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THE INDIAN EDUCATOR



JUNE, 1939.



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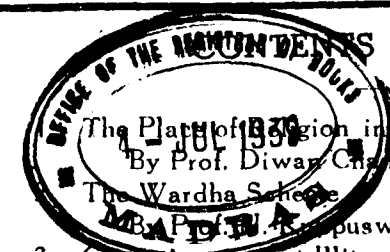
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THE INDIAN EDUCATOR

MR. V. ARAVAMUDA IYENGAR, B.A., L.T.—Managing Editor.

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No. 6.

The Place of Religion in Education

By PROF. DIWAN CHAND SHARMA, M.A.

For many centuries the connection between religion and education was a vital one—not only in India but perhaps all over the world. This was especially so, in the days gone by, when in the West the school was looked upon as the adjunct of the church. It grew up and developed under the fostering care of the clergy; they staffed it in the main, and it was financed by subsidies from the church. Schools were thus looked upon as more or less monastic establishments whose aim was to produce Christian gentlemen, to train people in the Christian way of life and further the spread of Biblical teachings. But after many years it was felt that education should not be a concern of the church but of the State, and since the State was mainly secular, education came also to be secularised.

This, however, has happened not only in the West but also in the East. If we read the history of education in the Hindu and Mughal periods of India, we find that the schools and the *maktabs* were mainly under the control of the priestly classes. In ancient India we read of *ashramas* or residential schools where the student lived under the watchful eyes of the teachers as members of a family. There they received instruction, not only in reading and writing but also in philosophy and divinity. But the main principles underlying all these were religious. These *ashramas* were therefore a kind of religious seminary. The same was true of the *maktabs*. There the student was taught, besides other things, the Quran and most of these *maktabs* were housed in mosques.

PRESENT SITUATION.

But what is the situation to-day? These days we have two types of educational institutions in India—secular and denominational. By secular institutions I mean those educational establishments where the

teaching of religion is not at all a part of the syllabus, and by denominational institutions one understands those centres of education where religious instruction is a vital part of the scheme of studies. Though the so-called secular schools outnumber the denominational schools in India, still the latter are not negligible in number. Their existence, therefore, shows that they fulfil one of the most vital needs of the people.

This, however, does not mean that their educational policy has never been criticised. They have been denounced very often as sores in the body educational of India, from where emanate religious fanaticism, communal bitterness, sectarian hatred and denominational exclusiveness. It is urged that they stand in the way of India's national unity and that much of the communal bitterness of today is due to them. It is no wonder that many people have even suggested their abolition. But the apologists of this type of education have not been less vehement and outspoken in their defence. They have always affirmed that godless education is not helpful to the progress of India, that character training is very essential and that one cannot be a good Indian unless one is a staunch follower of one's faith. In spite of many years of wrangling and controversy that last word has not been said on it, nor will it ever be said. But still it cannot be denied that religious education is in the eyes of some people the most desirable thing, and they cannot think of any instruction in which the teaching of religion does not play a part.

FOURFOLD APPROACH.

Granted that this desire is genuine the question is: Is the approach to it legitimate and right? A recent book on religious education says that our approach should be fourfold: historical, moral, emotional and institutional. It is said further that the students should know something, do something and belong to something. Now if we were to examine the various schemes of studies adopted by educational institutions in India we would find that their approach is only doctrinal and dogmatic and moral. The most unfortunate thing about these institutions is that they represent not so many religious sects. The result is that all of them seek to glorify their sects and do not aim at imparting knowledge of the fundamental truths of their religion of which they

They do not emphasise their points of agreement with other faiths but their points of difference; nor do they generally inculcate reverence for other religions. They seem to say that their truth is the only kind of truth, that their goal is the only right goal, that their

scriptures alone are infallible and that their books are the only repositories of wisdom. Thus they turn out students who can repeat what they have read uncritically and blindly.

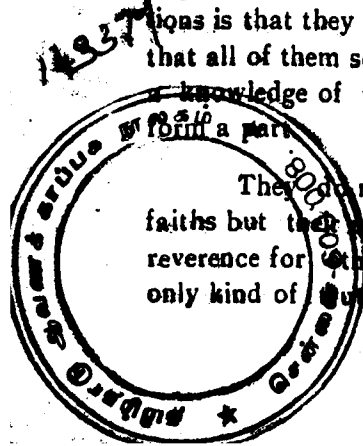
COMPARATIVE STUDY.

But if religion is to be properly understood, we should not make towards it an entirely intellectual approach, we should not merely repeat the creed and explain the scriptures. Even if this is to be done, it should be attempted in the spirit of comparative studies, and we should emphasise the underlying unity of all religions in spite of their apparent diversities. But, more than this, we should teach students the elements of religion in order to make them more moral and godly. They should know that truth is the highest virtue and that its pursuit is the most noble of all. They should realise that they are not to lead a selfish life but to dedicate themselves to the service of others. It should be brought home to them that they should walk steadily and unflinchingly along the path of righteousness and not to follow the tortuous road of cunning and sham. But it is not merely enough to tell them these things. The teaching should be so regulated that these things do not remain merely abstractions but become compelling forces in their lives. They should not merely seek to know but also seek to do. In this matter, however, mere text-book teaching would not be enough, but the examples of their teachers, parents and friends would be very effective.

Religion, however, is not merely knowing and doing—it is also feeling. All noble impulses that actuate a man are religious to a great extent. He also stands awe-struck at the sight of the limitless ocean and has in him the root of religious feeling. To behold a flower and be full of wonder at its cunning workmanship is an act of religious devotion. It has been well said, "Religious emotion comes in all kinds of ways, in the wonders of Nature, and of the human mind and of human achievement, if this is done decently and in order, in the ritual of play, in drama, in the thrill of sound, in public worship, in music, and in creative art." All these things minister in a way to our religious impulses. Perhaps from this point of view judiciously selected plays and poems may do more to inspire religious emotion than many a dry text.

INSTITUTIONAL ELEMENT.

But religion is also institutional. A writer has well said: "I think it was T. H. Green who said somewhere that religious observances were essential for the preservation of their religious sentiment. Thoughts,



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ideas, causes, feelings naturally seek a body in which to be incarnated. They cannot function in the air. If war has to be outlawed, vice abolished, social righteousness vindicated, these things cannot be brought about by an amiable feeling of goodwill; they need society to stand for these things and fight for them. And that society requires a basis of action. It needs to know what it is doing at, and it will naturally find these reasons in its past and will formulate for its own purposes a statement of its belief. This crystallisation of belief and action will not, of course, appeal to everybody, but everybody who shares its ideals is dependent upon the formal preservation of those ideals by people with whom perhaps he does not agree." It is from this point of view that the student should be told the story of his religion. But this should be done with reference to the story of all religions. In other words, the story should be placed in a spiritual setting which emphasises the virtues of self-sacrifice and nobility.

THE TEACHERS' ECONOMIC STATUS.

The economic status of any teacher is naturally of major personal concern to that teacher. The economic status of teachers as a group is, or should be, a matter of fundamental professional concern to all educators and to parents and citizens generally. From the purely personal point of view, a satisfactory economic status is important because it means having the necessities of life in sufficient amounts for one's self and dependents; a reasonable amount for giving to worthy causes outside one's own household; ample opportunity for wholesome recreation and for cultural and professional growth, and a chance to make adequate provision for future emergencies and for retirement. From the strictly professional point of view, these things are important because they help to maintain the morale of teachers and to improve generally the efficiency of our schools. The profession of education may well give even more careful consideration than in the past, to the economic conditions and problems of its members and to ways of getting other citizens to do the same.—*The Teacher's Economic Position*, Research Division, National Education Association, U.S.A.

