AN INTRODUCTION TO INDIAN EDUCATION

S. N. MUKERJI

ACHARYA BOOK DEPOT - BARODA

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UNIVERSITIES

34

RESEARCH
INSTITUTIONS

112

SPECIAL EDUCATION
COLLEGES

258

PROFESSIONAL &
TECHNICAL COLLEGES

88

TEACHERS'
TRAINING COLLE

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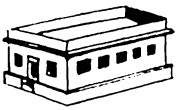

PRE-PRIMARY SCHOOLS

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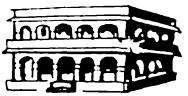

PRIMARY SCHOOLS

21,730

MIDDLE SCHOOLS

10,838

HIGH & HIGHER SECONDARY SCHOOLS

923

TEACHERS' TRAINING SCHOOLS

2,144

VOCATIONAL & TECHNICAL SCHOOLS

94

SCHOOLS FOR THE HANDICAPPED

46,091

SCHOOLS FOR ADULTS

4,802

OTHER SPECIAL EDUCATION SCHOOLS

712

ARTS & SCIENCE COLLEGES

GES COLLEGES

DATA ENTERED

AN INTRODUCTION TO INDIAN EDUCATION

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BARODA

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TO

SHRIMATI HANSA MEHTA

Vice-Chancellor

Maharaja Sayajirao University of Baroda

PREFACE

Nothing is more characteristic of India today than the importance attached to education in her public thought. Every educated Indian now fully appreciates that the progress of his motherland depends to a large extent on her educational development. He is also eager to know about the present educational system of his country.

This little book is not meant to be a treatise or even a history of Indian education. It merely aims at giving a bird's-eye view of some of the most important aspects of Indian education and is designed to give a general reader a broad outline of our educational system which will help him to interpert correctly what he sees, hears and reads about our schools and colleges today.

I am grateful to all my colleagues whose cooperation made the production of this brochure possible, but I feel that I must make special mention of Shri D. G. Apte and Shri S. N. Bhatt.

Baroda,
December 15, 1957

S. N. MUKERJI

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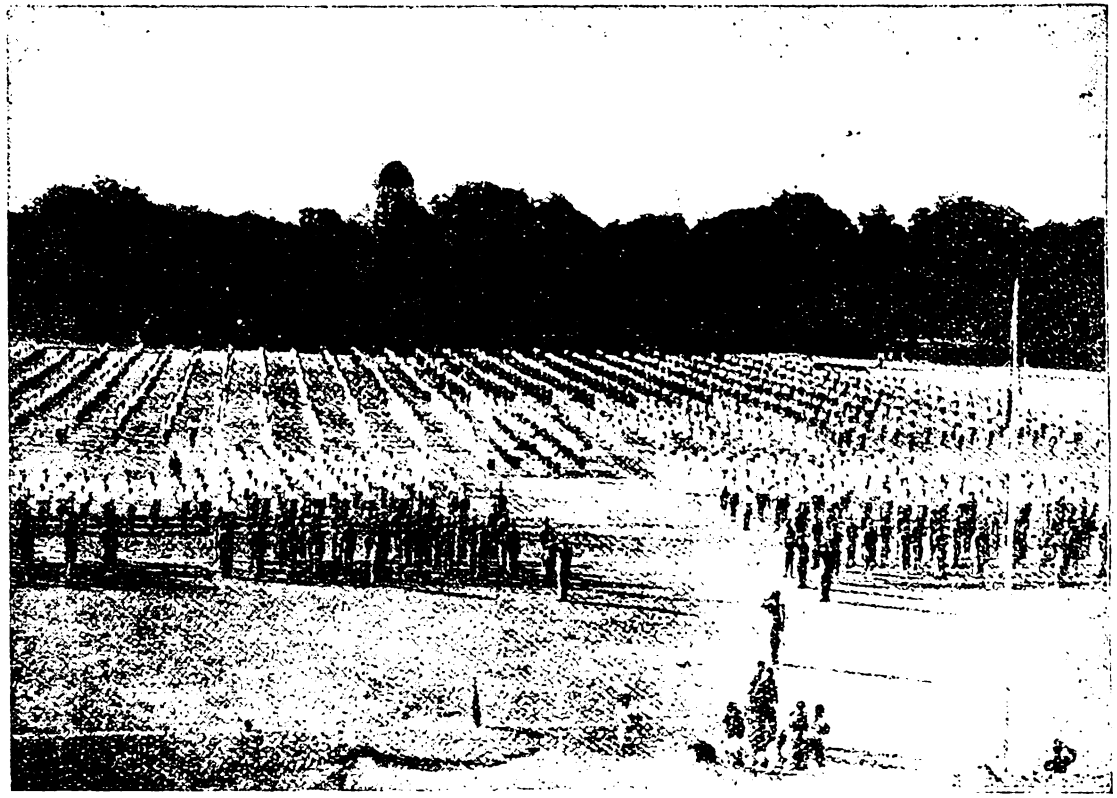
A Citizen of Tomorrow



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Chapter I

BACKGROUND

I. Early Period

India has a long tradition of learning. Her arts and sciences, literature and philosophy flourished through ages and spread far beyond the bounds of the Indian world. When Trevelyan, writing in 1838, on the threshold of the new dispensation, regarded the coming of Western learning to the East, he saw it not as an invasion but as a home-coming:

> The time has arrived when the ancient debt of civilisation which Europe owes to Asia is about to be repaid; and the sciences, cradled in the East and brought to maturity in the West, are now by a final effort to overspread the world. [1]

Throughout the centuries, the Brahmans continued to transmit their study in religious institutions. Under the Muslims, the connection between religion and learning was maintained. They also established some schools which combined religious and secular learning.

These indigenous schools were of two types: (1) elementary schools (*pathsalas* for the Hindus and *maktabs* for the Muslims) and (2) schools for higher learning (*tols*, *vidyalayas* or *chatuspathis* for the Hindus, and *madrasahs* for the Muslims).

This learning was, however, at a very low ebb by the beginning of the nineteenth century, after a long period of foreign invasions and internecine wars. Western education

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[1] C. E. Trevelyan, *The Education of the People of India*, London, Longmans, 1831, p. 168.

had also not been introduced, and there were hardly any printed books either in the classical languages or the vernaculars.

II. Education Under the East India Company (1757-1857)

The East India Company became the *de facto* ruler of a major part of the country after the victory at Plassey in 1757, and the grant of Diwani in 1765. But the Company did not take any interest in education of Indians and adopted a neutral policy. A state system of education was absent in England, and state interference was not relished by the English people. The same analogy was applied to India also. It was thought that education in India could be spread without state interference, with the result that the existing system of education was left free to take care of itself. The Company neither started new institutions nor built on the existing ones and its earliest servants were rather busy shaking the "pagoda tree." The move for educational improvement came from officers in their private capacity, private persons and missionary societies.

In 1781, Warren Hastings founded the Calcutta Madrasah, at the request of a Muhammadan deputation, partly, but not solely, with a view to producing Muslim officers for the courts of justice. The Sanskrit College at Banaras was established by Jonathan Duncan, the British Resident, with the assent of Lord Cornwallis, in 1792. Under the influence of religious enthusiasts in England, who did so much in the early days for education, a clause was inserted in the East India Company's Act of 1813 which enabled the governor-general to devote not less than a lakh of rupees annually to education. It was the first legislative recognition of the right of education to claim a share in the public revenues.

A new impetus to Indian education was given by the 'semirationalist' movement in Bengal under the able leadership of the celebrated Raja Ram Mohan Roy, who, in 1816-17,

founded a college which led to the 'springing up all over Bengal' of English schools conducted by its pupils. Later on, the college itself was absorbed in 1855 into the Presidency College, Calcutta.

Another important agency, which influenced Indian education was the Christian missionary movement. The missionaries, by the printing of books in the vernacular, gave an immense impetus to the development of vernacular literature and especially of Bengali literature. But hand in hand with the study of the vernaculars went the teaching of Western subjects through the medium of English, called in India 'English education'.

It was only in 1823 that a body known as the General Committee of Public Instruction was set up in Calcutta for implementing the legislation of 1813. It began its work by patronising Oriental learning, since the majority of its members were Orientalists. But very soon its policy began to be challenged by another section of the committee, viz., the Anglicists. They advocated the need for spreading Western knowledge through the medium of English. The arguments of both the parties were put before Lord Macaulay, the Law Member of India at that time, in 1835.

He rejected the arguments of the Orientalists through a very forceful minute wherein he supported the education of the classes and made a vigorous plea for spreading Western learning through the medium of English. Lord William Bentinck, the then governor-general, accepted Macaulay's recommendation and sanctioned it officially. In 1837 English was made the court language, and a government resolution of 1844 threw high posts open to Indians. Thus the system of English education was adopted and encouraged by Government, and developed alongside the verancular schools. The indigenous system of education was neglected

and even suppressed at times. Thus by the middle of the nineteenth century, the system of English education had definitely taken root in the country.

In 1854, the education of the whole population of India was accepted as a State responsibility, and a despatch (known as Wood's Despatch[1]) was issued. It still forms the charter of education in India. Its main recommendations can be summarised as under:

1. The constitution of a separate department for the administration of education in every province.
2. The institution of universities at the presidency towns.
3. The establishment of institutions for training teachers for all classes of schools.
4. The maintenance of the existing government colleges and high schools, and the increase in their number when necessary.
5. The establishment of new middle schools.
6. Increased attention to vernacular schools, indigenous or other, for elementary education; and
7. The introduction of a system of grants-in-aid.

After the publication of the Despatch, steps were taken immediately for organising the prevalent educational system on new lines. The Department of Public Instruction, under the D.P.I. with inspectors and other minor officers, was set up in 1855 in every province; the universities of Calcutta, Bombay and Madras were established as examining bodies in 1857 on the lines of the London University; a system of grants-in-aid for private schools and colleges was introduced in all the provinces. Thus the Despatch introduced the present educational system in this country.

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[1] Sir Charles Wood, the author of the despatch, was at that time the President of the Board of Control of the East India Company.

III. Education Under the British Crown (1857-1947)

A. (1857-1904)

In 1857, the Government of India was transferred from the East India Company to the British Crown. In a despatch of 1859, the first Secretary of State for India confirmed the policy of 1854 and reviewed the progress made since that date. There had not, he found, been time to do much for education. The most important thing was that universities had been duly established at Calcutta, Madras and Bombay. The first, with eleven colleges scattered over the wide territories of the Presidency of Fort William in Bengal, was already making progress. The others, with three colleges between them, had not yet quite found their feet. The total college enrolment was reported to be close on 3,000, a figure which must have included pupils reading in the school or preparatory departments of some of the colleges. 'Reports of school enrolment were very incomplete, but the Secretary had information, as to State schools, of 9,168 pupils in attendance at superior schools and some 40,000 at inferior schools. The figure are small, but the Secretary of State assured that the policy of the Company would continue to be the policy of the Crown.

The early years of the second half of the nineteenth century are of great importance to India, when a tide of Westernisation set in on Indian shores. The first railway was started in 1853, the first authoritative scheme on Indian education was published in 1854, the telegraph and postal systems were introduced in 1854, the first modern universities were established in 1857 and the first legislative councils were instituted in 1861. The country was also in perfect peace for a long time, and there were no wars on the Indian soil till the Second World War broke out. This led to an immense increase of population, an extension of state activities and a progress in industry and commerce. Development of communication broke down

geographical barriers, and brought different tracts and long-separated Indian communities into a closer contact with one another.

This impact aroused India from her intellectual stupor and reawakened a free activity of the intellect which, though originally confined within a very narrow bound, gradually spread to all subjects of human and national interests. In the first place, it brought back to the Indian mind a desire for new creations and its instinctive craving for different kinds of knowledge—orthodox and modern, Eastern as well as Western. Secondly, it infused modern ideas into the old culture. The sacred books and philosophies of the East underwent a critical examination, and new standards were evolved for interpreting them. Finally, it made our people handle our present problems in the light of our cultural heritage.

India also grew critical of Western culture. The blind admiration for the West, which was so prominent during the first half of the nineteenth century, gradually disappeared and it was realised that India should not take a wholesale imprint of Western motives. The anglicising impulse was met by the rise of national consciousness, which very soon began to influence the whole country. The spirit of nationalism found expression in several forms, viz., religious, political, cultural, social, economic and educational.

The second half of the nineteenth century was a period of great religious revival in the country, and it is no exaggeration to say that the revival gave birth to modern national movement. Religion is so prominent in Indian life that it has helped this land of *dharma* and *shastras* to maintain her vitality even during her days of decadence. The fibre of Indian mind is so inter- woven with religion that it throbs with full response only when the religious note is struck. In fact, no movement can gather strength in this country unless it is based on religion.

The religion that was greatly affected was Hinduism, in which new religious sects came into existence. The Brahmo Samaj (1828) with its allied branches, viz., Veda Samaj (1864) in Madras and Prarthana Samaj (1867) in Bombay, ploughed up the ground of rigid orthodoxy and opened a new way for others. The Arya Samaj (1875) represents a revolt against Hindu orthodoxy and Western ideals. It gave a fresh interpretation to the Vedas and attempted to apply old Vedic principles of life to modern conditions. The Ramakrishna Mission (1897) under its great leader, Swami Vivekananda, completed the religious impulse. He brought India to the forefront and proved that Hindu civilisation is higher than the Western.

So for as the political factor is concerned, the geographical unification of the country played a very important part. People from different corners of the country began feeling that they were the children of the same motherland, and thus an all-India feeling of patriotism developed. Political ideas of the West also influenced the country, and associations like the Poona Sarvajanik Sabha (1870) and the Indian Association (1878) were formed. The latter was the forerunner of the Indian National Congress and ruled public opinion from Peshawar to Chittagong. It derived its inspiration from Mazzini, and one of its main objects was the unification of Indians on the basis of common political interests and aspirations. The Indian National Congress was formed in 1885 with the object of reforming the legislatures and the Civil Service. Ultimately, it aimed at political education of the people and the establishment of a form of responsible government.

Many of our social customs were also changed. Before the infiltration of Western ideas, India did not object to social customs like *purda*, child-marriage, the ban on widow-marriage, polygamy, the temple-prostitution (*devadesi*) and the like. The crusade against these social evils began in the last century.

In fact, Indian society owes a good deal to a galaxy of nineteenth century reformers like Raja Ram Mohan Roy, Keshab Chandra Sen, Ishwar Chandra Vidyasagar, Behramji Malabari, Sir Syed Ahmed, Pandita Ramabai and others.

The second half of the nineteenth century is also a period of the 'opening-up' of the interior of India, when a great railway net-work and a series of irrigation works were constructed. These, no doubt, increased production and trade, facilitated mobility and large-scale industries, and in general tended to commercialise and modernise the country. But the large scale industries were concentrated at few selected centres, and several indigenous industries succumbed to the competition of machine-made goods. The commercialisation of economic life was not accompanied either by a corresponding growth of industrialisation or by a due provision of technical education. The Indian National Congress at its Third Session in 1887 passed a resolution that 'the Government be moved to elaborate a system of technical education, suitable to the condition of the country, to encourage indigenous manufactures...' After 1891, the request was repeated in five successive sessions.[1]

These were the main currents of the national movement during the nineteenth century. Education naturally formed an important element in all these activities and the politically minded people began considering the development of education as a national need. We may now consider the educational progress made during the first twenty odd years of Crown government, up to the time when government appointed the first education (Hunter) commission to enquire as to the facts and advise as to action.

The most notable feature of the period had been the success of the universities and the impulse which they had given

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[1] *Report of the Industrial Commission*, 1916, pp. 259-60.

to secondary education. Arts and professional colleges then numbered 85 and enrolled between them 7,582 students. Secondary schools, Anglo-vernacular and vernacular, numbered just over 4,000, their enrolment being 222,097.

On an estimate with reference to a total population of ust over 200 millions, the number of children of school-going age (5 to 12) must have been between 45 and 50 millions. The number of pupils in schools submitting returns to the Education Department in the year 1881-2 was 2,378,339, a proportion of, roughly, 1 in 20, the proportion for boys being 1 in 10 and for girls less than 1 in 250.

In 1882, the Government of India appointed a commission to enquire into the manner 'in which effect had been given to the principles of the Despatch of 1854 and to suggest such measures as it may think desirable in order to the further carrying out of the policy therein laid down.' There were several points in the recommendations of the Commission which interest us:

1. While advocating the gradual withdrawal of the State from the direct support and management of higher education it felt that this withdrawal could only be by slow and cautious steps, handing over a college or secondary school to a body of Indians provided there was a reasonable prospect that the cause of education would not suffer through the transfer;

2. Provision is to be made for ordinary and special grants to colleges and secondary schools;

3. Provision of two types of courses in high schools —one leading to the entrance examination of the University and the other of a more practical character intended to fit the youths for commercial, vocational and non-literary pursuits;

4. The transfer of control of primary education to District and Municipal boards.

The proposals of the Commission which have had most direct effect on subsequent government policy were those relating to the expansion of primary education and its management by the local bodies set up under the local self-government acts of Lord Ripon's Government in the years 1883 to 1885, the development of the grant-in-aid system, and the stimulation of private enterprise. The recommendations of the Commission also led to a remarkable expansion of secondary and university education. The policy of the Government's 'gradual withdrawal' from higher education and the approval of lower fees in private institutions caused the number of colleges and high schools to rise almost immediately. Between 1881-82 and 1901-02, the number of secondary schools rose from 3,916 to 5,124 and that of colleges from 68 to 179. But nothing was done seriously to introduce bifurcated courses in high schools as suggested by the Commission, and the courses of these institutions continued to be of the same type leading to the university entrance examinations. The majority of those who passed this examination was attracted to the colleges because the university degree was the main passport to lucrative government jobs and because there were few other openings for educated young men.

Most of the new colleges were run by Indian managements. They were weak, understaffed and ill-equipped. However, some of them were efficient and were started with the object of imparting sound education to Indian students on national lines. They were organised by some great Indian patriots, as they felt that the character of Indian youths can be built up by Indians themselves. For example, Sir Syed Ahmed Khan, the great Muslim leader, established the Anglo-Oriental College at Aligarh (1877), wherein he not only introduced religious instruction but also undertook the far more difficult task of interpreting the teaching

of Islam in the light of present-day needs. The Poona Fergusson College was founded in 1880 by the late Messrs. V. K. Chiplonkar, B. G. Tilak and G. G. Agarkar. In 1882 Sir Surendra Nath Banerji, the great Indian leader, took charge of Calcutta Ripon College which is now named after him. The Arya Samaj founded the Dayananda Anglo-Vedic College, Lahore, in 1886 with a view to encouraging a taste for Sanskrit and for promoting the study of best Hindu works. The recitation of Vedic *mantras* was made compulsory, and the college attracted the largest number of students in the Panjab within five years of its establishment. In 1898 Mrs. Annie Besant started the Central Hindu College, Banaras, as an all-India institution for the Hindus. The present Hindu University has developed out of this institution.

This was the temper, when Lord Curzon was appointed as the viceroy. All classes and shades of different opinions expected too much from him and hastened to welcome him. But the dream did not last long. Though he was a man with a strong will, a clear vision, a bold initiative, a dour industry, Lord Curzon failed because of his imperialistic policy. He abandoned the *laissez faire* policy of the Victorian age, and attempted to extend State control and intervention. He tried to make a clean sweep of every principle, on which Indian policy was built up. He was right in many of his observations, but his measures for reforms as well as his reprobatory and scornful attitude made the people suspect his intentions. It is no wonder, therefore, that within the short period of his viceroyalty, he offended, beyond forgiveness, the educated classes of India. In fact, his policy created a wide-spread feeling of unrest, disappointment and dissatisfaction in the country.

In the seething cauldron of Indian nationalism of these years, there were several ideologies. There was the Swadeshi

Movement, which had burst forth in Bengal over the question of the partition of Bengal. It was felt that Lord Curzon wanted to divide Bengal for disrupting the political life of the Bengalees. The boycott of foreign goods and the use of Swadeshi or home-made goods were the order of the day. Incidentally, the Swadeshi Movement increased a demand for vocational education. The movement also drew the student world for the first time into Indian politics, because an official circular prohibiting students from attending political meetings was issued. Naturally, students raised a hue and cry against such a circular.

In 1902, Lord Curzon appointed a commission "to enquire into the condition and prospects of the universities established in India." The main recommendations of the commission were embodied in the Universities Act of 1904, which entrusted the universities with teaching functions and empowered them to inspect affiliated colleges. The governing bodies of the universities were also reconstituted. But Indian opinion was very critical of the Act, as the number of seats in the Senate thrown open to elections was very small and the restriction in number was supposed to create a majority for Europeans.

B. **(1905-1919)**

Since the beginning of the present century, Indians have been taking a keen interest in educational matters. This is partly due to Lord Curzon's educational policy and partly due to the rise of national consciousness. Lord Curzon's educational policy created a feeling of disgust and distrust in the minds of the people as regards Government's intentions. It was felt that the State wanted to restrict free development of education, which India needed most. The people were also disgusted with the type of education being imparted in different institutions.

An open revolt against the prevailing educational system was organised in Bengal, as a result of the Swadeshi Movement, and a body known as the National Council of Education was established. It drew a very detailed programme of national education, starting from the infant stage right up to the university stage. A national college with Shri Aurobindo as its first principal and a technical institution (the present Jadavpur University) were established in Calcutta, and a number of national schools were established in the province. With the slackening of the Swadeshi movement, all the educational institutions with the exception of the Jadavpur College were closed.

