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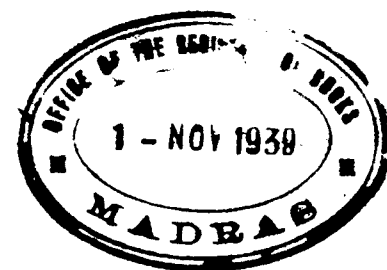
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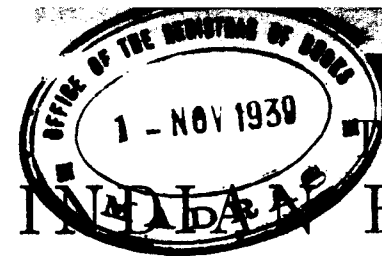
UNDER THE EXPERT SUPERVISION

OF

MR. V. ARAVAMUDA IYENGAR, B.A., L.T.,

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

Vol. XV.

MADURA : OCTOBER, 1939.

No. 10.

The Significance of the Wardha Scheme

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

(Concluded from September issue.)

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 which the pupil can follow in his life if it becomes necessary. It does not mean that you exclude the use of machines altogether. It only means that costly machines are excluded at this stage. Now, if every one 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 economy, science 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 THE 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 but 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

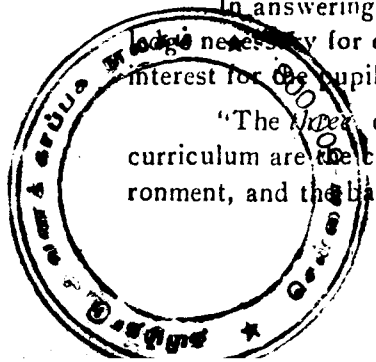
- (1) What are the pieces of knowledge that are necessary for this education?
- (2) How much of this can be taught through the craft?
- (3) How much can be connected technically or correlated with the craft? and
- (4) How much is left over?

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 committee has attempted to list the pieces of knowledge that are necessary for this education. It is admittedly a tentative one. Every kind of constructive criticism and alteration in the syllabus consistent with the main principles of the scheme is welcome. I, myself, have suggested certain alterations in the mathematics syllabus; and they have accepted them. During the course of working the scheme, many alterations in the details of the syllabus may become necessary. These are details that do not affect the main principles of the scheme. These principles may be summarised as follows.

- (1) Education is something intended for all and not for the few.
- (2) Education must be of the same kind for all, rich or poor, urban or rural.
- (3) Productive Manual Work should form part of the education of everybody without exception.
- (4) Such education should not be merely of an elementary nature but should be of a type and standard that would make the pupil a good and useful citizen in a democratic state.

All the other characteristics of the Wardha Scheme such as Seven years course, Vernacular medium, and self supporting ideal are only means to realise the aims in the most economic and effective manner possible.

In recommending his scheme, Gandhiji has placed all his cards on the table. Education is the only means known to mankind that can change the existing social order without undue violence. If you agree that his idea of the New Social Order is good, is something that deserves to be worked for, you must give a fair and sincere trial to

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the scheme. To refuse to try it on the score that it is impossible to bring about the new social order by this scheme is illogical and absurd. For, as no one has tried it till now, no one can say with confidence that the thing is impossible. Secondly, there is no other proposal for educational reconstruction that claims that it can bring about this desirable social order.

CRITICISMS CONSIDERED.

This analysis of the real significance of the scheme may not be considered complete unless at least some of the major criticisms are disposed of. It is perhaps worthwhile stating the various criticisms though I may not have time to deal with all of them. Those are,

- (1) Over-emphasis is laid on craft work—A. pp. 12 and 13. Basic National Education and 1. Page 55.
- (2) Age of Seven is too late to begin — 3 P. 56.
- (3) No distinctive place to play or spontaneous activity of children — 4. P. 57.
- (4) No provision is made for religious education —
- (5) The system is opposed to all industrialisation — 7. P. 58.
- (6) It is not coordinated with higher education. 2. P. 56.
- (7) Over-emphasis on the self-supporting aspect — 5 and 6 P. 57.
- (8) Cultural aspect has not been sufficiently stressed. c. 13, 14, 15, and 16.
- Syllabus of the social studies and Elementary Science and mother tongue, in fact the whole.
- No scope for developing individuality — B. P. 13.
- (9) The ideology of "Go back to the villages is not a sound one."
- (10) It is calculated to revive the old caste system by fixing the vocation of the pupil at an early age.
- (11) No provision for training in Modern Warfare—Non-violence is no defence.
- (12) The Muslim League criticism.

The second report of the Zakir Husain Committee has given what I consider to be satisfactory answers to the first seven. It is unnecessary to deal with them here unless it is shown how the committee's answers are unsatisfactory.

The Muslim's criticisms, you will recognise, are too political to be dealt with here. They are based on other than educational considerations. They question the very ideology behind the Scheme.

I shall go on to consider the criticism that culture is neglected in the scheme — One is really surprised that such a criticism comes from Dr. Arundale who claims eminence in the educational field on account of his experience as a teacher, lecturer, principal and even as a minister for education. It may be noted that the main objection of the Muslim league was not that it did not 'promote culture but that it promoted Hindu culture to the detriment of Muslim culture. It seems to me that both mean exactly the same thing. The real question is what do we mean by culture and cultural education. The dictionary does not help us. The word culture is as elusive as the word civilisation. Ultimately you will see that culture means a way of life. Culture is the result in action of one's ideals and beliefs. This is the reason why we speak of different cultures, Hindu culture, Muslim culture, Eastern culture and Western culture. When the very object of the Wardha Scheme is declared to be the changing of the present culture *i. e.*, the present way of life, the present social order, to a more desirable culture, a new way of life, a new social order, it is astonishing, to say the least, that a person of Dr. Arundale's eminence should come out with this criticism. It is not difficult to understand it if it came from lesser men. I would dispose of it by saying that they do not want the new social order based on cooperation and justice but wish to exploit the poor and ignorant, that they have not the courage to say so openly and therefore appeal to the pride and prejudices of the present day educated classes. But I am sure no thinking man can be imposed upon by such elusive words. The whole scheme is really designed to bring a more desirable culture than the present one of violent exploitation. Whether it will bring about the new state of affairs is a different question which, as I have already stated, can be seen only by experience.

The criticism that it is calculated to revive the old caste system in a different form is ungenerous. The declared intention of the authors, I have already explained, is exactly the opposite — the bringing about of equality of status between the manual worker and the intellectual worker. But there is a real danger that those who are in power now are likely to modify the scheme in its working in such a manner that the criticism will become justified. We must be very much on the alert about it.

Basic National Education.

By BEGUM MIR AMIRUDDIN, B.A. (Hons.)

The Hon'ble Mr. C. J. Varkey's book "The Wardha Scheme of Education" is an excellent exposition of the scheme of basic national education as adumbrated by the Zakir Hussain Committee. Being an experienced educationist, the learned author has dealt with the subject with conspicuous thoroughness. At a time when the public in general and teachers in particular are eager to acquaint themselves with the novel educational venture intended to be inaugurated, the book under review fulfils a distinct need and Mr. Varkey deserves congratulation for having brought out such a useful treatise.

At the outset, a brief history is given in the book about the origin of the scheme, how it was propounded by Mahatma Gandhi at a Conference held at Wardha under the auspices of the Marwari Education Society in October 1937 and how a committee of experts was appointed on the occasion to prepare a detailed syllabus on the basis of the resolutions passed at this Conference. This Committee had Dr. Zakir Hussain, Ph. D., as its Chairman, hence it is called the Zakir Hussain Committee. The report that it presented became known as the Wardha Scheme of Education.

The fundamental features of the scheme are examined in the book at great length. These are stated to be :—

- (1) Free and compulsory education for seven years.
- (2) The mother-tongue to be made the medium of instruction
- (3) The process of education to centre round some form of manual or productive work in the shape of a craft.
- (4) Self-supporting to the extent of covering the teachers' pay.
- (5) The doctrine of non-violence.

