ALIJAH DARBAR PRESS, GWALIOR.

REPRINTED FROM THE "JAYAJI PRATAP".

SCHOOLS OF LEADERSHIP ::

FOR

:: :: THE NEW INDIA

BY

F. G. PEARCE.

SCHOOLS OF LEADERSHIP
FOR
THE NEW INDIA

BY

F. G. PEARCE.

I

The schools of a country must suit its needs. There can be no question that the primary needs of India are a much larger supply of the essential commodities for decent human living, and their equable distribution. Schools meet those needs only in an indirect manner, though in a very important one, for it is indisputable that an ignorant population is a gullible population: the better educated people are, the less liable they will be to exploitation, and the more open to conviction by scientific ideas. But this assumes a vitally essential quality in the educational system, namely, that the education of the masses is scientifically devised to awaken people to their real needs and to stimulate them to strive for their satisfaction. The system introduced by Macaulay was ostensibly devised to produce "a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and intellect" (*vide* Macaulay's famous Minute of 1835), and it has been rightly subjected to the fiercest criticism of nationalists on that score; but it has also undoubtedly had the effect of bringing educated Indians into direct contact with English ideas of freedom and democratic government, which matured into the demand for Indian freedom now at last achieved. To this extent we must admit that English education in India has borne valuable fruit. But this is not to say that we should rest content with the tree that bore it, nor refrain from planting better trees; to bear fruit suited to our new needs. *That* is exactly what we have to do.

And it is towards the re-planting of India's vast educational fields with more nourishing crops that Mahatma Gandhi and his co-workers have striven so earnestly, and have set a fine example and a bold lead in 'Basic Education'.

There is another essential need of India, however, for which the Macaulay system of education did not even help to pave the way. It operated in just the opposite direction. That need is *the training of young people for future leadership.*

English education in India was not devised to meet needs so far ahead as the need of leadership. It was devised to produce loyal and intelligent *followers*; and it has served its day. The new education must be devised not only to develop good citizens of the new India, trained in hand and heart and head to serve the country's primary needs : it must also make provision for meeting the other need,—the need for honest, wise and able *leadership.*

This is a difficult need to meet, and the difficulty of meeting it has been experienced in all countries in all times. Nowhere has the perfect solution been found. This makes the problem a more thrilling one to face, though a more dangerous one, because we have to go forward without the help of precedents and with the examples mostly of previous failure to guide us. Perhaps it is fortunate for us that this is so, for, if we could merely copy the systems established successfully in other countries, we might fail to provide for our own country's particular needs. Lacking precedents, we are driven to ponder carefully our own essential requirements, and then try to find means to fulfil *them*, not the requirements of other people whose cultural background and history are different.

Is it not true to say that nowhere in the world this problem has yet been solved effectively? Can we point to any great country in ancient times in which provision was made successfully for the training of leaders, resulting in a definite improvement in the administration of affairs for a sufficiently long period to have a noticeable effect on that country's history? In ancient China the great Kong-fu-tse (Confucius) tried in vain

to persuade ruler after ruler to allow him to set up a system of training in leadership. It was the greatest sorrow of his life that he never succeeded in this, though the effects of his work in other directions lasted for thousands of years. The Chinese did adopt the system of open competitive examinations for the selection of their government officials and administrators, but, as with our own selection tests until very recent times, the ability tested was mainly that of good memory and book-learning, and, when once selected, the fortunate candidates were presumed to have no need of further training for their tremendous responsibilities involving the misery or welfare of hundreds of thousands of their fellow human beings. Doubtless, in ancient India, the sages laid down wise precepts for the guidance of kings in selecting their officers, and when the kings were wise enough to heed those precepts, the country prospered greatly. The existence of such traditions of systematic and impartial selection is certainly one of the main causes of the relatively long periods of stability and prosperity in the history of Hindu civilization. The departure from such traditions equally certainly accounts for periods of break down and disaster.

Nothing is more obvious in the history of the Greeks and the Romans than their failure to devise any system for securing a smooth succession of leadership. Whether leaders came to power by means of military conquest or by election (on the basis of a very narrow franchise, be it remembered), the ups and downs of their country's fate followed exactly the chance of fortune which threw up a Pericles or an Alexander, an Augustus, a Nero, or a Marcus Aurelius. The history of the Middle Ages reveals the same.