Another organisation, 'The Association for the Advancement of Scientific and Industrial Education of Indians', was established in Calcutta in 1904. It received pecuniary support from a large number of leading men in Bengal and even from Europeans. One of its primary objects was to raise funds for sending qualified students overseas for advanced studies in arts and industries.

The movement for national education was active in other directions. Tagore started his *brahmacharya ashram* at Bolpur in 1901, and the Aryapratinidhi Sabha established *gurukulas* at Brindaban and Hardwar. In 1902, Miss Margaret Noble who joined the Ramkrishna Mission as Sister Nivedita opened a school for girls in Calcutta. The school aims at infusing into its pupils a 'passion for *seva*'. The success of this institution inspired the Mission to start various types of schools and students' homes in different parts of the country.

Thus within the first decade of the present century, many new educational ideas emerged. For the first time, Indians also became conscious of the need for educating the masses. As early as 1906, an act envisaging compulsion had been passed in the Native State of Baroda. In British India, a similar

proposal was made by Shri Gopal Krishna Gokhale, the great Indian leader. In 1910 and 1922, he moved resolutions in the Imperial Legislative Council for introducing compulsory education for children between six and ten. But these resolutions were turned down. No doubt, he failed but the indirect results of his attempts were good. The State administrative machinery for primary education began to move a little faster, and the nation became fully conscious of the need for educating the masses. As early as 1910, the Indian National Congress and the Muslim League at their sessions of Allahabad and Nagpur respectively passed resolutions in favour of free and compulsory primary education.

There was a rapid increase in student enrolment also. Between 1907 and 1917, the number of college students had risen from 17,356 to 61,200. The rapidity of the advance in the colleges was paralleled in the secondary schools. During the same decennium the enrolment of boys in high and middle schools, which had increased in the previous twenty years at the rate of over 10,000 yearly, rose from 473,000 to 1,107,000, i.e., at the rate of over 63,000 yearly. Neither in colleges nor in secondary schools was there any sign that a limit was at hand. The index still pointed on.

In the meanwhile, the Government of India appointed the Calcutta University Commission in 1917. It submitted a voluminous report in 1919 dealing with practically every problem of secondary and university education. The main recommendations were as follows:

1. The intermediate classes of the university were to be transferred to secondary institutions and the stage of admission to the university should be that of the present intermediate examination;

2. Secondary and intermediate education was to be controlled by a board of secondary education and not by the university;

3. The duration of the degree course should be three years after the intermediate stage, the provisions being applied immediately in regard to Honours Course and soon after to Pass Course.

4. The creation of new universities and the reorganisation as far as possible of the existing universities, on a unitary, teaching and residential basis.

5. The medium of instruction for most subjects up to high school stage was to be the 'vernacular' but for later stage it should be English.

6. The method of examination needed radical improvement.

These recommendations have great significance, since they shaped educational ideals of this country for the following twenty-five years.

C. (1920-47)

The next important landmark in the history of education in India is the introduction of constitutional reforms in 1921, which brought forth great administrative changes. Prior to the reforms, the Government of India excercised general supervision and control over education throughout the whole country. Schemes involving legislation or large expenditure came up to this Government. Under the new reforms, education, with small exceptions, became a provincial subject and was entrusted to an Indian minister of education, responsible not to the Government of India but to the electorate of the provinces.

Owing to the introduction of this type of autonomy, the control which the Central Government used to excercise over provincial governments in the matter of education became less rigid. Public education became a direct responsibility of popular ministers, who in their own way tried to develop this great nation building programme.

Two important reports were published during the period: (1) the Hartog Report (in 1929) and (2) the Sargent Report (the report on Post-War Educational Development in India) in 1944. The first report pointed out that there was wastage and ineffectiveness throughout the Indian system of education. It advocated a policy of consolidation, i.e., the retention of efficient schools and the elimination of weak schools. It also urged on the need for 'more diversified curricula in the schools'.

The Sargent Report visualised a system of universal, compulsory and free education for all boys and girls between the ages of 6 and 14. It was also suggested by this report that at the middle school stage provision should be made for a variety of courses extending over a period of three years after the age of 11. The report further favoured the institution of a three-year degree course and the creation of an independent Ministry of Education at the centre.

In the meanwhile, the national movement gathered a new momentum under the able guidance of Mahatma Gandhi and became a mass movement. He roused the mass emotion by appealing to the spiritual and national feelings of the people, and spread national consciousness even to distant villages.

The inadequacy of constitutional reforms of 1921 fanned the flame of national dissatisfaction in the country, and Mahatma Gandhi launched the Non-cooperation Movement. So far as education was concerned, it was felt that the existing educational institutions, because of their inevitable connection with an alien administration, were not able to give the type of instruction that an independent nation needed. At the Nagpur Session of the Indian National Congress in December 1920, resolutions were passed declaring a boycott of all educational institutions recognized by Government. Parallel institutions known as national schools and *vidyapithas* were

started. It was hoped that these national institutions would breed a new race of Indians with a broad national outlook and free from slavish mentality. The courses of study did not differ much from departmental schools, but Hindi was studied as an all-India language in place of English and teaching was done through the mother-tongue. The use of *charkha* (spinning-wheel) was taught as a preliminary step towards economic independence of India from the West and also for encouraging simplicity of life.

A large number of students joined these institutions, and naturally there was a great decline in the number of pupils attending recognised institutions. By the end of 1922, normal conditions were restored and the national institutions more or less disappeared. But they sowed the seeds for the coming harvest and exposed the main defects of the prevailing system of education.

The Non-co-operation movement, no doubt, collapsed. But it influenced the educational programmes of provincial governments to a great extent. The reforms of 1921, in spite of their many limitations, have a brighter side also. They introduced 'provincialisation' of education. This gave wider opportunities to provincial legislatures and ministers to draw up various programmes of educational reconstruction, which could be fully discussed by the public.

Provincial legislatures and ministers of education drew up comprehensive programmes of educational reconstruction, viz., compulsory primary education, adult education, women's education, vocational and rural education, diversification of curricula and so on. But the programmes of compulsory primary education did not produce the desired results. Poverty of the masses and the inadequacy of the educational budget were considered responsible for this failure. This was the main reason which led the Indian National Congress to work

out an inexpensive plan of education — the basic education. The details of this scheme will be discussed in Chapter Four.

IV. Education in Free India (1947-57)

On August 15, 1947, India attained independence. But she was faced with the task of remodelling her system of education in the national interest. The provision of universal, free and compulsory elementary education for all children of school-going age, and of social education for all illiterates was the most urgent need. It was also necessary to reorganise secondary and higher education and make adequate provision for the expansion and advancement of scientific and technical education. Nor could the needs of eighty per cent of the Indian population, living in rural areas, be overlooked.

A number of committees and commissions were set up during recent years for considering some of the burning problems of Indian education. The recommendations of two commissions are, however, very important. These are: (1) the University Education (Radhakrishnan) Commission of 1948-49 and (2) the Secondary Education (Mudaliar) Commission of 1952-53. Their suggestions will be discussed later on at relevant places in the book.

With a view to raising the standard of living, the National Government has put into operation two five-year plans — (1951-56) and (1956-61). These embrace the entire country and every aspect of Indian life. Both the plans fully recognise the importance of education as the foundation of national reconstruction.

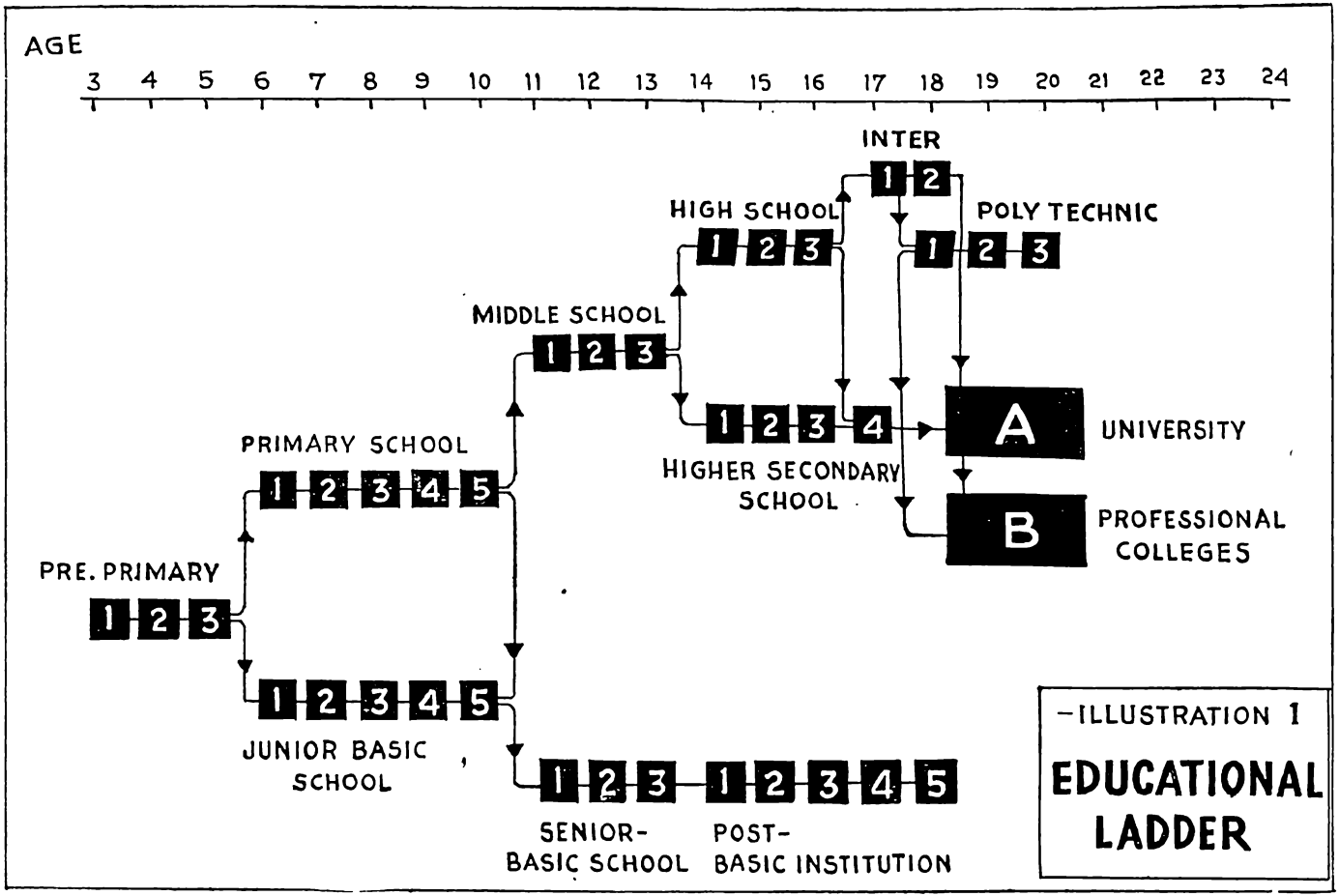
The first five-year plan provided a sum of Rs. 169 crores for educational development: elementary education (93 crores), secondary education (22 crores), university education (15 crores), technical and vocational education (23 crores), social education (5 crores), and administration and miscellaneous schemes (11 crores).

The second five-year plan has made a provision of Rs. 307 crores for above heads. The targets have been placed at 53,000 new primary schools, 3,500 middle schools, 1,500 higher secondary schools, 950 multipurpose schools and 7 new universities. Besides, 21 engineering and 4 technological institutes will also be set up.

V. Educational Ladder

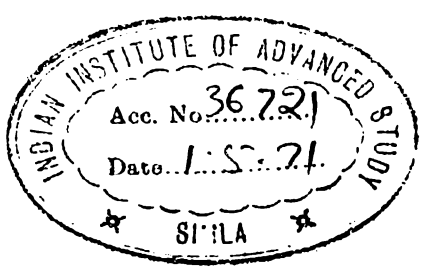
It will now be necessary to give a bird's-eye view of the educational pattern of this country. The divisions of educational institutions according to standards follow the pattern that is ordinarily found in most other countries. Pre-primary education is more or less absent in India. A few nursery, infant or kindergarten schools exist in urban areas. The second stage is the primary or elementary stage. It extends in some States to four years and in others to five years, the age period being six or seven to ten or eleven. Under the system of basic education, some States have introduced junior basic schools, but their number is very small. A few States have organised a new type of institutions known as the higher elementtry school or vernacular middle school, where all subjects are taught through the mother-tongue and no other language is taught.

At the secondary level, there are two divisions — the junior (middle or senior basic) and the senior (high). The junior stage covers a period varying in different areas, between three and four years. The senior stage extends over a period of three or four years. Quite recently, higher secondary schools have been established in some States. These schools have been formed either by the addition of one year or both the years from the intermediate stage of the university. The duration of school years varies from State to State. On the whole, the entire school course is covered in 10–12 years.


AGE
3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24
INTER
1 2
HIGH SCHOOL
1 2 3
POLY TECHNIC
1 2 3
MIDDLE SCHOOL
1 2 3
1 2 3 4
A
UNIVERSITY
HIGHER SECONDARY SCHOOL
B
PROFESSIONAL COLLEGES
PRIMARY SCHOOL
1 2 3 4 5
PRE. PRIMARY
1 2 3
1 2 3 4 5
JUNIOR BASIC SCHOOL
1 2 3 1 2 3 4 5
SENIOR-BASIC SCHOOL
POST-BASIC INSTITUTION
—ILLUSTRATION 1
EDUCATIONAL LADDER

At the university level, the first degree course is generally of four years, comprising two years of intermediate and two years of the degree course. In the Delhi State, where the higher secondary school has been organised, the degree stage is of three years' duration, the intermediate stage having been abolished. A number of universities have also instituted a three-year degree course quite recently. The Master's degree requires a further study of two years, and additional two years are required for getting the doctorate degree.

Besides these institutions of general education, there are numerous schools and colleges of a special character, covering a wide range of professional and vocational subjects, viz., commerece, engineering and technology, teaching, medicine, law, agriculture, forestry and the like. Students who wish to follow a professional course in a college must usually pass the intermediate examination, but a matriculate can join a polytechnic or a technical or vocational school for any special branch of study. Besides these, these are some special schools for the handicapped and for juvenile delinquents.



Chapter II

ADMINISTRATION

I. Introduction

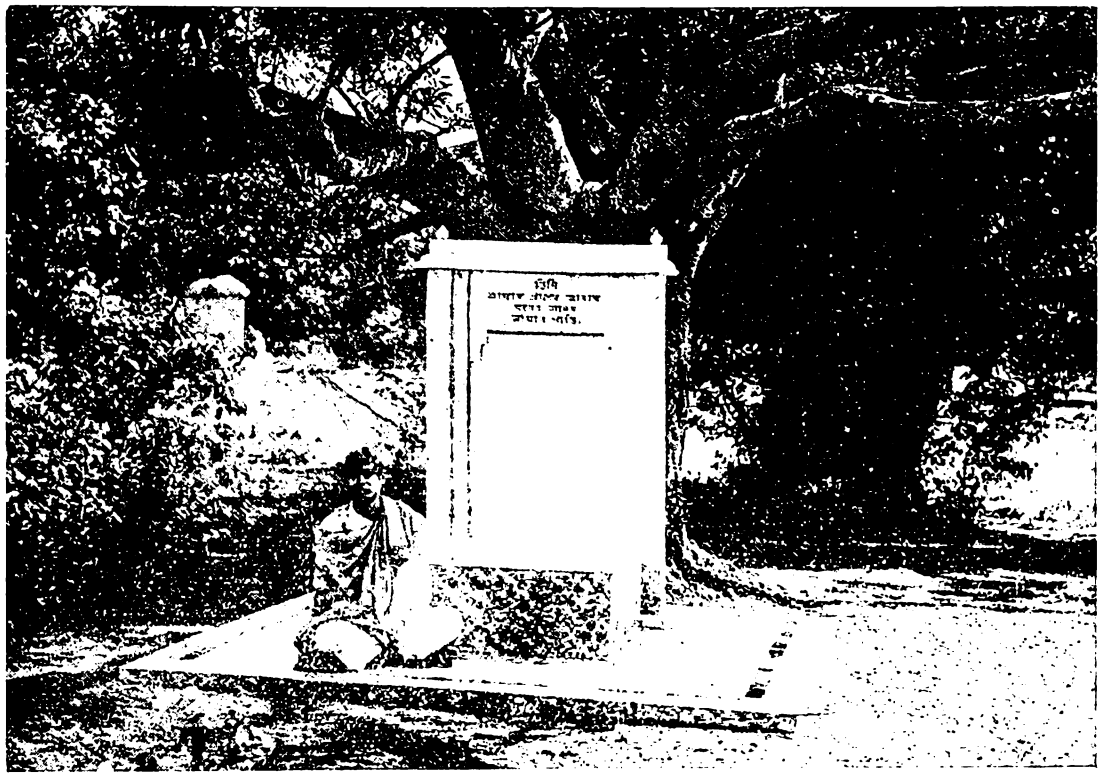
India is a Sovereign Democratic Republic with a parliamentary form of government based on universal adult franchise. On November 1, 1956, the map of the country has been redrawn. India is at present a union of fourteen States, viz., Andhra Pradesh, Assam, Bihar, Bombay, Kerala, Jammu and Kashmir, Madhya Pradesh, Madras, Mysore, Orissa, Panjab, Rajasthan, Uttar Pradesh and West Bengal. The Central Government manages the affairs of six territories, viz., Andaman and Nicobar Islands, Delhi, Himachal Pradesh, Laccadive, Minicoy and Amindiv Islands, Manipur and Tripura.

Education in India is at present under the control of three distinct bodies—Central Government, State Governments and Local bodies. It may, however, be noted that since 1921 education at all stages with two important qualifications is a State responsibility. These qualifications are in respect of advanced research and technical education. In view of the need for coordination of facilities and the maintenance of standards at the higher levels, the Constitution has placed on the Central Government the responsibility in these respects.

II. The Central Government

Education at the Centre remained combined with Health and Agriculture till 1945 when trifurcation was effected and a separate Department of Education was set up. In 1947, it was raised to the status of a Ministry. It is now entrusted with scientific research also. Maulana Abul Kalam Azad is the first minister of education of this country.

Gandhiji and Maulana Abul Kalam Azad



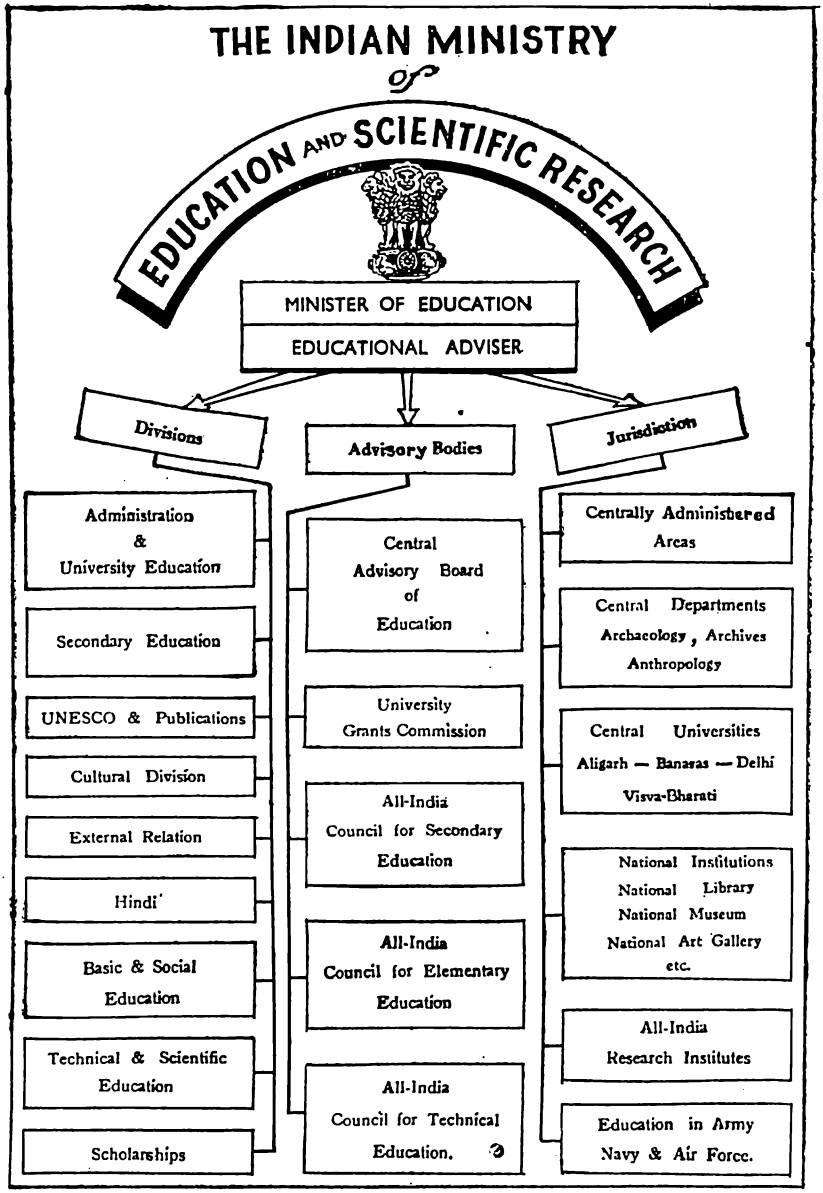
Gurudev Under the Sapta-parna Tree (Santiniketan Visva-Bharati)

The Hon'ble Minister of Education and Scientific Research plays an important role in formulating general policies and ensuring uniformity in the pattern of education in different States. He is assisted by one or two deputy ministers according to need.

