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**Rural Education in India**

Lalit K. Shah

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RURAL EDUCATION IN INDIA

"WHAT IT IS AND WHAT IT MIGHT BE"

A thesis submitted in partial fulfilment for the
Degree of Master of Arts

by
Lalit Kumar Shah

BUTLER UNIVERSITY
INDIANAPOLIS

June
Nineteen Hundred Twenty-Five
FOREWORD

The following study is a historical survey of Indian education, a review of present day conditions, and a discussion of the future of Rural Education in India.
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Summary of Recommendations

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"It is my wish that there may spread over the land a network of schools and colleges from which will go forth loyal and manly and useful citizens, able to hold their own in industries and agriculture and all the vocations of life. And it is my wish too, that the homes of my Indian subjects may be brightened and their labor sweetened by the spread of knowledge with all that follows in its train; a higher level of thought, of comfort and of health. It is through education that my wish will be fulfilled, and the cause of education in India will ever be very close to my heart."

His Most Gracious Imperial Majesty the King-Emperor,

George V, at Calcutta on the 6th of January, 1912.
INTRODUCTION

THE MEANING AND IMPORTANCE OF RURAL EDUCATION

The object of Rural Education is to make the best of the nation's children. Each village child has a body which is meant for health and freedom, strength and beauty. He has a mind functioning in the way of knowledge, feeling and activity. Each has his own personal endowment of capabilities and tastes -- gifts of humor and understanding, of manual skill and creative power, of imagination and reverence. He has instincts of imitation and hero-worship, powers of absorbing the subtle influence of his surroundings. He has capacities of comradeship and citizenship; and an inner life that may be nourished in quietness and confidence. These are the splendid possibilities before the school. Its site, its buildings, its play-fields, its classrooms, its furniture, its walls, its curriculum, its discipline, its teachers, its corporate life -- all these must rise to the height of the great enterprise.

Education is primarily concerned with the development of the child. In carrying this out it must take into account his inherited instincts, reflexes, and capacities, as also his environment, both social and material. His instincts can be used in arousing interest in the activity, and his capacities can be developed to a large extent. Environment influences the development of the child more than any other one factor in education, so present educational procedure is largely concerned with the arranging of a stimulating environment in which the child may

grow. It is the duty of the school to arrange the school and classroom environment in such a way that it will be simple yet as nearly like the life outside as possible, so that the development of the child's education and his life may be one process. The school should be so closely linked up with his village life and experiences that he will naturally continue as if he were in the actual life of the community outside of school.

It is very important that children put forward their own purposes and the best way of securing these valuable purposes in the class is to allow as much freedom as possible, for in this way the child will usually be anxious to take up some activity in which he is vitally interested. Taking this activity as a basis, we can usually build up other activities which naturally come from it and which are often more valuable than the original one put forward. Freedom naturally encourages the pupils to put forward their own purposes and difficulties, the things that most annoy them, and the things in which they are most vitally interested and the solving of these problems gives the teacher his opportunity, as it is in the solution of these problems that he can direct the activities of the class and "lead on" into other promising problems.

All knowledge, attitudes and appreciations have been handed down to us in the form of social or racial inheritance in various ways -- habits, customs, folkway, institutions, and civilization. It is the duty of the village schools to begin on that which the child knows and from this lead out to the unknown. The individual is dependent largely upon institutions for his existence, namely the home, the school, the church, the state, etc., and it is mainly the duty of the school to acquaint the child fully with these and to make him thoroughly appreciative of them.
Man is a social being in that all his activity is related closely to that of others and he feels the need of associating with his fellows. Therefore the greatest need of the child is social development and the teacher must adapt himself to the needs of the child in creating within the school a social environment, and instilling in the pupils the meaning of social sharing and co-operation, in giving him an opportunity in a democratic society of the classroom. Environment must take a large place in school life. The classroom environment — material and social — should have both an active and passive part. Passive — stirring up attitudes, appreciations and knowledge both consciously and unconsciously. Active — stimulation in promoting desirable purposes, attitudes and activity. The teacher must work out this active side in regard to the relation of the pupil to the community, not only with reference to the present, but also to the past; using his social and racial inheritance to enrich life in the present and also preparing him for the future as a valuable member of the community.

Closely related to this spirit of freedom is the problem of "method", but when considered in the light of the new definition of the word, it is seen to be practically the same as that of "thinking". To quote Dr. Dewey, "Thinking is the process of an educative experience", and again "The essentials of good thinking are the essentials of good method. As the securing of knowledge is always a step out into the unknown, the duty of the school is to make this step so gradual that the learner may easily follow, yet keep closely related to his past experiences. To do this the learner's interest should be aroused to furnish the "drive" for this whole-hearted activity; the stimulus to reflect should be present at every point; there should be a sense of responsibility to carry the work through to
completion; as well as to evaluate the results at the end. This type of method is applicable to all subjects and if carried through on a high level of interest, will tend to break down the idea of compartment instruction and will unite all subject matter as it is needed in the solution of large problems.

This in fact is the project method of education, for it takes into account the child's instincts -- using them to arouse interest, his capacities, developing them as widely as possible; environment -- trying to set up such an environment as will guide the child to the most fruitful activity and to stimulate him to reflection at every point. Formal subject matter as such is relegated to the rear and is thought of only as a tool for accomplishing the greater results, the development of the child for his place in society and the state. This method co-ordinates all subject matter by relating it to life and life experiences. It does not consider subjects as isolated, separate units but as parts of a large social unit. Education is interested in the fullest development of the child for valuable social service, and the improvement of existing social conditions. These attitudes and appreciations along with knowledge are secured by whole-hearted activity arising from the project itself rather than being taught as such. Education that will fit the child for work in life, both as he finds it now in classroom, and in his environment and as he will find it in the actual activities and relationships with which he will later have to deal, will mean richer, abundant life in the present and will be as well the best preparation for the future.

An educational institution is a place where a child, with its endowment of sensibilities and powers, comes to be moulded by the traditions that have played the chief part in the evolution of the human spirit
and have the greatest significance in the life of today. This is the touchstone by which village schools are to be tested.

The question of the expansion and improvement of rural education is only one phase of a general social problem of an immense extent "in the cottage where the nation dwells" who are for the most part at a somewhat rudimentary stage of development. It is a problem of bodies to be filled, of minds to be enlightened, and of lives to be set free. It is necessary to consider together the psychological, ethical, social, economic, political and financial factors which are so closely interwoven in the situation. The man we are interested in is not divided into departments. The government Department of Industries may discover that there are plenty of bones available for crushing into manure, the Agricultural Department may discover that a 50% increase of crop can be obtained from land treated with bone manure, but if the farmer is in debt, and can not borrow money for less than 30 to 60% per annum, this knowledge becomes useless unless he can become connected with a Co-operative Credit Society that can give him money at 12%. The development of the Co-operative Credit system depends in its turn to a large extent upon the improved intelligence of the people through the schools. Therefore educational, sanitary, co-operative, agricultural and industrial reforms must advance together, supporting and supported by each other.

There is in India very little public opinion in favor of education and this ignorance is far more dangerous and destructive than sickness or poverty. The government official report says "until the proportion of literates can be raised, the immense mass of India will remain poor, ignorant and helpless. They see little, know little more than their forefathers handed them down. Crops are sometimes lost owing to pests that could be
prevented by the exercise of a little intelligence. It will take years to eradicate from the minds of the Indian farmers that blights come from clouds as a punishment from heaven, and to teach him that pests can be controlled and that damage to the crops annually can be minimized at the cost of a little intelligence and that production can be increased considerably with better methods of cultivation and improved machinery.

The fact is that India is faced with a world situation which is insistent in its demand for attention, and the ignorance of the masses throws upon the "intelligentsia" the greater responsibility for the decision they have got to make in this question. No longer can barriers even of remoteness save the farmer in his farm from the invasive forces of modern life. The war has proved by the conclusive logic of its operations on the price of food, of cloth, and of silver that many "valleys have been filled" and "many mountains brought low" and that India is much nearer Europe, America, and Japan today than she was a hundred years ago. The closing of mills in distant Dundee would spread ruin in the plains of India, and anarchy in Russia has caused havoc in the tea industry of its hills. As well might you equip the armies of India with bows and arrows to meet troops supplied with modern lethal weapons, as expect to compete in modern trade and commercial activities with only the present primary schools behind you. The sons of India have got to prepare themselves and their motherland to face the rest of the world on equal terms, or to remain nurslings, or to become the spoil of the strongest.

"Get rich", "Be prosperous", these are the watchwords that are needed today, provided they are followed with honor, and their fulfilment linked with true, unselfish service for the community as the corollary of success. The greatest asset of the country is the hitherto undeveloped intelligence and unorganized strength of the masses.
From another point of view the matter is of urgent importance. The country has embarked on a course of political development which is going to be accelerated as time goes on. The very villagers have now substantial powers of self-government. The results of the elections have shown that the representatives of the masses are likely to find places in them. If this is so, the sooner we "educate our masters", the better we can hope to be governed by them. The popular vote must be made an intelligent vote or trouble and misery may result from any further extension of popular government. It may perhaps be added in passing that the attainment of literacy is only the first step towards progress, and that at present only 5.8% of the population are literate. This ignorance is, in fact, a disease that is far more prevalent and indeed far more dangerous and destructive than even malaria. The need for sheer enlightenment is alone a sufficient reason for pressing forward the expansion of rural education.

Bishop J. H. Oldham writes "The necessary corollary of the policy announced by the British Government, is the rapid extension, and improvement of popular education and since nine-tenths of the people live in villages, it is primarily and mainly a question of rural education. Then if rural education is the central problem in the life of India today, Christian effort will find here its most fruitful opportunity. To make a most conspicuous contribution to the solution of India's most urgent problem -- rural education -- will be the most convincing proof of the power of Christ to raise and transform human life."

"The following chapters constitute an attempt to indicate the lines upon which this purpose can perhaps be fulfilled on the educational side of the question. In the meantime the following percentages of the population enrolled in primary schools will indicate to some extent how far India is
behind the race:

<table>
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<th>Country</th>
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<tr>
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<td>Japan</td>
<td>13.07</td>
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| India            | 2.38       

1 Progress of Education in India. 1912-17. p. 4
SECTION ONE
MAHARASHTRIAN EDUCATION

I. Brahmanical Schools

The Aryans entered India from the north-west about 3000 B.C. There were several waves of invasion and each tribe pushed its predecessors further eastward or southward. As the time they entered India they were divided into many tribes or clans governed by their own chieftains. The father as head of the family, had great power. In the beginning he was the warrior, the family priest and the family earner, all in one. Gradually different divisions amongst the Aryans were formed and this was the beginning of the caste system. These classes were the chieftains and their families and the nobles; the priestly families; and the mass of the people who were mostly employed in agricultural and pastoral occupations. In their expansion they came against the aborigines of India, whom they conquered and these "conquered people", formed the lowest strata of the Hindu society.

It had become the custom of the chieftains or nobles to appoint purohitas (domestic priests) to bring them prosperity by sacrifice, and it was probably in such priestly families of high standing that the collection of hymns was formed and preserved. The competition among these families to possess the best hymns led to the formation of a dignified and expressive literary dialect.

As the formulas required for sacrifice increased, and the rituals of the sacrifice became more complex, each family of priests gradually guarded its own hymns until distinct schools were formed. As society became more and more complex, a systematic arrangement of instruction became imperative. Thus grew up the earliest form of Brahmanical schools in India.

1 Kaly, Ancient India Education, p. 13
CHAPTER 2

HINDU EDUCATION

A. Brahmanical Schools

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1 Keay, Ancient Indian Education, p. 13
These tended to group themselves around the courts of kings which gradually became centers of culture. Priests were attached to each court and in connection with them grew up what may be called 'schools' for the study and handing down of the sacred hymns and sacrificial observances. This was the beginning of Brahmamic education.

From time immemorial India has been a land of schools, of literature, and of philosophy, inseparably associated with the religion which dominated its people and have profoundly affected the course and progress of education under their auspices.

The Vedas reveal the religious ideas and the movements of this Aryan people from the time they began their invasion of India, swept onward from the Indus to the Ganges, organized kingdoms each under its own ruler but all dominated by the powerful priesthood.

These Brahmins were the priests, teachers, law givers, and the custodians of the Vedic hymns and the authors of the whole body of literature based upon them - the mythologies, rituals, commentaries and laws. This sacred literature, together with heroic, secular poems and a crude science were the substance of Hindu education.

On account of the difficulties of Sanskrit, the language of Vedic literature, the Brahmins had a practical monopoly of learning, the majority merely learned by rote the hymns, prayers and rituals used in religious ceremonies, leaving to the few that life long absorption in learning which one condition of attaining supreme bliss.

The sacred obligation to teach laid upon every one of the higher caste, was accomplished in general by oral instruction which imparted to the privileged the religious ideas and caste obligations that made up the chief concern of life. As the social organization developed, there grew

1 Zawdie. Historical Survey of Pre-Christian Education.
up gradually separate schools of literature, law, education. Even separate schools of astrology, astronomy and medicine grew up.

**Priestly Home.**

Individual instruction became too much of a burden and groups of children were put under the supervision of one priest. As the groups became larger, the men who were responsible for their instruction were "set apart," and thus the "priestly-teaching" class was formed. The system was very indefinite at first and each priest was educated for all the functions of priesthood. Gradually each system became well defined, Possessing its own veda and having its own training school.

The different kinds of priestly schools had now become well developed and were learned associations of culture with a growing reputation. A priest was proud of the school in which he had received his training. He could not perform his duties as a priest without having passed through one of these schools. The first duty of the student was to learn by heart the particular veda of his school. **Sure** thus grew up parishads (Brahmanical schools) for the cultivation of learning to which young men went.

The life of the student was very strenuous. Only a small part of the time spent in the "parishads" was given entirely to studying. All of the work around the school was done by the students and they were busy providing for the wants of the teacher. "Let an Aryan who has been initiated, daily offer fuel in the sacred fire, beg food, sleep on the ground and do what is beneficial to his teacher until he performs the ceremony of samavartana on returning home. Samavartana is the home-coming of the student from the house of his teacher.

At no time was he permitted to contradict teacher and always occupied a seat lower than the teacher. He always arose in the morning.

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1 Monroe. *Cyclopedia of Education "Hindu Education"*.  
2 Keay. *Ancient Indian Education*.  
before the teacher was up, and in the evening retired after him. He went begging at the houses of virtuous persons in the morning and evening and brought everything he obtained to his teacher. There were certain laws regarding the attitude of the teacher toward his pupils. "After the rite of initiation was performed, his first duty was to instruct the pupil in the rules of personal purification of conduct, of fire worship, and of the twilight devotions."

**Vedgo School.**

The teaching given in each school gradually took definite form and was handed down with verbal accuracy from teacher to pupil. As education advanced, a number of schools arose under each veda and the differences crept in until each school had its own Brahmana, usually called by the traditional name of the school. The seven Brahmanas were Panchavims, Tallariya, Salavakara, Kanshitaki, Aitareya, Satapatha and Gopatha.

In the beginning Brahmanic education was primarily religious in character. "The first and foremost object which the teacher had before him was to hand down to the pupil the exact contents of the sacred books as he himself had received them as well as those sacrificial and other rules which it was necessary for the young Brahman to know in order to perform his priestly functions."

Brahmanic education, however, could not remain purely religious very long. From the rites of sacrifices came many of the secular studies. "The elaborate rules for the construction of alters led to the science of geometry and algebra being developed; and as it was sometimes desired to erect a round table altar covering the same area as a square..."

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1 Keay. *Ancient Indian Education.* p. 34
2 Farquhar. *Primer of Hinduism.* p. 32
3 Keay. *Ancient Indian Education.* p. 42
one. Problems like squaring the circle had to be faced. Scholars are all agreed that Pythagoras borrowed his knowledge of geometrical rules as well as many other ideas from India. In the science of arithmetic, the originality of the Hindus is more universally acknowledged. Decimal notation is a distinct contribution of the Hindus.

The people were very eager to ascertain the propitious times and seasons for all sorts of occasions and out of this came the science of astrology, out of which was developed astronomy. As sacrificial victims were dissected, a knowledge of anatomy was gained. The sacred texts had to be preserved in some form to save them and thus philology and grammar were developed. As men came to wander about the universe and their relationships with it, the elaborate system of logic arose. During the 4th century B.C. Panini wrote his great grammatical work.

Medicine was being studied in the 5th century. There gradually developed quite an elaborate knowledge of medicine and a class of people came to specialize in medical skill. India has thus developed an indigenous system of medical knowledge and skill called Ayur-Vedic.

For one thousand years B.C. the Brahmanical education was extensive and thorough and it was shared to a certain extent by a considerable number from the second and third castes. It was, however, entirely oral in the earlier centuries; later it embraced reading and writing, and an introduction to epic literature as well as to other sacred books, probably also to mathematics.

With the development of the ascetic ideal in the Hindu religious

1 Dutt. Ancient India. p. 42
2 Dutt. Ancient India. p. 42
3 Keay. Ancient Indian Education. p. 71
4 Laurie. Pre-Christian Education. p. 176.
thought, there grew up schools that were ascetic in nature, "Ashrams".

It tended to take the school out of the home and locate it in the forest.

From this time on, forest schools, Ashrams, hermitages are very prominent institutions of education. It seems that these hermitages were advanced schools to which those who had passed the elementary stages of their education would come. Famous teachers would set up their headquarters in the woods somewhere and to them would come out many seekers of knowledge.

Among the students and teachers coming from various quarters and representing quite varied back-grounds of training and belief, debate and discussion would reign. The "Ashram" was an informal parliament of religious, an exchange for beliefs, a meeting place of educated and religious men, an advanced school of philosophy. It was a place in which to compare views of life, philosophical theories, religious doctrines.

The hermitage was a learned and disputatious place, "all diligently following their own tenets, pondering, urging objections, raising doubts, resolving them, giving etymologies, disputing, studying, and explaining, and all gathered here as his disciples."

These "Ashrams" were centers for the exchange of thought and enough who studied in the "Ashram" found their way back to life to stimulate and influence all Indian thought.

Brahmanical Universities.

As Brahmanical schools of learning, later known by the popular name of "tols" grew up in great numbers in numerous towns and villages, several of these tols near enough to one another were consolidated to form an institution resembling an university. "Sometimes in a town of

1 Sana. Harsa Carite, p. 236

1 Keny. Ancient Indian Education, p. 61
2 Keny. Ancient Indian Education, p. 62
special sanctity or of political importance numbers of these tols would be established constituting a kind of university. Examples of these are Benaras, Nadia, Taxilla.

"A tol consists generally of a thatched chamber in which the pandit and the class meet, and a collection of mud hovels round a quadrangle in which students live in the simplest manner. Each student has his own hut in which there is scarcely any furniture except his own brass pot and mat. A student remains at the tol for five, eight or ten years, according to the subject he is studying. The pandit does not always live at the tol, but comes every school day, arriving early and remaining late, on which study takes place. The huts are built and repaired at his expense. No fees are charged and until recent years, the pandit even helped to provide his pupils with food and clothing. He himself obtained the necessary funds by grants and by presents which his fame as a teacher insured him at religious ceremonies. The usual number of students in a tol is about 25, though there may be more. These, in most cases, have no means of subsistence. The teacher provides them with shelter and free tuition. Food and clothes they obtain from him or from shopkeepers and landholders and by begging at their festivals.