When we come to the history of modern democracies we must admit that, with the passing of power out of the hands of hereditary kings into the hands of elected presidents and prime ministers, the ups and downs of periods of fatherly benignity and diabolical tyranny are smoothed down a great deal. Constitutional government doubtless has a levelling effect, but it has not yet devised the necessary machinery for raising

the general standard of administration, and of maintaining that standard at a high level. We are now at the stage when the most extreme abominations of misgovernment are not tolerated, but the lesser abominations (bribery, nepotism, black-marketing, etc.) are almost universal. Is there any country in the world where this is not the case ?

Our Communist friends would have us believe that such abominations are merely the inevitable effects of poverty and other evils of the competitive capitalistic system which has had its day. One would welcome such a belief if facts indicated that Soviet Russia had succeded in getting rid of at least the worst of the 'lesser abominations'. But such facts as are available seem to show the contrary, and indicate that even the greater abominations (conviction without open trial, terrorism, victimisation of relatives) are not altogether absent from the modern Marxist paradise.

Returning to the specific point, the necessity for *a system of training in leadership*, can we see any signs of successful attempts at this in any of the modern states ? In using the term 'leadership' I must make it clear that I am thinking of leadership in the widest possible sense, not in the narrower signification of leadership of the armed forces and other specialised technical services, for which every modern state has its special training schools. India also already has such schools for Military, Naval, Air Force, Mercantile Marine, and other special professions. Such institutions impart a training in leadership of a kind requiring technical knowledge of one or other of the professions to which they are the preparatory channel of entrance. Such training begins, moreover, at a fairly advanced age, usually not lower than post-matriculation or even post-intermediate. In my opinion a training intended to discover and develop general capacity for leadership should begin at a much earlier age. One of the chief evils of the present system of education is that its bookish and stereotyped character tends to kill the dormant qualities of leadership before they have had time to grow. This is why we need '*schools*' of leadership, not 'colleges'.

As might be expected, Hitler, with German thoroughness, was among those in modern times who created schools for leadership training, and candidates were chosen for admission to such schools from quite an early age. The Hitler schools may provide us with a model in respect of the stress laid upon healthy physical surroundings and on physical education; but their example will not serve us much further, for the brutal Nazi conception of leadership can never (one hopes) be that of the Indian people. Apart from special schools for military cadets, and other professional institutions of the kind, I am not aware that any other modern nation has deliberately experimented with leadership schools.

Like most other institutions in England, the schools which have, more than any others, been the training-ground for leadership among the British, have grown up accidentally and with no specific intention of giving such training. I refer, of course, to the famous so-called 'Public Schools'. However strong may be the prejudice in India against copying English institutions, we cannot afford to ignore the fact that, even in the year 1939, no less than 76% of the most highly paid and responsible posts in the British Commonwealth were occupied by people who had received their education at 'Public Schools,' and nearly 50% of such posts were held by men who had been at one or other of the twelve most famous and ancient of such schools. Whether we like the products of the Public Schools, or not, the fact remains that those schools have successfully trained men for leadership. If we require for India a different type of leader, we must impart a modified form of leadership training. But it would be foolish to ignore the experience of centuries which seems to indicate that there is *something* in the environment of the English Public School which tends to develop capacity for leadership. Our business is to find out *what* that 'something' is, and to make use of it in an Indian environment, while carefully avoiding the other 'somethings' which have produced qualities whose elimination we desire. India must not overlook the fact that her first Prime Minister,—though first and foremost, and through and through, a son of India,—spent a large

part of his boyhood at one of those twelve most famous English Public Schools,—Harrow. Pandit Jawaharlal Nehru would be the first to acknowledge the good points of Public School education, while also the first to condemn its evils. His own nephews are in the Scindia School, one of the first attempts in India to adapt the English Public School conception to an Indian environment and requirements.

Schools such as the Scindia School, the Doon School, and others of more recent origin, have made a useful beginning. But it seems to me that the time has now come when we must be prepared to depart more radically from the English pattern, where we find our needs different from those of the British. In England itself in recent years the Public Schools have been severely criticized, and changes in the method of selecting boys for admission to such schools, as well as in methods of education, are now impending.