The Educational Adviser is the administrative head of the Ministry. He is the Secretary to the Government of India, and is the principal adviser to the Minister on all matters of policy and administration. He is helped by a few deputy educational advisers, each in charge of a distinct division. The Ministry at present has been split up into nine divisons:

1. Administration and University Education;
2. Secondary Education;
3. UNESCO and Publications;
4. Cultural Division;
5. External Relation;
6. Hindi;
7. Basic and Social Education;
8. Technical and Scientific Education; and
9. Scholarships.

It may, however, be noted that the Government of India has a very limited control over education and the management of public instruction is lodged with State Governments. But being the central agency, it plays a very important role and its activities are manifold. Firstly, it fixes a general policy of reconstruction with an all-India outlook, maintains cultural relations with foreign countries, associations and organisations, and grants scholarships. Secondly, it is an advisory and coord-dinating organ to different States and educational agencies. In this connection it is helped by five advisory bodies, viz., University Grants Commission (UGC), All-India Council for Secondary Education (AICSE), All-India Council for Elementary Education (AICEE), All-India Council for


THE INDIAN MINISTRY
of
EDUCATION AND SCIENTIFIC RESEARCH
MINISTER OF EDUCATION
EDUCATIONAL ADVISER
Divisions
Advisory Bodies
Jurisdiction
Administration & University Education
Secondary Education
UNESCO & Publications
Cultural Division
External Relation
Hindi
Basic & Social Education
Technical & Scientific Education
Scholarships
Central Advisory Board of Education
University Grants Commission
All-India Council for Secondary Education
All-India Council for Elementary Education
All-India Council for Technical Education.
Centrally Administered Areas
Central Departments Archaeology, Archives Anthropology
Central Universities Aligarh — Banaras — Delhi Visva-Bharati
National Institutions National Library National Museum National Art Gallery etc.
All-India Research Institutes
Education in Army Navy & Air Force.

Technical Education (AICTE) and the Central Advisory Board of Education (CABE). These are statutory bodies and consist of representatives of Central and State Governments, Parliament, universities and educational organisations. While the activities of the first four bodies are restricted to their special fields, the CABE has very wide functions embracing each and every branch of education. The decisions of these bodies are, however, not binding on the States, as they are free agents accepting the Centre's suggestions voluntarily. From time to time, the Ministry also appoints committees or commissions for investigating into special problems of education.

Thirdly, the Government of India is the informatory central agency. It carries on this function with the help of the Central Bureau of Education, attached to the CABE. The bureau collects most recent information about educational progress in India and abroad. In addition to the publication of annual and quinquennial reviews on the progress of education in India, the bureau publishes reports on different aspects of Indian education. Fourthly, the Central Government gives liberal grants-in-aid to State Governments, technical institutions and universities for conducting certain programmes, which have to be approved by the Ministry. Lastly, the Government of India is directly in charge of certain responsibilities, viz., education of Centrally Administered Areas, Central Universities (Delhi, Aligarh, Banaras and Visva-Bharati), a number of departments (Archaeology, Anthropology and Archives), education in the army, navy and air force, and a number of educational and research institutes of all-India importance like the National Laboratories, National Museum, National Library, Indian School of Mines at Dhanbad, Indian Agricultural Research Institute at New Delhi and similar other centres.

III. State Governments

Education has primarily been the concern of the State

Governments since 1921. They are fully autonomous in regard to their educational programmes except those for which they receive grants-in-aid from the Centre. The administrative machinery of a State consists of the Minister of Education, the Secretary for Education, the Director of Education (D.E.), a crops of inspectors and usual minor personnel of a state department. The minister controls the educational policy and directs its execution. He is also responsible to the state legislature of which he is a member. The secretary is generally an administrative officer. He passes orders on behalf of Government in educational matters. The D.E. is the head of the department and is the technical adviser to the minister. In some States, he also works as the secretary.

The D. E. is assited by an inspecting staff. The inspectorate generally forms a hierarchy with divisional officers and is assisted by assistant inspectors in each division, and with deputy or district inspectors assisted by a number of assistant district or sub-inspectors in each State.

Government shares its power with or delegates a part of it to universities as regards higher education and to local boards as regards primary education There are also some statutory bodies (the boards of secondary and intermediate education), which control and conduct high school and intermediate examinations in certain areas.

IV. Local Boards

Closely associated with the States are the local boards, which include District, Municipal and Cantonment Boards as well as Town Area Committees and *janpad sabhas.*

In the majority of States, the local boards are in charge of primary education. They function through their school boards, support and manage their own schools, recognise and

aid private schools. They even draw up their own schemes for the expansion of primary education and maintain their own supervisory administrtive staff.

V. Conclusion

Educational institutions are of two types—recognised and unrecognised. The former are managed by three different agencies—government (22 per cent), local bodies (40 per cent) and private bodies (38 per cent). Private institutions are again aided (34 per cent) or unaided (4 per cent).

The main agencies controlling primary and secondary schools are local boards and private bodies respectively. In colleges for general education and schools for vocational and technical education, private enterprise predominates. Three out of every seven professional colleges are managed by private bodies.

With the advent of freedom, the total national expenditure on education from all sources, government or otherwise, has increased considerably. This was about Rs. 551 million on 31st March, 1948 and rose to Rs. 1,473 million in 1955. This is, undoubtedly, an appreciable increase, but in view of the estimate of Rs. 4,000 million that is needed to finance a truly national system of education, it is also an indication of the gap that remains to be bridged.

Chapter III

PRIMARY EDUCATION

I. Introduction

The indigenous primary schools were of two types: (1) *pathsalas* for Hindus and (2) *maktabs* for Mohamedans. During the British rule, modern primary schools were established but attempts at a systematic provision of elementary education were not made. In 1917 there was one primary school for every 1,266 of the total population.[1]

In 1911, the great Indian patriot, the late Mr. G. K. Gokhale, introduced a bill into the Imperial Legislative Council intended to make permissive the introduction of compulsory education in municipal or district board areas. The bill was officially opposed and thrown out.

The first legislation for compulsory primary education entitled the Bombay Primary Education Act was passed in 1918. It was mainly due to the efforts of the late Shri Vithalbhai J. Patel that this act came into operation. With the advent of popular ministries in 1921, all the States introduced legislation for compulsory primary education.

Indian nationalists were, however, not satisfied either with the progress or with the type of education provided in the country, and introduced basic education under the leadership of Gandhiji.[2]

II. Primary Education in India Today

Schools.—The duration of the primary stage varies according to States. It extends in some States to four years and in others

[1] *Progress of Education in India*, 1912-17, Vol. I, p. 114.

[2] *Infra*, Ch. IV.

Mid-day Refreshment

Our Budding Artists

Village Children Reading

Village Children Writing

to five years, the age period being six or seven to ten or eleven.

The primary schools are of two types: (1) orthodox primary schools and (2) junior basic schools. Out of the total number of 263,626 elementary schools in 1956, only 37,395 (approximately 14 per cent of the total number) were of the basic type. It may also be noted that 88 per cent of the schools are situated in rural areas. Co-education is the general practice at this stage, and hardly twenty-five per cent of girls under instruction attend girls' schools.

A primary institution is either an independent school or a department attached to a high school or to a training school for teachers. Invariably it is a day school. The children live with their parents and go to school and return each day. Sometimes the school is held throughout the day with a break in the middle, sometimes there is morning and evening school and the children go home between the two.

Curriculum.—The course of instruction is simple, and in general the maximum which it attempts is to teach the child to read and write his own language, to obtain a sufficient knowledge of arithmetic in order to enable him to do easy sums, to acquire a rudimentary knowledge of geography, sanitation, civics and history of his country, and to develop his physique by drill excercises.

Of recent years, endeavour is being made to render the courses less bookish and to base instruction on activities. There is a general trend towards the conversion of existing primary schools into basic ones, the opening of new basic schools and the introduction of crafts in non-basic schools.

The text-books are prescribed by the State Education Department. Considerable attention is now being paid both by the Centre and the States for the production of suitable children's literature.

Teachers.—Of the 676 thousand teachers working in primary schools during 1954-55, women teachers constituted approximately 17·5 per cent of the total number. The percentage of trained teachers was approximately 60 per cent.

It may be noted that 38 per cent of elementary schools are single-teacher institutions. The enrolment in these institutions forms 15·9 per cent of the total enrolment in primary schools. In spite of the popular feeling against the establishment of these institutions, the number of such schools is increasing every year. The reasons for this are not far to seek. Where villages are scattered and small, it is not possible to provide for many teachers. Single-teacher schools thus appear to be the answer to the problem of providing education in small villages and hamlets.

It has been estimated that India will need 2.8 million teachers for implementing a programme of universal elementary education. This is a herculean task. With a two-fold object of giving employment to the educated unemployed and to expand educational facilities, the Government of India started a scheme in 1953. It envisaged the employment of 80,000 teachers for schools in rural areas. The Government of India undertook to pay 75 per cent of the salary in the first year, 50 per cent in the second and 25 per cent in the third year of their employment, besides a non-recurring grant for school equipment of Rs. 200/- per teacher. Thereafter the State Government was to be solely responsible for the expenditure.

Administration & Control.—The administration and control of primary education in the country rests with one or the other of the three authorities: (1) State Governments (22 per cent), (2) Local Boards—District Boards (46 per cent) and Municipal Boards (4 per cent), and (3) private bodies—aided (26 per cent) and unaided (2 per cent). The control of primary schools is mainly the responsibility of local boards in old British territories, while government schools preponderate in other areas.

The D. E. assisted by his inspecting staff conducts inspection of primary schools.

During 1954-55, the total direct expenditure on primary schools was 508·9 million rupees. The expenditure is generally met from five sources: government funds (72·6 per cent), local funds (district board—12·1 and municipal board—9), fees (3), endowments (1·3) and other sources (2·0). It is thus clear that the Government bears the major portion of the expenditure.

Compulsion.—Every State has its own acts of compulsory, primary education. In general all the acts have been drafted on similar line, and are based either on Gokhale's bill or on the Patel Act. It is the duty of a local body to study its local needs and to prepare a scheme for extending primary education. A local body, wishing to introduce compulsion in any part of its area, should get its scheme passed by a majority of two-thirds in a meeting specially convened for the purpose. The scheme is then submitted to the State Government for approval. It may be noted that compulsion is to be introduced in one area after another. In areas where compulsion is enforced, the local body can levy an educational cess. It also receives reasonable financial assistance from Government. Ordinarily, compulsion has been prescribed for children between 6 and 10 or 11, though provision has been made for prolonging the period. The employment of school-going children is strictly forbidden, and a small fine is imposed for non-compliance with an attendance order. The acts, unless otherwise specified, provide for free education. No doubt, private schools are permitted to charge fees but they have to reserve a large number of free studentships.

But the results of compulsion are not very happy. In 1954-55, compulory education was in force in 4,011 towns (including parts of towns) and 34,254 villages. This has been achieved in a country of 3,018 towns and 358,083 villages!

Out of a total enrolment of 26 million pupils in primary schools, hardly 5·5 million were under compulsion in that year. This has a very distressing effect on education. A large number of children in non-compulsory areas is withdrawn from schools, before they complete the four years' course which is regarded as the minimum for permanent literacy. It was found that out of every 100 pupils in Class I in 1950-51, 36 did not continue in Class II, 14 in Class III and 7 in Class IV. One can thus realise that there is a huge wastage in the educational system of our country, since 57 per cent of our children do not undergo four complete years' schooling and that there is every chance of their lapsing into illiteracy.

With the advent of freedom, people are now rather keen on getting their children educated. In many parts of the country, people have freely contributed land, money and physical labour to the building of village schools. In one district 600 school houses were put up by the local people themselves. This eagerness for education has been marked even in areas where facilities for education were, before 1947, meagre or non-existent, e.g., in the Tribal Areas of the North-Eastern Frontier Agency where not a single school existed before 1947, the number of schools was nearly 1,900 in 1953.[1]

Fees.—Primary education is free in schools situated in areas where compulsory education is in force. In other areas, it is free in cases of schools under government control and in majority of those under local boards. However, private schools levy fees which reflect considerable variations. The majority of private and state schools are efficient. They are well staffed and equipped, and adopt the latest techniques of teaching. The programme is often flexible, and can be adapted to the situation.

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[1] Ministry of Education, *Seven Years of Freedom,* pp. 2-3.

It allows time for developing skills in reading, arithmetic, writing, for creative work, and for critical analysis.

III. Conclusion

On the eve of independence barely 30 per cent of our children in the age-group 6-11 were in schools of one kind or another. One of the first things that the National Government set out to do on the attainment of freedom was to make up the leeway and to spread education throughout the length and breadth of the country. A great step was taken when the Constitution adopted by Free India on January 26, 1950 declared;

> The State shall endeavour to provide within a period of ten years from the commencement of this constitution for the free and compulsory education for all children until they complete the age of fourteen years. (Art. 45)

Almost all the States made some efforts to provide compulsory education to all school-going children within the shortest possible period. In 1950-51 just before the first five-year plan was launched, the percentage of children in the age-group 6-11 attending primary schools was 42 (18·7 millions); it increased to 51 (24·8 millions) in 1955-56. These facilities are expected to rise to 62·7 per cent (32·5 millions) by the close of the second five-year plan.

So far as the education at the middle stage was concerned, the number of seats available in schools for the population in the age-group 11-14 rose from 13·9 per cent (3·37 millions) to 19·2 per cent (5·095 millions) during the first plan period and the target under the second plan has been fixed at 22.5 per cent (6·387 millions). The proportion of children receiving high/higher secondary education to the population in the age-group 11-14 improved from 6·4 per cent (1·45 millions) during 1950-51 to 9·4 per cent (2·3 millions) of the corresponding population at the end of the first plan, while it is expected

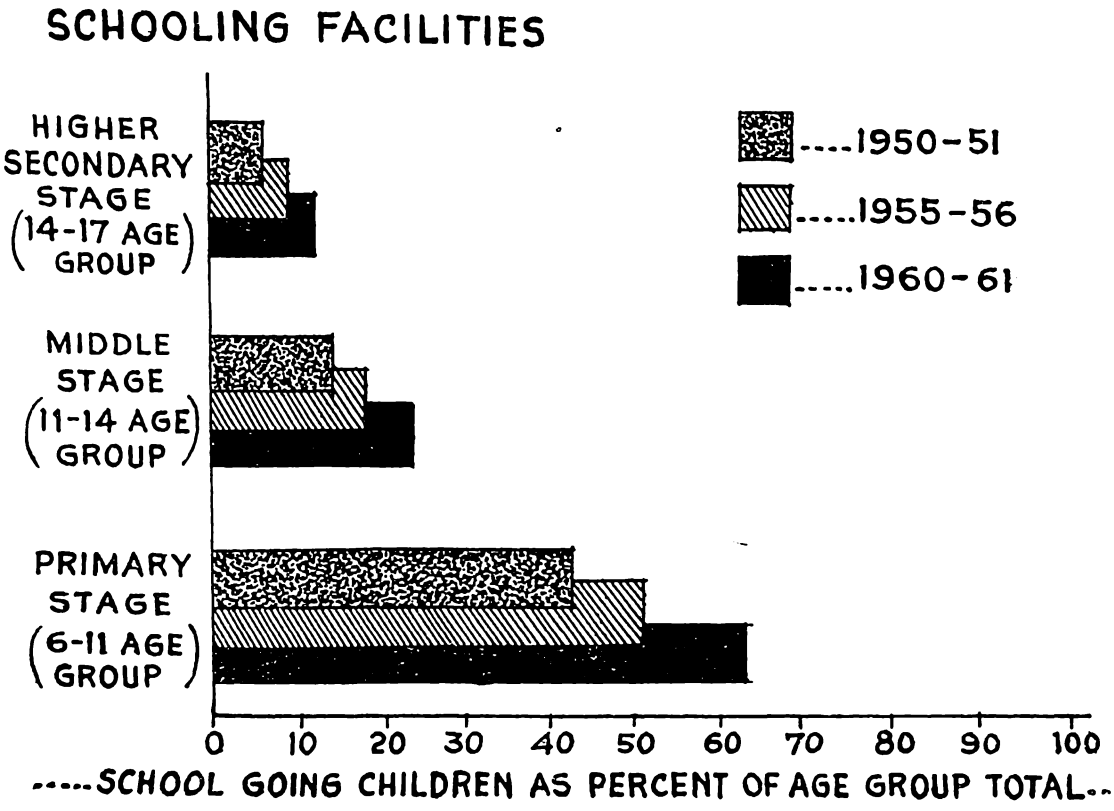

ILLUSTRATION 3

to improve further to 11·7 percent (3·07 millions) by the end of the second plan.

Thus the target of bringing the benefits of free and compulsory education to all children below the age of 14 before January 26, 1960, as laid down by the Constitution is unattainable. This has been recently admitted by the Planning Commission's panel on education (July 16, 1957), which recommended that attempts be made to reach the target in 15 to 20 years. Meanwhile, it has urged that as an immediate objective, children upto the age of 11 should be brought under free and compulsory education by 1965-66.

In order to accelerate the pace of expansion of elementary education and to fulfil the directive of Article 45 of the Constitution, the Government of India has set up the All-India Council of Elementary Education[1] with effect from July 1, 1957. The functions of the council would include preparation of programmes for the early implementation of Article 45 of the Constitution, to revise them as and when necessary, and to review the progress made in this direction, preparation of detailed programmes for the expansion and improvement of elementary education in each State, organising and assisting research in the administrative, financial and pedagogic problems of elementary education, production of literature to help the education department and teachers to improve the quality of elementary education, collection of data on problems of elementary education, conducting sample surveys and special investigations, and generally to advise on all matters as might be deemed necessary to provide proper guidance, leadership and coordination for the improvement and expansion of elementary education.

We wish every success to the council!

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1 *Supra*, p. 23.

Chapter IV

NAI TALIM

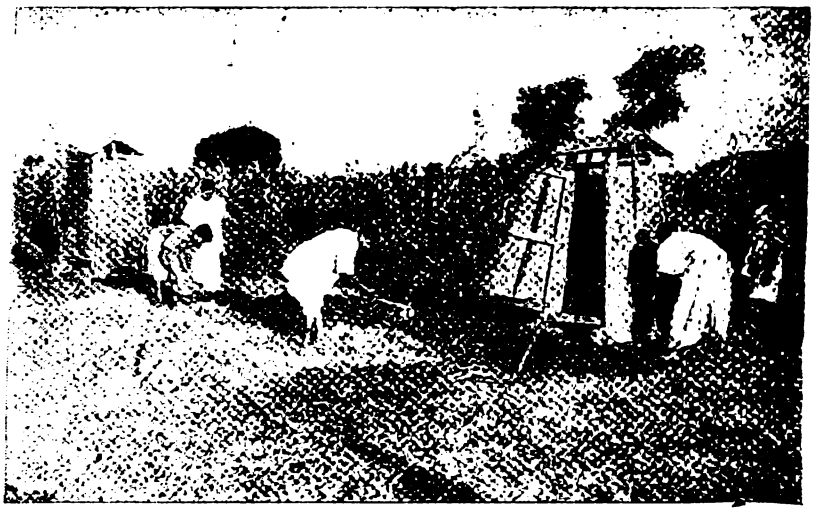
I. Background

The most outstanding movement in Indian education during recent years is Nai Talim or new education—the last and most precious gift to India by Gandhiji. In outlining the scheme of education, he was keenly alive to the manifold problems of our social, cultural, political and economic life—gruelling poverty and unemployment, the ruin of Indian villages, the ever-increasing gulf between the urban and rural areas as well as between the educated few and illiterate many. He also realised that our programmes of national reconstruction are likely to be wrecked on the rock of illiteracy and ignorance. So he wanted universal, compulsory education for children in the age-group 7–14. But there was no money.

The National Education Conference, held at Wardha in October 1937, under the presidentship of Gandhiji resolved that—

1. free and compulsory education should be provided for seven years on a nation-wide scale;
2. the medium of instruction should be the mother tongue;
3. the process of education should centre round some form of manual productive work;
4. all the faculties of the child be developed by being integrally related to the central handicraft chosen with due regard to the environment of the child; and
5. this system of education should gradually be able to cover the remuneration of teachers.

Shri Jawaharlal Nehru at Sevagram



Trench Latrines at Sevagram

Picking Cotton

The conference then appointed a committee of distinguished educationists under the chairmanship of Dr. Zakir Husain for framing a syllabus for the proposed institutions, which are known as basic schools. The committee submitted its report in 1938. It was approved by the Congress in the same year. An All-India Board, the Hindustani Talimi Sangh with headquarters at Sevagram, was also set up to work out a programme of Basic National Education and to recommend it for acceptance to the State Education authorities and private organisations.

The course as chalked out by the Zakir Husain Report comprises: (1) Basic craft—any *one* of these: (a) spinning and weaving; (b) carpentary; (c) fruit and vegetable gardening; (d) agriculture; (e) leather-work; (f) any other craft for which local and geographical conditions are favourable, and which is rich in educative possibilities; (2) a minimum knowledge of spinning and carding; (3) mother-tongue; (4) mathematics; (5) social studies (outline history of India, social and geographical environment, training for civic life); (6) general science; (7) artistic expression through music and drawing, and (8) Hindustani.

