

# REPORT

OF THE

**Committee appointed to ascertain and advise  
how the Imperial Idea may be inculcated  
and fostered in Schools and Colleges  
in Burma**



RANGOON \* SUPERINTENDENT  
GOVERNMENT PRINTING, BURMA

1917

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# Government of Burma—Education Department

## RESOLUTION

Extract from the proceedings of the Government of Burma in the Education Department,—No. 14E.-57, dated the 18th June 1917.

READ—

The Report of the Committee appointed to ascertain and advise how the Imperial Idea may be inculcated and fostered in Schools and Colleges in Burma.

RESOLUTION.—This Committee was appointed to ascertain to what extent it would be practicable to encourage by co-ordination and direct methods the growth of the Imperial Idea and of a sense of personal loyalty to the King-Emperor in Schools and Colleges, and to make definite recommendations for rendering such action effective. The Imperial Idea has been considered under two aspects, that of unity in the acceptance of common principles of justice and right, and that of national self-development by means of co-operation and sacrifice. It has been held to imply not a passive acquiescence in conditions as they exist, but an active and conscious loyalty to the Imperial connection, manifesting itself both in personal character and in a love of country, its history, traditions and potentialities.

2. The time is favourable for the consideration of this question. Sir Harcourt Butler regards the representation of India at the recent War Conference as the most important political event in her history since she passed under the Crown. Her sacrifices, her achievements, now secure her position in the Empire. In this position Burma shares. Even if the Imperial idea has not yet been widely entertained or considered, there is much personal loyalty to the King-Emperor and enough local patriotism on which to build it up. It is not necessary or possible to define the Imperial idea precisely. But the war has shown what the Empire stands for. It stands for freedom, justice and right and it rests on the organized forces of every section of it.

3. The Committee have evolved a coherent and practical policy to give effect to the somewhat vague Imperial idea. Sir Harcourt Butler has read their report with interest and considers that their recommendations are moderate in scope and aim. He especially congratulates them on the fact that although representing divers and sometimes even opposing interests, they have been able to come to an unanimous conclusion. He appreciates the patience and goodwill which they must have exercised and thanks them all for their valuable services. They have laid out a policy for several years to come and

have proposed machinery by which to examine its working periodically. The special thanks of Government are due to the Honourable Mr. B. S. Carey, C.S.I., C.I.E., V.D., the Chairman of the Committee, for his strenuous labours. In this, as in many other cases, Mr. Carey has communicated his zeal, enthusiasm and practical sense to those with whom he has worked. Mr. Carey has brought to His Honour's notice the admirable hard work and enthusiasm of Mr. J. M. Symns, Inspector of Schools. To Mr. Symns, also, the thanks of Government are due and are accorded.

4. Before considering in detail the recommendations contained in the Report it will be convenient to refer to that which has been placed last by the Committee, and which forms the subject of Chapter XVI of the Report, *viz.* that a permanent Standing Committee shall be constituted in order to perform the following functions:—

- (i) to modify or augment the present recommendations,
- (ii) to meet annually to discuss the action taken in the past year,
- (iii) to ascertain whether the movement is being hampered in any schools,
- (iv) to make further recommendations,
- (v) to report to the Local Government both on past results and on future policy,
- (vi) to organize a system of lectures on Imperial subjects on the lines of the English University Extension Lectures and the Gilchrist Trust Lectures.

Sir Harcourt Butler considers that a permanent committee is essential to ensure that the remaining recommendations are carefully examined from their practical side and put into effect as far as is practicable from time to time. He is accordingly pleased to direct that a Standing Committee, to be called the Standing Committee on the Imperial Idea, shall be constituted with effect from the 1st July 1917 as follows:—

A Chairman to be selected by the Local Government.

The Principals of the Government and Baptist Mission Colleges.

Eight Deputy Commissioners (one representing each division and nominated by the Commissioner of his division).

All Inspectors of Schools.

Eight Superintendents of Aided Schools nominated by the Director of Public Instruction (four of whom should represent the Buddhist community).

One member appointed by the Rangoon Chamber of Commerce.

One member appointed by the Rangoon Trades Association.

One member appointed by the General Council of the Young Men's Buddhist Association.

In addition to the six functions specified in the Report as forming the sphere of duties to be performed by the Standing Committee, the Standing Committee will be asked to undertake further activities subsequently detailed in this Resolution.

The more important of these activities will be—

- (vii) to undertake the organization of the " Boy Scout " movement in Burma,
- (viii) to assist the Local Government in the creation of an efficient Employment Bureau,
- (ix) to assist the Education Department in working out a definite scheme for improving the relations between the public and the schools,
- (x) to confer and co-operate with the Burma Branch of the Burma Society in questions of mutual interest to the Standing Committee and the Burma Society.

His Honour is pleased to appoint the Hon'ble Mr. B. S. Carey, C.S.I., C.I.E., V.D., to be the Chairman of the Committee for the first year of its working.

5. The Local Government accepts the general principles on which the recommendations of the Committee have been based as forming a suitable line of policy to be followed. Some of the proposals can be adopted at once, as soon as arrangements can be made by the Education Department for putting them into effect. Others require careful examination, and cannot be adopted until their feasibility has been established. For instance, the consideration of all questions regarding the staff, the colleges and the courses of study of the proposed University of Burma, must be deferred until the orders of the Government of India on the draft University of Burma Bill have been received. The recommendations of the Committee so far as the University is concerned will then be examined and their incorporation into the scheme of the University considered. In considering these recommendations, and indeed in all endeavours to carry out the suggestions contained in the Report, the Local Government will seek the advice and the assistance of the Standing Committee.

6. A section of the Report is concerned with the important questions of school superintendence and the teaching staffs of colleges and of Anglo-Vernacular and normal schools. The Committee point out that the result of the policy of encouraging private enterprise in education is that 72 Anglo-Vernacular schools out of a total of 157 such schools in the province (37 Government and 120 aided schools) are managed by foreign agencies. They consider the predominance of foreign agency in aided Anglo-Vernacular schools to be incompatible with the objects the Committee have in view, and make specific recommendations to increase the numbers of managers, superintendents and headmasters of British nationality, and also to raise the qualifications of the Principals of Government, European, Normal and Anglo-Vernacular High schools. The quotation from the Government of India Resolution of 1913 on Indian Educational Policy, made in the eighth paragraph of the Report, indicates that the members of the Committee are aware that any considerable increase in the numbers of such schools managed directly by Government is not in accordance with accepted policy, but

the figures quoted are so striking as to render necessary a reference to the Government of India. The Local Government will bear in mind the suggestions made by the Committee with regard to the management, superintendence and staffs of European, Normal and Anglo-Vernacular Schools, and give effect to them as financial conditions permit.

7. Another important recommendation is that made in paragraph 9 of the Report to the effect that in all aided Anglo-Vernacular High Schools (including those managed by foreign agencies) either the Superintendent or the Headmaster should be of British nationality, and of a status equivalent to that of an officer in the Indian Educational Service; and that until an adequate supply of such persons with the requisite qualifications is forthcoming from the indigenous races of the province, the posts should be filled with candidates of British birth. The significance of this recommendation is enhanced by the fact that three members of the Committee (Brother John, Father Perroy and Dr. Gilmore) are representatives of the foreign agencies managing so large a proportion of the schools concerned. The Lieutenant-Governor takes this opportunity of expressing his warm appreciation of the great interest in the welfare of the province evinced by these three members of the Committee in the attitude which they have taken. Burma owes a debt which can never be repaid to the foreign missions which have so generously co-operated with Government in the provision of secondary and higher education for the Burmese. It is in no spirit of ingratitude for the work accomplished, and with no want of appreciation of the efforts that have been and are being made, that Sir Harcourt Butler himself considers that this recommendation must be accepted if the inculcation of the Imperial Idea is to be successfully accomplished. Its acceptance does not imply any immediate or revolutionary changes. It lays down a general principle to be followed as occasion permits. The extent to which it can be applied will be a subject for subsequent consultation between the Education Department and the missions concerned, with the assistance of the Standing Committee and the whole question will have to be referred to the Government of India.

8. The recommendations concerning the teaching of Geography, History, Morals, Civics and Literature, contained in Chapters V, VI, VII and XIII, and those concerning the adoption of methods of visual instruction in Chapters XI and XII will be considered by the Education Department with a view to making the necessary changes in the curricula of the various classes of schools and standards concerned. The question is by no means a simple one. The courses of study are already so overfull that some sacrifice will be necessary in existing subjects before room can be made for the expansion of teaching in the subjects recommended. The qualifications of teachers have necessarily to be considered, and arrangements must also be made for the training of future teachers in these subjects. Sir Harcourt Butler especially desires to draw the attention of the Education Department to the Chapters of the Report embodying the recommendations of the Committee on visual instruction.

The methods adopted for conveying instruction are in some respects as important as the substance of the instruction imparted. The inculcation of the Imperial Idea can be effected principally by touching the imagination, and the surest way of appealing to the imagination is through the eye, rather than by methods of oral instruction.

9. The outdoor training associated with school and college life is of equal importance with the actual instruction given in school hours, in fostering a spirit of Imperial consciousness. The Committee have given due weight to this external side of school and college training in the chapters on Athletics, Boy Scouts and Volunteering. The remarkable aptitude of the Burman for athletic games renders this method one of great promise in achieving the objects to be attained. The attention of the Education Department is being drawn to the recommendations of the Committee as regards the provision of playgrounds and the training of teachers in athletics. The newly formed Divisional Boards have a unique opportunity of extending the benefits of a sound training in athletics into every vernacular school however remote. Copies of the Report will be supplied to the Boards and they will be requested to carry out the suggestions made by the Committee. The suggestions made in a later chapter of the Report (Chapter XIV) to the effect that non-official Europeans should be invited to assist in the organization of school athletics is worthy of adoption, and if it can be put into effect should prove of the greatest advantage to sport generally, to the schools, and to the creation of that atmosphere of unity and co-operation in which the Imperial Idea can best flourish.

10. The recent orders of the Government of India contained in Education Department letter No. 260, dated the 22nd March 1917, from the Government of India, will enable the suggestions of the Committee with reference to the adaptation of the Boy Scout system to the requirements of Burma to be put into practice. The importance of obtaining suitable scout masters, which is emphasized in the Report, is recognized by the Government of India as being the central factor on which the success of the movement depends. The orders issued have been widely circulated to Administrative and Educational officers. The following extract may here be given to indicate the essential conditions which must be fulfilled before a new troop can be organized :—

“I am therefore desired to explain that wherever Boy Scouts can be organized on sound principles and on proper lines, the Government look upon the introduction of the system as educationally of the greatest value. They are, however, much impressed with the absolute necessity of ensuring that the organization, if it is not to be worse than useless, is a real living movement imbued with true principles similar to those set forth in the Code of the Boy Scouts Association and affected by the highest personal influences. It is more particularly essential that the scout masters should not only be in a position to devote a large amount of time and trouble to their duties but should also be men of energy and principle, properly trained, possessing the confidence of the boys and qualified to impart a sense of honour and discipline. It is with the greatest difficulty that suitable men can be found for the ‘troops’ attached to the Boy



Scouts Association in India, and it will only be on rare occasions that such men will be available for any new troops that may henceforward be organized."

It is perhaps in this respect, *i.e.*, in the provision of trustworthy and efficient scoutmasters for troops of boy scouts, that the assistance of members of the public, both official and non-official, which forms the subject of Chapter XIV of the Report, can be utilized to the greatest advantage. One of the most fruitful objects to which the endeavours of the Special Committee to be appointed can be directed, will be the supervision of the Boy Scout movement and its guidance into approved and beneficial channels.

11. The recommendations of the Committee on the subject of volunteering raise many issues which cannot be settled without due consideration. The military authorities will be consulted with reference to the proposals contained in Chapter X of the Report, and definite orders must necessarily be deferred till their views have been ascertained.

12. Reference has already been made to the suggestions contained in Chapter XIV with the object of improving the relations between the public and the schools. The Local Government has for some time been in communication with the Burma Branch of the Burma Society with a view to assisting it to become an effective channel for communication between the public and the schools. Conferences between this Society and the Standing Committee would be of great value. Another effort, which has not yet got beyond the stage of discussion, is being made to create an Employment Bureau which will serve as a connecting link between trained students of all classes, and the commercial and industrial worlds. This is a subject to which the attention of the Standing Committee can most profitably be given. As soon as the Committee has got into working order, it will be asked to take the question up from the stage at which the preliminary arrangements have already arrived. The recently created Divisional Boards and the Rangoon School Board will, it is hoped, give valuable assistance in stimulating the interest of both officials and the general public in education. With regard to the recommendations that the Local Government should set before officials of all Departments the necessity of taking a personal interest in schools, and address the heads of firms with a view to enlisting the co-operation and support of their assistants in school activities, measures will be taken in consultation with the Standing Committee and the Director of Public Instruction. Similar action will be considered to ascertain if the sympathy and interest of European ladies can be enlisted in the girls' schools in their neighbourhood.

13. The Committee appreciate the efforts made by the Education Department in enlisting the services of the Buddhist priesthood in the improvement of general education, and recognize that success in this respect must be slow and gradual. There is a tendency for the schools under the younger and more progressive *pongyis* to come gradually on to the register of schools aided by the Department, but any attempt to

force the pace would defeat the object desired. The suggestion that a "Manual of Civics" and of information concerning the Empire for special use in monastic schools should be prepared by, or in collaboration with, a member of the Buddhist priesthood, is valuable, and steps will be taken to see that it is put into effect.

14. The Lieutenant-Governor has read with much appreciation the valuable series of notes on the various subjects considered by the Committee which have been published as Appendices to the Report. He concurs with the expression of appreciation of the Committee for the work of Mr. J. M. Symns, I.E.S., in preparing eight of these notes, covering so wide an area of research and investigation. Mr. Clayton's note on the encouragement of the Imperial Idea in Burma, and the note of Professor Ross on the History of Burma from the Imperial point of view, are full of suggestions and add considerably to the value of the Report.

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ORDER.—Ordered that copies of the above Resolution be forwarded to Commissioners of Divisions, Heads of Departments and Members of the Committee and Sub-Committees, to selected officers and non-officials and to certain institutions.

Ordered also that this Resolution be published for general information.

By order of the Lieutenant-Governor of Burma,

C. M. WEBB,  
*Secretary to the Government of Burma.*

# REPORT

OF THE

## Committee appointed to ascertain and advise how the Imperial Idea may be inculcated and fostered in Schools and Colleges in Burma



### INTRODUCTION.

#### Resolution and Proceedings in Committee.

The Resolution of the Government of Burma in the Education **Resolution.** Department, No. 14E.-42 of the 5th July 1916, suggests a basis of discussion, but does not limit the scope of enquiries ; it runs as follows :—

(1) "Recent celebrations of Empire Day in towns and schools in Burma have indicated the existence of a considerable Imperial feeling. Hitherto there has been no systematic endeavour to foster and to fix this feeling. Sir Harcourt Butler considers that the time has arrived to encourage by co-ordination and direct methods the growth of the Imperial idea and of a sense of personal loyalty to the King-Emperor in schools and colleges. In His Honour's opinion every scholar and student should be taught to feel that he is a member of a world-wide Empire comprising members of numerous races and nationalities professing various religions, and all united under His Majesty the King-Emperor.

(2) "It is possible to utilize all forms of instruction, visual, ceremonial, literary, oral and dramatic, to attain this object. The following scheme gives some outline of the methods which might be adopted :—

(i) "The widest possible distribution of portraits of Their Majesties and the Royal Family ;

(ii) "The provision of Union Jacks for all schools, with instruction concerning the Union Jack, flag drill and action songs with flags ; lessons in saluting the flag and the hoisting of the flag on Imperial anniversaries ;

(iii) "The special celebration of Empire Day, commencing with parades and loyal speeches, followed by fêtes, tournaments, visits to museums, zoological gardens, interesting places or monuments, waterfalls or objects of natural beauty ;

(iv) "Celebrations of special occasions, such as the King's and Queen's Birthdays, Durbar Day, and other suitable historical anniversaries ;

(v) "The introduction of items of Imperial significance in such functions as 'speech days', 'opening days', 'prize givings' and other school and college events ;

(vi) "Cinema or magic lantern exhibitions of royal processions, incidents in royal public and private life, Imperial events, State ceremonies, the Army and Navy and the leading centres of the Empire ;

(vii) "Visits, when possible, to places of interest, parades or reviews of troops, docks and ships (especially warships) ;

(viii) "The teaching of songs and poems inculcating the Imperial spirit, love of country, or other patriotic motives ; a competition with suitable rewards to endeavour to obtain a national song suitable for Burma as part of the Empire ;

(ix) "History, geography and reading lessons on the structure, growth, extent, importance and meaning of the Empire and the relation of Burma to the Empire ;

(x) "Systematic lectures by teachers and lecturers on various aspects of the Empire and the Imperial idea ;

(xi) "The preparation of suitable text-books ;

(xii) "The performance of patriotic plays, especially those touching on events in Imperial and Burmese history.

(3) "In order to ascertain to what extent action may be practicable, and to make definite recommendations for rendering such action effective, His Honour is pleased to appoint a Committee comprising the following members :—

B. S. Carey, Esq., C.S.I., C.I.E., V.D., Commissioner, Sagaing Division,—*Chairman.*

The Hon'ble Maung Bah Too, C.I.E., K.S.M., Rangoon.

J. G. Covernton, Esq., C.I.E., Director of Public Instruction, Burma.

M. Hunter, Esq., C.I.E., Principal, Government College, Rangoon.

H. Clayton, Esq., I.C.S., Director of Agriculture, Burma, Maymyo.

Revd. Dr. E. W. Kelly, Principal, Baptist College, Rangoon.