With regard to the feature first mentioned above, we find that whereas at present free and compulsory education implies only five years of primary course, under the new scheme the period is to be extended to seven years and the age limits of children under compulsion are to be made 7 to 14 instead of 5 to 10. The purpose of keeping the children in school for 7 years is to ensure a thorough literary training and render relapses into illiteracy impossible. Moreover, the aim of the Wardha School, it is said, is to cover during the 7 years of compulsion all subjects upto the Matriculation standard except English, plus a vocation. It is stated that the view of Gandhiji is that even 7 years

will not be quite adequate for attaining the standard set out by the Wardha Scheme. This is, indeed, true, for in no country where education is imparted in the mother tongue are the children able to complete their secondary education course within the short period of 7 years. It is expected that the parents would not offer opposition to the proposal once they come to realise the benefit that would accrue therefrom, namely that their children will become "earning units" after the completion of their scholastic career.

Secondly, the mother-tongue is to become the medium of instruction supplanting English, and Hindustani is to be made a compulsory second language in non-Hindustani speaking areas. But the compulsory study of this language is to come into force only during the 5th and 6th years of school-life. "If such is the restricted scope of studying Hindustani in non-Hindustani speaking areas" observes Mr. Varkey, "we need not apprehend any rivalry between Hindustani and the mother-tongue, and Hindustani will never endanger, much less kill, languages like Tamil, Telugu, Kannada or Malayalam in spite of the contention of the lovers of these languages to the contrary." The pupils will be given the option of learning either one or other of the two scripts, namely Arabic or Nagari, but the teachers will have to know both the scripts. In regard to the study of Hindustani, I may point out that if the inhabitants of South India wish to be a part of the great Indian nation and intend to participate in the central nation-building organization, the study of the common '*lingua franca*' is an imperative necessity for them. In the Wardha scheme, no place at all has been allotted to English. But Mr. Varkey is of the opinion that "as English is a language of culture and of international communication, some little corner may be assigned to English so that children may have a working knowledge of this language too, and those who desire to proceed to higher education and learning may be given an intensive course in English language and literature during the post-Wardha or pre-University stage of education." The view of the Kher Committee appointed by the Central Advisory Board of Education is, however, that "the demand for English will be met by the transfer after Class V or about the age of 11 plus to schools where English is taught and that English should not be included in the curriculum of the basic Wardha schools."

Thirdly, the essence of the Wardha Scheme is that education during the early years should be centred around some form of manual work. Mahatma Gandhi elucidates his idea in the following terms:—"The scheme that I wish to place before you to-day is not the

teaching of some handicraft side by side with the so-called liberal education. I want that the whole education should be imparted through some handicraft or industry." The learned author makes it explicit that according to the Wardha Scheme the education that is to be imparted is not merely vocational in the sense of including a few vocations in the curriculum, but basic i. e. a system of education in which the various subjects of the curriculum shall be focussed around and correlated to instruction in some crafts which have an intimate basic connection with the life of the people. In other words, what is intended is that craft-work should form the nucleus of all other teaching provided in the school, so that subjects like history, geography, science and mathematics will be taught not as separate self-contained bodies of knowledge forced on the child, but as the need of them arises in the course of his craft-work. By making some significant craft the basis of education, it will be possible to give greater concreteness and reality to the knowledge acquired by the children and relate it integrally to their needs. In this connection the author refers to the successful manner in which the Project Method is followed in the London Mission Training School at Erode.

Coming now to the self-supporting aspect of the scheme, we note that the term self-supporting has been used in two senses. In the first place, it is implied thereby that every boy and girl after leaving school will be rendered capable of earning his or her livelihood. The author explains that the handicraft feature of the new education will serve as a solution to the problem of unemployment prevalent in the land. "The child at the age of fourteen," says Gandhiji, "that is after finishing a 7 years' course, should be discharged as an earning unit." The term self-supporting further denotes that the expenses of the teachers' salary should be met through the manual and productive work of their pupils. The '*raison d'être*' of this idea, it has been explained, is the poverty of the nation. Mahatma Gandhi is of the opinion that unless some emergency measure like this is adopted to overcome the insuperable handicap of finance, the proposal of free compulsory education for India's children will continue to reside in the region of pious hopes. As regards the practicability of the idea, Mr. Varkey is optimistic. He says that he has seen with his own eyes in institutions conducted by missionaries that education can be made self-supporting. As examples of this, he refers to the work done by the Pasumalai Training and High School in the Madura District conducted by the American Mission and the Higher Elementary School at Dornakal conducted by the Bishop of Dornakal.

Lastly, the creed of non-violence is said to be an integral part of the Wardha Scheme. The present competitive life, based on force, it is urged, enables other countries to spend millions on their education. But since India will never think in terms of exploitation, she must remain content with a self-supporting system of education.

The book contains two highly enlightening chapters wherein the author disposes of some doubts and misconceptions about the new scheme and also draws attention to certain weakness to be found therein. One of the points that have been made clear is that the teacher will not lead a hand-to-mouth existence depending upon the fluctuating income derived from the sale of school-products, but will be paid directly from the State Treasury as at present. As regards the low pay fixed for the teachers, namely Rs. 20/- or Rs. 25/-, the author inquires "Do all the village teachers of the present day get even Rs. 20/-?" He is of the opinion that a guaranteed minimum of Rs. 20/- a month will gratify teachers in the villages, where life is cheap. It is, however, affirmed that for teaching the higher classes it may be necessary to employ some teachers with higher academic qualifications, for whom a more substantial remuneration may have to be provided.

Critics of the Wardha Scheme contend that it is the responsibility of the State to provide free and compulsory education to all children. In answer to this it has been pointed out that the scheme in question contemplates giving children not merely primary but also secondary education, as such the whole cost of the scheme need not be borne by the State. We learn that the State will meet the expense of building and equipments as well as numerous recurring items of expenditure other than the teachers' salaries. Since a poor country like India cannot afford all the crores of rupees needed to give the crores of her children even elementary education, the suggestion is that the teachers' salaries may be provided for by the pupils' work.

We are informed that the State will have the responsibility of procuring a market for the articles produced by school children. As to who will purchase such articles, we are told that the departments of the Government will purchase their requirements from co-operative stores stocking the products of the schools. Further, it is stated that people animated by the sense of patriotism will buy these articles, even though at a higher price. It is asked "Did not Queen Elizabeth enforce burials in Dundee linen, though more costly than the foreign cloth which the English nation imported from abroad, in an age of mercantilism? Did not the English nation willingly obey the law of the land out of patriotism with a view to help indigenous industries?" It is

expected that Indians, in course of time, will develop a similar sense of patriotism.

With regard to the new educational venture, the general fear seems to be that the productive aspect of the scheme will seriously impair its educational value. To allay such fears, it is made clear that the avowed object of the handicraft practised by the pupils is not the production of craftsmen to practise some craft mechanically but rather the exploitation for educative purposes the resources implicit in craft work. The opponents of the Wardha Scheme urge, however, that no single craft can be so rich in educative possibilities as to provide points of correlation with the whole content of the school curriculum. Every subject and every aspect of a subject cannot be taught through a craft. Further, the fact has to be recognized that while in the lowest classes' education can be more or less satisfactorily carried out through activities, as the child advances in age and reaches the higher stages of education, opportunities for centring his cultural work and intellectual progress on the basic craft will become less frequent. Hence formal instructions will be necessary in the higher classes in the cultural subjects, which cannot be co-ordinated to the basic craft. This point is conceded by the author who states that such subjects as cannot be taught through a basic craft will be taught independently.

Much criticism has been directed against the Wardha Scheme for the unbalanced nature of its time-table, for out of $5\frac{1}{2}$ hours of school work 3 hours 20 minutes are set apart for basic crafts, leaving only two hours for other studies and just 10 minutes for rest. It has been urged that the time allotted for craft work is far too long and is bound to impose an intolerable strain on the physical and mental powers of the child. Further, cultural studies are being sacrificed to craft work. In answer to these contentions it has been pointed out that the time allotted to basic craft will be spent not merely on the mechanical practice of the craft but also for theoretical instruction in the why and wherefore of the processes involved etc. Moreover 3 hours 20 minutes will not be a continuous period of instruction but will be spread over the whole day. However that may be, there can be no gainsaying the fact that in the higher classes, where with regard to the majority of subjects it will not be possible to correlate instruction to the basic craft, the time allotted for craft-work must be reduced in the interests of cultural studies. An extension in the period of rest is also essential.