With regard to the old Brahmanical education as it exists in India today, the last quinquennial report of education in India states that in 1912, there existed 1178 private sanskrit schools, the number having decreased from 1659 in 1907. Most of these schools are of the old type. Mr. De la Fosse speaking of United Provinces is quoted as saying "Sanskrit pathshalas of the indigenous type --- are, generally speaking, rather poorly attended. They are to be found where the number of

1 Keay. Ancient Indian Education. p. 51
2 Keay. Ancient Indian Education. p. 52
Brahman population is sufficient to create a demand for the learning of a little Sanskrit and Hindu astrology. The school may be classified as professional, for the scholars are destined to earn their livelihood by presiding at or helping in the performance of those religious ceremonies which make up so large a part of the life of the orthodox Hindu villager. In some, a little Hindu is taught and also writing, but not much attention is paid to this side of work.

About this time B. Secular Schools: The early Vedic schools for the training of priests seem to have been confined to the youths of the priestly class, and the Brahmins kept in their families the ancient literature which formed the basis of all higher education. Even in quite early times, however, it is evident that some of the non-Brahmins attained to a high degree of notoriety as men of wisdom. The ceremony of tenure and carry. The course lasted for about six years. It seems likely that as time went on the "study of the Veda" for the Kshatriyas and Vaisyas became attenuated and that their education was more and more confined to those subjects which had a more direct bearing on their future calling.

Kshatriya Education. The old sacred scriptures of the Hindus tell us that Kshatriyas were fully instructed in the three-fold sacred science and in logic. The royal princes were further instructed in the administration of justice, during their schooling period. A knowledge of the use of arms and of military skill was, of course, necessary, and a great deal of time of the young Kshatriyas must have been given to learning their duties as warriors.

 Already in the hymns of the Rigveda there is a passage which

1 Keay. Ancient Indian Education. p. 55
2 Keay. Ancient Indian Education. p. 58
3 Rigveda. iv. 42,5.
appears to refer to military combats amongst young warriors, and as
Kshatriyas became marked off from other castes as those whose function
it was to fight for their protection, the practice of the arms must have
become more highly specialized and taught.

This extract brings out what seems to be the chief aims of ed-
ucation in the case of young Kshatriyas in early times, namely, the study
of the vedas, military skill, and right moral conduct.

About this time there seems to have been a considerable develop-
ment of Kshatriya education. The science of politics had grown up and much
more attention was given to fitting young princes for the duties of their
high office.

With regard to the length of the course we are told "the prince
shall observe celibacy till he becomes sixteen years old. Then, he shall
observe the ceremony of tonsure and marry." The course lasted for about
six years which is much shorter than the twelve years prescribed as necess-
ary for the Brahmchari to learn one veda. During the period of study the
young prince was to be placed under the strict supervision of his teachers.

"In maintaining efficient discipline he shall ever and invariably keep com-
pany with aged professors of sciences in whom alone discipline has its firm
root. Education of young Kshatriyas, India has much of which to be proud.

The hours of study were thus planned out. "He shall spend the
forenoon in receiving lessons in military arts concerning elephants, horses,
chariots and weapons and the afternoon in reciting and hearing Itihasa"

The Itihasa is said to include Purana (legendary tales), Itivritta (history),
Akhyayika (tales), udharaana (illustrative stories), Dharmashastra (sacred
scriptures), and Arthashastra. The first four would include mythological
and epic tales, the last two include what we would now term law and polit-

ical science. During the rest of the day and nights he shall not only receive new lessons and revise old lessons, but also hear over and over again what has not been clearly understood.

The programme of education thus outlined is by no means an unworthy scheme for the education of a young prince. It shows the powerful adaption of the early Brahman educators of their system of education to the needs of the pupil, and of devising a vocational training for the sons of noble families.

We may say that the education of the young Indian nobles was not inferior to that of European knights in the times of chivalry, and was very much like it in many respects. The note of personal ambition and of adventure for adventure's sake seems much less prominent in the Indian ideal than in the European, and perhaps hardly existed, and the gentler virtues such as patience and filial devotion were very much emphasised, as we see in the story of Rama. The idea that the king and the nobles had a duty to perform to society in the protection of the weak, and that their position was not one so much of glory and of ease as of service to others, is very prominent. No doubt many of them failed to live up to this noble ideal but in formulating it and holding it before the rising generation of young Kshatriyas, India has much of which to be proud.

Vaisyas Education

As in the case of Kshatriyas, the control of the education of the vaisyas early came under Brahman control. We have seen how in the case of the Kshatriyas the study of the vedas was attenuated, or perhaps we might say that it was developed by specialization in certain directions to meet the special needs of the young nobles and warriors. With regard to vaisyas, the trading and agriculture class amongst the Aryas, trade, rearing cattle, and agriculture were regarded as their special pursuits and
and therefore very early there came to be specialization of education adapted to their needs.

In the law of Manu, the functions of a vaishya are thus described. "A vaishya must never conceive this wish, 'I will never keep cattle', and if a vaishya is willing to keep them, they must never be kept by men of other castes. A vaishya must know the respective value of gems, of pearls, of corals, of metals, of cloth made of thread, of perfumes, and of condiments. He must be acquainted with the manner of sowing seeds, and the good and bad qualities of fields, and he must perfectly know all measures and weights. Moreover, the excellence and defects of commodities, the advantages and disadvantages of different countries, the probable profit and loss on merchandise, and the means of properly rearing cattle. He must be acquainted with the proper wages of servants, with the various languages of men, with the manner of keeping goods and the rules of purchase and sale." The duties thus outlined would require that a young vaishya besides a knowledge of agriculture, should also know the rudiments of commercial geography, arithmetic, and some languages, as well as the practical details of trade.

It is very probable that at first, these subjects were learned by the boy from his father in the course of business. Thus the education of the young vaishya, apart from his study of the "veda", would at the earliest period, as a rule, be domestic, and he would learn from his father in the actual course of the business. The child in ancient India generally followed the occupation of his father. Now in a system, where the child followed the occupation of the parent his training was necessarily provided by a system of apprenticeship. Hence in every respect the training of boys was secured by actual participation in those activities that were required.
of them in adult life.

India is a land of villages, and even at the present day with a growing commercial activity it is said that nine-tenths of the population live in villages. Each village is usually an agricultural community. But craftsmen are needed by the husbandman so besides farmer, in every village, there would be artisans. Some of these occupations are very ancient -- carpentry, blacksmith, potter, physicians, weaver, shoemaker, etc., etc. Therefore it was the villages which were the strongholds of the traditional arts and crafts of India. Here those employed in the same occupations were drawn together in trade guilds. Sometimes the craftsmen of a particular trade all belong to one caste, in which case the bonds which unite them are very strong indeed, and no outsider would be admitted. But where the same trade is pursued by men of different castes the guild may bring them together, and though membership is hereditary, newcomers can be admitted by paying a fee -- but no unqualified person is allowed to remain in the guild, or to become a member of it. There are no indentures of apprenticeship, but a boy born in one of the castes learns the particular craft from his father and eventually takes the place of his father as a member of the guild.

The system of education, theq for the lads of each particular trade was a domestic one. They were as a matter of course brought up to the same trade as their fathers. Where the father was living and in good health he would usually train up his own son, and the young craftsman was, from the beginning, trained in actual workshop. Thus not only was there a most affectionate relationship between teacher and pupil, but the training was free from the artificiality of the school-room.

The boy was taught by observing and handling real things, and the father...
would take a great delight in passing on to his son the skill which he himself possessed.

It was not merely a question of actual teaching, but the boy would day by day absorb unconsciously the traditions and spirit of the particular craft he was learning. Moreover in the majority of occupations, a knowledge of reading and writing was not found very necessary and therefore not learned. But certain Sanskrit works would in some occupations be learned by heart. These contained traditional rules relating to the particular craft and would not only be learned but also explained to the novice.

Thus the education of the young craftsman in India was entirely vocational, and even narrowly so. Though the religious side of the boy's education was not neglected, on the literary side it was very defective, and except for any treatises he might have to commit to memory in connection with his craft, he would have nothing but such scraps of folklore, mythology, epic and other stories that might be handed down in the family, or related as the villagers gathered for gossip, and discussion in the evenings, or taught by some wandering mendicant or temple priest. Yet as a vocational education it was not lacking in elements that made it really valuable.
Side by side with the Brahmanical schools, however, there grew up at some time and in most parts of India a popular system of education which was open generally to all in the village. It must have arisen to supply a popular course for instruction in reading, writing and arithmetic and was made use of chiefly by the trading and agricultural classes in the villages.

The history of village education in India, goes back perhaps to the beginning of the village community. The school master had a definite place assigned to him in the village economy, in the same manner as the bee CHAPTER TWO the watchman, and the artisan. He was an officer of the village community. Paid either by rent-free lands, or by assignments of grains out of village harvest, in all likelihood the earliest schoolmaster was the Brahman priest of the village who offered worship to the village deity on behalf of the different classes of people who lived in the village. From this function discharged by the priest followed his subsidiary function of imparting instruction to those of various castes. The lands which supported the priest-schoolmaster were the lands set apart for the village idol, and this income was usually supplemented by free will offerings from the scholars and their parents.

The pathashala existed in all the larger villages. The teacher and scholars numbering usually about a dozen or twenty sat in the early morning under a tree in the village or in the shade of a

1 Sadler, *Christian Education in East.*
CHAPTER 2

POPULAR ELEMENTARY EDUCATION

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The pathshalas existed in all the larger villages. The teacher and scholars numbering usually about a dozen or twenty met in the early morning under a tree in the village or in the shade of a

1 Sadler. Christian Education in East.
varendah. Sometimes a temple shed or other building might be set apart for their use. There were no regular fees, but the teachers received presents averaging about Rs 4 or 8 a month. They often eked out their income by farming or trade. The age of the scholars would be from five or six to twelve years. The curriculum included reading, writing and arithmetic.

An account given by William Ward in his "View of the Hindus" presents us with a similar picture of these indigenous schools in Bengal. Almost all the larger villages in Bengal contain common schools, where a boy learns his letters by writing them, never by pronouncing the alphabet as in England. He first writes them on the ground; next with an iron style or a reed on a palm leaf; next on a green plantain leaf. After the simple letters he writes the compound ones, then the names of men, villages, animals etc., and then the figures. While employed in writing on leaves all the scholars stand up twice a day with a monitor at their head, and repeat the numerical tables ascending from an unit to four, and from four to twenty, and from twenty to eighty and from eighty to one thousand two hundred and eighty; and during school hours they write on palm leaf the strokes by which these numbers are defined. They next commit to memory an addition table and count from one to a hundred; and after this on a green plantain leaf they write easy sums in addition and subtraction of money; multiplication, and then reduction of money measures etc. The elder boys as the last course at these schools learn to write common letters, agreements, etc. The Hindu schools begin early in the morning and continue till nine or ten o'clock; after taking some refreshments at home the scholars return about three and continue till dark.
Masters punish with cane or rod or a truant is compelled to stand or to have his arms stretched till completely tired. Masters are generally respectable sudras but more often Brahmans.

In the report of the Education Commission of 1882 there is an account of an indigenous primary school in the Bombay Presidency. "The ordinary daily routine of a Hindu indigenous school is nearly the same in all parts of the presidency. Each morning at about six o'clock, the Pantoji who is in most cases a Brahman, and the priest of many of the families whose children attend the school, goes round the village and collects his pupils. This process usually occupies some time. As soon as he has collected a sufficient number of his pupils, he takes them to the school. For the first half hour a 'Bhupali' or invocation to the sun, Saraswat, Granpati or some other deity is chanted by the whole school. After this the boys why can write trace the letters of their kettas or copy slips with a dry pen, the object of this experience being to give free play to fingers and wrists and to accustom them to the sweep of the letters. When the tracing lesson is over, the boys begin to write copies, and the youngest children who have hitherto been merely looking, are taken in hand either by the master's son or by one of the older pupils. The master himself generally confines his attention to one or two of the oldest pupils and to those whose instruction he has stipulated to finish within a given time. All the pupils are seated in one small room or verandah and the confusion of sounds which arises from three or four sets of boys reading and shouting out their tables all at the same time almost baffles description.

In the Madras Presidency these schools were known as Pyal schools. For the village school a Pyal is usually lent by the headman of the village.
The scholars sit on the Pyal "bench", leaving the Koreda "platform" for the teacher. The main purpose of the Pyal schools was to give instruction in the three R's but of arithmetic only the simplest elements were taught. A great deal of time was spent in construing and memorizing beautiful but obscure poems written in "high dialect". The average number of children was about twenty and the school had no apparatus except the sandy ground, certain small blackboards and some kajan leaves for writing. A sort of discipline was maintained by a constant and often severe use of cane.

The teacher very often was a Brahman. When a new scholar was to be received into the school the teacher and his scholars came to his house and he was handed over to the teacher by his parents. Various religious and social ceremonies were performed and amongst other things the master made the pupil repeat the whole alphabet, taught him a prayer to Ganesa, and guided his hand in writing in a flat vessel of rice the name of "Vishnu" or "Siva". The pay of the teacher might be as much as Rs 15 to Rs 25 a month in the case of boys whose parents were rich; but in Pyal schools for poor boys, his emoluments only amounted to Rs 5 to Rs 10 a month. The pay of the teacher was received not only by regular monthly fees but by certain customary presents on festivals and other occasions. Besides learning the three R's, a pupil obtained a knowledge of about four or five great classics of the Tamil or Telugu language. These books being also the moral code of the people, had value from the point of view of moral training. Some of these books which had been printed in cheap editions were in the hands of scholars, but very often only the teacher possessed the books. Writing was taught in close connection with reading and the pupil began to write his lessons when he commenced the alphabet.
The alphabet was learnt by writing with the finger on the sandy ground. Later he began to write with a pencil on a kind of a small blackboard or slate, the surface of which was prepared from rice or charcoal. Then he had the privilege eventually of writing either with an iron style on Kajan leaves, or with a reed pen on paper. Trading or agricultural accounts were taught as well as the composition of notes of land, leases, agreements etc., and the reading of the vernacular current hand. Education began usually at the age of five years. School commenced at about six o'clock in the morning. In the afternoon of each school day the pupil copied the next day's lesson on his slate, and showed it to the master who corrected it and heard him read it two or three times. The pupil then took it home and learnt it by heart for repetition to the teacher the next morning. Course of instruction. In some parts especially in Punjab, there were thus in various parts of India we find that there were existing popular elementary schools having the same general features though differing in some details. This widespread vernacular elementary education existed side by side with the Sanskrit schools and there was no mutual dependence or connection between them. The former existed for the trading, commercial and agricultural classes while the latter for the religious and the priestly classes. Education spread throughout India while the Brahmanic schools of learning reached but a small fringe of the immense population the village school had a much wider range. It was an integral part of the village life. The soil, chief source of wealth in that agricultural land was controlled by the community, though not to the exclusion of private ownership. The civil offices - headman, accountant, priest, schoolmaster, etc., were hereditary in

1 Keay. Ancient Indian Education.
families and carried with it for the incumbent an allotment from the village land.

The village school (pathsala) like the village itself was founded on the sanction of the "shastras". In its primitive form it was a mere class of village boys from five years of age to ten or twelve, sons of landowners, traders and cultivators assembled around the master under a spreading tree or under a shed. The instruction was oral and as each boy had his own task the older pupils taught the younger. Tracing the letters on a sand board with the fingers, and afterwards on the ground with a crayon constituted the earliest exercises; later words and sentences were written on palm leaf or a prepared wooden tablet with a reed pen dipped in charcoal ink, the numerical tables, money, weights, measures, and simple accounts completed the course of instruction. In some parts especially in Punjab, there were attempts at regular gradation of classes.

Thus, the village school in which only the vernacular language was used, was entirely distinct from the Sanskrit "tola". The former had an eminently practical aim, whatever formative influence they exercised was due to the personal character of the teacher; to the ethical maxims which were copied and recited; and to the stories and verses rehearsed to the pupils. This village system of education spread throughout India while the Brahmanical system of education in its full development was confined to "the middle land" of India.

"We find in 'Lalita Vistara' that schools for elementary education did exist everywhere and were generally held under the trees in open air or during hot weather in coneroo sheds and the school equipment was also very simple."
In later times we find that in elementary schools the older students were often used by the teachers to teach the younger pupils and it was from India that this cheap system of managing a school known as the monotorial system was introduced into England by Andrew Bell. The comparative poverty of indigenous schools renders it impossible for the school master to provide assistance for himself by the appointment of additional teachers. Except in rare cases, an indigenous system has but a single master, and the difficulty of instruction in a growing school is overcome by the system of pupil-teachers. The "monotorial system" which made such striking progress in England, received its inspiration from the village schools of South India. Dr. Andrew Bell whose name is associated with the "monotorial system" in England, during his residence in India, his attention was directed to the system of pupil teachers that obtained in Madras Pyal schools and which in essence was also the system in the Bengal pattisalas.

There was then, before the British government took over control of education in India, a widespread, popular indigenous system. It was not confined to one or two provinces but was found in various parts of India though some districts were more advanced than others. In the enquiry made for Madras Presidency in 1862-6 it was calculated that rather less than one-sixth of the boys of school-going age received education of some sort. In the similar enquiry made for Bombay Presidency 1823-28, the number of boys under instruction was put down as about one in eight. In one of the districts in Bengal, when Adams carried out his enquiry he found 13.2% of the whole male population receiving in-

1 Mazumdar. *A History of Education in Ancient India*.
3 Madras report for Education Commission 1892.
4 F. W. Thomas. *History and Prospects of British Education in India*, Chap. 1
struction. William Ward says that it was supposed that about one-fifth of the male population of Bengal could read. In some parts of India the number under instruction would probably be less than in the three provinces mentioned. Widespread, therefore as elementary education was, it only touched a very small fringe of the population.

1 Adam. *Report on Vernacular Education in Bengal 1835-36.*
2 Ward. *A View of the Hindoos.* 11 503
MAHOMED'S EDUCATION

Mahommed of Ghauri was the first Mahomedan ruler who made any very great impression on India. About 1000 A. D. he made numerous raids and most of his attacks were directed against temples and conventicles of Hindoos. In many places he tore down all the institutions of learning which had been established for centuries and in their places he built up mosques and around these mosques were clustered up and developed educational centers called maktales or madrasas. Mahommed was a great patron of learning and a staunch friend of learned men. Every year he set aside 400,000 dinars for the maintenance of learned poets and men. He founded a university supplied with a library of books in various languages. It contained also a museum of natural curiosities. For the maintenance of this establishment he appropriated a large sum of money besides a sufficient fund for the maintenance of the students and proper persons to instruct youths in the arts and sciences.