S. W. Cocks, Esq., I.E.S., Inspector of Schools, Pegu Circle, Rangoon.

J. T. Best, Esq., Principal, St. John's College, Rangoon.

Revd. Brother John, St. Paul's School, Rangoon.

Revd. Father Perroy, Roman Catholic Mission, Thônzè.

U May Oung, Barrister-at-Law, Rangoon.

R. R. Brown, Esq., I.C.S., Registrar, Chief Court, Lower Burma.

(4) "The subject-matter of the enquiry offers a wide field for investigation. The measures specified in the second paragraph of this

Resolution are not intended to limit the scope of the enquiries of the Committee. They are rather suggested as a basis of discussion. The Lieutenant-Governor will welcome any proposals which will promote the end in view."

2. In addition to the members named in the Resolution, the following members were subsequently appointed :—

B. H. Heald, Esq., I.C.S., Divisional Judge, Hanthawaddy.  
J. M. Symns, Esq., I.E.S., Inspector of Schools, Mandalay Circle.

The first meeting of the Committee was held at the Government College, Rangoon, on the 7th August 1916. After an introductory address by the Chairman and a general discussion, the following Sub-Committees were appointed to investigate the subjects referred to in the Resolution :—

Proceedings in  
Committee.

(a) *Sub-Committee I—*

Sub-Committee I.

B. H. Heald, Esq., I.C.S.,—*Chairman.*  
The Hon'ble Maung Bah Too, C.I.E., K.S.M.  
S. W. Cocks, Esq., I.E.S.  
R. R. Brown, Esq., I.C.S.  
The Revd. Father Perroy.  
J. M. Symns, Esq., I.E.S.

In addition to the above members, the following ladies and gentlemen were co-opted to assist this Sub-Committee :—

Co-opted  
Members.

Miss Hughes, Superintendent, Morton Lane Girls' School, Moulmein.  
Miss Orcutt, Principal, Methodist Anglo-Vernacular School, East Rangoon.  
L. F. Taylor, Esq., I.E.S., Principal, Government Anglo-Vernacular School, Rangoon.  
Revd. H. I. Marshall, Superintendent, American Baptist Mission High School, Tharrawaddy.  
F. D. Hardinge, Esq., Headmaster, Government Anglo-Vernacular School, Pegu.  
S. J. Gray, Esq., Headmaster, Government Anglo-Vernacular School, Prome.

The subjects dealt with by this Sub-Committee were those shown under items (i), (ii), (iii), (iv), (v), (vi) and (vii) of the Resolution.

(b) *Sub-Committee II—*

Sub-Committee  
II.

R. R. Brown, Esq., I.C.S.,—*Chairman.*  
The Hon'ble Maung Bah Too, C.I.E., K.S.M. } Rangoon  
Maung May Oung. } Centre.  
H. Clayton, Esq., I.C.S. }  
J. M. Symns, Esq., I.E.S. } Mandalay Centre.



Maung Kin, Barrister-at-Law, Rangoon.

Maung Tin.

Saya Pye, Aggamahāpandita, Rangoon.

Saya Saing, pensioned *Taikhugyi*, Hanthawaddy.

R. R. Brown, Esq.

Maung Kyaw Dun, K.S.M., Subdivisional Officer, Thatôn, was appointed editor. Saya Thein and Saya Than Zin were appointed sub-editors, the former to collect Burmese manuscripts in Rangoon and the latter in Mandalay.

Maung Tun Shein, Headmaster of the Buddhist Anglo-Vernacular High School, Mandalay, was co-opted to assist Saya Than Zin in his work.

The Sub-Committees continued their work from August to December 1916 and were dissolved on January 3rd, 1917, at a meeting of the General Committee, when their reports were discussed.

Meanwhile the Advisory Board assisted by Messrs. Clayton, Furnivall and Fraser continues its work.

When these Sub-Committees had commenced their labours, it became obvious that their investigations could not cover all the ground which this Report necessitated. Such questions as those of the nationality of school superintendents, the encouragement of monastic education, character training in schools, volunteering and the boy scout movement were matters which the Chairman considered could be dealt with more satisfactorily outside the Committee so far as the preliminary investigations were concerned. For this reason he undertook such preliminary enquiries, conferring with the Director of Public Instruction and interviewing members of Committee and others who were best able to advise on these special points.

The last meeting of the General Committee was held on the 29th and 30th of March when this Report was unanimously adopted.

At the end of 1916 two members of the General Committee were compelled to take furlough for reasons of health, the Revd. Dr. Kelly and Mr. R. R. Brown; their places were filled by the Revd. Dr. D. C. Gilmore, D.D., American Baptist Mission, and Captain R. Casson, I.A.R.O. (I.C.S.). In March 1917 the Hon'ble Maung Bah Too, C.I.E., K.S.M., and Mr. B. H. Heald, I.C.S., were compelled to resign owing to transfers and their places were filled by Mr. Justice Maung Kin and Major F. C. Owens, I.A., Deputy Commissioner.

Retirement of  
Four Members.

The Committee would take this opportunity of thanking those ladies and gentlemen who were co-opted to work on the various Sub-Committees, Dr. Ross who assisted in the matter of history and Mr. R. R. Brown who in spite of illness served on two Sub-Committees as Chairman and Secretary respectively and did much useful work.

That this is both possible and practicable is clear, for otherwise the whole case for the cause of the Allies in the present war is founded upon a lie. The appearance in the forces of the Allies of non-European races from every quarter of the globe is the best of all proofs that these ideals so far from being based upon a lie are world-wide in their appeal and are felt to be as essential to the development of those non-European races as they are to that of the British, the French, the Russians, the Belgians or the other protagonists in the conflict.

3. There is a tendency to ignore the importance of appealing to the imagination and enthusiasm of races such as the Burmese. We recognize their importance among ourselves, but we are too apt to regard those races who are for the time being under our tutelage as automata or sheep. The Burman people falls into neither category and it is, as with ourselves, only by the appeal to their ideals and the stirring of their imagination that an active spirit of loyalty can be produced.

Failure to appeal to such ideals leads to disaster, of which there are many instances in the history of the Empire, for it leaves the imagination to be exploited by the opponents of the Imperial idea. Such may be seen in the Boer War, the Maori War, the Red River Rebellion, the Indian Mutiny, in the past history of and in recent events in Ireland and in the exploits of Nga Than and other petty rebels of this province. On the other hand the subsequent history of these self-same races, the French Canadians of Canada, the Dutch of South Africa, the Maoris of New Zealand, the Sikhs of the Punjab at the time of the Mutiny, and the universal rally to the flag of all races within the Empire during the present war demonstrates the world-wide force of the Imperial ideal when based upon local patriotism and national spirit.

In Burma the well-being resulting from forty years of settled government under British rule has produced general acquiescence in and passive loyalty to the Imperial connection. There has thus been created a good and fertile soil in which to sow the seeds of that active loyalty to the Empire which it is the object of this Committee to promote. The future of Burma lies with the younger generation now coming into adolescence and manhood, and if the appeal to the imagination and ideals of the people is to be made, it must first be made within the schools.

4. The education that is required falls under three heads—Individual, National and Imperial. The Imperial idea contemplates a number of societies constituted, as already stated, of free and responsible men bound together to work for the creation of ever better and fuller conditions of life for all in obedience to law. It follows that the individual must be taught both in his school and in his home that the quality that matters to a man is not obedience or docility, but character, that is, self-reliance, self-respect, a high sense of duty towards others, grasp of and fidelity to principle and right. He must learn that true life is only to be found in the service of his fellow man, and that, though liberty is the very life blood and the highest ideal of the true Commonwealth, it is so because only in freedom can a man serve his neighbour as he should.

In the second place it should be the aim of all schools and colleges to inculcate in their students a sane and enthusiastic national spirit. The student should learn to know and love his country, its natural features, its past history, its religion, its traditions, its civilization and its potentialities for the future, and he should be able to look forward to its development in trade, in agriculture, in religion, in knowledge and in political power. He should in fact be encouraged to adopt for his motto 'Burma for Burmans' within the Empire.

In the third place he should be taught to recognize that both the liberty and the character-building of the individual and also both the preservation of the past



and the potentialities for the future of his country depend upon the maintenance of its connection with the Empire, the whole force of which is available for their protection from outside assault.

That he may better understand the significance of the Empire and all that it means both to him and to his country it is necessary for him to know something about the geography of that Empire and the history of the races of which it is composed. He should understand its commerce, its resources, its naval and military strength. He should know how the Imperial idea has been realized in various portions of it and be able to reason therefrom the blessings that it may confer upon himself and upon his own people. If, as in the case of Burma, his country is still under tutelage and has not yet reached the full enjoyment of liberty and citizenship of the Imperial Commonwealth he should be taught not to regard his people as a conquered nation but to understand that England has assumed the task of the education and government of his country not as a tyrant but as a trustee for civilization in order to restore or build up those conditions of liberty and opportunity for the individual in which the people can learn to govern themselves, but which have been lost or have not hitherto been developed.

5. In this system of education the essential basis is the love of country which must be inculcated in all students to the utmost of the teacher's power.

It is in patriotism and loyalty to his country that a boy should find the moral sanction for right conduct and the development of his character. It is on this sanction that the regenerators of France, who have raised her after the collapse of 1870 to the proud position that she holds to-day, based the moral training given in their schools.

Similarly it is out of patriotism and out of the love of a boy's own country that will finally be developed his love of and loyalty to the Empire. If he is not loyal to that which he has seen and which he knows, how can he be loyal to that large entity which he has not seen and which he can never know in its entirety?

It is from his own patriotism, his own attachment to the ideals and traditions of his own people, that he will come to appreciate the national feelings and ideas of the other races in the Empire and will learn to regard them not as foreign barbarians whose only object is to destroy his native culture but as brothers who, in spite of differing customs, language and national ideals, are yet one with him in spirit in their loyalty to the great Commonwealth of which all are members. Nationalism must therefore come first. Imperialism will grow from it as the natural flower and fruit of its final development. But Imperialism of itself can never produce true national feeling. The insistence on the larger entity without the development of the individual or of the smaller community or nation leads directly to the annihilation of all freedom and the reduction of the free citizen to the status of a slave. Imperialism without a nationalistic basis is Prussianism; Imperialism as the outcome of a free and patriotic national individualism is the principle of the true Commonwealth.

6. The training advocated in the previous paragraphs is but the transference to the political sphere of those ideas which have already done so much and will do still more in the future to revolutionize the economic basis of the life of the people of this province. The principle of personal responsibility of the individual and his duties towards his neighbour, the development of the smaller local units of economic life, the Society or the Union, and the grouping together of the whole people in one great federation working in harmony for the best interests of all is already taking shape in the great co-operative movement of the province. There is no reason to suppose that the same principle of each for all and all for each will receive any less warm a welcome when inculcated in the wider sphere of nationalism and Imperialism. Rather is there every hope that it will receive

the most general acceptance among all classes of the people. The analogy between the co-operative movement and the Empire Commonwealth is in fact complete. It is in his loyalty to his local unit, his Society or Union, that the individual co-operator finds at once the reason for his study of co-operative principles and his desire to help forward the economic regeneration of his fellow members. Similarly it is on that same loyalty that he will base the appreciation of the larger entity and federation of which his own local unit forms a component part and on which its prospects of working out its ideals and attaining final economic salvation ultimately depend.

Let the people of this province once grasp the principle that in the great federation called the British Empire the various nations and peoples composing it are the local units of Society or Union, each with their own traditions, ambitions and ideals, but all united together for a single purpose for the development of the highest possible life both for each unit and for each individual contained within each unit, and their acceptance of the Imperial idea will be complete, as complete as it has already proved in the case of French Canada or of the South African Dutch.

7. The result that must be aimed at by the educational system of the province is thus plain, and it is equally plain that, in the endeavour to secure it, the use of flags and ceremonies and outward symbols will be of little assistance unless the spirit which alone can give life to such formalities pervades the whole of the educational institutions of the province.

The first task therefore in the inculcation of the Imperial idea in the youth of this province is the examination of its existing educational institutions, how far they now succeed or fail in imbuing their students with this spirit and how far such failure as exists is due to their character or methods of administration.

8. Next comes the adoption of a suitable curriculum in all educational institutions from the lowest to the highest. Text-books should be used in which the moral lessons inculcated are all referred to the primary duty of patriotism resting upon every boy or girl. These should contain stories of national heroes of Burma and other countries of the Empire in whose actions the love of country has been the predominant motive, and every student should be taught to take for his motto: 'Here and here did Burma help me, how can I help Burma?' and endeavour himself to follow in their steps.

The growth of organizations such as boy scouts in which the principle of patriotism is the motive power should also be encouraged.

The teaching of history and geography should be reorganized and, if necessary, special school-books prepared in which the national and Imperial aspects of these subjects should be fully dealt with.

Special attention should be paid to the teaching of national songs which breathe a spirit of patriotism, and a collection should be made of passages in prose or verse from Burmese literature describing the beauties of Burma scenery or otherwise tending to develop a love of Burma in the student.

It should further be recognized that inasmuch as the success of this teaching depends for its success upon the teachers, the importance of their thorough instruction in patriotic and Imperial ideals is all important. At the future University of Burma two of the highest chairs should be set apart for the Professor of Burmese history and literature and for the Professor of Imperial studies. The greatest care should be taken in the selection of the occupants of these all important offices. Their duties should not be confined to the University. They should also be required to visit and lecture to the Normal Schools of the province. It will be their task to build up around them a school of thought which shall spread throughout the province and influence all classes. They should also prepare

lectures and text-books for use in schools and assemblies where they are not themselves present.

In view of the importance of the encouragement of the national spirit in this system it is essential that holders of these posts should be first class linguists who can be relied upon to acquire a thorough knowledge of the language so that they may both lecture and write in Burmese in a cultivated literary manner.

Ultimately as these Professors create a tradition and form a school of followers imbued with their spirit it will be possible to arrange that every High School in the province shall possess upon its staff both a teacher of Burmese history and literature from the point of view of nationality and one of Imperial studies. Lecturers could also then be appointed to tour the country and lecture not only to school children but also to adults on the lines of University extension lecturers in England.

By such means and in no long time would patriotism to Burma and to the Empire not only come to hold an important place in the educational curriculum but be also disseminated among all classes of the province.

9. These results once attained, the ceremonial forms of instruction become of importance and those recounted in the Resolution will all be of value. It cannot however be too much insisted on that in themselves those will not be of much utility unless the spirit of which they are the outward symbol has become an integral portion of the national tradition and consciousness. Also it is necessary that on all such occasions the intimate connection between national patriotism and loyalty to the Empire should be strongly emphasized. The Imperial *fêtes* should thus be encouraged to take on also a national character, and the ceremonies in connection with the flag should be so arranged as to possess a very definite national significance. This once recognized, the exact ceremonies and celebrations to be encouraged with the exception of the recognition of Empire Day and the Birthday of His Majesty the King-Emperor are matters of detail. As such they need not be dealt with in this note which is intended to deal only with main principles.

The essential principle which must at all costs be maintained is that the inculcation of the Imperial idea must proceed on the threefold basis of the moral training of the individual, the encouragement of national ideals and the promotion of loyalty to the Empire, and that of these three the second is the foundation on which alone the first and third can safely rest. If this be once accepted and duly translated into practice as great a success may be anticipated in Burma as has been secured on the same lines in France.

H. CLAYTON.

## APPENDIX B.

### A Note on the Teaching of Geography in Schools and Colleges in Burma.

In Vernacular Schools geography is taught as a compulsory subject throughout the course; commencing with sand-modelling and plan-drawing it proceeds *via* Burma and India to a general knowledge of the world in the High School. Vernacular Schools.

No special stress is laid on the geography of the British Empire and, except in Upper Burma where district geography is being tried experimentally and district maps are being used, pupils proceed from sand-modelling and lessons on geographical features to continents and oceans of the world and from these to the geography of Burma. The books in use are those drawn up by Mr. Wedderspoon. A descriptive geography of Burma by Mr. Cocks is also used in Standard III.

**Anglo-Vernacular Schools.**

In Anglo-Vernacular Schools the course is very similar except that here the geography of the British Isles and of Burma is emphasized in Standard VII, alike in the ordinary VII Standard Examination and in the Middle School Scholarship Examination. Mr. Cocks' book on Burma is universally used in Standard VII.

In the High School course, the fact that geography is a compulsory subject in the High School Final Examination compels all High Schools to lay stress on this subject.

None of the books recommended for teachers' use in this course can be said to deal with this subject solely from the Imperial standpoint, except the "Historical Geography of the British Colonies," Clarendon Press, Oxford. The course itself is drawn up from the Imperial standpoint and lays special stress on the British Empire.

In Anglo-Vernacular Schools geography is usually taught through the medium of Burmese in Standards I to V, and through English in the higher standards.

**European Schools.**

In European schools geography is compulsory up to Standard VII only. The usual procedure is here also adopted, except that children in Standard I do not do any geography. The course from Standards II to VII covers Burma, India, Asia, Europe and Africa. In the High School, where the subject is optional, Australasia and America are added.

