposing amount of educational work is carried on by missions in India. There are 780 secondary schools with 94,099 pupils; 91 industrial training institutions with 5,597 pupils; 12,173 elementary and village schools with 462,818 pupils; and 58 kindergartens with 2,008 pupils.[1] The task of producing a literate and self-supporting Church in mass movement areas is an immense one, and, as was said in a previous chapter, Indian missions cannot overtake it with almost wholly disconnected efforts, and without professional leadership in educational and welfare work. This paucity of inter-mission organization is not strange when we remember that much of the work was begun before educational work had become organized even in the West; schools were started whenever and wherever there was an opening, without reference to an ordered system; the societies behind the workers were absolutely separate, and were by no means agreed as to the place education should have in the missionary programme.

The Need for Inter-Mission Organization.

But times have changed. Every strong educational system of the West has some sort of centre where trained men are set aside to give time and thought to administration and supervision; Indian missions, as was seen above, now have the raw material for an organized system of education; societies at home are working together as never before; and the place of education as a missionary activity is unquestioned. If a single organization with one treasury were undertaking this educational task it would never think of dividing the work between 124 independent bodies with inadequate interchange of experience or results, and with no cen-

[1] *World Statistics of Christian Missions*, 1916.

tralized direction. Why then should we, as intelligent Christian administrators, faced with the gigantic and unsolved mass movement problem, continue a less effective method? The development of our schools as community centres, and of a wise and practical industrial curriculum in our boarding schools, is constructive educational work of the first order, and will not soon reach a high mark unless there is a definite system by which the best ideas and results of local experiments may reach the whole body of teachers. The rapid distribution of adequate information about the most promising experiments in educational, social, and economic work cannot be left to a nominal clearing-house or to a committee of general missionaries already overworked. Even more than at home, the tendency is for methods to harden into traditions which are far from the possible best, unless there is some one to think out anew the bearing of great public changes on mission work and policy, to make thorough periodical surveys, and to communicate recommendations as the result of such surveys to the various missions concerned. We believe, therefore, that the time has come for a Christian educational organization in each province, and an educational association for all India.

We have seen already [1] that nine great areas in China have their regional missionary educational associations, each of which aims at having in the near future three full-time workers. For all China there is the China Christian Educational Association, which was organized shortly before the war, and which makes effective work possible by having two able full-time secretaries. Furthermore, the most striking characteristics of the educational

[1] See Chapter X.

system of the Philippines are its well-manned central office, its elaborate system of supervisors, and its annual five-weeks assemblies for all teachers—a system which provides brains at the centre and enables suggestions to pass from the periphery to the centre and back again to each part with the least loss of time. In India itself we have noticed a distinct movement, on the part of individual missions, to place educationalists of experience in supervisory posts. We believe that co-operation between missions will greatly reduce the number of such men needed.

Provincial Organizations.

In several of the provinces of India there are already educational associations or councils. Of these some are composed of representatives appointed by missions and churches carrying on educational work; others are constituted on a voluntary basis. Since 1913 some of these have been disbanded, their work being handed over to the education committees of the Provincial Representative Councils of Missions. We consider it important that each province or language area should have some such educational association or committee, in good working order, alert to the educational problems and possible advance of its area, and with some such functions as the following: obtaining and circulating information on educational matters; making a periodical survey of the educational work of the area; making suggestions to the missions in the area regarding the development of the work; considering and advising upon educational problems referred to it; making representations as occasion may require to their respective Governments. It would lie with these councils to take the initiative in securing the chief supervisors for the area, either by asking certain boards to set apart par-

ticular men for training and future union service, or by asking the British Conference of Missionary Societies and the Foreign Missions Conference of North America, working conjointly, to send them out. Money for their support, office staff and travelling expenses, would have to come from the societies co-operating in the plan.

Experienced workers are beginning to realize that any improved scheme of missionary education should be founded on this territorial basis, otherwise isolated ventures are not likely to keep in touch with general development. Where there has been failure in the past it has often been due to each mission's trying to do its own bit of work in its own corner. This is no longer the way of wisdom in educational matters in India.

We strongly recommend that provision be made for an annual conference of all the chief supervisors in India,[1] and that funds for this meeting be included in their budgets. At this experimental stage we believe that such a conference of specialists, deliberating and sharing experience, would be a most effective means for developing in the most rapid and thorough-going way an efficient co-ordinated system of village schools adapted to the needs of the rural communities. It would not attempt to deal with matters connected with higher education except in so far as they relate to the mass movement problem. The convener of the National Missionary Council's Committee on Christian Education might be convener of this Conference. The Conference might be recognized as a sub-committee of the National Missionary Council's educational committee, and should also keep

Conference of Chief Supervisors.

[1] See p. 111.

in touch with its Mass Movement Committee with a view to avoid overlapping.

Full-Time Men for the National Missionary Council.

Thus far we have been thinking about further organization to make our educational work more effective. We feel that something further is needed if the quality of the whole work in India is to improve in a way commensurate with the degree of co-operation now possible among the home boards, and with the amount of readjustment that is needed on the field. We feel that a great advance has been made since 1913 through the establishment of the National Missionary Council of India and the eight Provincial Representative Councils of Missions. We expect the usefulness of these bodies to increase from year to year. But we believe that the National Missionary Council will not realize its ideal until it has several men who are able to devote all their time to the problems connected with the principal departments of missionary activity. For instance, the committees on mass movements, education, agriculture and industry, medical work, and Christian literature—and possibly one or two other committees—would be more efficient if each of them was provided with a full-time convener, director, or secretary. We recommend that by an agreement with the National Missionary Council these full-time workers be appointed and financially supported by the Continuation Committee of the World Missionary Conference, or whatever international missionary organization may take its place, for a period of five years, subject to reappointment. This would give time and opportunity for the constructive thought so much needed at this stage of Indian missions. The full-time convener of the Committee on Christian Education

would also act as convener of the Conference of Chief Supervisors.