Mahommed appointed "Asnari" the most literary man of the age to superintend literature. Mahommed himself was not only zealous for educational advancement but he passed his zeal on to his followers. During the reign of Mahommed "so many colleges, mosques, and religious edifices were built in the various parts of his dominions that it is impossible to enumerate them.

There was a slight decline in the literary world when the Sultan of the house of Ghur came to the throne. For fifty years the country was in a state of war and confusion and very little stress was laid on education.

1 Briggs, Periplus, Vol. 1 p. 41
2 Baw. Promotion of Learning in India During Mahomedan Rule, p. 12
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2 Law Promotion of Learning in India During Moghulan Rule. p. 12
Gradually it became more peaceful and attention was turned again to a revival of learning. We must keep this thought in the foreground, that all these literary efforts were predominated by a religious zeal which was purely Mohamadan. While he was at Ajmere, Mohammed Ghori, it is related by Hasan Nizami "destroyed the pillars and foundations of the idol temples and built in their stead mosques and colleges, and the precepts of Islam and the customs of the law were divulged and established.

The founder of the slave dynasty, Ostieuddin, was educated in a school at Nishapur. As in the case of his predecessors he was so thoroughly imbued with zeal for Mohamadanism that his attacks against Hinduism were violent. A raid was made on a monastic university and in its place a Mohamadan college was set up.

King Al-tamash founded a large Madrasah at Delhi, the seat of learning at that time. Of all Mohamadan rulers Firoz Shah was the most zealous in promoting education among his subjects. He established a college at Firozalad. Barni describes it as surpassing all the other Indian Madrasahs of the time, in architecture and literary attainments.

Sikander, a poet and literary man, required that all his military men should receive an education. Muslim culture was not confined to Delhi kings alone. All over India there sprang up many a small kingdom which made its own contribution to the Islamic learning in the country.

The founder of the Bahmani house (1347-1358 A.D.) knew Persian and took care for the education of his sons." In 1376 A.D. Mahmud Shah Bahmani founded a Madrasah in which orphans were educated. They were supported by state. From this precedent came the establishing of other

1 Law. Promotion of Learning in India during Mohamadan Rule. p.18
2 Ibid. p.60
3 Law. Promotion of Learning in India during Mohamadan Rule. p.82
Mohamed Culi Cutte Shah was a liberal promoter of education. While he was on the throne several colleges and public seminaries were established and learned professors were placed in them. By the end of the 16th century primary schools were established in several towns in the houses of the teachers.

Bailer, the first of the great Moghal emperors and a scholar in Persian and Aesbir entrusted to the public works department the building of schools and colleges. Akbar was the first Muslim monarch who was eager to assist in Hindu education. Hindus and Mohammedans studied in the same colleges.

Mohammedan educational institutions are distinguished on their manner of instruction in reading, writing and arithmetic. The internal structure of the Arabic and other Mohammedan educational institutions is derived from the universal one, and the external differences, of which so much is made by orientalists, are simply accidental.

Akbar's interest in, and care for, education is shown by a passage in the Ain-i-Akbari (Institutes of Akbar). This work, which was composed by Abul Fazal, contains a most interesting account of his administration. The following passage refers to education:

"In every country but especially in Hindustan boys are kept for years at school, where they learn the consonants and vowels. A great portion of the life of the students is wasted by making them read many books. His majesty orders that every school boy should first learn to write the letters of the alphabet, and also learn to trace their general forms. He ought to learn the shape and name of each letter, which may be done in two days, when the boy should proceed to write the joined letters. They may be practiced for a week, after which the boy should learn some prose and poetry by heart, and then commit to memory some verses to the praise of God or moral sentences, each written separately. Care is to be taken that he learns to understand everything himself, but the teacher may assist..."

1 Ibid p. 160

2 Kay. Ancient Indian Education. p. 124

3 Kay. Ancient Indian Education. p. 140
him a little. He then ought for some time to be daily practiced in writ-
ing a hemistich or a verse, and will soon acquire a current hand. The teacher ought especially to look after five things, knowledge of the letters, meanings of words, the hemistich, the verse, the former lessons. If this method of teaching be adopted a boy will learn in a month, or even a year, what it took others years to understand, so much so that pupil will get quite astonished. Every boy ought to read books on morals, arithmatic, the notation peculiar to arithmatic, agriculture, mensuration, geometry, physiognomy, household matters, the rules of government, medicine, logic, and history; all of which may be gradually acquired."

"Mohammedan educational institutions are distinguished as Maktale or Madrasahs. The Maktale is a primary school attached to a mosque, the chief business of which is to instruct boys in those portions of the Koran which a Mohammedan is expected to know by heart in order to perform his devotions and other religious functions. Sometimes instruction in reading, writing and simple arithmatic is also included in the curriculum. The Madrasahs are schools or colleges of higher learning."

It was the custom for all Mohammedan boys to attend a Maktale where they might learn certain portions of the Koran. Adam in his report on education in Bengal (1835-1836) says with regard to Madrasahs "In the Arabic schools the course of study takes a much higher range. The grammatical works are numerous, systemized and profound; complete courses of reading on rhetoric, logic and law are embraced, the external observances and fundamental doctrines of Islam, and Ptolemy of astronomy in transla-
tion, are not unknown, other branches of natural philosophy are also taught; and the whole course is crowned by perusal of treatises on Metaphysics deemed the highest attainment of the instructed scholar."  

1 Keay. Ancient Indian Education. p. 124  
2 Keay. Ancient Indian Education. p. 140
Mohammedan learning was open to such a small percentage of the population that it has never become a very great factor in the life of the country.
We have seen that in the pre-British period in India, there were four methods of education at work, viz., the instruction given by the Brahman to their disciples, the jila, or seats of Sanskrit learning; the Madrasa or Madras for Mohammedans; and primary schools in almost every village of note. When the East India Company attained political supremacy in India, they did not begin any thoroughgoing education of the inhabitants of their dominions. In the early days of its dominion in India, the East India Company had little inclination for the doubtfully experiment of introducing education into India. Warren Hastings, the dominating figure of the time, was a genuine admirer of the laws and literature of the East. His policy was to enable the ancient learning to revive and flourish under the protection of a stable government and to interfere as little as possible with the habits and customs of the people. Even the Act of 1813 which set apart a laloi of rupees for the introduction and promotion of a knowledge of the sciences was interpreted as a scheme for the encouragement of Sanskrit and Arabic. In the following year the court of Directors instructed the Governor General to leave the Hindus "to the practice of usage, long established among them, of giving instruction in their own houses, and to encourage them in the exercises and cultivation of their talents by the stimulus of honorary marks of distinction and in some cases by grants of pecuniary assistance."

3. B. Dasu, Education in India under E. I. Company, p. 1
4. The India Year Book, 1926, "Education"
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1 B. D. Basu. Education in India under E. I. Company. p. 1
2 The India Year Book. 1924. "Education"
It was political expediency which prompted the Indian government to undertake the education of the Indians. But as years rolled on, it became patent to some thoughtful Anglo-Indians, that their dominion in India could not last long unless education—especially western—was diffused among the inhabitants of that land. However the Indian government did not take the initiative in the matter of the education of the people of this country. It was the people themselves who had to take the initiative and to do the needful. In this direction the people of Bengal were the first to understand the necessity of educating their countrymen by their own efforts. There was one man amongst them, who may be truly called the prophet of his race, who, understanding the importance of education in elevating his countrymen in the scale of nations, spared neither trouble nor money to get that object accomplished. That man was the celebrated Ram Mohun Roy. It was he who conceived the idea of that educational institution which came to be the well-known Hindu college of Bengal. It was the first institution of its kind in India and it worked wonders, because the educated men it turned out were the pioneers of all those movements in Bengal which made the Province the "Brain of India."

Private enterprise in the matter of education was not limited to the presidency towns of Calcutta but it extended also to many a mofussil station of note. Thus one Bengali gentleman named Joy Narain Ghoshal, an inhabitant of Benaras established a school in the neighborhood of that city where nearly 200 children, Hindu and Musselman, were soon collected for instruction and great numbers continued to apply for

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1 B. B. Basu, *Education in India under East India Company.* p.4
admission.

In the districts of the Bombay Presidency also, several institutions for the education of the natives were founded by the voluntary contributions and donations of the people themselves. It is not necessary to multiply other instances of private enterprise in matters educational. In the light of the facts narrated here, it can not be said that the government took the initiative in the diffusion of education or rather higher education amongst the people of India. Heaven helps those who help themselves. And it was because the people tried to help themselves in education that the educational policy of the government met with some success.

It was from sources other than government that the desire for Western knowledge arose in India. In 1816, David Hare, an English watchmaker in Calcutta, India, joined hands with the enlightened Brahmin Mohan Roy, to institute the Hindu college for the promotion of Western secular learning. Fifteen years later, the committee of public instruction in Bengal reported that a taste for English had been wisely disseminated and that independent schools conducted by educated young Indians have sprung up. The same phenomena was observed on the western side of India, and Mount Stuart Elphinston's Minutes on Education dated March 1824, deserves particular notice for its recognition of the necessity of introducing a knowledge of European sciences into any scheme of education, as well as for its wise restraint in dealing with oriental learning. It is sufficiently clear that not only an interest was aroused by reformers but sufficient attempts were carried out for the promotion of English education.

The struggle between the "Orientalists" and the "Anglicists" over

1 B. D. Basu, Education in India under East India Company, p. 46
2 B. D. Basu, Education in India under East India Company, p. 50
the question of the possibility of engrafting modern Western knowledge on
the old Indian stock came to a head. Herein lies the significance of
Macaulay's famous tirade on Oriental science, which deserves quoting for
the contrast it forms to the juster estimate of Elphinstone. "The question
before us, he writes, is simply whether, when it is in our power to teach
this language - English - we shall teach languages in which by universal
confession there are no books on any subject compared to our own; whether,
when we can teach European science, we shall teach systems, which, by
universal confession, wherever they differ from those of Europe, differ for
the worse; and whether when we patronize sound philosophy and true history,
we shall countenance at the public expense, medical doctrines which would
disgrace an English farrier, astronomy which would move to laughter the
girls at an English Boarding school, history abounding with kings thirty
feet high and reigns thirty thousand years long and geography made up of
seas of treacle and seas of butter." He was quite off the mark in his es­
timation of ancient Hindu science, history and literature and hopelessly
wrong in his vehement antipathy to the view that, if modern science is to
be taught; it should be taught through the medium of Indian languages. Be
that as it may, it's result was that the government of Lord William Bentick
made the following momentous resolution. "His Lordship in Council is of
opinion that the great object of the British government ought to be the
promotion of European literature and science amongst the natives of India,
and that all the funds appropriated for the purpose of education would
be best employed on English Education alone." This gave considerable im­
petus to English education, as figures will show. Whereas the committee
had no more than 14 institutions under its control in Bengal, when Mac-
Caulay joined it, this number was more than trebled by the end of 1837, the
larger part being Anglo Vernacular schools and colleges. Progress continued
along these lines in Bengal and more slowly in other provinces, until in
1852 the number under instruction in government colleges amounted to 24,372
of which 9,893 were for English Education.

Meanwhile educational Institutions had so multiplied in India that
the time was becoming ripe for the decisions arrived at in Sir Charles Wood's
Dispatch of 1854. The old idea had been that the education imparted to the
higher classes of society would gradually filter down to the lower classes.
The Dispatch of 1854 recognizes the fallacy of this policy and marks a de­
parture from the "filtration" policy and a recognition on the part of an
enlightened government of educational duties, even towards sections of the
population who had never entertained the idea of government obligations in
their direction. The result of the dispatch was the formation of Depart­
ments of Public Instruction on lines which do not differ at all essentially
from Departments of Public Instruction of the present day. They represent
a direct desertion of "filtration" policy and an attempt on the part of the
government of "combat the ignorance of the people which may be consid­
ered the greatest curse of the country."

The Dispatch of 1854 and orders based upon it led to efforts to
extend primary education so as to reach the masses and also to establish a
system of inspection with a view to guaranteeing the efficiency of Private
Institutions which should be allowed grants-in-aid and Inspection, as well
as government institutions themselves. "Expansion under Control" sums up
the aims of this combined system of grants-in-aid and inspection of private

1 H. R. James. Education and Statesmanship in India. p.34
2 India Year Book. 1919 p. 402
agencies. As Mr. James puts it "Local management under government inspection stimulated by grants-in-aid, was to supplement and finally, perhaps in large measure, to supersede direct management by government."

The latter part of the sentence may have been the inspiration of the commission of 1882 appointed to inquire into the way in which the recommendations of the Dispatch of 1854 had been carried out. The result of the Commission was to relax the control exercised by government over education. Government's withdrawal was intended to refer only to secondary education. The idea was to encourage private enterprise in the founding of secondary schools. Perhaps the most creditable feature of the Commission's report was its insistence on the importance of primary education and its recommendation that the primary education be declared to be that part of the whole system of public instruction which possesses an almost exclusive claim on local funds set apart for education, and a large claim on provincial revenues. The least creditable feature is its recommendation "that preference be given to that system which regulates the aid given mainly according to the results of examination". To pay by results is wilfully to encourage the cramming institution and lower the standard.

Government policy with regard to schools has been to provide a small number of institutions which are to be regarded as models for private enterprise. At the same time they insist on a careful inspection of all schools, whether they are run by municipalities or local boards, by private individuals or by missionary or other societies. Private enterprise is encouraged by an extensive system of grants-in-aid, which are dependent on the efficiency of the school, and its expenditure on teachers and general equipment.

1 H. R. James. Education and Statesmanship in India. p. 48
2 Indian Year Book. 1919 Education p. 402
Secondary Schools.

There is some difficulty in the classification of schools, secondary and primary. "Secondary schools are divided into English and Vernacular in the first place. In the former, English is a subject of instruction in the lower part and the medium of instruction in the upper part of school. In the latter English is not taught in any way.

In the second place these schools are divided into high and middle schools. In the former, instruction in its highest branches leads to the standard of matriculation for a university; in the latter, instruction is carried to a standard within three years of that in high schools. Thus there are four kinds of schools: I English (a) High (b) Middle

II Vernacular (a) High (b) Middle

Of these, the first two are often called Anglo-Vernacular as they combine instruction through the medium of vernacular with instruction through the medium of English. The position of English as a foreign language and as a medium of instruction in public schools was discussed by a representative committee which met at Simla in 1917 under the chairmanship of Sir Sankara Nair, the then education member. Although it was generally conceded that the teaching of school subjects through a medium which was imperfectly understood led to cramming and memorizing of text-books, the use of English medium was defended by some on the ground that it improved the knowledge of English. However some local authorities have since then approved of schemes providing for the recognition of local vernacular as media of instruction and examination in certain subjects. Some provinces have advanced further in this matter than others. The United Province was the first to take the lead. "It is now six years since the English

1 The India Year Book. 1914 p. 336 17-22
language ceased to be the medium of instruction in the primary and middle classes of English schools. Opponents of the change had prophesied a lowering of the standard of attainment in English, but so far as can be made out, English in schools is somewhat better than it was at the beginning of the quinquennium, and with the intensification of teaching in the periods allotted to the English language, there should be further improvement. The Punjab also adopted the vernacular medium in their middle classes in 1917. The senate of the Calcutta university has adopted a resolution to the effect that "instruction and examination in all subjects of the high school other than English shall be conducted in the vernacular."

Primary Schools.

Here again there is a difficulty of classification owing to different systems prevailing in the different provinces. However, they are divided generally according to grade into lower primary and upper primary. Primary schools, as the review points out, have been defined as the education of the masses through the vernacular. On the 31st. of March 1922, there were 169,057 primary schools in British India containing 7,549,924 scholars. (The latter figure does not include 604,874 scholars reading in the primary classes of secondary schools). The total direct expenditure on primary schools during the year 1921-22 amounted to Rs 509,908,107. The primary schools are mainly under the direction of local boards and municipalities. In 1911, the late Mr. G. K. Gokhale pleaded in the Imperial Legislative Council for a modified system of compulsory primary education, but the government was unable to accept the proposal, mainly for financial reasons. In recent years seven provincial legislatures have passed primary education acts authorising the introduction of compulsory education.

1 *Progress of Education in India.* 1917-22
education by local option. Bombay led the way in this matter by a Private Bill which was passed into law in Feb., 1918. The other Private Bills which followed were those of Bihar and Orissa, passed in Feb., 1919, of Bengal passed in May, 1919, and of United Provinces passed in June, 1923. Of the government measures, the Punjab Act was passed in April, 1919, the Central Provinces Act in May, 1919 and the Madras Act in October, 1920. Ordinarily the age limits of compulsion are from six to ten years, though provision is made for prolonging the period. The Acts generally provide that, subject to the sanction of the local government, education where compulsory, should be free.

Rural Schools.

In the Provinces of Bengal, the Punjab and the Central Provinces a distinction is drawn between rural and urban primary schools. The curriculum differs according to this distinction. In the Central Provinces the distinction was, up to the time of the publication of the last review, one of time mainly, to allow boys to spend half their time in agricultural work. The object of the rural schools is not so much to teach agriculture as to train the minds of prospective agriculturalists in an elementary way. In 1905 an attempt was made in Bombay to introduce agricultural text-books, the effect of which may only have been to destroy the faith of the boys in their father's primitive methods without having any appreciable influence on the improvement of agricultural practices. About a year ago a meeting of educational inspectors decided against this experiment. The whole question of remodelling the rural school course has been reconsidered and in Bombay at least that and the ordinary primary course has been brought closer together. A boy who starts in a rural school can now complete the whole pri-
mary course in the same time as a boy who starts in an urban school. At the same time an attempt had been made to make rural education, however elementary, form a system of elementary education which should be complete in itself. The last governmental resolution declares it to be "not practicable at present in most parts of India to draw any great distinction between the curricula of rural schools and the urban primary schools, but in the latter class of schools there is special scope for practical teaching of geography, school excursions, etc., and the natural study should vary with the environment and some other form of simple knowledge of the locality might advantageously be substituted for the study of the village map. As competent teachers become available, a greater differentiation in the courses will be possible. Such differentiation has long been found a perplexing problem, and it may be doubted whether with wisdom any but indefinite differences can be introduced."

1 Indian Year Book. 1919 Education p. 410
The Indian village raises some of the hardest problems that can be found in educational administration. The problem of rural education in India is one that has occupied the government, missionaries, and other private agencies for many years. Yet despite this, there is a lack of unanimity as to how this is to be accomplished and what type of education is to be given. There are many reasons why this problem is so difficult to solve.

1. In the first place its very magnitude is appalling. There are about 700,000 villages with a population of about 250,000,000 people (over 90% of them illiterate), an average population of about 350 to a village. This would yield a population of less than 60 children of school age. At present the total number of primary schools for boys and girls in all India is 1,35,305 and a large proportion of these are in the cities. One's mind finds it difficult to visualise so gigantic a task, to work out in cold figures the vast educational requirements for such a multitude—the number of teachers and supervisors that would be required, the buildings and equipment that would be needed, is most disheartening. Yet this must be accomplished if India is to be prepared for responsible government and for a place of equality in the Empire.