Another objection to the Wardha Scheme is that it affords no scope for developing the individuality of the pupils. But we learn from

Mr. Varkey's book that different vocations will be taught in the same school or in different schools in an area so as to enable a child or his parents to choose an occupation with due regard to the former's personal aptitudes and the practical scope which his environment affords it. It is also made clear that though special emphasis is laid on spinning and weaving, in view of the diversity of the pupils' interests, other crafts will also be provided, some of them being agriculture, cardboard, wood and metal work, tape and durree weaving etc.

The Hon'ble Minister for Education, though a keen enthusiast of the Wardha Scheme, does not assert that the system of education as propounded therein is an ideal one from every point of view. He acknowledges that there are certain defects in it, but hopes that these will be rectified in due course. The weak points of the scheme the author admits are : the pre-school education, the neglect of religious instruction, the large number of school days required in the school year. The weakest point of the Wardha Scheme is that no suitable provision has been made in it for the education of children at a very important and impressionable period of their life, namely between the ages of 3 and 7. He suggests that this should be solved by education being made to commence from the age of 5, thus extending the period of compulsory education to 9 years. The Kher Sub-Committee of the Central Board of Education has also recommended this change.

According to Mr. Varkey, neglect of religion is another defect of the Wardha Scheme. He says "It is the high spirituality of the East that has made the West turn to India for inspiration from her ancient philosophy ; it is the high spirituality of Gandhiji that has made him the great Mahatma and the undoubted leader of modern India. If so, are we to leave religion out of account when reorientating our system of education and giving to the country national education suited to the genius and traditions of her people?" He rightly holds the view that moral instruction is not enough for "moral virtues can thrive and sprout on spiritual soil watered and manured by religious ideas and principles." Some years ago, the Government of India had convened a special conference to discuss the question of moral instruction versus religious instruction and it came to the conclusion that moral instruction without religious instruction would be of little avail. So far as Muslims are concerned, they will never agree to a godless education. Whereas among the Hindus religious instruction has been confined to a class of priesthood only, among the Muslims religious instruction has always formed an integral part of their general education. Hence the

curtailment of present-day facilities to teach Muslim theology is bound to meet with opposition.

Another feature of the Wardha Scheme which has not the approval of the Education Minister is that the school is expected to work for 288 days in a year. It was the self-supporting aspect of the scheme that led the Committee to make this proposal. Mr. Varkey, who is an experienced educationist, is definitely of the opinion that this is not practicable. He approves of the recommendation of the South India Teachers' Union that 200 working days may be fixed instead. There is no doubt about it that if children are made to work with flagging energy and faded interest their educational progress will be retarded; besides, the hard work will impair their health.

Despite its certain drawbacks, the new educational venture has been hailed in many quarters as a harbinger of a new era of true national education. The most important condition for its success is a large supply of teachers who should possess the ideology and the mastery of technique demanded by the new basic education. This is indeed not easy to secure. The teacher for a Wardha School will be expected to have read upto the Matriculation Standard or to have at least two years' training experience after passing the vernacular final or some equivalent examination. The existing teachers who have a secondary grade training would be allowed to continue teaching in the Wardha schools, provided they undergo training. As regards those who are merely higher elementary trained, the idea is that they would not be required. No final decision, however, has been reached on this point since such a process would tend to swell the numbers of the unemployed.

It must be admitted that the re-organization of elementary education in this land calls for radical measures. The defect of the existing system of education has been that it has catered merely for a small minority and has hardly touched the masses. Modern educational organization in India is marred by the two dismal facts of stagnation and wastage because the system of education imparted is dull and monotonous and is not related to the life and environment of the pupils. The permanent and undeniable service of the Wardha Scheme is the establishment of the principle that the education of children should be brought into the closest possible relation to their actual life and future duties. The scheme is intended not for the select minority but for the masses. It is primarily for rural areas wherein the bulk of India's population reside. It is a significant tribute to the

work accomplished by the authors of the new plan of education that the Central Board of Education appointed by the Government of India has given its support to their fundamental proposals. It may be that it is not possible to speak with confidence regarding the practicability of certain aspects of the new project. There are some features in the scheme whose wisdom one is unable to see, but it is expected that these would be set right by actual practice. After experimentation on a small scale, necessary modifications are bound to take place.

All those interested in universal elementary education in India will find Mr. Varkey's book to be an exceedingly interesting and valuable treatise on the subject.

(N. B. *The above is a detailed review of the book 'The Wardha Scheme' by the Hon'ble C. J. Varkey, published by the Oxford University Press, Madras.* Ed. I. E.)

Travelling Libraries.

By Sri K. NARAYANAN, M.A. (Madras) S. T. C. (Bom.)

LITERACY DRIVE—A SUCCESS.

There has been a country-wide battle against adult illiteracy since the advent of provincial autonomy, thanks to the frank recognition of the importance of Adult Education by the popular ministries of the provinces. A trip round the "battle fronts" clearly shows that this drive against illiteracy has been a distinct success so far. Bihar launched on a campaign against illiteracy on April 26, 1938. Dr. Syed Mahmud, the Education Minister, claims that so far illiteracy has been wiped out at least in 4000 villages in Bihar. In U. P. Literacy Day was observed on January 15, 1939, when even H. E. Sir Harry Haig signed the Literacy Pledge. In the Punjab Dr. Lauback's Method of 'Each one teach one' is being tried and is giving encouraging results. The Government is sending literacy messengers to the districts to organise literacy classes. Bombay embarked upon a literacy drive on May 1, 1939. Similar efforts are being made in other provinces as well to eradicate illiteracy. In fine, as the Secretary, Adult Education Section, All-India Federation of Educational Associations, in submitting his report to the All-India Education Conference held in Bombay on December 27-30, 1939, observed, the clouds of official indifference and public apathy that hung over and darkened the field are clearing away and bright prospects are now appearing on the horizon. Let us all

hope with the Premier of Bombay that India—one sixth of the human race—will receive its sight within two years.

SETTING UP OF TRAVELLING LIBRARIES.

According to the Hartog Committee Report (pp 45-49) during the year 1927-1928, 3,986,924 children attended school in the first five vernacular classes in India. But 50% of these boys are said to have lapsed into illiteracy within a short period of a year or two. Hence any scheme for the liquidation of illiteracy is bound to fail unless steps are taken to prevent the literates from lapsing into illiteracy. Herein comes the role of the libraries in adult education. It is pleasant to note that the Kashmir Educational Reorganisation Committee recommended the opening of 100 libraries in each province annually till the State is gradually covered with a network of educational facilities. Libraries are the nurseries of a full education. In every village there should be a library and a reading room. But this is an ideal impossible of attainment in the near future. The next best alternative is to adopt the system of travelling libraries or libraries on wheels similar to the U. P. scheme of moving hospitals to render medical aid to the villages. A central library can be located in one particular village and books can be sent on library vans to the villages around the centre. The best example of rural library service is America. England spends on rural library service more than one crore of rupees every year. In India, Baroda and Travancore have an organised scheme of rural library service. In Madras, it is refreshing to note that the Madras District Board has given a lead to the other districts by starting the travelling library system.

TRAVELLING LIBRARIES IN SIND.

An elaborate scheme for setting up travelling libraries is being prepared by the Sind Government with a view to making the success of the literacy campaign doubly sure. It is proposed to have at least twenty such centres in each taluk. Every centre of the literacy campaign will be provided with a box containing a hundred books, each book costing about four annas only. Such books will be sent round to the adult education schools where adults, who have recently picked up reading and writing, will be made to take interest in these new books. The expenses of these portable libraries will be borne by the District Literacy Committees.