**Normal Schools.**

In the Normal Schools the course for the Anglo-Vernacular Primary School Certificate shows Australia and North and South America in the first year and the World in the second year. The course for the Middle School Certificate does not appear to include this subject, unless it is covered by the words "Tutorial work in various subjects as may be found desirable." The course for the High School Certificate is the I.A. course and here geography is an optional subject (*see* page 144, University of Calcutta Regulations, 1914, sections 7 and 9). The course as shown on page 213, I. Sc. course, is "The Regional Geography of the World with a more detailed knowledge of India, South and South-East Asia and Japan, Britain, the countries of Western Europe and the United States." The syllabus is drawn up by Calcutta University; it should be noticed that teachers under training in this province for a High School Certificate are—

- (1) allowed an option in the matter of taking geography;
- (2) allowed to offer for this certificate a pass in a paper which emphasizes Japan and the United States and lays no stress on such countries as South Africa and Australia.

The course for the Vernacular Primary Certificate shows:—

"Asia with special references to India and Burma" and some physical geography for the first year and no geography for the second year.

The course for the Middle School Certificate omits geography in the first year and shows Africa and some physical geography for the second year and shows "Outline of America and Australia and the British Empire generally" for the third year. (This is the only occasion on which the Empire is mentioned in any of the Normal courses, but included as it is with America and limited to a course of one year, it is hardly likely to allow students to gain any clear ideas of the predominant importance of Empire.) The High School Vernacular Certificate course only mentions physical geography.

**Colleges.**

In the University course students at the colleges may take geography for their I.A. or I.Sc. Examinations. The course is as shown above under Normal Schools and is optional. As a matter of fact the subject is taught in neither of the two colleges in Burma.

As regards books in use. When such are mentioned in the appendix herewith submitted, it may be presumed that they are in use; when books are not

mentioned, teachers are free to use any suitable books so long as the latter have received the sanction of the Text Book Committee.

All geographies approved by the Committee will be on view in the Board room of the Office of the Director of Public Instruction for members to examine. They will be scheduled as follows:—

A	{	(1) Geographies	...	...	(Non-Imperial).
		(2) Geographical Readers	...	...	(Non-Imperial).
		(3) Atlases	...	...	(Non-Imperial).
C	{	Geographies	...	...	(Imperial).
		Geographical Readers	...	...	(Imperial).
		Atlases	...	...	(Imperial).

### Geography Courses and Books in use—Education Department, Burma.

#### (a) VERNACULAR SCHOOLS.

##### PRIMARY SCHOOL.

Infant Standard.—Sand-modelling. No books.

1st and 2nd Standards.—First lessons in geography by Mr. Wedderspoon.

3rd and 4th Standards {  
 Geography of Burma by Mr. Wedderspoon.  
 Descriptive Geography of Burma by Mr. S. W. Cocks.  
 Geography of India by Mr. Wedderspoon.

Vernacular  
Schools.

##### MIDDLE SCHOOL.

5th Standard.—Geography of Asia by Mr. Wedderspoon.

6th Standard.—Geography of Europe by Mr. Wedderspoon.

7th Standard.—Geography of World.\*

##### HIGH SCHOOL.

8th Standard.—Geography of World.

9th Standard.—Geography of World.

#### (b) ANGLO-VERNACULAR SCHOOLS.

Standards 1 to 5, as in Vernacular Schools.—Same text-books.

Standard 6.—Geography of Africa by Mr. Wedderspoon.

Standard 7. {  
 Geography of Europe by Mr. Wedderspoon.  
 Geography of Burma by Mr. Cocks.

Anglo-  
Vernacular  
Schools.

*N.B.*—Teachers generally use Longman's Geography for Indian Schools or "Manual of Geography," Christian Literature Society, Madras.

Standards VIII, IX and X base their work on the requirements of the Anglo-Vernacular High School Final Examination in which geography is a compulsory subject.

The books recommended for teachers' use in the High School Final course are:—

- (a) Longman's Geographical Series for India.
- (b) A Brief Introduction to Commercial Geography. (Blackie.)
- (c) The Senior Geography—Herbertson. Clarendon Press.
- (d) Man on the Earth—Lyde. Blackie & Sons.
- (e) Man and His Markets—Lyde.
- (f) Mill's International Geography—Newnes.
- (g) Progressive Course of Comparative Geography—P. L'Estrange.
- (h) Historical Geography of the British Colonies—Egerton.

\* Handbooks on America and Australia by Mr. Wedderspoon.

The course has been drawn up from an Imperial point of view and is as follows:—'General Geography with special reference to the British Empire.'

(1) The British Empire—

1. The British Isles.
2. The Growth of the British Empire.
3. The Chief Dependencies and Colonies generally.
4. India and Burma in particular.

(2) Countries connected with the British Empire—

- |                             |                                  |
|-----------------------------|----------------------------------|
| 1. The United States.       | 6. Italy and Greece.             |
| 2. Germany and Holland.     | 7. Russia.                       |
| 3. France and Belgium.      | 8. The Turkish Empire.           |
| 4. Denmark and Scandinavia. | 9. Persia.                       |
| 5. Spain and Portugal.      | 10. China, Indo-China and Japan. |

(3) Economics—

1. Influence of climate upon industry (especially agriculture).
2. Relation of physical features to trade and industry and to the centres of population.
3. Influence of physical features upon communications between countries and the effect upon trade and industry. Chief trade routes in British Empire generally and in India and Burma particularly.
4. India and Burma. Chief industries and products. Main centres of commerce and industry and how these came to be where they are. Chief exports and imports. Commercial relations with adjoining countries and with Great Britain and Europe.
5. The trade of the British Empire; the chief articles of trade, sources of supply: our customers; how they pay us.
6. Geographical conditions of commercial predominance: simple illustrations from Carthage, Rome, Venice, Spain, Holland, British Empire.

(c) EUROPEAN SCHOOLS.

European  
Schools.

In the Primary Schools (above Standard I) geography is compulsory for boys and girls.

In Standard II books are not used, but teachers are advised to use 'Longman's Geographical Object Lessons.'

In Standard III the Geography of Burma is taught and the following outline given:—

Burma—its boundaries, a general knowledge of its surface, *i.e.*, to know what portions are mountains, tablelands, or plains: the chief river basins, and the course of the main stream in each: the character of the various parts classified as cultivated land, jungle, or desert: the occupations of the people as determined by the productions in different districts, treated in a general way (not list of names only). A few of the chief towns in each of the large districts, and any interesting facts connected with them. In this and in all the higher standards sketch maps of the countries studied should be constantly practised.

In Standard IV India is taught on the lines laid down for Standard III.

In the Middle Schools geography is compulsory for boys and girls.

Standard V.—Fuller knowledge of India. General geography of Asia. Elementary physical geography.

Standard VI.—General geography of Africa. Some physical geography.

Standard VII.—Revision. General geography of Europe and the British Isles and a detailed knowledge of Burma. Fuller treatment of physical geography previously taught.

In the High School geography is optional (for boys and girls).

Standard VIII.—As in L'Estrange's comparative geography (Section A). Political geography—Australasia.

Standard IX.—As in L'Estrange's comparative geography (Sections A and B). Political geography—North and South America.

Standard X.—As in L'Estrange's comparative geography (Sections A, B and C).

#### (d) NORMAL SCHOOLS.

The following courses are followed:—

##### (1) ANGLO-VERNACULAR NORMAL SCHOOLS.

###### *Primary Certificate.*

First year—Australia. North and South America in outline. Physical Normal Schools. geography: rain, mist, winds, etc.

Second year—Geography of the World: 'Man on the Earth' or a similar book. India and Burma in greater detail.

###### *Middle School Certificate.*

Geography is not shown here, except so far as it may be covered by the phrase—

'Tutorial work in various subjects as may be found desirable.'

###### *High School Certificate.*

There is no literary examination, a pass by the I.A. Examination being considered sufficient.

In this I.A. course geography is an optional subject. The course is as follows:—The regional geography of the World, with a more detailed treatment of India, Southern and South-Eastern Asia and Japan, Britain and the countries of Western Europe and the United States of America.

The movements of the earth and their consequences. The commoner methods of map projection. Methods of representing relief. Contour lines and sections. The general circulation of the atmosphere; disturbing factors, form and elevation of the land surface, and the unequal heating of sea and land. Distribution of rainfall and aridity, of permanent, seasonal and variable winds, of land and sea climate. Cyclonic and anticyclonic movements of the air and their relation to humidity and rainfall.

The general relief of the ocean floor and the deposits upon it. Ocean currents in relation to climate and commerce. The causes of the tides and their effect upon the situation and commercial importance of ports.

Land forms: their classification and origin. Crustal movement. Volcanic action. Weathering and erosion. Results of glacial action. The work of rivers. The general distribution of flora and fauna, with special reference to environment and uses. Climatic zones.

The general distribution of minerals and their accompanying or dependent industries.

Man and his markets, with special reference to the British Empire.

The distribution of the human race; formation and expansion of nationalities.

The treatment of the regions named for special attention shall have reference to the characteristic physical and climatic features, natural resources, industries, trade, distribution of population, the principal towns and internal lines of communication, the people in regard to race, language and national development.

As geography is not taught in either of the colleges it may be presumed that a successful I.A. candidate in this province has not taken this subject.

(2) VERNACULAR NORMAL SCHOOLS.

*Primary Certificate.*

First year—Revision of Asia, with special reference to India and Burma. Some physical geography.

Second year—No geography.

*Middle School Certificate.*

First year—As for Primary Certificate.

Second year—Africa. Revision of physical geography learned for Primary Certificate and ocean currents.

Third year—Outline of America and Australia and the British Empire generally. Physical geography : fuller treatment of work of previous years.

*High School Certificate.*

Physical geography only. (As in any authorized text-book.)

(e) COLLEGES.

Colleges.

In the two Rangoon Colleges no geography is taught.

The subject is shown as an optional in the I.A. and I.Sc. courses, but does not appear in the B.A. course.

The course is shown under "Normal Schools" above.

J. M. SYMNS.

APPENDIX C.

**A Note on the Teaching of History in Schools and Colleges in Burma.**

History is taught in no schools in the Primary Department and (except in the case of European Schools) in no Middle Department either. An historical reader has recently been introduced into Standard VII (Anglo-Vernacular). Burmese history is compulsory in Vernacular High Schools and a course including the history of Burma and periods from English or Indian history is optional in Anglo-Vernacular High Schools. As a matter of fact only a small proportion of boys take this course, and at the last examination in March (1916) out of 485 boys and girls who sat for the High School Final Examination only 45 took history.



When we turn to the University course we see that the course required for the I.A. Examination embraces—

- (1) all English history,
- (2) all Roman history down to 476 A.D.,
- (3) all Greek history down to 146 B.C.

That is to say, the boy who wishes to carry on his education through the Anglo-Vernacular High School and possibly the University, *i.e.* the type of the boy who is ultimately going to fill the posts of myoòks, schoolmasters, etc.,—

- (1) learns no history for the first seven years of his school career,
- (2) has the prospect of English, Roman and Greek history in the I.A. course, a prospect which should be sufficient to frighten him off the optional history course in the Anglo-Vernacular High School.

In 1916 the history examiner in the Anglo-Vernacular High School Final Examination commented on the high standard reached by the few pupils who took this paper and stated that the Burmese student has a distinct taste for history. He further suggested that in future pupils should be allowed to offer history as a substitute for geography, which latter is now a compulsory subject.

What history is taught in this province may be summed up as follows:—

- |                         |   |  |
|-------------------------|---|--|
| (a) History of Burma.   | { | Vernacular, Standards VIII and IX.<br>Anglo-Vernacular, Standards VIII, IX and X.<br>European Schools, Standards VIII, IX and X. |
| (b) History of India.   | { | Anglo-Vernacular, Standards VIII, IX and X.<br>European Schools, Standards VIII, IX and X.<br>B.A. course.                       |
| (c) History of England. | { | European Schools, Standards V to X.<br>Anglo-Vernacular, Standards VIII, IX and X.<br>I.A. and B.A. courses.                     |
| (d) Rome and Greece;    |   | I.A. course.   |
| (e) History of Europe;  |   | B.A. course.   |

History is a compulsory subject only in Standards VIII and IX (Vernacular) and in Standards V, VI and VII (European boys).

When we come to the Anglo-Vernacular Normal Schools we find that histories of England and of India and Burma are suggested under the English course (Primary Certificate), history is not mentioned in the Middle School Certificate course, and in the High School Certificate course where the I.A. is accepted as the literary test (an examination in which history is seldom taken by Burmese students) it is possible for a successful Burman candidate to get his higher grade certificate without having read any history at all throughout his course. In the Government College in Rangoon history is not taught.

The presumable reasons why the teaching of history has been neglected in standards below VIII of Anglo-Vernacular and Vernacular Schools are—

- (1) dearth of suitable text-books,
- (2) difficulty in introducing other subjects into curricula which are already overloaded.

If the first difficulty can be overcome, the latter could be dealt with by introducing such histories or historical readers (which should be in the vernacular) as Burmese readers in Standards I to VII of Vernacular and Anglo-Vernacular Schools.

This procedure has been adopted in Anglo-Vernacular Standard VII where Cocks' historical reader is now being read as an additional English reader.

Another historical reader by the same author is used in High Departments.

As regards text-books, when such are mentioned in the appendix herewith submitted it may be presumed that they are in use; when books are not

mentioned, teachers are free to use any suitable books, so long as the latter have received the sanction of the Text Book Committee. All histories and historical readers approved by the Committee will be on view in the Board room of the Office of the Director of Public Instruction for members of the Committee to examine. They will be scheduled as follows:—

- B { (1) Histories (Non-Imperial).  
(2) Historical Readers (Non-Imperial).  
D { (1) Histories (Imperial).  
(2) Historical Readers (Imperial).

### History Courses and Books in use—Education Department, Burma.

#### VERNACULAR SCHOOLS.

Vernacular  
Schools.

No history is taught in the Primary or Middle Departments.

In the High School the following course is followed and the subject is compulsory:—

Standard VIII.—Cocks' History of Burma, Chapters I—XVIII.

Standard IX.—The whole of the above book.

#### ANGLO-VERNACULAR SCHOOLS.

Anglo-  
Vernacular  
Schools.

No history is taught in the Primary or Middle Departments, but in Standard VII an historical reader may be used. "Tales and Legends of Ancient Burma" by S. W. Cocks is the book read here. In the High Department history, as a separate subject, is seldom read, as history is an optional in the High School Final Examination, the course here is—

(a) The History of Burma,

(b) A period of Indian or English history to be prescribed annually by the department.

The following text-books are recommended:—

(a) The Oxford Student's History of India by V. A. Smith (pages 161—240).

(b) The History of Burma by S. W. Cocks.

(c) India under Company and Crown by A. A. Stark.

In schools where history as a separate subject is not taken, an historical reader should be read throughout the High School course and one such reader is always one of the books selected for the advanced English course.

Indian history is an 'additional subject' in the Calcutta University Matriculation Examination, but the course as shown on pages 135 to 140 of the Calcutta University Regulations (1914) is one which demands many years' critical study, the result is that this subject is seldom taken by Burmese students who wish to matriculate.

#### EUROPEAN SCHOOLS.

European  
Schools.

*Primary School.*—No history is taught here, unless the English reader happens to be an historical one.

*Middle School.*—English history is here an optional subject for girls.

Standard V shows "an approved period."

Standard VI shows "an approved period."

Standard VII.—'The Tudor Period' or 'The Stuart Period' as in the Oxford History Readers.

English history is compulsory for boys, the course being similar to that shown above.

A circular issued to girls' schools a few months ago emphasized the importance of history in such schools.

In the High School English history and Indian history are to be taken as separate subjects. They are 'optional' in the case of girls and boys.

The courses are as follows :—

(a) *English History*—

Standard VIII.—English conquest to Henry VII. Fuller knowledge of constitutional history is required in this standard.

Standard IX.—Henry VII to George IV.

Standard X.—A special period to be notified from time to time.

(b) *Indian History and Burmese History*—

Standard VIII.—History of India from the accession of Aurangzib to the end, as in 'A Brief History of the Indian Peoples' (Sir W. W. Hunter), Clarendon Press.

Burmese history from the rise of Alaungpaya to the end, as in Cocks' Short History of Burma.

Standard IX.—As in Standard VIII.

Standard X.—As in Standard VIII.

NORMAL COURSE.

(A) *Anglo-Vernacular Primary Certificate.*

*Nil*; except that under 'English' it is suggested that a history of England **Normal Schools,** such as the school history of England [II] by Fletcher and Kipling and histories of Burma and India such as those by Cocks and Marsden may be read.

*Anglo-Vernacular Middle School Certificate.*

*Nil.*

*Anglo-Vernacular High School Certificate.*

The Calcutta I.A. course is accepted here as the literary test. In this course history is an optional subject and is not often taken by Burman students. There are two papers : (1) History of England ; (2) History of Greece and Rome. The history of England embraces the period from earliest times to the end of the reign of Victoria. The history of Greece covers a period from the earliest times to the Roman conquest, 146 B.C. The history of Rome from the earliest times to the extinction of the Western Empire, 476 A.D.

(B) *Vernacular Primary Certificate.*

No history is taught.

*Vernacular Middle School Certificate.*

History of Burma by S. W. Cocks.

*Vernacular High School Certificate.*

(1) History of Burma (revision).

(2) History of India from the death of Aurangzib.

(3) Some knowledge of 'England's Work in India.' (Some knowledge of the history of Burmese literature and of education is required here.)

COLLEGIATE COURSE.

At the Baptist College some students take history in the I.A. and B.A. Colleges, courses, but the subject is not taught at the Government College.

J. M. SYMNS.

## APPENDIX D.

### A Note on the Imperial Idea in the Schools of Japan.

Difference  
between Educa-  
tional Systems  
of Japan and  
Burma.