The Wardha Scheme.

Confusion of thought as to what is revolutionary in it and what is not.

By PROF. N. KUPPUSWAMI AYYANGAR, M.A., L.T.

People who talk in season and out of season about the great revolutionary nature of the scheme, the difficulty of making people understand it, the difficulty of finding suitable teachers etc., etc., are doing a positive disservice to the cause, be they ministers, laymen or educationists. It is due either to some confusion of thought or to want of courage to oppose the scheme openly. I have not only studied the scheme carefully, not only had an opportunity to take an active part in the intensive course of training given at Wardha, but also to discuss the matter in all its aspects with some of the authors of the scheme and listen to the answers given by Gandhiji to the various objections and doubts raised by the officers and teachers assembled there.

To the layman, everything may look revolutionary. He knows no better. Education, what it is? what it is for? and how it is done?, have never been, to my knowledge, a serious study with the layman. To him, especially if he has been 'successful in life', i.e., made some money or name, anything which is different from the training which he himself underwent, is an object of suspicion, is revolutionary. To the ordinary parent, the only relevant question is 'Can my son get a better start in life?'. Very many officials and those that live in town including Congressmen welcome the Wardha Scheme with relief. They believe it would keep away the villagers from competing with them.

But to the student of Modern Educational Theory, there is really nothing new about the Wardha Scheme excepting the self-supporting aspect of it. Not that I mean that in every other respect Modern Educationists would recommend the Wardha Scheme in all its details. But no educationist of standing can find fault with the ideology and the basic principles of the scheme. That is why the scheme is being supported by all educationists. Gandhiji pays a very poor compliment to educationists when he says that he did not expect many of them to bless his scheme.

The average teacher and the administrator occupies a position somewhere between the layman and the educationist.

Now, Educational Problems are of two kinds (1) Problems about the aims and (2) Problems about the method of achieving these aims.

AIM OF THE WARDHA SCHEME.

What is Revolutionary in it ?

The main aim of the Wardha Scheme of education is to bring about a *new co-operative social order* in place of the precept competitive regime. In the mere statement of the aim, there is nothing revolutionary. From the beginning of the world, people have always been aiming at a co-operative social order. In Old Greece, they aimed at perfect co-operation—the slaves to work and the masters to enjoy. The schools for the slaves were different from those for the masters. European democracies, especially, England, are trying to give scientific perfection to this system.

"The scientific rulers will provide one kind of education for ordinary men and women, and another for those who are to become holders of scientific power. Ordinary men and women will be expected to be docile, industrious, punctual, thoughtless and contented. Of these qualities probably contentment will be considered the most important."

Vocational education for the masses and literary education for the rulers is the aim. It is exactly this kind of co-operative social order the Government of India Circular on Educational Reconstruction aimed at.

What is really revolutionary in the Wardha Scheme is that, instead of contenting themselves with the general enunciation of the aim to be interpreted by individuals in their own way, they had gone on to explain in detail the nature of the co-operative society they contemplate, and, what is more, devise a method of achieving it.

(1) In the new social order there is to be no class or caste superiority or inferiority. Education in the words of Gandhiji himself is "to bring about an *equalisation of Status* between the son of a weaver, of an agriculturist and of a school master". If he does not include the son of a Collector, a Minister, the industrial magnate and the merchant-prince, it is not because he does not mean it or want it but for other reasons into which I need not go here. Suffice it to say that he means it and wants it.

(2) In the New social order, there are to be no "drags and parasites—whether rich or poor". Every one should be a *worker* "who will look upon all kinds of useful work—including manual labour, even scavenging—as honourable, and who will be both able and willing to stand on his own feet."

(3) In the New social order, every individual should realise that, as a member of the society, he has not only rights but also *duties and obligations*. He must be both willing and able to repay in the form of some useful service, what he owes to it as a member of an organised civilised society. The motive of social service must dominate all the activities of every citizen of the New State.

This description of the new social order, though not new to the modern educationist, has never been clearly defined as the sole or even the main aim of education. At any rate, no country except, perhaps, Russia has ever accepted this social order as a practical end to be worked for. Therefore the acceptance of this aim is the real revolutionary part of the Wardha Scheme.

THE METHOD OF THE WARDHA SCHEME.

Once you accept the aim, the method of the Wardha Scheme necessarily follows. Experience all over the world proves that the first aim—Equality of status and real Democracy—can never be achieved by separating learning from labour, by giving literary education to one class of people and vocational education to another. As early as 1652, Terrard Winstanly taught that there should be no special class of children brought up to book-learning only. "For, then, through idleness, they spend their time to find out policies to advance themselves to be lords and masters over their labouring brethren, which occasions all trouble in the world. Therefore it is necessary and profitable for the commonwealth that all children be trained to labour and to learning."

Even Englishmen have begun to recognise this. Lord Percy, in his book, "Education at the Cross Roads", acknowledges it and pleads for a uniform system of education for all. Modern educationists realise that "No system of education can be satisfactory if one section of pupils is to be led, even subconsciously, to assume an air of superiority over other sections" and that the remedy is that all pupils, rich or poor, rural or urban, should be educated in the same kind of schools.

Years ago Ruskin said,

"Every one, from the King's son downwards, should learn to do something finely and thoroughly with his hands."

Why? Not that he may earn his living thereby. It is to make him realise what work means, and thereby to create respect and sympathy for the manual worker.

This is the reason why, to the question, "What kind of education would he recommend for the urban population?" Gandhiji replied "The same kind though the crafts may differ."

As a first consequence of our accepting the Equality of status aim,—the democratic aim—it follows that we must have only one system of Education for all rich or poor, urban or rural, and that Manual Work should form part of the education of everybody.

EDUCATING THROUGH A CRAFT.

If manual work is to form part of the education of everyone, and if we accept the second characteristic of the new social order—i. e., that there should be no parasites and that everyone should be a worker, the manual work should be productive; it should be a handicraft. If everyone is to spend some time in learning a craft, the total amount of time available for general education will be reduced. It is here Modern Psychology comes to the rescue. There is practical unanimity among psychologists that education through practical manual work is the most effective form of education. Therefore it is not only science, economy and commonsense to educate through a craft but not to do so is a criminal waste of time. Thus educating through a craft has to become the main aspect of the method.

There is nothing revolutionary about it so far as teaching methods go. Every Training Institution that is worth anything teaches teachers how to teach through practical work. The Technique is not different if the practical work turns out to be a craft. The difficulty is that the present day teachers have not learnt any craft. But any intelligent teacher with the help of an expert in the handicraft chosen, can pick up in a short time sufficient knowledge to teach through the craft, and at the same time acquire skill in it.

CAN ALL SUBJECTS BE TAUGHT THROUGH A CRAFT?

This is one of the most irrelevant of the questions that are often asked about the Wardha Scheme. It assumes that all the pieces of knowledge that are now taught in all the present day school subjects have to be taught in any system of education. It does not realise that the real function of education is not to cram pupils with knowledge or develop subjects but to develop boys and to make them understand what life is and how they should behave in it. Any piece of knowledge that does not help in this is not educative and therefore may profitably be omitted from the School Curriculum.

Here again modern psychology is on the side of the Wardha Scheme. It says not only that practical work is the best form of education but that any piece of knowledge that has no practical value, that cannot be applied to life situations, has only a *negative* value. It stiffens the mind and makes it lose its power of critical thinking. We, teachers, know that the present syllabuses contain a lot of matter that has no real practical value and at the same time excludes much that is useful. Naturally, therefore, the Wardha Syllabus excludes a good deal of what is now taught and includes other matter that is not now taught in our schools. The relevant question, therefore, is not whether all the subjects can be taught through a craft but

- (1) 'What are the pieces of knowledge that are necessary for this education?'
- (2) How much of this can be taught through the craft?
- (3) How much can be connected—technically correlated—with the craft? and
- (4) How much is left over?