CONDITIONS FOR THE SUCCESS OF THE SYSTEM.

1. Adequate reading material suited to the needs of the reading adult population must be furnished. It should touch on the life of the

farmer. An All-India Board with provincial branches should be appointed to produce literature on all important subjects, written in simple, interesting and attractive manner. The need of the hour is to get a large number of books in mother tongue. Government and Universities must help the All-India Board in all possible ways, chiefly in publishing cheap and popular books.

2. A 'Read More Books' campaign must be launched to make the adults take an interest in reading.

CONCLUSION.

To sum up, libraries have an important role in adult education. Schemes for setting up travelling libraries at important centres must be prepared on the lines suggested above and worked out. Adequate and suitable reading material must be produced and a 'Read more Books' movement must be conducted.

Educational Testing in India.

By Sri D. V. CHICKERMANE, B.A., B.T.

Now-a-days we find a good many educational topics discussed in periodicals and newspapers. One can read lengthy articles on Adult Education, Basic scheme, Compulsory Education etc. Generally the subjects discussed are of a general nature. Problems of vital interest to the teacher or to the taught do not find much favour with the writers or readers. Of course, occasionally we come across an article on the pay, prospects or the status of the teaching profession. But there are other problems which are either ignored or lightly treated.

A matter that much concerns a teacher is the standard by which his work in school is judged. Few people ever realise how unreliable present standards of judging school-work are. I mean by standards—examinations. It is customary among parents and guardians to look upon that school as the best which shows the highest record of passes in the University or Public Examinations. Thus when examinations are regarded as measures of school work, it is necessary that they should be accurate and reliable. Factors that contribute to the unreliability of modern examinations are too well-known to require a mention here. The types of questions in these examinations are subjective and the scoring of papers varies with the examiners. Cases are not rare where students are plucked for want of one or two marks.

Moreover, an examiner is not an absolute judge of the difficulty of the questions set at the examinations. A typical instance to show how the judgment of paper-setters about the difficulty of a question paper cannot be relied upon, is the Algebra paper set at the Bombay Matriculation, for 1939. The University authorities had to admit the faulty nature of the paper and had to compensate the examinees for it.

In England, America and some other advanced countries, standardised objective tests are recognised to be more accurate and reliable methods of school measurement. They are used for measuring the progress of pupils, for determining promotions, for re-classifying pupils according to their abilities and progress in studies and for re-shaping the curriculum and syllabus. In America standardised tests are used more widely than in any other country. There are a number of tests in every subject and pupils can be tested and retested as often as the teacher likes. Teachers regard educational testing as part of their duties, and there are organisations of teachers and Local Bodies which often conduct Educational and Mental Surveys with the help of standardised tests.

In India, however, very little has been done with regard to testing. There are about half a dozen Intelligence tests constructed mostly in Northern India. But in the field of educational testing hardly one or two tests can be found. Mr. Menzel, in his valuable book, 'Suggestions for the use of New-Type tests', refers to his Arithmetic and Reading Tests standardised for Primary Schools in C. P. He points out that an average teacher is more in need of Scholastic tests than Intelligence tests. The latter test intelligence, Nature's gift, which the teacher can neither increase nor decrease. They reveal to him,—in his words—a situation which is "hopeless". But good Scholastic Tests, on the other hand, reveal to the teacher weaknesses of his pupils and the teacher can take steps to remedy them.

If testing is so much useful in teaching, then some might naturally suggest that Indian teachers should use standardised tests constructed in other countries; for example, they may use the Northumberland standardised tests of Burt. But this suggestion betrays a lack of knowledge of the scope of standardised tests. These are constructed to suit the requirements of a particular group of children. The items in these tests are scaled according to the difficulty of the children in the particular locality and the norms given in the table represent the average achievements of the children of that area. But Educational systems, curricula for different classes, text-books and even methods of teaching vary from place to place and consequently educational tests should differ according to places. The interpretation of the performance

of Indian children by giving them foreign tests, cannot be looked upon as accurate. We may use foreign standardised tests as models and construct tests to suit Indian environments.

If so, one may say, "Why should an Indian teacher not construct his own tests, standardise them and use them in schools?" Of course it is true that he should prepare standardised tests for his use. But there are many difficulties in his way which he cannot surmount.

Firstly, standardisation of a test requires plenty of leisure. The teacher has to go round testing a very large representative group of children and then calculate the norms for ages, classes, communities, etc. But, our teachers can hardly find spare time to carry on this kind of work. Of course, they have long vacations at their disposal. But since the schools are closed in the vacations, testing becomes well-nigh impossible then.

Secondly, standardisation of tests requires the cooperation of a large number of schools and an ordinary teacher in a school cannot easily get it, because he does not command sufficient influence with other school managers.

Thirdly, educational testing of a district or a division means a heavy expenditure. The tests are to be printed. The teacher who is standardising tests, has to go round from place to place for giving them to children, and thus has to incur a good deal of expense for travelling. Ill paid, as the teachers are in these days, they can hardly undertake such a costly work.

Fourthly, ignorance of the technique of test-construction and of the application of statistical methods to education is another serious handicap to our teachers. Only very few teachers' Libraries in schools possess such technical books. Whatever little of Educational statistics is learnt by teachers while under training is soon forgotten by them after the course, for want of use.

It is on account of these difficulties that India is far behind in the field of Educational Testing. The remedy does not lie in a mere exhortation to the teacher to prepare or use standardised tests, but educational organisations, Local Bodies and the Department of Education, should actively cooperate with the teacher and finance him for constructing standardised tests. An educational survey of a district will yield very interesting results to Educators and administrators. Our examination system is not a reliable one and it is now agreed that it should be supplemented, if not supplanted, by suitable tests for diagnosis of failures, for prognosis of vocational studies, or for general survey of pupils' abilities.

The Study of Science in Schools.

By Sri K. VISWANATHAN, B.A., B.T. (Bansda)

India was once spiritually great, but that is gone and unless a miracle happens she is not going to regain it in the near future. It is no satisfaction for us to be gloating over our past glory. It will be not sufficient to say that our ancestors, the great rishis and other intellectual giants of ours, were great and they were admired by the whole world. India must advance on the path of progress. In this age of scientific superiority and boast, the electrical age, the mechanical age, the study of science alone will bring India some gain. The teaching of science thus becomes incumbent. The government, the university and the public to a certain extent hamper us in this. The syllabus as framed by the university is anything but logical or conducive to the study of science as such; nor can it create a bias for science in the minds or hearts of the students. I am coming to that shortly. Science will illumine and prove India's past glory. Even the most orthodox conservatives have nothing to fear from study or teaching of science which is often branded skin-deep. With nothing to proceed on, modern science has achieved tremendous success and full credit must be given to those fathers, fearless scientists who laboured night and day under heavy odds, often at great personal loss and persecution, and pushed on till success came to them. This is not the place to give examples, but those fathers of science—Davy, Faraday, Dalton, Lavoisier, Boyle, Newton, Lister and a host of others may be mentioned. Students of science know how much these had to suffer and work under what handicaps. Lavoisier was guillotined which made a great man of France exclaim, "It took a minute to cut off this head but a century will not produce such another head."

To tell one in 1938 to go to London by sail boat rounding the Cape of Good Hope is to be laughed at—when especially there is the means. Or to write a letter to America and wait for the reply on any important question (as in 1815) when the radio telephone or the beam wireless will bring the reply in less than a minute, is to appear like Rip Van Winkle. We must move with the times, but in our rush we should not lose our equilibrium and upset the centre of gravity—lest we tumble down and fracture our bones, not to speak of some bleeding.