Advisory Board for India.

We hold, further, that the appointment of such full-time officers of the National Missionary Council would give to the home boards an opportunity for the better discharging of their responsibility in connection with matters of the utmost importance—such as the re-shaping of policy and methods, the determination of the relations between Indians and missionaries, churches and mission, Government and missions, and the correction of mal-adjustments or deficiencies that have appeared as the result of a century of isolated action. In a country like India, where changes are taking place in public feeling and in social and economic conditions with marvellous rapidity, it is absolutely necessary to guard against the rigidity and closed convictions which have through the ages been the bane of religious organizations. In India, with its absorbing and vast problems, the danger of forming a view and shutting out all further consideration of a question seems greater, not less, than elsewhere.

The advantages in Europe and America of combined action on the part of the boards as shown in the Continuation Committee, the British Conference of Missionary Societies, and the Foreign Missions Conference of North America, are apparent to any one who knows the history of missions during the past ten years. These bodies are clearing houses for the boards, pooling their experience, and making united action possible in many cases where it would never have been possible without them. Similar combined action on the part of missions in India has been made possible through the National Missionary Council. It seems fitting that the boards, with ultimate responsi-

bility for administration, should be directly represented on the highest body co-ordinating their missions. This would help to remove the complaint that the boards are too far away.

We therefore recommend that, besides acting as conveners of their respective committees, the full-time men mentioned above act together in a corporate capacity as an Advisory Board, reporting both to the National Missionary Council and to the British and American Missionary Conferences, with such recommendations as they may see fit to make with reference to general mission methods and policy. In their capacity as an Advisory Board they would not be empowered to interfere directly with the administrative work of missions, but would exist for the information, counsel, and better co-operation of the missions and the home boards. They would of course study Indian questions in their bearing on missionary work and policy, and would be available for advice to missions or areas seeking their help. The money required for such a body would be well spent as it would lead to a much better distribution and wiser expenditure of present funds.

CHAPTER XV

CO-OPERATION WITH GOVERNMENT

General Relations.

THE relations between the Government of India and missions have been for many years most cordial, and missionary representations have received almost invariably courteous and just consideration, even where the Government has not been able to grant the requests made. The same is generally true of the relations between Provincial Governments and missions. Wherever the Commission has gone government officials have given it every aid at their disposal, and shown the utmost appreciation of the good work done by missions. For these reasons co-operation between Government and missions is easy in India. So much is this so that there is danger of their becoming identified, at least in the popular mind. It is therefore necessary to emphasize the fact that missions ought to represent the highest Christian conscience of the West, and ought to bring that conscience to bear on the acts of the Government of India, as Christian public opinion is brought to bear on the Governments of the West. So small is the missionary community and so important this function that it must be consciously and courageously faced.

Since the issue of the Educational Despatch of 1854 Government has cordially welcomed the co-operation of

voluntary bodies in the public educational system of the country, and of this invitation missionaries, with few exceptions, have gladly availed themselves.

Education.

Government aid has been given through the grant-in-aid system. The grant-in-aid varies, being sometimes paid on attendance of scholars, sometimes on the qualifications of the teacher, sometimes upon the difference between income and expenditure; but the main interest of the missionary must be to see that this grant is not bought too dear by sacrifice of freedom through inelastic imposition of requirements. We have found the Directors of Public Instruction very ready to welcome and support experiments, but this is not always the attitude of subordinate officials. There can be little doubt, however, that, at least in British territory, wherever a missionary body can show a sound progressive policy it will receive government support. With the transfer of education to popular control the question might arise as to whether the grant-in-aid system is still the best for India. Most missionaries are agreed that it is, and in this the best Indian opinion is with them. Any radical change of policy would call for an expenditure quite beyond existing resources. It is therefore most probable that missionary education will continue to be an integral part of the educational system of the country.

It is probable, however, that the movement in the direction of compulsory education may make the position of aided schools more difficult. Even at present there is sometimes a regrettable tendency for local authorities to plant schools in such proximity to mission schools, even where these are thoroughly efficient, as to lead to unhealthy competition. In view of the contri-

bution which mission schools are able to make to the life of the country it is of the utmost importance that scope be given to them in whatever system may come into force, and we are glad to note that this is being done in the recent legislation for Mysore. It is very desirable also that local authorities, in the extension of their work, whether under a system of compulsion or otherwise, should consult with the managers of aided schools with a view to the best possible disposal of the entire educational force. Further, with a view to allowing vocational schools of the type we recommend to have a fair trial it is desirable that Government should co-operate with missions, not only by recognizing and aiding such schools, but by securing for them a free field in certain areas.

Missions should also consider the extent to which they can avail themselves of government institutions. In certain circumstances co-operation with Government, for example in teacher training, may be the most advisable course; and in the matter of technical education, which is usually expensive, a mission may find it well to make use of a government school—establishing its own hostel if necessary—rather than go to the expense of starting one of its own.

Under the Government of India Act, education now passes to a very large extent under the direction of the Provincial Governments and Indian Ministers of Education. This may lead to grants being made conditional on the acceptance of a conscience clause, which at present the vast majority of mission schools have not adopted. The conscience clause has been much in the thoughts of India's political leaders, and not unnaturally so. The demand

Reform Scheme and Conscience Clause.

for its introduction has also been carefully considered by missionary educationalists, not only individually and in their mission organizations, but in representative educational associations and in the Provincial and National Missionary Councils. Considering the prevailing opinion among missionaries, the situation may be summarized as follows:

1. Mission schools exist to give an education which shall be Christian through and through. In this education the teaching of the Bible is a most important factor. Even, however, if some pupils are exempted from it, the rest of the education cannot be described as 'merely secular.'

2. As religious education forms an important element in the educational life of the country, it ought to receive government aid on the same conditions as any other type of education, in accordance with the system inaugurated in 1854.

3. Hardship may exist where parents have no option except to send their children to a school where a religion other than their own is taught.

