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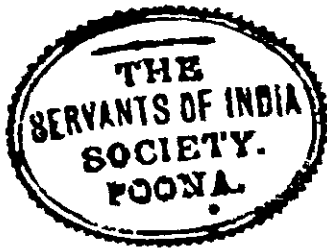
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**DEVELOPING A PROJECT CURRICULUM  
FOR VILLAGE SCHOOLS  
IN INDIA**



**PLATE I—A VILLAGE SCHOOL**



**PLATE II—A "CLOSE TO NATURE" STUDY GROUP**

# DEVELOPING A PROJECT CURRICULUM FOR VILLAGE SCHOOLS IN INDIA

*A Suggestive Method of Procedure*

BY WILLIAM J. MCKEE, PH.D.

*Professor of Education in the University of North Carolina;  
Formerly Principal of the Village Teachers'  
Training School, Moga*

WITH A FOREWORD

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TO  
NELL W. AND MARY F. MCKEE  
MY WIFE AND MY MOTHER

## A FOREWORD

Two things seem fitting in this foreword, the one a few words of appreciation of the author and of his work during 1920-24 at Moga in the Punjab, the other some reference to the wider significance of the school and of its program as described in the book.

Such is the modesty of Dr. McKee that one need hardly know from his account that his ideal is already a very lively actuality, still less that it has excited an amount of favorable interest and comment seldom accorded to experiments in primary education. But such are the facts. His rural mission school has made for India the very name Moga a symbol of new things, a vision and a hope of the reconstruction of primary village education not only in India but even in remote regions elsewhere. It was with surprise and pleasure that in 1925 I received a visit from the vice-principal of a mission training college in Scotland who journeyed to the United States explicitly to learn more about the "project method" of which such favorable accounts were coming from Moga in India. Up to that time I had hardly heard of Dr. McKee's work, but the corroboration of all this and more has been ample from what has been learned since. The Government of India in 1922, in appreciation of Dr. McKee's services to rural education in that country, decorated him with the silver Kaiser-i-Hind medal (as it has done again in 1928 in the case of Mr. A. E. Harper, Dr. McKee's worthy successor at Moga).

Throughout India, as I myself can say, government officials, Indians, and missionaries know and discuss the work started at Moga. In parts of Africa, as reported by my colleague, Professor Carney, Dr. McKee is the best known American educator, made so by the representations of the British colonial authorities as they have commended the work at Moga. It was a peculiar pleasure to meet in Moga in 1926 the divisional inspector of schools, Mr. S. B. Sardar Bishan Singh, and note his pride in the fact that it was he who had first recognized the worth of the Moga experiment, as it was also to meet Sir George Anderson, Director of Public Instruction in the Punjab, and to learn from him his approving opinion and in particular that he was

organizing a training college in the province to spread the general Moga idea. It would be poor praise to Dr. McKee or Mr. Harper to allow the thought that they count their plan already adequate for the regeneration of the Indian village school; they would be the first to deny it. But that a great and promising step forward has been taken, seems to me, at any rate, an undoubted fact. The grounds for this belief are worthy of further consideration.

The worth and promise of the Moga experiment seem to lie in its astonishing success at securing and co-ordinating a number of contrasted and often warring elements. It is a commonplace of modern education that in order to meet its task the school must, on the one hand, secure a high degree of pupil initiative and self-directed endeavor and, on the other, that it must make for social service. The more usual efforts the world over find it difficult to get both of these at once. Dr. McKee, in the judgment of competent observers, got both and each in a high degree. There is no need to anticipate here how the "project idea" as worked out in his curriculum secures both pupil interest and effort and pertinent individual understanding, on the one hand, and social significance and bearing in what is learned, on the other. But one who has seen will not soon forget the eagerness of the fourth-year market boys, for example, or, still more, that of the hospital group, nor is it possible to doubt the practical value of what they were learning and using. And the two sides were not artificially tied together, they were inherently joined in one unified on-going round of experience. With these boys, living and learning went together, each in remarkable degree helping the other into being. When the market boy ate the radishes and his accounts told the tale, arithmetic was actually at work and public honesty was being taught in a way that promises much.

A second antithesis and opposition which has given particular concern in India has been the difficulty of securing and still more of co-ordinating "book-learning" with a serviceable reconstruction of Indian life. In both lower and upper schools progress in the curriculum has too often meant by just so much the boy's removal from effectual service in actual Indian life into a region of mere selfish wish to be supported at general expense. Dr. McKee's work, however, has, in a remarkable degree given actual



advance in the use of books with a no less definite part in the actual scheme of bringing to India in healthy form the social reconstruction made necessary by contacts with modern science and industry. This point calls for elaboration.

At a famous agricultural school in India the present writer heard an instructor ask in despair, "How can I teach the use and care of agricultural machinery to a boy who, before coming here, has never even had a hammer in his hand?" The question cuts deep into the complexities of the Indian situation and can never be answered in the right way till the school system accustoms the boy, from earliest childhood onward, to join his thinking and his book-learning with actual doing, hand and otherwise, of a kind that enters intimately into Indian life and culture. This Dr. McKee's plan undertakes to do. On no other basis, it would seem, can we reasonably hope to get the needed flexibility of concrete thinking, the indispensable working belief in the superiority of causation over Karma, and the practical willingness to attack actual problems in a commonsense way. One shudders to think of the misery in store for those villagers in India and elsewhere in the world who, when it shall come, as come it must, cannot psychologically make the shift from an old and merely traditional civilization to the moving and changing civilization of modern industry. It is this type of actual thinking about actual affairs in an actual situation that gives to the experiment under consideration perhaps its chiefest interest.