II

A very interesting book appeared in 1945 from the pen of a distinguished British University man, writing under the pseudonym 'Bruce Truscot', whose real name is still a well-kept secret. The book is entitled "*Redbrick and These Vital Days*" (Faber and Faber, Ltd., London, 10s. 6d.). 'Redbrick' stands for the modern University, whose inadequacy to meet modern needs is the main subject of the book. The last two chapters are devoted to a searching criticism of the English Public Schools. The points discussed are useful for our consideration in connexion with plans for a better type of 'school of leadership' suited to the needs of the new India. I shall, therefore, deal with them here.

The first point raised is the usefulness or otherwise of having important educational institutions run independently of the Government education system. Why not simply let the State take over the Public Schools and run them for public benefit? The author argues strongly against this, mainly on the ground that "in any country the State educational system can learn

much from schools which have greater freedom to experiment than its own". There cannot be any doubt of the validity and truth of this argument. The existence of independent schools is of great benefit, but with one proviso: they must be open to Government inspection, whether they receive grants-in-aid or not from the Government; and, if they accept such grants, they must also conform to Government standards of efficiency and of staffing. There is no reason why Indian schools should not enjoy a similar independence and comply with similar conditions for having it. No sensible Government would wish to enforce conditions which would limit experimental activities: it is necessary only to ensure that the conditions in which both staff and pupils work are satisfactory, and a reasonable standard of efficiency maintained. In my own long experience of independent as well as Government institutions, I have never found the visits of Inspectors anything but sympathetic and most helpful. I do not know whether I have been unusually lucky in this respect.

The author next takes up the question of religious instruction, a matter which is as hotly disputed to-day in England as it is in India, though perhaps on rather different grounds. His view is that a religious background, even so conventional a background as that of the average English public school, is beneficial. Personally I am inclined to agree with him, provided the background can be kept strictly *non-sectarian* without being made ineffective. I am afraid that we in India are rather in the situation of being between the devil and the deep sea, the devil in this case being a completely secular education, and the deep sea being a sectarian and therefore probably a 'communal' one. Experience undoubtedly goes to show that people who have strong religious convictions are more likely to be effective in action than those who lack them. Of course, there are modern substitutes for the old-fashioned religions: Communism is one: perhaps Gandhism may prove to be another. But the trouble about inculcating any particular creed in a public institution is that it will soon prevent the institution from serving the public as a whole: those who accept that creed

will be delighted: the rest will boycott the institution or set up another one as a rival. Not only would such a policy be extremely dangerous to India in its present state: it would defeat our aim, which is not to train for sectarian leadership, but to develop leadership ability which may afterwards be put to use in whatever way the individual thinks fit or the nation needs.

There is also a positive side to this question. Surely in the present conditions of India, whatever may be our personal religious convictions, it is good to know what other people believe, and to try to understand why they cling so strongly to opinions with which we cannot ourselves agree. A dispassionate broad-minded outlook may not help a man or a woman to be an effective *fighter*, violent or non-violent, but it may help a very great deal in the making of a good *administrator* or even a successful *business man*. There is much to be said, from this point of view, for including in the School curriculum not only a comparative study of the teachings of the great moralists and founders of religions, but also those of the great constructive thinkers in the political and economic spheres. As for the positive teaching of religion, it is worth reflexion that the children of the most earnestly religious parents are often those who readily become unbelievers when they find themselves free to do so. In my opinion the most effective instrument for propagating any faith is the silent example of its power for good in the life of one who is its devoted follower. Such devotees, provided they give the same freedom to others as they wish to enjoy for themselves, are an asset to the staff of a school. The greater their variety, the better, for there are surely many paths to divinity. If the efforts of such people can be co-ordinated into some simple system of common religious observances without giving offence to any, the result is, I believe, all to the good.