2. "Under present social conditions, it is often very difficult to gather even this hypothetical sixty into one school, for ethnic and religious differences forbid it. The sixty fall into different
INTRODUCTION

The Indian village raises some of the hardest problems that can be found in educational administration. The problem of rural education in India is one that has agitated the government, missions, and other private agencies for many years. Yet despite this fact, there is a lack of unanimity as to how this is to be accomplished and what type of education is to be given. There are many reasons why this problem is so difficult to solve.

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2. "Under present social conditions, it is often very difficult to gather even this hypothetical sixty into one school, for social and religious differences forbid it. The sixty fall into different
groups: (a) Boys and girls; (b) high caste, low caste, and out-caste; and some of these groups ordinarily refuse to attend any school attended by others.

(3) The economic level of many of the villages is exceedingly low that the villagers can contribute little or nothing toward the support of the schools, and the wealthy landowner or even well-to-do farmer has by no means discovered yet that it is to his benefit to educate the cultivator, much less the outcaste.

(4) There is in India very little public opinion in favor of the education of the common folk. This is not surprising when we find the percentage of illiteracy (adult) quoted at 89% among men and 99% among women.

(5) The natural solution of providing central schools is not widely feasible, at least for girls and the younger children of primary grade as social habit, climatic considerations, exposure to physical dangers militate against young children going more than a short distance to school. The present kind of education and the result is "There are many more difficulties, however, than the mere fact of the numbers involved. The poverty of the people, their need of their children's time to secure even the meagre economic help they can give; their indifference to education and its benefits; the lack of public opinion in favor of educating the laboring classes, the divisive force of caste which makes it most difficult to educate caste and outcaste pupils in the same school; the small size of the villages (average population about 360) which necessitates small and hence expensive schools, the conservatism of the

people and their unwillingness to co-operate in a consolidated school all add to the problem."

The present condition of rural education confronted as it is by so many problems, is disheartening and very unsatisfactory.

A. Village schools fail to hold a large majority of the pupils. The pupils have a dislike for the present type of rural school because

1. The education given is not in terms of their village life and needs. It is confined to three E's. It bears little relationship to their experience and needs and as a result their progress is slow and discouraging. Broadly speaking, the dominant type of education in India has been literary, with little relationship to village life and needs.

2. The education as at present given is not related to their interests and impulses. The work given is not interesting to pupils because instruction given is not related to their interests and impulses and hence children dislike the present kind of education and the result is that their progress is so slow and discouraging.

3. The education as at present given neither prepares them for richer lives in their villages nor does it prepare them for advanced education. The system of education has failed to provide a type of education that will fit the majority for the kind of life they will have to live. Education as at present given due to its overwhelming literary nature draws the pupil away from the village and makes them indisposed to follow the industries by which their fathers have earned their livelihood instead of creating a desire in them to improve the village

1. W. J. McKe: *Rural Education in India*. In International Review of Missions - July 1923
conditions. Nor does the present type of education prepare the village children for advanced work because of the habits of inattention and apathy which are engendered.

B. Village schools fail to appeal to the parents.

1. "The education as at present given is of no economic value to the parents. As a result there are classes of rural population that see no value in the kind of education offered. Cultivators and artisans look upon education as a training for literary career and believe that attendance at school unfit their boys for continuing their hereditary occupations. The villager sees no value in the school for the rural career of his children." At the economic level of rural India the earning capacity of the average boy in his own village must be raised if education is to get widespread support.

2. It creates in the child dissatisfaction with village conditions instead of creating a strong desire to improve their village conditions. The village folks feel that the present type of education takes their children away from the land as it creates in the child's mind dissatisfaction with village conditions and yet it does not prepare them for city life.

3. The schools are not related to community life. They are an isolated unit and hence the village community look upon the school as something foreign to their village life. The school so far has failed to link itself up with the world into which the children are going. The schools have not responded to the needs of the village life and community and hence have been looked upon with indifference and coldness.

1 D. J. Fleming: Schools with a Message in India, p. 10

1 Inquiry: Village Education in India, p. 28
C. Village schools fail to carry out the purposes of government and missionary societies. They are dissatisfied with the present system of rural education. The returns for the money expended are very small. Even of those who gain the tools of literacy, 30% lapse back into illiteracy within a period of five years. Moreover few of those who have received an education have returned to the village to help to uplift their fellows with the result that the general level of village life has changed but little. Moreover the present system of education does not adequately meet the needs of our village christian community. What are we achieving in our mission through these village schools. Yes, to a great extent we have been able to turn them out as teachers, preachers but did we really achieve what we set out to accomplish -- enriching the village christian community life and building up a strong self-supporting, self-propagating, self-governing Indian village church. The attitude of missionary societies can be most forcibly stated by a few quotations. The Missionary Educational Council of South India expressed its conviction in the following resolution: "That the system of primary education as at present given does not adequately meet the needs of our christian community may be accepted without further proof or controversy. We are not securing under our present system of general education what we set out to accomplish but in certain directions we are actually demoralizing the communities amongst which we are working."

In a recent interview, General Bramwell Booth gave the following criticism of the present type of education. "While I do not wish to dogmatize, it seems to me to be a dangerous policy to give a form of education to children which makes them indisposed to follow the industries by which their

1 Inquiry: Village Education in India. p. 28
fathers earned their livelihood. It ought to be possible to give the children of India an education that would enlighten them without turning their thoughts and minds away from the life and work of their native villages. It is unquestionably a fact that much of the present educational system in India is having just that effect.

"The source of defeat lies in this -- in the poverty of the people, the curriculum illadapted to the needs of the country-side, the inadequate training of the teacher, the almost total lack of his after care, and the limitation of the sphere of education to the score or so of wriggling infants, rather than an attempt at an uplift of the whole community."

There is another aspect of the problem, that of the policy of the British government so far which has been so defective and detrimental to the best interests and development of education in India.

"The seed of the modern educational system as it exists today was laid in those days of the struggle between the views of the 'Orientalists' and the 'Anglicists' which continued for many years and which in a modified form one hears even today. The question was settled in favor of 'Anglicists' after considering the famous Macaulay's Minute of 1835. Macaulay despaired of these indigenous schools, saying 'we do not at present aim at giving education directly to the lower classes ......... we aim at raising up an educated class who will hereafter, as we hope, be the means of diffusing among their countrymen some portion of the knowledge we have imparted to them.' He says further: 'I do not see how we can make the present teachers of elementary schools more

1 W. J. McKee: Rural Education in India. p. 4
2 D. J. Fleming: Schools with a Message in India. p. 13
competent or supply their places as yet with fitter men. The evil is one which time can only remedy. Our central schools are the nurseries for school masters for the next generation. If we can raise up a class of educated Indians, they will naturally diffuse some portion of this knowledge to the masses."

"Two policies in colonial education stand out in sharp contrast. An administration undertaking the education of an illiterate nation may begin by educating a few of the brightest pupils found in the easily accessible upper classes, fitting them for posts of minor importance in a scale gradually rising in dignity, and trusting that this education sprinkled over the top will gradually sift through to the layers beneath.

"Or it may begin at the bottom with as nearly universal free compulsory education as the financial system will permit, and with the main emphasis on the extension of this elementary campaign, to wipe out illiteracy, before the finer details of university training are added.

"Universal, free, compulsory education is the American ideal. They have tried to apply it in the Philippines and though it is only 16 years since then, it has made wonderful progress. The British in India while referring to this principle from time to time, have followed quite the opposite method. Emphasis has been placed on universities and the winning of degrees. Their policy and practice in colonial education have been 'the thorough training of a limited number.'

"Results in the two countries offer an interesting comparison. In the sixteen years of commission government in the Philippines, 50% of

1 Evan E. Biss: Primary Education in Bengal. p. 10
the children had been placed in school. In India today, after an ad-
ministration of over a century, only 20% of Indian children are in
school. There is but one school for every seven towns and villages."

Compulsory and universal elementary education is the question
of the hour in India. Progressive Indians have grasped its importance
and are asking for it. Nearly all conventions and conferences pass res-
olutions in its favor and even the outcastes talk about it at their meet-
ings. The Begum of Bhopal made the following comment: No country or
community can aspire to a respectable place in the scheme of things un-
less education filters down to the masses. I have therefore resolved to
introduce free, compulsory education in the state at as early a date as
possible. Other native princes, like Mysore, Baroda, etc., are also in-
troducing compulsory elementary education. The provincial governments
are also awakened to the necessity of introducing free compulsory ele-
mentary education. The Bombay legislative Council have passed an act
making education free and compulsory for boys and girls from six to
eleven years of age, this act to apply only to municipalities. The Ben-
gal Primary Education Act applies, in the first instance, to municipal-
ities but is capable of extension to rural areas. While other acts apply
only to local areas and only boys are included like the Punjab, Bihar
and Orissa, while the Central Provinces Act is capable of extension to
girls. Ordinarily the age limits of compulsion are from six to ten
though provision is made for prolonging the period. There is still need,
and a great need, to draw up a program of universal elementary education

1 F. B. Fisher: India's Silent Revolution, Chapter, "Education and
Democracy" p. 155
CHAPTER FIVE

THE INSTRUCTION AND PROGRESS OF THE PUPILS

A child's education includes his progressive development in every direction — physical, mental, social, religious. While home, church and State co-operate in this, it is the modern tendency to throw increasing responsibility on the school; not only mental training, but also physical, social and moral training are now held to fall within its province.

Nevertheless, it is still true that, whatever else the school may be expected to do in promoting the child's development, its primary and indispensable business is instruction in the fundamental tools of knowledge. Children write and calculate. In a study of the rural education of India, one asks, therefore, first of all: How well do the children read, write and calculate? And what is their rate of progress through the schools?

As regards the first, how well do the children read, write and calculate, it is difficult to make any definite statements about the rural schools in India as no standardised tests have so far been given in any of the schools to show the progress of the children in the fundamental tools of knowledge. We can only make a general statement on the basis of observation. Any trained observer can not visit the various village schools throughout India without noting certain general conditions and arriving at certain general conclusions with respect to the quality of instruction.
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Nevertheless, it is still true that, whatever else the school may be expected to do in promoting the child's development, its primary and indispensable business is instruction in the fundamental tools of knowledge. Children must learn to read, write and calculate. In a study of the rural education of India, one asks, therefore, first of all: How well do the children read, write and calculate? And what is their rate of progress through the schools?

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In the numerous rural schools of India many of the teachers are poorly trained and lack experience; many are without adequate knowledge of the subjects which they teach, and have difficulty in keeping a step ahead of their pupils. The inevitable result is a mechanical type of instruction, which emphasizes the absorption of information by the pupil, and the repetition in class of "what the text-book says" in response to questions which call for the words of the book instead of an understanding of the fact, principle, or law involved.

"The Director of Public Instruction in the Punjab speaking of instruction in the lowest classes writes: 'Is it a matter of wonder that habits of apathy and mental inertia are engendered and that boys whose early education has begun on such lines should show a lack of keenness and originality when they reach the stage when such qualities are expected in their work?"

"The special course in rural education at Amritsar, Punjab, India reiterates the fact that it is our conviction that the weakness and failures of rural education in India lie chiefly in the fact that the educational practices of today are not based upon the fundamentals of education as generally accepted. In going contrary to what are now universally regarded as sound principles, especially the psychological basis of education, and the influence and guidance of the environment, we can only court failure and disaster. The present system as we know it is undemocratic and largely devoid of respect for the personality of the child. Regardless of the natural instincts, we attempt to force upon him from outside his life, knowledge in which

1 Report of Commission. Village Education in India, p. 28
there is no inherent interest, and the relation of which to his life, he is, more often than not, utterly unable to see. Further, such methods disregard entirely the accompanying attitudes that arise, such as divided attention, evasion, satisfaction not in the achievement itself but only in meeting the teacher’s demands and avoiding his disapproval or punishment, individualism and unwholesome rivalry, and all the indirect education that goes on when the activity does not engage the whole-hearted interests and purposes of the child.  

The second aspect of the situation must not be overlooked, that of the rate of progress of children through the school. "In British India only 2.8% of the population are undergoing elementary education at all, namely, 4.5 in the case of boys and .95 in that of girls. The percentage in the United States is 19.8, in England 16.5, in Germany 15.9, in Japan 15.07. Further, no less than 90% of those under instruction are in the lowest primary classes, and there is a tremendous leakage between the first and the third and fourth classes, followed inevitably by a relapse into illiteracy (probably underestimated at 39%) of those who have undergone the average course of little over three years." "There must be something rotten with a system under which, as in Punjab, the aggregate attendance in the two lowest classes considerably exceeds half the total attendance at institutions of all kinds."

Statistics of the progress of education in India show that of a total attendance at schools and colleges in India of 7,549,000, no less than 4,986,000 are reading in the infant and first classes (which

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1 The National Christian Council Review. Rural Education in India. reprint
2 Report of Commission. Village Education in India. p. 27
3 Seventh Quinquennial Report(1912-17). Progress of Education in India. p. 122
in some provinces are synonymous. The foundations appear excessive for the superstructure, but they are laid in part on a shifting sand of casual attendance, in part on a stagnant morass of neglected ignorance. Even after allowance is made for negligent or improper registration, for the use of the infant classes as a creche to keep small children out of mischief and for the natural wastage owing to premature withdrawals, there is no doubt that the smaller children receive but indifferent attention and that many bona fide and willing scholars spend an unnecessarily long time in acquiring the rudiments. I once found a small schoolboy of average intelligence wearing on his single garment a commemorative medal, which he had received in school two years before; he had not yet mastered the alphabet. It is estimated that in Bombay about 50% of the pupils in the infant class stagnate there and that of the pupils admitted to the class only some 15% actually pass the 4th standard.

This stagnation, retardation is one of the worst features of primary education in India. Ninety per cent of the pupils are in the lower primary classes and nearly half in the most rudimentary stage. Children have been known to remain six years in the infant class. The following figures for 153 small village schools among the oppressed classes in a south India district are typical: Infant standard, 2,635 pupils; second standard 438; third 244; fourth 95. In Bengal for which figures are available 45% of the boys in the lower primary school leave school at the end of their second year or earlier. This brief period of school life, along with the prevailing illiterate environment and

1 Eight Quinquennial Report (1917-22). Progress of Education in India, p.119
paucity of suitable literature, leads to another serious result, a relapse into illiteracy of 33% of those who are educated.

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The curriculum of rural schools in India has not been primarily related to village interests and village conditions. Children have been educated apart from the village interests rather than in the concerns and progress of the village.

"After a careful survey and personal investigation of village schools all over India, Dr. D. J. Fleming, a member of the rural education commission says, "For the most part one finds schools in India on a nominal level. The educational scheme outlined in the government code sets the standard which is followed to such an extent that a real experiment in surprising freshness. Broadly speaking the dominant type of education in India has been literary, and thus far efforts to give a bias towards a more practical form of instruction have been largely unsuccessful. As a result; there are great classes of the rural population that see no value in the kind of education offered."

The curriculum laid down by government has not been sufficiently related to the future livelihood of village children. Missions have in the past largely followed the government lead in adopting courses of an over-literary character. They, as well as the government, have failed to provide a type of education that will fit the majority for the kind of life they will have to live. "At the economic level of rural India the earning capacity of the average boy in his own village must be raised if education is to get widespread support. When one considers the extreme

1 D. J. Fleming. Schools with a Mission in India. p110
CHAPTER 6.

INADEQUATE CURRICULUM

The curriculum of rural schools in India has not been primarily related to village interests and village conditions. Children have been educated apart from the village interests rather than in the concerns and progress of the village.

"After a careful survey and personal investigation of village schools all over India, Dr. D. J. Fleming, a member of the rural education commission says, "For the most part one finds schools in India on a monotonous level. The educational scheme outlined in the government code sets the standard which is followed to such an extent that a real experiment stands out with a surprising freshness. Broadly speaking the dominant type of education in India has been literary, and thus far efforts to give a bias towards a more practical form of instruction have been largely unsuccessful. As a result, there are great classes of the rural population that see no value in the kind of education offered."

The curriculum laid down by government has not been sufficiently related to the future livelihood of village children. Missions have in the past largely followed the government lead in adopting courses of an over-literary character. They, as well as the government, have failed to provide a type of education that will fit the majority for the kind of life they will have to live. "At the economic level of rural India the earning capacity of the average boy in his own village must be raised if education is to get widespread support. When one considers the extreme

1 D. J. Fleming. Schools with a Message in India. p110
poverty of the people, and how this reacts on their whole life, preventing them from developing in a rounded way, it becomes plain that one fundamental aim in their education must be the achievement of economic freedom for the people. To discover just what to teach in a village school is one of the greatest and most baffling problems before the educationists in India today. For its solution, workers are needed who are conversant with the best educational theories and experience of the west, and yet who have eyes to see and to serve the needs and conditions about them. Something creative is necessary."

It is apparent looking over the course of studies prescribed by the Central Provinces of government that they are not adapted to the needs of the individual or of the community. The more important of these subjects are reading, writing, arithmetic, and geography in the elementary grades. Hitherto these subjects have constituted the overwhelming proportion of the school curricula and they have been too largely taught on the traditional basis determined by the requirements of urban life rather than rural life. Educational slavery has been painfully apparent both in the retention of certain conventional subjects that have excluded others much more applicable to life, and in the teaching of a subject content that should long ago have given way to results of modern research related to the life of the pupils.

It is not strange that educationists from England should have transferred the methods and content of their home schools to India. Many of them still have unquestioned faith in the subject matter taught in the schools of their own childhood, and are inclined to doubt the wisdom of suiting their teaching to the special needs of the country.

1 D. J. Fleming. *Schools with a Message in India*. p. 10
and the people so different. It is certain that the content of our elementary school subjects such as arithmetic and reading has been more concerned with the arithmetical calculations of London, and the problems of urban India rather than the life, needs and problems of rural India. The conventional subjects, moreover, have evidently been too much concerned with the power of the pupil to exhibit knowledge rather than to understand the creative forces of life and to obtain such control of these forces as to enable him to make his contribution to the prosperity and happiness of the world.

In short, the curriculum of our rural schools has not been primarily related to village life and needs, and to the interests of the village child. This will mean the abandoning of the practice of droning over the alphabet during many weary weeks, the memorizing of multiplication tables, fractional tables, slavish adherence to the rule of three, teaching only thirty pages of the reader with word meaning and the many other fetishes, which benumb the faculties and retard the growth of the child. The present curriculum is one that lays emphasis on memory training rather than the development of the child along the lines of his community life and to make him a useful citizen in his community.

Children in the rural schools so far have been educated apart from village interests rather than in the concerns and progress of the village. The subject matter taught has no relation to the interests of the child: Natural impulses such as play, imitation, construction and social instinct etc; as well as his natural genius for songs, dramas and stories. So far the curriculum of village schools has been too mechanical rather than adapted to the individual life needs and to the rural community. At present the
boy in the city and the boy who had never been outside his native village read the same books, work the same problems etc.
Whatever may be provided in the way of buildings, equipment, supervision, and administration, a good teacher makes a good school; a poor teacher makes a poor school. The unsatisfactory results obtained in the rural schools of India are at bottom due to the defective training and the limited experience of the teachers of the country.