Two other successes at co-ordinating in Dr. McKee's scheme need only be mentioned. Many have seen, from one end of India to the other, the need for "vocational" and other "practical" education, but most efforts have, in effect, taken these as external additions to the ordinary scheme, with the result that the final effect has been slight. It sickens the heart to learn how many students of agriculture in India are preparing merely to teach agriculture, anything but use it themselves in farming. The problem is, to be sure, a very different one in the higher schools from what it is in the primary school, but it seems doubtful if any advanced vocational work can meet wide success in India which has not founded itself on some such unified head-hand-heart program as that herein contemplated.

At this point some will be troubled lest the cultural and other higher spiritual aspects of life are to be overlooked. The argu-

ment is too involved for adequate consideration here. Possibly it will suffice to suggest that culture and spirit are not best conceived as separate from the rest of life but as inherent in the whole of life. Let us have done with disparate and separating dualisms. Let Indian children begin their cultural life in actual connection with actual existent Indian culture. On this foundation let them proceed continuously to the highest attainable reaches, but let the process always be continuous, and let the higher be a culture which derives its worth and virtue from its power of return to actual Indian life and from the possibility which it shall possess to lead and inform this life to the highest. This conception of culture is well served by such work as that done at Moga.

Many will wonder and some may smile that so much seems attributed to one rural school experiment. Let there be no misunderstanding. No one could claim that these wider and better things must come. It does, however, seem fair to claim that on some such basis as that herein described our best hopes stand. Let those who doubt think it through. Wherever in the world the old farming village yet remains practically untouched, there is the need and hope of the kind of school which Dr. McKee began at Moga.

WM. H. KILPATRICK

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## PREFACE

ONE OF the most vital problems facing India today is that of providing a basic education for its teeming millions of people. It is a problem that has agitated the Government, India's leaders, and private agencies for many years. Government officials have emphasized the urgent need of mass education in order to meet approaching social and political responsibility. As an indication of this, one has but to note the many discussions in the press or on the public platform, the frequent appointments of committees of inquiry and investigation, and the publication of reports and pamphlets on this subject. All over India at present there is a strong conviction of the importance of primary education and the necessity for its extension, if India is to take her rightful place among the nations of the world. Differences of opinion exist, doubtless, as to the type of education to be given and as to the means of extending it, but there is no question as to the urgency of the need.

This attitude is in marked contrast to that of fifteen or twenty years ago. Then, the largest amount of attention and an undue proportion of public funds were devoted to secondary and higher education. This condition was due partly to the indifferent attitude of the masses to education and partly to the mistaken theory held by the Government that education would "filter down" from the educated Indian leaders to the masses. Today, however, both the educated classes and the Government, as well as a gradually increasing number of village people, feel the necessity of widespread educational opportunity and are tackling vigorously the whole problem of primary education.

This change of attitude has been brought about by a number of factors. First and foremost was the pronouncement of his Majesty's Government on August 20, 1917, that "the goal of British rule in India is the progressive realization of responsible government of the kind enjoyed by the self-governing Dominions." All thinking people realize that "responsible government" necessitates at least the fundamental elements of education for as large a proportion of the population as possible.

Another vital factor was the return to the villages of the many Indian soldiers who had fought valiantly in the Great

War. These men saw, in the various countries which they visited, the great advantages of even an elementary education, and they returned to their homes as active advocates of education for their fellow villagers.

A third important factor has been the persistent efforts of India's leaders to secure compulsory primary education. They have argued that the progress made by the British in educating India's multitudes has been discouragingly slow and that at the present rate centuries would elapse before India would be literate. In its own defense the Government of India has maintained that financial and administrative reasons of decisive weight, together with the poverty of the people and their inadequate realization of the value of education for their children, have made it inadvisable for them to make education compulsory. Moreover, most of the illiterate people (approximately 86 per cent), live in small, isolated villages—a fact which makes the cost and administration of education a very serious problem. Other hampering influences have been the social and religious attitudes of the people, the scarcity of trained teachers, and the lack of essential educational facilities. Indeed, it is probable that no government has ever before had an educational problem of such magnitude and difficulty. The problem of the education of the Filipinos or of the Japanese or even of the Africans, is not to be compared with the task of providing India with an education which will develop her people and help them to contribute to her national uplift. Only China furnishes a parallel, and even China is not hampered so greatly as India by racial, social, and religious cleavages.

A fourth important factor in the change of attitude toward primary education has been the transference of the Provincial Departments of Education to popular control, under the direction of an Indian Minister. In most cases this has resulted in increased efforts on behalf of primary education and in considerable progress in that field. In several provinces special five-year programs of advance (described on pages 44-50), have been undertaken with considerable success, not only in increasing the number of schools and pupils, but in extending and deepening public interest in education.

Following the memorable pronouncement of August 20, 1917, both the official and non-official members of the legislative

councils of practically all the provinces felt the urgent need of a policy leading to a more widespread primary education, and from 1918 to 1921 the various provinces enacted permissive compulsory primary education acts. Bombay passed the first one in 1918, but it was later repealed and replaced by a more workable act in 1923. Bihar and Orissa, the Punjab, Bengal, and the United Provinces followed with similar measures in 1919, and the Central Provinces and Madras passed their acts in 1920. These acts, while differing in the extent of the areas and the ages covered by compulsion and in certain financial and administrative policies, are all permissive in application and leave the initiative of introducing compulsion with the local bodies.

