Appendix I

QUESTIONNAIRE TO STUDENTS

(In connection with the doctoral study of Sr. Mary Joseph on Philosophy Applied in the Teaching of Philosophy in B.Ed. Course: Formulation and Testing of Models, Under the guidance of Dr. N. Vedamani Manuel at Mahatma Gandhi University)

A. Personal Data
   1. Name :
   2. Sex :
   3. College :
   4. Qualifications (with specialization)
   5. Extra-curricular activities (with distinction if any)
   6. Experience in teaching or other professional, social, religious experience

B. Method of Learning Philosophy

What methods do you adopt in learning philosophy?

<table>
<thead>
<tr>
<th>No.</th>
<th>Methods adopted</th>
<th>Almost always</th>
<th>Mostly</th>
<th>Sometimes</th>
<th>Very rarely</th>
<th>Never</th>
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<tbody>
<tr>
<td>1</td>
<td>Listening to the lectures of teacher</td>
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<td>2</td>
<td>Reading notes given by the teacher</td>
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<td>3</td>
<td>Reading guide books</td>
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<td>4</td>
<td>Rote memorizing ideas without understanding the meaning</td>
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<td>5</td>
<td>Memorizing after understanding the meaning</td>
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<td>6</td>
<td>Consulting question papers of the previous years</td>
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<td>7</td>
<td>Reflecting on what has been learned (listened or read)</td>
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<td>8</td>
<td>Meditating deeply</td>
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<td>9</td>
<td>Discussing the ideas with classmates</td>
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<td>10</td>
<td>Discussing the ideas with teachers</td>
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<td>11</td>
<td>Putting questions to others</td>
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<td>12</td>
<td>Observing nature and natural settings</td>
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<td>13</td>
<td>Participating in work situation</td>
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<td>14</td>
<td>Interacting with others</td>
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<td>15</td>
<td>Trying to philosophize different situations</td>
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<td>16</td>
<td>Inspiration of favorite philosophers</td>
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<td>17</td>
<td>Developing a love of wisdoms in several ways</td>
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</table>
c. In my own personal development


d. To develop clarity of thinking in ambiguous situations

e. To observe children's joyful expressions, painful experience, conflicts, deviations, backwardness etc in a new light.

f. To use the critical faculty about things which are normally taken for granted

g. To unify diverse experiences into a system

h. To develop and interpret values in real situations

i. To analyze and interpret teaching methods

j. To penetrate into the depths of various co-curricular activities

k. To penetrate into other studies done in B.Ed course or earlier

l. To solve or resolve problems in daily life.

If you would like to illustrate any of the experiences given above please use the free space or attach a sheet.

C. Opinionnaire on Philosophy of Education

A number of statements on philosophy of education are given below. Please give a tick mark against each statement in one of the five columns.

<table>
<thead>
<tr>
<th>No.</th>
<th>Statements</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Undecided</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Philosophy of Education is a very useful segment in the B.Ed. course</td>
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<td>2</td>
<td>I enjoy the study of philosophy of education</td>
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<td>3</td>
<td>Learning philosophy is a waste of time</td>
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<td>4</td>
<td>After finishing the B.Ed. course I will never touch books on philosophy of education</td>
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<td>5</td>
<td>I see the B.Ed. Philosophy study only as a beginning which will continue throughout life</td>
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<td>6</td>
<td>The B.Ed. course will improve if the philosophy portions are removed</td>
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<td>7</td>
<td>Philosophy helps us to think about the ultimate realities of life</td>
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<td>8</td>
<td>Philosophy has no use in the immediate present</td>
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<td>9</td>
<td>The study of philosophy helps to develop a critical attitude</td>
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<td>10</td>
<td>The study of philosophy leads one to question even the most fundamental basis of our existence</td>
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</table>
The study of philosophy helps to give a sense of meaning of life.

Philosophy of education is not interesting.

Philosophy helps us to develop wholeness of personality and co-ordinate our energies.

Philosophy is one to the several isolated fragments presented in the B.Ed. course.

It is only the intellectual struggle of philosophers with secrets of nature and mind that have resulted in the birth of Modern Sciences.