In Japan the system of education is very different from that obtaining in this province, and this difference must be realized if we are to appreciate what the Japanese Government has done in the way of Imperial education during the last generation. In Japan 95 per cent. of the schools are "public schools," and by "public schools" is meant something quite different from the term as we know it in Burma.

In this province a public school is either a Government School or a school aided by Government.

In Japan public schools are Government Schools or schools managed by public bodies.

In Japan (except in connection with technical education) there are no such things as "grants-in-aid." Schools are financed entirely either by Imperial or local funds, or (to put it in terms of this province) all public schools are either Government, Municipal or District Cess Schools. Not more than 5 per cent. of the schools in Japan are "private" schools (*e.g.* Mission Schools). These are not financially assisted by Government and exist on (1) fees, (2) mission funds.

In Burma, on the other hand, the bulk of vernacular education is in the hands of the aided manager (lay, *pôngyi* or missionary) and the same applies to Anglo-Vernacular education where the majority of schools are managed by missions [the figures for Burma (1916) are—Government Anglo-Vernacular Schools 37, Christian Mission Anglo-Vernacular Schools 95, other Anglo-Vernacular Schools 25].

Of the 95 schools under Christian Missions 53 belong to the American Baptist Mission, 13 to the Roman Catholic Mission, 6 to the Methodist Episcopal Mission and the others to English Missions.

From the above figures it will be seen that whereas practically the complete control of secondary education in Japan is in the hands of the Imperial Government or local bodies, in this province (except in the case of 37 Anglo-Vernacular Schools out of 157) chief control rests with the resident superintendent who is (in the case of half of our Anglo-Vernacular Schools) not a British subject.

This difference must be clearly understood if we are to appreciate the influence which the Imperial Government exerts over the public schools of Japan.

It is an influence which cannot be similarly exerted in present conditions on the 'aided schools' of this province.

Religion.

Another important difference which exists between Burma and Japan is the question of religion. The indigenous religion of Japan—Shinto or 'the way of the gods'—is a mixture of nature worship and ancestor worship; it has undoubtedly served to develop in the Japanese an intense love of their own land and an intense reverence for all the "upper ones," whether alive or dead; it possesses neither dogma nor moral code, neither image nor secret book, neither heaven nor hell. The lack of scriptures and ritual was supplied by Buddhism; the lack of a moral code was supplied by Confucianism. The elements derived from all three compose "Bushido," the morality which is the true religion of the upper classes in Japan.

Hence it may be said that to-day in Japan, while the lower classes are still strongly imbued with a religious spirit, whether it be Shinto or Buddhist, when we turn to the upper classes and the better educated, we find the older religions discredited and the religious feeling transmuted into a moral and social feeling. One of the greatest of modern authorities on Japan has written of this class of the community:—

“ Their real religious faith is summed up in the idea of loyalty to their land ; their genuine religious enthusiasm is evoked by nothing save its welfare and its glory ; their highest conception of religious duty is that of dying for the Emperor.” The greatest teacher of modern Japan—Mr. Fukuzawa—regarded religion as “ one of the things men need in order to get through life, something which, like tea, subserves a social end.” The Marquis Ito said:—“ I regard religion itself as quite unnecessary for a nation’s life ; superstition is a possible source of weakness to a nation,” and again, “ the important thing is to conserve the national morality which inculcates love of country, loyalty to the sovereign, filial piety, family harmony, respect for parents. These are civic and family observances, not religions. This moral system limits its aims to this world and its practice contemplates no celestial reward.”

Sharing such views as the above, the educational authorities have naturally prohibited religious teaching in all public schools ; in 1899 they even prohibited it in the mission (unaided) schools, but this latter prohibition has since been withdrawn.

The Imperial rescript on morals published in 1890 is the stone on which Japanese moral and patriotic teaching is founded and deserves full quotation :— **Imperial Rescript.**

“ The founder of our Empire and the ancestors of our Imperial house placed the foundations of the country on a grand and everlasting basis and established their authority on the principles of profound humanity and benevolence.

“ That our subjects have throughout the ages deserved well of the state by their loyalty and piety, and by their harmonious co-operation is in concordance with the essential character of our country ; and on these very same principles our education has been founded.

“ You, therefore, our subjects, be filial to your parents ; be affectionate to your brothers ; be harmonious as husbands and wives, and faithful to your friends ; conduct yourselves with propriety and carefulness ; extend generosity and benevolence towards your neighbours ; attend to your studies and practise your respective callings ; cultivate your intellects and elevate your morals ; advance public benefits and promote the social welfare ; ever render strict obedience to the constitution and to all the laws of the land ; display your personal courage and public spirit for the sake of the country whenever required, and thus support the Imperial prerogative, which is coeval with the Heavens and the Earth.

“ Such behaviour on your part will not only strengthen the character of our good and loyal subjects, but will also conduce to the maintenance of the fame of your worthy ancestors.

“ This is the instruction bequeathed by our ancestors, and to be followed by our subjects ; for it is the truth which has guided and still guides them in their own affairs, and in their dealing towards aliens.

“ We trust therefore that we and our subjects shall regard these sacred precepts with one and the same heart in order to attain the same ends.”

On certain specified days this rescript (which, it should be noted, is a message from the Emperor himself and not a departmental circular) is read in all schools and all pupils bow before the picture of the Emperor which must be hung in all schools.

In China filial piety stands at the head of the virtues, loyalty coming next : in Japan the positions are reversed ; the divine descent of the Imperial family may have added a tinge of religion to the feeling with which this family is regarded, but loyalty was primarily due to the feudal superior and patriotism was formerly limited to the province. The recent unification of the provinces under the Emperor has intensified sentiments and widened the outlook. In this regard a comparison between Burma and Japan must naturally occur.

To show to what extent the Japanese will go in their patriotism, a teacher in a public school was dismissed by the local governor for urging the boys to represent the principles of universal brotherhood, a sentiment which outraged the feelings of local patriots.

**Moral Teaching.**

The subject "morals" which takes the first place in all the school curricula is interpreted in a liberal sense and includes patriotism, civics, hygiene and general propriety. But it should be noted that such patriotism as is here inculcated is of a sober type and Japan is represented as a small country, in many respects behind the great nations of the world, so that it is the duty of every boy and girl to work their hardest to bring the country up to the level of the great powers of the West.

The mission schools, of course, reinforce the Japanese basis by a biblical one, but, as might be expected, Japanese boys and girls are much more influenced by examples drawn from the history and literature of their own country than by foreign or biblical instances of morality and patriotism. The Education Department in Japan would seem to be well aware that the teaching of this subject depends more on the teacher than the book and the schoolmaster has to look to his footsteps carefully. A short while ago such an one tried to show his class that regicide is sometimes justifiable, whereupon the department not merely ordered his resignation but cancelled retrospectively the right of the graduates of that school to teach in Government Schools.

**Books used in the "Morals" Course.**

As regards the books themselves, all speak of them in the highest terms. There are seven books for the primary course and five for the middle course. It is interesting to note that the Education Department reserves to itself the right of compiling the handbooks on morals, Japanese, history of Japan, geography of Japan and drawing for all primary schools, and such schools may not use books on these subjects which have not been compiled by the department. The reason for such an order is obviously because the Government appreciates the necessity of keeping these subjects on national lines and rightly fears the dangerous consequences of foreign influence on subjects which must be founded on a Japanese basis.

An officer in the Indian Educational Service who recently visited Japan wrote :—"I was struck by the interest which the primary school children seemed to take in their moral readers ; they were constantly to be seen poring over them in the evening at home. The pictures and the stories attract them and by being read aloud at home may even influence a wider circle."

I give below a few examples of lessons taken from the first reader. Parents and children. Mother. Father (a picture of an orphan with the moral that you should be grateful for having a father). Yourself. Teacher. The Old. Brothers. Food (a picture of a mother warning her son against unripe plums). Neatness. Honesty (a picture of a bazaar boy pointing out defects in the cloth he is selling). The Flag of the Rising Sun. Ruler. The Emperor (picture of a review). Courage (i) (a line of soldiers advancing, the bugler, though wounded, is blowing his bugle). Courage (ii) (a picture of small vessels attacking a fortress).

In the second reader we find:—

The Empress (visiting a hospital). Loyalty (an episode in the Satsuma war of 1887). Ancestors (a Shogun visiting the tombs of his ancestors in a storm). Patience (an example taken from the life of Nelson). Courage (a timid Emperor who habituates himself to thunderstorms). Pride (a wrestling match). The public-good (making a bridge for the use of the village), etc.

In the third reader more is made of loyalty and patriotism, all instances being illustrated by episodes from Japanese history.

Here we also find—Co-operation, Diligence, Punctuality. Firmness of will (picture of a man being vaccinated). Superstition (the supernatural movements of bits of paper in a temple are proved to be due to the wriggings of eels concealed in the vase by the priests).

All through the series there rings a genuine note of loyalty—loyalty to Emperor, Country, School and Home which cannot help influencing the lives of the children who are being educated in Japan to-day.

Missionaries have frequently complained that, although the Japanese Government prohibits religious teaching in any public school, this same Government is introducing a religion of its own in the worship of the Emperor. And there would seem to be some justification for the statement. History alone can show us how far that Government has erred in basing their moral code on a modern religion of patriotism.

In Burma we are fortunate in having no such religious gulf between the upper and lower classes. The moral code of Buddhism influences all strata of society ; it is a code which instils love of parents and love of country and will adapt itself to the wider question of Empire, if the Imperial idea is closely associated with Buddhist nationalism.

In Japan the policy of Government has been to break away from the old religion ; it is a policy which one would expect in a country which has become a great power in such a short space of time.

In addition to this course of 'morals,' patriotism is inculcated by means of lessons in Japanese history and geography.

History commences in the upper primary school (in Burma it commences in the high school). The object in Japan is "to give the children the outline of Japanese nationality and to foster in them the sense of honour becoming in subjects of this Empire." The teaching follows orthodox lines:—

The special creation of Japan and her people, the early doings of the gods in Japan, the divine descent of the Emperors, the continuity of the Imperial line and the illustrious deeds of successive Emperors. The children are then taken on to distinguished fellow countrymen, the bravery of the nation, the progress of literature and foreign intercourse (all lessons being illustrated by pictures or maps).

In the secondary schools, the history studied is of three kinds:—(1) Japanese history, (2) Oriental history, (3) Western history. The course is a five-year one and runs as follows:—

First year—Japanese history, ancient and middle periods.

Second year—Japanese history, modern.

Third year—Western, Oriental history. History of China.

Fourth year—Western history, from ancient time to the independence of the United States.

Fifth year—Western history, from the French Revolution to the present day.

For the lessons in Japanese history, schools are provided with pictures of historical characters and incidents, old dresses and customs.

In the higher school course Japanese, Eastern and general history are taken. In the first year a book of Japanese history and outlines of Eastern history are read, in the second, Freeman's general sketch or a German or French history, in the third year a German or a French book. (This higher school course, embracing as it does such subjects as English and French or German, should be compared rather to our arts course than to the high school course.)

When we come to the University we find that history is one of the most popular of the schools in the College of literature. The courses are as follows:—

*Japanese History.*—Japanese history and diplomatics. Historical methodology and chronology. Outlines of Chinese history. Outlines of European history. Geography. Psychology or Sociology.

*Chinese History.*—Chinese history. Historical methodology. Outlines of Japanese history. Outlines of European history. Geography. Psychology. Sociology.

*European History.*—European history. Historical methodology. Outlines of Japanese history. Outlines of Chinese history. Geography. Psychology. Sociology.

#### Geography.

Geography begins in the upper primary course. (The full primary course is one of eight years, although some boys can join the secondary school after six years.) This upper primary course is one of four years.

Geography here is mainly the geography of Japan, though in the third year outlines of such countries as are connected with Japan are introduced. Teachers are directed to foster the spirit of patriotism and to maintain the connection between the lessons in history, science and geography. Many schools introduce the subject by making the children draw plans of the classroom, school or compound (as is done in schools in Burma). Others, more ambitious, begin with the village and the district.

In the middle schools the subject is thus divided:—

First year—Japan, Asia. Second year—Asia and Oceania. Third year—Europe. Fourth year—Africa and America. Fifth year—Physical geography.

In the higher schools geography is dropped.

In the collegiate course it is included in the History School (*see above*) but is not treated as a separate subject.

#### History and Geography as Incentives to Patriotism.

From the above it will be seen that Japan lays more stress on the teaching of history than of geography, and this is hardly to be wondered at. It does not however afford a precedent for this province.

The Japanese Empire founds its demand for active loyalty on the Imperial ancestry—it is, if I may use the phrase, an historical empire.

Burma, on the other hand, is part of an Empire which, unlike Japan, is world wide. That is to say, it is part of a geographical empire, which must appeal rather by reason of its size than of its age.

The British Empire is one on which the sun never sets.

The Japanese Empire is one on which the sun has always risen.

This seems to be the fundamental difference between the two, a difference which is worthy of consideration when the question arises as to how far the Imperial idea can be fostered by the teaching of history and geography in Burma.

But it is not merely by lessons on morals, history and geography that the Japanese Government emphasizes the importance of patriotism.

#### Military Drill.

In 1886 military drill was introduced and has been cheerfully taken up by boys of all ages.



Every school is expected to have a compound large enough for drill and older boys are supplied with full-sized rifles, knapsacks and other military equipment. Military drill is compulsory in all middle schools and pupils are allowed to postpone their military service to the age of 21 and, if they have completed the full course, to serve for one year instead of three.

In higher schools there is a good deal of military drill and field exercises and many of the students are practically young soldiers. In this connection it may be noted that drill (physical) is compulsory up to Standard VII in Anglo-Vernacular Schools in Burma. It is seldom taught in High Departments where the study of gymnastics is encouraged.

Lastly there is the question of finance. The Japanese Government, realizing **Finance.** that loyalty to the Empire could only be ensured by the spread of education through the medium of schools closely watched and completely controlled by Government or local bodies, instituted the system of public schools as shown at the beginning of this note and made school attendance compulsory. This involved expenditure from public funds, which, lavish in the case of a poor country compelled to spend freely at the same time in other directions, was made possible by the interest taken in education.

And it can hardly be doubted that the spirit of patriotism which has been so noticeable in these islands during the last 25 years is in a considerable measure due to the State system of public schools, to the emphasis laid on 'patriotic' subjects in the curricula, and to the sums spent by Government on such education.

In respect to these sums a comparison between Japan and India is interesting. The figures for Japan are those of 1906 (the latest I was able to procure), the figures for India are those of 1912 from the last quinquennial report.

But even if India is conceded this start of six years, the comparison is in favour of Japan.

In 1912 the expenditure from public funds on education in India was nearly £2,700,000.

In 1906 the expenditure from public funds on education in Japan was £5,000,000.

To sum up, despite the different educational systems and the different types **A Comparison.** of Empire there would seem to be something in common between Burma and Japan.

Each country possesses a singularly homogeneous people, of the same language and the same customs, and able therefore to benefit by a single educational system.

"Through languages which she has not mastered," writes Mr. Lewis, "Japan has struggled with ideas which she has not yet made her own. And yet Japanese educators have accomplished what experts at the outset thought impossible, despite her poverty and ignorance, despite her scorn for religion, despite her ambition to cover the whole realm of human investigation."

And the thing accomplished is a national and Imperial pride which has grown in a generation.

J. M. SYMNS.

[Hand-books consulted :—

Educational Conquest of Far East (Lewis).

Feudal and Modern Japan (Knapp).

Educational System of Japan (Sharp).

Fifth Quinquennial Report of Education in India.]

## APPENDIX E.

## A Note on French Methods in Indo-China.

French  
Colonial Policy.

The most striking feature in French Colonial Policy in the twentieth century is undoubtedly the triumph of the idea that the policy of "domination" and "assimilation" is impracticable, that it must be discarded and that a policy of association must be substituted for it. This policy of associating the native in the administration of his country, of making him participate in the moral and material prosperity introduced by the benefits of French economic and social progress was first advocated by M. Dubief in 1903. It was actively followed by M. Clémentel during his period of office as Minister of the Colonies and was continued by his successor M. Leygues. The latter speaking at the banquet of the Colonial Congress in Paris declared in so many words that the policy of assimilation was disastrous and must be abandoned. There existed, no doubt, he said, in the genius of the various races which peopled the earth, equivalents but no identities. Why then should the French seek to impose their habit of mind, their tastes, their manners and their laws on people for whom the words family, society and property had a perfectly different meaning?

The evil results attributed to the policy of assimilation by the advocates of association are threefold; they maintain that—

(i) By a spirit of formalism and a love of uniformity, it has disregarded the special needs of each particular colony.

(ii) By a spirit of domination it has inspired its own rules and methods, upsetting organizations which have existed for centuries and thus arousing feelings of hatred and revolt.

(iii) By insisting upon an absolutely direct administration it has hampered every French possession with a complicated administrative machinery, the least evil of which is that it imposes heavy burdens on the Treasury.

In a series of instructions issued by M. Clémentel to the Governors of the various colonies the following principles were laid down for guidance:—

(i) Absolute respect for the individuality of the native.

(ii) The preservation and development of the race.

(iii) Respect for existing native property.

(iv) The introduction of a more suitable fiscal system.

(v) The development of the moral well-being of the native by means of education.

(vi) The exercise of special care in the selection of the staff of teachers, French and native alike.

M. Gervais in an appendix to a report on the Colonial Budget for 1907 discussed at considerable length the question of the education of natives. He laid great stress on the fact that education should be appropriate to their requirements and suitable to their various forms of mentality. It should be education in the broadest sense of the word, aiming at a real improvement of the moral condition of the native and not content with merely inculcating a certain amount of professional knowledge.