4. In such cases managers should, if objection to religious instruction is conscientiously made by parents, either (1) allow exemption from such instruction in certain cases, or (2) give up their grant-in-aid. To provide for such a situation a conscience clause is justifiable.

5. Inasmuch as a choice is open to parents (except in cases as described above) the introduction of a general conscience clause seems under present circumstances to be unnecessary.

6. Where grants are taken, however, the voluntary adoption of a conscience clause by all missionary insti-

tutions seems to us to be right. It might also obviate the necessity for legislation.

7. A conscience clause enforced by legislation can, in the nature of the case, deal only with the time-table, and would not apply to the general Christian influence of the school.

Community Service.

In matters of economic improvement, too, there is abundant room for co-operation. As we have seen in Chapter XIII, missions cannot go far in their educational efforts without finding that the economic problem is by no means alien to their aim, and that its solution may even be an essential means of realizing it. The missionary will accordingly seek means of joining his forces with those of Government. In the promotion of co-operative credit he will avail himself of the privilege of government supervision and audit; and, on the other hand, the government agency will find that by the missionary's help it can reach classes which otherwise would be beyond it. So, too, the village school may be used for lectures on cultivation given by representatives of the Agricultural Department; and when Government sets on foot peripatetic schools in technical subjects, such as weaving, mission agents should provide facilities for them and encourage people to avail themselves of them. We have been glad to see how much has been done toward unification of forces along these and other lines, and hope that this gives the promise of better things.

Closely allied to economic improvement is temperance reform, in which Government under the new régime is likely to be keenly interested and to welcome the co-operation of missions.

One of the chief causes for the degradation of the

depressed classes is the difficulty in most provinces of getting land. The Joint Select Committee of Parliament has recommended that the whole policy of land assessment be considered by the new Provincial Legislatures. As this will open the way for reform it lies with the missionaries, individually and collectively, to see that the matter is not lost sight of, that the disabilities of the poor are represented in their true light, and that ameliorative efforts are not abandoned on account of the difficulties involved. Even when missions were less able than now to take joint action they were sometimes able to appeal to Government with good effect. Their influence in future may naturally be greater. One particular reform that should be pressed for is an enactment providing facilities for the acquisition or leasing of land in the neighbourhood of schools for use in connection with community and other educational work.

Land Law Reform.

In Madras a notable step has been taken within the last year by setting aside an experienced member of the Civil Service as a full-time worker for the amelioration of the depressed classes, with the co-operation of another experienced civilian and the assistance of a competent staff. Many matters in which missions are keenly interested—education, labour conditions, housing, emigration—come within the purview of these officers, and even already the beneficial results of their work are being felt. The Representative Councils of Missions of other provinces might press for the appointment of similar officers in their respective areas.

Special Officers.

Missionaries have frequently been appointed to membership of municipalities or local boards, and a few have been members of Legislative Councils. Indian Christians

also hold such appointments, and with the development of the Christian community they are likely to do so in considerably greater numbers. It seems to us that this tendency should be encouraged, although the time required for the adequate discharge of the duties—say of a municipal councillor—may be considerable. Yet the value of the service rendered is so great as to make the trouble worth while. But it must be clear that the Christian who goes into public life—be he European or Indian—must do so with a view to serving the entire community, and not merely watching the interests of the Christian section of it—though for that there may be need. He must be able and willing to undertake his full share of responsibility, which may involve a good deal more than regular attendance at meetings. If people can be found who can undertake the duties in this way, the service they may render, by bringing high Christian principle and a knowledge of the facts to bear, will be of very real value.

Membership of Public Bodies.

In the problem primarily before us—the education of the depressed classes—this Commission feels strongly that anything it has been able to do has been a mere scratching of the surface. In other lands we have seen many different difficulties in the way of the educational uplift of the people, and in every land we have seen natural advantages which aided those seeking to overcome the difficulties. But in India all the difficulties of all the other lands are present, with others peculiar to itself, while many of the advantages are notably absent. The problem of the education of the depressed classes is undoubtedly the most difficult and most intricate that faces educational and social workers to-day. Again, in each province the conditions vary

Provincial Commissions.

greatly, and no one statement is true for all India. Therefore it is the judgement of this Commission that a thorough inquiry by provinces into the social and economic conditions of the depressed classes, with a view to better education, is urgently needed. Such an inquiry must mean a long and patient investigation in each province by separate commissions, with large powers at their disposal. But if Indian education is to become firm based, and not remain hopelessly top-heavy, and if the people of India are in the days to come to rejoice in a free and national government, of the people, by the people, and for the people, this inquiry must be made thoroughly, and the sooner the better. We accordingly urge that the home boards should take adequate steps to press on the Provincial Governments the need and urgency of such commissions. We suggest that missions should be represented on them, and that missionaries should do their utmost to give the commissions the benefit of their experience. It would be an advantage also if on the commissions there were not only members familiar with India, but one at least on each familiar with educational uplift work in America or the Philippines.

CHAPTER XVI

THE FINANCIAL DEMANDS OF THE SITUATION

The Cost of Literacy.

A CAREFUL study of the preceding chapters will show that we have been forced to the conclusion that for the evils of illiteracy no cheap remedy can be found. The plan we propose involves more village schools, better paid teachers, more boarding schools with an industrial side, better training schools, more Indians in responsible positions, more missionaries, better manned high schools, and larger means for economic development, as well as full-time supervisors and conveners of committees. This programme will call for an increased outlay, both recurring and non-recurring. To make an estimate of the cost for the Indian mission field as a whole is impossible ; nor is it possible to present an estimate for the complete carrying out of all the programme we recommend in any particular area, for the greatness of local differences prevents any estimate from being typical. It will lie with the home boards to take counsel with their representatives in India, and the Indian Church, regarding the policy to be pursued and the cost involved. In this chapter we try to show how far the financial responsibility of the home boards may be shared by the Indian Church and Indian Governments, but before doing so we desire by a few selected figures to give a general idea of the cost of providing adequate

facilities for the education and uplift of the Christian community in a mass movement area. No one of these can be said to answer in detail to the scheme we recommend, and in giving the figures we have tried to indicate the principal points of difference.