Philosophy gathers the fragmented findings of science and tries to synthesize them.

After exact sciences have developed philosophy does not serve any useful purpose.

Sciences give us precise findings on which we can act where as philosophy gives obscure opinions.

Philosophy gives us goals, norms, standards, which the positive sciences cannot give.

Philosophy critically examines the logical premises on which logical conclusion left.

Philosophy critically analyses the language used and clarifies the meaning and make it unambiguous.

Philosophy takes a penetrating look at the kind of evidence for conforming or refuting statements of fact about education.

D. Particular Issues

[Choose one or more of the following themes and write an essay applying philosophical principles]

1. Examine the philosophy underlining the activity pedagogy used in primary school during the last four or five years. Can it be improved by using fresh philosophical principles?

2. There is currently a controversy about the curriculum. Do you think that some of the curricular issues can be resolved through application of philosophical principles? Illustrate taking any issue.

3. Many people take extreme positions regarding child centered and subject centered pedagogy. What are the philosophical schools that will justify each of these extreme positions? Can the two positions be reconciled, led, through broader philosophical applications?
4. Some thinkers recommend that we should give more time in school to expository and verbal presentation. Justify or dispute this position using your knowledge of philosophy?

5. What are the problems and possibilities that you anticipate in education in the first two decades of this century? Can philosophy help in solving the problem and capitalizing on the potentiality?

6. Is there a place for philosophy in a computer age?

7. Analyse one or more issues such as globalization, privatization, welfare state, socialism, peace education, quality education, reservations, quotas etc. if you think that the philosophical analysis and synthesis will help to illustrate the issues, attempt a clarification.

8. Add issues of your own choice.
Appendix II

Sr. Mary Joseph M.Sc., M.Ed.
Lecturer. St. Joseph Training College
Cochin - 682 035. Tel: 95484 351695

Dear Sir/Madam,

I am conducting a doctoral study on Philosophy Applied in the Teaching of Philosophy in B.Ed. Course: Formulation and Testing of Models at Mahatma Gandhi University, under the guidance of Dr. N. Vedamani Manuel. For this purpose I am enclosing a questionnaire to be filled by you. I shall be thankful if you could spend some of your valuable time for helping in this research.

Most of the questions are of a checklist type to be ticked in the relevant column on a five point scale. (A = Almost always, B = Mostly, C = Sometimes, D = Very Rarely, E = Never). There are a few open items also where your free remarks may be entered. In addition I shall be thankful for any supplementary suggestions regarding the applicability or successful application of philosophy. I shall also be thankful for your valuable criticism that would help me to refine my study.

Yours Sincerely,

Sr. Mary Joseph

QUESTIONNAIRE TO LECTURERS HANDLING/WHO EARLIER TAUGHT THEORY PAPER I

A. PERSONAL DATA

1. Name:

2. Sex:

3. Designation:

4. College (with address):

5. Qualifications (with specialization):

6. (a) Have you studied philosophy as a subject

   (b) At what level?

7. (a) For how many years have you taught philosophy of education

   (b) Total teaching experience

   (c) Experience in other fields.
8. (a) Number of books on philosophy read
   (b) Please name three or more books which have inspired you
   ........................................................
   ........................................................
   ........................................................
   (c) Please mention the names of the authors whose books on Theory Paper I are mostly read by your students.
   (YOU need not write the name of the book.)

B. METHOD OF TEACHING ADOPTED

What are the methods that you adopt in teaching philosophy of education in B.Ed. course