"The most defective characteristic of Indian education is the low attainment in Teacher Training. In primary schools only 68,618 teachers out of a total of 319,997 have received any training at all. With this, however, may be compared the record of the United States. Of their 500,000 rural teachers, 75 per cent have not completed the high school course and one-third have had no professional training whatever. This is the main reason why the curriculum stays so close to three R's. Success here to be determined by what the teachers are able to teach. Lack of training also lies back of much of the stagnation. But the training institutions are themselves in part to blame, for they afford no opportunity for practice in actual village conditions, where a single teacher must handle several classes. One of India's greatest educational needs is for a thorough-going system of Teacher Training and for the after-care of teachers."

<table>
<thead>
<tr>
<th>Province</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bengal</td>
<td>40.8</td>
</tr>
<tr>
<td>Madras</td>
<td>48.3</td>
</tr>
</tbody>
</table>

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1. Source: *Schools with a Mission in India*, p. 11
Whatever may be provided in the way of buildings, equipment, supervision, and administration, a good teacher makes a good school; a poor teacher makes a poor school. The unsatisfactory results obtained in the rural schools of India are at bottom due to the defective training and the limited experience of the teachers of the country.

"The most defective characteristic of Indian education is the low attainment in Teacher Training. In primary schools only 65,818 teachers out of a total of 219,657 have received any training at all. With this, however, may be compared the record of the United States. Of their 300,000 rural teachers, one-half have not completed the high school course and one-third have had no professional training whatever. This is the main reason why the curriculum stays so close to three R's. Courses have to be determined by what the teachers are able to teach. Lack of training also lies back of much of the stagnation. But the training institutions are themselves in part to blame, for they afford no opportunity for practice in actual village conditions, where a single teacher must handle several classes. One of India's greatest educational needs is for a thorough-going system of Teacher Training and for the after-care of teachers."

Percentage of Trained Teachers to Total for 1919-20

<table>
<thead>
<tr>
<th>Province</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bengal</td>
<td>18.6</td>
</tr>
<tr>
<td>Madras</td>
<td>42.3</td>
</tr>
</tbody>
</table>

1 D. J. Fleming. *Schools with a Message in India*. p. 11
If the rural school teachers are good, the nation builds on a firm foundation; if they are poor, the nation builds on sand. The different provinces vary widely in the qualifications required of the candidates for training, the character of the institutions in which training is given and the length of the training courses.

<table>
<thead>
<tr>
<th>Province</th>
<th>Institutions</th>
<th>Scholars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras</td>
<td>130</td>
<td>7,258</td>
</tr>
<tr>
<td>Bombay</td>
<td>23</td>
<td>2,083</td>
</tr>
</tbody>
</table>
In Bengal, the percentage of trained teachers in primary schools has risen from 15.7 to 220. In this province reliance has been placed in the past on Guru training and Rallima training schools, the former training teachers for primary schools and the latter for maktales. By holding out the bribe of a stipend, and by the use of some thinly-veiled compulsion perhaps, there are gathered into the Guru training schools a number of teachers whose knowledge of the subjects they teach is little above that of the unfortunate taught. Here they attempt, in one year or in two, to go through the whole upper primary or middle vernacular course with a top dressing of the art and theory of teaching superadded. There are no foundations on which to build, so that it is not surprising, to quote the Inspector, Dacca Division, that 'the actual work done by the trained teachers in primary schools is cruelly disappointing. It is in fact a misnomer to class the ordinary product of the Guru training school under the head of 'trained.' To undergo training implies the acquisition of professional and technical skill. Training as interpreted in relation to
primary education in Bengal is merely a despairing attempt to supply by special means some part of what is wanting in the teacher's general equipment."

From the above description it is clear as to the nature of these training schools and the quality of their product. Therefore it is not hard to see the one reason why the instruction in rural schools of India stays so close to 3 R's and why the pupils are dissatisfied with the type of teaching and why the parents are so much prejudiced against the present school system. Moreover the quality of the professional training through which these rural teachers have passed tell the other part of the story. If the elementary teachers are to be satisfactorily trained, the years of training beyond the school must be directly related to teaching in the elementary school and the entire course must be dominated by a single aim and purpose. Unfortunately, the training of elementary teachers in India has been dominated by the idea that a good part of an elementary teacher training course might be made up of usual school studies under the circumstances it is not surprising to see the stagnant condition of rural schools because of the poor quality of teacher.

Low salaries, particularly in the rural districts, account partly for the large proportion of Indian teachers who are without satisfactory training, and for the general instability of the teaching force. Teaching will never pay as high salaries as business, but teachers are human and must live. Teaching must therefore supply an attractive wage if the young men and women of the nation are to choose teaching as a profession, to equip themselves properly for it, and to make teaching

1 Eight Quinquennial Report (1917-22). Progress of Education in India, p.142-43
something more than a makeshift.

"The remuneration of teachers in primary schools is deplorably low, lower in many cases than that of the utterly illiterate day laborer. My own observations confirm Mr. West’s estimate that the teachers are compelled to earn outside the school at least as much as they earn inside. There are government primary school teachers who are paid only Rs 8 per month, and anything they can get from fees, probably not more than Rs 3. I have come across case after case of assistants in schools whose total emoluments from the school did not amount to more than Rs 3 and Rs 4 a month".

The table reproduced below from the Quinquennial Review of Education in Bengal for 1912-13 to 1916-17 will give some idea of the state of things.

<table>
<thead>
<tr>
<th>Division</th>
<th>Public Management</th>
<th>Private Management</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Ranges</td>
<td>Average</td>
</tr>
<tr>
<td>Burdwan Division</td>
<td>9-16</td>
<td>14.5</td>
</tr>
<tr>
<td>Presidency</td>
<td>8-19</td>
<td>10.9</td>
</tr>
<tr>
<td>Dacca</td>
<td>4-17</td>
<td>10.4</td>
</tr>
<tr>
<td>Chittagong</td>
<td>5-18</td>
<td>8.7</td>
</tr>
<tr>
<td>Rajshahi</td>
<td>4-18</td>
<td>9.1</td>
</tr>
</tbody>
</table>

The low pay of primary teachers in the past has been largely responsible for the low quality of instruction and has been a frequent cause of comment, and there are still parts of India where it is far too low to attract competent recruits.

Nevertheless the rise in the cost of education undoubtedly represent in most provinces a real improvement in the conditions of

1 Evan E. Biss. Primary Education in Bengal. p.42
teaching profession. In the United Provinces for example, of the new provision of forty lakhs for primary education, no less the 22 lakhs have been devoted to raising the pay of the teachers. According to the latest scales introduced in April 1921, untrained assistants receive as a minimum Rs 12 per mensem, trained assistants Rs 15 to Rs 20 and head masters Rs 20 rising to Rs 30. But still conditions in the rural primary schools are far from satisfactory and much is to be accomplished.
CHAPTER EIGHT

Another serious weakness in connexion with rural education in India has been the lack of supervision. At the first conference last year it was stated that experiments have shown that the difference in efficiency between schools is not so much a matter of teachers, or courses of study or management but of supervision. Where the teachers were insufficiently trained, work has often succeeded in the supervision has been regular and adequately carried out. Supervision must be helpful, not simply negative criticism. It must be constructive, showing the teacher not only where he fails but helping him to build up his school by suggestion and right methods.

By supervision I do not mean the over-seeing inspection of the school work in a district by an educational officer. The supervision that I have in mind is educative in character, sympathetic in attitude and progressive in its working. It has for its purpose the definite progressive improvement of the teacher in service through demonstration work, suitable literature on education and teaching methods, reading courses for teachers, annual teachers institute etc. It is the greatest factor in the success of the rural schools and the educational system in India has so far failed in this. It has provided an inspectorial staff rather than a supervisory staff.

Local governments therefore control education directly in the case of a small number of government institutions and indirectly by means of recognition and grant-in-aid in the case of other institutions. The
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Local governments therefore control education directly in the case of a small number of government institutions and indirectly by means of recognition and grant-in-aid in the case of other institutions. The
chief agent employed by the government is the Director of Education under whom are several Inspectors of Schools. The duties of these Inspectors more or less is to enforce departmental regulations and to inspect the district schools rather than supervise. The Inspectorial staff consists of Inspector with Assistant Inspectors, Deputy Inspectors, Sub-inspectors. Subject to the general powers of inspection exercised by the local government through these officers, the administration of many of the educational institutions in every province is in the hands of local bodies i.e. municipalities, and district (rural) boards.

For administrative purposes, the district board makes free use of the services of the Deputy Inspectors. He is responsible to the district board for the management and control of the schools under its charge and to the education department for the inspection of these schools, for their educational efficiency and for furthering to the best of his ability the general educational policy of government. Under the Deputy Inspector are the Sub-inspectors. Doubt is expressed by some directors whether the present type of graduate Sub-Inspectors to whom the immediate supervision of the work of primary schools is intrusted, is quite the best type of man for the purpose. His long absence from the village primary school, supposing he ever attended one, and the very different educational atmosphere with which he has been surrounded in high school and college make him too often an unsympathetic and unhelpful advisor to the humble and ill-educated village teacher. On the other hand the old type of Sub-Inspector lacked up-to-date knowledge of methods of instruction. Both economy and interests of educational efficiency suggest the employment of a different class of "helping teacher" with qualifications something between the old inspecting pandit who knew too little

1 Eight Quinquennial Report (1917-22). Progress of Education in India. p. 45
and the ambitious young graduate who knows too much.

"The English system of school inspection has very unfortunate elements in it. These elements have been well described by Dr. C. T. Loran in his book on 'The Education of the South African Native': Its inherent wrongness is that it puts teacher and inspector in a wrong relation to one another. There is a suspicion of espionage -- especially when the so called 'surprise' visits are paid -- which is hurtful to education. The objective of both teacher and inspector should be the same, and the inspector, from his superior training, experience and knowledge, should take the attitude of friend and advisor and not that of detective. The school conditions at an inspector's examination are not normal. Teachers and pupils are in an unnatural state of excitement; the inspector is hurried and perhaps out of sorts. The time at the inspector's disposal is all too short for anything like a thorough going examination. The result is that the teacher's work for a year is often inadequately estimated in a few minutes".

Such is the type of "inspection" of rural schools of India. Mr. Evan E. Biss writing about it says " a good deal of work done by the inspecting officers is not of very great value, hard though they have to work, for constructive supervision is almost out of question.

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1 Report of Commission. Education in Africa. p.51
Another weakness with our rural educational system is that they are not properly systematized. The village schools are too frequently co-ordinated with higher schools in such a way that opportunity could be provided for bright pupils to go on further for either academic or technical training. Even for those remaining in the village, there is no continuity provided in the nature of "evening schools" for the continuation of their education. So "follow up work" such as provision of supplementary reading matter is attempted in villages to prevent drifting back into idleness.

CHAPTER NINE

There are three main principles necessary for building up a rational system of elementary education for India. The first is the co-ordination among its parts, the object of each of which is to be clearly defined; and the second is the concentration of the largest number of children in the smallest number of schools. A third principle which needs to be observed is that of proper distribution of the schools. Taking all these three principles into consideration, the rural educational system is very defective.

CO-ORDINATION

The different parts of the rural educational system are not well articulated with the whole so as to form one co-ordinated system, the meaning of which shall be comprehended by every family in the village community. The Sadler university commission says: "There is a fundamental
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unity in national education which should be recognised and strengthened by the system adopted for its administration. The secondary schools should rest upon a sound foundation of elementary teaching; the university depends upon the work done by the secondary schools in preparing students for their degree courses; technical education in its different grades presupposes a good preparation in the elementary and secondary schools."

In Bengal an attempt has been made to work out a co-ordinated system of national education which is the first attempt of its kind. But it is defective in many points. There is a tremendous waste of time for the Indian boy to go through all the stages and secondly it is not based on modern educational principles. In the next chapter an attempt will be made to work out a co-ordinate system of national education for India based on the principles of modern education.

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1 Evan E. BisB. *Primary Education in Bengal.* p. 22
"This system is divided into two parts according to the character of the instruction given, viz - (1) The cultural side, and (2) the vocationa\ll side. On the cultural side it is divided into five parts according to the stage of the instruction given viz -

(1) Primary school  
(II) Middle school  
(III) High school  
(IV) Intermediate college  
(V) University

and each of these stages is followed by appropriate semi-vocational and vocational completing courses intended to fit pupils for some definite work in life."

CONCENTRATION

Probably no single thing in the history of modern education in the United States has done more for the educational welfare of the country children than the consolidation movement. By the consolidation of schools is meant the union of two or more of them, so as to get rid of the single teacher school. With over 2,000 schools of this type, and with over 60,000 children being daily transported to these schools, the experimental stage may be said to have passed. Amongst the advantages secured is the possibility of having a teacher for each class, and of assigning him to a class for which he is best fitted, thus enabling him to do better work. It furthermore makes for larger numbers in the higher classes -- a social and cultural advantage. Difficulties of transportation, cost, conservatism, and prejudice have risen in abundance but they have been met.

The difficulty in India is that the schools are often too apart; even where distances are reasonable, children will not walk the required distance; parents want their children under their eye and at theirbeck

1 Evan E. Biss. Primary Education in Bengal. p. 22
and call; there is fear of inter-village quarrels; and then there are the natural difficulties of excessive heat, rains and (in Assam) wild beasts.

But nevertheless interesting beginnings are observed in the different parts of India in the consolidation of schools. The state of Baroda has led the way and has found it very successful. There is no reason why it can't be worked out in other parts of India in spite of the difficulties and conservatism of the people.

At present the average size of the primary school in Bengal is 30 children. They are mainly staffed by one teacher who has to teach children at every stage of progress at one time. All educational systems in rural India suffer to some extent from disadvantages of this kind. In some countries like America, they are overcome by the consolidation of rural schools or boarding arrangements and so forth. There is no reason why it can't be worked in India especially after the Baroda state has demonstrated that it can work under Indian conditions.

### Number of square miles served by one primary school

<table>
<thead>
<tr>
<th>State</th>
<th>1866-87 Area Sq. Miles</th>
<th>Primary Average Schools</th>
<th>1916-17 Area Primary Schools</th>
<th>Average Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras</td>
<td>139,161</td>
<td>12,356 10.4</td>
<td>142,330 23,881 4.9</td>
<td></td>
</tr>
<tr>
<td>Bombay</td>
<td>137,840</td>
<td>7,042 26.7</td>
<td>123,065 9,645 12.7</td>
<td></td>
</tr>
<tr>
<td>Bengal</td>
<td>155,775</td>
<td>48,437 3.4</td>
<td>78,599 32,595 2.4</td>
<td></td>
</tr>
<tr>
<td>United Provinces</td>
<td>106,111</td>
<td>4,978 21.3</td>
<td>106,402 10,540 10.1</td>
<td></td>
</tr>
<tr>
<td>Punjab</td>
<td>106,632</td>
<td>1,624 65.7</td>
<td>99,261 4,918 20.2</td>
<td></td>
</tr>
<tr>
<td>Burma</td>
<td>97,220</td>
<td>4,737 18.0</td>
<td>230,239 6,788 34.0</td>
<td></td>
</tr>
<tr>
<td>Bihar and Orissa</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td></td>
</tr>
<tr>
<td>Central Provinces</td>
<td>130,990</td>
<td>2,580 50.8</td>
<td>99,263 3,698 26.9</td>
<td></td>
</tr>
<tr>
<td>Assam</td>
<td>46,341</td>
<td>1,749 28.5</td>
<td>53,015 3,868 15.7</td>
<td></td>
</tr>
</tbody>
</table>
Great men have come forth from such schools. In India, at this initial stage, when interest in education is being aroused, the service of one-teacher school need not be minimized. But it can not meet the needs of a rural community as it awakens to modern conditions. Indian educators must realize that the economic conditions, will not justify a school for every village; that they must give up their conservatism and prejudices, or starve educationally, and that in the growing interest in education that is bound to come with the increased measure of self-government, the government and the public should be alert to anticipate the possibility of the consolidation of schools and to encourage it wherever possible.
CHAPTER 10

ILLADAPTATION OF EDUCATION

The adaptation of education to the needs of the individual and the community is increasingly emphasized by the educators at the present time. They are insisting that school programs shall prepare youth to deal wisely and effectively with problems of their country and their generation. They demand that education shall provide for the hygienic, economic, mental, and spiritual development of youths. So far Indian education has lagged behind in this. Surely India and Indians must be included in plans for educational advance.

"It is significant that some of the Indian teachers of thought have recently charged much of the unrest in India to the fact that the schools have too exclusively prepared the young Indians for literary and clerical occupations to the neglect of the activities that are more fundamental in the economic and social development of their great country. Thus there has been an over-supply of school, college graduates who are prepared to write and talk, and an under-supply of those who can till the soil and engage in the great and numerous operations of the country and share in the social improvement required by the masses of the people."

This wide application of adaptation requires a presentation of the principle in its relation first (a) to the education of the individual, and second (b) to education in the rural community.

(A) Adaptation in the education of the individual

(1) Health

Strange as it may seem only a negligible number of schools in

1 Report of Commission. Education in Africa, p. 17
India have made adequate provision for the teaching of health and sanitation. Even in sections where the death rate has been astoundingly high, the school program has not included health and hygiene. Neither government nor missions have given to this important element of life the place which it deserves in rural schools of India. An adequate health program requires the inclusion of the subject in every department of the school system.

(2) Use of environment

Even casual observation of educational activities in India shows lamentable neglect of the fundamental need of the native. The overwhelming majority of the Indians must live on and by the soil, but the school makes very little provision for training in this important element of life. Next to the effective use of the soil, the most important activities are the simple handicrafts required in the village. The products of the schools so far are almost all destined for clerical positions and teaching in schools, and commercial concerns. Important as demands of commercial and teaching positions are, the fundamental needs and demands of the Indian masses are those that pertain to the cultivation of the soil and the improvement of the conditions of village life thru simple handicraft. With a few notable exceptions there has been very little instruction in the cultivation of the soil or in the handicrafts.

a. Use of the soil

So little has been done as regards instruction in the cultivation of the soil. In a land where about 80% of the population are engaged directly or indirectly in agriculture, it is obvious that agricultural education will form an integral part of the course of studies in rural schools but the educational system of India has been very deficient in this regard.

1 D. S. Fleming, Schools with a Message in India, p. 13
No attempt is made to include nature study in the curriculum of the village schools. There are very few little facilities for school gardening in many of the schools and scarcely any attempt is made to give instruction in agriculture.

b. Handicrafts

The educational system in India omits all provision for the training of the hand and offers a formal instruction patterned after the manual training courses of the large urban schools. The Indian boy has not been taught to use the materials available to make the conditions of life healthful and comfortable. The Indian educators have so far failed to see and understand that the training of the hand involves a training of the mind and of character. The primary handicraft needs of the Indians are those that pertain to the better use of the wood, clay, cane, hides, iron, or other products which may be discovered in sufficient quantities to be useful. Formal manual training is usually too far removed from the life of the rural people to serve any useful purpose. In an agricultural country like India, agricultural industries should have a place alongside with agricultural education in the rural schools like black-smithing, carpentry, shoemaking, pottery, weaving, rope-making, basket-making etc., etc., and the educational system has so far failed in this.