The progress made in the various provinces under these acts differs greatly. Local authorities, especially in the village areas, have, in general, not shown much eagerness in enforcing the provisions of the acts. The poverty of the village communities, the unwillingness to spare children from gainful work, and the lack of public approval of the present type of education are hindering causes. Many local bodies feel that the initiative in the matter of compulsion should come from the Government. Mr. J. M. Sen, in his study, *Primary Education Acts in India*, states that he considers two amendments essential before the acts will work effectively: first, the acts should compel the local authority to apply for permission within a stated period to introduce compulsory education in its area; and second, Government should compel the local authority to levy an education *cess* (tax), and should fix the proportion of expenditure to be borne by Government and by the local authorities. Fundamental measures toward the successful operation of these acts would certainly seem to involve more adequate financial provision, and, what is probably even more fundamental, a change of attitude toward education on the part of the masses.

This change, however, is not likely to manifest itself until *primary education is so remodeled that it is vitally related to the people's life and needs*. Only when parents are convinced that education makes life more nearly complete and more satisfying are they likely to be willing to send their children to school and keep them there. This relating of the school to the life of the people is considered by many to be the fundamental prob-

lem of rural primary education, and government authorities are keenly aware of the unsatisfactoriness of the existing curriculum. Indian leaders have condemned it in unmeasured terms. In fact, the National Education Movement was, in part, a protest against the foreign character and lack of adaptation of the existing course of study.

These criticisms of present educational conditions indicate how important and urgent is a careful investigation of all necessary factors in order to secure an efficient indigenous primary school curriculum. Up to the present, no such thorough investigation has been made, but it is clear that it is greatly needed before large sums of money are spent upon extending a system of education which has already proved unsatisfactory.

The writer realizes that there are many other large problems connected with rural education besides the fundamental one of determining a satisfactory curriculum and that these problems greatly influence the type of curriculum which can be successfully utilized. Such problems are those of finance, trained teachers, building and equipment, suitable literature, availability of pupils, attitude of parents and community, relation of the rural schools to higher institutions and to the Educational Department. But while all these conditioning factors will be kept in mind throughout this study, the position will be strongly maintained that the best possible type of education will prove the most economical in the end and that there is no reason why India should pass through all the intermediate educational experiences and mistakes of the West before she accepts and utilizes the highest and best educational ideals and practices of the present day.

✓ The purpose of this study, therefore, is to work out a suggestive and practical method of procedure for developing a curriculum which will help toward an effective rural elementary education in the Punjab. By "effective" is meant such an education as will function for the fullest development of the rural child and for the improvement of his home and community.

✓ To accomplish this purpose four distinct investigations have been undertaken, the first dealing with the history of education in India, the second dealing with the educational system of the present, the third dealing with environmental conditions as they affect education, and the fourth dealing with modern social

and educational ideals and theories in their relation to India's educational problem.

While the criteria and principles deduced from these investigations may have a general application, the conditions in various parts of India differ so widely that it would be impossible to develop a single curriculum fully adapted to the needs of all sections. This study, therefore, has been confined to a single province, the Punjab. It has also been limited to the rural elementary schools, not because the educational goals for rural schools are different from those of urban schools, but because social conditions vary so widely that the pedagogical method of approach cannot be the same.

This study also includes brief descriptions of outstanding Government, national, and missionary schools which are demonstrating the value of some of the best educational ideals and practices of the present day and whose results, both in the development of pupils and in the improvement of their environment, prove the possibility of India's adopting and benefiting by the best that modern educational theory has to offer.

It is hoped that the procedure utilized in this study and the principles deduced may furnish stimulation and guidance to many educators in India in the improvement of existing rural school curricula and that it may result in much more experimentation and concentrated effort in finding a solution for the difficult and imperative problem of improving, enriching, and enlarging village community life.

If such stimulation and experimentation are outcomes of this study, much credit will be due to the helpful guidance and encouragement of the members of my dissertation committee. To these teachers and advisers, Professors Fannie W. Dunn, Wm. H. Kilpatrick, Frederick G. Bonser, I. L. Kandel, and Wm. F. Russell, I owe a debt of gratitude, not merely for their helpful suggestions and constructive criticisms in connection with this study but also for ideas and inspiration which led to many of the most successful educational activities undertaken at the experimental village school at Moga.

It is also a pleasure to acknowledge my indebtedness to many other educational colleagues in America and India and to the students and staff of the Moga School, especially to the headmaster, the Rev. Samuel Jiwa, for their loyal co-operation and

their willingness and desire to try out ideas and plans for the improvement of instruction and the progress of the school.

Appreciative acknowledgment is also due to Mr. and Mrs. Leonard K. Elmhirst and to the International Education Board, whose generous assistance has made this study and its publication possible.