Specimen Figures.

1. *One of the older Christian communities*, numbering about 75,000, with 7,276 children (in addition to non-Christians) in 475 schools.

Income	(*Rs.*)	*Expenditure*	(*Rs.*)
Fees . . .	4,264	Teachers' salaries and allowances . .	68,763
Government grants .	38,133	Supervisors' salaries and allowances . .	4,750
Debit balance . .	37,509	School building and repairs . . .	2,731
		School furniture and books . . .	2,667
		Sundry expenditure .	995
	79,906		79,906

This gives an average of Rs. 5 a year as the net cost of giving primary education to a Christian child in a village.[1] The deficit is made up from a fund of which the major portion consists of the offerings of the people, the remainder coming mainly from a missionary society through the Church Council. It cannot be said, however, that this is the cost of making the community literate, for more than half the children are not in school. This is probably due to the carelessness of parents rather than to the lack of facilities, and if a larger number attended the *per capita* cost would decrease. On the other hand, no account is taken here of the cost of educating children

[1] Inasmuch as these schools are run primarily for the Christian pupils, the net cost has been divided by the number of Christian pupils, although many non-Christians have been educated without additional cost.

beyond the village school, or of teacher training. Nor is there any allowance for industrial or agricultural training, or for any work for economic improvement, which, owing to favourable circumstances, are less urgent in this field than elsewhere. The liberal government grant will be noted, amounting to rather more than half the total cost after deducting fees. The fee income, though small, is much more than is usually obtained in such schools.

2. *A single district* in another area, with 673 Christians, of whom 64 are pupils in ten schools, together with thirty-six lads (between fourteen and twenty-one) in the corresponding night schools.

Income	(*Rs.*)	*Expenditure*	(*Rs.*)
Government grant .	1,293	Salaries and allowances of teachers, repair of buildings, etc. . . .	3,056
Net cost to mission .	2,963	Supervisor's salary, etc. .	1,200
	4,256		4,256

Here the average cost is very high—nearly thirty rupees. The difference between this and the rate in the first case brings out the fact that the cost of educating a small community, scattered over a number of villages, is relatively higher than in larger communities. In most of the schools in this district non-Christians are in the majority, and if the cost is divided over the whole the average is reduced. In this case also the needs of the Christian community in the district were fairly well provided for. In both cases additional expenditure is called for in order to pay the teachers more adequately.

3. *A district where the mass movement is recent.*—The number of Christians is about 27,000, scattered over

2,420 villages. It is estimated that if one school is established for every three villages the existing schools would have to be multiplied eightfold. The cost of buildings, at Rs. 50 a school, would be Rs. 38,700, and the annual expenditure Rs. 139,320. If all the Christian children of school-going age attend school the cost of educating them will average Rs. 34 per annum. The cost is increased by the absence of government aid, as the mission has not yet been able to train teachers so as to qualify them for government grant. The smallness of the average village in this case makes education much more expensive.

4. *A larger area with a recent movement.*—The number of Christians is about 40,000. The following estimate of the cost of making them literate is presented by a missionary. It will be noticed that it includes along with the village schools twenty-four boarding schools, and agricultural, theological, and normal schools, and also the salaries of fifty missionaries, of whom about half are employed in institutional work. Even with this large item, and in spite of the absence of government grant (which is not obtainable in the area) the net cost per pupil of school-going age is only Rs. 47, including the cost of food, etc., in boarding schools. The lowness of the cost is largely due to the cheapness of living, which permits of salaries being smaller than those given in other parts of the country.

(A) Recurring Expenditure	(Rs.)	Missionaries. Men.	Women.
300 village schools at Rs. 130 each	39,000		
18 primary boarding schools:			
Boarding expenses at Rs. 60 a year for 1,000 children including teachers' salaries	60,000	11	14
Repairs and plant	10,000		

	(Rs.)	Missionaries. Men.	Women.
6 middle boarding schools:			
Boarding expenses, etc., for 700 pupils at Rs. 80	56,000	3	3
Repairs and plant	5,000		
2 high schools (for 300 pupils):			
Salaries, food, etc., at Rs. 150	45,000	3	
Plant and apparatus	10,000		
Theological and normal institute (250 students):			
Scholarships to students	25,000	3	3
Salaries of Indian teachers	10,000		
Plant and apparatus	10,000		
Agricultural training (75 students):		2	
Stipends of students	10,000		
Salaries of staff	3,000		
Stipends of 6 students in higher grade theological college	2,000		
Missionaries on furlough		3	5
		25	25
Salaries of missionaries	200,000		
	485,000		

(B) NON-RECURRING EXPENDITURE

	(Rs.)
300 village school buildings and gardens at Rs. 450	135,000
18 primary boarding school buildings at Rs. 10,000	180,000
6 middle school buildings (in addition to above) at Rs. 5,000	30,000
2 high school buildings	125,000
Theological and normal school buildings	150,000
Agricultural school buildings	10,000
,, ,, cattle and implements	3,000
,, ,, land	3,000
	636,000

This involves an increase on the present missionary staff of six men and eight women. This liberally planned estimate does not include the salaries of the evangelists, but includes the salaries and allowances of missionaries, although most of them are not limited to educational work. Mission bungalows are not included in the non-recurring expenditure.

The following inferences may be drawn from these

figures. (1) The growth of a mass movement involves for a time a great increase in cost. The staff sufficient for evangelizing becomes utterly inadequate when shepherding has to be added. (2) On the other hand, there is reason to hope that with its development the community will advance towards self-support, thus releasing mission funds for extension or for work in other areas. We would strongly urge that the former consideration have justice done to it in the making of missionary budgets, and that the hope of ultimate self-support will not blind administrators to the fact that for the attainment of this end a great increase in immediate expenditure is necessary. To grudge this is a penny-wise-pound-foolish policy, besides being a grievous wrong to the multitudes of poor people who have put themselves under our care.