Here I want the reader to note that a difference is made between questions (2) and (3), i. e., between 'teaching through' and 'Correlated with'. The failure to make this distinction is the main cause of the controversy about the possibility of teaching all you want through a craft. The first is akin to but not the same as the 'Project Method', and the second is practically the same as the correlation method of Herbart. Thus it will be seen that the Wardha Method is a combination of the Principles of the Project Method and the Correlation Method to suit Indian conditions.

CURRICULUM CONSTRUCTION.

In answering question (1), i. e., in finding out the pieces of knowledge necessary for education, the Wardha Scheme has other centres of interest for the pupil than the craft. The report says, "The three central points round which we have built up the curriculum are the child's social environment, the child's physical environment, and the basic craft which connects him to both. We indicate below the possibilities of correlating the various items of the curriculum with the basic craft in each grade to show that a *considerable amount of the subject matter to be learnt* can be integrally related to the craft-activities of the child.

It is unnecessary to point out correlations with the *other two centres*, i. e., the social and the physical environment because they are obviously covered by the syllabuses in social studies and general science.

Thus it will be seen that the scheme does not contemplate even correlating everything with the craft, much less therefore teaching everything through the craft. They have two other centres round which the curriculum is built. Substitute practical work for craft, you get the modern principles of curriculum construction.

THE REAL TROUBLE.

The above Examination of the Scheme shows that neither the curriculum nor the method is new or revolutionary. The only thing that is revolutionary is the clear statement of what you want to educate the pupils for.

Therefore the real difficulty in introducing the Scheme wholesale in a short time is not want of teachers and the like but want of enthusiasm in accepting the desirability of the *New Co-operative Social Order*. The haves stand to lose and therefore naturally object.

Campaign against Illiteracy

By D. V. C.

Liquidation of Mass illiteracy is one of the most important problems that faces the Indian nation today. Over ninety per cent of Indians are illiterates and scarcely get an opportunity to read newspapers. Their ignorance of the modern developments in science and arts in the civilized world is a serious handicap to them in their pursuits. Sickness and death among the villagers, in no small measure, is due to the lack of knowledge of elementary rules of health and causes of diseases, and their spread. Old methods of cultivation and the greediness of middlemen and money-lenders take away a big slice from the earnings of uneducated farmers and leave them a small margin barely enough to keep the body and soul together. The recent widening of the franchise rules to include even small cultivators in the list of voters, has made it imperative upon the Government to educate their voters on their rights and responsibilities. During the last general elections of 1937, a large number of illiterate voters, who did not know how to make even the voting cross, came forward to exercise their privileges.

Spread of literacy among the masses is the first step of adult education. Readers who are in touch with the recent educational awakening, already know how every Province is devising ways and means to wipe out illiteracy in its jurisdiction. The Government of Bombay have launched a vigorous campaign to make illiterates literate within the city of Bombay particularly and the province in general. The following, among others, are the prominent means adopted by the Government to achieve their end:—

A permanent Adult Education Board for the whole province has been created and is entrusted with the work of formulating a three-year plan for spread of literacy in the province. The question of harnessing the services of students in this connection is under consideration and the Board prepared a scheme for running student camps for training students in adult education work. Mr. S. R. Bhagawat, the Chairman of the Board, has devoted himself to this work for several years and from his experience, has planned the student-teacher scheme which he has tried with success in some villages in the Satara District. He selected some pupils in a Primary school and instilled in their minds a desire to teach whatever they had learnt in school to their parents at home. In the loving home atmosphere the parents learnt from their children in the evenings the alphabets, and the three R.'s. Next time Mr. Bhagawat visited the schools he found the school children jubilant over their efforts to teach their parents, and the success they met with. Mr. Bhagawat then actually visited the homes of these children and was surprised with the progress made by the parents of the children. It is said that now all the children in the school are vying with one another to make their parents literate. Of course, books and other equipment are supplied by the Board free to the villagers.

The city of Bombay and its suburbs were stirred up by an active literacy campaign in the month of May. This was the time when the services of teachers and students could be utilised for the purpose as the schools and colleges were closed for vacation. The city was divided into as many as 573 centres and over 10000 adults learnt in these classes different Indian languages, as many as seven. The campaign was intended only for one month, but Government have taken it over in their hands and placed it on a permanent footing. The period is now extended for three months for this course. The progress made by adults attending this class is described to be marvellous, and several illiterates can now read easy books. The work is now in the hands of the Adult Education Committee with the Premier, as the Chairman.

Government's earnestness in promoting literacy is seen by their recent order, requiring that illiterate peons, hamals, sweepers and other low-paid staff attached to Government offices should be coached up by voluntary workers and made literate. Classes for teaching illiterate staff in offices are now being conducted and the first Quarterly report on the progress made in wiping out illiteracy in Government offices is due to be sent in this month. Government are not satisfied by mere spreading literacy in their offices, but are pursuing a steady policy of encouraging private bodies to conduct night schools for adult education and have set apart a sum of Rs. 40,000 for aiding night schools. Needless to say that this grant-in-aid system has resulted in a crop of night schools. Some of these are no doubt mushroom schools and the Officers of the Educational Department have to be vigilant in discerning true and earnest workers from dishonest self-seekers.

It is understood that Government are contemplating some kind of adult education work as a condition for granting aids to subsidised schools. Co-operation from educational workers is necessary for wiping out illiteracy on a large scale, and teachers, in particular, can do a great deal of work in this connection. Teachers command more leisure than other people. They are equipped with training in the technique of teaching. The institutions in their charge possess all the facilities required for conducting adult classes. Teachers have also under their direction students who are always enthusiastic for doing social service. It is, therefore, hoped that they will come forward and assist Government in wiping out this curse of illiteracy from the country within a very short time.

Home-Work.

By Sri S. M. DUTT, M. A., B. T.

The uniformly bright result of a Secondary High School in the Matriculation Examination made me investigate the reasons which led to its success. I found that not only hometask was regularly set but it was extracted from one and each student. Though the usual practice is to make the students work at home, teachers as a rule resent any kind of heavy task imposed upon their pupils as it taxes their energy considerably outside the school hours. Owing to the poor salary that is offered to teachers specially in Bengal they reserve some part of their energy for tutorial work to supplement their income. It is also an important part of a private tutor to help his pupil in the proper working of his hometask. In the absence of a tutor the student takes the initiative in finishing his task at home. Had no hometask been set, there would have been dearth of private tuitions for the schoolmasters. Hence for them hometask has become a blessing in disguise.

I remember the severe strain that the teaching of literature involved on me in the beginning of my career as I had to wade through a mass of exercise books of my pupils. To state frankly, it was a delight to me whenever majority of my pupils failed to bring their hometask though latterly I felt the compunction of my heart for shirking my duty. At last the Headmaster of the school wherein I served realised my difficulty and relieved me of such subjects as entailed correction of written work by pupils. Teachers of English literature get a heavier share of correcting than teachers of other subjects.

The argument of several teachers against correction of home task is that their pupils do not carefully look into the mistakes discovered and their time and energy is thus wasted in this kind of work. This is a mere excuse for avoiding a dry task. To be relieved of the drudgery, an intelligent teacher may set a short task leaving him time for correction. In all cases perfunctory work of teachers should be checked. Where there is allocation of periods to the correction of exercises, better work may be secured from the teaching staff.