The main features of the scheme are: (1) A basic craft is to serve as the centre of instruction. The idea is not to teach some handicraft side by side with liberal education, but entire education is to be imparted through some industry or handicraft. (2) The scheme is to be self-supporting to the extent of covering teachers' salaries. It also aims at making pupils self-supporting after the completion of their course. (3) Manual labour is insisted on, so that every individual may learn to earn his living through it in later life. It is also considered to be non-violent, since it is not based on industrialisation and an individual does not snatch away the living of others with the help of the machine. (4) Instruction is

-ILLUSTRATION 2

CORRELATION IN BASIC EDUCATION

ACTIVITY: VILLAGE SURVEY

(1) HISTORY OF THE VILLAGE
(2) RELICS AND MONUMENTS, IF ANY.

AREA OF THE VILLAGE

LANGUAGE

VILLAGE SURVEY

POPULATION, RELIGION AND CASTES. OCCUPATIONS OF THE PEOPLE. CRFTSMEN. MOUNTAIN CHAINS, RIVERS AND OTHER SOURCES OF WATER-SUPPLY.

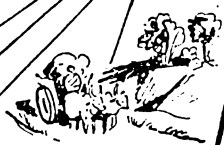
GEOGRAPHY

CROPS

FRUITS

VEGETABLES

OTHER PRODUCTS



ROADS AND PATHS

IMPORTS EXPORTS

(1) FACTS ABOUT THE HEALTH AND SANITATION

(2) DISEASES, THEIR CAUSES AND CURES.

(3) ENVIRONMENTAL CLEANLINESS

HEALTH AND HYGIENE

SOCIAL STUDIES

ARITHMETIC

TOTAL AREA OF VILLAGE LAND

CALCULATING AGRICULTURAL PRODUCE PER ACRE

VILLAGE PANCHAYAT

THE AVERAGE HOLDING OF A FARMER

NUMBER OF SCHOOL-GOING CHILDREN

NUMBER OF CHILDREN NOT RECEIVING ANY EDUCATION.

closely coordinated with the child's life, i.e., his home and village, the rural crafts and occupations. (5) It also aims at training the future citizens of India to perform their duties and exercise their rights of citizenship in actual life through a scheme of social service in a cooperative community.

Thus Nai Talim, as originally designed, was planned for children in the age-group 7-14. But very soon its scope was enlarged.

While inaugurating a conference of national workers in education, held at Sevagram in January 1945, Gandhiji remarked:

> Our field is not merely the child of seven to fourteen years of age, the field of Nai Talim stretches from the hour of conception in the mother's womb to the hour of death.

Accordingly revised schemes of Nai Talim were drawn up. These cover the four stages of life, viz., (1) Adult education, (2) pre-basic or education of children under seven, (3) basic or education of children from seven to fourteen and (4) post-basic or education of adolescents. The details of these four stages of education are given below.

1. *Adult Education.*—It is held that if Nai Talim is to be effective, it must begin not with the children but with the parents and the community. The first stage in Nai Talim is therefore adult education, that is the education of the community as a whole and of every individual member aiming at a happy, healthy, clean and self-reliant life.

2. *Pre-Basic* (*Purva-Buniyadi*).—The second stage is that of pre-basic or the education of children under seven. As soon as the child is independent of the mother and is able to walk to the school, the sphere of educational process is extended from the home to the school. Pre-basic education, therefore, in the fullest sense, is the education of children under

seven for the development of all their faculties, conducted by the school teachers in cooperation with the parents and the community in schools, in the home and in the village.

3. *Basic Education* (*Buniyadi Talim*).—The basic education, i.e., the education of boys and girls between the seventh and the fourteenth year, grows out of the roots of pre-basic and adult education in the village. It plans a complete educational programme of eight years on the basis of experience of work with children and adults in the villages. The programme is planned round the following main activities:

1. Essential knowledge, habits, attitudes and skills, necessary for clean and healthy living (individual and social).
2. Training in citizenship—practical and theoretical—at home, at school, in village, country and the world —including studies in history, geography, civics and elements of sociology and economics.
3. Capicity for self-sufficiency in food, clothes and for shelter.
4. *One* of the following basic crafts: agriculture and gardening, spinning and weaving, wood-work, house building and repair, and any other craft suitable to a locality.
5. General science and mathematics.

4. *Post-Basic* (*Uttar-Buniyadi*) *Education*.—This stage is to be devoted to the educational nurture of the adolescent youth from the fifteenth to the eighteenth year of life. Post-basic education like basic education is based on the principle of education through craft.

Nai Talim has influenced India's new programme of social education, and a few pre-basic schools have been opened.[1] Basic education has also been accepted as the national system of education for children in the age-group 6-14 and some interesting experiments in the field of post-basic education are

[1] *Infra*, pp. 95-99.

being made. A bird's-eye view of basic and post-basic education is given in the following two sections.

II. Basic Education

Basic Education and Government.—In 1938 the C.A.B.E. appointed two committees under the chairmanship of Shri B. G. Kher, Premier, Bombay, to examine the details of Zakir Husain Report. The committees made certain important recommendations, the chief being that basic education should comprise a course of 8 years from the age of 6 to 14 years and that this course, while preserving its essential utility, should consist of two stage—the Junior stage, covering a period of 5 years and the Senior stage, covering 3 years. The C.A.B.E. accepted in general the main recommendations of the two committees. The Sargent Report also examined the suggestions of the Kher committees very carefully and approved basic education as the national system of education. The Central and State Governments have accepted that the education of all children of 6-14 should be of the basic type.

According to this declaration, basic education covers the age-range of 6-14 and not 7-14 as originally conceived. It also permits a break at 11, i.e., after the completion of the junior basic stage, and thus the transfer of children to different types of post-primary schools (including senior basic) is possible. The orthodox school of basic education, however, believes in the intrinsic wholeness of the entire period of basic education and is against such a break.

Basic Schools.—Basic education being the accepted pattern of our national system of education, the general trend in the country is towards the opening of new basic schools and the conversion of the existing elementary schools into basic ones. During 1954-55, there were 37,395 junior basic and 1,120 senior basic schools in the entire country. As against these institutions,

there were 226,231 orthodox types of primary and 16,198 middle schools in that year. Approximately it may be said that fifteen per cent of the primary schools for children in the age-group 6-11 are of the basic type.

The main obstacles in the progress of basic education are financial stringency, lack of trained teachers and suitable accommodation. It is also found that basic education could not be introduced in the higher classes till children in the lower classes had been brought up in the basic tradition. In view of these difficulties, it is found necessary that the States should concentrate their endeavours and finances on the junior basic stage in an intensive manner in selected areas and take up the senior basic stage later on.

Curriculum.—The basic system sets out an activity curriculum in which learning is correlated with the physical and social environment of children and also with a productive craft like spinning and weaving, gardening, carpentry, leather work, book craft and domestic crafts including cooking, sewing, house management, etc.

The craft idea is generally recognised as being in some ways the most distinctive contribution of the basic scheme. While educationists during the last few decades, have theoretically recognised the importance of practical and productive work, and in many progressive schools the idea has been partially put into practice, e.g., schools run on the Project Method, "New schools" in the West, some of the children's schools inspired by the influence of Froebel and Montessori —it is to the credit of the basic scheme that it has boldly admitted the full claims of craft work and given it the central place in the curriculum that it deserves. The half-hearted introduction of handwork or manual training as a "subject" would not have met the object in view. This has been tried in the past but it has had no vital effect on the nature of education,

because it was looked upon as an "extra" and not woven into the curriculum as an integral part. The result was that, at best, it gave pupils a little training of the hand and the eye but left the rest of the curriculum and the methods of teaching untouched. Under the new scheme of education, the teaching of some craft is made the centre of education and the other subjects of the curriculum are integrally related to it, thus providing a natural and effective method of coordination amongst them.

Another notable feature of the basic scheme is its close integration between the school and the community, so as to make education as well as the children more social minded and cooperative. As Shri K. G. Saiyidain says:

> It endeavours to achieve this, firstly, by organising the school itself as a living and functioning community —with its social and cultural programmes and other activities—secondly, by encouraging students to participate in the life around the school and in organising various types of social service to the local community.[1]

Self-supporting Aspect.—Originally, basic education aimed at self-sufficiency. But experience seems to suggest that basic education at the lower stage is unlikely to pay its way.[2] The Bihar Government, however, claims that a full-fledged senior basic school with about 150 pupils in the five junior grades and about 100 in the three top grades can be self-supporting to the extent of 67 per cent.[3] The Sargent Report while accepting the fundamental principles of Nai Talim has given the following note of warning:

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1 K. G. Saiyidain, 'The Aims and Objectives of the Basic Curriculum,' *Handbook for Teachers of Basic Schools*, Delhi, Ministry of Education, 1956, p. 8.

2 *Progress of Education in India*, 1947–52, p. 37.

3 *Education in India*, 1950–51, Vol. I, p. 77.

> Education at any stage and particularly in the lowest stage cannot or should not be expected to pay for itself through the sale of articles produced by the pupils.[1]

Basic Education in a Machine Age :—In the modern machine age, people find it difficult to reconcile themselves to basic education in which a manual craft is supposed to become the very medium of all education. Originally, this new education was based on the tacit assumption that the economic structure of the entire country and specially of the villages will more or less remain the same for ever. Gandhiji was also against the centralisation of industries in a few cities and wanted every village to be self-sufficient unit through the development of its agriculture and cottage industries. But latter on, he changed his attitude to the use of machinery—its total rejection. He observed:

> When I object to is the craze for machinery, not machinery as such...If we could have electricity in every village home, I shall not mind for villagers plying their implements and tools with electricity.

By adopting basic education, one has thus not to cling to a primitive type of economy. India is being gradually industrialised, and the process is filtering into distant villages. Education is an adjustment. So basic education, as it wants to remain a living force, cannot but keep pace with the changes and developments that are taking place in the social organisation and industrial development of the country. Thus it does not create obstacles to industrial development.

III. Post-basic Education

Institutions.—Post-basic institutions are of two types: (1) *uttar-buniyadi* (high school education) and (2) *uttam-buniyadi* (university education).

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[1] *Sargent Report*, p. 8.

Uttar-buniyadi.—After the completion of his education in the basic stage at the age of fourteen, a pupil joins a *uttar-buniyadi* school. The course at this stage is diversified so as to suit pupils of different aptitudes. The Post-Basic Education Committee has suggested fourteen types of work in which an adolescent might specialise. These are: agriculture, medicine, engineering, mechanical, arts, commerce, artisanship, electricity, teaching, journalism, printing, fine arts, home economics, metallurgy and industries. The committee also holds that the duration of instruction should differ for various courses, in accordance with the requirements of each course, but should be in general between three to four years.

Uttar-buniyadi education is still in a development stage. Besides the Uttar Buniyadi Bhawan at Sevagram, there are fourteen post-basic schools in Bihar. The Bihar report observes, "The traditional type of high schools still attracts pupils because of the importance attached to the holding of the matriculation certificate."

A notable feature of post-basic education is its method of instruction through self-sufficiency. A *uttar-buniyadi* school is a residential 'school-village'—a society of students and teachers living together. Its aim is, therefore, to provide by its own work the food and clothing needs of all its members, and not to accumulate earnings on a money basis. Practical experience based on four years (1949–53) at Sevagram shows that a regular *uttar-buniyadi* student attains an over-all self-sufficiency of 66 per cent.[1]

Uttam-Buniyadi.—At the Seventh All-India Basic Education Conference in 1951, the subject of university education (*uttam-buniyadi*) occupied an important place. Following the

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[1] Majorie Sykes, ed. *A Picture and Programme of Post-Basic Education*, Sevagram, Hindustani Talimi Sangh, 1954, p. 111.

conference, the Hindustani Talimi Sangh appointed a Higher Education Sub-Committee which worked out a scheme for the initial stages of a *visva-vidyalaya* (university) at Sevagram.

The committee selected seven activity faculties, viz., agriculture and horticulture, animal husbandry and dairying, rural engineering, rural industries, rural public health and nutrition, rural technology and rural education. It also framed working syllabi of these branches of learning, which were approved by the Talimi Sangh, which is organising the Sevagram Visva-vidyalaya.

The Indian University Education Commission, 1949, recommended the establishment of rural colleges and universities for the development of rural India. The commission remarked:

> As a general type of agreement, it is suggested that a rural university should include a ring of small, resident, undergraduate colleges, with specialized and university faculties at the centre.[1]

It was further recommended that the curriculum in these institutions should unite general studies with practical courses, so that the students become cultured, educated men and women, and also persons trained in some special field or prepared for further advanced training. Thus the commission accepted the principles of Nai Talim.

The recommendations of the commission, regarding the rural university caught the imagination of a large number of social workers in both rural and urban areas. Ultimately the Government of India appointed the Rural Higher Education Committee in October, 1954.

The committee recommended the immediate development of some of the existing institutions which are already doing

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[1] *University Commission's Report*, 1948-49, p. 575.

pioneering work in this field into rural institutes. It was pointed out that they should admit students who, after completing their education at the *uttar-buniyadi* or a higher secondary stage, wish to proceed for higher studies and work for a diploma.

On the recommendations of the committee, a National Council for Higher Education in Rural Areas was set up in 1954 for advising the Government of India on all matters relating to the development of rural higher education. The council selected ten institutions for development into rural institutes. These started functioning in July 1956. The courses as approved by the council and adopted by the rural institutes are:

1. A three-year diploma course in rural sciences;
2. A two-year certificate course in agricultural science;
3. A three-year certificate course in civil and rural engineering; and
4. One-year preparatory course to initiate matriculates into the three-year diploma course.

Another important development in post-basic education is the modification in the concepts and methods of teacher education. Most States have now undertaken a programme of establishing new training schools for training basic teachers. Side by side, the old training schools are gradually being converted into basic training institutions. There are also a number of basic teachers' colleges doing postgraduate work. In September 1957, the first seminar of principals of postgraduate basic training colleges was held at Perianaickenpalyam, near Coimbatore, for discussing problems relating to the training of teachers and the methods of assessment of their work.

In 1956, the Government of India established the National Institute of Basic Education for conducting research in various

fields of basic education including the reconstruction of curriculum, correlation of technique, examination and evaluation, text-books, craft material, equipment, etc.

IV. Hindustani Talimi Sangh, Sevagram

The Hindustani Talimi Sangh, Sevagram is the main organ of Nai Talim. Originally, the Sangh established a complete basic school of eight years, but in 1945 its scope of work was extended to cover a complete programme of Nai Talim. The following departments of Nai Talim are being run by the Sangh:

1. Pre-Basic education for pre-school age children. Children of the residential community are looked after in a 'balwadi'.

2. Basic schools for children of 7 to 14 years. These are schools catering for the first 4 years of school life in 20 villages in the area.

3. *Post-Basic Education.*— There is a residential post-basic school which provides for the further education of children, who have completed the basic course in Sevagram or elsewhere. It is planned on elastic lines as a 3-4 years' course suitable for pupils of 14 to 15 years of age and upwards.

4. *University Education.*— The Faculties of Agriculture and Animal husbandry, Rural Engineering, Health and Education are now either working or are in the process of organisation.

5. *Extension Services.*— These are closely related to university work. The following are the main activities: (1) service to a compact area of villages within a radius of 7-8 miles from Sevagram, with a view to developing in them the mental attitudes, skills and social organisation of a Sarvodaya Society, (2) the training of young men and women of 19 years of age or over in "Gramrachana Nai Talim" so as to enable them to do effective constructive work in villages.

The main aim of the Talimi Sangh is to build up a co-operative self-sufficient community—a community which will produce its necessities in food, clothing, shelter and tools, not as processes of production and commerce but as educational processes for a balanced life; a community which will be able to meet many of its aesthetic, spiritual and intellectual needs, creating its own art, music, literature and drama; and above all a community where man will be respected as a man and there will be no distinction of caste, class or creed; where all religions and faiths of mankind will be equally honoured.

It is gratifying to note that the Sangh has succeeded in its mission. Among its members are children and adults, pupils, teachers and workers, men and women from every part of India and of all castes, speaking many languages, following various religions. All the members of this community co-operate to meet their own essential needs. They look after the sanitary arrangements, carry out preventive health measures, work on the farm and in the community kitchen, learn the whole process of cloth-making from cotton to cloth, nurse the sick, eat together in the community kitchen and meet for community worship at the hour of dawn and in the evening.

These features of Sevagram impress one and all, and they seem to offer promise in setting a new direction for Indian education. As two visiting Fulbright American professors have observed:

> The main features of the programme of Sevagram seem basic and universal enough to serve as tangible aids as the reappraisal of education in India goes on. They are characteristics to be envied and sought after both by primary and by secondary schools. They are challenges to schools outside India as well.[1]

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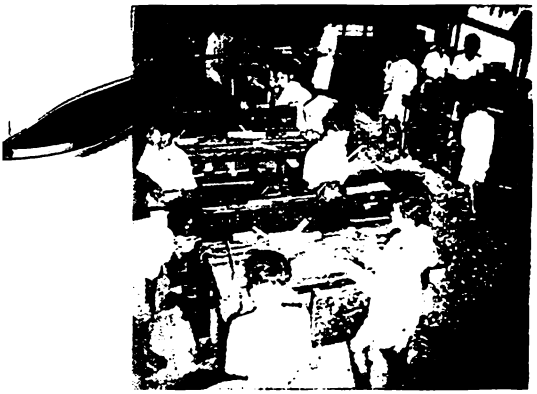
[1] Mrs. C. R. Rice and Mr. T. D. Rice, "Impressions of Sevagram and Some Reflections," *Journal of Education & Psychology*, April, 1954, p. 7.

V. Conclusion

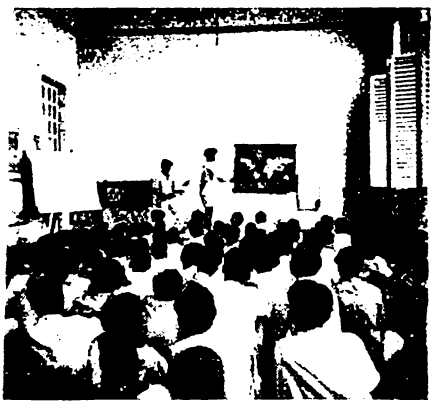
These are the main developments of this new education since its inception. The programme is not just a way of meeting the educational needs of little children. It includes the essential elements of a universal method of education, from the time a little child shares in its mother's work, through the whole process of personality to the time when the mature man of disciplined mind and character works at the side of the master in the achievement of a great design. The essence of this philosophy is that education should combine practice in the every day process of living and working, with more formal training.

At the same time, Nai Talim is truly a silent social revolution. It wants that every individual should merge his individuality for the common good. It aims at producing a classless, non-violent social order, in which the last receives consideration first and the self comes last. Finally, by making work the basis of all educative experiences, basic education seeks to cut across the barriers which divide our rural and urban population and intellectual and labour classes. Thus Nai Talim wants to revolutionise the entire outlook towards life.

Reading Room



Manual Training Workshop



Leadership in Classroom

Leadership in Sports

Chapter V

SECONDARY EDUCATION

I. Introduction

The Secondary School.—India has some 30,000 secondary schools with a total of seven million pupils. Out of these 18,000 schools are situated in rural areas with a total enrolment of 3·8 millions. There are some thirty-five hundred schools for girls, but girls study in boys' schools as well. Out of a total enrolment of 1·4 million girl students in secondary schools, about one-third study in boys' institutions.

Upon the completion of education in primary schools, which in some States lasts four and in other areas five years, an Indian child enters a secondary school. Generally a secondary school falls into two main categories: the middle school and the high school. Middle schools are further subdivided into English schools and vernacular schools, although this distinction has been abolished in some States. High schools generally contain middle classes, and in many cases primary departments are also attached to them. Vernacular middle schools invariably have primary classes. During recent years, a few senior basic and post-basic schools have been established.[1] The higher secondary school is also a new type of institution, where education is imparted for an additional year beyond the high school stage.

Apart from this variation in the form of secondary schools, the duration of the secondary stage (middle and high) differs from State to State. The middle stage consists of three classes in most of the States, and of two or four in others. The high/

[1] *Supra.*, pp. 40-41.

higher secondary stage consists of two classes in the majority of States, while in others it extends over three or four classes.

Examinations.—Progress made at the end of the high school course is tested by the secondary school leaving (matriculation) examination. The matriculation certificate not only entitles one to admission to the university, but is also the pass-port of the completion of secondary education and hence is valuable for securing jobs. The higher certificate, taken a year later, entitles one to get direct admission into a professional college or the three-year degree course. He has not to complete the preparatory or the first year course of a college of general education.

Formerly the school leaving examinations were conducted by the universities. But now they are administered by statutory boards. Practically every State has now its own secondary education board, consisting of official and non-official members. The main function of the board is the conduct of the school leaving examination, and this empowers the board to fix regulations prescribing the courses and admission to the school leaving classes.

Administration.—Secondary education is a responsibility of the States. The State Department of Education works under the direct control of the Education Minister, who has a Secretary to assist him at the secretariat level and a Director of Education as the executive head of the department. Some of the States have set up a Secondary Education Committee for advising the Government on matters of secondary education. This committee consists of official and non-official members.