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Method adopted</th>
<th>Almost Always</th>
<th>Mostly</th>
<th>Sometimes</th>
<th>Very rarely</th>
<th>Never</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Informational lecture as preparation for examination</td>
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<td>2</td>
<td>Dictating from the prepared notes</td>
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<td>3</td>
<td>Giving cyclostyled notes</td>
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<td>4</td>
<td>Discussing previous years' question papers in the class</td>
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<td>5</td>
<td>Arranging class tests based on previous years' question papers</td>
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<td>6</td>
<td>Explaining difficult terms during the lecture</td>
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<td>7</td>
<td>Punctuating lectures with a lot of analysis of the shades of meaning of different terms.</td>
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<td>8</td>
<td>Training students themselves in analysis to clarify meanings</td>
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<td>9</td>
<td>Comparing and contrasting different schools of philosophy with reference to aims, curriculum, methods etc.</td>
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<td>10</td>
<td>Lecture conveying the thoughts already crystallized by the philosophers.</td>
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<td>11</td>
<td>Demonstrating or showing examples of philosophy in its application mode</td>
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<td>12</td>
<td>Helping students to rethink the thoughts of philosophers (aiming at &quot;thought thinking&quot;)</td>
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<td>13</td>
<td>Inspired talks, songs etc. embodying the message of great teachers.</td>
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<td>14</td>
<td>Showing films depicting value orientation or other aspects of philosophical importance</td>
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<td>15</td>
<td>Providing settings for observing philosophy in operation in school and community</td>
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<td>16</td>
<td>Providing situations for students to try out their philosophy</td>
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<td>Resolving conflicts (actual or ideational) that may arise in the colleges, or in the educational debate.</td>
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<td>18</td>
<td>Use of songs / chants to animate the teaching of philosophy.</td>
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<td>19</td>
<td>Use of dance / drama with philosophical significance</td>
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<td>20</td>
<td>Providing settings and time for meditation</td>
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<td>21</td>
<td>Using counseling sessions for self-understanding</td>
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<td>22</td>
<td>Using silence to promote reflection or meditation</td>
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Appendix III

THE ATTEMPT TO ANALYSE TEACHING LEARNING PRACTICES AND THE TOTAL SCHOOL CONTEXT IN TERMS OF PHILOSOPHIES OF EDUCATION

Usually teaching in schools focuses the subject matter and evaluation of the pupil progress and even teaching practice is in terms of various subjects. But some educationists feel that in addition to the teaching and learning of the subject the use of psychology and philosophy and certain aspects of group dynamics are also equally relevant in teaching practice. Hence an attempt is being made, to begin with at the research level whether the teaching in the school setting etc. can also be subjected to an observation and analysis in terms of various philosophical categories philosophy is used not only in terms of schools and other aspects of philosophy but also in the sense of one's total outlook on life. The analysis is presented in two sections, A and B. They are not to be added to each other but to be intersected or crossed with each other. (Not A + B, but A x B)

A. Dimensions to be analysed.

1. The text book and collateral matter.
2. Actual curriculum transaction in the class.
3. Teacher's attitude and manner of moving with the students.
4. School settings, classroom arrangement.
5. Managerial aspects.

B. Philosophical Dimensions

1. The schools of philosophy - Idealism, Naturalism, Pragmatism, Realism, Existentialism, Humanism and Supernaturalism
2. One's total outlook on life and social transactions.
   a. Optimistic Vs Pessimistic
   b. Elitism Vs Universalism
   c. Critical Approach Vs Passive Acceptance
   d. Struggling with the deep problems in life and learning Vs Tendency to give up
   e. Mechanistic Routine Performance Vs Creative Constructive Approach
Individuality Vs Mutuality
Humerous Vs Serious
Authoritarian Vs Laissezfaire
\[ \text{Democracy} \]

Flexible arrangement suitable for different types of grouping and placement of children depending on the purpose.

Teacher centered row arrangement of children. Children working in pairs, children working in groups of more than two - whether their organisation can converge attention towards a common centre of work. (Sociopetal) - or sociofugal tendency to scatter from group.

QUESTIONS

1. Do teachers adopt an absolutely systematic approach in teaching and in school administration?
   (a) Do teachers arrange to bring reality into the classrooms by various means?
   (b) Do teachers take the children out into the real world?
2. Is there an atmosphere where children seem to behave naturally and joyfully?
   (a) Are children given opportunities to experience original nature not completely spoiled by man's destruction and pollution?
3. Is the lesson intended to evoke joy in the children?
4. Is a joyful lesson taught in a mechanical way?
5. Are children confronted with the fundamental problems of existence - dread, anxiety etc?
6. Is the concept of self awareness and self realisation developed:
   (a) through lessons in literature and other subjects relevant?
   (b) through the real experiences of the child as he faces all kinds of problems?
7. Is the teaching intended to develop the mental powers of the child?
8. Do teachers teach science by giving importance to general concepts and from thence to encourage children to derive a large number of particulars.
9. Is teaching presented as a series of problems or projects which children themselves can do?
10. Do the projects and assignments invite children to go outside the school and explore the environment with purpose?