At the outset of French Colonial expansion, he wrote, the home authorities in their usual idea of assimilating the natives laid down that the French language was to take the place of all others throughout the Colonial Empire. It was at

the same time considered to be beneath the dignity of the Frenchman to learn the language of the inferior race. The result was a deadlock, which necessitated recourse to the pernicious system of interpreters. The present century has however seen a complete change of policy and a system of education has been adopted based on the following practical lines :—

- (i) Native education to be respected and kept up.
- (ii) The education given to the natives to be above all professional.
- (iii) The teaching of French to be elementary.
- (iv) Each colony to have a system of education in harmony with its needs and aspirations.

In Indo-China, where the various races—Annamite, Cambodian and Chinese **In Indo-China.**—are particularly intelligent and have intellectual and artistic traditions dating from centuries, every effort to promote education is made by the Governor who is assisted by a "Conseil de perfectionnement de l'Enseignement" (Educational Syndicate, which is something more than a consulting and examining body) selected from among "Frenchmen or Asiatics who by their experience of the manners and mentality of the natives, by their knowledge of the history, philosophy and languages of the Far East, or by their comparative studies of the educational methods of neighbouring countries, are qualified to give an authoritative opinion."

The duties of this Council, as outlined at the commencement, were—

(i) The study of all questions relating to the creation or reorganization of native education, notably—

- (a) The reconstitution of the schools of Chinese characters in Cochin-China.
- (b) Remodelling of schedules of work in schools in Annam and Tonkin, in order to include French and Science.
- (c) The improvement of the teaching given in the pagodas in Cambodia and Laos.
- (d) The condition under which a University might be founded which would comprise classes for the higher education of the natives of Indo-China and Asiatics generally.

(ii) To examine the text of the manuals and dictionaries of the principal languages of Indo-China.

(iii) To draw up and superintend the publication of a periodical bulletin for native professors and men of letters.

(iv) To collect from among the works of native literature, philosophy and history, ancient and modern, those which are worth preserving and re-editing.

Before we consider the methods by which France is striving to arouse a **The Provinces of** spirit of national loyalty in the various provinces which go to make up her Indo- **Indo-China.** Chinese Empire, it is necessary to realize the differences which exist between Cochin-China and the four other provinces.

Cochin-China is the oldest possession, it is a colony (represented in the **Cochin-China.** Paris Chamber of Deputies), the inhabitants of which are allowed the privileges of Suffrage and National Service. There are two Councils in Cochin-China :—

(i) An Advisory Council, composed of high officials and notables of the native population for the purpose of advising the Governor. This Council serves a useful purpose as a brake, but possesses no definite attributions and, being composed generally of members who depend more or less on the authorities, their power is not very large.

(ii) The Colonial Council, which consists of 16 members, six elected by the French who number some 5,000 out of a total population of 3,000,000 and six elected by the Annamite Communes representing 250,000 natives, two elected by the Saigon Chamber of Commerce and two notables who are members of the other Council and named by Decree.

This Council has much greater powers, it determines the nature of the taxes and the regulations for their collection and has absolute power in voting the tariffs.

**The other Provinces.**

After Cochin-China (which leads the way and shows us to-day the probable general lines of development which will ultimately be adopted throughout Indo-China) come Annam and Tonkin, Cambodia and Laos—all protectorates.

These four countries fall into two natural divisions—(i) Annam and Tonkin, progressive countries, populated by Annamites and Tonkinites (their close kinsmen) and Chinese, which still retain a strong Chinese influence in their religion and customs; (ii) Cambodia and Laos, Buddhist countries, which are less progressive—a fact due in part to their religion and in part to their geographical position.

**French Methods.**

If we seek the methods by which France hopes to promote the idea of nationality within an Empire, we must first view her problem from her standpoint, the standpoint of liberty, equality and fraternity. In the British Empire we think of Great Britain as the Mother Country which must undertake the responsibilities of motherhood, through long and arduous years; but in Indo-China, France would seem to be rather the elder brother who is over-anxious to hasten the younger brother through the period which separates him from his career. And some of the methods by which France hopes to accomplish her aims are—

- (i) The teaching of French.
- (ii) The teaching of morals and civics.
- (iii) The encouragement of national religions.
- (iv) National Service.
- (v) The gradual suppression of the schools of Chinese characters.

**The Teaching of French.**

1. *The Teaching of French.*—In Cochin-China schools are grouped as follows:—Elementary Schools (Vernacular), two years' course. Preparatory Schools, three years' course, two years Vernacular, one year Franco-Vernacular. Complementary—Secondary Franco-Vernacular Schools, Colleges.

In 1889, 15,000 children out of 300,000 attended school, and of these 10,000 were taught nothing but Chinese characters and Annamite. In 1908, 22,500 were receiving French education.

The next decade will show a higher rate of increase.

In 1912, the Conseil de la perfectionnement de l'Enseignement indigène passed a resolution to the effect that any Elementary (*i.e.* Vernacular) School could have a Franco-Vernacular class and become a Preparatory School, if local funds met two-fifths of the cost of the French class.

Further it was resolved that the teaching of French should be encouraged in Annam and Tonkin and introduced as soon as possible, when teachers were available, into the Elementary Schools, a start being made in those schools which were at District Headquarters. A further resolution was passed to the effect that the number of natives admitted to the Lycée (*i.e.* European School) at Hanoi should be fixed at one-third of each class in the Primary Department and one-half in the higher classes. (In Burma the proportion is 10 per cent.)

In Cambodia also, where practically all Vernacular education is given by the Buddhist priests (bonzes), French education is the especial care of the Educational authorities. At all District Headquarters Government have opened Khet Schools which resemble the Preparatory Schools of Cochin-China.

Above these are "les écoles résidentiellles" which may be called Divisional Schools which give Secondary as well as Primary Franco-Vernacular education.

Most of these Divisional Schools and many of the Khet Schools are under French Directors and it is the present policy of Government to place Frenchmen in charge of all the Khet Schools.

At a recent meeting of the Conseil it was resolved that Government should, without delay, increase its French personnel throughout Indo-China.

From the above it will be seen that the policy of Government as regards the teaching of French has been changing during recent years. The example of the Philippines may have something to do with this change, but the chief reason is undoubtedly the policy of "bienveillance" which would seem to enable the Annamite to get very much what he wants. Twenty years ago, French education was unpopular, to-day the natives and especially the Annamites are crying for it, and it is in reply to this demand that the Government is bent on increasing the facilities for the teaching of French.

2. *The Teaching of Morals and Civics.*—The importance attached to this subject is noticeable in all French schemes of education. In France itself the Lycée course shows that especial stress is laid on moral teaching in the highest class of each section, *i.e.*, Elementary 7th class (Primary School leaving standard) and Premier Cycle 3rd class (Middle School leaving standard). The subject is really a "Civics" course based on moral teaching, and it is laid down that the headmaster shall always teach this subject himself in the 3rd class of the Premier Cycle. In the High School an advanced course of civics is compulsory on the modern side. It is the same with geography, which in each department leads up to the subject "France and Her Colonies" in—

**The Teaching  
of Morals and  
Civics.**

- (1) The Elementary 7th class.
- (2) The Premier Cycle 3rd class.
- (3) The Second Cycle 1st class.

That is to say, the last years of a boy's school training is always devoted to the subject "France and French Colonies."

In the Elementary Schools of France even greater stress is laid on this—"Morals-Civics"—course which is outlined for each class and leads up to the following syllabus, which is worth quoting in full, as it is the course which the vast majority of French boys have to take, before going out into the world.

*The Family.*—Duties of parents and children, duties of masters and servants: esprit de famille.

*Society.*—Necessity for and advantages of society. Justice, a condition of every society. Solidarity and human brotherhood. Intemperance gradually destroys these sentiments by destroying the source of the will and individual responsibility. Justice. Respect for opinions and beliefs. Charity or Fraternity. The duty of benevolence. Gratitude. Toleration and mercy. Devotion—the highest form of charity.

*Patriotism.*—Man's duty to his country—obedience to law. Military service, discipline, devotion, faithfulness to the flag.

Taxation. Condemnation of all fraud against the State. Suffrage (a moral obligation: must be free, conscientious, disinterested and enlightened).

Rights corresponding to these duties :—Freedom of the individual, freedom of association, universal security of life and property. The nation, the sovereign power. Explanation of the motto of the Republic: Liberty, Equality, Fraternity. In addition to this course, patriotic ideas are to be aroused in all (a) reading, (b) geography and (c) history lessons on the following lines:—

(i) Simple explanation of such words as citizen, soldier, army, native-land commune, canton, department, nation, law, justice, police.

(ii) Simple ideas on the organization of France—(a) The citizen, his duties and rights; compulsory school attendance; military service; taxes; universal suffrage; (b) The Commune—the Mayor; the Municipal Council; (c) The Department—the Prefect; the Departmental Council; (d) The State—the Legislative power; the Executive; Justice.

(iii) More explicit ideas about the political administration and legal institutions of France.—The Constitution. The President of the Republic. The Senate. The Chamber of Deputies. The Law. Central Departmental and Municipal Administration. Civil and Penal Justice. Public Institutions. The Police. The Army.

It is impossible in a note of this kind to give in any detail what has been done in all the provinces of Indo-China. It will perhaps suffice to show what has been done in Cochin-China, which colony sets the pace and affords a pattern which will eventually be adopted, *mutatis mutandis*, in all the provinces of Indo-China.

In 1907 the Conseil de perfectionnement de l'Enseignement indigène unanimously resolved that—

(i) The teaching of morals and civics should be emphasized (*fortement organisé*) in all the official schools of Cochin-China.

(ii) A manual of French and Annamite customs should be drawn up for such schools.

As regards (i), several manuals are now in use in the schools of Cochin-China, they are adapted from the French courses to suit the colony.

As regards (ii), a manual has now been drawn up and is in use. The reason for this distinction between the teaching of 'morals' and 'manners' may be traced to the following discussion which took place at the Council's meeting in 1907. The Council was discussing the lines on which moral lessons should be drawn up:—

"M. Nordeman demande que la morale traditionnelle Chinoise soit enseignée dans toutes les écoles en Cochin-Chine.

M. Cuong proteste contre cette limitation de l'enseignement de la morale.

M. Fontaine rappelle qu'il n'y a qu'une morale.

M. Cuong renouvelle sa protestation et dit que la morale n'a pas de patrie."

Whereupon the President (the Director-General of Education in Indo-China) intervened and pointed out that moral teaching on traditional (*i.e.* Chinese) lines should be taught at home and explained the difference between l'enseignement de la morale pure et l'enseignement des coutumes qui s'y rattachent.

To-day in all Elementary and Preparatory Schools, manuals translated into French and quoc-ngu are issued to teachers, showing the schedule of work and instructions for teachers. They cover the following subjects:—

(i) Moral training.

(ii) French and Annamite manners and customs.

(iii) The history of Annam.

(iv) The geography of Indo-China.

All the above subjects are taught in such schools in the vernacular and the books appear to give satisfaction, judging from the 1913 report of the Director of Education (Cochin-China), who writes:—

“ Ces manuels nous rendent les plus grands services, suppléant à l'initiative dont manquent trop souvent nos instituteurs indigènes.”

3. *National Religions.*—The religions of Indo-China may be summed up as follows:— National Religions.

- (a) The Western Provinces (Cambodia and Laos)—Buddhism.
- (b) The Eastern Provinces (Cochin-China, Annam and Tonkin)—Confucianism among the literate portion of the community. Ancestor and spirit worship among the bulk of the inhabitants.
- (c) About one-twentieth of the Annamite population are Christians.

The moral code of the Chinese philosopher, founded as it is on “reason,” is one which naturally receives the sympathy of Government but it is not the code which has been introduced into the official schools (*see* above under ‘Moral Teaching’).

Ancestor worship also is frequently referred to in speeches of the Governor-General as being a form of belief which encourages respect for parents and indirectly leads to better citizenship.

But it is perhaps the Government attitude towards Buddhism in the Western Provinces and more especially Cambodia which interests us chiefly.

The monastic schools in Cambodia and Laos hold very much the same position that they do in Burma, and when education was seriously considered in Indo-China, which was only some fifteen years ago, two policies were considered in respect to these monastic schools:

- (1) That of attaching laymen to the schools to teach “le nouveau savoir.”
- (2) That of utilizing the priests themselves in the task.

The latter policy was chosen partly for reasons of necessity—*i.e.*, an insufficiency of teachers—partly for reasons of policy. In this connection the Director of Education (Cambodia) writes:—

“ *En laissant aux bonzes le soin de diriger eux-mêmes, et eux-seuls l'enseignement indigène, l'administration peut consacrer plus de ressources et plus d'activité à l'organisation de l'enseignement franco-indigène.*”

In 1911 the Cambodian Government passed a decree by which the organization of monastic education was left to the priests themselves and parents were compelled to send their children at eight years of age to the ‘Pagoda School.’ To assist the priests in their work, Government drew up schemes of work and manuals of arithmetic, object lessons, geography and “un manuel de morale, politesse et coutumes”—manuals which have proved to priests and parents, writes the Director, “*une révolution et une révélation.*”

The post of Religious Inspector of Pagoda Schools has been created and given to a learned *pôngyi* who was a professor of Pāli at Angkor.

Further, in the two large pagodas of Olalom and Botum-vaddy at Pnompenh, which are the headquarters of the two Buddhist sects of Mohanikay and Thomayut, two model schools for priests and novices have been established which, unlike the Pagoda Schools, are under the department. These schools have been opened for the purpose of training monks in the new learning and, placed as they are in monasteries which are visited every year by a large number of pilgrims, arouse the greatest interest among priests who come from all parts of Cambodia.

It is hoped that eventually at each Divisional Headquarters the French Director of the École Résidentielle will be able to open a similar monastic Normal School in the leading monastery of the neighbourhood.

In 1912 the first examination of Pagoda School pupils was held and successful candidates were enabled to join the third year (*i.e.* Franco-Vernacular) course of the Khet School.

From the above it will be seen that the policy of the Cambodian Government is—

(i) to encourage monastic education ;  
 (ii) to assist it to organize itself and to eliminate secular influence as far as possible.

(iii) to assist it to widen its range of knowledge by (a) opening monastic Normal Schools, (b) the publication of manuals specially drawn up for such schools.

The scheme has not lasted long enough to enable any judgment to be formed, but if it succeeds, it can only be because the priesthood in Cambodia is infinitely better organized than it is in Burma, where the keenest Buddhist would hesitate before affirming that the priesthood was able to organize its own scheme of education.

Few however could take objection to a scheme which included the principles of monastic training schools and (ultimately) monastic inspection of monastic schools.

#### National Service.

4. *National Service*.—From the year of the conquest of Cochin-China France has kept in view a scheme for a National Army. A company of Annamite Christians fought with bravery at the taking of Saigon, but the next year we find the corps disbanded, some of the soldiers emigrating to Annam, others joining the newly devised Corps of Matas (Military Police). It was from this Corps of Matas that the two battalions of Tirailleurs Annamites were enrolled in 1880. They received their baptism of fire in the Tonkin campaign and appear to have acquitted themselves creditably.

Before this campaign there was a great difference of opinion as to the military value of the Tirailleurs ; critics said that the fighting that they had seen in suppressing local risings and in Cambodia was no test and that when the Annamite met the Chinaman he would be useless. The Tonkin expedition proved that such critics erred and enabled the Annamite to find confidence in himself.

In the present war, as far as one can judge from references in the French press these troops appear to have done well, and yet the Annamite is very poor material. Sir George Scott writes of him as follows :—

“ Of all in Indo-China the Annamite is the least warlike ; undersized and devoid of muscle, he is slim even to effeminacy ; between the sturdy Cambodian or the thickset Shan and the Annamite there is no comparison, and yet the Cambodians went down like reeds before a buffalo when they met the Tirailleurs in a much less efficient state than now.”

M. Dutreuil de Rhis has declared that there is no race on earth more depraved than the Annamite, and another writer states :—

“ Their religious sense is extremely blunt and they appear to have no moral sense at all ; they make light of evil and scoff at all idea of good ; they are in fact like the country which they inhabit—a bastard cross between the Chinaman and the aborigines.”

For over thirty years the French have struggled to make the Annamite a soldier, for the Republican ideal of the right to serve has enabled them to carry on a work which other nations would have given up in despair, until there were before the war some 20,000 native troops in the Colonial Army in Cochin-China, Annam and Tonkin.

A few months of experiment sufficed to convince the military authorities in Burma after the *fiasco* of the Pegu Light Infantry that the Burman would never



make a soldier, and yet by the standards of moral and physical comparison, the Burman must be judged the better man.

5. *The Suppression of the Schools of Chinese Characters.*—Before the French came to Indo-China all elementary education was given in the east and south by means of schools of Chinese characters, in the west by monastic schools, but while the Government wishes to do all in its power to encourage Buddhist education in Cambodia and Laos, it is determined to undermine the Chinese Elementary Schools in Cochin-China, Annam and Tonkin.

**The Suppression  
of the Schools  
of Chinese  
Characters.**

The Director of Education, Cochin-China, in his 1912 report writes that the policy of Government is "*saper les écoles de caractères*" and to substitute the Elementary and Preparatory Schools where the vernacular is quoc-ngu (*i.e.* a system of writing with Latin characters which substitutes phonetic characters for the Chinese ideographic ones). Such a policy is based on political as well as educational grounds.