(3) Adaptation in community education

"The source of the defeat of the rural educational system lies in its limitation of the sphere of education to the score or so of wriggling infants, rather than an attempt at an uplift of the whole community."

"The rural schools of India have failed to take the whole community as their field of education. In India, where the villagers have such enormous needs

1 D. J. Fleming. *Schools with a Message in India*, p. 15
along every sanitary, economic, social, and religious line, the rural schools have failed to respond to this need for social leadership, and 1 community service." The educational system in India has totally disregarded the agricultural and village needs of the rural population. It has utterly failed to appreciate the importance of rural life in the general development of India. Moreover there has been a lack of well, clearly defined program of school and community activities for the improvement of the Indian villages.

Schools have been seen which show no connection with the community outside. For a large part of the education needed in the impoverished villages of India is adult education, leading hesitant personalities to throw themselves in some positive way into the social regeneration of their little world. The village school should be the instrument for this but so far they have failed. The main reason why they have failed to respond to the needs of the rural community is because the village school has not been a community center so far.

1 Report of Commission. Village Education in India, p.78
BEGINNING OF VILLAGE SCHOOL CURRICULUM

(A) Course of Studies

It is necessary in the beginning to make a detailed survey and study of the social life of the village, so as to determine the type of the course of study that will best meet the needs of the people and best be adapted to village conditions. This involves a consideration of many things -- the activities of the village people, and the information needed in order to fit into the village life and to meet the tremendous social and moral needs of the people with a view to bringing about a definite improvement and uplift in village conditions. But information of itself is insufficient. It is CHAPTER ELEVEN as village child to discover his weak and strong points so that the course of study might contribute in developing his character so that he would exert a vital influence for good upon the community. His interests, impulses and experiences ought to be investigated and an effort made to utilize these to the best advantage in his education. Along with this the village child's racial inheritance -- his love of song, story and the dramatic picturing of events, the folk-lore and useful customs of the village -- should be used so far as possible.

In all this our goal should be to provide an education arising out of the child's experience and environment, using his natural impulses and interests with the object of inspiring and preparing him for real community service. Our effort should be to plan courses of study in such a way that will lead him to see not only the present needy condition of the village, but what the village and his own people might become through service, and that he has a peculiar responsibility and privilege in the light
ENRICHMENT OF VILLAGE SCHOOL CURRICULUM

(A) Course of Studies

It is necessary in the beginning to make a careful survey and study of the social life of the village, so as to determine the type of the courses of study that would best meet the needs of the pupil and also be adapted to village conditions. This involves a consideration of many things -- the activities of the village people, and the information needed in order to fit into the village life and to meet the tremendous social and moral needs of the people with a view to bringing about a definite improvement and uplift in village conditions. But information of itself is insufficient. It is also necessary to study the village child to discover his weak and strong points so that the course of study might contribute in developing his character so that he would exert a vital influence for good upon the community. His interests, impulses and experiences ought to be investigated and an effort made to utilize these to the best advantage in his education. Along with this the village child's racial inheritance -- his love of song, story and the dramatic picturing of events, the folk-lore and useful customs of the village -- should be used so far as possible.

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of his training to go back and help in their uplilt.

Present day educational authorities argue for an objective, not for each type of school, but for each school and community. Therefore, I can only suggest a little more general objective for the village primary school which will adapt itself to the secondary objective which each school will need. This objective should be to help the pupils to take an increasing interest in the life of the community in which they live and to make a real contribution to it. The emphasis should be upon the present life. Education itself should be real education itself should be education; it should be growth; it should help the pupil while he is in the school to find his place. The pupil should live and grow in school in relation to his community.

Then another thing, it should look forward to the maximum development of the pupil in physical, mental, social and spiritual ways, but with regard to society and to the community, so that he will realize his greatest possibilities and along with that recognize that his education is to be a responsibility upon him to make a contribution to the community.

What I plead for is the ruralization of the village school course, so as to meet the needs of the village child and the community. What are some of those needs? What are the units of thought and activities that engage the village folks?

1. Maintaining Life and Health
2. Practical Efficiency — Earning one's living
3. Citizenship — Social progress
4. Recreation.

Therefore our village school courses of study ought to take care of these life units. It is therefore desirable to present the elements of individual life that should be regarded in the program of school activities and
also the elements of the community life so that our village schools might be more and more adapted to individual and community needs.

Health

It seems clear that HEALTH is among the very first responsibilities of the school and the teacher. This does not mean that health is more important than the other phases of life but it does mean that all the other developments are very directly dependent on the bodily condition of the pupil. An adequate health program requires the inclusion of the subject in every department of the school system. My purpose is to indicate the essential character of the subject and the minimum requirements in an effective system of schools. The requirements upon which all will probably agree are as follows:

1. The school, including the classroom, recreation, and other activities of the institution, should make certain that every pupil realizes the vital importance of hygiene and sanitation both to himself and to his community.

2. To this end the subject should be taught in such standards or grades as will influence the masses of pupils in the lower grades and the more advanced pupils of the upper standards.

3. It is useless to teach the laws of sanitation and hygiene in the classroom when they are disregarded in the arrangement of buildings, toilet facilities, sewage disposal, water supply, and other vital parts of institutional life.

4. Teachers should not only be required to pass examinations in the principles of health and hygiene but special instruction should be given them in first aid and the simpler forms of medical treatment.

5. Provision should be made for the special training of health
workers, such as visiting nurses and medical assistants.

Use of Environment

The importance of the preparation of the individual to make effective use of his environment seems so obvious as to require no recommendations. The majority of Indians must live on and by the soil and schools must make provision for training in this important element of life. Next to the effective use of the soil the most important activities are the simple handicrafts in the villages. The following recommendations are offered as suggestions for the required courses in Indian village schools:

Agriculture. 1. The school program should provide such instruction in Gardening as is necessary to develop skill in the cultivation of the soil and appreciation for the soil as one of the greatest resources of the world. In the classroom the study of the soil should rank with the most important subjects of the course of study. The practical work should be regarded as a part of the educational system and not demanded as the necessary drudgery of the institution. The aim should be to convince the pupil that cultivation of the soil is co-working with God. Closely connected with the appreciation of the soil is an understanding of the importance of animal life to the welfare of the community. Schools the world over have largely neglected the essential place which these animals hold in relation to economic well-being and health. Among the most important educational contributions of schools like Tuskegee Institute in the United States has been the recognition secured by these schools for instruction in care of farm animals, and especially for the smaller animals, like fowl, goat, pig, etc., that are so essential to families of limited economic means.
2. Methods and practice of gardening, and the care and breeding of small farm animals should be taught in the elementary grades of all schools. The proportion of time in schoolroom and in practice must be determined by the advancement of the pupil and the general conditions of the country and the people where the school is located.

3. Special courses should be provided to supplement the general training of all village teachers who are to teach in the elementary grades.

4. School departments in agriculture should be provided for the advanced instruction of pupils who are to specialize in agriculture, either as teachers in agriculture or as itinerant instructors.

Handicrafts.

Every pupil should be taught the special forms of hand skill in his community, so that he may be able to use the materials available to make the conditions of life healthful and comfortable. It should be understood that the training of hand involves a training of mind and of character. The following recommendations suggest the various forms of handicraft training which may be introduced into mission and government schools.

1. The elementary classes of boys and girls should include the regular instruction and practice in handwork in native materials that may be used in the making of the simple implements of industry, the little conveniences required in the home, or the articles to be used in recreation or play. The work should, of course, be graded according to age and skill of the pupils. Preference should be given to the articles used in the community. It is important that the pupil realize that his skill should be applied to the improvement of his school as well as his home, not only in new construction, but in the necessary repairs of dormitory, classroom, or
even the homes in the neighborhood village. The training of girls should, of course, have regard especially for their responsibilities in the home. The older girls should give increasing attention to cooking, sewing and other household work.

2. The general instruction of teachers should be supplemented by as much training as possible in the handicrafts in which the teacher is to lead both in his school and in the communities about the school.

3. Every school system should include at least one school with a department of technical or industrial education, giving specialized training, so that the pupils who attend it may become vocational teachers.

Preparation for Home Life

The regular school systems of the world have rarely given adequate consideration to their responsibilities in preparing youth to become helpful members of the home. Increasing provision is now being made in the progressive schools of Europe and America to give young women special training in the various forms of domestic life. The home is recognized as one of the most fundamental institutions of human society. The schools have got a definite responsibility for the training of the young men and women that contribute to the effectiveness of home life. The schools must plan to make use of every school activity for the training of the youth in the essentials of home life. The more immediate needs in this direction are indicated herewith: 1. Schools for village people should provide such instruction as will convince the pupils that the home facilities for eating and sleeping must adhere to the principles of health, sanitation and comfort. Proper standards require the better use of existing facilities and the introduction of such improvements as health, comfort, and the higher standards of living taught in the school demand. The supervision of these
facilities must be effective and equal to that in any other part of the school. 2. In the preparation of youth for home life it is evident that the training of the girls is even more important than that of boys. Educational leaders should realize more and more that village life can not be effectively or permanently improved without a distinct elevation of Indian womanhood. In view of the great importance of women in Indian life serious efforts should be made to bring girls into the schools and to provide a suitable training for them. The following suggestions indicate some of the main lines of development for the education of Indian women and girls:

a. All school systems should make a special effort to bring to their schools a full proportion of the girls of the community. This proportion may be attained by an appeal to the parents on behalf of girls. b. The plan of certain missions to maintain one or more boarding schools for girls should be encouraged. In such schools all the instruction and every activity in the institution can be planned directly for the special needs of the young women. These schools will necessarily be concerned with the preparation of food, household comforts, care and feeding of children, occupations that are best suited to the interests and ability of women. c. Educational policy in India has hitherto been opposed to co-education. In the course of time it is probable that Indian schools will adopt the policy of co-education now increasingly recognised throughout the world. The adoption of the co-educational arrangements must be conditioned upon very complete and effective supervision in every part of the school life. While the advantages of co-education are real and substantial, the difficulties of supervision and organization are greatly increased.

Recreation
Training in the proper use of leisure time is by no means a luxury. It is generally agreed that many Indians are undermining their health and their morals through a failure to use their non-working time in activities that build up their bodies and their character. They must be taught to play healthfully. Natural and amusing games that have worked great good not only to boys and girls but to the adults of village communities should be introduced. The experience of missions and government in the Philippine Islands demonstrates the ease with which pupils and communities may be taught to play with excellent results to the social groups. It will be necessary to study carefully the possibilities of adopting Indian games or modifying them so that the harmful may be eliminated and the helpful may be emphasized. Among the fruitful fields of research in Indian recreation are the games and ceremonies of tribal life, festivities, folk-dances, etc.;

(B) Classroom Instruction

The experiences of the village child are concerned with the village and the life of the village. Therefore in educating him we must make use of the village environment. What are the experiences of the child in the village? Certainly not arithmetic, reading, and writing. His first experience and probably the most vivid is his experience in the home, the village home and all the home relationships. Add to that in an agricultural community, his relation to the farm. Also his experiences relate to the village itself and all its life and work, the village trade, the village shop, the people leaving the village with certain products. If these make up a part of the knowledge and experience of village people, how can we use them in village schools?

With regard to classroom instruction, we have felt that the
project method of teaching is peculiarly fitted for the purpose we have in view, provided efforts are made to find subject matter related to some problem or activity of the community. "The project method is based upon the principle that 'desirable and interesting life activities' in which children spontaneously engage, should be the basis of all educational endeavor. The problem arising in these activities must be solved as means to ends before the children can progress, and since the problems are their own, the children engage in their school work with real interest and enthusiasm. In the solution of these problems, and the carrying out of these activities in their natural setting, pupils find a need for relevant information, and for the organizing of this so that it will accomplish their purposes. The children are learning to use the same methods of work that we all use in life: namely, the formation of a valuable purpose; the securing of the necessary information to carry out the purpose; organizing that information so as to accomplish our purpose; executing the work according to the plan; and judging the result and determining whether we have accomplished our purpose or not."

In using these life projects as the chief and leading activities of the school curriculum, the need for various subject matter and skill as means used in carrying our these interests is literally forced upon them not by the teacher but by the situation itself. Thus reading, writing, arithmetic, etc. become so necessary that the worth of learning them thoroughly becomes self-evident.

Now to illustrate more clearly the working of this project method, let us examine the "Village Home" project as carried out by the first grade in the Naga school, Punjab, India.

During the year they study the life and work of the village home

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and village family and help in the solution of the many problems that arise in the feeding, clothing, and housing of its members. In solving these problems they find a need for arithmetic; reading, writing, hygiene, nature study, recreation, Bible study, etc. When they first enter the school, the teacher talks with them about their home and its relationship because that is so close to their experience and interests. Gradually various problems arise and the pupils become interested and purpose to find solutions for them. It may be the problem of housing the family and the pupils purpose to build a house. They observe other houses, make inquiries and mobilize their own experience. They decide in consultation what materials they will use and how large a house they wish to build. In the measuring of this and laying out the plan there is the necessity for learning how to measure and how to count (arithmetic). Suppose they decide to build their house of sun-dried bricks. They must make these bricks and that raises the question of size, the making of a mould, the determining of the number they will need for each row (more measuring and counting). In the building of the house, questions of drainage, lighting, and ventilation soon arise, so that hygiene and sanitation become living and practical subjects to the children. Soon the need arises for writing down figures or labelling the things they have made; they become desirous of learning how to write. They have found that it is something they need to know in order to solve their problem and carry to completion their activity. The same is true of reading. They can not secure all the information they need through observation and inquiry, so the teacher writes simple directions on the blackboard or refers them to a book, and reading is found to be one of the tools they urgently need. Or the teacher may read stories to them about certain homes and the pupils form the purpose of wanting to read such stories for themselves. The problem of beautifying the house and grounds,
and the animals in connection with the village home furnish opportunities for nature study. Elementary geography is provided for in deciding upon the direction the house is to face, the determining of the time of the day (sun dial) and in meeting other weather conditions as they affect the health and comfort of the family. In all this work the pupil’s thoughts are directed to their village homes, in solving the problems which arise there and in the improving of present conditions they find the need for a wider knowledge and outlook. The emphasis is first upon the village and its life; then upon the wider outlook with the object in view of using these to improve existing conditions. This method of classroom instruction has not only cultural advantages but utilitarian ones as well.

This same type of curriculum and method of organization is used throughout the other classes. The second class has a project on the village farm, with all the problems which arise there relating to nature study, geography, arithmetic, Bible study, reading, and writing (records). The third class has a project on the village bazar (shops) and the fourth class (which completes the primary stage) on the village as a unit in community life.

This project curriculum has led to a great increase in the pupil’s interest in the work, because most children desire to construct things, to work out difficulties closely related to life and work and to imitate the life and work of parents and friends. This interest, together with modern methods of teaching the various school subjects should result in greater accomplishment. The children in later grades move on then into the life of the village community, then into the relationship of the community with the province and the nation, and finally the relation of these to the world at large. All the time the classroom must be a social environment wherein are
built up desirable social attitudes so that the individual's horizon expands like a series of concentric circles, each one giving him a wider outlook toward a greater outreach of life.

(C) Character Development

Modern pedagogy has emphasized not only better classroom instruction but the development of character and the improvement of society in and through the school and its services to the community. Experience and investigation indicates that the village child was frequently lacking in initiative, persistence, self-reliance, organizing ability, cooperation, spirit of service, and a sense of responsibility.

Educators are out for character building and service and we are all finding out that learning is by doing and that character can not be imparted as an item of subject matter. They are convinced that the best way to learn it is through the actual experience in the use of knowledge -- be it intellectual, moral or religious. Character has to be built up through their experience day by day in their life, both in school and out. Therefore those characteristics which we wish to see develop must be stimulated to expression in life, throughout all the activities of the classroom and school life and in the service of the community.

The project method contributes much to the building up of character of our village boys. Initiative is developed in the pupils as they are encouraged to put forward their own purposes and plans and the means they wish to use to achieve them. Persistence is emphasized in that a project once begun must be completed and the difficulties by the way must be surmounted. Self-reliance is developed as the teacher is only a guide and the pupil must secure his own information, make his own plans and carry out his own work. Organizing ability is exercised in the necessity for selecting relevant information.
and grouping it for a definite end. The pupils find it necessary to look ahead and plan for possible contingencies. Co-operation is emphasized in class projects, where each pupil contributes his own ideas and where all help in the making of plans and in the carrying out of the work to completion. A pupil learns to abide by the decision of the group and to subordinate his own ideas and plans, if the group approves of others. All through the project the pupils are led to realize that the project is theirs and that they are responsible for all its details and its satisfactory completion. The dignity of labor is emphasized in the handwork which it is necessary to do in constructing the various projects.

(D) School Life

The general school life makes its contribution to the development of character. A considerable measure of self-government should be given to the pupils. In the beginning of the year they should have a meeting in which nominations be made for the student panchayat or council, and later the pupils vote for the five of these whom they wish on this council. This council should look after much of the discipline of the school and its general welfare. This student council should be made a great factor in creating a healthy sentiment in the school against the breaking of the rules against disloyalty, unclean talk and similar offences.

In boarding schools, the pupils should be made responsible for all their living arrangements. Cooking parties should be appointed which will take their turn in cooking for all the pupils of the school. A student committee should do the buying, keep the accounts and work out the cost of the food for each pupil. Boys should wash their dishes, care for their rooms, wash and mend their clothes and help in the school chores.

Many of the characteristics mentioned above should again be emphasized
in the school's gardening, farm and village, home industry work, which should also be organized partially on a project basis. Each pupil should have a garden plot of his own and each class a farm plot. The pupils should be made entirely responsible for these. They should decide in consultation with their teacher what seeds they wish to plant. They should make their own plans, prepare their plots, sow the seed, do the cultivating and reap the harvest. They should be entitled to what they produce and with this money they should be made to pay part of the cost of their education. They should keep their own records of the progress of the work and meet frequently for consultation with their teacher. The emphasis in this work should be both upon its educational value and character development.

The social life of the school should center about games and plays (which should be of inexpensive variety, so that they can be used in the villages), discussion groups for community betterment, dramas and school entertainments. The best of native games, and especially music offer much material for the resourceful teacher. Another great factor in the development of social life and training for character is the Boy Scout movement. The training of a boy scout, developing as it does, initiative and practical ability in the individual, should prove of the greatest value to the school-boy.
No teacher has a more important or difficult work than the village teachers of India. They have the opportunity to be not only the teachers of youth; they can also become the centers of community life. They can not only be the guides and counselors of their people, but also the center about which the social life of the village will revolve.