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WILLIAM J. MCKEE

*The University of North Carolina*  
*September, 1930*



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## APPENDIX

### I. FAMILY BUDGETS

#### 1. ANNUAL FAMILY BUDGET OF A JAT FAMILY (THREE ADULTS, TWO CHILDREN)<sup>1</sup>

(Owns fourteen acres of cultivable land)

<i>Income</i>	<i>Rupess</i>
<b>Grain crops</b>	
wheat, 58 maunds <sup>2</sup> .....	Rs. 290
maize, 19 maunds .....	Rs. 76
gram, 10 maunds .....	Rs. 50
Gur (crude, raw sugar), 32 maunds @.....	Rs. 8      416
Cotton, 5 maunds @.....	Rs. 13      256
Dal (lentils), 20 seers.....	5
Fruit sold .....	8
Other sources .....	25
Total .....	Rs. 775
<b>Expenditures</b>	
Payments to laborers.....	Rs. 52
Land revenue, local cesses and malba.....	Rs. 48
Purchase of iron or implements.....	Rs. 8
Purchase of cattle (non-recurring).....	Rs. 80
188	
<b>Foodstuffs produced at home</b>	
wheat, 46 maunds.....	Rs. 230
other foods (gram, maize, gur, and dal).....	Rs. 188
418	
<b>Clothing produced at home.....</b>	
80	
<b>Food purchased from the market</b>	
sugar, tea, spices, tobacco	
vegetables (in exchange for grain).....	21
Medicines .....	20
Repairing house and utensils.....	5
Education and books.....	12
<b>Social expenses</b>	
giving of neundas (gifts).....	Rs. 40
performance of funeral rites.....	Rs. 125
165	
Litigation (including bribes).....	15
Miscellaneous .....	20
Total .....	Rs. 944
Deficit for year.....	Rs. 169

<sup>1</sup> Bhalla, *An Economic Survey of Bairampur*, p. 171.

<sup>2</sup> A maund is equal to 78 pounds, and a rupee is normally 33 cents.

NOTE. The above agrees with the Jat's statement that he had to borrow Rs. 160. In this budget Rs. 165 are devoted to the burden of social custom and Rs. 15 to litigation! The money spent for wheat is rather high and the diet is poorly balanced.

## 2. ANNUAL FAMILY BUDGET OF A WEAVER (MAN AND WIFE)<sup>3</sup>

<i>Incomes</i>	Rs.	A	P
Income from weaving.....	146	13	8
Income from other sources (fruit, field work).....	17	9	2
<b>Total</b> .....	<b>164</b>	<b>6</b>	<b>10</b>
<i>Expenditure</i>			
Land revenue and Chaukidara (watchman).....	7	5	4
Wheat and maize consumed (28 maunds).....	105	2	0
Gur and sugar.....	7	11	5
Tobacco .....	4	4	6
Dal (pulse) .....	9	4	6
Mustard oil and spices.....	2	14	8
Cloth .....	18	9	1
Kerosene oil .....	2	4	7
Miscellaneous .....	12	4	7
<b>Total</b> .....	<b>169</b>	<b>12</b>	<b>8</b>
<b>Deficit</b> .....	<b>5</b>	<b>5</b>	<b>10</b>

NOTE. The standard of the weaver is much lower than the previous land-owner, and yet he finds it difficult to make both ends meet. The only hope here is for an increase in earning capacity, for it is difficult to see how expenditures could be reduced. Nothing is included in this budget for implements, medicines, house furnishings, and the diet is simple and meagre. It should be noted how large a proportion of the income is used for food.

## 3. ANNUAL FAMILY BUDGET OF A CHAMAR (LABORER)<sup>4</sup> (ONE MAN, ONE WOMAN, AND FOUR CHILDREN)

<i>Income</i>	<i>Rupess</i>
Produced as a cultivator.....	18
Earned as a laborer.....	85
Earned as a reaper in Beas.....	30
Sale of ghi.....	50
Sale of a cow.....	30
Earnings of woman at odd jobs.....	4-8-0
Earnings of children picking cotton.....	2-0-0
Earnings from making rope.....	8-0-0
<b>Total</b> .....	<b>227-8-0</b>
<i>Expenditures</i>	
Wheat (24 maunds), maize, and rice (8).....	180
Gur, 8 seers.....	2

<sup>3</sup> Lucas, *The Economic Life of a Punjab Village*, pp. 112-13.

<sup>4</sup> Bhalia, *op. cit.*, p. 171.



Dal (lentils) .....	3
Salt and spices .....	2
Tobacco .....	5
Medicines .....	2
Oil .....	3
Clothes .....	20
Miscellaneous .....	10
<b>Total .....</b>	<b>227</b>

**NOTE.** This budget indicates how difficult the economic struggle is. Man, woman, and children work, and yet they barely make ends meet. Food is very simple and poorly balanced. Probably some money could be saved by substituting cheaper grains for wheat.

## II. INDEBTEDNESS IN THE PUNJAB<sup>1</sup>

The total debt of proprietors in the Punjab is about 55 crores (Rs. 550,000,000, or £36,666,667). Many believe that the actual figure is higher than this, as this figure is about twelve times the land revenue, whereas when figured on the basis of mortgage debt, the index works out as 15½. Since land revenue absorbs about one-fifth of the net income of the land, this means that the average proprietor's debt is equal to about three years of his *net* income.

In a study made by Darling in 1918 of 43,733 Punjabi proprietors, it was found that the average debt per indebted proprietor was Rs. 463. He also found that the larger proprietor is more highly indebted than the smaller, but the latter is more heavily involved. Only 17 per cent of the proprietors of the province are not in debt.

Debt is almost as widespread among tenants as among proprietors; but it is much lower in amount, averaging Rs. 150 per family. Since there are somewhat over a million tenants, farm servants, etc., dependent upon agriculture, it means an additional burden for the province of 15 crores (Rs. 150,000,000). This is about 3½ times the land revenue, giving a total agricultural debt of 15½ plus 3½, or 19 times the land revenue. This equals nearly 90 crores of rupees (£60,000,000). Per cultivated acre this amounts to Rs. 31, and to Rs. 76 per head, counting all those who are supported by agriculture. The annual

<sup>1</sup> For the following facts I am chiefly indebted to M. L. Darling's excellent book, *The Punjab Peasant in Prosperity and Debt*, pp. 9-15, 20, 21, 254, 279, and *passim*.

interest charges on this debt amount to over 13 crores (£8,666,667) or nearly three times the total land revenue of the province.