"*Plus difficile,*" writes the author of "*La France Coloniale,*" "*sera la surveillance des anciens manderins et des lettrés imbus des doctrines chinoises. Nous aurons longtemps en eux de secrets ennemis, car ils sentent instinctivement que la présence des Européens amènera fatalement dans un avenir plus ou moins éloigné la ruine de leur influence.*"

The profound respect which the Annamite has for the Chinaman is extraordinary, the latter is looked up to by all the Eastern nations, as indeed he is incomparably the finest type of Oriental from whatever standpoint one chooses to regard him, intellectual, industrial or physical, but nowhere in Siam, Burma or the Straits is he regarded with that reverence which is noticeable in Indo-China and especially in the Northern Province of Tonkin.

For over a thousand years the Annamite has been ruled by Chinese rulers, his education has been Chinese, his religion is Chinese, and it is this which makes the French task of evolving a spirit of Annamite independence so difficult.

"A Chinaman's egoism," writes a French official, "his domineering ways, his devotion to his customs, his religion and his language are unsurmountable obstacles which separate him from the other inhabitants of Indo-China and militate against the influence we are exerting on the Annamite race."

To sum up, it is in Cochin-China the colony rather than in the four Protectorates that we must look to find "the French idea" which underlies the policy of France in dealing with Indo-China; and if it is possible to give a name to so intangible a thing, we may say that it is an idea of association which dominates her policy.

**Conclusion.**

It is, of course, a reaction from the former policy of assimilation and, like all reactions, it is a movement which tends to go to the other extreme, which would seem to lay more stress on the rights than on the duties of the native, a movement founded on the belief that progress, both moral and material, can best be obtained by reliance on the republican ideals of *liberté, égalité* and *fraternité*.

It is a policy which is arousing misgivings in the minds of Frenchmen in Indo-China, officials, merchants and priests alike. Recently the Society of French officials in Indo-China addressed a letter to the Governor-General in the course of which occur the following words:—"We are certainly altruists but we cannot press this altruism until we become its victims. It would be the sheerest hypocrisy to pretend that we came to Indo-China to sacrifice thousands of lives during the war of occupation and afterwards to risk enormous fortunes simply and solely for the native of this country. Let us help him, nothing can be better; but if our efforts are not to benefit equally the inhabitants of France why should we continue to make them? The native must have his place, but before him

must come the man who has sown the seeds of progress and by his efforts provided the harvest.

"We believe that the dependent cannot be set side by side with his protector, that the pupil, however high his rank, cannot be placed on the same level as the master and that the master's authority demands a sufficient space between the two, otherwise authority is bankrupt, respect is dead.

"To rely merely on affection or even on the gratitude of a people so entirely different from ourselves, and to break the cane which keeps that people in place with a minimum of pain, surely this is nothing more or less than to pluck out one's eyes so as not to see the precipice to which one is hurrying."

Thus the Government official, and the merchants' views may be seen in repeated speeches in the Saigon Chamber of Commerce where members frankly state their misgivings, *e.g.*, "we are afraid of this vote-catching tendency (*l'esprit de surenchère*) where the protection of the native is concerned, from which the whole of Cochin-China has suffered in the past at the hands of well-meaning but ill-advised French politicians. It is in fact not only possible but exceedingly probable that the Home Government, relying on the great principle of the equality of men and yielding to sentiments which are foreign to Indo-China, are ignoring the wise advice which this country has to give it, in extending to the native at a far too early date, the benefits of law, for which he is not yet ready."

"Democratic ideas," writes M. Morice, "and their results, so far as the Annamites are concerned, are sheer buffoonery." And La Croix, like many secular papers, has been voicing the same sentiments for years.

"Indo-China," writes a priest, "is ill at ease and I am by no means the only one who cries out to Government:—'You are going too fast.' The Annamite, as a result of a long subjection, is still an infant people and before giving him liberty we must accustom him to the idea. Before talking to him of equality—an essentially aristocratic conception—we must first help him change his moral outlook."

J. M. SYMNS.

## APPENDIX F.

### American Methods in the Philippines.

#### American Education.

In the educational movement which was exciting attention in the West before the war, there were three great representative nations, each typical of a different point of view, each contributing a different kind of experience: The British Empire, Germany, and the United States of America. Germany stood for unity based on the State. The British Empire for the attempt at moral unity based in part on individual experience, in part on inherited tradition and in part on administrative organization. America for variety based on the individual. Such variety, the outcome of democratic sentiments, is the natural result of an inherited instinct, and throughout the States it is local rather than national influence which is to-day the dominant force in education.

But no democratic ideals blinded the United States Government to the necessity of a 'new broom' policy when she was confronted with the task of establishing a Department of Public Instruction for the Philippine Islands in 1901. When these islands were conquered by the Spaniards in the 16th century, they

were really taken possession of by the monks who accompanied the soldiers as missionaries and soon acquired and since maintained the real control and government of the Archipelago.

To them were due practically all the educational resources of the islands, so that when the Americans came they found no secular education at all. They found more than 1,000 boys' schools and more than 500 girls' schools, in which instruction was given by native teachers from the clerical Normal School under strict clerical supervision, instruction which consisted of religious instruction, Spanish (reading and writing) and arithmetic. Here was a system which might have been considered a suitable basis on which to found a Department of Public Instruction, but the Americans thought otherwise, and taking no account of existing schools, they founded a system of public schools on strictly secular lines.

The Archipelago was divided into ten school districts (there are now over thirty of these), each under the administration of an American District Superintendent of Schools, who received a salary of \$1,800 to \$3,000 per annum.

The English language was made the basis of all public school instruction, soldiers at first being detailed as teachers until they could be replaced by trained teachers.

Authority was given to the General Superintendent of Public Instruction to obtain from the United States one thousand American teachers at monthly salaries of not less than \$75 and not more than \$125, who were to be distributed among the towns, preference being given to those which showed their loyalty by their peaceful and orderly conduct.

Teachers in public schools were not allowed to teach or criticize religious subjects, but priests were allowed to teach religion in public schools for three periods of half an hour per week, when the parents of pupils desired it. When the United States Government took over control of the Philippines they were confronted with two problems: (1) the influence of the Spanish priest; (2) the diversity of languages and dialects. These will probably explain why the Government (1) started a new scheme of secular education which ignored the religious schools; (2) introduced English into all public schools. Recently the Pope has been addressed in the matter of substituting American for Spanish priests.

In this connection the following lines taken from *La France Coloniale* (edited by M. Alfred Rambard) under *L'Indo-Chine française* are pertinent:—

*" Au point de vue politique, nous ne devons d'ailleurs faire aucune distinction entre les indigènes catholiques ou païens, parce que la protection spéciale accordée aux chrétiens serait un privilège dans un pays presque entièrement païen.*

*" Bienveillants pour les catholiques nos premiers adhérents, nous serons justes pour tous. Nous devons sans doute négocier avec le Vatican la substitution de missionnaires français aux dominicains espagnols, dans les provinces tonkinoises soumises à l'influence de ces religieux étrangers.*

*" Au début de notre établissement, ils s'étaient montrés sinon hostiles à notre action, au moins fort réservés. Ils comprennent mieux la situation actuelle, mais ils ne peuvent naturellement pas nous regarder du même œil que font nos prêtres français des missions étrangères."*

As regards the language difficulty, the Spanish element in the population is inconsiderable and the main portion of the population belongs to the mixed native Malay stock with different dialects and languages, of which there are over thirty recorded.

For 400 years education in the Philippines had been based on religion. With the coming of the Americans we find a new form of secular education which sought to make of the Filipino a good citizen.

"Character," to quote the words of an eminent American educationist, "constantly realizing itself in citizenship, in community life, in complete living is the immediate, everlasting and only purpose of education.

"It was this ideal which inspired the regulations of the new Philippine Bureau of Education."

It is early yet to judge the results of a department which came into being only fifteen years ago, but it is possible for us to note the means by which a foreign Government hoped to realize this ideal of citizenship; and the more one reads, the stronger grows the impression that the citizenship set as an ideal before the young Filipino is American citizenship and nothing else.

Nor is this to be wondered at, when we remember that the American pioneers, with no Imperial precedents to help them, had every reason to mistrust the religious schools which were established in every pueblo.

So far as one can judge from books of reference, the new Department of Public Instruction seemed to rely chiefly on the following means to obtain their end:—

- (1) A cadre of American teachers.
- (2) Early specialization in all schools.
- (3) Direct teaching of morals and civics.
- (4) The appointment of 'pensionados,' *i.e.* stipendiaries whose education in the United States is provided by the Insular Government.
- (5) Departmental encouragement of athletics.

#### American Teachers.

As regards (1), the Bureau is now employing 488 American teachers (335 men and 153 women) in the Archipelago, whose salaries range from \$1,000 to \$2,000 per annum.

The salaries and appointments have called forth a class of young men and women who (to quote from a report of the Philippines Commission) "are the products of the best American homes and universities, and the growth of the public schools system under American supervision during the past ten years has been a very substantial one."

Such teachers have to be under forty, physically fit and of excellent character, their work is usually in Intermediate and Secondary Schools and they can rise to the grade of district supervisors. The average length of service is five years, but there are, of course, many teachers who have exceeded this limit (*e.g.* 164 teachers have served for more than ten years). In the last ten years the number of American teachers has been decreasing, but whether this is the result of deliberate policy or of a waning supply it is not easy to judge from the available records and reports. Roughly four-fifths are either college graduates or graduates of Normal Schools; character and physical fitness appear to be even more necessary qualifications than scholarship. They are selected by an official in Washington who has had many years' educational experience in the Archipelago.

In addition to these American teachers 1,270 Insular Filipinos are employed on salaries ranging from \$120 to \$720 per annum, that is to say, a lower minimum but a higher maximum than that usually paid to assistant teachers in Government and Aided Anglo-Vernacular Schools in Burma, and there are 9,000 Filipino Municipal teachers, drawing an average salary of \$22.05 per month, an average of pay which is considerably higher than that drawn by Vernacular certificated teachers in Burma. Recently there was a very general feeling that the Municipal teachers were not drawing adequate pay, and steps were taken to see that it was raised, with the result that the average salary has risen in the past three years from \$18 to \$22.05 per month. In this connection a comparison of the cost of

education *per capita* of total population in various parts of the world is interesting. The latest figures procurable are for 1910-11—

United States ...	\$4.45	Japan ...	\$ .275
Average in Europe ...	\$1.235	Russia ...	\$ .15
Philippine Islands ...	\$ .475	British India ...	\$ .02

(2) The courses of instruction are exceedingly interesting and probably differ very widely from any others adopted elsewhere. The chief aim seems to be to give every pupil sufficient training in some manual occupation to enable him to earn a livelihood in later years as a result of having attended the public school. Specialization.

The Primary course comprises the following subjects :—

Manners and Morals, English Language, Arithmetic, Geography, Penmanship, Book-keeping, Civics, Hygiene and Sanitation, Physical Education, Nature studies, Music and compulsory industrial courses (These comprise hand-weaving, sewing, mat-making, hat-making, basket-work, gardening, macrame, slipper-making, brush and broom-making, pottery, embroidery, bobbin lace, fillet lace, other lace-making,\* etc., 52 courses in all).

In a recent report the Director of Education writes :—“ The average pupil never gets beyond the Primary School, indeed he does not complete this course, nor is there any prospect that this condition will be greatly changed in the near future. Some have said that we are attempting to do too much in the lower grades. Perhaps this is true, but the realization that the great majority of children pass beyond all school influence when they leave the Primary School induces the administrator to make the elementary course as rich as possible in its provision for practical instruction. Our aims of instruction in the lower grades of the public school are to enable the pupil to understand, read and write simple English, to give him a sufficient knowledge of figures so that he can protect his own interests in minor business dealings, to teach him one technical subject, to provide him with a limited ground of information on the subjects of geography, sanitation, hygiene, the government of his country and the standards of right conduct.”

But it is in the Intermediate or Middle School that the Philippine courses differ most widely from those of other countries. In most countries the Middle School has only one course, *viz.* a literary one to which is appended a certain amount of technical work, but the American Government has broken away from all precedent when drawing up their scheme of education for these islands and the code shows no fewer than six intermediate courses :—

1. A general course which leads directly and normally to the High School.
2. A trade course which prepares the pupil to earn his living as an artisan.
3. A farming course.
4. A normal course upon the product of which the Bureau is largely depending for its supply of Primary teachers.
5. A business course which prepares boys and girls for clerical work.
6. A domestic economy course for girls, giving theoretical and practical instruction.

That is to say, specialization which begins elsewhere usually after the High School course and sometimes after the Middle School course, begins in the Philippines after the Primary School course. The result has been that “ we have now more pupils preparing for useful lives in our practical courses than the numbers enrolled in our general (*i.e.* literary) course.”

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\* It is interesting to note that lace-making in schools has become very popular and profitable since the occupation of Belgium by the Germans.

Another result is that the market is not glutted with semi-literary and disappointed youths craving for clerical appointments.

The Secondary (or High School) course is the course from which most of the Government officials are recruited, the course has recently been revised, the chief feature of the revision being a reduction in the amount of foreign languages and science, increased emphasis upon written and spoken English and the introduction of a practical course in local commercial geography and economic conditions in the Philippines.

**Morals and  
Civics.**

(3) The direct teaching of morals and civics in all public schools is insisted on. Handbooks (illustrated) are issued from time to time for the use of teachers.

A bulletin of 144 pages has been drawn up for Primary School teachers and indicates the lines along which the subject "Good manners and right conduct" is to be taught. In Grade I the course comprises cleanliness, courtesy, truthfulness, honesty, obedience, play, picture study.

In Grade II subjects remain the same except that courtesy (which is taught in Grade I) is emphasized still more here and further ideas on the subject are now introduced.

In Grades III and IV the course includes cleanliness, manners, cheerfulness, truthfulness, honesty, kindness, work, play.

The handbook is essentially American, and where the customs of the two races differ, the child is taught that the American custom is correct. In manners the West may still learn something from the East, but this handbook is based on the code which obtains in New York and this perhaps is its main deficiency.

Detailed instructions are given to teachers and the following books of reference are recommended for the use of teachers in all Primary Schools:—

- 'Moral principles underlying education';
- 'Systematic moral education';
- 'Lessons on manners';
- 'Lessons on morals';
- 'Good manners for all occasions';
- 'The Western Journal of Education';
- 'The making of character';

(books, it will be noted, intended primarily for teachers in American schools).

As regards Civics in the Primary grade the department has published a handbook "Outline for Primary Civics Classes." "Civics" is first taught in the fourth grade, *i.e.* the highest class in the Primary School. The handbook for the use of teachers explains in simple language the working of the Municipal, Provincial and Insular Governments.

In the Intermediate course (general) "Philippine History and Government" appears in Standard VII, and in the Secondary (High School) course the History of the United States is taken in the second year, "Colonial History" in the third year and "Economic conditions in the Philippines" in the fourth year.

In the Intermediate and Secondary stages the following books have been published by the department for school use: 'Government in the United States,' 'Rights and Duties of Citizens,' 'Economic conditions in the Philippines,' 'A Commercial Geography of the Philippines.'

(4) The appointment of 'pensionados' who were sent at Government expense to the United States was decided on in 1903 when a sum of \$48,000 was allotted as scholarships for 100 students. The numbers of students in residence in the United States for the next eight years were as follows:—

Scholarships  
tenable in the  
United States.

1904	...	...	100	1908	...	...	77
1905	...	...	141	1909	...	...	47
1906	...	...	175	1910	...	...	25
1907	...	...	183	1911	...	...	16

The standard of scholarship of the early scholarship holders was too low for them to benefit fully by instruction in American institutions, and in 1907 by resolution of the Commission the examination for appointments was made the equivalent of the completion of the Secondary High School course. This will explain the decrease in the number of scholarships after that date. The following note by the Director of Education may also explain why the Government is inclined to doubt the efficacy of this method of teaching citizenship:—"One of the most necessary qualities to inculcate in Filipino pupils is the love and habit of self-reliance. The feeling of dependence, the desire for assistance and protection is inherent in the race. It is a weakness that has been greatly encouraged by a paternal Government. It expresses itself in countless ways but in no way more noticeably than in the fervid seeking for official position and official privilege. This discouragement of the practice of self-reliance comes close home to the Bureau of Education because of the large provision that has been made for student scholarships", and again—

"It is regrettable that many of the students appointed to scholarships in America have failed to show a commendable spirit of economy and in numerous instances have exceeded their allowances, incurred debts and spent money in disregard of the duty they owe to their country."

The policy of the Philippine Commission to-day would seem to be to keep the Filipino in his home and encourage higher grade work by scholarships tenable in Normal and Technical Institutions in Manila.

(5) In the Department of Athletics the Bureau of Education has followed no precedent and taken up the subject with all the vigour which elsewhere is confined to literary and technical subjects. Athletics.

The young Filipino is, like the Burman, a natural athlete and the Bureau has recognized this and the latent possibilities whereby education can be popularised and character moulded. The Athletic Handbook (Bulletin No. 40 of 1911) is a book of 96 pages and is drawn up on the principle of athletics for every pupil.

The primary object is to make physical training and games general, to improve the physique of all pupils and to instil interest and spirit into school life.

"The schedules," to quote from a departmental report, "have been tried in hundreds of schools and clubs and *have worked.*"

The first part is confined to American group games which need little or no apparatus: twenty-two of these games are described in detail: schools are divided up into four groups by the teachers, each under a captain: groups should not consist of less than eight children and more than thirty: the schedules issued

by the Bureau show the points won daily and the grand total to date, they contemplate two sessions a week for a period of two months and provide that all four teams compete on the same days. The result has been that these group games are played in almost all village Primary Schools and children are taught the value of co-operation by methods which are very popular.