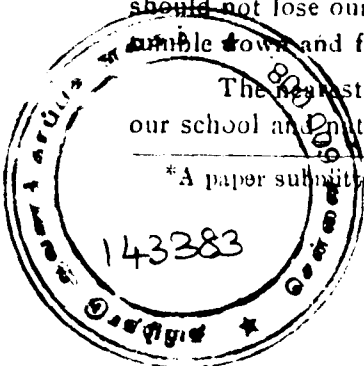
The nearest station with a narrow gauge railway is 7 miles from our school and naturally to show the boys what can be demonstrated

*A paper submitted to the All India Education Conference, Bombay, 1938

here (in Bombay) is very difficult. Still there are other advantages. Nature can be shown in all her glory in the village, and boys and girls can very easily distinguish between the different kinds of leaves, roots, plants etc., while it is difficult to teach them to the city boys, comparatively speaking. I know of some city boys who are unable to distinguish between two plants—with all the modern conveniences there, while the village boys brought up in the lap of Nature and brought up under different conditions can easily do so and go further and teach something in the direction to the city boys. It is environmental; an adjustment of certain factors is necessary for their very existence, which is not the case in the cities—this gives the village boys an advantage over the others.

I once asked a boy "What is Croydon?" and another "Where is Leipzig"? He had not the least notion. The boys read with the idea of passing the examination, and forget everything the day after the examination. The examination scare should go. One way will be to abolish the examination altogether, but that is a necessary evil according to many. The bogey of examination will stare us for a long time. Another way will be to lessen the course and have stricter promotions to the higher class. Even some of the brilliant boys become dull after the examination is over, because their goal is to pass the examination, and not learning. The remedy for this, I leave to the great educationists in India, who, I am sure, will consider this seriously and suggest some way out of the difficulty. This brings on wastage later and adult ignorance.

On one point I proceed with diffidence, but the problem has to be faced. That is the medium of instruction. I heartily support the idea that the medium of instruction should be the vernacular. But carried to extremes this becomes ridiculous. The medium of instruction being the vernacular is one thing. Writing certain subjects in the vernacular is another thing. I make myself clear. The steps in algebra or geometry can very well be explained in the vernacular to enable the boys to grasp it better. But to allow the boys to answer the same in the vernacular is quite another, if it is not extreme ridiculousness. There is no meaning in substituting a, u, s , for a, b, c and retaining the signs $+, -, \times, \div, >$ etc, except it be narrow patriotism. I know algebra was taught in Sanskrit. But where is Bhaskaracharya? Every teacher is not a Bhaskaracharya and every student is not a Lilavati. The Bombay University to which I, as an alumnus, pay my homage, has not done well in giving the option to the boys of answering algebra and geometry in the vernacular. $(a+b)^2 = a^2 + b^2 + 2ab$ will be written



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as $(a+b)^2 = a^2 + b^2 + 2ab$ or instead of writing "Like poles repel", it will be written in the vernacular *சைத் போஷன் சித்தம்*. What difference does it make? Are the boys benefited? A person who held the educational portfolio there remarked on seeing me and being told that I did not know Gujarati, "It is good, otherwise science will be spoilt; it can never be taught in the vernacular." He will probably be ridiculed by these patriots and a remark made, "He is an antiquated old fool, as is common with some who cannot rebut an argument. Nobody can have any objection to any one following any hobby or nursing a whim of fancy. It is one thing to ride a hobby horse and it is quite another thing to impose it on others. To inflict it on others because one has the influence is short of autocracy or tyranny. It is a dire calamity for the nation to be dictated to by such hobgobs and the minority has to pray "God save us from such friends and well wishers," as the majority is not always in the right. Sometimes the majority may be wrong, and the minority right. *Vox populi, vox Dei* is not always true especially when the people are not fully educated, and swayed by a demagogue. I think the members of the University did not discuss thoroughly the pros and cons of the problem when they allowed the vernacular option, perhaps they were dozing in the heat of Bombay. I hope that the University will change it soon so that science can advance here (this side) much better. The argument given by one that chemistry was taught at a certain place in Urdu and the students understood and admired it, is, to me, all moonshine. For one such, there are hundreds where it is nothing but a drudgery and infliction for the boys to hear the teacher explain the matter in the vernacular; they fail miserably; they fare better when writing in English. And some students refuse to answer science in the vernacular even when they are given the option.

A girl says: "What is the use of passing the examination? I have no interest in this" Perhaps this may be environmental and due to heredity or other causes. Leave off such cases. The theory of the subject or the equations of chemistry do not appeal to many. She takes interest when science applied is shown. For this the teacher has to go out of his way. Bleaching, printing, household applications of many of the scientific processes, and remedies etc. appeal to the boys and girls. To create an interest in the theory of the reproduction of sound the gramophone should be shown and a record actually played and the boys observe how the disc rotates and they get a better idea. Again the cinema actually shown interests them more than theory. We have certain advantages which other schools do not have. I happen to have travelled a little in India and seen some schools. Our school is

equipped well as in many schools—both as regards quality and quantity; in some of the best schools of the presidency the equipment is not half as much; the university does not insist on these things. Everywhere cheapness seems to be the criterion. Naturally science cannot progress with cheapness in the beginning though science looks to economy more than economics. If again examination is any criterion, our school compares favourably with any school in this part of India. We have many handicaps—environment, goal etc., want of facilities for certain things, climate etc. In spite of these, our results are better than those of some schools with advantages. But still I am not satisfied with the study of science in our school as the result percentage is not what I want. A bias for science should be created by all means. There are various factors for this. Only a very few are given here.

Examination in science is not given the proper place. It should be considered as a major head in the examination for purposes of promotion or at the time of sending the boys for the Matriculation examination. Boys are promoted or even sent up for the Matriculation though they get 0 marks in science. The only criterion with some headmasters seems to be English, mathematics and language. Science should be deemed a major head and as important as English. I have a grievance against the university for not stressing this sufficiently. In our school the second year boys are better than the first year ones. The mental development may not be proportional to the physical growth. Or it may be that the boys are rushed through the school before they understand. Or it may be that the course is tough. English is a handicap for many in our school. If the course is too much or tough, then it is better to have a little and do that thoroughly. There we are helpless as the portion of the university has to be done within the time.

To create an interest for science something out of the way may be done. For instance, I have been able to create an interest by showing the boys some chemical magic though not strictly in the course. The magnetic application like questions and answers (as in the 'miraculum' with the magnet below and card above), stereoscope, kaleidoscope, improvised periscope, zoetrope etc., interest the boy. Applications of some of these along with reference to some cinema film like 'the Voice on the wire', 'the Clutching hand', the old film 'Adventures of Ruth Roland' etc., will create an interest. Popular beliefs should be explained in terms of modern science. Physics and Chemistry applied will remove many misconceptions and superstitions. The categorical order of the ancients 'Don't sleep under the tree' is resented by many in these days. But it is full of meaning. Instead of allowing the boys to try and come to grief, it is better if they are told that the effect of sleeping under

the tree is such and such. They grasp it and appreciate the ancient rule or popular notion better. The Hindu sastras are full of meaning if they are interpreted in the proper way in terms of modern science and hygiene. Many of the personal rules of the sastras can be very conveniently explained in the hygiene period. Even the religious practices can be easily explained in terms of science. Pilgrimage, worship of Tulasi (the holy basil), the firing of crackers, the observance of *chaturmasya*, fasting on certain days, bathing after eclipses etc., can all be explained in terms of science. Blind following is the cause of our sastras being ridiculed. Many of the household applications like lever, waterwheel, pulley etc., can be mentioned. The principle of Archimedes can be explained by referring to the upthrust when the vessel is drawn from the well, the force on the hand being less while it is in the water and becoming more when out; or by taking the boys to the river or sea, asking them to dip and see the effect. Many such can be easily mentioned. For instance, why the door handles are placed away from the hinges, the use of different clothes for the different seasons, the use of silk as a protection from germs, the value of exercise, the use of dry cloth for removing hot bodies, the need for a bamboo in removing a body in contact with electric wires and so on. There is the science of history and the science of language as opposed to the art of history and the art of language. This will be a higher subject—not fit for the boys. But the definition of science as the systematic study of any subject should be pointed out and insisted upon. Every one possesses some knowledge of science as the students of science, but the difference between them should be pointed out. The mechanical worker handles his work, but there is the difference between him and the one who knows his subject, as aptly illustrated by the story: A motor car broke upon the way. The driver and others tried all their ways but could not get it going. An automobile engineer was sent for. He came, looked at the car, called for a hammer, tapped it at some place and the car was going. He sent a bill as 'for tapping with a hammer £1, for knowing where to tap £49.' That is the difference between doing a thing mechanically and scientifically, or between the one who knows the theory and practice and the one who does mechanically without understanding the underlying theory. There is the scientific way of doing a thing and the ordinary way of doing the same. The difference is just the same as the artist painting a picture and the ordinary man painting the same picture.