General Principles.

The figures quoted above, while in one case including primary boarding schools and other institutions, do not include the vocational middle schools, to which we attach such importance. We have explained in Chapter VI why these will usually involve considerable initial expenditure, and why they cannot be expected to be self-supporting; but, in view of their value for the whole community, the expenditure must not be grudged, even if it involves, as it often will do, additional foreign missionaries and new bungalows.

We suggest that, in the inquiry which we have asked the home boards to make, a schedule such as the following be made use of:

(A) Statistics.

The number of the Christian community.
Adults (over 15).
Boys (5–10).
,, (10–15).

The number of the Christian community (*continued*):
Girls (5–10).
,, (10–15).
Children below 5.
Total.
Number of villages containing Christians.

(B) ESTIMATES.

Non-Recurring

	Existing.		Proposals.		Totals.		Grand Total.
	No.	Cost.	No.	Cost.	No.	Cost.	
I. Village schools .							
Buildings .							
Equipment .							
Miscellaneous .							
Totals .							
II. Vocational schools							
Buildings .							
Equipment .							
Land . .							
Industrial plant							
Miscellaneous .							
Totals . .							
III. Advanced agricultural and Industrial schools .							
(Similar items to II) . .							
IV. Teachers' training schools .							
(Similar items to II) . .							
V. Theological Institute . .							
VI. High schools (in so far as needed for rural community) .							
VII. Supervision .							

Recurring

	Existing.		Proposals.		Totals.		Grand Total.
	No.	Cost.	No.	Cost.	No.	Cost.	
I. Village schools .							
Staff . .							
Depreciation and maintenance of plant .							
Renewals of equipment .							
Miscellaneous							
Totals .							
II. Vocational middle schools .							
Staff: educational . .							
Staff: industrial . .							
Board . .							
(Similar items to I) . .							
III. Advanced agricultural and industrial schools .							
(Similar items to II) .							
IV. Teachers' training schools .							
(Similar items to II) .							
V. Theological institutes . .							
VI. High schools .							
VII. Supervision .							
Supervisors .							
Establishment for supervisors							
Chief supervisors (share of) .							
Grand total . .							

NOTES TO SCHEDULE

(1) All items of expected income—fees, government grants, local contributions, etc.—should be shown opposite the corresponding items of expenditure

(2) Expenditure on the lines proposed in Chapters V and VIII should be included under the respective heads—village schools, vocational schools, etc.

(3) When additional missionaries are required the expenditure involved, recurring and non-recurring, should be shown.

(4) When institutions are run jointly with other bodies, only the share of the mission should be shown; similarly, the cost of sending students to institutions under other management should be shown.

(5) Provision should be made for the share of the mission in other joint enterprises; for example, the provision of Christian literature, sending qualified Indians abroad for training, and medical inspection.

(6) An attempt should be made to show how much of the proposed expenditure should be incurred immediately, and the relative urgency of what cannot be carried out at once. In spreading the expenditure over several years it should be remembered that the community for which educational provision is to be made will be an expanding one.

Salaries.

Before passing to our main theme we must deal with an item of expenditure already hinted at, the more adequate payment of the workers. We have no thought of tempting people away from other occupations by financial inducements. But if workers are to do well they must have a living wage. For many it is now impossible to get even the barest necessities without incurring debt. It is doubtful if the amounts paid to workers of lower grades have ever been adequate. Be this as it may, they are in most cases quite inadequate now. The great rise in the cost of living demands a revision even of such salary scales as were fairly satisfactory before. Nor is it merely to workers whose salaries are low that this applies. Many who receive larger sums may, when the standard of living necessitated by their position is taken into account, be in reality poorer. This also applies to missionaries.

This raises the question of the sources of supply. At present the cost of mission work is met by the home Churches, Indian local governments, and the Indian Church. We are convinced that in the added cost of the work which the present situation demands all three

must share. Let us look at each of them in the reverse order.

Self-support.

It is sometimes said that missions, by doing so much to provide buildings and workers, have spoiled the Indian Church, and that this policy must be reversed. It is held accordingly that in new areas the Church must be taught self-support from the beginning, and that in older fields we must look to it, and not to the home Church, for all advance. It cannot be denied that there is an element of truth in this criticism of the past. When work was on a small scale it was possible to do what its after-development rendered difficult if not impossible, and the poverty and helplessness of the people were so obvious that it was natural that missionaries should assume that they could do nothing for themselves. The consequence was that missions came to be looked on as bodies that existed for charitable purposes, and the spirit of self-support and independence was long in developing. When this was discovered mission policy began to change. In older areas the effects of the earlier policy cannot be counteracted without perpetual effort, and this must be remembered when it is said that the churches in such areas must be responsible for all advance. But in newer fields it can hardly be said at present that missionaries do too much for the people. It is usual to test a village community in some way before consenting to establish a school. In some cases the people, dire though their poverty is, must build a school and a teacher's house—with mud, bamboos, and thatch—and provide a definite contribution for his support. Where this is obviously beyond the means of the people, some contribution in materials or labour is usually demanded.

Only in exceptional cases, however, is it found possible for the people to assume the entire support of the teacher, even with the aid of a government grant. It is contended by some that in view of the ultimate issues it is better to proceed slowly, not forcing teachers upon people, but leaving them to demand them and show the reality of the demand by paying for them; and it is pointed out that, so long as the idea prevails that the mission will finance the school, the people will not do their best. While admitting the force of the contention we are convinced that only in exceptional circumstances are the results of the policy satisfactory. Even if government aid is available it is only where people are found in groups of considerable size, and where their natural indifference to education has been to a large extent overcome, that self-support can be expected. The system fails to provide for smaller communities, or for the preliminary effort to stimulate the desire for education. It seems to us clear that ordinarily we cannot expect each village church to contribute more than a share of the cost of the school.