The inefficiency of our schools is largely due to poor, antiquated methods of teaching. In order to make our village schools efficient, we must have better methods of teaching and this indicates the emphasis which must be placed on the best type of teacher training. The material which now for a number of years has gone into the normal schools has been made up for the most part of men of average ability, only. The general impression has been that any one will do as a teacher in a village school, with the consequent results, that we now see. Secondly we have not done the "square thing" by our teachers. We have failed to give them suitable training suited to make them teachers of village schools.

The three essential elements in the preparation of teachers are: first, sound habits of thought and action in the common tasks of the common day and some natural aptitude for teaching; second, knowledge of subjects to be taught and skill in the activities related thereto; and third, appreciation both of the pupil's mind and character and also of the village community from which the pupil has come.

The specific elements of teacher-training are educational
CHAPTER 12

EFFICIENCY OF SCHOOL STAFF

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The specific elements of teacher-training are educational
psychology, principles and methods of teaching, and the application of these subjects in practice teaching. In the normal courses for the preparation of village school teachers, the time should be divided between a vigorous and intensive study of the subjects to be taught in the village schools and real, practice teaching. "Learning by doing" is as vital in the training of teachers as in the preparation of any other group of workers. Practice teaching under careful supervision is an essential part of a teacher's education. This practice should be done under conditions that are as real as the facilities will permit. Enough time should be devoted to the practice to enable the pupil-teacher to have some appreciation of the variety of teaching experience. 

The Indian educators must have the following objectives and ideals in the training of village teachers. All our village teachers training school should constantly keep the following objectives and ideals before them and strive to achieve them:

1. Teaching should be thought of as a high calling and a great privilege.
2. Pupil-teachers should be imbued with the idea of service, sympathy, willingness to co-operate, wide social interests, and the spirit of service to the village community.
3. Teachers should be taught to have real professional interest. They should be interested, to be constantly growing during preparation and during service. They should be led to have a well developed sense of responsibility.
4. Teachers should have adequate knowledge of their work.
   a. General
   b. Theory of education
   c. Knowledge of needs and opportunities of the environment
   d. Methods of teaching
   e. Methods of rural school management
   f. Knowledge of child nature
5. Power of leadership should be understood and developed.
should be trained for leadership through service.

6. Rural mindedness should be developed in teachers for village schools. They should have belief in and love for the country life.

7. They should have as much rural experience and practice as possible.

8. Realization of the relation, on the part of the teachers, between the school and other agencies working for the improvement of village.

It is necessary in order to develop rural mindedness that candidates for village teachers possess rural mindedness and recognize the possibility of the school in developing the community. Therefore utmost care should be exercised in the selection of teachers. Moreover the normal school should be situated in the country in order to have rural atmosphere and environment. Then subjects taught in the normal schools should be adapted and vitally related to village life and needs, and with this object in view there should be ample opportunity in practice teaching for the students of the normal schools.

It can not be too clearly stated that the normal training must be of the simplest character. Only such educational theory should be taught as can be learned from intelligent discussion of the practical teaching which a student sees or himself carries out. School practice and discussion of modern educational methods will occupy the greater part of the time. Teacher training in America and England today, with its appeal to what lies in the child, its care for the physical, and its intelligent use of the child's environment and love of activity, is exactly what India needs.

In order to get time for intelligent teaching in the schools, the teachers of normal classes should see to it that they let their students see the latest and quickest methods of teaching the ordinary class subjects.
For the village school teachers the course should include, in addition to
simple introduction to the art of teaching referred to above, with some
practice teaching, instruction in the methods of teaching reading, writing,
arithmetic, nature study and simple hygiene, with the handicraft already
acquired in the school, and with the addition where feasible, of the study
of games, drawing and music. That is to say, there will be emphasis on
professional as against academic work. Everything will be taught with a
view to the teaching of the young child, not to imparting further information
to the student.

We should look forward to the government training colleges for pre­
paring students for the degree of Licentiate of Teaching or Bachelor of Teach­
ing, to teach in high schools or as supervisors for middle and primary schools.
It is strongly urged that professional courses in education be added to the
ordinary elective courses of the college so that students wishing to take
up teaching as a life vocation might take it and then enter the training in­
stitution for the degree of Licentiate of Teaching or Bachelor of Teaching.
It has been proposed by the Calcutta University Commission that the inter­
mediate colleges should add to their curriculum a professional course of one
year. It would include the principal subjects of the high school curriculum
together with a simple introduction to the art of education and some practical
training in teaching. This course will furnish a considerable number of the
teachers for the middle classes of high schools. These teachers would be
qualified to present themselves for the examination for the degree of Licen­
tiate in Teaching after an interval of two years, including one year's prac­
tical experience in a recognized school and attendance at an approved course
of a training institution.

Teachers for the vocational middle schools should be required to
have reached the matriculation or school-final standard in a recognized high school, or to have a recognized course in an industrial or agricultural institute. It is to these schools we must look for the supply of teachers for the vocational middle school. There should be at least one very well equipped agricultural and industrial institute in each province. The teacher should also be required to have undergone a year's professional training in a normal class. Such a course of professional training should concentrate on his preparation as a teacher. It should include a study of the best methods of teaching the subjects required, a very simple study of educational theory, and as much carefully supervised practice as can be arranged.

It is to the middle school course, with industrial or agricultural basis, followed by one year of normal training, that we must look for the supply of village teachers. This shorter course can only be recommended if the recommendation is coupled with the plan for adequate supervision, and with a system of a postponed year of training or short courses of re-training.

The teachers so recruited will come from the villages, with village interests and will have had several years instruction in some handicraft, besides a good grasp of at least the elements of a literary education. At the close of the year of training they still will be young, seventeen or eighteen years old; hence the need of supervision. If they can first be placed in the larger school where two or three teachers are employed they will have the help of the senior teachers. Afterwards they can take single-teacher schools. They should be encouraged to go further and take higher certificates.

Every one in charge of village school teachers knows what a pull-
down the village environment exerts and what a reversion to type is often
witnessed unless great care is taken to avoid it. The after-care of teach-
ers is a most important part of the work if the value of the early training
is not to be lost. It should be part of the contract that for the first two
or three years the young teacher should attend a short vacation course for
further training at a center. Even if this is as short as two or three weeks,
it is invaluable for keeping up interest, introducing new methods, and gett-
ing that intimate personal touch which is so important.

Teachers trained in the way outlined above would be invaluable in
the rural schools, which in turn would train teachers with rural interests
and a skill in rural crafts for the villages. Thus the constant and legiti-
mate criticism of a bookish education largely dissociated from the life of the
village could be met, and a type of school could be established which would
directly bear upon the amelioration of the life of the people economi-
cally as well as morally and spiritually.

Age : Students

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<tr>
<th>Age</th>
<th>Industrial Inst.</th>
<th>Training Institution</th>
<th>University</th>
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<tr>
<td>15-17</td>
<td>Agricultural Inst.</td>
<td>High School VIII-X</td>
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<tr>
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<td>Rural Community</td>
<td>Normal</td>
<td>Industrial Inst.</td>
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<td>Agricult. Inst.</td>
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<td>6-11</td>
<td>Village School (Primary)</td>
<td>Normal</td>
<td>Vocational</td>
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<td>Standard I-IV</td>
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<td>Middle School</td>
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Moreover a sound licensing system based on a sound graduated mini-
imum salary schedule for different kinds and grades of licenses are espe-
cially needed in India for each kind of school work that calls for special
training. Each kind and grade of license should be linked up, on the one
hand, with a specified amount and kind of required school training, and, on the other hand, with a definitely prescribed minimum wage, varying with the amount of successful experience. All kinds and grades of licenses requiring the same length of preparation should call for the same minimum salary. Salaries should be so graduated that the poorest prepared, and the least experienced teacher will receive the lowest wage, and the best prepared and most experienced, the highest wage. A license system based on these two principles not only recognizes preparation and successful experience but rewards them. Teachers are thus encouraged to prepare themselves and to continue to teach, if for no other reason than that they may obtain the higher wage.

If therefore, prospective teachers and the public are to have before them appropriate standards of preparation for the different kinds of school work, if teachers who enter service without satisfactory training are encouraged to improve themselves, if existing inequalities in the preparation, experience, and pay of teachers are to be abolished, if the training of teachers is to be brought into conformity with present-day conceptions of professional training — then we ought to introduce a sound licensing system based on a sound, graduated, minimum salary schedule.
CHAPTER THIRTEEN

Schools must take the whole community as their field of education. This does not mean that these schools should lose sight of the fact that their primary and distinctive function is to teach; it does mean that it should be recognized that the school is often the agency through which the community advancement may be most effectively stimulated. Authorities should recognize that the school is peculiarly suited to draw the community together and to nurture social progress and aspiration along some particular line. In India, where the villages have such a strong hold over every, social, economic, social, and religious line, the village schools should be equipped to respond to the need for social leadership and community service. A large part of the education needed in the impoverished villages of India is rural education, helping the peasants and all the cultivators of the neighborhood.

One may briefly sum up the chief ends of the rural school as a people's social center as follows: (1) to extend and deepen the farmer's acquaintance with other men and fields of knowledge and (2) to erect lasting social institutions to help reinforce the farmer's individual personality. National organization of social life is needed to accomplish these ends and it must be attempted "along the various fundamental planes of ordinary rural life". Bearing these in mind it seems clear that a school to be efficient as a social center must provide (1) an accessible location, (2) an equipment for deliberative gatherings,
CHAPTER 13

ADAPTATION OF SCHOOL TO COMMUNITY NEEDS

Schools must take the whole community as their field of education. This does not mean that these schools should lose sight of the fact that their primary and distinctive function is to teach; but it does mean that it should be recognized that the school is often the agency through which the community advancement may be most effectively stimulated. Authorities should recognize that the school is peculiarly suited to draw the community together and to nurture social progress and aspiration along some particular line. In India, where the villagers have such enormous needs along every sanitary, economic, social, and religious line, the village schools should be equipped to respond to the need for social leadership and community service. A large part of the education needed in the impoverished villages of India is adult education, helping the parents and all the cultivators of the neighborhood.

One may briefly sum up the chief ends of the rural school as a people's social center as follows: (1) to extend and deepen the farmer's acquaintance with other men and fields of knowledge and (2) to erect lasting social institutions to help reinforce the farmer's individual personality. Rational organization of social life is needed to accomplish these ends and it must be attempted "along the various fundamental planes of ordinary rural life". Bearing these in mind it seems clear that a school to be efficient as a social center must provide (1) an accessible location, (2) an equipment for deliberative gatherings,
lectures, recreation, lunches, etc., (3) organized responsible control over community work, and (4) frequent occasions of a social nature for all ages and both sexes to enjoy fellowship along the lines of their fundamental interests.

The most effective way that the village primary schools which we are considering may rise to the social leadership demanded from them is by making the school and its compound a community center. Many country schools can have their assembly hall at one end and their library at the other, each with an outside entrance, so that the public, also, might use them. Evening gatherings for the adults could be encouraged, for entertainment and for community instruction and inspiration. The school teachers should lead in securing some rural expert to give information on industries or agriculture, or in arranging for a representative of the government agriculture department to give a series of lectures to the community. The school may be closed for a week while the teacher takes a few of the older boys off to the nearest agricultural exhibition, to come back with a few things, definitely learned. The pupils may be encouraged to emulate the school gardens in their homes, thus arousing both a community pride and aesthetic sense. The teacher in some one-roomed school will vacate his building for a week, holding classes in private homes, in order that a moveable agricultural school may take possession, with its stock-judging and exhibition of improved implements. Many a country school can have its demonstration farm where the best selected seed is used, crops handled in a modern way and careful records, open to the public, are kept. A woman's club may be organized, and this will use the school building for demonstration of food preservation, canning, household economy, labor-saving devices, farm cooking, and the care of infants. The teacher's home itself may be a model of
ventilation, arrangement, and appointments. The village central school can send out their demonstration wagons to various community centers with apparatus and materials, giving actual demonstrations of terracing, making tiles for drains, fireless cookers, fly-papers, hot-beds, care of the home orchard, and beautifying the rural home. The village school can become a center for circulating libraries and the teacher can become the initial secretary of the co-operative society. The school can organize lantern lectures and story telling in the main school and surrounding villages.

The first step in the adaptation of education to the needs of rural communities is a genuine appreciation of the importance of rural life in the general development of India. Next to a genuine appreciation of rural life is the demand for a clearly defined program of school and community activities for the improvement of Indian villages. The school should be so organized so that its activities also extend out into the homes and institutions of the community. A complete program for rural education may also require the assistance of educational activities that are planned and supported by the government or private concerns not immediately responsible for the schools. The types of educational activities that have been successfully tried elsewhere are described herewith:

1. Every part of the school curriculum may be made to contribute to an increased interest in the rural environment of the school. Reading lessons may include appreciation of the substantial worth and beauty of the open country. Arithmetic may give liberal portions of time to calculations related to the transactions of the village market and the economic aspects of agricultural exchange. Illustrations might be given of rural schools in different parts of the world that have made their curricula vital by
bringing into the schoolroom the actual problems of the field, the dairy, the barn, the market, and the home. There are also the economic and social advantages of roads and the practical problems of engineering in the building of highways and bridges. The study of hygiene and sanitation in the open country invites the best thought of pupil and teacher. The extent of the interchange between the school and the community is limited only by the strength and ingenuity of the teacher and the possibilities of the school plant.

2. The natural outcome of a school whose curriculum reflects genuine interest in its community is the organization of activities with the schoolroom that blend intimately with the life of the groups from which the pupils are drawn. The appearance and state of repair of the school building and the order and neatness of the schoolyard will be such as to exert an influence on those who pass by. The school-room type will give way to the school-home type. To the classroom there will be added rooms where home-activities will be taught. The teacher’s home may become a part of the school plant. Teachers and pupils will combine in an effort to work out the lessons of the home, the garden, the play-ground, and every phase of rural life. Thus will the school-home merge into the village homes and become a leaven for the transformation of the community.

3. Probably the most unique form of community education in rural districts is the “movable school” used so effectively by Tuskegee Institute in carrying the influence of that great institution among the American negroes of the rural districts. The school has had various forms in the course of its development and it is still used in different ways to suit the needs of different communities as well as to suit the equipment and personnel of the institution responsible for the undertaking. The clustering of village folks in villages in India is a real advantage
for the application of this plan in India as against the widely dis-
tributed farm homes in America. It is to be hoped that the movable-school
plan may be made possible through the co-operation of the government,
health department and education department. The success of the plan does
not depend on the variety of the undertakings but upon the skill of one
or two itinerant teachers who will go out from the central school to the
distant villages and teach by doing the simple elements of life needed by
the men, women, and children.

4. The most important effort for the improvement of the rural
community is known in America as the "farm-demonstration movement". The
economic value of the plan was made clear to the nation and for some years
past it has been adopted by the United States government as one of its
most important efforts in behalf of the farmers of America. The purpose of
the movement is to increase the productivity of the soil, undoubtedly the
most important end in any country. The fundamental element in the plan is
the principle that the most effective way of teaching good farming is to
prevail upon one farmer in every neighborhood to cultivate an acre of his
land according to scientific methods of agriculture. The effect of such a
plan has been that the farmer with the demonstration acre extends the plan
to the remainder of his farm and the neighboring farmers soon follow his
example. It has been shown that such an experimental plot is much more
effective than the distribution of printed matter or even explanations by
travelling lecturers. The economic and educational significance of the
farm-demonstration movement is now gradually becoming understood. Commu-
nities have lifted themselves out of poverty. The general average of
community welfare has been elevated in many rural districts.
that known as the "home-demonstration movement." The purpose is to enlist the interest of women and girls in all that pertains to the economic and social welfare of the home and the community. The plan has been very successful in the inoculation of sound ideas of sanitation, thrift and morality. This second branch of the rural extension work, namely, home-demonstration, like the farm-demonstration, where men are engaged in showing the farmer how to grow more and better agricultural products, the women agents are showing his wife how to cook better, how to balance meals and vary dishes, how to keep up and beautify the home garden and keep it on a productive basis, giving instruction as to the general care of the home, ventilation, and care of the sick.

6. To complete the circle of the rural family, the schools and government have combined to encourage the organization of farm-makers clubs for boys. These clubs are divided into two classes, those that are connected with the growing of crops, and those that have to do with the raising of livestock. The crop clubs include the staple articles of production in the neighborhood. The livestock clubs give special attention to the small animals that can easily be raised by farmers of small means.

Though village conditions in India differ in many respects from those in America where these activities have had great influence for the improvement of rural life, the resemblances are sufficiently numerous and real to warrant the belief that the plans described above may be adapted to village conditions in India.
Adequate supervision of educational work is probably the most certain guarantee of economy and effective results. Modern business and political organizations have long since discovered the necessity of supervision.

The importance of supervision in the rural schools of India is greatly increased by the fact that it is necessary to use Indian village teachers of limited experience and inadequate education. It is hardly necessary to note how useful and useful it is to post Indian teachers in villages who have not advanced knowledge of education to change the life of the village committees without direction and encouragement regularly received through educative supervision. It seems difficult to exaggerate the importance of using available regular and thoroughgoing direction, friendship and educative supervision through supervisors who will be helping teachers for every village teacher.

As a necessary background for the discussion of this chapter, I would like to describe the system of supervision and after-care studied by the commission in the Philippines. The department of education in these islands began its work some twenty years ago with poorly educated teachers, who must be developed into satisfactory instructors, and this must be done quickly if the teaching force, with an annual leakage of 10% is to be kept efficient. This was met by supplementing the training school by an elaborate system of supervision. In this supervision the emphasis was placed on

1 Report of Commission. Village Education in India. p. 104
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The importance of supervision in the rural schools of India is greatly increased by the fact that it is necessary to use Indian village teachers of limited experience and inadequate education. It is hardly necessary to note how wasteful and unfair it is to post Indian teachers in villages who have but superficial knowledge of education to change the life of the village communities without direction and encouragement regularly received through educative supervision. It seems difficult to exaggerate the importance of making available regular and thoroughgoing direction, friendship and educational supervision through supervisors who will be helping teachers for every village teacher.

As a necessary background for the discussion of this chapter, I would like to describe the system of supervision and after-care studied by the commission in the Philippines. The department of education in these islands began its work some twenty years ago with poorly educated teachers, who must be developed into satisfactory instructors, and this must be done quickly if the teaching force, with an annual leakage of 20% is to be kept efficient. This was met by supplementing the training school by an elaborate system of supervision. In this supervision the emphasis was placed on

1 Report of Commission. Village Education in India. p. 106
instructing and guiding the teacher. The supervising teacher acted as a critic teacher and helped in solving school problems. Thus his work was a continuation of the training school.

The field organization of the supervising force is such that very close supervision is possible. In each except the very smallest of the forty-seven divisions into which the Islands are divided, there is an academic and an Industrial Supervisor. These divisions are subdivided into 499 supervising districts, each with one or more supervising teachers. The aim of the department is to increase the number of these so that nearly every municipality will constitute the supervising district. Academic supervisors, assisted by the supervising teachers, work for the improvement in methods of instruction in academic subjects. Under the industrial supervisors travelling industrial teachers, trained in one or more of the crafts taught, are sent out to render assistance in the schools. The gardening and agricultural work of the school is under a special superintendent who devoted his entire time to the work, and who provides his field assistants with information and aid.