The syllabus of studies as framed by the university is not homogeneous. Many items can be safely omitted without any detriment. Again some of the items have to be done popularly. It is all right for the populace or for the masses, but to give a popular

turn in science teaching is something which I am unable to follow. For want of time I do not take up the subject in detail. As examples I may quote that equations in chemistry without the atomic theory or periodic table (the syllabus says 'atoms, molecules', it is not clear whether the atomic theory has to be done; I did it erring on the right side) will be found difficult of comprehension if not utterly ridiculous. It is better to drop the telegraph and the radio without any detriment as these are not to be had in the villages. Merely mentioning these will suffice. The working of these requires the apparatus or the boys being shown these at some telegraph office; but in the villages it is not possible. So also for steam engine and the dynamo. I am of opinion that the D. C. and A. C. generator should not be included in the course, for obvious reasons, though I fully appreciate the importance of these. The Reaumur's scale in heat can be conveniently dropped as also construction of thermometers. I don't go into further details.

India has a flora and fauna of its own, not to speak of others. She should not base or build her scientific education on the work done in the West. I make a strong plea that Nature study should be made a compulsory (though not for examination purpose) subject in the secondary school—at least for Standards IV and V if not for all. I have discussed this elsewhere. I give the salient features: 1. A variety of forests, fields and garden plants is found here in India; many species of crop grains, legumes, tropical plants etc. 2. A better range of material is accessible throughout the year, unlike in the West where these are available at seasons. 3. Comparatively speaking, the climate of India is uniform, barring certain parts. School gardens add to the beauty and are the means of securing a variety of plants and also learning the various operations connected with agriculture. 4. It is difficult to show crops in all the seasons, but it can be easily done in the monsoon. Different types of grass, bush, creepers etc., can be amply shown them. A little pool in the monsoon can give representatives of a large number of animal groups—protogoa, aquatic worms, earthworms, clams, snails, crabs, water birds, snakes, fishes, spiders etc. 5. The very seasonal change is very interesting and instructive. Nothing can add better zest to school work than training the power of observation of the pupils by getting them to prepare calendars of the appearance and disappearance in leaves and flowers and fruits of the common trees, the color changes in birds and butterflies etc. Scientific explanations for some of them need not be given at that stage. The changes themselves are very interesting and the data gathered throw much light on some unsolved problems.

Health Education in India

BY

DR. G. F. ANDREWS, M.A., Ph. D., (Columbia).

One accustomed to the rapid, intensive and organised progress in the western countries in matters concerning the health of the nation will find that the pace of progress in India is very slow—even as slow as that of the proverbial bullock cart. The vastness of the country which is nearly 3000 miles from the mighty Himalayas in the north to the verdant Cape Comorin in the south, and almost 2000 miles across in places, the prevailing traditions and superstitions in the 7,00,000 villages which contain nearly 90% of the population, the extreme poverty and ignorance, the heterogeneity in the British Provinces and the Indian States are some of the factors to be reckoned with. The problems in health education are manifold, but the general awakening all over the country for a better and fitter nation has resulted in more being done in the past few years than ever before.

In the narration of measures for effective health promotion, the prime place must be given to the Prohibition Acts all over the country where Congress Governments are in power. It is needless to go into raptures over this wise act of the peoples' Government because the beneficial effects of abstinence from alcohol in any kind is well known. The Congress Governments are to be congratulated on their boldness in tackling this problem so speedily and successfully.

The Madras Public Health Act will take precedence over many other health promotion measures since this is the first piece of legislation for health in this country. The provisions are far-reaching, and the Act has been acclaimed by one and all as a just and wise measure long overdue.

The deep interest taken by Her Excellency the Marchioness of Linlithgow in the welfare of the people has borne fruit in the intensive campaign against Tuberculosis and the substantial donations to the Anti-tuberculosis Fund. Her interest in the Child and Maternity Welfare work has given a fillip to the movement which had and even now has the Indian Red Cross Society for its sponsor. The activities of the Red Cross Society in interests of the health of the people are too well known to be repeated here. Suffice it to say that the Indian Red Cross Society does really play a noble part in the amelioration of suffering and distress all over the country.

As a direct result of the example set by His Excellency Lord Linlithgow, Viceroy of India, milk supply to children in elementary schools is fastly receiving more and more attention. Where milk is not available, Calcium Lactate and such substitutes are supplied.

Other agencies which help to promote the health of the nation are the Scout Movement, The Junior Red Cross, Nursery Schools, New Era Schools (based on the principles and methods of New Education), the several All India and Provincial Sports and Games Associations, etc. Each makes its own contribution to the building of a better and healthier India.

The nature of work done in educational institutions is somewhat as follows:—

1. Teaching of Elementary Physiology and Hygiene.
2. Medical inspection where possible.
3. Physical Education.

The need of Health Education in Educational institutions is yet to be recognised and consequently whatever health instruction or supervision is done, is very perfunctory and superficial in its nature.

Physical Education, however, has been receiving some attention since the Y. M. C. A. began to co-operate with the governments some twenty years ago. The Y. M. C. A. College of Physical Education, Madras, has done pioneering work in this field and the Y. M. C. A. Physical Directors have rendered yeoman service. The Congress Governments have been active and in Bombay and Central Provinces have set up Boards of Physical Education to advise Government in matters concerning play and recreation for the people. Bombay has also set up a College of Physical Education to train College graduates to be leaders of physical education in the province. Other Colleges of Physical Education are at Calcutta, Hyderabad, Lucknow and Lahore.

The physical education programme varies from province to province and state to state. The emphasis varies from formal physical training programme of Swedish drill and calisthenics to entirely indigenous programme of Suryanamaskars, Dundhals, Bhaskis, etc. All, however, agree in providing team games to the students not only for the hygienic and exercise values, but also for their character values. Emphasis is slowly being placed on the right type of leadership so that the inherent values of natural physical activities may be fully realised.

Mention must be made of the Educational Associations which provide for discussion of health and physical education programmes on

their platform. The Madras Provincial Physical Education Association is now the only Provincial organisation in India for Health and Physical Education, while the All India Federation of Educational Associations provides, for a Health and Physical Education section in its proceedings. Provincial Associations like the South India Teachers' Union, the All Bengal Teachers' Association, etc., also take up the cause of health and physical education and contribute their quota to the solution of problems in Health and Physical Education.

The above is a brief narration of how health and physical education is making slow but sure progress. Much still needs to be done. For example,

1. Public health consciousness has to be widely awakened. There is some awakening, but it is not general and the public are yet to be educated in matters concerning health and physical fitness.

2. A widely awakened public should see to it that the educational authorities give health education its due place in the curriculum, that they introduce effective health service and supervision, and that healthful living conditions exist in all schools.

Health Education in India is yet to come into its own. But as E. M. Sanders said at the 7th Biennial Conference of the World Federation of Educational Associations at Tokyo—"the spirit of the age sweeps through all alike and we see everywhere a movement towards the raising of the general standard of health throughout the people; the scope of our traditional sport and open air life is extended; special measures are taken for the education of girls; infant and child welfare assume the importance it deserves; the spirit of the school is changed so that co-operation replaces force; and above all science is taking its place as the guide of modern life."