"Moreover, mainly owing to the inflated value of land and the consequent expansion of credit, this debt is much greater than it was 50 years ago and its rapid increase is depriving the cultivator of much of the benefit he might otherwise derive from the growing prosperity of the province." This debt is also widespread, for probably in no district are more than one-third of the cultivators free from debt and in some the percentage is less than 10 per cent. It also varies considerably in amount in the various districts. In the submontane area the total agricultural debt is 24 times the land revenue (Sialkot, 28; Ambala, 24; Hoshiarpur, 24; Gurdaspur, 20). In the Central Punjab it is 22 times the land revenue, but there are some districts having very heavy indebtedness, such as Amritsar, with a multiple of 30 times the land revenue, and Ferozepur, with 38. In the North Punjab the average multiple is 13 (Rawalpindi, 8; Jhelum, 13; Attock, 18), while in the Southern Punjab the total debt as a multiple of the land revenue is 15 (Gurgaon, 19; Rohtak, 17; Hissar, 15; Karnal, 11). In the Western Punjab the average multiple is 15 (Mianwali, 28; Muzaffargarh, 22; Dera Ismail Khan, 22; Multan, 8). In the Canal Colonies, the total debt is only twice the land revenue. An examination of these figures, together with a knowledge of the fertility of the soil and the amount of irrigation in these districts, shows that debt is allied to prosperity and to poverty alike, and that while its existence is due to poverty, its volume is due to prosperity.

### III. SCHOOLS IN WHICH WORK SIMILAR TO THAT OF MOGA IS BEING CARRIED OUT UNDER THE AUSPICES OF CHRISTIAN MISSIONS<sup>1</sup>

**PUNJAB.**—In addition to the American Presbyterian Mission School at Moga, there is, in connection with the same Mission, the beginnings of a farm school for boys and girls at

<sup>1</sup> From "Answers tendered on behalf of the National Christian Council of India, Burma, and Ceylon to the Questionnaire of the Royal Agricultural Commission on Village Education," by Miss E. A. Gordon and Messrs. Paton and Philip.—*National Christian Council Review*, February, 1927.

Shahdara (near Lahore). At Sangla Hill, Sialkot, and Pasrur, work of a similar nature is carried on by the American United Presbyterian Mission. [There is also the Methodist Community School at Raiwind.]

**UNITED PROVINCES.**—The Methodist Episcopal Church has begun such work at Ghaziabad, Lodhipur, and Muttra. At Moradabad the Society for the Propagation of the Gospel is developing community middle schools of rural type. In the same province the Church Missionary Society is about to develop a rural community middle school on new lines.

**CENTRAL PROVINCE.**—At Dhamtari the American Menonite Mission is beginning the training of rural teachers and devoting a missionary entirely to this work. The Canadian Mission at Kharwa, in Central India, is developing work along these lines.

**BOMBAY.**—In Gujerat the Methodist Episcopal Church at Nadiad and Godhra have training work and middle schools on the newer lines. The Irish Presbyterian Mission has a training school for women teachers at Ahmedabad, and one of the most notable pieces of work is that of Ankleswar, under the church of the Brethren. At Manmad the Church Missionary Society has established an important community middle school, with both agricultural and industrial sides. In Ahmednagar the Society for the Propagation of the Gospel is doing progressive work in the training of girls, and in the same town a united teachers' training institute (begun by the American Marathi Mission and now supported by four other societies), is doing work of the highest value.

**BENGAL.**—At Bhimpore, under the auspices of the American Baptist Mission, most valuable experimental work has been done, to which special reference has been made in the report of the Director of Public Instruction. At Asansol and Pakur, under the Methodist Episcopal Church, schools along modern lines have been established; and in Darjeeling the Church of Scotland proposes to initiate work of this type. At Chapra plans have been formulated for developing a training school for teachers and a rural community middle school for Bengal, through the joint agency of the Church Missionary Society, which already has a middle school there, and the United Free

Church of Scotland [who now have a promising school at Kalna].

**BIHAR AND ORISSA.**—At Patna, Ranchi, and Hazaribagh, schools are experimenting with modern methods and good results are achieved.

**MADRAS.**—At Dornakal an important community middle school has been established under the Bishop. At Ongole, and in other parts of the Telugu country, the American Baptist Mission is undertaking rural education on modern lines. At Medak, in connection with the Wesleyan Methodist Mission in Hyderabad State; at Salem, in connection with the London Missionary Society; at Guntur, under the American Lutheran Mission; at Nandyal, under the Society for the Propagation of the Gospel, the new ideas of rural education are being put into action; and at Vellore, where a training school for teachers, begun by the American Arcot Mission, is now supported by three other societies. The school is soon to be removed to a rural centre and developed on new lines.

**BURMA.**—Both the American Baptist Mission and the Society for the Propagation of the Gospel are renovating their work in the sphere of rural education along new lines.