The Department of Education lays down conditions regulating the procedure to be adopted for the recognition of schools, awards grants to private institutions, fixes rules regarding administration of schools, prescribes courses and selects textbooks for all standards except the matriculation. The schools are inspected by government inspectors and inspectresses.

It should not be supposed that all secondary schools are state institutions. But they are managed by three distinct bodies—government, local boards and private bodies. The distribution of the schools according to these managements is: government, 22 per cent; local boards, 23 per cent; and private bodies, 55 per cent. The private schools are aided and unaided. Approximately one-fifth of these institutions do not receive financial aid.

II. Reconstruction of Secondary Education

Secondary Education Commission.—During the last half-a-century, there has been a very rapid growth in secondary education due to social and economic changes. In 1901-02, the total enrolment in secondary schools was 623 thousands, today it has jumped up to seven millions—an increase by more than ten times. This means that a much wider range of social and economic background as well as of scholastic aptitude is represented in secondary schools than ever before. It means that the aim of college preparation is no longer the dominant purpose of the secondary school.

The Secondary Education Commission, 1952-53, examined the main defects of the existing system of secondary education and held that the education given in our schools is isolated from life, that it is unilinear in character and has failed to train the whole personality of the student, and that the dead weight of examinations tends to chill the teachers' enthusiasm and the pupils' initiative.

In order to remedy these defects, the following objectives of secondary education were defined by the commission:

1. Training of character to fit the students to participate creatively as citizens in the emerging democratic social order;

2. Improvement of their practical and vocational efficiency so that they may play their part in building up the economic prosperity of their country; and

3. Development of their literary, artistic and cultural interests, which are necessary for self-expression and for the full development of the human personality, without which a living national culture cannot come into being.[1]

The commission then made some valuable suggestions for improving the system. Many of the recommendations have been accepted by the Central and State Governments, and secondary education is being reshaped on suggested lines. Some of the major programmes are discussed below.

Educational Programme.—The increase in the secondary school population also shows the need for redressing the over-emphasis on an academic curriculum in schools. The education is no longer designed for a select group. It must serve pupils with a wide range of abilities and interests. It must be tailored not only for pupils who go on to colleges, but also for pupils who go into the trades, business and other walks of life.

The curriculum at the middle or lower stage now generally includes: (1) languages—(a) federal language (Hindi), (b) mother-tongue and (c) English (in some areas, English has been abolished); (2) social studies; (3) general science; (4) (4) mathematics; (5) art or music; and (6) a craft (suitable to the locality). The programme provides the common core of knowledge and is more or less the same for all types of students.

The curriculum at the high school stage can be divided into two cartegories: (1) the core curriculum which is compulsory for all students and (2) the specialised course, where a student selects a course from a number of alternative groups of subjects suiting his tastes, aptitude and temperament. The core curriculum

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[1] *Secondary Education Commission's Report*, 1952-53, p. 24.

includes: (1) languages (two or three); (2) social studies (for the first two years); (3) general science including mathematics (for the first two years); and (4) a craft (suitable to the locality).

On the recommendations of the Secondary Education Commission, seven alternative courses are provided in the specialised field and a student specialises in *one* of the following groups: (1) humanities; (2) science; (3) technical subjects; (4) commerce; (5) agriculture; (6) fine arts and (7) home science.

The majority of high schools are, however, unilateral in character. A conventional high school at present offers instruction in the first two groups, a number of schools also teach fine arts, and the girls' schools provide home science. Besides these, there are some vocational high schools specialising in a vocation like agriculture, commerce or a technical subject.

The mother-tongue is the medium of instruction at the secondary stage, and physical education is an integral part of the school programme. It is also now necessary for every student to devote some time for attaining a reasonable efficiency in some craft. By working with the hand, the adolescent learns the dignity of labour and experiences the joy of doing constructive work. It also trains practical aptitudes, facilitates clarity of thinking, gives chances for cooperative work and thus enriches the entire personality.

Secondary school students are encouraged likewise to take part in social and cultural activities like dramatic and musical production, dancing, excursions and hikes, little theatre groups and debate teams. They frequently publish a school newspaper, virtually always a school year book. They organise themselves into self-governing bodies and democratically elect student councils and student officers who play an important part in deciding student affairs and general school policy.

Multipurpose Schools.—As suggested by the Secondary Education Commission, there is at present a movement for

organising multipurpose schools, each high school providing at least three or four of the alternative courses as discussed in the preceding section. During the period from October, 1954 to March, 1956, the Government of India sanctioned a sum of Rs. 4·24 crores and approved the opening of 470 multipurpose schools with approximately 1,000 units of diversified courses in science, technology, agriculture, commerce, fine arts and home science. As a part of the second-five year plan, as many as 950 multipurpose schools are to be established in the country by 1960-61. Central assistance for these schools is available at 66 per cent of the approved non-recurring and 25 per cent of the approved recurring expenditure.

Guidance and Counselling.—With the provision of alternative courses at the high school stage, the importance of giving guidance at the end of the middle school (VII standard or the delta class) has increased considerably. This standard should be considered as the 'exploratory gear' for locating the special aptitudes and inclinations of each pupil.

But the importance of guidance has been recently recognised in the country, and only a beginning has been made in this direction. Some of the States have now their own guidance bureaux, and a number of universities are providing guidance courses. A few bureaux also organise short-term and long-term courses for career masters.

Some of the secondary schools have now their own career masters. A number of States have also recognised the value of cumulative record cards, and the secondary schools in these States have to maintain such cards for their pupils.

Examination.—Examinations, internal and external, are a common feature of our secondary schools. The internal examinations are conducted by schools from time to time for grading and evaluating the progress of pupils, for encouraging

the progress of pupils and for promoting them to higher classes. Some schools hold terminal examinations, and some weekly or monthly tests. But the annual examination is the most important test, because the students are generally promoted to the higher standard mainly on the basis of this test.

The external examination comes generally at the end of the school stage, and is known as the matriculation or its equivalent. It may be noted that more than fifty per cent of candidates fail to pass this external examination.

In fact, the greatest evil from which our secondary education is suffering at present is the matriculation examination, which dominates the entire work of our secondary schools. The prestige of a school depends entirely upon matriculation results and very little on real educational merits of the institution. The capacity of a teacher is judged from the percentage of passes in the subject that he handles. The fate of a child depends not only on his mental calibre, but on his performance at that examination. The school's freedom, the teacher's zeal, the headmaster's initiative and the pupil's love for learning are sacrificed at the altar of the examination.

In short, examinations determine the entire approach to education in the country. The country is fully conscious of this great handicap, and the movement for examination reforms is quite strong in the country. It includes: (1) the maintenance of student's cumulative record; (2) weightage given to periodical tests and day-to-day work in deciding class-promotions; (3) weightage given to internal records for declaring matriculation or school leaving examinations; and (4) introduction of objective tests.

The All-India Council for Secondary Education (AICSE)—Based on the recommendations of the Secondary Education Commission, the Government of India by a resolution dated

March 22, 1955, has set up the All-India Council for Secondary Education at the centre. The council reviews the progress of secondary education throughout the country and examines proposals on the improvement and expansion in this field, referred to it by the Government of India and the State Governments.

It may, however, be noted that the council is a mere advisory body. Recently, it has taken over the work of all regional seminars and extension departments of training colleges.

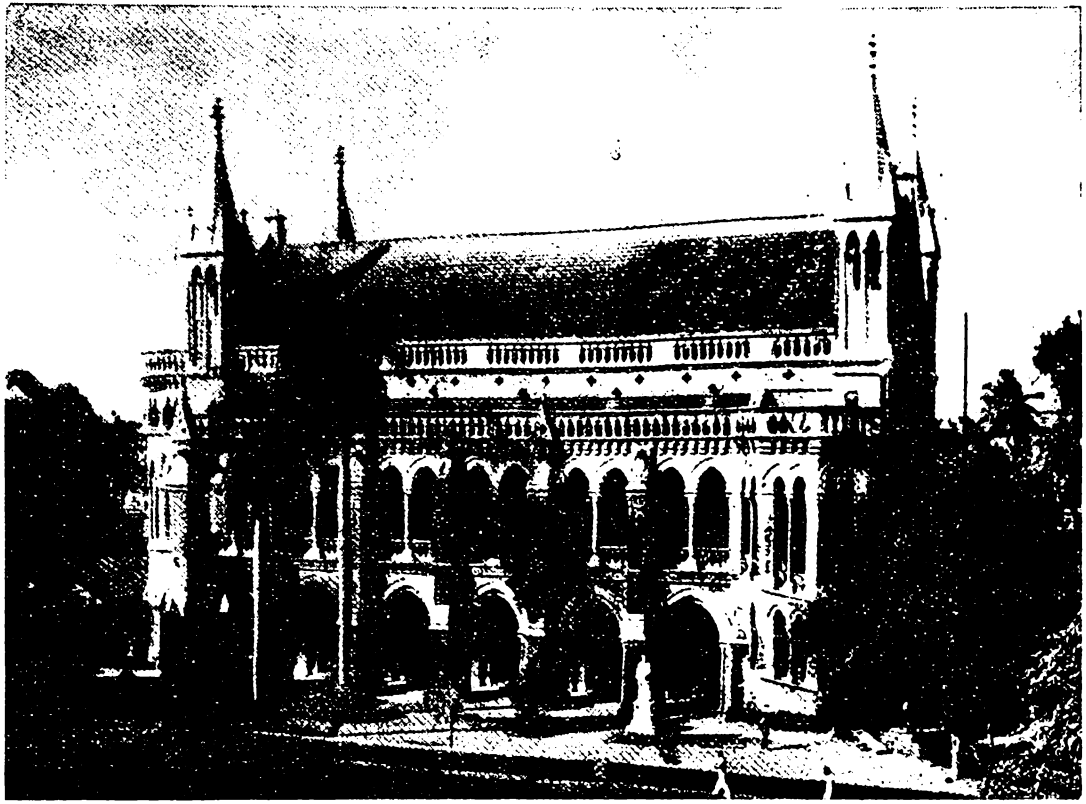
III. Conclusion

Thus secondary education in India is on the threshold of a great tomorrow. Hardly five years back, this education was considered as a mere preparatory stage for college admission. But it has now been designed to be a self-contained and complete stage.

India is fully conscious that on the quality of secondary education depends the quality of education as a whole. On the one hand secondary schools provide teachers for primary education; on the other, they turn out pupils who go up to colleges and universities where the country's future leaders are shaped and trained. Besides, a large number of young people complete their education at the end of the secondary stage and from them we hope to recruit our junior leaders of the second and supporting rank of leadership. The importance of secondary education is, therefore, great for a country such as India, that seeks to usher in a silent and swift social and economic revolution.

Flags of Universities of India

Senate Procession



Sir Cowasji Jahangir Hall – Bombay University

Chapter VI

UNIVERSITIES AND OTHER INSTITUTIONS OF HIGHER EDUCATION

I. Background

India has a long tradition of learning. Corresponding to the colleges of modern times, there were *gurukulas* or *ashrams* run by individual scholars in ancient times. The curriculum in these single-teacher institutions was fairly wide and embraced all fields of intellectual activities including such subjects as archery and principles of warfare.

During the Buddhist period, a number of *viharas* and *sangharams* or monasteries developed into a kind of educational centres. The universities of Purushpur (Peshawar), Takshashila (in West Panjab), Jagaddal, Vikramashila and Odantpuri (in Bengal), Nalanda (in Bihar), Jayendra Vihara (in Kashmir), Kanchi (in Madras), Vallabhi (in Saurashtra) and other centres were some of the famous places.

These institutions were richly endowed; they attracted students from far and near; many of the savants had an international reputation. The studies too were fairly comprehensive and included ritual and holy scriptures, grammar and astronomy, medicine, logic and different systems of philosophy.

The Muslims also established their own institutions of higher learning which were known as *madrasahs*. These existed in cities like Delhi, Agra, Lucknow, Jaipur, Ajmer, Murshidabad and several other places. The curriculum included grammar, rhetoric, logic, law, history, philosophy, geometry and astronomy. The medium of instruction was generally Persian, but the study of Arabic was compulsory for Mahomedans.

When the British came, a few *tols* and *pathsalas* (centres of advanced Hindu learning), and *madrasahs* were existing in the country. English colleges were established in the beginning of the nineteenth century, and very soon modern universities had to be established.

II. Indian Universities

Introduction.—Today, there are 38 universities in the country. Chronologically, the oldest universities are those of Calcutta, Bombay and Madras which have celebrated their centenaries only this year. Allahabad University came after thirty years (1887), and Banaras, S.N.D.T. and Mysore universities came after a further gap of 29 years (1916). A number of universities were opened between 1917 and 1929, viz., Patna 1917, Osmania 1918, Aligarh, Lucknow and Visva-Bharati 1921, Delhi 1922, Nagpur 1923, Andhra 1926, Agra 1927 and Annamalai 1929. Travancore and Utkal universities came into existence in 1937 and 1943 respectively and filled the gap between 1946. The year 1946 marked the beginning of another era in which universities were established in quick succession, such as, Saugar 1946, Panjab and Rajasthan 1947, Gauhati, Jammu and Kashmir, Poona and Roorkee 1948, Baroda 1949, Gujarat and Karnatak 1950, Bihar 1952, Sri Venkateswara 1954, Jadavpur and Sardar Vallabhbhai Vidyapeeth 1955, Gorakhpur and Kurukshetra 1956, Jabalpur, Ujjain and Khairagarh 1957.

Types.—Generally speaking, Indian universities are of three types—affiliating, unitary and federative. Of the thirty-eight universities, twenty-two are affiliating, fourteen unitary and two federative.

An 'affiliating' university recognises external colleges offering its courses of studies.. It keeps within its fold all its scattered colleges, which are inspected from time to time.

The relations between such a type of university and its affiliated colleges are more or less governed by the Indian Universities Act of 1904. The main provisions of the Act can be appreciated from the following statement of an official report:

> An Indian university affiliates and inspects colleges, prescribes courses of study for students, holds examinations, and confers degrees;....It affiliates colleges which are situated anywhere within its territorial limits....It does not manage these colleges, but it lays down conditions to which they must conform in order to obtain and retain affiliation, and it satisfies itself as to the observance of these conditions by inspection.[1]

It may be noted that a college in India has no independent existence and has to be affiliated to a university. The majority of affiliating universities with the exception of three have their own teaching departments or colleges as well. These exceptions are Agra, Jammu and Kashmir and Ujjain.

A 'unitary' university has been defined as one usually localised in a single centre, in which the whole of the teaching is conducted by teachers appointed by or under the control of the university. A university of this type carries on its work through its own departments or constituent colleges. It has full control over their administration, teachers and teaching. All the unitary universities in the country are also residential in character.

The 'federal' university is a new type of organisation in the country. The main characteristics of a university of this kind are:

1. The university and its constituent colleges are situated in close proximity of each other;
2. Each constituent college is actively engaged in work of a university standard;

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[1] *Progress of Education in India*, 1902-07, Vol. I, p. 13.

3. Each constituent college is prepared to forego some measure of its autonomy in order to share in and contribute to the type and government of the university as a whole; and

4. The actual teaching as far as possible is provided by constituent colleges under the guidance of the university.[1]

In short a 'federal' university on its teaching side is an organic association of instituions, all actively engaged in university work and each foregoing in some measure its full autonomy in order to share and contribute to the life and government of the university as a whole. At present, Bombay and Jabalpur universities are federative in nature.

The State and the University.—It has been pointed out that the Government of India directly administers four universities, viz., Aligarh, Banaras, Delhi and Visva-Bharati.[2] Besides these Central universities, all other universities are directly in charge of the States. But the Indian universities are not fully state-controlled. In fact, they stand midway between the British and Continental universities. On the one hand, they are independent of the State but they do not enjoy full freedom like British universities; on the other hand, government control over them is nothing like the all-pervading control of the State over the universities as in France or Germany. The Indian universities are dependent on the States in two ways. (1) They are created by acts of State legislatures, and are thus dependent on the government for their constitution and powers; and (2) they receive annual financial aids for recurring and non-recurring expenses from the State—the total amount depending on the votes of state legislatures. But for these two restrictions, the Indian universities are more or less autonomous.

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[1] *Progress of Education in India*, 1932-37, Vol. I, p. 66.

[2] *Supra*, p. 25.

University Administration.—Each university in India is usually under the ultimate control of a large body consisting of academic and non-academic representatives called the Court, though the older appellation of Senate is still favoured by many universities. The deliberation of purely educational questions of the university is entrusted to an Academic Council. The executive body in immediate charge of university affairs is called the Executive Council in the newer universities, while the older universities favour the expression, Syndicate. Besides these, there are Boards of Studies, or Committees of Courses and Studies, or Departments of Studies, as they are called for the consideration of details regarding particular subjects, and a Faculty for each group of subjects like arts, science, medicine, teaching, etc., to coordinate and harmonise the recommendations.

The head of an Indian university is the chancellor. Generally the governor of the State where a university is situated is its ex-officio chancellor. Owing to the creation of new universities during recent years, some States have now more than one single university. Under such circumstances, some of the new universities in these States have been empowered to elect their chancellors.

Next to the chancellor is the vice-chancellor, who is the real executive head of an Indian university. In most of the older universities, the chancellor appoints the vice-chancellor. In the newer universities, he is elected from a panel submitted by the Syndicate to the Senate, subject to the approval of the chancellor. Originally, the vice-chancellorship was regarded as an honorary post to be occupied by an eminent person for about three years. There is a recent tendency to have a full-time and paid vice-chancellor.

Coordination of Work.—There are two main agencies coordinating the work of Indian universities. These are:

(1) the Inter-University Board and (2) the University Grants Commission (UGC).

The Inter-University Board (1925) acts as an advisory body and provides a forum for the discussion of university problems. It also helps the universities to obtain recognition for their degrees and diplomas in foreign countries.

The UGC was constituted in 1953, and was given an autonomous statutory status by an Act of Parliament in 1956. Most of the matters connected with university education including the determination and coordination of standards and of facilities for study and research have been committed to the care of this body. The commission has the authority to make appropriate grants to different universities and implement development schemes.

Courses, Admission, Instruction, etc.—With the exception of Roorkee and Khairagarh, all the Indian universities offer courses in a number of subjects. But Roorkee provides instruction in engineering and Khairagarh in music exclusively. All the universities are co-educational bodies except the S.N. D.T. Women's University, which caters to the special needs of the fair sex. Its founder, Prof. D. K. Karve, fervently believes that the educational needs of men and women are entirely divergent since they have to play different roles in life. With that idea in view, he drafted a special curriculum well-suited to Indian girls as future wives and mothers.

Till recently, English was the medium of instruction in all the universities. But some universities have adopted the regional language as the exclusive medium of instruction, or as an alternative of English. But English continues to be a compulsory subject for the first degree course.

So far as the duration of the first degree course is concerned it may be noted that in most of the universities it is four

years after the matriculation standard, two years being devoted to intermediate education with an 'intermediate examination' at the end of this two years' course, while the next two years are devoted to degree examination. A number of universities have, however, recently introduced a three-year integrated degree course preceded by a higher secondary course or a pre-university course of one year after the matriculation examination. The master's degree is awarded after two years' additional work in all the universities.

Admission to professional courses is generally given to those who successfully complete their intermediate education or a year's pre-professional training after the higher secondary or the pre-university course. Admission to professional courses is made after a careful selection. A detailed discussion of professional courses will be given in the following chapter.

The standard of teaching of our colleges and universities it generally criticised. Instruction is more or less carried through a number of lectures, delivered in most cases to classes of unmanageable size. Personal contact between the teacher and the taught is generally absent. Some of the universities have, however, introduced tutorial system and group-work. Seminars and symposia are also organised from time to time.

The pass percentage in different university examinations is not satisfactory. Among degree courses, the pass percentage in the professional and technical courses was generally higher than that in the arts, science and commerce. It is mainly due to the fact that admission to professional and technical courses is generally made on the basis of entrance examinations or is restricted to first rate candidates only, while that in arts, science and commerce is open to all students.

Academic Terms and Tuition Fees.— The Indian universities work from the third week of June or the first week of

July to the middle of October with a brief break at Dashera or Diwali and then with a week's interval on to the last week of March — two terms in all. The universities are closed during the Summer for about ten weeks (April-June).

On an average, the universities charge a tuition fee of Rs. 120/- per term for the general courses. For the professional courses, the rates are higher. Freeships to the tune of five to fifteen per cent of the total enrolment in an institution are awarded to poor and deserving students. The Government and universities also provide a few scholarships to meritorious students.

Student Life.—Most institutions of higher education have their own halls of residence, but they are often over-crowded. Medical examination of students is also compulsory, but that is done cursorily. All the universities have their own Unions and Advisory Boards of Student Welfare. In fact, there is a remarkable improvement in the social and cultural activities. It has been fully realised in the country that much of the real education in a college or a university can be imparted through such activities. A complete picture of student activities is given in the last chapter of this book.

III. Colleges of India

It has been pointed out that a college in India has no existence apart from its affiliating university. It follows the courses, rules and regulations prescribed by the university, and sends its students to its examinations. It is also periodically inspected by a board of visitors appointed by the university.

During 1954-55, there were 1,087 colleges in India: 690 arts and science colleges, 291 professional and technical colleges, and 106 special education colleges (for music, dancing,

fine arts, oriental studies, social sciences and domestic science).[1] The classification of these colleges according to managements is given below:

TABLE 1

Number of Colleges by Managements, 1954-55*

Management	Arts & Sc. Colleges.	Colleges for Professional Education	Colleges for Special Education	Per-centage
Government..	175	158	26	33·0
Local Boards..	3	3	1	0·6
Private Bodies..				
Aided..	429	101	61	54·4
Unaided..	83	29	18	12·0
Total..	690	291	106	100·0

* *Education in India*, 1954-55, Vol. I, p. 160.