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The following table* shows the position of India, in regard to Education in comparison with that of other parts of the British Empire

1	2	3	4	5	6	7	8
Country.	Population 5-20 years in 1000.	No. of pupils in Primary Schools.	No. of pupils in Secondary Schools.	No. of pupils in Vocational Schools.	No. of pupils in Private Schools.	No. of students in Universities & Colleges.	Percentage of all pupils to 2
England & Wales	9,504	5,179,742	466,245	1,205,449	400,000	93,346	77
Scotland	1,213	630,425	156,818	174,634	14,000	18,249	82
Northern Ireland	344	194,347	13,683	22,770	3,000	1,580	69
Canada	3,250	1,799,833	307,651	81,976	108,775	92,798	73
Australia	1,866	828,648	102,170	87,604	240,146	10,781	69
New Zealand	899	221,857	21,224	17,290	32,518	5,218	75
South Africa							
(Europeans)	584	317,137	54,788	23,819	25,962	8,382	74
Eire (Ireland)	860	481,599	35,890	72,521	2,034	5,745	69
British India.	97,740	11,276,527	1,456,420	268,532	701,072	115,224	14

*"The Encyclopaedia Britannica Book of the year 1939" p. 214.

Principal K. S. VAKIL, M. Ed., I. E. S. (Retd.) Kolhapur.

Gleanings.

Rural Education in England.

VILLAGE COLLEGES.

Great attention is being paid in many countries to-day to education in rural districts, the country child having been far too long under-privileged by comparison with the town child. In England, the Cambridgeshire Village Colleges have attracted considerable notice. The Hadow Report of 1926 recommended concentrating the older children in larger groups than the small country school where educational opportunities were necessarily very limited. These recommendations have resulted in the establishment, in rural areas, of Senior schools where it is possible to make provision for specialised practical work in domestic science, wood-work, needle-work, arts and crafts, and rural sciences. In Cambridgeshire—as a recent report of Mr. H. Zomlinson, the Warden of the Village College of Linton, points out—the Local Authority “has seized the opportunity of going a stage further. The Village College is deliberately planned to serve a dual purpose. It is a community centre which while housing a Senior school in the day time serves as a home for the cultural, recreational and social life of the adult population of the area. The organisation of adult activities is now recognised as an extremely important part of the work. The hall, library and practical rooms are planned as to size and equipment for the use of adults, and the common room and lecture room are reserved for their exclusive use.”

The first of the Village Colleges was opened at Sawston in 1928, the second at Bottisham and the third at Linton in 1937. A fourth college is projected at Histon. All three of the schools (colleges) already opened are beautiful buildings, in beautiful setting. Their equipment is ample and complete. The hall is well adapted for concerts and dramatic performances, the practical rooms comprise a science laboratory, different workshops, a cookery department and a needle-work room. The playing fields are large and become the athletic centre of the neighbourhood. The colleges make university extension classes a reality by providing the right kind of background and the necessary equipment. Rural areas provided with such amenities are much less likely to lose their most intelligent and enterprising young men and women. All the rooms are light and cheerful and the principal class-rooms are planted so as to receive all the available sunshine. The mid-day meal is served in the hall at two pence half-penny per head!

The senior school in the country naturally has a rural bias and the school garden is a great feature; vegetables are grown for the school canteen, and the flower garden with greenhouse for seedlings, gives practical work in horticulture. The work done by the boys in the science laboratory is closely associated with the outdoor garden work; thus a vital connexion is established between the theoretical and practical aspects of the problems of agriculture

and horticulture. There is a wide range of arts and crafts; book-binding, weaving, lino-cutting, elementary work in design etc. Besides these, the boys do a good deal of wood-work. The girls are given practical instruction in cookery, laundry work, needle work and general housewifery. Their science course has a direct bearing on household management. Music and dramatics are very popular. Every boy and girl has one period of physical education every day.

For the adult population there is a musical society, a house-keeping club, folk dancing and keep fit classes, dressmaking, woodwork, university extension lectures, etc. There is a local juvenile employment office at the village college.

TEACHERS FOR RURAL AREAS

The University of Reading, which already had a flourishing faculty of agriculture, has now gone in for a completely new departure. Its Education Department has instituted a special course in the teaching of Rural science. This includes lectures on general aspects of rural education, visits to rural schools and teaching practice in such schools, as well as practical instruction in horticulture and handicrafts. It is hoped to expand the course by adding instruction in the care of livestock.

Culham College, a Church of England training college for men teachers situated near Nuneham in Oxfordshire, has recently added new buildings to its premises. All the courses of study found in other training colleges are found at Culham also, and a high standard of teaching practice is insisted upon but the college at the same time has a very definite rural bias. Biology, local history and geography, mathematics and survey work are linked up with agriculture; for the practical work, the co-operation of local agriculturists and horticulturists is obtained. Culham College has large grounds which are used for meteorological observations, biological work and nature study, and furnish materials for the science laboratory; the gardens also provide out-door jobs in all kinds of gardening.

After getting their ordinary teacher's certificate, students who show special ability in teaching, gardening and biology may take a third year's course. Each candidate for this course must be approved by the Board of Education and the group of students is kept small. Their curriculum comprises further laboratory work, and reading in general science studied from a rural angle; further horticultural training always given with an eye to the particular needs of school gardens; the making of garden frames, beehives, sheds, tiles and poultry-house. In addition to practical work in the college gardens, with the keeping of pigs, poultry, rabbits and bees, the third year students visit model farms, market-gardens and dairies of high standard, and a school of horticulture. Means for controlling pests and soil science are not neglected.

In 1938, with the active approval of the Board of Education, a three months' refresher course was started, somewhat on the lines of the third year's course.

Notes.

Literacy Campaign in U. P.

The Rural Development Department of the U. P. Government has launched upon a laudible scheme of preventing new literates from lapsing into illiteracy. It has recently appointed a Committee to foster a love of reading among them by means of posters and popular literary works freely distributed to them. To get the right type of books, it has arranged for quarterly competitions whereby stimulus is given for the production of best works under essay, short story, drama and poetry. In pursuance of this, two anthologies in Urdu and Hindi have been under active preparation for distribution among the adult literates. The scheme has received the support of affluent Rajahs, Nawabs and merchant princes, some of whom have promised to provide annually free copies of sacred and other literature for reading. Another step taken to develop a reading habit is the running of a fortnightly magazine by the Education Expansion Department for the enlightenment of the masses. A literacy campaign like the above could, with advantage, be undertaken by the University Extension Board in Madras whose present programme of stray addresses in different centres could be suitably amplified to give the masses the benefit of their experience and erudition. It is to be hoped that the enlightened lead of the U. P. Government would be emulated by the other provinces.

Education and Employment in the Punjab.

How Education and Employment problems are being coordinated by the Punjab Government, would be evident from the findings of a Special Committee in its recent report. The Committee was appointed to enquire into the causes of unemployment in the Punjab and suggest remedies to ease the situation. Some of the recommendations deserve a careful perusal. The Committee has recognised the value of agriculture and manual labour, and has, accordingly, recommended compulsory teaching of agriculture to all pupils up to the Matriculation stage and

training in practical manual work on the farms attached to schools. The Committee emphasises the need for simple and cheap living among students, and desires that all educational institutions should exercise a check on their expenses in mess, toilet and sight-seeing. It also suggests splitting up of the educational course into three grades, a primary course covering six years, a secondary stage of four years and a university course of four years. The medium of instruction should be a provincial language for the first two grades, with English as an optional in the secondary stage, and English for the college course, encouragement being given at all the stages for a slight vocational and technical bias. One novel idea emanating from the Committee is the establishment of labour camps to serve as a training ground for those who have completed their school or college course and are to enter life. This scheme is said to have the advantage of providing a short interval of free living, and moral and physical training which would equip them for employment of every description. Further, insistence on manual work with a certain amount of vocational training in this apprentice course would, it is believed, tend to improve the outlook of the campers disarming prejudice against manual labour. The camps organised on these principles are intended to serve as nurseries for appointments of various kinds. The Committee has accordingly recommended that a few experimental labour camps may be opened with 100 students in each, for a period of 3 months, each camp costing Rs. 3000 for the period. It is expected that the Government would adopt the recommendations at an early date. The Madras Ministry has been busy reorganising courses of studies; has it thought of similarly coordinating them with the employment problem so acutely facing the youths of the Province?