One of the principal ways adopted by Inspecting officers to scrutinise the work of the teachers is to call for the exercise books of students and detect any mistakes which were overlooked by them. A P. I. of Bengal once recorded in an Inspection book such a thing as this, "It is a pity that such a solecism as 'luggages' should go uncorrected in an exercise book". One Inspector of Schools while

advising the staff of a school who complained about the drudgery of the correction of task remarked, "Little but well should be the motto of a teacher. It is not necessary that heavy homework should be set but whatever is set must be properly corrected and returned within three days' time". The Inspecting officers are agreed that the process of correcting should not encroach seriously on the teacher's time out of school.

There is little doubt as to the deadening effect of spending long hours every week in correcting scripts. The time might often be more advantageously spent. But the majority of parents and teachers are of opinion that a certain amount of home study is desirable in itself and necessary if children are to make progress. The real standard of a good school among a class of guardians is that regular homework is set to children. They do not of course like their children to be overtaxed or to have no leisure for pursuits not immediately connected with school.

I have often noticed that class time is used for homework correcting though there is little justification for it. The teacher corrects the homework of each pupil in turn while the class carries out independently some allotted task. Though this method of dealing with individual mistakes is a valuable part of teaching, it serves distinctly no good purpose. It not only hampers class teaching but involves a waste of time in explaining errors which could be treated collectively. The homework of all students should be previously examined by the teacher to enable him to present them properly before his pupils. In any case correction of work by teachers in a class should be discouraged.

Suspicion has sometimes been aroused in the minds of the teachers from the nature of the work produced by their pupils at home that it is not the outcome of their own efforts. While they have been asked to do their task independently, they have failed to reproduce their own work. Some students get their work done by others, specially private tutors. Several copy down the work of the best students generally by coming to school earlier.

I had to discontinue the practice of setting essays for homework as most of the students copied from different essay books, available in the market. Sometimes I gave the boys entirely a new subject which fell within their observation but not dealt with in an essay book. But this did not produce anticipated results. As the University generally chooses hackneyed subjects to write essays on, the cram work could not be studiously avoided.

Though homework involves some degree of pressure, it is an accepted part of the school process. Almost every one is of opinion that homework should not be set in elementary schools. Homework has an important place in Secondary schools where the boys have to prepare themselves for the Matriculation examination. The objective of education in this country is to train the students primarily for passing an examination. The nearer the day of examination, the more the homework tended to resemble the questions set in the previous examinations.

It is my sad experience that the best students do good homework while the bad ones neglect them. Boys of mediocre ability are generally painstaking while the intelligent ones sometimes prefer tricky short cuts. There being dearth of co-operation between teachers and students in our schools, it becomes difficult to check their evil practices.

It should be one of the important duties of the head of an institution to organise home work if the tasks set are to have the beneficial effect which they are supposed to produce. It is often the case that homework is set on the spur of the moment and does not necessarily arise out of the lesson just taken or the principle explained. Besides over-pressure may arise out of the quantity or quality of the lesson set. The Assistant masters should occasionally make a return of homework to the Headmaster showing exactly what tasks have been set by them. There should not be a hard and fast rule that homework should be set each day of the week. The quality should vary in view of the time available to students. A timetable should indicate the number of periods to be devoted to homework by boys in each class. Instances are not rare where a boy's energy has been unduly taxed for 3 or 4 hours for the preparation of the class lesson. Excessive work may be reserved only for holidays. Complaints are sometimes recorded from some guardians of boys protesting that their wards have too much or too little homework. They look for some opportunity to find for themselves manifestations of the toil that they believe to be necessary to success in the examination while in the majority of cases in this country they believe that homework keeps a boy out of mischief at home. It rests with the Headmaster to decide how far their opinions should weigh with the Assistant masters who are expected to collaborate with each other and with him as to the function of homework.

Considering the small percentage of literacy in this country, time has not yet come to consider the total abolition of homework as has been experimented in some schools of the West on the ground that class work takes sufficient toll of a boy's energy. But the cry has

gone forth that no heavy homework should be set to our boys as it leaves them hardly time for domestic duties. School boys as a rule are averse to all kinds of manual labour and if their time is too much taken up with sedentary occupation at home, they will be reluctant to help their poor parents. Teachers should judiciously regulate all kinds of work. If education is to spread among the agricultural class who have to depend on their children in following their ancestral pursuits, time may come when the drastic remedy of total abolition may have to be applied here. Already the burden of homework which existed in the past has been considerably lightened and in the schools of new type where success in an University examination is not highly valued, the spirit of reaction is visible. After all homework is a powerful instrument for the training of intelligence and development of self-reliance and initiative.

Holidays and School Timings.

By Sri K. S. VENKATASUBBAN, B.A., L.T.

I went through the articles of Messrs. Kali Das Kapur and S. Santanam with considerable interest and pleasure and I may be permitted to say at the very outset that I agree more with the views expressed by Sri S. Santanam for obvious reasons. The subject of School Holidays is one which is full of interest to the parent, to the teacher, to the pupils and to the public in general; but at the same time it may be looked at from many points of view depending upon the attitude of the observer and the interest he takes in educational matters. Without going into academic details I shall endeavour to discuss the need for holidays and indicate the proper method of utilising them. In so doing I shall try to keep in mind the needs of the pupils, the teachers and the parents, who after all are the persons that more count in this matter.

NEED FOR HOLIDAYS.

We have often heard it said that the Schoolmaster is the luckiest of employees because he enjoys the largest number of holidays. Such an opinion is expressed not only by the man-in-the-street but occasionally by educated persons as well. If only the latter would think about the matter a little, I am sure they would change their opinion. Education and teaching must not be valued in terms of factory labour. So long as education is an art and the teacher an artist, and so long as

children are living entities and not merely tools in the hands of a labourer, the work of our educational institutions must be evaluated on a different basis and not merely in terms of the return for the money spent.

Now let us pause a while and consider why holidays are necessary in the case of educational institutions. First and foremost, the pupils need rest especially after their arduous preparations for a Public Examination. Every one knows at what rate pupils work and what strain they undergo just before a public examination on which they think much of their future depends. Who can say that such pupils do not require rest for a month or two before they are again fit for intellectual work of any kind? Secondly, there is the correction and evaluation of the answer paper of the candidates which requires time. Such work cannot be done during working days. Thirdly, the holidays are not merely a period of relaxation and rest but they may be also utilised for purposes of enjoyment and profit. For instance, students may be induced to undertake trips during the holidays with or without the help of the teacher and they will be a source of pleasure as well as profit to the pupils.

LENGTH OF HOLIDAYS.

Now granting that holidays are necessary the question is asked what should be the duration of such holidays. Their answer to this is not simple as it is based upon several factors. Broadly speaking, the length of the holidays (I mean especially the summer vacation) may be as follows:—

Elementary Schools	...	...	4 weeks.
Middle Schools, i. e., schools which			
teach up to the High School Stage	...	6	"
High Schools	...	8	"
Colleges	...	12	"

This of course does not include the short vacations like those of Dasara and Christmas or the occasional holidays due to feasts and festivals.

In my humble opinion, the number of working days in Elementary Schools ought not to be less than 240; in Middle Schools, 220; in High Schools, 200; and in Colleges, 180. The holidays and vacations should be so adjusted as to satisfy this demand. There is much force in the observation that our schools and colleges are suffering from an excess of holidays. It is but our duty to see that this reproach is done away with, even though it may entail some sacrifice on our part.

HOW TO USE HOLIDAYS?

This might look like a hackneyed question, but though hackneyed it is one whose importance has not been sufficiently recognized. School holidays might be used for quite a number of purposes some of which are indicated below.