We have seen a hopeful attempt made to attain self-support along another line. Lads who have been trained in a vocational school as artisans or farmers are appointed honorary evangelists in charge of village congregations. The mission provides them with a house, and with a small farm or industrial plant. They maintain themselves by their labour and minister to the congregations in their leisure time, while their wives look after the schools. Such experiments are to be welcomed.

Others aim at self-support within a wider area—a Church Council, for instance. They do their utmost to stimulate liberality for the common cause, using such

ordinary methods as church collections and monthly subscriptions, as well as methods more suited to the country, such as harvest festivals.[1] The most marked progress has been made where the responsibility has been brought home to the people by a well-considered scheme of devolution. It is usually found that the progressive realization of self-government is conducive to liberality, and that the gradual withdrawal of the mission contribution, instead of reducing the work, calls forth such liberality that further progress is possible. The usual order is to begin with the support of the ministry, then to undertake an increasing responsibility for the elementary schools associated with the churches, and finally to assume responsibility for higher education also.[2] We believe that the adoption of the plan we have suggested for the creation of district educational committees will be in this line of progress, and conduce to further liberality.

We are convinced that rapid progress may be looked for along this line. Even at present there are a number of Indian Christians who are well off, and if the efforts now being made, and those recommended in this Report, are in any measure successful, it ought to be easier ere long for even the poor village Christians to contribute for pastoral, educational, and evangelistic work. We may hope, too, that as the movement advances, and whole villages become Christian where at present there are only a few families, the enlargement of the group which may be ministered to by the same agent will bring self-support within reach. Here especially may

[1] For an account of such efforts see the report of the Indian Church Committee of the National Missionary Council, 1917.

[2] Ibid., and report presented at the following meeting of the Council.

we hope that when the caste people are gathered in—as is sometimes the case even now—they will bring to the service of the Kingdom material resources not possessed by the outcastes.

Limits to Self-support.

Yet we are convinced that it would be a mistake to assume that the Indian Church can for a long time to come bear the heaviest part of the burden. That it cannot do so in the beginning is obvious. Where, for instance, as in the case quoted on page 182, thousands of outcastes are gathered in within a short period, scattered over hundreds of villages, and all on the same low level, the strong who can help the weak are non-existent, and in the early stages of development assistance is essential. Nor must it be supposed that by avoiding the mistakes of a former generation we can force the pace. It is sometimes said that if the people would give with the liberality they were accustomed to in the days of their heathenism there would be abundance, but it seems to us that this is a mistake. 'It should be realized,' say the authors of the *Report of the Mass Movement Commission* already referred to,[1] 'that the Christian ministry, with its insistence upon congregational worship and upon the regular instruction of church members, is an institution for which no true parallel can be found in Hinduism—not even in the religion of the higher castes. Our *Panchama* converts have been taken out of a system of animistic belief and worship in which they had neither priest nor prophet. . . . And as there is no worthy personnel of a religious ministry, so also there is no material fabric of religion which merits notice.'[2] True Christian liberality is thus

[1] See p. 55.

[2] Pp. 17–18.

something new, and its development must be a matter of time.

It must be remembered, too, that the burden we are asking the Church to bear is a very heavy one. In the West we do not expect each country congregation to support its own ministry, and we admit the necessity of help from funds raised by a denomination as a whole. We should remember that such denominational aid is far easier in the West, where richer congregations can come to the aid of poorer; in India the number of congregations that can be called well-to-do is very small, while on the other hand the poverty of the vast majority of the people is of the deepest. Further, in the West, people let their interest go beyond their own community and send help to needy Churches in other lands. Why should it be assumed that the Indian Church must, at any given time, be independent of foreign aid? The unreasonableness of this attitude is more apparent when it is remembered that in the West the expenses of education do not usually fall on the Church, while in India, for reasons stated elsewhere (Chapters II and XV) only a portion of the cost of education is under present circumstances met by Government. Our conclusion, accordingly, is that while all reasonable efforts to make the Indian Church self-supporting must be made, the ability of any particular section of it to meet the requirements of the situation must be carefully considered, and help given when necessary. To force the Indian Church to narrow its work because it cannot meet the new requirements—those, for instance, caused by the need of higher salaries, of more adequate supervision, or of means for economic development—is a policy which is not only hurtful to the spiritual and in-

tellectual welfare of the Christian community, but is, in the long run, fatal to the very self-support which is aimed at.

Boarding Schools.

We find everywhere a strong desire to apply the principle of self-support to boarding schools. In early days they were used specially for the education of those who might become mission workers, and for these there was such demand in mass movement areas that pupils were welcomed on any terms. The same is true in areas so backward that missionaries are glad to get any who are willing to come to the school. Partly, however, because the expense soon passes beyond what the missionary can meet, and partly because it is realized that to be fed and educated, and in some cases even clothed, at mission expense is demoralizing, efforts are made to introduce self-support. Small fees are accordingly charged, and these are gradually raised, till in some of the older areas pupils are not admitted unless their parents are ready to pay in full for their board. Only in advanced and prosperous districts is this possible, so in others the pupils are expected to contribute to their support by means of work. The question whether such work can be made to pay is discussed in Chapter VI, and the need for capital expenditure shown.

Contributions from Non-Christians.

Contributions from non-Christians may be obtained where possible. Many high schools approximate to self-support through the fees paid by non-Christian pupils. Fees should be made as high as possible, with scholarships for necessitous pupils who are likely to profit by them. Self-support, however, should not be purchased at the cost of the Christian efficiency of the school. Another way in

which non-Christians sometimes contribute is by gifts at harvest festivals. Such contributions, however, do not go far to solve the problem.

Government Aid.