The third defect of the public school, which our author discusses, raises the knotty question of school morals, including the toleration of bullying and other forms of cruelty, the acceptance of lying and cheating (provided they are not found out), and sexual immorality. My experience of more than thirty years in Indian schools and hostels leads me to think that the

first two of these are less of a problem in India. I only hope that the spate of cruelty which seems to have flooded the country lately will not cause a change for the worse in this respect. Hitherto I am quite certain that very few of the thousands of Indian boys I have known intimately would be capable of such deliberate callous cruelty to their fellows which I have myself experienced in English schools. Regarding sexual immorality I cannot speak with such confidence. It is unwise to generalise in regard to this. I do not believe it is a thing in any way dependent upon race or religion, and possibly not even upon climate, except to a very slight extent. It is probably nearer the truth to say that there is bound to be a tendency to sexual immorality wherever there is boredom, segregation of the sexes, or secret unhappiness. The first of these is easy to remedy, if the schoolmaster has the will and the means to provide plenty of creative activity both in the classrooms and outside. The second brings us face to face with an enormous problem which we of the present generation of teachers in India cannot hope to tackle except on the fringe. I am positive that this country is not ready for co-education on a wholesale scale, and anyhow I do not think the solution for India lies in that direction. I am very far from convinced that the results of co-education in countries which have tried it widely are such as to encourage us to follow their example. On the other hand, commonsense as well as considerations of economy indicate that we must have co-education in our primary schools, and co-education in our Degree colleges and Universities.

Returning to the specific problem of sexual immorality in public schools, it seems to me that the solution lies,—so far as any solution exists while human beings are bi-sexual and subject to complexes,—first, along the line of providing ample interesting outlets for creative self-expression and for excess physical and emotional energy. This in itself goes a long way, in my experience as a boarding-school headmaster, to prevent the problem arising. But side by side, an intellectual approach is also necessary. In my opinion it is unsafe to allow any child to grow to adolescence without knowing the plain facts about its

own body and the body of the opposite sex. These facts (if the parents shirk the duty of imparting them, or are incapable of performing that duty without embarassment) can be imparted in a perfectly natural and matter-of-fact way by the teacher as a part of the course in biology, human physiology and hygiene. This knowledge should be, in my opinion, an integral part of the curriculum of any good school. I admit that it is not easy to find teachers who can deal with the subject unemotionally and effectively. Personally, I have found the simplest solution is to teach Physiology and Hygiene myself in the secondary classes. But there is a third element in the solution of this problem, the most important of all; and it is one which cannot be introduced effectively in any boarding-school of the ordinary sort. It is the natural social intercourse between the boys and girls of a family. This is a very important moral influence of which boys and girls who spend their adolescence in a boarding-school are wholly deprived. It is important because boys who are never in the company of their sisters and their sisters' friends are apt to be rough and rude, while girls, similarly situated, tend to be self-centred and silly. The natural association of girls and boys in a family circle tends to make the boys more gentle and better mannered, and the girls more courageous and sensible. In this case familiarity does not breed contempt; it produces a balanced sociability: while unfamiliarity breeds morbid curiosity and grave danger of temptation.

Is any solution of this question possible in a boarding-school? I do not think it is, in boarding-schools of the ordinary sort. The only conceivable solution is to arrange for the boarders to live, not in dormitories of twenty or more together, but in small groups of half a dozen, attached like extra members of the family to the homes of the teachers, as was the case in ancient days when *sishyas* lived as members of the family of their *guru*. If such an arrangement were possible, it would be a natural solution to the problem; but I am very doubtful whether it would be a solution that would appeal to the poor overworked teacher! Perhaps, if our future residential schools pay their staffs much better, and provide them with good houses in which

large families can be accommodated, there may be some devoted teachers who would consent to enlarge their household esponsibilities in this way, and thus provide their schools with the ideal solution of the problem of arranging for boarders.

Short of that solution, I can think of no other but to make provision for as many *whole-day* scholars as possible, and discourage full-time boarding except for those who have no good school in their own neighbourhood. This is one of the radical departures I advocate from the pattern of the Englisl Public School, adapted to Indian needs. As far as possible, our new Indian schools of leadership should *not* be mainly boarding-schools: they should be schools to which at least half the pupils should come daily from their homes, spending the whole day at school and returning after sunset and for week-ends. This will, I am aware, create other difficulties. Schools will have to be situated within motor-bus distance of large centres of population, and it may not be easy to find suitable healthy sites everywhere, especially near towns remote from the sea, in flat country, or in a hot sticky climate. Where healthy sites for such schools are not available in the vicinity, the only solution is to have boarding arrangements on the *ashram* plan, as suggested above. It might prove to be the best solution: it would certainly be the most truly Indian.