11. Are the projects and assignments enjoyed?

12. Do the teachers give projects and contextual additions beyond what is given in the text.

13. Do the teachers give minimal guidance in the role of a friend and companion to do the project?

14. Do the teachers take a very authoritarian attitude?

15. Are the teachers very tense in trying to finish the portion or in getting the children fill the practice books as ordered by the department?

16. Are the questions and assignments given in the book too difficult even to the teacher?

17. Do the teachers feel that there is freedom to add or adapt to what is given in the text in order to realise the objectives better?

18. In working out the exercise are relevant associations made to fix the meaning of words, terms, symbols etc.

19. Is what is written in the practice book reinforced or relearned in order to fix the learning?

20. Are the practice books filled etc. only on account of fear from the department of education for inspection or are they used for reinforced practice?

21. Are the teachers able to perform multiple kinds of presentation and skills expected in the new approach?

22. In getting the meaning of difficult words and structures in language/in getting the meaning of formulae, equations, complex symbols etc. what devices do innovating teachers do?

23. Do teachers simply ask the children to rote memorise these?

24. If teachers find it difficult to cope with the complex requirements how do they react?

(a) Work hard, consulting references, resource persons etc.

(b) Work in collaboration with pupils

(c) Work in collaboration with colleagues and friends from other schools.

(d) Feel frustrated, do not work and leave the students alone.

(e) Transfer the responsibility to students and their parents.

(f) Simply blame the new curriculum or the department of education or SCERT.
25. Do the teachers believe that the hard facts given in the book can be done only by a few elite children and the vast majority are incapable of doing it?

26. When confronted with pupils who are very low achievers do some teachers think that:

(a) they will never come to any good at all.

(b) such pupils have low intelligence

(c) this is because they are lacking many foundational at the lower classes and hence it is too late to make up for it in the higher classes.

(d) At least a few teachers believe that even cumulative deficiencies can be corrected.

(i.) if children are taken step by step from such foundation

(ii.) if it is ensured, children get reinforced associated with each step.

(iii.) if some small pauses are given to help children to think for themselves and get meaning.

(iv.) through love and affection teacher can motive the slow learners.

(v.) through proper dealings teacher can motivate the bright students to share their ideas with the slow learners and bring them up.

(vi.) if children learn through communication and interaction setting where learning can be practised in context.

(vii.) through positive ways enabling children to rebuild the self concept shattered through many failures.

(viii.) by encouraging pupils to develop their many ideas.

27. Is the school climate characterised by -

(a) humor and joy

(b) humor that waste time and diverse from the achievement

(c) humor that act as a catalyst for better achievement. eg: Kunjan Nambiar

(d) excessive seriousness

(e) seriousness that leads to high achievement

(f) seriousness on the part of the teacher which leads to fear and mechanical performance of task.

(g) democratic attitude and dealings

(h) co-operation and mutual support.

28. The school campus is
(a) calm and serene
(b) beautiful with lawn and garden
(c) neat and tidy
(d) shabby unclean and polluted
(e) full of noise and unpleasant things

29. Is the school community aware of the institutional goals and objectives?

30. Is there any special and unique strength that distinguishes this school from other schools?
Appendix IV

SONGS FOR ALL OCCASIONS
(Prepared and distributed for the National Seminar on Music Education held at St Joseph Training College for Women, 14 & 15 January, 2005)

1. asadō mā sad gamayā|| tamasō mā jyōtir gamayā|| mṛtyō mā amṛtam gamayā||

2. Lead kingly Light, amid th’ encircling gloom|| Lead Thou me on.
The night is dark, and I am far from home || Lead Thou me on.
Keep Thou my feet, I do not ask to see||
The distant scene || One step enough for me
So long Thy power hath led me, sure it still|| Will lead me on.
O’er moor and fern, o’er crag and torrent till|| The night is gone
And with the morn those angel faces smile||
Which I have loved long since and lost awhile.