1. Doing light work which is in the nature of home work. This applies to pupils who have not sat for a Public Examination.

2. Pursuit of hobbies. There are various hobbies which may be pursued by our pupils without much expenditure of money, such as collecting coins, Postage Stamps, Picture Post Cards etc., and students should be encouraged to do them. Indirectly it will add to their knowledge.

3. School journeys and Excursions. These may be arranged during the short vacations such as those of Dasara and Christmas and they will prove to be useful both educationally and culturally.

4. Stay in a village or a health resort such as a sea-shore. The former of these is advantageous to pupils who are willing to take up rural welfare work of the future, for they can study the conditions of villages first hand, and the latter is advantageous to pupils whose health is in need of proper care and treatment. Many more activities of a similar nature may be suggested, but it is for the Headmaster or class teacher to suggest them with a view to local needs and possibilities.

TEACHERS AND HOLIDAYS.

It is often supposed that the holidays are an invention of the teacher and they are meant to satisfy his personal wants. One need only think a little to know how erroneous and ill-founded such a view is; for holidays are no more meant for the teacher alone than are Sundays meant for the church goers only. A good and conscientious teacher uses holidays not only for his personal pleasure — and, surely, he has a right to it after strenuous labour lasting for months — but he uses them for deriving some intellectual profit as well. For instance, the teacher may devote a part of the holidays to the preparation of future work. Or he may go out on a short educational or other trip which again is a means of adding to his intellectual store. A teacher who is keen on his work and is jealous of his reputation will hardly let go such opportunities. Judged from this point, holidays are not mere periods of leisure for the teachers.

SCHOOL TIMINGS.

Lastly, I want to say a few words regarding school timings. This again is a matter on which we have a variety of opinions and it is as it should be. Generally speaking, there are three types of school timings. viz.

1. Single Session school with a working day of 4 hours.
2. Two Session Schools having a long interval in the middle.
3. Two Session Schools with only a short interval in the middle.

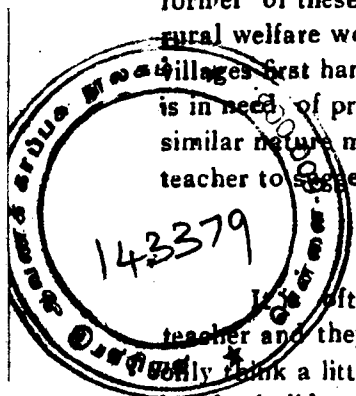
In the first of these the work is carried on between 7-30 A.M., and 11-30 A.M., with an interval of 15 min. at the end of the 3rd period. The working day is divided into 5 periods, the duration of each period, being 45 min. Whatever may be the suitability of this scheme for primary and middle schools, certainly it is not suited for high schools with their present curricula of studies and examinations. The experiment was tried in two or three centres in the Mysore State and was subsequently given up as the time proved to be inadequate.

The Two-Session School with a long interval in the middle is suited to primary and middle schools and such of the high schools as are situated in the mofussil places in which pupils attending schools do not have to traverse long distances. The morning and afternoon sessions are held usually between 8 and 10-30 A.M., and from 2 to 4 or 4-30 P.M. This has certain obvious advantages but is unsuited to schools situated in cities.

The Two-Session School with a short interval is more common in cities and especially with reference to high schools and colleges. Here the work is carried on from 10 or 10-30 A.M., to 1-30 P.M. and again from 2 or 2-30 P.M. to 4 or 4-30 P.M. Except during hot weather this appears to be the best arrangement for high schools and colleges.

SATURDAY WORK.

Before concluding this article I wish to draw the attention of your readers to an experiment that is carried on in Mysore. Here according to a recent reform Saturdays are not treated as regular working days but they are utilised for extra-curricular activities such as Library Work, Debates, General Lectures etc. Schools including high schools meet in the mornings between 8 and 10-30 A.M. on Saturdays and the pupils participate in work of the above nature under the supervision and guidance of the Class Masters. It is believed that such supervised work is far more beneficial than work which is done hap-



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hazard or at the end of the day or without proper guidance. Already we have seen the latent capacities of pupils develop to a certain extent and we hope for more in the near future.

Finally, I wish to state that any reform in educational matters must be based upon experience and hard thumbing and the weighing of the pros and cons and not merely upon the imitation of another. Nor should it be the result of a passing whim or fancy, however attractive the latter may look for the time being. For we must bear in mind that the children entrusted to our care are a sacred charge and we ought not to deal with them in a light-hearted manner. Hence any reform that we may introduce should be the result of careful and deep thinking keeping in view the present disabilities and the future need of the pupils. Then alone can we fulfil our mission in life.

The Occupational Status of Women in Modern Germany.

By Dr. MARTHA UNGER

(Chairman of the Executive Committee of the Reich Association of Women Workers.)

Prior to 1933 the women of Germany engaged in occupational pursuits were usually members of some "Women's Association", of which there were a large number scattered throughout the country. This multiplicity of small organizations and leagues of women workers also existed and still exists in the majority of European countries. In the Spring of 1934, under the National Socialist Government, a National Women's Organization was founded and Frau Scholtz-Klink was appointed managing director. This organization at once proceeded to absorb the Women's Section of the German Labour Front Organization, and before the end of the year, it also took over control of the German Red Cross. Since 1937 the Reich "Fuehrerin" Frau Scholtz-Klink has been in complete charge of all women's Organizations within the Reich, including the nurses' and nuns' Associations.

In order to carry out the comprehensive program for organizing all the women of Germany into one league, Frau Scholtz-Klink has entrusted the leaders of the various women's organizations, clubs, and societies, to act as duly appointed representatives of the N. S. Central Organizations. This consolidated group will, in the future, control the activities of all women and girls in the Reich who are engaged in lucrative occupations. The scheme as now planned has never yet been

tried in any other country on such a big scale. As above mentioned, the entire movement will be under the personal direction of the "Fuehrerin", Frau Scholtz-Klink, and will be divided into nine departments as follows:—

(1) The Finance and Book-keeping Department.

(2) The Executive Department, including a Judiciary Committee to decide all questions of dispute or personal controversy which may arise among or between German women workers. This Department will be made up exclusively of women who have studied law and the principles of jurisprudence.

(3) The Chief Division of Organization and Personnel, including Sections devoted to Statistics, Public Speaking, and District Schools.

(4) The Press and Propaganda Division, including Photography, Radio, and Film. This Division also has under its direction all matter in connection with the main organization's archives, holding of ~~expositions or~~ their public displays, and the publication and circulation of magazines and periodicals devoted to women's work, whether in the home or in some outside activity.

The Photography, Radio, and Film Section is entrusted with the task of producing educational moving pictures for use in the courses of training given to women on the subjects of the care of infants, nursing, cooking, sewing, and other household activities.

An enormous Bureau of Archives collects material and interesting data from all parts of the world, dealing with women's work, occupational and otherwise. Hundreds of German and foreign periodicals, magazines, and books are collected and classified by a perfect reference index system. The activities of the Exposition Section are indicated by the title.

It will be seen from the above outline that the first four divisions of the Reich Association of Women Workers have to do with administrative and organization questions. We come now to the Divisions which have to do with the various branches in which the women of the country are being systematically educated and trained for the work or occupation they are following.

(5) Culture,—General Education,—Instruction in the most vital questions of Sociology, Ethnology and Racial Hygiene. Further, such subjects as Choice of Occupation, Physical Culture, Folk Customs and Usage, Music, Painting, Applied Art, Writing of Prose and Poetry, the Cultural Education of Young Girls, and finally, what is known as "Scientific Working Methods". (Wissenschaftliche Arbeit)

The subjects mentioned in this Division 5 describe sufficiently their general scope and character. In the "Scientific Working Methods" Section, it may be explained that this Section is run in close cooperation with the various organizations of female students in the several colleges and universities of Germany. It also includes and brings into one organization all the women teachers, professors, and tutors still actively engaged in their profession. Courses are given in which these women teachers, etc., are brought into contact with women workers, and members of the Reich Association, so that ideas may be exchanged and the theory and practice of women's occupational activities may be combined and compared.