The second part of the book deals with impromptu play-ground games. The third part with a scheme whereby pupils can win badges if they make certain stated records in—

(a) the sprint, (b) the high jump, (c) the long jump.

The fourth deals with play-ground apparatus and how to make it. The fifth deals with organized athletics in Intermediate and Secondary Schools and opens with a general system of organization. The rules governing athletic meetings as drawn up by the Bureau of Education are given here. The athletics are (1) Athletic sports, (2) Baseball, (3) Lawn tennis, (4) Volleyball, (5) Basketball (for girls). Full details are given and the book is excellently illustrated with photographs of games, winning teams and diagrams. It ends with a chapter on Athletic Courtesy.

The Philippine Commission realising the importance of athletics in all schools and throughout schools, and knowing that the Filipino, while thoroughly enjoying games, has little or no power of organizing them, has stepped in and evolved a system whereby games are now universally played throughout the public schools of the Archipelago; but here again no attempt has been made to popularize the games of the country, and all the games included in the Bulletin are American or English.

#### American Methods.

The American experiment in the Philippines is one of the most interesting educational experiments in the world. Coming in as they did, less than twenty years ago, strangers with no Imperial prestige in Eastern waters, to a country which seemed implacably hostile, they set about their task in typical American fashion, as men who were resolved to break away from all past traditions.

But the more one reads of their methods, admiration for their zealotry is blended with a suspicion that in their attempts to make the Filipino a better citizen, they are attempting to make him an American. There are two processes of assimilation, the form whereby a people is absorbed into the life and character of the stronger race, and the form by which a people procures new benefits of civilization and utilizes and transforms these in accordance with its own genius. It is only by this second form of assimilation that real progress is made.

All who know them say that the Filipino people are destined to survive, multiply and make their influence felt further than the mind can forecast. Like other Malayan people fortunately situated, the race is rapidly multiplying, it is at least fourteen times as numerous as it was when the Spaniards conquered the Archipelago and five times as numerous as it was at the beginning of the last century. The primitive Malaysians were forest dwellers who did not know the use of domestic animals, but through successive contact with the civilization of the Hindu, the Arab and the European, they have steadily developed in culture, until to-day in the Philippines they approximate the civilization of the West. But when one reads in a recent report of the Philippines' Commission, "The lesson to be learned from their own history is not to turn back to their past for ideal or light," one is inclined to doubt whether the zealot is not working the new broom too violently and sweeping the Filipino into the limbo of bastard Americanism.

J. M. SYMNS.



# Compulsory Primary Education.

*Bill introduced in the Bombay Legislative Council in July  
1917 by the Hon. Mr. V. J. Patel.*

Whereas it is expedient to provide for the extension of primary education in municipal districts in the Bombay Presidency other than the City of Bombay; It is hereby enacted as follows:—

## **Short title, extent and construction.**

1. (1) This act may be called the Bombay Primary Education (District Municipalities) Act, 1917.
- (2) It extends to the whole of the Bombay Presidency except the City of Bombay.
- (3) It shall be construed as one with the Bombay District Municipal Act, 1901, hereinafter called "the principal act."

## **Definitions.**

2. In this act, unless there is anything repugnant in the subject or context—

- (1) to "attend" a recognized primary school means to be present for instruction at such school for so many and on such days in the year and at such time or times on each day of attendance, as may be prescribed by the educational department of the local government;

(2) "child" means a child whose age is not less than six and not more than ten years;

(3) "parent" includes a guardian and any person who is liable to support or has the actual custody of a child;

(4) "primary education" means such instruction in reading, writing and arithmetic and other subjects (if any) as may be prescribed from time to time for primary schools by the educational department of the local government;

(5) "recognized primary school" means a school (or a department of a school) appropriated to primary education and for the time being recognized by the educational department of the local government as being maintained in accordance with the requirements of the said department;

(6) "school committee" means a committee appointed under section 28 of the principal act.

### **Issue of notification making Primary Education compulsory.**

3. (1) The Municipality in the Municipal District constituted under the principal act may with the previous sanction of the local government declare by notification that primary education shall be compulsory in such district.

(2) Such notification may be expressed to apply to the primary education either of boys or of children of both sexes and the provisions of this act shall apply accordingly: provided that where a notification has been issued by a municipality with reference to the primary education of boys, such municipality may in accordance with the procedure and subject to the conditions hereinafter enacted, issue a subsequent notification with reference to the primary education of girls.

(3) A notification under this section shall be published in the Bombay Government Gazette and shall be posted at the municipal office and at such other places, if any, as the municipality shall deem necessary.

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**Municipality to make provision for Primary  
Education before issue of Notification.**

4. A notification shall not be issued under section 3 unless the municipality has made, in schools maintained by the municipality, such provision as the educational department of the local government considers necessary and sufficient for the primary education of all boys in the Municipal District for whom such education would be compulsory on the issue of such notification, and for whom it would be necessary to provide accommodation in Municipal Schools.

**Resolution to be passed before issue  
of Notification.**

5. A notification shall not be issued under section 3 unless the municipality has so determined by resolution passed at a general meeting specially called in this behalf, and unless such resolution has been supported by at least two-thirds of the councillors present at the meeting.

**Application for sanction to issue Notification.**

6. Application for sanction to issue a notification under section 3 shall be made in such manner as may be prescribed by rules made under this act by the local government, and such certificate or particulars as may be prescribed by such rules, showing that the requirements of sections 4 and 5 have been complied with, shall be furnished with the application.

**School committee to be appointed.**

7. Where a notification has been issued in any Municipal District under section 3, the municipality shall, if a school committee has not already been appointed, appoint such committee, and it shall be the duty of such committee, subject to the provisions of this act and the principal act, to enforce the

provisions of this act respecting the attendance of children at school and the employment of children.

### **Duty of parents to cause children to attend School.**

8. Where a notification under section 3 is in force in any Municipal District, the parent of every child to which such notification applies shall, in the absence of a reasonable excuse as hereinafter provided, and if such parent and child ordinarily reside in such Municipal District, cause such child to attend a recognized primary school in such district. Cf. 39 and 40, Viot. c. 79, s. 4.

### **Meaning of reasonable excuse.**

9. A parent shall be deemed to have a reasonable excuse for failure to cause a child to attend a recognized primary school in any of the following cases:—

- (a) where the child is prevented from attending school by sickness or other necessary cause ;
- (b) where the child is receiving instruction otherwise than in a recognized primary school or has already completed his primary education.

### **Issue of attendance order by magistrate.**

10. (1) Where the school committee is satisfied that the parent of any child who is bound under the provisions of section 8 to cause such child to attend a recognized primary school, has failed to do so, the school committee, after due warning to such parent, may apply to a magistrate, and the magistrate shall fix a day for the hearing of the application and cause notice thereof to be given to the parent.

(2) On the day fixed for the hearing of the application or on any subsequent day to which it may be adjourned, and after hearing the parent or his pleader, if either is present, the

magistrate, if satisfied of the truth of the facts alleged in the application, may pass an order directing the parent to cause such child to attend a recognized primary school from a date which shall be specified in the order. *Cf.* 39 and 40 Vict. c. 79, s. 11.

**Penalty for failure to obey attendance order.**

11. (1) Any parent against whom an order with reference to a child has been passed by a Magistrate under section 10 and who does not cause such child to attend a recognized primary school from the date specified in such order, shall, on conviction before a magistrate, be liable to a fine not exceeding three rupees.

(2) No court shall take cognizance of an offence under this section except on the complaint of the school committee. *Cf.* 39 and 40 Vict. c. 79, s. 12.

**Penalty for employing child in contravention of act.**

12. (1) Whoever intentionally employs, either on his own behalf or on behalf of any other person, any child to which the provisions of section 8 apply, shall, on conviction before a magistrate, be liable to a fine not exceeding twenty-five rupees.

(2) No court shall take cognizance of an offence under this section except on the complaint of the school committee, and before making any complaint under this section against any person, the school committee shall, unless such person has previously been convicted under this section in respect of the same child, cause a warning to be given to such person. *Cf.* 39 and 40 Vict. c. 79, ss. 5 and 6.

**School committee may authorize member to appear.**

13. An application to a magistrate under section 10 and a complaint to a magistrate under section 11 or section 12 may

be made on behalf of the school committee by a member of such committee authorized by such committee in this behalf.

#### **Education cess.**

14. (1) Where a notification under section 3 is in force in any municipal district, the municipality may impose a tax, hereinafter called an "education cess."

(2) The municipality may select, as an education cess, any tax which may be imposed under section 59 of the principal act.

(3) An education cess shall not be imposed unless the resolution of the general meeting, at which in accordance with section 60 of the principal act the municipality determines to impose such cess, is supported by at least two-thirds of the councillors present at the meeting.

(4) The proceeds of the education cess shall be devoted by the municipality solely to the purposes of primary education.

(5) Subject to the provisions of this section the education cess shall be imposed and levied in the manner prescribed in the principal act for the imposition and levy of taxes.

#### **Remission of fees.**

15. Where a notification under section 3 is in force in any municipal district, if the parent of any child who is bound under the provisions of this Act to cause such child to attend a recognized primary school shall declare in writing to the headmaster of any primary school maintained by the municipality in such district that he is unable to pay the fees ordinarily charged in such school, such child shall be admitted to such school free of charge during the period for which such parent is bound under the provisions of this act to cause such child to attend a recognized primary school.

### **Schools to be open to inspection.**

**16.** All primary schools maintained by the municipality in any municipal district in which a notification under section 3 is in force shall be open to inspection by the education department of the local government and the municipality shall maintain such staff, buildings and appliances for all such schools as the said department may from time to time require.

### **Withdrawal of notification on default.**

**17.** Where the local government is of opinion that any municipality has made default in any of the requirements of this act, the local government may by notification in the Bombay government gazette cancel any notification which has been issued under section 3.

### **Saving.**

**18.** Nothing contained in this act shall be deemed to affect the public revenues of the Bombay Presidency or to impose any charge on such revenues.

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### **STATEMENT OF OBJECTS AND REASONS.**

The object of the Bill is to enable municipalities to make elementary education within their areas compulsory. The provisions of the Bill being permissive do not make it obligatory on any municipality to introduce the principle of compulsion in the system of elementary education under its control.

The example of advanced and civilised countries in the world clearly shows that in order to make any substantial progress, in the diffusion of knowledge among the masses, it is necessary to resort to the principle of compulsion. The Elementary Education Bill of the late Mr. Gokhale was circulated throughout the country for official and non-official opinions.

The opinions so received have since been published and their personal leaves no room for doubt that the Bill met with enthusiastic support from all classes of people in the country. In the course of the discussion on that Bill in the Imperial Legislative Council the Hon'ble Sir Harcourt Butler suggested the desirability of amending by local legislation local laws so as to enable local bodies to introduce the principle of compulsion and there seems no valid objection to such a course being adopted.

In the case of several municipalities in the Presidency the number of boys in elementary schools is little more than half of the total number of boys of school-going age. It is absolutely necessary that such municipalities, if they are willing to introduce the principle of compulsion, should be empowered to do so by an appropriate enactment. The Bill contains necessary safeguards to ensure that municipalities do not abuse their powers by any hasty or ill-considered action on their part.

V. J. PATEL.

I think that this question of compulsory and free primary education is now in this country the question of questions. The well-being of millions upon millions of children who are waiting to be brought under the humanising influence of education depends upon it. The increased efficiency of the individual, the higher general level of intelligence, the stiffening of the moral backbone of large sections of the community, none of these things can come without such education. In fact the whole of our future as a nation is inextricably bound up with it.

*Mr. G. K. Gokhale in March 1910.*

Printed by C. S. Deole at the Bombay Vaibhava Press, Servants of India Society's Building, Sandhurst Road, Girgaon, Bombay.

Published by A. V. Thakkar, Member, Servants of India Society, Sandhurst Road, Girgaon, Bombay.



## APPENDIX G.

**A Note on the Function of Education in an Empire.**

What the function of education shall be in an Empire will depend on what is meant by Imperial Education.

Most of us think of education as if it meant merely the learning to read, write and cipher. But reading, writing and simple arithmetic are only the tools by means of which a rational education can be obtained through years of carefully directed labour. They are not ends in themselves, but means to the end of enjoying a rational existence.

The goal in all education—Imperial or other—is always receding, as the top of a mountain seems to retreat before the climber, who finds remoter and higher summits, as each height is reached.

The goal of the moment, however, is always the acquisition of knowledge, the training of some permanent capacity for productiveness or enjoyment and the development of character. Imperial education is at present a new thing in the world and its attainable objects have not yet been fully realized.

After perusal of the Education Codes of Natal, Ceylon, Malta, Hongkong, Straits Settlements, Jamaica and other British possessions, the reader is left with the impression that its main objects have never suggested themselves to those who were responsible for framing the various educational systems which are now in force in these dependencies.

The fundamental object of Imperial education—to utilize the finest national instincts to lift the various nations to a higher plane of intelligence, conduct and loyalty—has not yet been perfectly appreciated in any portion of the Empire.

Judged from the Imperial standpoint, that part of a child's environment with which he should make acquaintance at an early age is the human part. The story of his national life should be gradually conveyed to the child's mind from the time he begins to read with pleasure. The story should be conveyed quite as much through biography as through history and with the description of facts and real events should be entwined all the most elevating products of imagination which his country can provide.

Here in Burma much of this wholly desirable imaginative literature for children remains to be written.

No one of the *nats* has a particularly estimable history; it is the old story—the good may be neglected because they are easy-going and harmless, the vicious have to be made much of; the *pwè*, which plays so large a part in the education of the Burman, contains much that is immoral, cruel or foolish, and to this infiltration into childish minds, generation after generation, of much that is morally unsound, must be attributed many of those characteristics which are handicapping the Burmese race to-day.

Our own mythologies, Old Testament stories and romances, are full of incidents which cannot but harm a child, but care is taken that such incidents are omitted when the tales of old world heroes are told to the young.

If then the story of the Empire must be prefaced by the story of the nation, it should be our business to see that the national legends and historical tales are told in such a way that the child can feel a pride in his own country which alone can lead him on to a pride in his Empire. Too many people think of education

in Burma as if it were only a protection against dangerous superstitions, or a police measure, or a means of increasing the productiveness in the arts and trades. Another section of the community, which is smaller than it was a generation ago, thinks of education as a positive danger to the community, as a menace to British supremacy. This is the narrow-minded outlook which was prevalent in the Southern States of America some years ago, but which the civilized world has outgrown to-day.

Looked at from any standpoint, that view of education is incomplete which does not lay chief stress in appealing to national instincts.

And if we admit, as we must, that Imperialism begins at home and can only be taught through the medium of nationality, our efforts should be directed to an attempt to find out all that is best in Burmese literature, to put down in writing much that at present survives as oral tradition.

Side by side with the study of human environment should go the study of nature.

The Imperial school should commence this study in the primary grade, and all its teachers should be capable of teaching the elements of geography, botany and zoology, choosing only such examples as are known to the child. Such national object lessons in the Primary School, which should be adapted to the district concerned, would lead on to lessons of wider application in the Secondary Schools.

Into the education of the great majority of children in Burma there enters, as an important part, their contribution to the daily labour of the household and the farm; organized education should not view such labour with suspicion, it should rather realize the value of such co-operation between parent and children and should supply the manual and moral training which will render that co-operation more effective than it is at present.

The Imperial school should teach every child by precept, example and every illustration which reading can supply, that the supreme attainment for any individual is vigour of character. Industry, persistence, veracity in word and act, gentleness and disinterestedness should be planted and made to thrive during school life in the hearts of children who do not find these virtues in their homes.

Children should be taught that what is virtue in one human being is virtue in any group of human beings—the village, the town, the nation, the Empire; that the ethical principles which govern the British Empire are precisely those virtues which should govern the individual.

This emphasis on moral training presupposes a kind of teacher much above the present-day Primary School teacher; it presupposes a larger expenditure upon public schools than is at present devoted in this province, but that better type of teachers and that larger expenditure are urgently called for, if Imperial institutions are to prosper and to promote the real welfare of the mass of the people.

The standard of education should not be set at the now attained or the now attainable, it is the privilege of Imperial education to press towards a mark which is to-day remote.

Another important function of the Imperial school is the discovery and development of the capacity of each individual child. To-day in all our English Schools the sole ambition of the vast majority of pupils is to be a clerk in a Government office. It is to the interests of Empire to make the most of every gift which each member possesses—an eye for colour, a taste for machinery, excellent draftsmanship, a sense of touch, powers of elocution, an exceptional memory for faces—how far are these utilized to their full and developed on lines which will be most useful to the Empire?

This perception of natural gifts would usually be effected in Secondary Schools, the making of such discoveries should be the most important part of a

teacher's work. Schoolmasters and Inspectors alike should make use of every opportunity which will enable them to contrast the servility, the lack of originality which clerical work entails, with the greater possibilities and the greater freedom of work which is more truly Imperial, whether it is in the mines, the markets or the mills.

The vague desire for equality in a democracy has worked great mischief in democratic schools. It should be a primary duty for schoolmasters and inspecting officers to show how Imperial and Provincial affairs must be conducted on the same principles as those on which successful private and corporate business is conducted; it should be one of the principal objects of Imperial education so to train the minds of the children that, when they grow up, they shall have, within their own experience, the grounds of respect for the attainments of experts in every branch of departmental activity. There is no such thing as equality of gifts, or powers or faculties among children or adults. On the contrary there is the utmost diversity and education increases these diversities. How far is this being taught in our schools and how far is our programme of work in Secondary Schools flexible enough to allow a choice of subjects when the primary stage has been passed? How far is it possible for our ablest boys to avail themselves of the best educational facilities in the matter of specialization which this Empire can give them?