“Moga has been inspiring not only missions, but also the Government Educational Department, to new ventures in rural education.” In the *Report on the Progress of Education in the Punjab for the Year 1925-26*, we read:

The Punjab is fortunate to possess a most admirable model in the school and training class maintained by the American Presbyterian Mission at Moga, which owes so much to Mr. W. J. McKee and to the present principal, the Rev. A. E. Harper. In the training class young Indian Christians are being trained not merely to be effective teachers, but also to be the mainstays of their community in its battle for progress. Two very important experiments have therefore been started at Gakhar and Gurgaon, very largely in imitation of Moga. The former used to be a training institution of the ordinary type, but its scope of activity has now been expanded very largely by practical training in those matters which should promote the well-being and progress of the Indian village. The School of Rural Economy, Gurgaon, is very similar in its scope, except that its pupils are teachers who have already received their training and have been especially selected for a further training in

community work. It is significant that the students at Gakhar showed the best results in their training examinations, and therefore go to prove that the fuller and wider training is not only good in itself but that it also improves the efficiency of the ordinary training for the teaching profession in a limited sense. Steps are now being taken to extend this form of training to all training institutions.—*National Christian Council Review*, April, 1927.

#### IV. BRIEF OUTLINE OF SUGGESTED PROJECT ACTIVITIES OF THE SECOND GRADE

This indicates what might be undertaken in a year in one of the Primary Grades. The pupils at Moga would be 8 or 9 years old. Due to the lack of space only a few of the first activities can be briefly described, the others merely being listed by title. In the same manner aims, objectives, outcomes, materials, content, and procedure should be stated for these activities, but these also, under present exigencies, must be omitted. (All of the above will be included, however, in a series of articles which are to be published soon in the *Village Teachers' Journal*, Moga.)

##### A. CENTRAL PROJECT—MAKING A VILLAGE GARDEN OR FARM

I. *Pupils' interest and purpose aroused* by visiting a farm; discussing this work; playing farmer; what work does father do; hearing stories and finding pictures about farm work; free activity with implements, tools, seed, etc. When the pupils' interests have been aroused and they want to make a little farm of their own, the following problems (through the teacher's guidance) may arise (see also the investigative activities, p. 389):

1. *Laying out the garden.* Measuring the available land; checking the measurements. Drawing it on paper. How shall we divide it? Shall each pupil have a plot or several work together on one? Decision as to number of plots. Working out the dimensions of each plot. Checking these by plotting on the paper map. Also by measurement on the ground itself. (See activities Nos. 2, 3, and 4.) Marking in the various plots. Have we enough room left for irrigation channels? For places to walk across the plot? Redivision of the plot in the light of these necessary adjustments.

2. *Running a straight line.* How does the surveyor or patwari do this? Inquiry and observation. How can we do it?

Securing three straight sticks and sighting along them until they (placed at considerable distance from each other) are in a straight line. Checking this up with a string or rope. Why does this make a straight line?

3. *Making a Measuring Tape five feet long.* Examining such a tape. How is it divided? Yard, feet, inches, parts of an inch. Studying these relationships and learning them through use. What material is the tape made of? What type of material must be used? How are the markings made? How checked? How shall we make ours? Discussion and choosing of materials and methods. Arranging to make the tape. Using it to measure our plot. Making other necessary measurements.

*Brief titles of other activities are:*

4. Making a "Builder's Square" (Gunia).
5. Observing a farmer plowing a field and getting it ready for sowing.
6. Preparing our plot and seed bed.
7. Putting in our irrigation channels.
8. Keeping a record of our work in making a village farm.
9. Selecting the seed.
10. Making a seed sowing plan.
11. Changes taking place in the seed.
12. Cultivating the plants.
13. Making supports for our pea and bean plants to climb on.
14. Making a collection of seeds of various kinds of vegetables and flowers and labeling these.
15. Study of the various gardening and agricultural implements through using them.
16. Reading stories to find out what kind of agricultural tools the people in olden times used.
17. Harvesting our vegetables.
18. Cooking some of these vegetables.
19. Making split peas (or dal) from some of these vegetables.
20. Making the best use of the stalks of our plants.
21. Planning a harvest thanksgiving service.
22. Preparing a harvest drama.

23. A sand table illustration of a harvest scene in Bible times.

24. Planning an exhibit of our work in the garden project.

II. *Valuable Spontaneous Creative Activities Suggested by the Pupils* which concern the local environment and its interests should be added.

III. *Investigative or Problem Activities for the Second Grade* (suggestive of those which might arise as pupils' interests and purposes in their village garden project):

1. *What place or site shall we select for our garden?* Inquiring as to what sites are available. Need of visiting and examining these before making a choice. What shall we look for and ask about on our observation trip? Nearness to school; possibility of securing water; type of soil; general level of the ground; drainage; protection from wandering animals. Report of the trip; information secured; discussion plan and decision; application and proceedings necessary to secure its uses. What further investigations do we need to make?

*Brief titles of other problem activities are:*

2. What is the best soil for a garden?
3. In what direction does the water run with regard to this plot?
4. How many sources of irrigation water are there?
5. How is a field prepared for sowing?
6. Where do most of the farmers secure their seeds?
7. What do we need to do to help the seeds grow best?
8. What provision is made for these vegetable plants (pea, bean, lauki) to pull themselves upward or along the ground.
9. Finding out how the flowers of these three vegetables compare?
10. How can we protect our vegetables from destructive insects?
11. How can we conserve moisture in the soil?
12. Finding out how the farmer harrows his field.
13. What work does the sun and rain do in making plants grow?

14. What shall we do with our harvested vegetables?
15. What does the shopkeeper do with the vegetables he buys?
16. Finding out how many different varieties of peas, beans, lauki (pumpkin) are there?
17. Why are fresh vegetables better for one's health than dried ones?
18. What changes take place in the plant when the growing season is finished?
19. What shall we do with the proceeds received from our vegetables?
20. What shall we do with the land after the vegetable vines are removed?
21. What does the farmer contribute to the home? to the village?
22. What does the village owe to the farmer?
23. How can cattle be kept out of our plots?
24. How many different vegetables are eaten by village people?
25. How do people in cold countries secure vegetables during the winter?