After the teachers have once received a course of training, continued progress is made possible through various methods of after-care. Chief amongst these are the summer teacher-training institutes. Two vacation assemblies are held annually for five weeks, where courses, conferences and lectures on educational subjects are arranged. Each divisional normal institute is a vacation assembly on a small scale, and those who attend the assembly are called on to teach in the divisional school. In this way new ideas and methods rapidly reach the most distant school and the Department of Education is able to instruct the whole teaching body in those features
and improvements which it wishes to emphasize during the coming year.

In addition to the assemblies and institutes, meetings of the teachers of a supervising district are held at various intervals. In these classes the supervising teachers help the class-room teachers and principals to solve the various problems of school administration, assist the new and inexperienced teachers, give instruction in the best methods of teaching and offer suggestions as to the best methods of arousing enthusiasm, maintaining interest, and securing local aid.

The Jeanes Fund System of supervisory teachers so effective for the improvement of rural negro schools in America probably offers more suggestions for the type of supervision needed in India than any other system. These supervising teachers maintained by this fund spend all of their time in working with teachers of village schools distributed over wide areas of rural districts, often under very discouraging conditions. In order to make sure that the plan is thoroughly understood it seems desirable to enumerate the main features, which are as follows:

1. The Supervising Teachers are qualified to enter sympathetically into the problems of education in rural areas. They are thoroughly imbued with the conviction that the school activities must be related to the life of the individual and the community.

2. Probably the most important element in the methods of the supervisory teacher is to initiate the necessary educational changes by actual demonstrations in co-operation with the teacher and pupils rather than by talks or memoranda. The method is distinctly "teaching by doing" on the part of the supervisory teacher. The spirit and method are essentially friendly and inspirational in dealing both with the local teacher

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and the pupils as well as the community.

3. The first contacts with the local school are with the activities actually underway at the time of the visit. These are usually the teaching of the three R’s. The visiting teacher tactfully joins in the activities, gradually making changes in the classroom instruction. When friendly contacts have been made, the visiting teacher proceeds as rapidly as circumstances warrant from one phase of school life to the other until all possible improvements have been realized. The first visit may be of very brief duration, not more than half a day, or it may continue for three or four or even six days, depending upon conditions at the school and the responsibilities of the supervision teacher for schools elsewhere. The influence of the supervising teacher extends from the teaching of the three R’s to other activities of the school. The teacher is shown how to enrich the curriculum by the addition of simple instruction and practice in household activities for the girls and handi-crafts for the boys. The theory and practice of gardening eventually obtain a rank equal to that of the three R’s. Whenever possible these activities are taught in connection with a neighboring home so that they may be more real in their influence. The handicrafts are used for the repairs and improvement of the school building and environment. Through repeated visits the supervisory teacher extends the influence of the school into the neighborhood so that the homes and the farms reflect the interest of teachers and pupils. Parent’s leagues and boy’s and girl’s clubs are formed for the introduction of healthful recreation and general improvement of the community. Church, school, home and farm are thus united for the general welfare.

This system could be introduced into India where the conditions
are very much similar and certainly it would accrue to decided improvement of village education in India. As to the organization of this educative supervision, the plan that has been found most successful is what is called the "circle" plan. The whole area is divided into "circles" and about four circles are put under the charge of a supervisor. The circles should be so big as will allow the supervisor to get around to each school once in two months at least. A supervisor outlines his work in such a way that he has a certain circle in which he has a week of work, e.g., in his territory there are four of these circles. In each circle there should not be more than three schools or four. Therefore he has about twelve to sixteen schools in his area. He goes to the first school and spends probably two full days in that school and carries out his work as planned. Next he goes on to the second school and does the same thing and so with the third. The work should be so arranged that by Friday evening he has seen all those three or four schools. On Saturday he calls to some central place the teachers of these three schools and has a conference on the work and in a co-operative way leads a discussion for the improvement of these schools. This is the circle plan of supervision. The idea in it is for continuous progress.

The aim of supervision should be the Growth of Teachers in Service. It will involve a decided improvement in:

a. Classroom Procedure
b. Methods of Teaching
c. Community Welfare
d. Teacher Development

Therefore a Supervisor's job involves four things. First, Growth of the Teacher by enlarging his vision and outlook, his methods of teaching and helpfulness to community. Second, Improvement of Instruction by a better classroom organization and procedure. Third, Co-ordination of Educational Work by systemizing the work within the school system and within the individual school. Fourthly, Linking the School and the Community by relating instruc-
Each district should be mapped out into territories over which a supervising teacher should be placed and these supervising teachers be under the supervision of the District Supervisor. The District Supervisor, his pay and status should be such as will make it possible for men of vision and adequate training to draw in. The supervising teachers will be secured by promotion from those who have come out of village conditions, have gone through the junior high school, have shown energy and initiative in the school and are capable of receiving further training.

The system of schools which has been suggested above involves advance along three specialized lines — elementary education, vocational education and community service. If widespread progress is to result it must be realized that a systematic effort is essential. Each province should have a thoroughly qualified chief supervisor in each of these lines. One of the chief supervisors should be a man with a background of economic and sociological study and experience to specialize in all forms of community uplift and through the supervisors of the areas, bring his knowledge and advice to bear upon each school attempting to be a community center. Another should be a man specializing in vocational education and ready to put his experience and training at the disposal of the village schools for this aspect of their work. The third should devote himself entirely to the literary work of the schools, lead institutes for after-care, write text-books, and be alert for every advance that would help the schools of his area.

It is only through such educative supervision that Indian village schools could be made efficient and a vital factor in bringing about improvement in village conditions. Somebody has said that adequate supervision is the greatest factor in the success of village schools.
CHAPTER FIFTEEN

The type of organization must be determined by the residential area to be attended and by the economic, racial, and educational conditions of the area where the school system is located. The educational code may be classified as follows:

1. Training of the Teacher of the People

2. Education of the people is essential

In presenting plans of organization, it is the opinion that educational administration authorities will adopt the plan in local conditions.

The influence of press.

The basic schools of any system of education are necessarily those of elementary grade. Without provision for the existence of schools for the success of the people educational effort to influence the majority to a whole.

The problem confronting those who are responsible for the elementary education are first, the type of training to be given, and second the method of multiplying these schools so that there educational influence any extent to all the children of school age. The principle on establishment of village schools, several points present the elements to be considered in determining the general and methods of the elementary school. The element neglecting mental considerations in those schools are the essential requirements of the three life, knowledge and habits necessary to healthy, intelligent in the work and in active mental life.
CHAPTER 15

EDUCATIONAL ORGANIZATION

The type of organization must be determined by the educational ends to be attained and by the economic, social, and educational conditions of the area where the school system is located. The educational ends may be classified as follows:

1. Training of the masses of the people
2. Education of native leadership

In presenting plans of organization it is the thought that educational administration authorities will adapt the plan to local conditions. The defects of present organizations can usually be traced to a disregard of one or more of the educational ends to be attained or to a failure to realize the conditions under which the work is undertaken.

ELEMENTARY SCHOOLS

The basic schools of any system of education are necessarily those of elementary grade. Without provision for the extension of schools for the masses of the people education fails to influence the country as a whole. The problems confronting those who are responsible for the elementary schools are first, the type of training to be given, and second the method of multiplying these schools so that their educational influence may extend to all the children of school age. The chapter on enrichment of village school curriculum presents the elements to be considered in determining the content and methods of the elementary school. The elements requiring special consideration in these schools are the essentials represented by the three R's, knowledge and habits necessary to health, interest in the soil and in native handicrafts,
helpful recreation, and character development. The native language should have a large place in all the activities of the elementary school. Every effort should be made to include girls as well as boys in the schools.

As regards the second, probably no single thing in the history of modern education in the United States has done more for the educational welfare of the country children in extending the educational influence of these schools than the "consolidation movement". By the consolidation of schools is meant the union of two or more of them, so as to get rid of the single-teacher school. Amongst the advantages secured is the possibility of having a teacher for each class, and of assigning him to the class for which he is best fitted, thus enabling him to do better work. It furthermore makes for larger numbers in the higher classes -- a social and cultural advantage. Difficulties of transportation, cost, conservatism and prejudice, have risen in abundance, but they have been met. The greatest care is called for in the location of such schools; otherwise too many may be established, or the wrong sites may be chose. For this purpose a map should first be prepared of the whole area showing the location of schools likely to be required in the future. This is well done in the Phillipines. The one-teacher school system has had a day of great usefulness in the west. Great men have come forth from such schools. In India also, at this initial stage, when interest in education is being aroused, the service of the one-teacher school need not be minimized. But it can not meet the needs of a rural community as it awakens to modern conditions. Our purpose in raising the question here is to point out that eventually Indian educators must realize that the economic conditions here, far more than in the west, will not justify a school for every village; that they must give up their conservatism and prejudices or starve educationally; and that in the growing interest in education that is bound to come with
increased measure of self-government Indian educators must be alert to anticipate the possibility of the consolidation of village schools.

There is a third problem — that of the length of the village primary school. If the ideal of a school within the reach of every village child is to be attained in any reasonable time, that school must continue to be of the very best but of simplest character, giving to the pupils only the tools he needs and asking from the teacher only that knowledge and skill with which his own education and training may reasonably be expected to have equipped him. The village child should enter the primary school at the age of about six and remain for four years.

The curriculum will include reading, writing, arithmetic, nature study, handwork and music with attention to such physical exercises and games as are suited to young children. All instruction will of course be in vernacular and when the child leaves this school he will be expected to be able to read and write a simple letter, to make calculations relative to ordinary bazar and farming operations and to have knowledge of the hagits and other characteristics of the plants, birds and beasts with which his daily life may familiarize him.

COMMUNITY MIDDLE SCHOOL

The effective organization of the middle-school type is probably the next important task in the development of school system in India, where in every activity will be related to the needs of the pupils and the institution as a whole will be conscious of its community responsibilities.

Reference may be made here to the definition of the rural Community Middle School advanced by the Maga Rural Education Conference. "The Rural Community Middle School is a school which seeks to use the activities and valuable interests of the village as a means for educating rural boys and girls.
for more abundant living and service in their communities. All the work of
these schools, including the vocational work should be closely related to
the pupil's village environment and so far as possible should grow out of it.
The vocational work should not be a separate entity but should be an integral
part of the curriculum, enriching it and having as its constant aim, (along with
other work of the school), the bettering of present village conditions.

Such a school differs from purely industrial or agricultural one in
that it is concerned with a broad vital curriculum and the uplifting of the
community through enriched and consecrated personality, while the latter has
as one of its principal aims the training of pupils for a definite vocation
through which they may become self-supporting members of the community.

The Community Middle School is the clearing house or testing place
at which the aptitude of the boy or girl is discerned, and from which the
pupil will pass on to whatever form of further training (if any) he or she
appears most suited for. For instance the Community Middle School may lead
on to industrial or agricultural training or to teacher training or in the
case of pupils who exhibit an aptitude for such studies to high school. The
pupils will pass on from the Village Primary school to the Community Middle
school and from the middle school should proceed to definite training for in-
dustry, agriculture or high school.

This involves careful observation of pupils in activities where
they can not only show their mental ability but manual as well. It is in this
regard (as well as others) that the Community Middle school through its en-
riched curriculum (containing projects involving manual work) can be most
valuable in selecting desirable boys for industrial, agricultural and further
academic education.

1 Report of a Conference. Industrial Education in India.
It is generally agreed that the successful development of elementary education depends increasingly upon the organization of the high school whose activities are related to the life of the people, because an adequate supply of trained teachers depend upon high school education.

The first responsibility of educational administrators in India is definitely to determine that every school system shall include one or more high schools. The second responsibility is to determine the type of high school they shall select for their system. In some systems the high school includes general education; vocational training for teaching; religious work, industrial and agricultural pursuits, and preparation for university training. In other systems separate institutions are maintained for each of the various vocations. It is interesting to note that the old conception of high school education as exclusively of the academic character has now been changed so that it includes the varied and fundamental types of training required by those who are to deal directly with social conditions. The best experience in America points to the following conclusions regarding high school education:

1. High schools maintained in every school system should as a rule combine the various ends. The education of teachers and leaders is evidently their first responsibility. The training of industrial and agricultural leaders is the second, and the preparation of pupils in the conventional subjects required by the universities is the third.

2. With the advancement of education in India school administrators will in the course of time be confronted with the problem of dividing the length of the school years preliminary to the college into most effective and economical way. I am sure ultimately Indian educators will come to see the value of
six, and three, three plan: six years of elementary school, three years of middle school and three years of high school but in this transitional period and because of the tremendous difficulties involved in adopting this plan all at once at this stage, it seems desirable to have four grades of elementary school and three grades of middle school and three grades of high school; while the university system remodelled on the basis of the Sadler University Commission report of four years of intermediate college and two years of B.A. The idea of the intermediate college being that it will be dominantly vocational preparing students to enter the various vocations of life.
The universities are provided with their own governing bodies. It has been proposed by the University Commission that a Board of Secondary and Intermediate Education should control these branches of the work. Elementary education should be under an officer who might be called the Director of Elementary Education.

At all these stages -- university, intermediate, secondary and elementary -- the closest touch would have to be maintained between the educational system and Departments of Agriculture and Industry. The proposed Director of Elementary Education, will sort of, become a liaison officer between the various departments concerned but it is desirable that the educational machinery at its lowest stage be under the minister for local self government because primary education is to be one of the principle concerns of municipalities and district boards.

The following diagram will perhaps assist in making clear the general scheme of co-ordination here suggested.

**Co-ordination of Departments**

<table>
<thead>
<tr>
<th>Agricultural Institute</th>
<th>Education Department with Universities</th>
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<tr>
<td>Technological Institute</td>
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<tr>
<th>Agricultural Secondary School</th>
<th>Education Department with Board of High and Intermediate Education</th>
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<td>Industrial Secondary School</td>
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<tr>
<th>Agricultural Elementary School</th>
<th>Local Self Government Department with Education Committees of Local Bodies</th>
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<td>Industrial Elementary School</td>
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RECOMMENDATIONS

1. Survey of Village Life

In order to understand more fully the nature and causes of present defects and to obtain information needed for the working out of better plans, it is desirable, (a) That careful inquiries be made into the circumstances of Village Schools with regard to matters such as retardation, relapse into illiteracy, causes for non-attendance, irregular attendance, etc. and (b) That Surveys be undertaken in different areas so as to give an account of the life and needs of the village community.

2. Ruralization of Village School Curriculum.

   a. Curriculum should be worked out in relation to and growing out of village life and needs.
   b. Moreover it should be related to the interests of the village child.
   c. Project method seems to have in it the elements desirable and required for success in village schools, because
      1. In the project method of teaching the class-room instruction is related to problems and activities of the community.
      2. The method is closely related to life because it is the method we all use in every day life.
      3. It leads to a great increase in the pupil's interest in the class work.
      4. Project method of teaching leads to a development of character.
   d. The school should recognize that besides the funda-
mental processes it has got a big responsibility to

1. Develop the character of the school children
2. Develop the health of the school children
3. Teach them to make effective use of environment
   a. The school program ought to provide instruction in gardening
   b. The boys and girls should be given regular instruction and practice in village handicrafts
   c. The school children should be prepared for home life so as to become helpful members of the community.

3. Teaching Staff
   a. Training institutions should be in a favorable center where rural conditions prevail. By this is meant that such training schools be conducted in a rural atmosphere, that candidates should be carefully selected for training and the course of training should be suited for the purpose and ought to include the study of rural problems and the contribution of the school for their solution and sufficient teaching practice in genuine rural schools.

   b. It is desirable that the village school training course be a professional course emphasizing the ideals and principles contained in such modern method as the project method of instruction and a large amount of carefully graded practice teaching under rural conditions be secured, also that teachers have an adequate understanding of rural social and economic problems with such training in gardening and trades as will enable the rural school to contribute to their solution.
o. That provision be made for the after-care of teachers in service through
1. Reading courses
2. Refresher courses
3. Short training courses
4. Summer institutes
5. Educative supervision

d. That sound licensing system based on sound graduated minimum salary schedule be drawn up for different parts of India.

4. School as a Community Center

a. That schools be conducted in the closest relationship with the home and community, and that their co-operation be invited in the management of the school.

b. That emphasis be laid upon community service which the village school can render to the village community ministering to its physical, intellectual, economic, social and spiritual needs, and that the education, so far as possible, of illiterate adults be undertaken in connection with the work of the school. The school should seek, by its influence, to better village conditions and to uplift the community.

c. Every part of the school curriculum should be made to contribute to an increased interest in the rural environment of the school.

d. The natural outcome of a school whose curriculum reflects genuine interest in its community is the organization of the activities within the schoolroom that will blend intimately with the life of the village community.

e. The form of community education in rural districts which has proved so effective elsewhere "the farm demonstration
movement" and "moveable school" can be made a tremendous edu-
cational factor for community education in India.

5. **Educative Supervision**

   a. In order to maintain and develop the efficiency of rural schools and to provide for the growth of the village teacher, it is essential to maintain a system of constructive and progressive supervision. The type of supervision here contemplated is very different from inspection as at present exists, as it has for its purpose the constant guidance and help of the teacher and the achieving of definite objectives necessary for the progressive improvement of the schools.

   b. Such supervisors should be in close touch with the head of the training school, and in co-operation with him should be responsible for annual vacation schools for teachers, travelling demonstration-schools and intensive training institutes.

   c. To serve these ends it is essential that the supervisors themselves should be men specially trained for the purpose; and that the area assigned to a supervisor be small so that he could visit each school oftener and may keep himself in constant touch with the teachers by a system of a "circle" supervision.

   d. Provision should also be made for the training of supervisors, and this training should consist not only in a knowledge and use of modern methods of teaching, supervision and school organization but in the best type of organization for supervisory and community service.
5. Organization of Schools

a. Consolidated schools which has proved so successful in western nations and has meant the improvement of education, should be adopted in India for the best interests of Indian education.

b. It should be recognized that co-education is a tremendous educational factor and is very desirable under proper supervision. In the present Indian society forces being overwhelmingly against co-education, a step should be made to make elementary education co-educational.

c. It is desirable that the length of the school year preliminary to the college be divided into six, three, three plan. But in this transitional period the following plan be adopted four, three, three, while the higher education be remodelled to four years of intermediate college, two years of university leading to B. A.

d. The community middle school is an intermediate school connecting the village primary school with the schools teaching vocations and preparing selected pupils to go on for high school work. The community middle school should therefore emphasize vocational guidance and education.

e. As a logical outcome and continuation of the rural community middle school, high schools of the community type be developed.

f. The universities are provided by their own governing bodies. It is proposed that there be established "a board
of secondary and intermediate education" which should supervise the secondary schools and intermediate colleges. Elementary education should be under an officer who might be called the "Director of elementary education". It is desirable that the educational machinery at its lowest stage be under the minister for local self government because primary education is to be one of the principle concerns of municipalities and district boards.
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