As an outcome of successful education certain habits of thought must be well established in the minds of all children before they are obliged to leave school, and of all these habits of thought none is more important than the power to draw an inference from established facts. No Empire can be said to be set on sure foundations until the majority of the population of each of its component parts can be trusted to observe accurately, to state precisely the results of observation and to draw just inferences from these results. The masses of people will always be liable to dangerous delusions so long as their schools fail to teach the differences between a true cause and an event preceding a supposed result.

To take one example, the average Burman boy believes to-day that Upper Burma became part of the British Empire because (1) a trading corporation was unfairly treated by a Burmese king and (2) King Thibaw was a bad man. But of the real reason, of the gradual evolution of Burma up to the time when she came into close commercial touch with the great powers of the West, the time when she became dependent on others and could not realize her ambitions unaided, he knows nothing. He draws in his mind a line separating Burma the kingdom from Burma the nation within an Empire, when in reality no such line exists. He knows nothing of evolution because he is taught nothing of it.

Another function of education in an Imperial school should be the firm planting in every child's mind of certain great truths which lie at the bottom of the Imperial social theory. The first of these truths is the intimate dependence of each member of Empire on a multitude of other individuals, not merely in infancy but at every moment of life—a dependence which increases with civilization. This sense of mutual dependence among the various units of Empire can be shown more clearly now than it could have been a few years ago.

The great war, the success of the co-operative movement in Upper Burma are object lessons which should be utilized to the full in all our schools. The Burman child knows something of co-operation, when he is taken from school to help in the fields; it is for the teacher to start from this analogy and show how the nation and Empire depend on such co-operation. The lesson can never be repeated too often; it should be brought out in object lessons, reading lessons, in history and geography.

Athletics could be utilized far more than they are at present to emphasize the value of co-operation. A school football team will help to form an *esprit de corps* in a school, but we need something more than this—a system whereby games can be played throughout the school.

The United States realized this when dealing with the Philippine public schools, and they have issued an athletic handbook (*see* Bulletin No. 40 of 1911, Bureau of Education, Manila), an athletic code of some hundred pages which lays down as a general law—"Athletics for every pupil."

One could hope that organized games will in future be a special feature in all Imperial schools—Vernacular and Anglo-Vernacular. In the West, school games are taken for granted, but in Burma it would seem necessary for the Education Department to organize a system by which football, hockey, rowing and athletic sports should be encouraged. It is easy to scoff at such insistence on athletics, and yet, if we are to teach the value of co-operation, relay races are more efficacious than a score of lessons in a reader.

If the principle of organized games in all public schools is accepted, the Local Government must be prepared to make generous grants of lands to all schools, and athletic proficiency should be a *sine quid non* in the appointment of a proportion of each English School staff.

Organized athletics throughout our schools would be of the utmost assistance in helping us to enforce that doctrine of intricate interdependence which underlies Imperialism.

It is this emphasis on moral training in class-room and play-ground which one searches for in vain in the various education codes of British dependencies. In countries where the bulk of the inhabitants are Christian the question is dealt with by Christian Missions, which, in such countries, are generally the chief educational agents. But in countries where Christianity is not the prevailing religion, education codes appear to shirk a problem which, however difficult, has eventually got to be dealt with. Character formation is the bedrock on which we must found the Imperial idea, and until the child is taught something of the moral basis on which the Empire stands, our efforts to implant this idea will be fruitless.

Christian missionaries, for all their splendid work in this province, are handicapped by the fact that more than seventy per cent. of their pupils are Buddhists. Buddhist priests and laymen are handicapped because their religion is individualistic and knows little or nothing of the moral duty of co-operation. It is here that Government can step in and bridge the gulf, in which to-day the Burmese child is floundering, by means of courses in civics which will enable every teacher and child in this province to learn of Empire and the moral duties which are expected of its citizens.

This question of civic and moral training leads us on to the question—how far the *pôngyis* can and will assist to promote Imperial ideas. In the majority of *kyaungs* at present registered an attempt to inculcate Imperial teaching would not meet, I believe, with any opposition, although it would frequently meet with diffidence. If the subject were taught on national lines, it would meet with sympathy and appreciation. The course in civics for monastic schools should be drawn up with special reference to the religion of the country and this should not prove impossible, for although such a course must necessarily introduce ideas which are strange to a Buddhist, it will be for the most part based on ideas which will win his appreciation and sympathy.

But it will be necessary to go further than this and work out a scheme whereby the unregistered *kyaungs* will be able to learn something of what the Empire means. The *kyaung* is a great national asset, in future years it may become an Imperial asset as well, when primary education is universal and the monastery, which will make such universal education possible, is endowed.

J. M. SYMNS.

## APPENDIX H.

### Sketch of a History of Burma from the Imperial point of view.

1. An account of the chief sources of our knowledge of Burmese history and their relative trustworthiness.
2. An account of the primitive tribal unit such as may be presumed to have existed in Burma previous to the 9th century B.C.; and a contrast between this and any *state* however founded.
3. Foundation of states in Burma by foreign settlers at Tagaung and Thatôn prior to the Christian era. Their relations to the primitive tribes they absorbed.
4. Expansion of the original states till they met in the Prome area about 286 A.D.
5. Period of conflict between the major states. The condition of this conflict the complete overthrow of one or other of the disputing parties.
6. The First Burmese Empire founded by Anawrahta about 1050 A.D. (Empire of Pagan).

#### *The causes of his success—*

- (a) Personal character.
- (b) Religious movement in Upper Burma.
- (c) Unwarlike character of the civilization of Thatôn,

#### 7. Achievements of Anawrahta's Empire—

- (a) Material and artistic development.
- (b) Internal legal and commercial reforms, *e.g.*, unification and standardization of weights and measures.
- (c) Unification of the tribes of Upper Burma, the Myamma, the Kanran and the Thet.
- (d) Conferring of literary status on the Burmese language.
- (e) Creation of a tradition of national greatness in Upper Burma.

#### 8. Disruption of Anawrahta's Empire.

##### *Causes—*

- (a) External pressure from China.
- (b) The character of Shans who, by their personal prowess, were able to exploit adjacent territories, much in the same way as the Norman barons in mediæval Europe, but never settled extensively as a people in the plains nor co-operated in ruling a subject population.

#### 9. Second Burmese Empire (Toungoo Dynasty) with capital at Pegu (1540—1690)—

- (a) Originating from Toungoo as a last refuge of the Burmese tradition.
- (b) Burmese, because of the traditions of Anawrahta's Empire.
- (c) Centring around Pegu because of the increasing wealth of the delta due to a new foreign trade largely caused by presence of Europeans.

#### 10. Achievements of the Second Burmese Empire—

- (a) Imitation of the splendour of the Empire of Pagan.
- (b) Renewed religious zeal (under Bayin Naung).
- (c) Attempt at clemency and impartiality in the personal government of the monarch.

**11. Failure of the Second Empire.**

**Causes—**

- (a) The overstepping of natural political boundaries in the repeated attempt to subjugate Siam, resulting in overtaxing the energies of the population.
- (b) Failure to conciliate the opposition of the provinces.
- (c) Allocation of government of the provinces for purely family reasons.

**12. Third Burmese Empire founded by Alaungpaya after 1750.**

**Causes—**

- (a) Revival of genuine national spirit in Upper Burma.
- (b) Inability of the Talaings to maintain arduous enterprises ; their interests primarily economic.
- (c) Ruthlessness of Alaungpaya's treatment of the Talaings.

**13. Achievements of Alaungpaya's Empire—**

- (a) Creation of military prestige in the outside world.
- (b) Religious and moral control over such a vice as intemperance (alcoholic).

**14. Failure of the Third Burmese Empire.**

**Causes—**

- (a) Removal of capital to Upper Burma out of touch with modern world, giving rise to ignorance and vanity among the rulers.
- (b) Failure to unite the province by any bond of common interest.
- (c) Continuation of family government.
- (d) The harem system leading to countless intrigues and politically unwise provisions ; thus Mindôn Min actually proposed to divide his possession among three heirs.

**15. Absorption within the British Empire ; note the progressive ease with which in the three Burmese wars the British accomplished their task. Burma remained stationary or declined in capacity, while British methods improved.**

**16. Benefits resulting from British Rule :**

**I.—In respect of internal relations—**

- (a) Government by men selected for capacity.
- (b) Absence of any personal motives on part of rulers tending towards disruption, *e.g.*, quarrels between Pegu and Arakan.
- (c) Benefit of the experience of a state that has had much more experience of social and political development.
- (d) Close contact (through the English language) with the whole of Western civilization, in most matters immeasurably more advanced.

**II.—In respect of external relations—**

- (a) Secure position among the nations.
- (b) Development of national consciousness owing to co-operation with other parts of the British Empire in great enterprises like the present war.

**17. History of internal institutions—**

- (a) The Buddhist church.
- (b) The village community—
  - (i) Its relation to the primitive tribe.
  - (ii) Tendency to develop the manorial system.
  - (iii) Relation to central Government.
  - (iv) Inverse ratio between excellence of village and central Government.
- (c) Literature, music and the plastic arts in Burma.

## APPENDIX I.

**Suggested Schemes of Training in Citizenship for Primary and Middle Schools in Burma.**

The two courses outlined below are intended for Primary and Middle Departments of European, Anglo-Vernacular and Vernacular Schools. Each is a three-year course divided as follows :—(a) The individual, (b) social life, and (c) the State. It is impossible to draw up a scheme of lessons which would include such standards as the Infants Class and Standard I (in Vernacular Schools) and the Kindergarten Classes and Standard I (in Anglo-Vernacular or European Schools).

For these classes oral teaching by means of pictures dealing with the seven following subjects would appear to be all that could usefully be done—Cleanliness, Tidiness, Manners, Kindness, Fairness, Truthfulness, Courage. Such lessons would lead up to the course for Standard II outlined below.

## PRIMARY SCHOOL.

## STANDARD II.—FIRST YEAR.

*Myself.*

Man and the lower animals.

Care of the body :—Cleanliness. Tidiness. Modesty. Temperance.  
Rest and Exercise.

Care of speech :—Truth. Language.

Care of the mind :—Patience. Perseverance. Learning.

Care of action :—Manners. Self-control. Courage.

Care of others :—Kindness. Gratitude. Unselfishness. Punctuality.

Care of money :—Economy. Avarice. Waste.

## STANDARD III.—SECOND YEAR.

(a) *My Home.*

The family.

Father and mother.

The duties of parents.

The duties of children.

Love.

Devotion.

Respect.

Obedience.

Grandparents.

Brothers and sisters.

The ideal family.

Family co-operation.

Masters and servants.

(b) *My School.*

The dangers of ignorance.

The school.

The child at school.

Obedience.

Perseverance.

The teacher.

School friends.

Co-operation.

Lessons.

Games.

Good habits.

## STANDARD IV.—THIRD YEAR.

*My Country.*

Burma in olden days.	Order.
Burma to-day.	The Lieutenant-Governor.
The village.	The Viceroy.
The subdivision.	The King-Emperor.
The district.	The British Empire.
The division.	My duties as a citizen of Empire.*
Law.	My privileges as a citizen of Empire.*
Justice.	

\* At least three lessons on each of these.

## MIDDLE SCHOOL.

## STANDARD V.—FIRST YEAR.

*The Individual.*

Human progress.	Self-respect.
Man's dignity.	Character.
Manliness.	Conscience.
The four cardinal virtues,—	Play.
(i) Courage.	Wealth and its uses.
(ii) Truth.	Patience and perseverance.
(iii) Prudence.	Pride and modesty.
(iv) Temperance.	Unselfishness.
Work.	

## STANDARD VI.—SECOND YEAR.

*Society.*

Origin and growth of society.	Justice.
The need for society.	Love { Charity. Devotion. Sacrifice.
Interdependence of human beings.	
Respect for others.	
Unselfishness.	Truth.
Work.	Courtesy.
Co-operation.	Usefulness.

## STANDARD VII.—THIRD YEAR.

*The State.*

Different kinds of States.	The division.
The British Empire.	Education.
The traditions of Empire.	Public works.
Patriotism.	Health.
Burma's place in the Empire.	Co-operative societies.
Law.	The Lieutenant-Governor.
Justice.	The Viceroy.
Order.	Parliament.
The village.	The Ministry.
The town.	The Secretary of State for India.
Municipalities.	The King-Emperor.
The subdivision.	The duties of citizenship.†
The district.	The privileges of citizenship.†

† At least four lessons on each of these subjects.



If some such scheme as the above were approved, handbooks for teachers' use would be necessary, and for these books we could not have better models than those now in use in France and more especially M. Primaire's *Manual d'éducation morale civique et sociale*, in which each lesson is divided as follows:—

- (i) A summary showing the chief ideas to be introduced;
- (ii) Questions to be asked;
- (iii) Extracts from different writers dealing with the subject;
- (iv) *Résumé* of the subject showing its practical application.

If such handbooks were written for this province, practical examples from Burmese literature would be necessary, and such could be obtained in the mass of literature now being dealt with by the editor of the Burmese anthology.

Our greatest difficulty will be simplicity of thought and diction, but although such schedules, which have necessarily to confine themselves to abstract ideas, may seem at first sight too difficult for Burmese children, it should not be impossible to write these lessons for teachers in clear and simple language which should be supplemented by tales and pictures. It should be emphasized that such lessons are not a means to the end of teaching English in Anglo-Vernacular Schools. They should be in the Vernacular throughout from Standard II to Standard VII in such schools; an English edition would be necessary for European Schools only.

J. M. SYMNS.

## APPENDIX J.

### An Adaptation of the Boy Scout Movement.

The success of the Boy Scout Movement in the West is due, as shown in Chapter IX, to the romance of the prairie, which is due partly to schoolboy literature and partly to the remoteness of the prairie from Western civilization. The young Burman has no such literature and the jungle is at his door (literally and chronologically). Education is taking him out of the jungle and no attempt to lead him back will serve the purpose it undoubtedly has served in the United Kingdom.

To British boys the prairie is romantic because it is something remote; in Burma we must find something which is at the present day equally remote, something which can appeal to the love of adventure which is common to young people of every nationality. In Burma if we wish to appeal to a boy's imagination, we should not go to the jungle; we have a far wider field of romance if we go to the Empire.

If a certain amount of scouting is eliminated, there is nothing in Sir Robert Baden-Powell's book which could not be adapted to Burma.

It is unnecessary here to detail a scheme which will borrow very largely from the British movement but would substitute the heroes of Burma and the Empire for the Red Indian and the Scout.

The organization might be called:—"The Sons of Empire"; the *tenderfoot* might be an *infant*; the *second class scout*, a *younger son*, and the *first class scout*, an *elder son*. The *King's Scouts* might become the *Emperor's Pages*.

The promise would probably be much the same except that the first clause would be changed from "to be loyal to God and the King" to "to be loyal to my religion and my Emperor."

An elaborate uniform would probably be unnecessary, but a troop might wear a *longyi* of a distinctive uniform colour.

Patrol signs might be the badges of different countries of the Empire. Proficiency badges and medals would be necessary and could be devised for this province.

The law would probably remain unchanged. The three chapters on campaigning, camp life and tracking might be reduced to two chapters, one on signs which would include signalling and the reading of tracks and deduction and the other on games which should emphasize the value of group games.

The chapter on woodcraft might be adapted to Burma and the chapters on endurance, chivalry and first aid would need very little adaptation.

The chapter on patriotism would naturally come at the beginning instead of at the end, and only such elements of scoutcraft as are practicable in Burma, are likely to appeal to Burmans and teach an Imperial lesson would be utilized to popularize and explain the movement.

Many of the chapters might be illustrated from the lives of men and women who have helped to build up the Empire and more stress would probably be laid on this than is done in the book "Scouting for Boys."

The adaptation might be somewhat as follows:—

<i>Scouting for Boys.</i>	<i>Handbook of the "Sons of Empire."</i>
(1) Scoutcraft.	(1) The Laws of "the Family."
(2) Campaigning.	(2) The Empire.
(3) Camp Life.	(3) Signs (signalling, tracking, etc.).
(4) Tracking.	(4) Usefulness.
(5) Woodcraft.	(5) Games.
(6) Endurance.	(6) The Jungle (Nature study).
(7) Chivalry.	(7) Chivalry.
(8) First Aid.	(8) First Aid.
(9) Patriotism.	(9) Endurance.

The popularity which one subject of Imperial education, namely, 'First Aid,' has attained among Burmese boys would seem to augur well for the new movement.

The adaptation of the handbook would have to be undertaken by a qualified Scout Master who knows the Burmese boy, and Mr. E. G. Kinch, the Headmaster of St. Matthew's Boys' School, Moulmein, is recommended by the Chairman of the Committee in this connection; he would probably need the assistance of a collaborator who should be a Burman Buddhist. The detailed proposals when complete would presumably come up before the Imperial Idea Standing Committee and, if approved, might lead to the opening of a school for the training of 'Leaders.' Such a school would probably need the whole-time services of those who were chosen to adapt the handbook.

Although at first the necessary expenses incurred by such a training school would have to be met by Government, there is little doubt but that public-spirited Burmans and others would readily endow it, if asked to do so, and would thus render it, as it should be, independent of State aid.

Until such a school has been in existence for two or three years and is ready to supply a few trained 'Leaders', the question of starting the movement in selected Anglo-Vernacular Schools would seem to be premature.

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Printed by order of the Government of Burma.

G. OF B. CENTRAL PRINTING OFFICE,—No. 98, Secy., 9(c), 20-6-1917—621.