#### IV. *Recreative Activities for the Second Grade*

*Stories told by the teachers.* Further stories from "The Treasure Chest," from "The Village Teachers' Journal," from "The Phul," and other children's magazines. Stories secured from the books listed in grades 1 and 2, supplementary books, and also folk tales, geographical and travel stories, hygiene and sanitary stories, nature stories, Bible stories, temperance stories, etc.

*Telling of stories by children.* There should be a discussion of the interest of the story, standards of why pupils liked or did not like it, something of its quality and literary appeal and judgment of the way it was told. In Christian schools many Bible stories will be emphasized.

*Stories read by the pupils.* Stories from many different sources including the reading of directions and other information which pupils need for their work.

*Indian singing and music.* Increasing appreciation of both vocal and instrumental music. Singing simple folk songs and



music for action games. Creative music on Indian instruments (Play level).

*Worship and Service.* Preparation for periods of worship and for opening exercises. Development of reverence, understanding, praise, and fellowship.

*Dramas.* Growing understanding, appreciation, and enjoyments of dramatics. Utilization of these in classes, school assembly, and evening worship.

*Pictures.* Special attention to home and child scenes; the beauties of nature; farming and occupational life; and animal pictures. Building up appreciation of the beautiful and stimulating creative expression in this field.

*Social Fellowship.* Class discussion regarding interest, ideas, and activities; working and playing together; group organization to accomplish social ends.

*Games.* These involve indoor and outdoor ones; imitative and advancing movements, folk dances and dramatic expression, breaks, and the working out of a balanced program.

#### V. *Activities to Secure Habits, Skills, and Attitudes*

Testing the achievement of each pupil in each subject with reference to his speed and accuracy as these are related to objective standards. Diagnosing of weaknesses and providing such remedial practice exercises as will best assist the pupils to reach the accepted standards.

#### VI. *Subject Matter Outcomes*

For those who are fearful that the requirements of the official course of study can not be attained by this activity work, a brief resumé of the possible subject matter learnings is given.

*Reading* for information to carry on the activity (from books, papers, and the blackboard); reading for pleasure; *writing* signs, invitations, brief letters and requests. Picture writing description of the work in the book (Our Village Farm), labeling seed envelopes, exhibits, etc.; *arithmetic* in measuring, dividing up the plot, making a straight line, a right angle and a measuring tape; keeping simple accounts; figuring costs and profits; thrift work; seed problems; construction problems; buying and selling; weighing; use of proceeds received from selling vegetables; related arithmetic problems for other gar-

dens, farms, and markets. Measurements of weight, length, time, and money. Also simple fractions, counting by 2's, 4's, 6's, 12's, counting money and making change (simple). There are also large possibilities for *language work* in class discussion and telling and retelling of stories. In *geography*, there is emphasis upon the sources of food, utensils and tools, markets, the local environments; weather conditions and adjustments to them; geographical forms and making plans and ground maps. *Nature study* is abundantly cared for, and *hygiene* is emphasized in the selection, preparation and eating of food, bodily cleanliness, pure water, clean surroundings. Besides these, there is emphasis upon *Bible study*, worship and service, upon *industrial and fine arts* and upon *ideals, attitudes, and appreciations* for both individual and social development.

## B. FURTHER CREATIVE ACTIVITIES FOR THE SECOND GRADE

### I. *Central Project—A cotton and cloth project*

25. Planning to grow some cotton to make a shirt.
26. Selecting the plot and preparing the seed bed.
27. Selecting the cotton seed, and sowing it in the best way.
28. Careful cultivation of the cotton plant.
29. Keeping a record of the development of our plants.
30. Gathering the cotton from our plot.
31. Removing traces of the pod and plant fiber.
32. Cleaning the cotton.
33. Fluffing the cotton and preparing it for spinning.
34. Hand spinning.
35. Hand weaving of cloth.
36. Kinds of cotton cloth.
37. Dyeing of cloth.
38. Observing how a shirt is made.
39. Care of our clothing.
40. Making a series of charts illustrating the process "From a Cotton Seed to a Khaki Shirt."
41. Making a collection of pictures of clothing worn by people in other parts of India.
42. Making a booklet for the Class Library on "Cotton Growing and Manufacture in Other Countries."
43. Doing some spool knitting.

44. Making an exhibit of knitted products.
45. Sand table model of a pastoral scene. (Representation of "David Watching his Sheep" or "The Parable of the Good Shepherd.")
46. Observation of a flock of sheep and of the way they are cared for.
47. Making a sling shot and a shepherd's crook.
48. Washing "raw wool" and dyeing it.
49. Learning how to make dyes.
50. Making a color chart.
51. Getting the wool ready for spinning.
52. Twisting a wool sliver into a thread.
53. Making a hand loom.
54. Making a collection of wood products.
55. Making a booklet illustrating "The Story of Wool."
56. Making a collection of different kinds of fibers which may be used in weaving various articles.
57. Making some thick rope from "san" hemp.
58. Making a chart showing the making and use of rope.