The general question of Government has been briefly discussed in Chapter XV. Here and there throughout the Report the connection between missions and Government has been referred to, and the hope has been expressed that the aid given for the various forms of educational work will be more liberal, and less hampered by restriction, than hitherto. Since Government is, after all, ultimately responsible for the education of all classes, including outcastes, it is reasonable to expect that it will give liberal aid to any body that is in an effective way relieving it of part of its responsibility. That Government should contribute half the net cost [1] of the schools which satisfy certain requirements is surely the least that can be reasonably expected, and in fixing the requirements allowance should be made for the conditions under which the work must be carried on. More liberal grants should be given for the education of the outcastes, and liberty to deviate from a strict code should be given where good reasons can be shown. For support on such conditions educational associations or committees should make carefully considered representations in the proper quarters.

In view of the movement for compulsory education, some missionaries are trying to anticipate coming changes by handing over their schools to local authorities, in cases where such authorities are so free from caste prejudice that they are willing to finance schools for outcastes, and employ Christian teachers. Where such

[1] By net cost is meant the cost to the manager of the school after deducting any fees that may be obtained.

an arrangement can be made there will of course be a financial gain to the mission, and the teacher may look after the congregation as a voluntary worker; but no general solution of the problem can yet be found in this direction. Even in the rare cases where such transfer is possible the following drawbacks must be faced: (*a*) the religious teaching hitherto carried on in the school will cease; (*b*) the continuance of the Christian teacher under the local authority cannot be guaranteed.

Having examined the other sources of supply, we are driven to the conclusion that for a long time to come the contribution of the home Church must be increased. In Chapter II we have referred to the need of reconsidering our educational policy and adjusting our agency, but it is doubtful if any saving that can be effected by readjustment will be at all adequate to the need. It is true that a single united institution is likely to be more efficient than several weaker institutions, but it will only be so if it is better staffed and equipped, and the amount required for that may turn out to be not much less than was spent on those that are closed. In saying, however, that larger funds must be provided we do not mean that everything must come from the ordinary treasury. We are convinced that there are many in the Churches who will be ready to furnish the capital required for companies on the lines recommended in Chapter XIII, and others who are specially interested in education or in industrial development may be appealed to for the provision of particular buildings, or of capital for industrial efforts. For the rest the appeal must be made to the ordinary membership of the Church. For the grace that has been given

The Home Church.

to a large section of the home constituency to 'expect great things from God and attempt great things for God' we are profoundly thankful.[1] It does not lie with us to make suggestions as to the precise line of appeal, or the method of provoking people to good works. We urge, however, that, in the words of the Decennial Conference of 1902, the appeal be made by the boards 'according to the measure of the need which they know to exist, rather than according to the measure of expectation which past experience has led them to cherish.'[2] We urge, too, that to the ordinary appeal for evangelism based on loyalty to Christ and the desire that He should see of the travail of His soul and be satisfied through the disciplining of the nations, there should be added a special appeal arising from the responsibility that has actually been incurred. The mass movement is a fact. In many cases missionaries have been gradually led from doubt as to the value of the movement to a conviction that it is from God, and that its possibilities for India and for the world are unspeakably great. We trust that the home Church will realize that there can be no going back. Even if we could close our hearts of compassion and resolve that no more of these 'untouchables' would be encouraged to seek deliverance—which of course is an impossible attitude—we cannot shirk the responsibility already incurred. We are responsible for these multitudes who through us have been led to trust in God, and cannot rest till we have done our utmost in the work of 'warning every man, and teaching every man in all

[1] 'The Inter-Church World Movement: its Possibilities and Problems,' by J. H. Oldham, *International Review of Missions*, April, 1920.

[2] *Report*, p. 76.

wisdom, that we may present every man perfect in Christ Jesus' (Col. i. 28).

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KODAIKANAL,
May 28, 1920.

THE MAIN RECOMMENDATIONS OF THE REPORT

1. The appointment of full-time advisors for all India for the main branches of mission work by the united home boards in consultation with the National Missionary Council (Chapter XIV).

2. The development of an inter-mission system of educational supervisors (Chapter X).

3. The appointment of educational committees with large Indian representation in different areas. (Chapter XIV).

4. The establishment of vocational middle schools (Chapter VI).

5. The development of the school as a community centre (Chapter VIII).

6. The special training of selected Indians and missionaries for community leadership (Chapter VIII).

7. Adequate training of teachers, frequently calling for inter-mission effort (Chapter IX).

8. The extension of medical mission work so as to secure medical inspection, and generally to further community welfare (Chapter XI).

APPENDIX

NOTE ON VERNACULAR AND SCRIPT

It seems to the Commission that a note should be added on two special difficulties in the way of literacy—diversity of language, and difficulty of script.

1. *Vernacular*

That primary education should be in the vernacular has been repeatedly stated in this Report. In many parts of the country the use of the word presents no difficulty, for only one Indian language is in use. In other parts the situation is very different. In the Punjab, for instance, the official language is Urdu, but the language spoken by the village Christians is Panjābī. In Chota Nagpur, on the other hand, the Christians all belong to the aboriginal tribes; the real vernacular of a village is Mundāri, Orāon, or other aboriginal language, while a corrupt form of Hindi is the medium of communication with the Hindus who have settled among the people. In other parts of the country the situation is even more complicated through the diversity of tongues in common use. Special difficulties arise in cases where the alphabets of the languages are entirely different or where the languages belong to different families of speech.

To some it seems essential that pupils should with all possible speed become literate in the language which brings them into touch with the wider world, more especially if the real vernacular is dying out, or is the language of a small tribe, or has not literature. Accordingly they teach only the

more widely known tongue, and simply try to make the instruction as real as possible to the pupils by using the vernacular largely for purposes of explanation. Others begin with the real vernacular and treat the other as a second language. There can be no doubt that, from the educational point of view, this is the sounder procedure, and there is evidence that those who begin in their own language have such an advantage in the development of intelligence that they make more rapid progress with the second language than those who began with it. In cases where communication with the outer world is a matter of secondary importance, and the opportunity of learning is small—for instance, women taught in their homes, or adults in night schools—the best results will probably be secured by using only the vernacular, provided it is not altogether destitute of literature.