3. Vive la compagnie (Comradeship song: All)

| Let every good fellow now | Join in a song | Vive la compagnie: Suc-
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<tbody>
<tr>
<td>p s s s s n d</td>
<td>p d p G,</td>
<td>p p R n S p</td>
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<tr>
<td>cess to each other and</td>
<td>pass it along</td>
<td>Vive la compagnie:</td>
</tr>
<tr>
<td>s s s s s n d</td>
<td>p d p G,</td>
<td>p p p R n S</td>
</tr>
<tr>
<td>Vive la, vive la</td>
<td>Vive l’amour</td>
<td>Vive la, vive la,</td>
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<td>Vive l’amour</td>
<td>Vive l’amour</td>
<td>Vive l’amour;</td>
</tr>
<tr>
<td>Vive l’amour</td>
<td>Vive l’amour</td>
<td>Vive la compagnie:</td>
</tr>
<tr>
<td>S s s S,</td>
<td>r r r R,</td>
<td>n n n D n S,</td>
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Verse 2. A friend on the left and a friend on the right – vive la compagnie
In love and good fellowship let us unite - vive la compagnie- Chorus – vive...
Verse 3. So wider and wider our circle expands - vive la compagnie
And spread we our message in far-away lands - vive la compagnie -

Chorus

4. Let’s be beginning (ROUND).

| O Tannenbaum, O Tannenbaum! Wie true sind deine blatter | p || s,s S R || G,g G G, |
|--------------------------------------------------------|---------------------|
| O Christmas tree O Christmas tree! thy leaves are shining | R,g M N || R S; |
| brightly                                               |                     |
| Du grünst nicht nur zur Sommerzeit, nein auch im Winter wenn es  | P || P,g D,p || P,m M M, |
| schneit                                                 | M,r P,m || M,g G; | To l. 1 |
| Not only in the summer’s sun, but also when it’s winter’s snow |                     |

5. Row, row, row your boat (ROUND)

<table>
<thead>
<tr>
<th>Row, row, row your boat</th>
<th>Gently down the stream</th>
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<tbody>
<tr>
<td>S, S, S r G,</td>
<td>G r G m P</td>
</tr>
<tr>
<td>Merrily, merrily, merrily,</td>
<td>Life is but a dream</td>
</tr>
<tr>
<td>merrily</td>
<td></td>
</tr>
<tr>
<td><em>s s s p p p g g g s s</em></td>
<td>P m G r S,S,</td>
</tr>
</tbody>
</table>
6. Music alone shall live (ROUND)

<table>
<thead>
<tr>
<th>All things shall perish from</th>
<th>under the sun;</th>
<th>Music alone shall live</th>
</tr>
</thead>
<tbody>
<tr>
<td>G G G R, gM</td>
<td>( \text{p} \ \text{d} \ \text{n} \ \text{S}, )</td>
<td>P P P M, p D</td>
</tr>
</tbody>
</table>

| Himmel und Erde | müssen vergehen | Aber die Musici |

Music alone shall live

Music alone shall live

Never to die.

Music alone shall live

Music alone shall live

Never to die.

M M M G, m P G G G R, gM | \( \text{p} \ \text{d} \ \text{n} \ \text{S}, \) |

Aber die Musici

Aber die Musici

Bleiben bestehen


Music by Beethoven at the conclusion of Ninth Symphony

GGMP |PMGR || SSRG| G, r R; || GGMP |PMGR || SSRG| R, s S; ||
RRGS | R gm GS || R gm GR | S R P: (low)|| GGMP |PMGR || SSRG| R, s S; ||

Freude, schöner götterfunken¹ || Tochter aus Elysium
Wir betreten² feuertrunken² || Himmlische³, dein
Heiligum⁴.
Deine Zauber⁵ binden wieder⁶ || Was die Mode
streng geteilt⁷.
\( \text{\textbackslash A} \text{lle Menschen werden Brüder}⁸ || \text{Wo}⁹ dein sanfter¹⁰
Flügel¹¹ weilt

1. Spark of God; 1a we step forth
2. drunk with fire; 3. heavenly one;
4. sanctuary; 5. magic; 6 again
7. has strictly divided; 8 brothers
9. where; 10 soft; 11 wings, flight

Pronunciation eu= åi; ei= ai, ie= i,
i always i; u always u; z= ts
ö, ü = tongue as in i, lips as for o, a.