It will be seen from the above that (1) three out of four colleges were managed by private bodies, (2) three-fifths of professional colleges remained under government control, and (3) the share of local boards in the administration of institutions for higher education was insignificant.

The number of colleges meant exclusively for women was 127 (93 arts and science, 21 professional and 13 special education) in 1954-55.[1] On an average about 52 per cent of girls on rolls in arts and science colleges were under instruction in institutions for boys. In case of colleges for professional and special education, the percentage of girls in boys' colleges is still higher, i.e., 68 per cent. Thus co-education is quite popular at the university stage in India.

[1] *Education in India*, 1954-55, Vol. I, p. 161,

IV. Non-Statutory Universities

Besides statutory universities, there are a few centres which cater to higher learning and have the same standing as universities though they are not officially established as such under Central or State Acts. Some notable centres of this type are: the *Gurukula* at Haradwar, the Jamia Milia at Delhi and Sri Aurobindo International University Centre at Pondicherry.

The Haradwar Gurukula was started in 1903 by the Arya-pratinidhi Sabha of the Panjab with the object of reviving the ancient *gurukula* system of Indian education. Originally it was a small *ashram*, but today it is a full-fledged university. A child is admitted in this institution between the ages of 6 and 8. He becomes a graduate after a course of fourteen years and an M.A. two years later. The student has to pass through a simple but abstentious life and to undergo a daily routine of early rising, physical exercise and *homa* (sacrificial rites). Hindi is the medium of instruction in this institution, and a great importance is attached to the study of Hindu Culture and Sanskrit literature.

The Jamia-Milia (Muslim National University) was established in 1920 during the Non-cooperation Movement. Its aim was to meet the requirements of young men who did not look upon education as a means of getting employment under government only, but aspired to develop qualities of good citizenship and become worthy representatives of their culture. Jamia could not have achieved anything itself nor prepared the ground for a better system, if it had just followed the prevalent pattern of education. It, therefore, chalked out a new programme of education. Today, it has all the usual departments which an Indian university generally has.

Sri Aurobindo International University Centre, Pondicherry, inaugurated on January 6, 1952 developed out of the

Ashram School established by Sri Aurobindo in 1942. It consists of three educational divisions — primary, secondary and higher. The objective, of course, is not to compete with existing universities in granting degrees. The main purpose of the centre is to provide for an integral education along the lines envisaged by Sri Aurobindo and in harmony with his teaching. The following are some of the important courses: (1) an elementary course in integral psychology, (2) Indian and Western philosophy, and (3) world integration—human divine.

V. Non-University Institutions

There are also a number of institutions that offer undergraduate, graduate and postgraduate and training facilities. These are classified as: (1) humanities, (2) scientific research, (3) engineering and technology, and (4) medicine.

Some of the notable institutions of the first type are: Indian Archives; Indian Historical Records Commission, New Delhi; Bhandarkar Oriental Research Institute, Poona; Bharatiya Vidya Bhavan, Bombay; K. R. Oriental Institute, Bombay; Royal Asiatic Society of Bengal, Calcutta; Indian Institute of Philosophy, Amalner; and Tata Institute of Social Sciences, Bombay.

Names and activities of institutions of other types will be given in the following chapter.

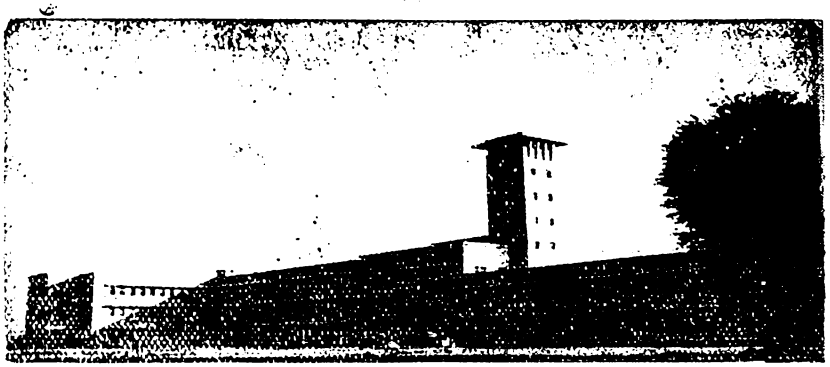
VI. Conclusion

One of the main problems facing higher education in India today is whether a university should confine its attention to the training of an elite alone or it should extend its scope and serve all young people who can benefit from some kind of higher education. In his inaugural address to the Conference on University Administration held in Delhi in August, 1957, Sri C. D. Deshmukh, Chairman of the UGC, remarked:

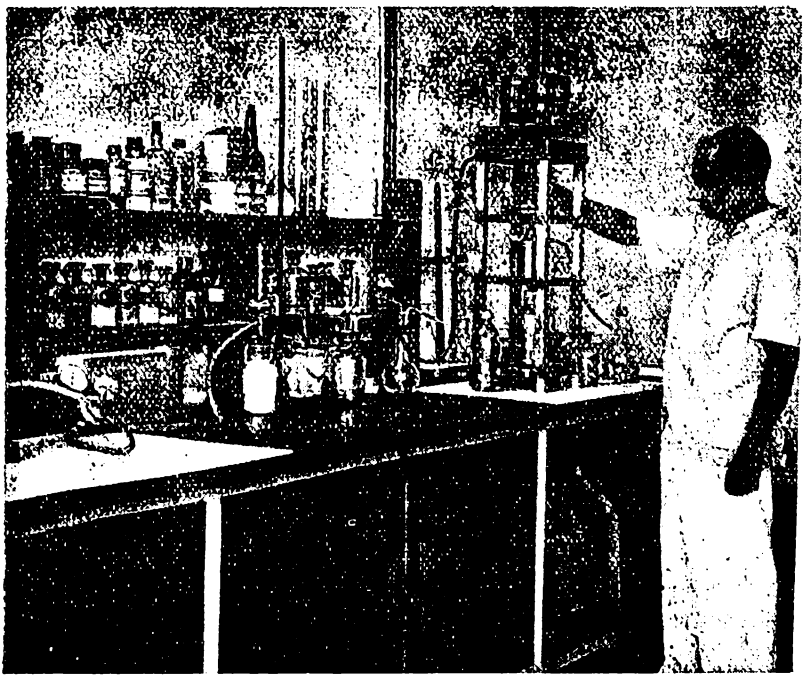
> I have no doubt myself that we shall have to restrict university education by and large to the number of university educated men and women that the country will be needing from time to time and that as regards the rest, the nation will have done its duty by expanding and extending as well as diversifying secondary education, especially of a technical character.

Approximately 900 thousand students appear at the matriculation every year, but half of them fail to pass the examination. According to the estimates of the Indian University Commission, 1948-49, about 50-55 per cent of matriculates enter the university while the remaining 45-50 per cent do not. Thus on an average, 225 thousand adolescents enter the university, and out of them approximately 90 thousand are awarded B.A.,B.Sc. or professional degrees. In short, one out of ten students appearing at the matriculation becomes a graduate.

This deplorable wastage of human resources as well as funds goes on year after year. But what is worse, is the terrible frustration of the hopes and aspirations of the failures. Perhaps the majority of them are not fit to receive university education. But the university should not totally ignore such students. In an age of democracy, the university cannot confine its attention to the training of elite or the 'picked few' only. It should offer facilities to all those who are educable, and educate them for wise citizenship and leadership. It will perhaps be necessary to organise suitable non-degree courses for such students. But they cannot be deprived of the blessings of advanced learning.



National Physical Laboratory, New Delhi



Inside the Central Glass and Ceramic Research Institute, Calcutta

Modern Cooking Class in a Home Science College

Social Work at a Harijan Colony

Chapter VII

PROFESSIONAL EDUCATION AND SCIENTIFIC RESEARCH

I. Introduction

The University Education Commission defines professional education as the process by which men and women prepare for exacting, responsible service in the professional spirit.[1] For a long time in the West there were three recognised learned professions — theology, law and medicine. Gradually, the designation 'profession' is claimed by a number of professions. In the present materialistic world, the main purpose of professional education is to prepare for a useful vocation or employment.

Till quite recently, professional and vocational education was neglected. But it is now fully realised that the country's progress depends on her technical and industrial development, for which properly qualified hands are needed. One of the main objectives of India's five-year plans is to supply the necessary personnel. For example in the technical field, the output of engineering graduates and diploma holders was increased to about 3,000 and 4,000 respectively in 1956 from nearly 1,000 in each category in 1947 and 2,000 in 1951. By the end of the second five-year plan, our engineering institutions are expected to yield 5,480 graduates and 8,000 diploma holders annually. The growth in the number of educated unemployed has also led to a greater attention being paid to the problems of professional and vocational education.

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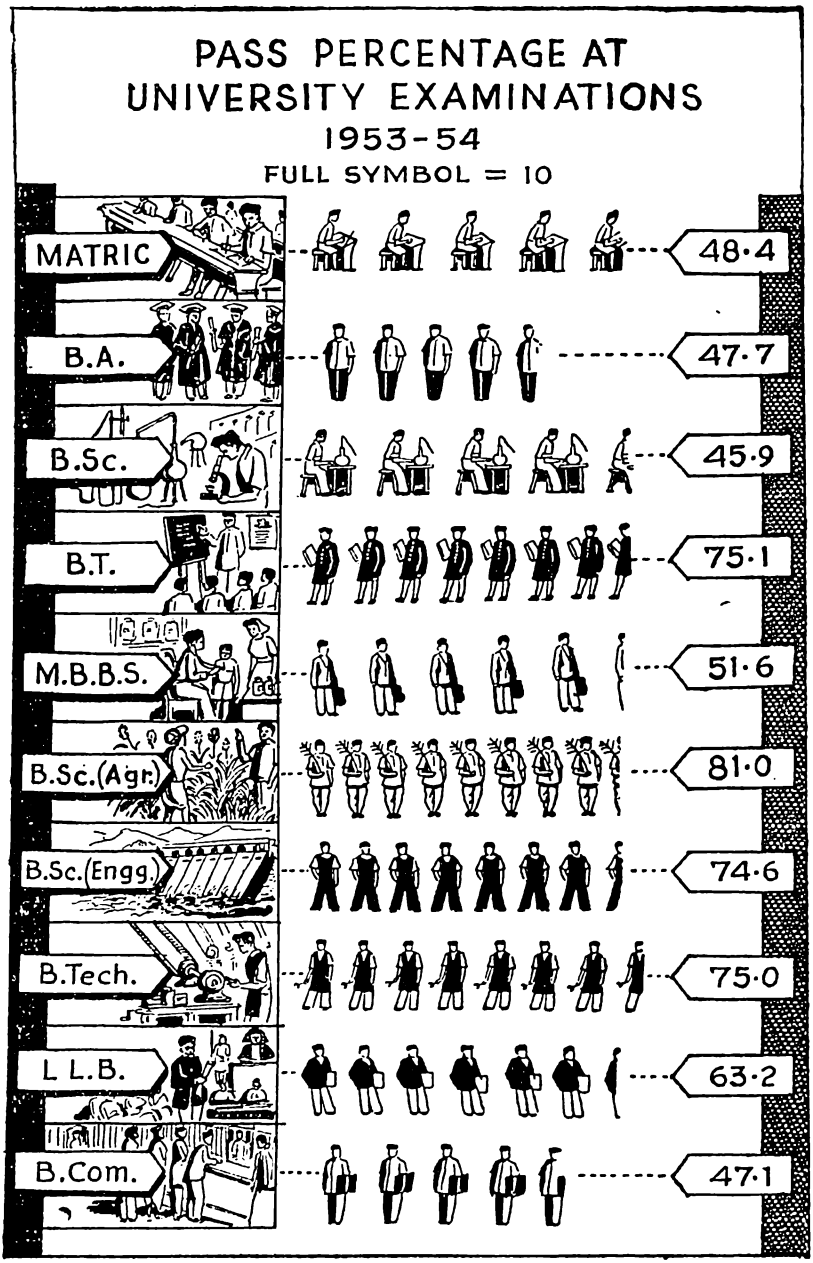
[1] *University Commission's Report*, 1948-49, p. 174.


PASS PERCENTAGE AT
UNIVERSITY EXAMINATIONS
1953-54
FULL SYMBOL = 10
MATRIC
48·4
B.A.
47·7
B.Sc.
45·9
B.T.
75·1
M.B.B.S.
51·6
B.Sc.(Agr.)
81·0
B.Sc.(Engg.)
74·6
B.Tech.
75·0
L L.B.
63·2
B.Com.
47·1

II. Grades of Institutions

Professional education is imparted in a large number of courses and is provided in varied types of institutions. There is no uniformity in the system of examinations too. The institutions may, however, be said to fall into five distinct grades. At the top are the research institutes, which provide facilities for advanced research in a number of specialised branches. Then come the colleges and university departments providing instruction in degree or equivalent courses. The minimum qualification for admission to these institutions is the intermediate certificate. Next to these, are the professional schools training the supervisory cadre of persons like the foreman or the charge-hand. High school graduates are generally admitted in these institutions. The vocational high school is the fourth type of training centre. At the bottom stand craft schools having for their object the training of artisans to follow their calling with dexterity and intelligence.

III. Specialised Fields

Instruction at present is offered in a large variety of specialised branches. The following is the brief description of the nature of some major fields of professional education.

Aesthetic Education.— The main branches of aesthetic education are: (1) arts and crafts, (2) dance and drama, and (3) music.

Art in a rudimentary form forms a part of primary curriculum, fine arts is an approved alternative course for high schools, and craft is a compulsory subject in the secondary curriculum. Besides this there are about 400 independent schools teaching arts and crafts. They admit pupils of different attainments, and provide courses of various types.

A number of institutions provide degree and diploma courses in fine arts. Some of the most important institutions

are: (1) Sir J. J. School of Arts, Bombay, (2) Kala Bhavan, Visva-Bharati, (3) Faculty of Fine Arts, Baroda University, (4) The School of Arts and Crafts, Madras, (5) Department of Fine Arts, Allahabad University and so on.

In October 1954, the Government of India has set up the *Lalit Kala Akadami* (National Academy of Art) for promoting the study and research in painting, sculpture, architecture and the applied arts. It also coordinates the activities of the regional or State academies, encourages exchange of ideas among various schools of art, publishes literature and fosters inter-regional and inter-national contacts through exhibitions, exchange of personnel and art objects.

Action songs and elementary forms of dancing are taught in most of the primary and secondary schools, and dancing is an optional subject for matriculation and university courses in examinations. There are, however, few institutions providing specialised courses in dancing and dramatics. Bengal has an outstanding centre for the cultivation of this art in the Sangit Bhavan at the Visva-Bharati, Santiniketan. A notable institution is Kala Kshetra at Adyar. Mention may also be made of Kerala Kala Mandalam specialising in *Kathakali*, Uday Shankar Culture Centre at Almora, the College of Indian Music, Dance and Dramatics of Baroda University, and the Manipur College of Dance at Imphal.

Music is taught as a regular subject in many girls' schools and is a subject for matriculation and university examinations. It is also an extra-curricular subject in schools. Besides this, there are over two hundred music schools scattered throughout the country.

Some of the institutions provide degree and diploma courses in music. These are: College of Indian Music, Dance and Dramatics, Baroda University; College of Music

and Fine Arts, Banaras University; Department of Indian Music, Madras University; Department of Music, Annamalai University; Institute of Music, Patna University; Kala Khsetra Adyar; Morris College of Music, Lucknow; Maharaja's Music College, Vizianagaram; and Sangit-Bhavan, Visva-Bharati. The Indira Kala Sangit Vidyalaya, Khairagarh, is the only university in the country, which has been established with the exclusive purpose of encouraging and developing music and other fine arts (1957). It will confer degrees and other distinctions on experts in painting, sculpture, dancing and music.

In January, 1953, the *Sangit Natak Akadami* was inaugurated. The objective of the *Akadami* is to preserve our hertitage in dance, drama and music and to enrich it. The chief task that the *Akadami* has set itself is the establishment of regional academics, with a view to coordinating regional activities in these fields. It has also built up an impressive library of rare records of vocal and instrumental music, books, documentary films and musical instruments. It has granted recognition to about 80 institutions and given generous grants to various organisations.

Agriculture.— Agricultural institutions are of two types — high schools and colleges. During 1954-55, there were 44 agricultural high schools and 18 colleges in the country. The B.Ag. course is of four years' duration after matriculation.

Besides the institutions of the above types, there are a number of all-India research centres providing facilities in various branches of agriculture. These are: (1) The Indian Agricultural Research Institute, New Delhi; (2) Indian Council of Agricultural Research, New Delhi; (3) Rice Research Institute, Cuttack; (4) Potato Research Institute, Patna; (5) Botanical Survey of India, Calcutta; (6) Sugar Cane Breeding Institute, Coimbatore; and (7) Central Vegetable Breeding Station (Kulu Valley).

In addition to the above, the following institutions conducted research in fisheries: (1) Central Inland Fisheries Research Station, Manirampur (West Bengal), (2) Central Marine Fisheries Research Station, Mandapam (Madras); and (3) Deep Sea Fishing Station, Bombay.

Commerce.— Instruction in commerce is provided at three levels. Firstly, the universities award B. Com, M. Com. and Ph. D. degrees. The B. Com. course is of four years' duration after matriculation. Secondly, there are a few commercial high schools. Thirdly, there are numerous commercial schools preparing pupils for some recognised examinations in typing, short-hand and book-keeping. A few of them conduct post-matriculation secretarial classes.

Engineering and Technology.— There are three distinct types of institutions for technical education according to the grade of technical or industrial workers that they train. Industrial workers are generally divided into three grades: (1) directing or managerial; (2) supervisory (foremen, charge-hands, etc.) and (3) operatives (skilled or semi-skilled workmen).

1. Undergraduate and Postgraduate Courses.— Persons of the first type receive their training in institutions offering instruction in degree or equivalent courses. The minimum qualification for admission to these institutes is the intermediate certificate. The duration of the Bachelor's course is 3-4 years and that of the Master's course is two years. The postgraduate courses are, however, conducted by a few institutions only.

So far as engineering is concerned, instruction is offered in the three popular branches, viz., civil, electrical and mechanical. A few institutions provide courses in metallurgy, tele-communications, chemical engineering, textile engineering and highway engineering. The study of technology is

still in its infancy in this country. But along with the growth of industries and the pressing demands for applied scientists and technical experts, the study of technology has received importance during recent years. But facilities available in India are restricted to a few branches only, viz., chemical technology, sugar technology, fisheries technology and navigation, printing technology, textile technology, leather technology, glass ceramics, mining, pharmaceutics, cinematography and sound technology.

Technological institutions are of different types: some are parts of universities, e.g., departments of applied physics and chemistry at the Andhra, Banaras and Calcutta universities; some are polytechnics of different standards, e.g., the Indian Institute of Science, Bangalore, which is of a university standard, and others are of a lower standard; and a few are monotechnics, devoted to one single branch like sugar, textiles, leather or pharmaceutics.

Among the technical institutes, the following deserve a special mention: Indian Institute of Science, Bangalore; Indian School of Mines and Applied Geology, Dhanbad; Harcourt Butler Technological Institute, Kanpur; Indian Institute of Technology, Kharagpur. These institutions give specialised training and are not affiliated to any recognised university. They grant their own diplomas, which are recognised on par with university degrees.

The Indian Institute of Science, Bangalore, established in 1911, owes its inception to the princely donation of the Tata family. It provides facilities for advanced research in pure and applied sciences such as physics, chemistry, biochemistry, aeronautical engineering, internal combustion engineering, power engineering and electrical communication engineering. Apart from research, it also provides for basic training in the

aforesaid branches of engineering. The Institute is receiving financial assistance from the Union and State Governments.

The Indian School of Mines and Applied Geology, Dhanbad, established in 1926, is under the Central Government. It provides high grade instruction in mining engineering and geology. Harcourt Butler Technological Institute, Kanpur, was founded in 1921 as a centre of technological research for promoting industrial development in the Uttar Pradesh and for recruiting supervisory technologists in selected industries. The Indian Institute of Technology at Khargpur (West Bengal), which started functioning in 1952, is one of the four regional institutes for higher technology. Established by the Central Government on the lines of the Massachusetts Institute in the U.S.A., it has been designed to provide facilities of the highest order for training and research in engineering and technology.

A western institute of technology is to be set up at Bombay. A school of town and country planning is proposed to be established at Delhi as a joint enterprise of the Government of India and the Institute of Town Planners (India) to provide training in urban, rural and regional planning.

2. Diploma and Certificate Courses.—Training to persons of the second category is given in a number of institutions, which provide diploma and certificate courses in various branches., viz., engineering (civil, electrical and mechanical), textile manufacture, technical and applied chemistry, etc. Their training is more of a practical character, and the duration of the courses is from three to four years. The minimum qualification for admission is the matriculation or its equivalent. Candidates with lower qualifications are at times admitted in certain courses in some institutions. There are 63 institutions at the diploma level in the country at present. Some of the most

important institutes of this type are: the V.J.T., Bombay; R. C. Technical Institute, Ahmedabad; Government Technical Institute, Gorakhpur; and Shri Jayachamarjendra Occupational Institute, Bangalore. Recently the Madras Government have started six polytechnics in different regions of the State. Apart from these, nearly all the important railways and prominent industrial concerns are running their own technical schools.