III

In his book *"Redbrick and These Vital Days"* Bruce Truscot criticises the curriculum of the English Public Schools. Especially he lays stress on the lack of time and opportunity for pupils of those schools to take up hobbies or pursue other interests of their own choice. Fortunately this criticism does not apply to the Indian Public Schools which have so far come into existence. They, in fact, have led the way in making ample provision for extra-curricular activities such as Indian art, handicrafts, mechanical and scientific hobbies, gardening, social service work, and so on. I have not much to add on this point, except to say that the good beginnings made in the exist-

ing institutions should be widely multiplied and extended in other schools. My own criticism of the curriculum is not so much of its content as of the *manner* of its impartation. The system of class-instruction may serve for small portions of the work in most subjects, but I am convinced that, sooner or later, we shall have to work out some kind of adaptation of the Dalton Plan; it is the only method of instruction which really provides opportunities for the full development of the student's sense of responsibility in his academic work, and encourages self-reliance in studies. The snag is that it makes still further demands on the teacher, who, in a residential school, is already heavily over-burdened with a great variety of extra-curricular responsibilities. There is room for improvement also, I think, in the co-ordination of the subject-matter of the curriculum, to avoid the defect of teaching each subject in a watertight compartment: I believe that a 'General Knowledge' course co-ordinating, in the Middle School, the teaching of the Social Sciences with Pure Science, and with ample provision for practical work and experiment, would be both educationally sound and economical of time. In an issue of the educational periodical, *Teaching*, many years ago, I described the actual working of such a course in the Scindia School.

I shall conclude this part of my article by dealing with the point most often raised in criticism of 'Public Schools' both in England and India. It is that such schools are very *expensive*, and, therefore, they are *exclusive*. Are the future schools of leadership in India also to suffer from this grave defect? If they do so, it is clear that many people will object to the existence of such schools, and will vigorously oppose their multiplication. And they will be right in doing so.

The difficulty arises not from the fact that the organisers of such schools desire them to be exclusive. I do not believe that the organisers in most cases had any such deep-dyed intention. They could not help the schools becoming exclusive, because they had to charge high fees. This difficulty cannot be got over by any means. It is impossible to make a cheap school a good school, unless it is heavily subsidized. Gandhiji's

ideal schools may be housed in mud-walled, grass-roofed buildings (which are very comfortable so long as they are kept in good repair) and they may be staffed by devoted workers who will accept low salaries (though whether such pople will be available in sufficient numbers is extremely doubtful). The equipment may be of the simplest character, made on the spot. But this does not mean that the schools will be cheap. They may be cheap in money-cost, but they will not be cheap in labour and human effort. In short, if you require a first-rate article, you must be prepared to pay for it, either in labour or in cash, or in both. The labour which will go into the making and maintaining of schools of leadership will be far greater than the labour of making and maintaining village schools. Much of it will be devotedly given: but it cannot possibly be cheap. The most devoted persons are generally those who do not amass wealth nor inherit it. The staffs of the Schools of leadership will have to be well paid, in order that their minds may be free to spend most of their energy on their pupils, and not on domestic anxieties and personal affairs. And it is of the first importance that the pupils be really well fed and looked after, physically. These are the items (apart from cost of buildings and equipment and their proper maintenance) which will cost money, and a lot of it. How, then, can the fees in such schools be low, and, if they are not low, how can such schools be prevented from becoming the preserves of the rich?

There *is* a way out, and it is the same way as is now being step by step pursued, in order to break down the exclusiveness of the English Public Schools. The example of the British Socialists is in this case one which we can follow with great advantage. In the first place, admission to the Indian schools of leadership should be by *selection* only. It should not be possible for any rich or influential person to get his son or daughter admitted merely because he can afford to pay high fees. It may be argued that, if a man can pay, or pay even doubly, for the best education available for his child, why should he not be entitled to it? Personally, I do not accept that argument. The child of a rich man or a prince is not necessarily fitter for

leadership-education than the child of a poor man. The aim of such schools as I am advocating here is not to provide an expensive education for those who can *afford* it, but to provide the best possible education for all who are fit to take advantage of it, whatever their origin. Admission must therefore be by selection, and by selection only.