The English version Hymn for the Nations is by Josephine Daskam Bacon

1. Brother sing your country’s anthem || Shout your land’s undying fame; ||
Light the wondrous tale of nations || With your people’s golden name. ||
Tell your fathers’ noble story || Raise on high your country’s sign ||
Join then, in the final glory || Brother lift your flag with mine.

2. Hail the sun of peace now rising || Hold the war-clouds closer furled ||
Blend our banners, O my brothers || In the rainbow of the world! ||
Red as blood and blue as heaven || | Wise as age and proud as youth, ||
Melt our colours wonder woven, || In the great white light of youth. ||

3. Build the road of peace before us || Build it wide and deep and long ||
Speed the slow and check the eager, || Help the weak and curb the strong. ||
None shall push aside another || None shall let another fall ||
March beside me, O my brother, || All for one and one for all.

8. JINGLE BELLS

Dashing through the snow || In a || one-horse open sleigh ||
O’er the fields we go || Laughing all the way ||
Bells on bobtail ring || Making spirits bright || What
Fun it is to ride and sing a sleighing song tonight
Jingle bells, Jingle bells, Jingle all the way
Oh! What fun it is to ride in a one-horse open sleigh!
Jingle bells, Jingle bells, Jingle all the way!
Oh! What fun it is to ride in a one-horse open sleigh!

Jingle bells, Jingle bells, Jingle all the way
Oh! What fun it is to ride in a one-horse open sleigh!
III. NATIONAL SONGS IN TAMIL (BHARATIYAR)

1. Vandémätaram enpôm

<table>
<thead>
<tr>
<th>Tamil Song</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vandémätaram enpôm - engal mānilat- tāyai vananguttum enpôm</td>
<td>Let us chant ‘vandémätaramm’</td>
</tr>
<tr>
<td>Jāti madangalaip- pārōm – yār</td>
<td>Let us pray to Mother India.</td>
</tr>
<tr>
<td>Janmam –it-țeșattil eytinărāyin</td>
<td>We care not for caste</td>
</tr>
<tr>
<td>Vēdiyarāyinum onrē - anj</td>
<td>Once born in this blessed soil,</td>
</tr>
<tr>
<td>Vēru kulattinar āyinum onrē - Vandē</td>
<td>Be they Brahmins or if’other caste</td>
</tr>
<tr>
<td>Onrupaṭṭi țuțdu vāzhvē - nammil</td>
<td>They are great alike.</td>
</tr>
<tr>
<td>Ottrumai nirlig aanivarkkum tāzhvē</td>
<td>We care not for caste</td>
</tr>
<tr>
<td>Nanjitu tārintidal onrētEsattir inum</td>
<td>Unity is strength, when we abandon it</td>
</tr>
<tr>
<td>Vēy kufattinar Zyinum onp - Vandē</td>
<td>We debase ourselves in the eyes of others</td>
</tr>
<tr>
<td>Onppai!Zl updu v&amp;hv@ - nammil</td>
<td>Let’s understand this – once we get this wisdom</td>
</tr>
<tr>
<td>Ottrumai nyngil aanivarkkum t8zhvs</td>
<td>What else on earth do we need?</td>
</tr>
</tbody>
</table>