3. Schools for Operatives.—Training to operatives is given in technical and industrial schools. They provide instruction in various trades and hand-work with a view to enabling youths to earn a living as skilled workers on the completion of their training. Industrial schools can be classified as (1) artisan classes intended for illiterate or primary school boys, and (2) junior technical schools for boys who have passed the middle stage. There are some industrial schools for girls too. They provide training in tailoring, embroidery, knitting, fancy work, etc.

The new basic institutions are also expected to provide a large number of skilled workmen and technicians, since education in these institutions is craft-centred and the post-basic programmes include a number of technical and vocational courses.

Forestry.—Scientific training in forestry is provided in two types of institutions: (1) schools (five in number) offering the forest rangers' course after matriculation and (2) colleges (three in number) preparing students for the superior forest service course. As yet, none of the Indian universities offers courses in forestry.

The Central Government manages the Forest Research Institute, Dehra Dun. It not only gives general information on all forest matters but also provides facilities for postgraduate research and training to government officers and other personnel deputed by industries and firms.

Home Science.—The importance of Home (Domestic) Science has been fully recognised in our educational system. The basic curriculum has also admitted the importance of subjects like cooking, laundry-work, home-crafts, the care of children and first aid. Almost all the States have introduced needle-craft and house-craft as compulsory subjects for girls at the primary stage. Even at the secondary and university stages, Domestic Science has been introduced as an optional subject for girls.

The scope of domestic science has now been extended beyond the teaching of cooking and sewing to include the scientific study of economics and social changes, child care, nutrition, textiles and clothing, extension-work and institutional management. It is now known as home science. A few special institutions, preparing students in degree or diploma courses in Home Science, have now been established. The most notable institutions are: Lady Irwin College, Delhi; Faculty of Home Science, Baroda; M. H. College of Home Science, Jabalpur; and Home Science Department, Agricultural Institute, Allahabad.

Law.—The bachelor's degree is generally a two or three years' course after the first degree in arts, science or commerce. In 1954-55, there were 23 law colleges in the country. Besides these, a number of arts and science colleges and teaching departments of some of the universities provide facilities for students in Law. All the universities also award LL.M. or LL.D. degrees.

Medicine.—Medical education is imparted in two types of institutions: (1) medical schools awarding Licentiate Diploma of four years' duration after matriculation and (2) medical colleges awarding the bechelor's degree in medicine of five years' duration after the intermediate. The general tendency is to abolish the licentiate course. There are at present 44 medical

colleges, 6 dental colleges and 5 other institutions for training in the allopathic system of medicine.

The Government of India has recently established the All-India Institute of Medical Sciences at Delhi. It is in the construction stage, is to consist of medical, dental and nursing colleges, a postgraduate teaching centre, a 650-bed hospital and rural and urban organisations to provide centres for field work. The construction is to be done by stages, and has been so planned that students will be admitted long before the entire work is completed in 1960.

With a view to giving postgraduate training to select doctors, a scheme to upgrade certain departments has been in operation since 1948. So far the following departments have been upgraded under this scheme: Physiology Department of the Medical College, Patna; Cancer Research Centre at the Tata Memorial Hospital, Bombay; Industrial Hygiene Department of the All-India Institute of Hygiene and Public Health, Calcutta; V. D. Department of the Government General Hospital, Madras; Anatomy Department of the Medical College, Madras; Obstetrics and Gynaecology Department of the Government Hospital for Women and Children, Madras and Tuberculosis Department of Delhi University. Besides these, there are a few research centres and laboratories. These are: (1) Nutrition Research Laboratory, Coonoor; (2) Virus Research Centre, Poona; (3) Influenza Centre, Coonoor; (4) T. B. Research Centre, Madanapalle, (5) Leprosy Teaching and Research Institute, Chingelput; (6) Malaria Institute of India, Delhi; (7) Central Research Institute, Kasuali; and (8) Haffkine Institute, Bombay.

Facilities for the training of nurses exist in practically all major hospitals in the country and in the nursing colleges at Vellore and New Delhi. Besides, many of the States and nonofficial organisations like the Andhra Mahila Sabha

organise short-term courses with grants from the Centre. A scheme to train auxiliary medical workers received the approval of the Union and State Governments in 1954. It envisages a two-year course in elementary curative and preventive medicines, minor surgery, sanitation and hygiene, laboratory techniques, health education and, in the case of women workers, also midwifery. Those trained under the scheme will not be allowed to set up independent practice. They must work as aides to the doctors and serve the Government for at least five years.

There are more than 40 colleges and schools for the teaching of the *ayurvedic* and *unani* systems of medicine in the country, but the methods of teaching, the courses of study and the standard of examinations differ from institution to institution. At its third annual meeting held at Rajkot in February 1954, the Central Health Council recommended a five-year degree course and the prescription of minimum standards in the matter of administrations and curricula. A post-graduate training centre in *ayurvedic* has been started at Jamnagar quite recently.

In 1955, the Government of India approved a five-year degree course in homoeopathy. In pursuance of a proposal from the Central Government, one college has been upgraded at Calcutta and another at Bombay is to be upgraded shortly.

Physical Education.—Major courses in physical education are provided in gymnasia, schools and colleges of physical education. The schools and colleges provide a year's course to matriculates and graduates. Nothing has yet been done to organise a degree course in physical education as yet. Quite recently, the Government of India has established the Lakshmibai College of Physical Education at Gwalior with a view to promoting research in this important aspect of education.

Social Work.—Instruction in social work at the postgraduate level is provided in a number of centres, viz., Allahabad

University, Allahabad; All-India Institute of Social Welfare and Business Management, Calcutta; Delhi School of Social Work, Delhi; Department of Labour and Social Welfare, Patna University, Patna; Department of Rural, Civic and Social Welfare, Annamalai University, Annamalainagar; Faculty of Social Work, Baroda University, Baroda; J. K. Institute of Sociology and Human Relations, Lucknow University, Lucknow; P.S.G. Arts College, Peelamedu, Coimbatore; and Stella Maris College, Mylapore, Madras.

Veterinary Science.—There are only 10 colleges of veterinary science in the country. They provide a four-year course to matriculates. The Central Government administers the Indian Veterinary Research Institute, Izatnagar with its branch at Mukteshwar. The institute provides postgraduate instruction in this field. It has six research sections: (1) Pathology and Bacteriolgy, (2) Biological Products, (3) Parasitology, (4) Animal Nutrition, (5) Poultry Research and (6) Animal Genetics.

IV. Scientific Research

Introduction.—The most encouraging advance in the field of Indian education during recent years is the promotion of scientific research, which is one of the main functions of the Indian Ministry of Education. A sum of Rs. 12 crores was set apart in the first five-year plan for scientific research, in recognition of its importance as an adjunct to economic progress. This money has been spent mainly on building national laboratories and other research institutions. As a result, India has, apart from research departments in her universities, 14 national laboratories, 88 research institutes and research centres, and 54 associations in the field of scientific and technological research.

The promotion, coordination and financing of scientific research are the functions of the Council of Scientific and Industrial Research, which was established in 1942,

National Laboratories.— During the first plan, the Council set up the following national laboratories: (1) The National Physical Laboratory, New Delhi; (2) the National Chemical Laboratory, Poona; (3) the National Metallurgical Laboratory, Jamshedpur; (4) the Fuel Research Institute, Jealgora; (5) the Central Glass and Ceramics Research Institute, Calcutta; (6) the Central Drug Research Institute, Lucknow; (7) the Food Technological Research Institute, Mysore; (8) the Central Electro-chemical Research Institute, Karaikudi; (9) the Road Research Institute, New Delhi; (10) the Central Leather Research Institute, Madras; (11) the Central Building Research Institute, Roorkee; (12) the Central Salt Research Institute, Bhavnagar; (13) the Central Electronics Engineering Research Institute, Pilani; and (14) the National Botanical Gardens, Lucknow.

These laboratories undertake both fundamental and applied research, with special reference to the problems, including standardisation of industries falling within their respective spheres. The programmes of the National Physical Laboratory and the National Chemical Laboratory, however, cover a wider field.

Research Institutions.— Besides the national laboratories, the first plan provided assistance for a number of important research institutions, such as the Indian Institute of Science, Bangalore; the Tata Institute of Fundamental Research, Bombay; the Indian Institute of Nuclear Physics, Calcutta; the Indian Association for the Cultivation of Science, Calcutta; the Birbal Sahni Institute of Palaeo-botany, Lucknow and the Sri Ram Institute for Industrial Research, Delhi.

Besides these, science departments and research institutes in the universities have been given aid by the Ministry of Education and the University Grants Commission. The Botani-

cal and Zoological Surveys of India have been allotted funds for research as part of their development programmes. Organisations such as the Indian Science Congress Association, the National Institute of Science, New Delhi, and the Indian Academy of Sciences, Bangalore, have also been spreading scientific knowledge.

Chapter VIII

THE TEACHER

I. Various Grades of Teachers

Approximately ten lakhs of persons are engaged in the teaching profession in India today. The following table will give a clear idea about the number of teachers, men and women, in different branches of education in the country.

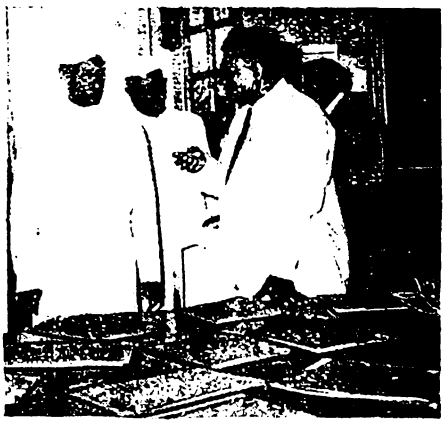
TABLE 2

Number of Teachers in India, 1954-55*

Institution	Men	Women	Total
Universities and Colleges ..	30,970	3,413	34,383
Secondary Schools			
Trained ..	129,175	32,793	161,968
Untrained ..	110,098	15,685	125,783
Primary Schools			
Trained ..	335,302	82,515	417,817
Untrained ..	227,462	30,732	258,194
Pre-Primary Schools			
Trained ..	144	811	955
Untrained ..	82	499	581
Vocational and Tech. Schools ..	11,836	2,705	14,541
Special Ed. Schools	16,622	1,448	18,070
Total ..	861,691	170,600	1,032,292

**Education in the States*, 1954-55, pp. 5-6.

Out of ten lakh teachers, one-sixth are ladies. The percentages of trained teachers at the secondary and primary stages are 75 and 61 respectively.



The Author Explaining the Extension Programme of Baroda Faculty of Education & Psychology to Dr. S. Radhakrishnan

The Baroda A I C S E Meeting (December, 1956)

Student Teachers Returning from
a Spinning Class

Vital Capacity Test in a College of
Physical Education

But India's needs cannot be satisfied with this number. It has been estimated that the country will need 28 lakhs of teachers for a programme of universal elementary education. Under the second five-year plan, India will have 3·5 lakhs of teachers for elementary and junior basic schools, and 13·4 lakhs for primary, middle and secondary schools by 1960-61 as against 2·93 lakhs and 10·3 lakhs for the corresponding fields in 1955-56.

II. Teacher Education Programmes

The training of teachers in India falls under seven heads covering different levels of teaching, viz., pre-primary, primary, secondary, basic, special subjects, teachers for multipurpose schools, and post-graduate and research work.

Pre-primary education is still in its infancy in India, and the facilities for the education of pre-primary teachers are rather meagre. At present, there are only twenty-four institutions for training such teachers. They generally provide a year's course to matriculates and primary certificate passed teachers.

The training of primary teachers is carried on in normal or training schools. They admit matriculates as well as non-matriculate candidates. The duration of the course for both the types of students is generally of two years, but while the first type of trainees is awarded the senior teachers' certificate, the second type receives the junior teachers' certificate.

Secondary teachers are of two types, viz., graduates and undergraduates. The former are trained in training colleges or departments. The duration of the training course is one year. Successful candidates get B.T., B.Ed., L.T. degrees according to university or department regulations. Undergraduates have to undergo training for a year or two. These candidates qualify themselves for a teachers' diploma

(T.D. or Dip. T.) or a certificate (C.T., T.T.C., T.S.L. and S.T.C.).

As basic education is a part and parcel of primary education, a number of training institutions for this new education have been set up in almost all the States. These institutions are of two types. Firstly, there are the basic training schools generally following a two-year course. It will be necessary to convert all the existing normal and training schools for primary teachers into basic institutions, as all primary schools of this country are going to adopt the basic curricula. Secondly, there are the postgraduate basic training colleges with one-year course. They train administrative officers and the staff for basic training schools. Moreover, some universities have adopted basic education as a special subject in the optional group of their B.T. course. It may be noted that most of the basic training institutions are residential, and they lay a good deal of emphasis on craft-training. Another special feature is the community work, i.e., actual field-work in basic schools in some compact area. The pupil teachers go and live inside villages for some months at a stretch and then return to the training school for further discussions in the light of their experience. This is very essential because basic teachers will have to be prepared to train not only the child but the society too.

So far as specialists are concerned, there are arrangements for training them in a specialised branch in some special institution, e.g., Drawing in some schools of arts; Manual Training at selected centres; Arts and Crafts, Music and Dancing in Visva-Bharati; Physical Education in institutions like the Madras Y.M.C.A., Training Institute for Physical Education, Kandivali, Bombay, and Lakshmibai College of Physical Education, Gwaliar. Women teachers are trained either in men's institutions or in women's training schools and colleges. Provision has now been made for

training teachers in Home Science also. The Lady Irwin College, Delhi, has prepared a scheme for teacher education of one year after the degree course in Home Science.

For India's new multipurpose schools, specialists teachers are needed for technical courses, agriculture, fine arts, home science and commerce. In this connection, two difficulties are being experienced. Firstly, it is very difficult to relieve specialist teachers from schools for a year's training. Secondly, the training colleges do not have specialist teachers on their staff to train such school teachers. For overcoming these difficulties, the Government of India has evolved a scheme of short-term courses of six or seven weeks' duration. These courses are generally conducted during the Summer Vacation by a teachers' college in collaboration with an institution dealing with practical subjects. But these are just pilot projects. In the long run, a regular full-time course will have to be conducted for such teachers.

Indian universities have now provided enough facilities for research work by instituting research degrees in education, viz., Ph. D. or M.Ed. Some universities have even organised research departments. Thus there are enough facilities for teachers and scholars to work at original investigations.

Such is the brief survey of different teacher education programmes in the country today. But the existing training institutions are not able to meet the country's demand for trained teachers. Since independence, efforts are being made to provide increased facilities for teacher education. In 1951, the enrolment in teacher training institutions was about 78 thousands; in 1956 it increased to about 105 thousands; and this is expected to reach 125,000 by the end of the second five-year plan. The total number of training institution is also likely to increase during the period from 805 (1950-51) and 1,100 (1955-56) to 1,300 in 1960-61.

III. In-Service Education

The preparation of teachers is one aspect of the teacher education programme, the other aspect is the in-service education or the improvement of teachers in service. In fact, no person should decide to teach unless he is resolved to learn, for a real teacher is a student all his life.

From time to time, the State Departments of Education and the teacher education centres have been organising: (1) refresher courses, (2) short intensive courses in special subjects, (3) practical training in workshops and (4) seminars and professional conferences for teachers in service. But these attempts have not been very systematic.

With the active cooperation of the Ford Foundation, the Ministry of Education has arranged a number of seminars, workshops, conferences for teachers and administrators on all-India and regional basis during recent years. This movement has been an enormous success, and has helped to break the boredom of the teacher's life and has gone a long way to improve the quality of teachers in the country.

A comprehensive programme of in-service education of teachers, which perhaps does not exist in any part of the world, has been recently organised in the country. Under this scheme, the Ministry of Education has set up a new Department of Extension Services in a number of training colleges — 24 in 1955, and 29 more in 1957 — as an experimental measure for a period of three years. This has been achieved with the financial assistance given by the Ford Foundation and the technical equipment provided by the Technical Cooperation Mission, U.S.A.

The activities of the Extension Departments can be grouped under the following heads: (1) week-end, short-term and long-term courses, (2) workshops, seminars and group

discussions, (3) educational weeks and exhibitions, (4) advisory and guidance services, (5) library services, (6) audio-visual aids services and (7) publications.

IV. Pay Scales

Pay scales of teachers vary not only from State to State, but even within the same State they differ in schools under different managements. In some States, the minimum monthly salaries are as low as Rs. 20/- for Primary School Certificate holders, Rs. 35/- for Matrics, Rs. 60/- for graduate teachers, and Rs. 150/- for headmasters of high schools. It is no wonder, therefore, that considerable dissatisfaction exists everywhere about the scales of pay for teachers in different grades of schools.

Apart from the scales of salary, the teachers in private service are entitled to provident fund benefits in most of the States. Generally the teacher subscribes an amount not exceeding 6¼ per cent of his salary and an equal amount is contributed by the management and the State or the Local Board concerned, the whole amount being invested in some kind of securities and paid to him at the end of his service. Teachers, who are transferred from one educational institution to another, have the right to have their provident fund also transferred. It may be noted that the teachers in government service are entitled to pension as in other services of government but not so the teachers in private schools.

College teachers can be classified into five categories: tutors and demonstrators, lecturers, readers or assistant professors, professors, deans or principals. Though this classification is well defined in the unversities, in the colleges affiliated to universities the distinction is blurred and the title of professor is used rather indiscriminately.

There is a great variety of pay-scales of college teachers too. Not only do the scales differ from university to university, but scales of government managed institutions differ from those of state aided and privately managed institutions, and then again from those of missionary or unaided colleges. Scales of professional and technical teachers differ from those of teachers of other subjects and departments". "Thus', as the University Commission says, "for the same type of work we may have many types of payment."[1] The following table shows the distribution of 27,700 college and university teachers according to salary groups:

TABLE 3

Distribution of College Teachers by Salary Groups in India, 1953-54*

Honorary and Part-time	..	2,300
Below Rs. 100	..	2,600
Rs. 101 — 200	..	8,600
Rs. 201 — 300	..	7,600
Rs. 301 — 400	..	3,200
Rs. 401 — 500	..	1,300
Rs. 501 — 750	..	1,300
Rs. 751 — 1,000	..	500
Above Rs. 1,000	..	300
Total	..	27,700

* *Education in India* (A Graphic Representation), 1956, p. 66.

It may be found from the above that the largest number of teachers were concentrated in the range of Rs. 101/- to 200/- followed by these getting salaries between Rs. 201/- and Rs. 300/-. Both these salary groups together claimed almost three

[1] *University Commission's Report*, 1948-49, p. 73.

out of every five teachers, while a little less than one per cent of the teachers received more than Rs. 1,000/- per month. There were 8·3 per cent teachers who were working on honorary or part-time basis.

In fact the scales of teachers' salaries are a national scandal, and the majority of teachers are badly paid. It is thus necessary that the salaries of teachers are increased.

The Government of India have made a beginning by asking the State Governments to increase the salaries of teachers. The Centre is at present giving assistance to State Governments to increase the salaries of teachers at all levels—primary, secondary and university. At the primary and secondary levels, the Centre's financial assistance was to the extent of 50 per cent. of the increased expenditure. In 1956-57, the Centre sanctioned Rs. 77 lakhs for improving the salaries of primary teachers.

In its recent schemes of development, the UGC has also given priority to the improvement of salaries of university teachers. It has decided to aid some of the universities in upgrading the salaries of different categories of teachers.

V. Teachers' Organisations

Practically every State has its own professional organisations of teachers, which are affiliated to the All-India Federation of Teachers. But these organisations are not very effective and have not done much useful work.

In fact, teachers should also learn to safeguard their own interests. The question of improving the status and salaries of teachers lies in their own hands, and they need not wait for the authorities to look after them. It is their duty to organise themselves into professional guilds or associations. The paucity of such organisations in a vast country like India is deplorable.

It is a pity that while other professional organisations are springing up daily and asserting themselves both in the eyes of the public and Government, the teachers are lagging behind. In these days of exploitation, nobody is prepared to take up the cause of teachers, unless they learn to stand on their own legs. "Union is strength" should not be merely preached in the classroom, but is rather the first maxim to be practised in life also. It is thus necessary for teachers to shake themselves free from a spirit of resignation and to combine themselves into a net-work of educational associations with mutual relationships and with a central tie. Only when they are so organised, they can make their influence felt, insist on suitable conditions of employment and be saved from external interferences with their special work.

Children at Work

Children at Play

Adult Instruction

conception and continues till the age of seven. It is divided into four stages: (1) from conception to birth, (2) from birth to two and a half years, (3) from two and a half to four years, and (4) from four to seven years. The first two stages are for the mother and the child together; and this is why wherever there is a pre-basic school, there is some arrangement for a child welfare centre advising the mother about her health and the health of her child.

At two and a half years' age, the child attends the pre-basic school and continues till he is seven. The school is more or less a part of the child's home, and the teacher has to give much time to the child's home and parents. Attention is paid to the following aspects of the child's training: (1) physical nurture, (2) medical care, (3) personal and community cleanliness, (4) self-help and self-reliance, (5) social training, (6) educational creative activities, (7) speech training and children's literature, songs, stories, dramas, dialogues and conversations, (8) development of mathematical sense, (9) development of the scientific spirit, nature study, (10) music and rhythm including voice production, and (11) art.[1] Instruction is imparted from life situations or actual conditions in which the child lives.