Of course, it is not an easy thing to set up an Admission Board consisting wholly of persons who cannot be moved by wealth or other forms of influence. It is not an easy thing even to devise reliable methods of selection. Educability for leadership, especially when it has to be judged at the early age of 10 or 11 years, is an extremely difficult thing to test : it is obvious that a mere test of intellectual brilliance only will be quite inadequate. It is possible that, among other means of selection, some modification of the modern tests now in use for ascertaining suitability for careers may be found useful. But the main point is that *all* applicants for admission, whether rich or poor, must undergo the same process of selection.

Then, what about the fees ? After the entire cost of running the school has been ascertained approximately, and it is known what other sources of income will be available towards maintenance, an average cost per pupil must be worked out. This will be the 'average fee'. A scale of fees will then be laid down, which will vary according to income. Parents whose income is within a certain range, which will be taken as the average, will have to pay the average fees. Those whose income is above, will have to pay at higher rates. Those whose income is below, will pay correspondingly lower fees. There may be,—there undoubtedly will be—some successful candidates whose parents can afford to pay nothing. All those who cannot afford the average fees will have to be subsidised from another source. What is that source ? It may be a special fund for Scholarships, raised by subscription. More probably, and rightly, it may be Government aid.

If the Government has the right to inspect such schools (as it must have), and if it has given its approval to the idea of training for leadership, without distinction of class or economic

status (as one hopes it will), the Government must also be expected to assist in the maintenance of such valuable institutions, and this is exactly the most useful and appropriate form of assistance the Government can give. If candidates,—selected impartially by an Admission Board nominated by Government or by the Governing Body of the School approved by Government,—include many whose parents cannot afford to average fees, it will be for the Government to provide the means to enable such an education to be given impartially. Naturally, there will have to be a limit. A certain amount may be voted each year for scholarships. The admission Board will be requested to select for admission the maximum number possible to be admitted within that amount of subsidy. As such schools multiply and are found increasingly useful, the subsidies will be increased; and ultimately it ought to be possible to admit *every* child found fit for such an education, whatever be his or her parents' status or origin. Only by some such system can we ensure that training for leadership in India shall be absolutely free from class bias and unaffected by economic disability. By the adoption of such a system of selection for admission to the new Indian Schools of Leadership, we can immediately remove the stigma attached to 'Public Schools' that they are 'homes of snobbery' and 'exclusive preserves of the rich', a 'device of capitalist society to secure the retention of leadership in the hands of the sons of capitalists', and consequently a menace to the classless society.

Whatever be our political views, we cannot but admit that there is a sting in this criticism, for it is largely justified by facts at present. Let us see that the cause of the sting is removed, so that India's future Schools of Leadership may be in the fullest sense 'Public Schools', devised and maintained to select impartially those who are *capable* of leadership, and imparting an education satisfying in every respect, so that their pupils may prove worthy leaders of India's public life and true servants of their fellow human beings of every class and kind.

OUTLINE OF A SCHEME FOR SCHOOLS OF LEADERSHIP.

1. *Character and location of such schools:*—

(*a*) They must be whole-day boarding schools, with provision for whole-time boarders also.

(*b*) The location must consequently be within daily motor-bus-range of fairly large centres of population, but well outside the urban locality and in entirely healthy surroundings, preferably near sea, lake or river, or on hills.

(*c*) A complete institution should provide for the following :—

(*i*) Preparatory co-educational school for girls and boys from 2½ years to 10 years (Infant class to class 5).

(*ii*) Boys' Secondary School (Class 6 to end of Secondary stage, *i. e.*, to Higher Secondary or University Entrance examination, Class 11 or 12).

(*iii*) Girls' Secondary School, with specialisation in Home Training, up to University Entrance examination.

(*d*) The number on the roll should not exceed 200 in the Preparatory school, and 300 in each of the Secondary schools.

2. *Admission, Fees and Scholarships:*—

(*a*) Admission will be solely by *selection* made on the basis of principles laid down and tests prescribed by the Admission Board, which will consist of qualified persons nominated by the Government or by the Govening Body of the Schools. Qualifications for admision will include the parents' past services to the nation, and such indications as may show the chill's special suitability for leadership training, not only ts intellectual ability. Modern tests of intelligence and of other qualities may be included in the means of selection. A fixed percentage of places (to be decided by the Government or the Governing Body) shall be reserved for children of parents whose income is below a certain amount : the number selected may exceed this percentage, but shall not be less.