Reviews.

1. Village Education : By E. V. S. Maniam. Published by Patt & Co., Parimat, Cawnpore. Price : As. 8 only.

This brochure puts forth a strong plea for a better type of village education in India. The author, while arguing his case with vigour and clearness, suggests constructive schemes of rural work based on his experience. He also draws on his information of the educational system of Denmark. Some of the experiments carried on elsewhere, which he has referred to, may be copied in India also, with suitable modifications adapted to local needs. Village education has been a puzzling problem, and Educational reformers have been racking their brains to solve it with success. The author's contribution on the subject has received sumptuous recognition from able men, and would prove a valuable aid to those interested in village uplift.

2. Naganathan at School : By Glyn Barlow, M.A. Published by K. & J. Cooper, Bombay. Pp. 140. Price : As. 14, (8th Edition).

'Naganathan' is the story of the school career of a boy fresh from a village. His parents had built high hopes on him and helped him liberally. But Naganathan fell a prey to the temptations of city life, and idling away his time, failed to pass his Matriculation examination. His Principal's admonition made him wake up only at the eleventh hour, but his repentance was too late. It was only his failure that made him turn a new leaf and feel responsibility. As a cooly on three annas a day at Madras he worked his way up and finally proved to be a comfort to his parents in their old age. The social setting on a South Indian background, the psychology underlying the waywardness and the trials of the boy, and the charming narrative style of the author, an experienced Principal, make the book valuable. Students will profit immensely by a careful study of the story in their odd hours.

3. Everyday Conversation Readers : Primers 1, 2 and 3. By Henry Martin, M.A. (Oxon.), O.B.E. Published by K. & J. Cooper, Bombay. Price : As. 3½ each.

These readers have been designed to give practice to youngsters in speaking English. The conversation lessons centre round the everyday doings and interests of the child related to a variety of subjects. The dialogues have been carefully graded, and read aloud

in class under the guidance of masters, would profit young readers in their attempt to acquire a decent knowledge of spoken English. Children of the lower forms will take to the contents with pleasure, attracted also by the neat and charming get-up.

4. பொது விஞ்ஞான நூல் : By Mills and Menon. Published by Macmillan & Co., Ltd., Madras. Price : As. 12. Translated by V. Gnanadickam, B.A., L.T. — Book I for Form IV.

This Tamil edition is a faithful translation of the English original we had reviewed some time ago. The lessons are in simple readable Tamil, English terms being given side by side with Tamil equivalents. Illustrations are profuse and neat. A list of questions have been given at the end, which would be useful for revision. The matter would be sufficient for one year course.

5. Macmillan's Coloured Story Books : Published by Macmillan & Co., Ltd., London. Each 31 pages. Price : 4½ d. each.

LIST OF SERIES B.

- 1B. Jenny and the Old Horse and Another Old Horse.
- 2B. Jenny in the Bull's Field and Jenny in the Blackberry Pit.
- 3B. Jenny and the Swallows.
- 4B. Alice and the White Rabbit and Other Stories.
- 5B. Alice and the Dear Little Puppy and Other Stories.
- 6B. Alice and the Mad Tea-Party and Other Stories.
- 7B. The Oak Tree and Paddy Among the Tulips.
- 8B. The Magic Walking-Stick and the Three Little Pigs.
- 9B. William the Kitten and Broom Bush School.
- 10B. In the Attic and Little Jumping Joan.
- 11B. The Golden Slippers and Four and Twenty Tailors.
- 12B. The Vegetable Pie and the Rabbits' Christmas Party.
- 13B. Jacob's Birthday Breakfast and the Milkmaid.
- 14B. Who left the Cat out of the Bag?
and How the Wood-Pigeon Built Her Nest.

15B. The Silver Fish and the Stowaway.

16B. The Surprising Seed.

These form a series of interesting story books for children, the subject matter being based on out-door nature study. The narratives, in simple and idiomatic English, with attractive colour pictures to illustrate the contents, are just such as would fascinate children and rivet their attention. Though the background is English, the books could be used with great advantage by Indian pupils especially those of the lower forms. Each book is provided with a set of exercises at the end. The bold type and neat get up, not to speak of the attractive pictures adorning the pages, would be pleasing to children. Schools will do well to popularise the series for silent reading among pupils by ordering for a few sets, priced cheap as they also are.

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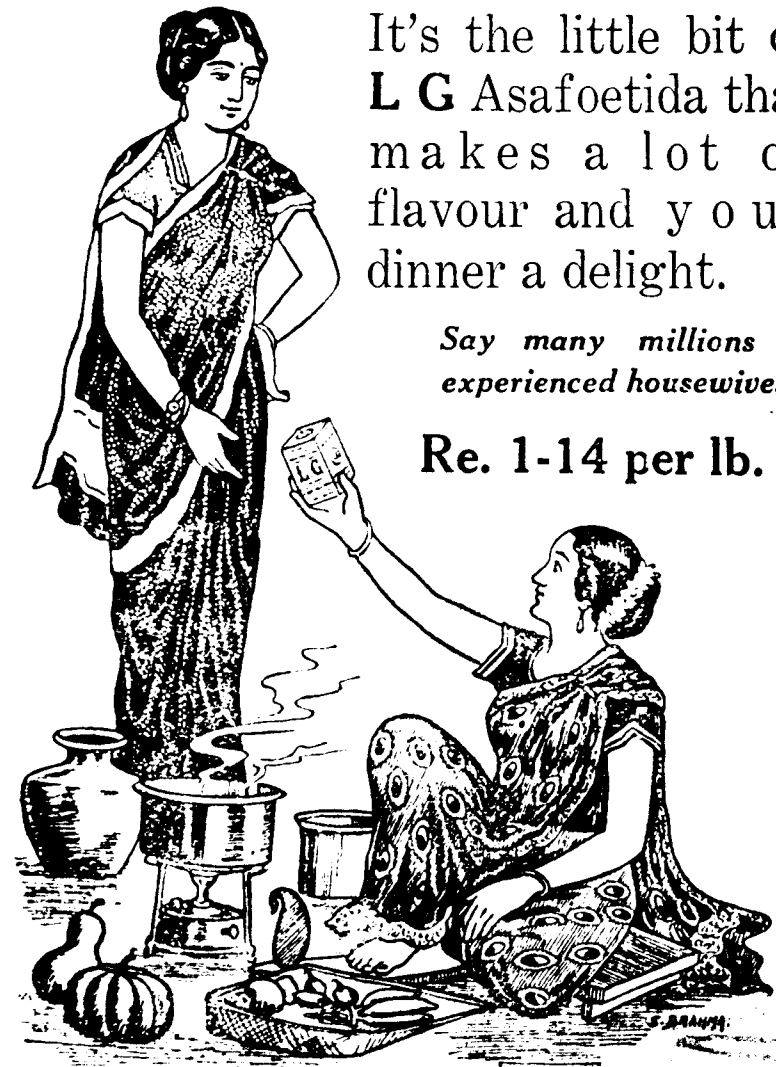
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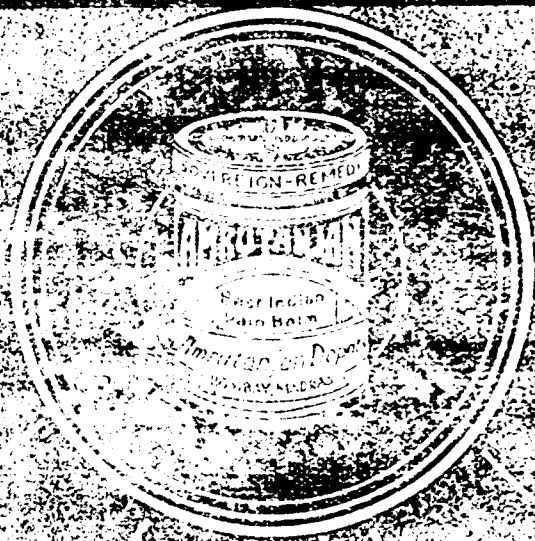
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