The evidence before us shows that this is a matter in which departmental codes should be more elastic. In schools under public management in the Punjab, for instance, the use of Panjābī is allowed only in girls' schools. In some cases the lack of good text-books in the vernacular is one of the chief reasons given for its neglect. This is a matter which should be included in the survey regarding text-books which we have recommended literature committees to undertake.

2. *Script*

The question of a common script for the languages of India—reckoned in the Census of 1901 at 147 apart from dialects—is one that has recently been raised in the interest of nationalism. It has been held by some prominent public men that, while the idea of one language for the Indian nation must be set aside as Utopian, the adoption of a single script (the Devanāgari has been suggested) would be conducive to the realization of national unity. It is said[1] that

[1] By Rev. J. Knowles, in *Our Duty to India and Indian Illiterates*, p. 15. (C.L.S., London and Madras.)

the number of scripts used for the languages of India (about fifty) is equal to that of all other scripts in use throughout the world; and, while some of them are akin, others are absolutely diverse, even where the languages belong to the same family. A Tamil man may understand the gist of what is said in Malayalam, but when he tries to read the latter he is baffled by the difference in script.

Here, however, it is the *difficulty* of most of the Indian scripts and the consequent hindrance to literacy, and not their mere *diversity*, that concerns us. Indian alphabets have indeed an advantage over ours in completeness and regularity, and especially in being more nearly phonetic. The difference lies in this, that the Indian alphabets make use of compound letters in a way that ours does not. We, for instance, combine the letter *g* and *o* to form the word *go*: in the Indian scripts the latter sound is expressed by a syllabic form, in which the vowel is replaced by a sign. Such signs may vary with the consonants to which they are subjoined, and the consonant may also undergo modification. Thus each syllable must be learned separately; so also (in many of the scripts) with combined consonants. The result is that most Indian alphabets contain from 200 to 500 letters.[1] Some of these are very rarely used, and many are so closely related that if one is learned it is not difficult to learn the others of the group. Yet, when all allowance has been made, the difficulty is still so great that we cannot wonder that large numbers of pupils never get beyond what in some parts of the country is called the 'alphabet class.' Even in the case of pupils who are likely to remain at school for an ordinary period it is a serious handicap to have to spend so much time in the acquisition of the barest rudiments of literacy; for the outcaste children, who seldom remain at school more than three years, the difficulty of becoming literate is almost insurmountable.

We found that in the Punjab and the United Provinces

[1] Professor Monier Williams, quoted by J. Knowles (*op. cit.*), p. 8.

attempts to overcome the difficulty had been made by the adoption of the Roman alphabet, adapted to the needs of the Indian languages by the addition of diacritical marks, A good deal of the literature most used by Christians—the Bible, hymn-book, etc., and some newspapers and magazines—has been printed in this character in Urdu and Hindi, and reading-books in these languages have been prepared. Something has also been done in Panjābī. Some missionaries concentrate their efforts for village Christians on teaching the vernacular by means of this script, and report excellent results. It is said, for instance, that women who are taught in their own homes, and people who learn by the 'contract' method[1] can read the Bible in a few weeks. One who has made large use of this method says, 'It is Roman Urdu or nothing for the majority of village Christians.'[2] That a simple alphabet greatly facilitates the speed of learning to read is confirmed by the evidence of those who teach the blind on the dotted Braille system. Since, however, there is little or no literature in the Roman script beyond what is produced for the special benefit of Christians, and since the ordinary correspondence must be conducted through the ordinary character, it is usually found necessary to teach the latter also. The practice in this matter varies. Some begin with the Roman, and introduce the other later. Others reverse the process, thus using the Roman, not for the conquest of initial difficulties, but simply because it is useful in connexion with the Church. In other provinces the attempts at the use of Roman script have been sporadic, and we have not heard of any favourable results. In at least one of the aboriginal languages reduced to writing by missionaries the Roman script is the one ordinarily used.

It is evident that under present conditions the wide-spread introduction of a simpler script is impossible. In some pro-

[1] See pp. 160–1.

[2] Griswold: *Methods of Teaching Village Christians to Read*, p. 44. (C.L.S.)

vinces its use is discouraged by the Department of Education, and even if it were otherwise the fact that it is used by hardly any but Christians, and that scarcely anything but Christian literature is printed in it, would greatly minimize its usefulness. It seems clear, however, that the use made of it in certain provinces has been amply justified, and that where people are content with such literacy as will enable them to read the Bible, and have little time to learn, its further use is to be encouraged. Pressure might well be brought on Departments of Education to remove the bar against its use in schools.

Even if the difficulty of script is removed many of the other handicaps to literacy will remain, but its removal will be a great gain. It is obvious, however, that not much progress can be made unless that matter is taken up by Government.[1] This has been recently done in China, where by the use of a phonetic script introduced and advocated by the Chinese Government and actively furthered by the missions it is hoped that within two years the situation can be greatly improved. Christian literature in the script is being prepared and issued. The China Continuation Committee have appointed a Committee for the Promotion of Phonetic Script with a full-time secretary.[2] The difficulties in India will be much greater. Nationalist feeling may object to a Roman script, or any modification of it,[3] as western, and whether any phonetic script that may be devised will be generally acceptable remains to be seen. Religious feeling, too, will be in favour of the *status quo*. But we recommend

[1] The Government has made a hopeful beginning by the use of Roman Urdu in the army for its educational work and for the purpose of communication. On the whole subject see the article in the *International Review of Missions*, July 1918, by Rev. H. U. Weitbrecht Stanton.

[2] *International Review of Missions*, January, 1920, p. 22. *The Bible in the World*, May and November, 1919.

[3] E.g. that proposed by the Rev. J. Knowles, *op. cit.*

that the matter be considered carefully by the National Missionary Council, and the necessary steps be taken for a thorough inquiry into the matter. Better than an immediate approach to Government would be an effort to press the importance of the matter on the Universities and on the School of Oriental Studies in London.

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