2. Ring of the Old! Ring in the New!

<table>
<thead>
<tr>
<th>Tamil Song</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>valimaiyatra tōljināy - pō pō pō</td>
<td>You with weak shoulders- go, go, go away</td>
</tr>
<tr>
<td>mārbilē oljungināy - pō pō pō</td>
<td>You with a sunken chest - go, go, go away</td>
</tr>
<tr>
<td>polivilā mukhattināy - pō pō pō</td>
<td>You who have lost the lustrous face - „ „</td>
</tr>
<tr>
<td>pori izhanda vizhiyināy - pō pō pō</td>
<td>You have lost the lustrous eyes - „ „</td>
</tr>
<tr>
<td>oliyizhanda kuralināy - pō pō pō</td>
<td>You who have lost the shine of the body - „ „</td>
</tr>
<tr>
<td>olivyizhanda mēnlīyāy - pō pō pō</td>
<td>You with a terror-stricken heart - „ „</td>
</tr>
<tr>
<td>kilī piļṭṭa nenjināy - pō pō pō</td>
<td>You who always wallow in meanness - „ „</td>
</tr>
<tr>
<td>kizhmai enrum vēnduvāy - pō pō pō</td>
<td>Welcome – you with sparkling eyes!</td>
</tr>
<tr>
<td>olijpādaitta kaṇṭināy - vā vā vā</td>
<td>Welcome – you with a strong heart!</td>
</tr>
<tr>
<td>urutī koṇḍa nenjināy - vā vā vā</td>
<td>Welcome – you with enchanting words!</td>
</tr>
<tr>
<td>kalipādaitta mozhiyināy - vā vā vā</td>
<td>Welcome – you with sturdy shoulders!</td>
</tr>
<tr>
<td>kaḍumai koṇḍa tōljināy - vā vā vā</td>
<td>Welcome – you with clarity of mind!</td>
</tr>
<tr>
<td>teljvu petra mādityināy - vā vā vā</td>
<td>Welcome – you who rage against meanness!</td>
</tr>
<tr>
<td>cirumai kaṇḍu ponguvāy - vā vā vā</td>
<td>Welcome – you who are merciful to the poor!</td>
</tr>
<tr>
<td>ejimai kaṇḍu iranguvāl - vā vā vā</td>
<td>Welcome – you with a bull’s majestic stride</td>
</tr>
<tr>
<td>ērūpūl nadaiyināy - vā vā vā</td>
<td>Welcome - you who rage against meanness!</td>
</tr>
</tbody>
</table>

3. Cīnnaṃ ciru kilīyē Kaṇṇamma Celvakkāḷanjiyamē

<table>
<thead>
<tr>
<th>Tamil Song</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cīnnaṃ ciru kilīyē - Kaṇṇamma</td>
<td>Cīnnaṃ ciru kilīyē - Kaṇṇamma</td>
</tr>
<tr>
<td>Ĉelvakkāḷanjiyamē</td>
<td>Celvakkāḷanjiyamē</td>
</tr>
<tr>
<td>ennai kalittē - ulakil</td>
<td>ennai kalittē - ulakil</td>
</tr>
<tr>
<td>ēṭram puriyavanṭāy</td>
<td>ēṭram puriyavanṭāy</td>
</tr>
<tr>
<td>Piḷḷaiakkaniyamutē - Kaṇṇamma</td>
<td>Piḷḷaiakkaniyamutē - Kaṇṇamma</td>
</tr>
<tr>
<td>Pesum porcittiramē</td>
<td>Pesum porcittiramē</td>
</tr>
<tr>
<td>āḷḷi anaiṭṭijāvē - en munnē</td>
<td>āḷḷi anaiṭṭijāvē - en munnē</td>
</tr>
<tr>
<td>āḍiḷvarum īnē</td>
<td>āḍiḷvarum īnē</td>
</tr>
<tr>
<td>ōḍi varukaiyilē - Kaṇṇamma</td>
<td>ōḍi varukaiyilē - Kaṇṇamma</td>
</tr>
<tr>
<td>ụḷḷam kuṭirtuṭādī</td>
<td>ụḷḷam kuṭirtuṭādī</td>
</tr>
<tr>
<td>őḷḷṭṭirṭāl kiąṅgal - unnaippōy</td>
<td>őḷḷṭṭirṭāl kiąṅgal - unnaippōy</td>
</tr>
<tr>
<td>āṭitavhuḷvuṭādī</td>
<td>āṭitavhuḷvuṭādī</td>
</tr>
<tr>
<td>Ucchitanai mukantēl - garuvam</td>
<td>Ucchitanai mukantēl - garuvam</td>
</tr>
<tr>
<td>ōngi valanūṭaṭi</td>
<td>ōngi valanūṭaṭi</td>
</tr>
<tr>
<td>Mecchi unai ūṭrē pukazhnṭāl</td>
<td>Mecchi unai ūṭrē pukazhnṭāl</td>
</tr>
<tr>
<td>mēnē cilirkkutadāṭi</td>
<td>mēnē cilirkkutadāṭi</td>
</tr>
</tbody>
</table>
II. SACRED SONGS: GENERAL & CHRISTIAN

1. O God, our help in ages past,
Our hope for years to come;
Our shelter from the stormy blast,
And our eternal home.
Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God,
To endless years the same.