The ideology of the pre-basic education is influencing the activities of pre-primary schools of this country. While some still draw their inspiration from the kindergarten or the Montessori systems, others are adopting the pre-basic ideology, and a few are experimenting to bring about a coordination of the basic as well as the Montessori methods.

II. Adult Education

Adult education has two aspects: (1) social education, i.e., education of those adults who never had any schooling and (2) continuation education of the adult literate.

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1 *Report of the Fifth All-India Basic Education Conference*, 1950, pp. 102-103.

Social Education.—Adult education is of recent origin in the country. It began with the termination of the World War I. Its main aim was to give a knowledge of the 3'Rs. to adult illiterates. With the advent of independence, our entire outlook towards adult education has, however, changed. In his address at the fifteenth meeting of the CABE, held in Allahabad in January 1949, Maulana Abul Kalam Azad, the Hon'ble Minister of Education for India, emphasised that adult education should not be limited to making people merely literate. It should also include education so as to prepare every citizen to play his part in a democratic social order. Since then adult education is known as "social education" in this country. It has three aspects: (1) the spread of literacy among grown-up illiterates; (2) the production of an educated mind in the masses in the absence of literary education; and (3) the inculcation of a lively sense of rights and duties of citizenship, both as individuals and as members of a powerful nation.[1]

The new concept of social education is embodied in a five-point programme to provide, first, literacy; second, a knowledge of the rules of health and hygiene; third, training for the improvement of the adult's economic status; fourth, a sense of citizenship with an adequate consciousness of rights and duties; and, finally, healthy forms of recreation suited to the needs of the community and the individual.

Maulana Azad's declaration gave a new outlook and impetus to the adult education movement in the country. Since 1948-49, several plans have been launched to implement the new programme of social education. India's five-year plans attach a good deal of importance to this new education, and a sum of one crore of rupees per year has been ear-marked for this purpose. The following table will give an

1 *Education in India*, 1947-48, Vol I, p. 113.

idea of progress of social education in the country during recent years:

TABLE 4

Social Education 1949-50 to 1954-55

Year.	Centres Classes Schools	Enrolment	Award of Literacy Certificates
1949–50	47,464	1,151,066	657,479
1950–51	48,556	1,256,011	600,575
1951–52	43,463	1,061,280	489,135
1952–53	44,595	1,088,784	442,700
1953–54	39,965	948,847	392,440
1954–55	43,000	1,112,000	469,000

The programme of these schools and classes includes:

1. *Education Activities:* Literacy classes, reading rooms, libraries, wall news-sheets. book reviews, talks, discussion groups, debates, pictorial exhibitions, radio programmes, etc.

2. *Cultural Activities:* Film shows, dramas, folk songs, folk dances, poetic symposia, community dinners and socials.

3. *Recreational Activities:* Indoor games, outdoor games, excursions.

4. *Arts and Crafts Activities:* Sewing and cutting, knitting, embroidery, *newar* weaving, candle-making, cooking, laundry, etc.

5. *Social Services:* Civic drives, sanitation drives, slum clearance, literacy campaigns, etc.

The courses are generally of four to six months' duration, and the services of elementary school teachers are generally utilised for the purpose. Many voluntary workers are also taking part in this activity. In some States, university students

have formed a Social Service League with the object of making people literate. The Mysore Government has also passed a bill known as the Mysore University Bill of 1955 making it compulsory for every student aspiring for a degree, diploma or any other academic distinction, to render social service.

An interesting development in recent years has been the introduction of educational caravans. These caravans are units of three to four jeeps fitted with trailers. One serves as a mobile stage, another as a small travelling library, and the third as an exhibition van, while the fourth carries a projector. The caravan visits key villages, and exhibitions on health and hygiene as well as of agricultural and industrial products are organised. Physical feats, athletic contests and dramas are also organised to arouse local interest. Thereafter social education classes are held.

To develop suitable techniques and carry out research on selected problems of social education as well as to serve as a clearing house of information, a National Centre for Fundamental Education has been established in New Delhi. The Government of India also proposes to train higher grade personnel for social education work. It has already established a Janata College at Delhi. This institution is not meant to be a "College" in the ordinary sense, providing advanced education, but it is a centre of training—particularly training for local leadership—for the rural population in a selected area. Within a period of four months the course covers specialised training in handicrafts, improved methods of agriculture, animal husbandry, health and sanitation, organisation of cooperatives and *panchayats*. On completing their studies, students return to their villages and carry out a programme of social education. The community project village level workers also receive their training at such centres. India has now four Janata Colleges—at Delhi, Mysore, Udaipur and Hyderabad.

The Government of India has also taken steps for producing useful literature and suitable films for adults. Under the first five-year plan, the Ministry of Education evolved a scheme for the production of suitable literature for adults. The scheme envisaged (i) the production, in regional languages, of the pamphlets already prepared in Hindi, (ii) the setting up of a social education library at the centre by translating into Hindi adult literature available in regional languages and (iii) the popularisation of suitable literature in the country by means of prizes to authors and subsidies to the publishers.

Continuation Education.—This phase of adult education can be conveniently discussed on three different levels according to the needs of the adult: (1) the highly educated, (2) the average citizen and worker, and (3) the out-of-school youth.

For the highly educated persons, extension lectures are arranged by universities and colleges. This movement began in this country as early as 1915. The Extension Departments of a number of teachers' colleges are now providing an intensive programme for in-service teachers.[1]

We have not yet looked to the needs of a large body of citizens, who had insufficient opportunities for formal education and need vocational training and recreational facilities. The Government of India is planning to launch a pilot project of social education in urban areas and to start evening institutes for city workers.

There is also an urgent need for providing part-time education for the out-of-school youth. The Secondary Education Commission observes:

> Although the Constitution has provided that all children up to the age of 14 should receive part-time education, it seems to us that under the existing conditions it may not be possible to achieve this objective for many years to come.[2]

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[1] *Supra*, pp. 90-91.

[2] *Secondary Education Commission's Report*, p. 56.

The Commission suggested the provision of free, part-time continued education for children in the age group 11-14 in the middle and high schools after usual hours until these children attain the age of 14, and recommended the provision of special courses for them.[1] This recommendation deserves a very careful consideration.

III. Education of The Handicapped

Introduction.—The Twentieth Century has been called the 'Century of the Child', and though we are far behind Western countries in the services given to the majority of our children, it is heartening to find that the era of the child has dawned in India too. It has been fully realised that in thinking of plans and developments in terms of factories and machinery the human factor ought not to be neglected, and that the welfare of the child should be kept in the forefront. As Shri Nehru declared:

> . . it is the human being that counts, and if the human being counts, well, he counts much more as a child than as a grown-up.

In our schemes of child welfare, attention is being paid to to the needs of handicapped children too. There are at present the following seven types of special institutions for the handicapped in the country:

1. Schools for the blind;
2. Schools for the deaf and mute;
3. Centres for the crippled;
4. School for the mentally defective;
5. Orphanages;
6. Institutions for delinquents; and
7. Clinics and guidance centres.

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[1] *Ibid*, p. 57.

Schools for the Blind.—There are about two million blind persons in India today, but the present institutions cater to the needs of a microscopic fraction of this vast population. The majority of institutions are conducted by voluntary agencies, and are more like homes where the poor and helpless orphans are just alive on the minimum necessities of life. The curriculum includes trades like cane-weaving, basket-making, coir-making, carpet-making, loom-weaving, elementary carpentry, book-binding, broom-making, etc. Reading and writing are also taught by means of the Braille Code, adapted to regional languages.

The Central Government is conducting two well-equipped institutions in Dehradun for the education and rehabilitation of the blind, which are intended to undertake research and generally serve as models for such institutions in the country.

The Central Braille Press was set up by the Government of India in October, 1950, to produce literature for the blind in principal Indian languages. It has, so far, produced 21 books in Hindi, Telugu, Tamil, Gujarati, Marathi and English. As a part of the press, a workshop to manufacture Braille appliances has been functioning since 1954-55.

Schools for the Deaf and Mute.—The common practice in the institutions for the deaf is to combine the education of the deaf, deaf-mutes and other physically infirm with that of the blind. The curriculum in these institutions is similar to that in the schools for the blind. Instead of teaching music (vocal and instrumental), the inmates are oriented in drawing, clay-modelling and clay-painting. The teaching of the three R's is based on lip-reading and articulation.

Centres for the Crippled.—The crippled are to be treated on different lines from those of the blind, deaf or mute, since they can receive education in schools for normal children. The main problem in the treatment of crippled children is to

train them to make use of the prosthetic appliance for practical purposes. This involves the development of such muscles, so that the appliance can be used and coordinated with other limbs. These objectives are achieved by giving the child exercises or through practice in crafts like knitting, carpentry, etc. These programmes are thus more of the treatment type rather than educational. Naturally the centres where such arrangements are made are attached to hospitals, and the children coming for treatment often attend normal schools.

Schools for the Mentally Defective.—The main objective of these schools is to help the child to learn the essential skills in his own way and at his own speed. Only three institutions are working in the whole country for mentally handicapped children. The few mental hospitals, that exist in the country, make no special arrangements for the treatment of child patients.

Orphanages.—Orphanages are institutions, which give shelter to destitute children. The number of such children in the country must be in thousands. To this may be added the number of children who are virtually destitute in view of the fact that they are without effective guardianship. The institutions that function under the Children's Acts in the various States, particularly, in the States of Bombay, Madras, Bengal, Delhi and Uttar Pradesh, work for the destitute child. The *ashrams*, missionary homes, Salvation Army homes, Ramkrishna Mission homes—all these also work for the destitute but they work on a voluntary basis. There are other institutions that are unregistered and which are alleged to exploit the needy boys and girls.

Institutions for Juvenile Delinquents.—Juvenile delinquency is mainly the result of faulty conditions of bringing up the child in his family. Since the delinquents are a social nuisance, almost all the States have framed Children's Acts. These deal with: (1) the child in conflict with law, (2) the child who is a victim

of cruelty, (3) the child who is uncontrollable and (4) the child who is destitute. Juvenile courts have been set up in several States, and in States without such organisations the juveniles are tried in ordinary courts.

Juvenile institutions can be classified into two groups: (1) institutions for those who are convicted, viz., juvenile jails, and reformatories or borstal institutions; and (2) institutions for those who are not convicted, viz., certified schools, remand homes, fit persons' institutions and after-care hostels. There are 67 remand homes, 49 certified schools, 7 reformatory schools, 8 borstal schools and 5 juvenile jails in the country at present.

Clinics and Guidance Centres.—These centres provide psycho-therapeutic services to children and adults. There are, however, a few centres of this type in the whole country, and they are mostly attached to mental hospitals or remand homes at present.

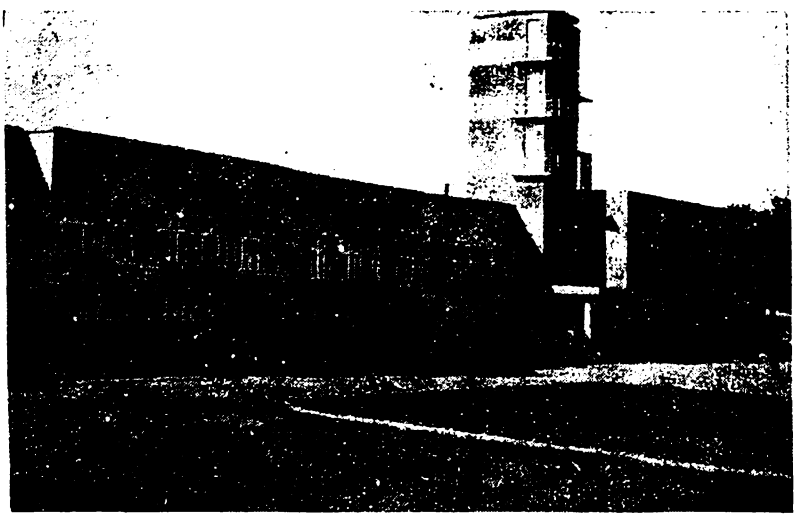
IV. Conclusion

In September 1955, the Ministry of Education has set up the National Advisory Council for the Education of the Handicapped. It advises the Government on problems of the handicapped and formulates schemes for their education. The Government awards scholarships to the blind, deaf and orthopaedically handicapped pupils and gives grants and financial assistance to institutions and organisations for the handicapped.

Folk Dance

Group Dance

Girl Guides



Students' Union Pavallion
(Maharaja Sayaji Rao University of Baroda)

Chapter X

STUDENTS—THEIR ACTIVITIES AND WELFARE

I. Introduction

Youths are the greatest assets to a nation. They are the citizens of tomorrow. On them rest the nation's hopes and aspirations. The better the youths, the better the state and society.

Naturally, since independence, India is devoting special attention to the needs of her youths and children and providing increasing opportunities for their physical, cultural and social growth. Thus a school in India today no longer confines its attention to mere intellectual training but pays special attention not only to the child's health but also to his cultural and social developments.

The importance of youth welfare has thus been fully recognised in the country. In every school, college and university, students form organisations for the coordination and promotion of youth activities which spread out in diverse directions to cover essential aspects of life. Besides these institutional organisations, large units of youth welfare and social services have been set up in a number of towns where there are a number of colleges and schools. These area youth welfare committees consider the detailed needs and assist in solving local problems such as providing play-grounds, organising sports, looking into living conditions of pupils, etc.

II. Health

Physical Education.—Some forms of drill, physical training and games were prescribed, though in a restricted sense, in

most of our schools since the beginning of the British rule. But with the advent of independence, we have come from "drill" to "physical education", which is an integral part of our educational system. Primary and scondary curricula now make specific provision for this aspect of education.

Physical education is compulsory for all undergraduate students, and every university has its own director of physical education. Attention is also paid to games and sports, and inter-team games are the regular features of the day. At the same time, the claims of indigenous games and excercises have also been recognised.

Besides the schools and colleges, there is a large number of voluntary organisations like Scouts, Guides, *Akhadas*, *Brata-charis*, *Rashtriya Seva Dal*, *Rashtriya Seva Sangh*, etc. They attract a large number of youths into their fold. Almost all of them give an important place to physical fitness activities, such as games, parades, drills, outings and campings.

But with all these attempts, our programmes of physical education are not administered properly. There is a dearth of well-qualified teachers, seventy-five per cent of schools and colleges are without proper play-grounds, and about fifty per cent of the school and college buildings are ill-ventilated and unsuitable for school purposes.

Medical Inspection.—Closely associated with physical education are the important problems of medical inspection and nutrition of children. Medical inspection is now a regular feature of our schools and colleges, and some of the educational institutions provide mid-day meals to children. But the arrangements are not yet satisfactory. Among the difficulties are: shortage of funds, absence of school clinics and lack of follow-up-work. Further, there is nothing like a school medical service.

National Cadet Corps and Auxiliary Cadet Corps.—Since 1921, there has been a great public demand that military training should be given to the youths of the country, both in the national interest and for moulding their character on right lines. This demand has very naturally become more insistent since the country attained its freedom. The Government has been fully alive to this public desire and has, therefore, established the National Cadet Corps and Auxiliary Cadet Corps.

The National Cadet Corps consists of boys and girls from schools and colleges. They learn discipline, develop qualities of leadership and are able to face life better as a result of military training.

The National Cadet Corps consists of three divisions, namely, Senior, Junior and Girls. The Senior and Junior Divisions are composed of three Wings—Army, Navy and Air Force. The Army Wing has units of the Armoured Corps, Artillery, the Corps of Civil Engineers, the Signals Corps, Infantry, the Corps of Electrical and Mechanical Engineers, and the Medical Corps.

In addition to the normal basic training, cadets of the technical units receive specialised training. The Naval Wing units are, of necessity, raised in the coastal towns where facilities for naval training are available. In the Air Wing units, theoretical and practical training is given in flying and, with the help of the flying clubs, the cadets obtain 'A' flying licences at Government expense. Gliding has also been introduced as a part of the training of air cadets. The syllabus of all the units of the NCC has recently been revised. The special needs of the girl cadets have been fully kept in view and their training has now been made more instructive, interesting and useful.

The strength of the Corps at the end of 1956 was 1,09,807, composed of 977 officers and 45,688 cadets in the Senior Division, 1,505 officers and 53,747 cadets in the Junior Division,

and 253 officers and 7,637 cadets in the Girls' Division. The Air Wing of the NCC has now 12 squadrons, as against nine last year, established in the principal cities of India.

In order to cope with the demand for military training for boys and girls in schools who cannot get admission into the National Cadet Corps, the Auxiliary Cadet Corps has been started. This Corps has made a rapid progress, and its strength at the end of 1956 was about 6,60,000.

The Auxiliary Cadet Corps trains the youths of the country in team spirit, discipline and patriotism. The Corps functions under the overall supervision of the Director, National Cadet Corps, Ministry of Defence. Instructors for this organisation are selected from schools. They are trained by regular Army staff of the various NCC units.

III. Cultural Activities

It has been fully realised in the country that the school is no longer a mere place of formal learning, but rather a living and organic community, training its students in the art of living. With this end in view, many co-curricular and extra-curricular activities find a recognised place in every good school. These activities are of various types, e.g., debates, discussions, dramas, dancing, school magazine, manual and practical activities, and art projects. These offer to young people in their leisure time opportunities of various kinds, complementary to those of home and formal education. The students themselves plan the programme and work together. This gives the youth best opportunities to develop in an atmosphere of freedom. Denied this, the individual will not only look for direction and command, but will also develop a sense of inferiority and inadequacy. It cannot be strongly emphasised that the young must be guided and not pushed, must be gently led and not prodded.

A significant effort in this direction is to promote India's culture and to make the students conscious of their heritage. Schools and colleges now attach a great importance to extra-mural and extra-curricular activities in aesthetic education. The forms these activities take are: pupils' choirs, dance groups, ballet dances, reciting and theatrical groups, etc. There is a general interest in folk dances and songs. Educational institutions now arrange interesting and colourful programmes to celebrate the Independance or Republic Day, Indian festivals, or the anniversary of a national leader.

Since October, 1954, the Government of India is arranging Inter-University Youth Festival every year. All the universities of the country participate in the programme. The festival is intended to provide for the expression of the creative, aesthetic, emotional and mental powers of the youth and to afford the gifted and the talented, opportunities for demonstrating the best in them. A number of items of the programme for the festival are in the form of competitions, which act as a spur to and stimulate the youth with healthy activities and give thrill and joy in the very act of participation in the programme. There are competitions in arts, painting, drawing, sculpture and photography; in crafts, textile designing, embroidery, handicrafts, etc.; in drama, one-act play, radio play, music and group folk-dance; and finally, a Hindi debate for teams from universities in areas where Hindi is not the recognised state language.

IV. Social Service

The main aim of social service is to instil in the child's mind a sense of *seva* or service without expecting a return. It also brings him into contact with the human world around him. It can be broadly divided into two categories—service inside the college or the school, and service outside the educational institution to which the students belong.

Social service inside the school is a comprehensive term and includes several items. Maintenance of the cleanliness of the school and giving to it and to the classrooms a neat, tidy and beautiful appearance should be regared as the primary responsibility of students. The organisation and enriching of the school museum is another activity. It also includes the care and nursing of pupils in cases of serious illness and similar other items. Such types of activities form an integral part of the educational programme in a number of institutions in this country.

The field for social service outside the school is immense in a country like ours, where mass ignorance, mass poverty and backwardness of other kinds have become serious problems. These activities fall into two categories: (1) service of a general character which can be undertaken during the normal working of the school and (2) activities extending over several weeks, which can be undertaken only during vacations.

The first type of activities includes conducting of adult education classes, staging short dramas and other recreational programmes for the masses, visiting hospitals and writing patients' letters or reading newspapers to them, etc. A beginning in this direction has been made in some educational institutions.

The activities of the second type aim at rural reconstruction, e.g., the construction of roads and buildings, laying out village gutters, constructing soakpits, making composts, medical relief, etc. Such types of work are organised on a voluntary basis by a few institutions, and during annual camps the NCC and ACC trainees undertake such types of work. Out-of-school-service forms an integral part of curricular programme for medical, engineering and agricultural courses in some of the universities.

Under the Government of India's Youth Camps and Labour Service scheme, camps and workshops are arranged for youths from time to time. In these camps, youths are engaged in giving manual labour on projects of national utility like the construction of roads and canals, clearance of ponds and slums, repair of tanks and old buildings and afforestation campaigns. They also carry out a literacy and sanitation drive in the rural areas and a survey of village conditions and life.

The Government of India also organises such camps for teachers and professors, since they are the natural leaders of students. Such camps aim at giving the teachers a knowledge of the agencies and the techniques through which the interests of students can be fostered and also to enable them to discover a common platform of better understanding and mutual cooperation on which they could come into a closer touch with the taught.

V. Conclusion

The promotion of such activities marks a new era in the educational development of the country. A full-fledged youth welfare section has been set up in the Ministry of Education to draw up programmes of youth welfare activities and to co-ordinate the work of various agencies engaged in this field. This has been the most important development in this field since independence. Both the five-year plans have allotted one crore of rupees each for youth welfare work.

The Government of India also gives grants for educational tours to places of historic, scenic and cultural interests and to places where big national projects are being undertaken. As a corollary to tours and hiking excursions, nearly 100 youth hostels have been set up by the Youth Hostel Association of India with financial assistance from the Government.

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