(*b*) The fees charged from parents shall be proportionate to their average income, ascertained from the Income-Tax returns or from other reliable evidence. No reduction in fees shall be allowed on account of admission of more than one child from the same family. Children, selected for admission, whose parents are unable to pay the average fees of the School, shall be given scholarships to meet the deficit in full.

(*c*) The Heads of the Schools shall report annually to the Governing Body regarding the progress of every child in the Schools, and, if the Governing Body is convinced that the progress made by a child does not justify the continuance of his or her education in the School, the Governing Body shall order the removal of the child with or without a previous warning.

(*d*) The fees charged by the Schools shall cover the whole cost of education, including tuition, board and lodging (either as a whole-day pupil or a whole-time boarder as the case may be), transport to and from home, books and stationery, school clothing and toilet necessaries, medical examination and treatment, games and spare-time activities (including handicrafts), and school excursions, in which participattion shall be compulsory.

3. *Aim and Curriculum.*—

(*a*) The aim of these Schools is to ensure the fullest possible natural development of each pupil, physically, emotionally, intellectually and morally, and to provide, to that end, an environment of harmonious co-operative activity, in which each child may find ample opportunity to develop his or her creative abilities and capacity for leadership in one or more useful directions, with due regard to the rights of others to do the same, and with due recognition of the duties of good citizenship of India.

(*b*) In order to achieve the above aim, the Schools, in addition to providing a happy and healthy environment, proper nourishment, and a daily programme based on a rational but not excessively rigid routine and discipline, shall provide a curriculum comprising the following:—

(*i*) Physical exercises, team-games and sports, suited to the age and constitution of the pupils, after they have been carefully and periodically medically examined.

(*ii*) Frequent opportunities for development of useful social habits and good manners, through contact at meal-times, on the playing fields, in debates and other recreative activities, on excursions, and in social service activities.

(*iii*) Graded lessons suited to the age of the pupils giving information in the most impartial manner possible regarding the basic principles and practices of the great religious and moral teachers and the principal religions of the world, as exemplified in their Founders, and as expounded in their accepted scriptures. Children whose parents specifically desire that they should be given time for religious observances of a particular kind will be granted

such permission, provided it does not involve any interference with the schol routine or with the freedom of others in this respect, in the opinion of the Head of the School. All pupils will be taught, by example and precept the basic morality of the 'Golden Rule' ("Do unto others as you would wish them to do unto you"), and the daily assemblies of the Schools shall, as regards any prayers, readings from scriptures, and addresses, be unsectarian and non-communal in character, advocating unity in diversity, and not uniformity.

(*iv*) A systematic endeavour to develop enterprise, initiative, self-reliance, self-help and creative ability, by means of the following:—a wide variety of opportunity to learn and pursue handicrafts, hobbies and other spare-time activities, both manual and literary: a system of internal management in which the pupils depend as little as possible upon servants for their assistance, and in which they do as much of the unavoidable menial work as they can do without detriment to other more necessary, important educational activities.

(*v*) A systematic endeavour to develop capacity for self-government and leadership of others, by means of the following:—direct training in self-governing activities, through the School Council and School Parliament, through student responsibility in managing or assisting in the management of games, social activities, purchase and sale of stores (School co-operative, etc.), School Savings Bank; through the Prefect system: through the Patrol System in Boy Scout or Girl Guide activities: through School social service activities, and School excursions.

(*vi*) A curriculum of studies, in the Secondary schools, preparatory to entrance to a University or to professional training, comprising at least the following :—

1. The fluent and correct use of the provincial language, in speech, reading and writing.
2. If the provincial language is not Hindi, proficiency in Hindi or Hindustani (as may be decided by Government) for ordinary inter-provincial intercourse.
3. Proficiency in reading standard English, in writing simple English correctly, and in speaking simple English fluently, and in following an ordinary conversation or lecture with full understanding.
4. Proficiency in the quick and accurate use of ordinary mathematical processes up to Matriculation standard.
5. A complete graded course of general knowledge comprising the following: elementary human physiology and hygiene, elementary biology, chemistry and physics, elementary history of human civilization and history of India, elementary world geography and geography of India, elementary economics, elementary civics.
6. Opportunities to learn some of the following at the elementary stage, with a view to selecting one or more for specialization from Class 8 onwards :—

Art (including drawing, painting, modelling in clay or stone, block-making, engraving, leather-work).