*II. Further Investigative or Problem Activities for the Second Grade (for the Cotton and Cloth Project)*

26. What is the most suitable soil for cotton?
27. Are there different kinds of cotton seed?
28. What is the most favorable kind of weather for producing cotton?
29. How is the temperature of a place measured?
30. How can we cause wind?
31. How can we measure the amount of rain which falls?
32. Comparison of different types of cotton plants and contrasting these with fodder or grain plants.
33. What damage does the boll weevil do to cotton?
34. Watching a cotton drill at work.
35. Observing the bullocks which draw this drill.
36. Finding out how bullocks are cared for.
37. How does the smith put iron shoes on a bullock?
38. How is cotton cleaned in our village?
39. How long has cotton been spun and woven in India?
40. How much cotton cloth would it take to make a shirt?  
How much to clothe the people in our family?

41. Visiting a weaver at work and learning how he weaves cloth.
42. Where is the cotton shipped to from our village?
43. What are the different uses of cotton?
44. What is done with the cotton seeds?
45. What can the flexible cotton branches be used for?
46. What was used for clothing before cloth was known?
47. Observation of a great natural weaver (the spider).
48. Observing how the Heavenly Father clothes the birds, and the fields with grass and flowers.
49. Where do birds get their food? What foods do birds like best?
50. How is water brought from the canal (river, tank, well) to our cotton fields?
51. Observing the habits of a village shepherd's flock of sheep and goats.
52. What stories or pictures of sheep have you seen?
53. What interesting Bible stories are there about sheep and shepherds.
54. How are sheep washed? How is the wool sheared from them?
55. Inquiring as to what other materials are secured from sheep.
56. Securing the information necessary to make a wool product map of the district.
57. Watching someone spinning with a spinning wheel.
58. How did the people of olden times utilize sheep's wool in clothing?
59. How can we tell woolen cloth from a mixture of wool and cotton?
60. How should woolen cloth or garments be washed and cleaned?
61. What eats the little holes in woolen goods? How prevent this?
62. How should holes in woolen cloth be repaired?
63. Examining rugs or woven products to see how this work is done.
64. Studying pictures of sheep raising and the shearing of wool in other countries.
65. Where is the wool from our village (or district) sent?

**C. FURTHER CREATIVE ACTIVITIES FOR THE SECOND GRADE****I. *Central Project—A Milk and Dairying Project and Miscellaneous Activities***

59. Raising and caring for goats.
60. Testing milk.
61. Boiling some milk.
62. Making some butter or ghi.
63. Making a churn such as is used in the home.
64. Making dahi and lassi. (Curds and whey).
65. Making cottage cheese.
66. Listing the various products of milk.
67. Preparing a drama showing the kind of food a child should eat.
68. Making charts, posters, and pictures to explain the value of milk as a food.
69. Collecting pictures and making an album on "Dairying in Other Lands."
70. Working out a booklet on an Indian farm and pastoral scenes.
71. Making a bird chart.
72. Making a product map of the way the land about the village is used.
73. Dramatizing a harvest scene.
74. Building up a class library.
75. Building up a class collection of pictures.
76. Making Christmas cards and greetings.
77. Making a temperature, wind, and weather chart.
78. Making a weather vane to find out the direction of the wind.
79. Making a map of an observation trip the class has taken.
80. Making preparations for celebrating Christmas.
81. Preparing a hygiene drama on "A Small, but Dangerous Enemy" (fly).
82. Constructing a fly swatter.
83. Making a sand table model of the cattle fair visited by the class.
84. Planning and preparing a service of worship to be held out of doors for the whole school.

85. Planting a tree near the school to shade our room from the sun.
86. Washing our heads and caring for our hair.
87. Keeping a health and hygiene record.
88. Making a takhti (wooden tablet for writing).
89. Making pens in order to have good writing materials.
90. Making a bulletin board for the classroom.
91. Listing what we have learned of the work which fathers and mothers do. Also what we can do to help them and make home a bright, happy, healthful place.

II. FURTHER INVESTIGATIVE OR PROBLEM ACTIVITIES FOR THE SECOND GRADE (FOR THE MILK AND DAIRYING PROJECT)

66. Visiting a farmer having a number of cows or goats.
67. Observation of how cows are milked.
68. Finding out whether cow's or goat's milk is better and which is cheaper.
69. Observing what are some of the main differences between cows and goats and which is harder to care for.
70. Why should we drink some milk each day?
71. What are the things we should eat each day in order to grow strong?
72. How should milk be cared for and stored?
73. What other things besides milk does the cow supply for man's use?
74. How many different types of cows are there in our village?
75. What other milk producing animals are there in the village?
76. What are some of the official regulations about milk?
77. What can we do to make our parents and others realize that only pure, unexposed milk should be given to children?
78. How can we secure and sell milk to the pupils at recess?
79. What effect does changes of season have on cultivation about the village?
80. What adjustments should be made in one's clothing to meet changes in temperature?

81. What are the harvest customs of the village?
82. How can we help a poor family in the village have a happy Christmas?
83. Learning how we can best care for our eyes.
84. Finding out what birds are most helpful to the farmer.
85. How can we secure some interesting things for our class bulletin board each day.
86. Visit to a letter writer.
87. Examination of the maps of farm and village lands which the patwari has.
88. Visiting a weaver of tape or cloth.
89. Finding out how the work of the various village occupations provides us with food and clothes.
90. Finding out how we can select really good, interesting books to read out of school hours.

These investigative activities (or rather such of them as are accepted by the pupils) *should be supplemented by activities and inquiries which interest pupils and which they actually need.* They should also be supplemented by many recreational, expressional and practice projects (See A, IV, V.) As stated previously the pupils of the class along with the teacher are really the makers of the curriculum, and the activities given here are to be considered as suggestions and as guiding posts to the type of pupil interest and activity which has real educational and character forming power.

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