(6) The Mother Service Division fulfils one of the most important functions of the Reich Women's Organization, as it gives women of every age and position in life a chance to learn the rudiments of modern German housekeeping, together with the care of babies and the nursing of cases of sickness in the home. There are regular courses in these subjects, and it is now planned that in every German city of 50,000 or more population "maternity schools" will be established, while for the rural districts a corps of itinerant teachers will be organized, the members of which will travel from village to village and give the same courses of instruction as are given in the large city schools. Today there are already 300 of these regular schools, of which some make a speciality of training young women about to marry, and others which give instruction to mothers who are factory workers. The so called "schools for brides" have excited considerable interest in foreign countries, as the idea of training betrothed girls and young women in their future duties as wives, housekeepers, and mothers, is a novel one. Most of these courses are arranged for the evenings and afternoons, where the young women are engaged in some regular occupation. The average length of the courses is six weeks. In the "Maternity Home Schools" young mothers may take a regular rest cure in connection with the courses of instruction.

That infant mortality in Germany has decreased from 7.7% in 1933 to 6.4% in 1938, is very largely due to the work which has been carried on by the motherhood service organizations above described.

(7) The National Economy Division is subdivided into an Economic Educational Section, Consumers' Section, and Sections devoted to the study of questions of Nutrition, Clothing, Housing, Farm-housekeeping, etc., and this division has rendered invaluable services to the economic progress of the nation in recent years.

(8) The Frontier and Foreign Division devotes its efforts to the study of the working and living conditions of women in other countries

and to maintaining close and friendly relations with the other nations of the world. It is the privilege of this Division to invite and welcome any foreigner interested in the great social problem of the woman worker, and give such visitor the opportunity of seeing just how the Reich Association of Women workers in all its ramifications operates. Letters from abroad asking particulars in some special branch of women's work or activity are turned over to this Division for attention and reply. Thousands of foreign enquiries have been answered by this organization since the time of its founding.

(9) The Chief Division of Women's Auxiliary Service is comprised in the following subdivisions and groups: first of all the National Socialist Welfare Organization (N. S. V.) and under this general designation, Women's auxiliary local groups, neighbourhood associations, voluntary relief and voluntary nursing services, all directly connected with the German Red Cross and the Reich Air Defence League. The Women's Organization takes in all women over the age of 21, while young girls join the "Junior Group", from which they later graduate into the main organization. The children's Groups take in children from 6 to 10 years of age, and are in charge of trained kindergarten teachers.

The Reich Organization has its principal headquarters and executive offices in Berlin, and the address being Derfflinger-Strasse No. 21, the Head of the Organization, as well as the Chiefs of Divisions, have their offices at this address. The country is divided into 40 principal regional districts, each with its leader. These regional districts are again subdivided into 806 "circles", so that practically every little town and village has its branch organization.

The Women's Department of the German Labour Front Organization is the central organ for the social and political guidance of all that has to do with women having occupations. The functions of this Women's Department are described by its Chairman, Frau Scholtz-Klink, in these words: "The work required of every woman must be made to conform in a harmonious way with her physical and mental welfare". This sentence contains the gist of the basis of all regulations with respect to women workers, especially in industrial pursuits.

The functions of the Red Cross and the several Sisterhoods in Germany are so well known as to require no further elucidation, and the same may be said of the activities of the National Socialist Welfare Organization, which includes large numbers of workers in its ranks.

We have nothing to hide, and therefore, as Frau Scholtz-Klink once said in an address, "We are most pleased when foreigners visit us so that we may show them the work we are doing." (I. R. I. B.)

THE TEACHER

The teacher is a prophet.

He lays the foundation of tomorrow.

The teacher is an artist.

He works with the precious clay of
unfolding personality.

The teacher is a builder.

He works with the higher and finer
values of civilization.

His heart is full of
devotion of his students.

The teacher is a citizen.

He is selected and licensed for the
improvement of society.

The teacher is a pioneer.

He is always attempting the impossible
and winning out.

The teacher is a believer.

He has abiding faith in the improbability
of the human race.

—From the *Journal of The National Education Association*
of the United States.

Radio and History Teaching

By ABDUL GHAFUR, M.A.

History teaching can be made more interesting, richer in its message and fuller in its appeal through a well-planned and carefully thought-out broadcasting programme. And perhaps none of the new devices for teaching can prove so beneficial and cheap as to fall within the very moderate means of an Indian school as broadcasting. The epidiascope and the cinematograph are ruled out on account of their prohibitive prices and considerable recurring expenditure. Moreover there is not a single historical film in Indian history that can be exhibited in a school with some educative benefit. While the lantern slides available in the market consist of architecture and in some cases of the sculpture of painting, their use is rather an exception than the rule in Indian schools on account of their rarity and sometimes of the inability of a teacher to do full justice to the aesthetic appeal of these relics and their significance in the cultural development of the country.

In one respect, broadcasting may become a real boon to the student of history in India. It may supplement and may enrich the ordinary text-book in history. Notwithstanding a few honourable exceptions, the majority of the text-books remain the tasteless, sanguinary accounts of the political history of the country; while the broad currents of social, economic, spiritual or aesthetic life remain unexplored and the deeply human aspect, a closely-guarded secret for the child. In the West the pupils supplement and amplify the text-book by collateral reading from social and industrial history. The colourful panorama of the past lies revealed before them in pictorial atlases, time-charts, historical pictures, portraits etc. The publishers in those countries are specialising in the preparation of such illustrative material for the teaching of history. In India, an overzealous teacher may go out of his way to gather such illuminating materials from standard works and authorities or may borrow a book from a public library, the school library can hardly afford it, to give the class a glimpse of the romantic past; but it can be only a glimpse after all and it can never be of any permanent educative value until and unless such material is available in a readable and instructive shape in the form of books written specially for children.

A good school programme may remedy this grave drawback to a certain extent. In the first place, the lessons may be framed by a Committee of experts who should be alive to the deep human appeal of

the subject and the need of presenting a complete picture of the life in the past. Then a broadcasting station can acquire the services of a really good teacher of history, with a flair of graphic narration and dramatic aptitude, a vivid imagination and the glorious knack of living into the Past, leading the children into the picture gallery and feasting their eyes and ears on delectable stuff. He should have a deep and sympathetic knowledge of the child mind and the overwhelming consciousness of the very sacred duty that he is performing, the duty of making the children citizens of a United India.

Few programmes have a more inspirational value and demand, more care and vigilance than history. Most of the subjects in the curriculum bear upon only a few aspects of the child's personality—moral, aesthetic, intellectual or social; the subject of history makes an appeal to one and all. Then the facts of history are human facts, more human than the Humanities in being vitally related with real life situations. All human studies have an irreducible minimum of subjectivity, the personal equation of the writer. Again the subject is in a real danger for being made a powerful and effective weapon for party propaganda.

The history programme affords quite an interesting amount of variety. It may consist of straight talks, illustrated talks, dramatic interludes, source readings, story telling, dialogues, fictitious historical figures, celebration of festivals, national holidays, anniversaries, etc.