Music (including vocal, instrumental, choral, orchestral).

Dramatics (including elocution, stage-management, production, elementary play writing).

Gardening.

Elementary engineering (repairs of cycles, motors, etc).

For boys :—

Cinema, radio, wireless telegraphy, electrical appliances, carpentry and elementary metal-work.

For girls.—

Household management and decoration. Sick nursing and Child education.

(*vii*) In the Higher Secondary classes (Class 9 upwards) items 5 and 6 of the curriculum set forth in (*vi*) above, will be replaced by specialized courses in the subjects chosen by each pupil from among the following :—

Provincial language: Indian classical languages: English, Mathematics; Advanced Mathematics; Chemistry; Physics: Biology: Physiology and Hygiene; Geography; History; Civics; Economics: Art; Music; Elementary Agriculture; Elementary Metal-work and Carpentry: (For Girls) Domestic Science.

4. *Staff and Management.*—

(*a*) The *sine qua non* for the success of Schools of Leadership as outlined above is that the Staff consist entirely of men and women who fully understand that the aim of these Schools is something ahead of the aim of other schools; and who are devoted to achieving that aim, in co-operation with their fellow-workers. Such persons must have exceptional qualities and qualifications, and cannot be recruited and retained on ordinary salaries. It is not desired to set up a

standard of luxurious living, but the standard must be one of security and reasonable comfort, with freedom from anxiety regarding the future of the family, and provision for sickness and old age. If adequate residential facilities and amenities are provided, salaries may be moderated, but not otherwise. Economy resulting in the recruitment of persons of inferior capacity (however well qualified academically) would be fatal to the undertaking.

(*b*) All members of the staff should reside on the premises, in simply furnished quarters, free of rent, provided with water, modern sanitary arrangements, and electric current (which may be charged for according to consumption). Terms of employment should include provident fund, compulsory insurance, free medical attendance from the School doctor and dispensary, and facilities for education of children of members of the staff in the School, free or at concession rates. There must also be arrangements for co-operative purchase of household stores, and arrangements for co-operative messing for those who desire it (particularly unmarried members of the staff who prefer not to have their own kitchen arrangements). A Staff Club, with recreative facilities, is essential and mutually helpful activities (such as needlework-meetings, or even a creche or infant class) can be provided for the wives of teachers. Such activities will go a long way to create and maintain community spirit. When such a harmonious spirit exists in private relations, co-operation in school activities follows naturally. This is essential, because the daily routine and extra-curricular responsibility of teachers in a residential or semi-residential school is *far* heavier than in a day-school of the ordinary type. Member of the staff will have much less free time than in an ordinary school, and they need to be compensated accordingly.

(*c*) We cannot attain a spiritual end by ignoring material necessities. Luxury is certainly to be eschewed, but reasonable freedom from anxiety is essential for good educational work. Constant worry, about making income cover expenditure, uses up energy which ought to be set free for creative enterprises. The main items of expenditure in schools of the type described above are (excluding capital expenditure) for adequate time-scale salaries of the staff, adequate nourishment of the children (with simpler wholesome but attractive Indian food of good quality, with carefully supervised cooking and serving): and generous provision for all creative activities. If these three items are thoroughly looked after, complaints will be few, for it is ill-filled stomachs and ill-occupied hands and minds that cause 90% of our troubles, and this applies to a school no less than a nation. By adopting the method of selection of pupils, proposed herein, the idea of leadership being a question of class-superiority will be completely removed. This will necessitate the provision of Government aid for Schools of Leadership, at least in the form of adequate scholarships for all candidates selected by the admission Board who cannot afford the whole or part of the fees. There is no other way of ensuring that training in leadership for the new India is *open to all who are fit for it*, without discrimination in favour of those who have the advantages which wealth and social position bring.