2. Take my life and let it be
Consecrated, Lord, to Thee,
Take my moments and my days,
Let them flow in ceaseless praise.
Take my hands, and let them move
At the impulse of Thy love;
Take my feet, and let them be
Sweet and beautiful for Thee.
Take my will, and make it Thine;
It shall be no longer mine;
Take mine heart - it is Thine own,
It shall be Thy royal throne.

3. Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.
Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

4. The Lord's my Shepherd, I'll not want:
He makes me down to lie
In pastures green, He leadeth me
The quiet waters by.
My soul he doth restore again;
And me to walk doth make
Within the paths of righteousness,
E'en for His own name's sake.
Yea, though I walk in death's dark vale
Yet will I fear none ill;
For Thou art with me and Thy rod
And staff me comfort still.

5. When upon life's billows you are tempest-tossed,
When you are discouraged thinking all is lost,
Count your many blessings, name them one by one
And it will surprise you what the Lord hath done
Count your blessings, name them one by one, Count your blessings, see what God hath done!
Count your blessings, name them one by one; And it will surprise you what the Lord has done
Are you ever burdened with a load of care?
Does the cross seem heavy you are called to bear?
Count your many blessings, every doubt will fly,
And you will keep singing as the days go by.
When we asunder part
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again

So amid the conflict, whether great or small,
Do not be disheartened, God is over all;
Count your many blessings, angels will attend,
Help and comfort give you to your journey’s end.

5. When upon life’s billows you are tempest-tossed,
When you are discouraged thinking all is lost,
Count your many blessings, name them one by one
And it will surprise you what the Lord hath done
CHORUS: Count your blessings, name them one by one!
 Count your blessings, see what God hath done!
Count your blessings, name them one by one; And it will surprise you what the Lord has done

2. Are you ever burdened with a load of care?
Does the cross seem heavy you are called to bear?
Count your many blessings, every doubt will fly.
And you will keep singing as the days go by.

3. So amid the conflict, whether great or small,
Do not be disheartened, God is over all;
Count your many blessings, angels will attend,
Help and comfort give you to your journey’s end.

6. Take my life and let it be
Consecrated, Lord, to Thee,
Take my moments and my days,
Let them flow in ceaseless praise.
Take my hands, and let them move
At the impulse of Thy love;
Take my feet, and let them be
Sweet and beautiful for Thee.
Take my will, and make it Thine;
It shall be no longer mine;
Take mine heart – it is Thine own,
It shall be Thy royal throne.

7. Master the tempest is raging!
The billows are tossing high!
The sky is o’ershadowed with blackness
No shelter or help is nigh:
Carest Thou not that we perish?
How canst Thou lie asleep
When each moment so madly is threatening
A grave in the angry deep?

CHORUS:
“The winds and the waves shall obey my will!
Peace... be still!
Whether the wrath of the storm-tossed seas,
Or demons or men or whatever it be,
No waters can swallow the ship where lies
The Master of ocean and earth and skies.
They all shall sweetly obey My will;
Peace be still” (twice)

2. Master with anguish of spirit
I bow in my grief today;
The depths of my sad heart are troubled;
Oh waken, and save, I pray!
Torrents of sin and of anguish
Sweep o’er my sinking soul;
And I perish! I perish! dear Master,
Oh hasten and take control.

3. Master the terror is over,
The elements sweetly rest;
Earth’s sun in the calm lake is mirrored,
And heaven’s within my breast;
Linger, O blessed Redeemer,
Leave me alone no more;
And with joy I shall make the blest harbour,
And rest on the blissful shore.