The celebration of the festivals and other National days has featured as a significant item on the ordinary programme of the Indian broadcasting stations. But they will have to be adapted for the children's programme. The children must be given the historical significance of Christmas, Muharram, the Idday, Dussehra, Janam Ashtami, the Vesak Day etc., the high ideals and the noble sacrifices through which the torch of truth has been handed down to us undiminished and untarnished in its glory. The Christian and Muslim festivals can afford some opportunity for the correlation of geography and some discussion how these festivals are celebrated in other countries. While the Hindu festivals which are timed with the seasons themselves afford a running commentary on seasonal changes, vagaries of weather, vegetation, the folk songs, the accompanying dances, the emotional and religious appeal.

Then there are the anniversaries of National Heroes and the leaders of peace, like Mohammad, Buddha, Akbar, Asoka. The programme may be interspersed with plays, simple and direct in their appeal, songs and music, recitation of poetry and readings from original

sources, the sayings of the Great Hero, and quotations from contemporary historians. The child is a hero worshipper by his very nature and this fact should be availed of in a skilful manner to arouse in him the proper emotional and moral reaction to the study.

Then there are the historical plays and the subject of history lends itself so cheerfully for treatment through dramatic teaching. Miss Findlay Johnson made a capital success out of the dramatic teaching of history and every intelligent Indian teacher has often experienced the thrill of pleasure with which the average Indian pupil welcomes the dramatic interlude in one of his history lessons. I believe that the Indian child is equally if not more sensitive to the appeal of the fine arts and I have seen young children join in a merry dance rather than burst into them, unasked and uninvited at a Scout Rally. India is still nearer the age of Miracle plays, the Moralities of the Middle Ages and the Religious drama than the West and unlike the West it has retained its position as the layman's hobby rather than the forbidden fruit of a professional. And in Brij Bhumi where Krishna staged his delightful comedies with his Gopies every little foot can skip swimmingly through an intricate dance and every little voice can sing like the nightingale.

Indian history affords plenty of suitable materials for dramatic action. Alexander the Great receiving the vanquished Porus, Hieun Tsang waiting on Harshavardhana, Babur delivering his heroic speech at Kanwaha, Akbar enjoying a moonlit night in the Octagonal Tower with the Nine Pearls of his Court, Jahangir granting an interview to Sir Thomas Roe Here is a rich variety of themes, splendid opportunity for exercising the talents and ingenuity of the staff of a broadcasting station and cheering up the gloomy atmosphere of the school room. While adapting the historical material, attempt should be made to retain as much of the text of the original as is consistent with the dramatic requirement; it is the atmosphere of the Past which counts a great deal and which may be often ignited with an old turn of a phrase or a quaint usage of the good old days.

Even the very brief period of experimentation, has supplied overwhelming evidence for the fact that an illustrated talk with music, songs, poems, original stories, barangues and speeches of the period are a greater success than the mere straight talk. Dialogue between two persons or accounts of the Past as related by an individual personifying some historical figure or a fictitious character about whom may be

woven a connected account of the social, cultural or political history of a particular period, have enthralled the children and held them spell-bound.

This affords an excellent opportunity for the programme-maker to lend the charm of variety and interest to his productions. An Aryan youth can recount the historic march of his tribe from Central Asia into the plains of India, his thrilling encounters with the aborigines, his experiences of the Chariot race-courses and the convivial gatherings. For a musical background of the whole picture, he may sing a hymn from the Rigveda or burst into a war-chant of the Aryan hordes. A Seal from Mohenjodaro could narrate its story in a graphic manner, weaving into its texture, the social and the economic history of the period. Ibn-Batuta may rise from his ancient grave, one wonders if the indefatigable traveller is not away on one of his underworld journeys, and relate to a group of children, all ears to hear the adventures of the Prince of Travellers from his very lips, the social life and the court scenes in medieval India. A Courtier of Akbar the Great, preferably Abdurrahim Khankhana, the finest representative of the cultural and literary spirit of the age, may describe the round of daily activities at the court, giving us a colourful picture of the social life of the period.

Such illustrated talks have had a successful run at the B.B.C. and they can make Indian history also come true. The children's comprehension of the Past will be rich and complete; the canvas will bear a vivid and living impression of a well integrated, well-organised whole of the social, political and spiritual life of the slumbering Past.

The historical fiction is perhaps more fitted to capture the imagination of the child than the dry-as-dust text-book in the subject. The teachers of the subject are alive to the charm that a skilful artist casts over the Past and how things long long dead and begone seem to spring into life at the touch of his magic wand. Miss Findlay Johnson, in her book on the dramatic teaching of the subject, gives reasons why she has preferred the historical fiction to the factual book as a basis for dramatic plays. Her *Ivanhoe* proved a greater success than ever. Every good radio programme should feature readings or accounts of the world's best books, or a story hour for young children and some really good historical fiction could be included there. Even in the Indian vernaculars we have authors who have the inimitable gift of creating a living past in their historic romances with an atmosphere true in historical perspective, colour and design. Who has not felt the thrill of chivalric gallantry when reading Abdul Halim Sharar or the

realistic touches of Bankim Chander Chatterjee? Then there are great and noble works, not so faithful to the Muse, works like Tod's *Rajasthan*, that cast a halo of romance round the facts of history, the dry facts looking glamorous and attractive through the mist of antiquity.

Then there is the art of story telling which is gradually dying out with the passing away of the old type of womanhood. In the West, there are sometimes professional story tellers who go from school to school and in the nursery schools at least one member of the staff is selected for her gift of graphic and dramatic narration of stories. The biographical treatment of history has a special significance for the child who is a hero worshipper at heart and in whose development imitation, conscious and unconscious, plays a great part. The epic grandeur of the historical personalities, the gigantic scale of their moral and psychological life, is a subject of perennial interest for him and a series of talks on some of the outstanding personalities of the national and also the world history will meet an inner craving of the child.

A good history teacher never loses any opportunity in making the present more real in the light of the past and the local history or the 'Regional Survey', as Findlay liked to put it, serves to indicate the vital links with which the contemporary life is intertwined with the Past. Every broadcasting station must give some talks on the local history of the place and important towns of the area which it serves; of course by local history, we take the term in the all-embracing and wider sense in which we have used it. The provincial history should also receive more attention from provincial stations. Archeological experts may be encouraged to address children on the results of their excavations and the accounts of historical excursions undertaken by school children could be broadcast with some excellent correlated study of history and geography.

An aspect of history teaching that can be achieved so successfully by broadcasting is the history of modern times and the newspaper history that has been so much emphasised by the Wardha Scheme. There is hardly any need to point out that the news arrangements for adult listeners cannot meet the requirements of younger children. The items for young people must differ in selection, organisation, narration, style and language.

The Indian Journal of Education.

Notes.

Report on Basic Education.

The report of the Hindustani Talimi Sangh on the working of the Basic Education Scheme for the year, would be of interest to Wardha-minded readers. The Association was initiated in pursuance of the Congress mandate at the Hari-pura session, and it had for its aims the spreading of the new idea and the experimenting on it in schools. The report details its achievements in these directions.

The success of the new scheme being intimately bound up with the bringing into being of necessary teachers trained in the new principles, training centres were, accordingly, started at Jamia Millia Islamia and at Sheagon, the headquarters of the Association. A short introductory training course in the theory and practice of basic education was also organised at Wardha, which was availed of by five Congress governments and some private bodies. The teachers who had benefited by the course were, in turn, employed to open fresh training centres in Bombay, U. P., C. P., Orissa and Behar provinces.

A scheme for starting basic schools for children has also been drawn up, according to which Behar is to have about fifty, Orissa about twenty five, C. P. about one hundred and fifty Vidya Mandirs, Bombay about sixty, and U. P. about 1500 schools. A Board of Basic Education has also been set up to advise Government in each of the provinces above.

Attempts have also been made to popularise the scheme by issuing necessary printed literature for public use, handbooks dealing with useful crafts for teachers, and a monthly bulletin devoted to the exposition of related problems. The Association has been alive to the great need for combating malicious and ill-informed propaganda against the scheme, and it has, accordingly, been attempting to educate public opinion by exhibitions and demonstrations, by means of charts, diagrams and posters, dwelling on the educational, social and economic significance of the new scheme. Two criticisms have been levelled against the Wardha Scheme, one that craft education would be felt a drudgery by children and the second that it could not be self-sufficient. The reports give facts to show that children have

been taking to it with pleasure, imbibing a spirit of self-reliance and creative ardour, and that the scheme is capable of being financially progressive to reach a self-supporting stage in the near future.

We hope Madras will try to emulate the forward move of other provinces in education.

Education in Bombay.

The Report on Education in Bombay during 1937—1938 discloses certain refreshing features forming a contrast to the work in our own province. Credit is due to the Education Minister for instituting a large scale enquiry into the organisation of education by appointment of expert committees to advise him on the reforms needed, a procedure which we would wish our Madras Minister to have emulated. Of the four committees appointed, the Physical Education experts have submitted their views, which have been acted on by the Government recently.

University Education has been re-organised, effecting a bifurcation of courses into Arts and Science. A scheme of compulsory physical training for the first and second year classes, has also been introduced.

Bombay has been offering useful courses in Technology and Commerce, and it has been remarked that while Chemical Technology graduates find situations easily, those of the Commerce Branch, who come out in a limited number, have to face unemployment except in cases having hereditary business connections. Remedial measures have been suggested by way of opening up new courses as 'Economics of Transport' and 'Insurance' capable of providing careers for them.

While in Madras there seems to be a plethora of trained teachers over and above the needs of Secondary schools, Bombay has a low percentage of them. With an increase in the number of training centres and in the admission of pupil-teachers, the present insufficiency could be overcome.

Bombay has been employing the 'Shift System' for the primary schools, which is also being tried in Mysore, and this attempts to meet the lack of accommodation and inability of providing additional teachers. Rural children have the benefit of agricultural schools to suit their needs.

Reviews.

Books by Macmillan & Co., Ltd.

1. i. **Bru the Grizzly.** ii. **Kra the Baboon:** By C. Bernard Rutley. 64 pp. each. Paper-4½d. Cloth-lined—5½d.

These form the first two books of the Wild Life Story Readers series, beautifully got up and illustrated, and written in simple, idiomatic English. They make interesting reading, giving young readers a knowledge of the life of the wild animals. The stories, founded on facts, give them an account of the animals' pranks and adventures, which would be read by pupils of the upper forms, with delight. Each school library should have sets of this series.

2. **An Introduction to Nature-Study:** By Ernest Stenhouse. Price: sh. 4/6. (Revised and Enlarged Edition, 1939)

This provides a course in Nature-Study adapted to the needs of younger pupils. The aim of Nature-Study nowadays being to give a training in methods of open-eyed, close, and accurate observation of familiar animals and plants, the author has selected here for study types which are representative and easily obtainable in his country, which would interest pupils and provoke their thinking powers. The contents, with a minimum of technical terms where necessary, would be of value not only to examinees but also to members of field-clubs and students of natural history generally. The study can be taken up at any point of the book with the aid of the useful monthly calendars and cross-references given. Illustrations are profuse and greatly helpful, and the get up excellent.

Each chapter follows a definite plan of treatment; the first part gives detailed, accurate instructions for practical observations and experiments such as would exercise pupils' reasoning powers, and the second, a discussion of the meaning and relations of the results obtained. Exercises have been added to each chapter, either original or culled from examination papers, which encourage further observation and experiment. A book similarly designed, dealing with Indian plants, would be much appreciated. As it is, it is a valuable guide to Indian teachers and pupils interested in Nature-Study, and schools and libraries would each do well to have a copy of it.

3. **Prime Ministers of the Nineteenth Century:** Edited by F. J. C. Hearnshaw, Litt. D., LL. D. Price Rs. 3/.

This volume embodies the series of eight lectures delivered in King's College, London, in 1926, on eight eminent Ministers of England, by competent celebrities. The different lecturers, while bringing out the

main characteristics of their subjects, have variously interpreted the term 'political principles', which would be of value to readers interested in politics. The contents, in charming, idiomatic English, make pleasurable reading to people of other tastes as well. Among other things, the following will be of interest to general readers: The Duke of Wellington's conception of the organisation of a cabinet, Sir Robert Peel's administrative and legislative skill and love of autocracy, Lord Palmerston's career bridging the 18th and 19th centuries and his change from Toryism to Whiggism, Lord John Russell's career full of contradictions, Benjamin Disraeli's ideals of social and political philosophy, Gladstone's doctrine of Free Trade and foreign policy, and lastly, the Marquess of Salisbury's strong individualism and critical acumen. The print and get-up are good.

4. **Summer Holidays with Nature:** By Mrs. Douglas Wilson: Illustrated. 16 pp. 1d each.

1. The Sleeping Beauty.
2. The Clouds And Weather Lore.
3. The Stars And The Moon.
4. Trees.
5. More Trees.
6. The Country Lane-Shrubs and Climbing Plants.
7. The Country Lane-Flowers of the Hedgerow.
8. Woodland Flowers and Ferns.
9. Flowers of the Cornfield.
10. By River or Stream.
11. The Pond.
12. The Seaside
13. Crabs and other Sea Animals.
14. Shellfish.
15. Sea Birds and Seashore Flowers.
16. Evening Time.
17. Some Shy Creatures.
18. Spiders, Galls and Cuckoo-Spit.
19. Midsummer Butterflies and Moths.
20. Ant, Snails and Slugs.
21. Bees and Wasps.
22. Interesting Insects.
23. About Birds.
24. More About Birds.
25. On the Heath.
26. The Farm.

Each of these tiny, attractive booklets brings the reader into communion with nature. Nature shines in all her purity and grandeur in forests and seaside, by streams and ponds, among clouds and stars, and on heaths and farms. Animals and plants abounding in these haunts, with their peculiar habits and ways of life, have a charm of their own. Young readers are introduced to these priceless beauties in short, simple descriptive narratives, which make delightful reading. Similar booklets with an Indian background would go a great way in developing reading habit in youngsters. Schools will do well to make sets of the whole series available to pupils for silent reading.

5. **Essentialism:** Published by Pollen House, Cork St., London, W. I. Obtainable from The Baynard Press, Chryssel Road, London, S. W. 9. Price: 5 sh.

This work is printed and got up in an eye-catching window-dressing style. It is described as the new conception of the world-religions acceptable to this new age and recommended as the new dynamic philosophy of life. Its value consists in its balanced view of life. It urges the need for a greater attention to agriculture—an urgent need in the West in general and in England in particular. It urges also the need for interchange of commodities at fair prices to both producer and consumer. Its basic idea is that 'the strayed' ego must cease its schism from the Eternal and must fight its way back. It shows how the Machine Age has failed and how the coming Electric Age will bring hope and happiness to Man. The over-eating sensual man must make room for the self-controlled spiritual man. Men must learn correct breathing and have a calm mind. He must honour the body as the temple of the soul. He must be free and win freedom for all. He must rise from possessiveness to creativeness.

The author describes British-American Alliance as being necessary and inevitable in the interests of mutual safety and international peace. But neither Britain nor America has given up Imperialism. It is a pity that the Wilsonian concept of a League of Free Nations is practically dead today. The author wants the tempo of life to be changed and quickened. He pleads for 'One for All, All for One'.

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