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NATIONALISM AND EDUCATION IN INDIA

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A

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TO THE
CHRISTIAN MISSIONARY EDUCATORS OF INDIA
WHO
FIRST LAID THE FOUNDATIONS OF INDIAN NATIONALISM
ON
EDUCATIONAL BASES
THIS THESIS IS DEDICATED IN APPRECIATION.

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INTRODUCTION

For all other good things are but human and of small value, such as will hardly recompense the industry required to the getting of them.....But learning alone, of all things in our possession, is immortal and divine.

---Plutarch.

INTRODUCTION

What is Nationalism? Webster defines it as "(1) The doctrine that certain nations are elected to be saved; (2) National character, or tendency to it, nationality; (3) Devotion to, or advocacy of, national interests or national unity and independence, as of Ireland; (4) A phase of socialism advocating the nationalizing of industries. It is essentially the same as Collectivism."

The New Standard Dictionary concurs in the above and adds another definition, "Devotion to the whole nation rather than a part of it: opposed to sectionalism."

In this study the term nationalism may be understood to combine certain of these characteristic usages of the word and may be defined as; DEVOTION TO NATIONAL UNITY FOR THE PRESERVATION OF THE NATIONAL CHARACTER ^{the} so that New and greater India may make her distinct contribution to world interests. It is nationalism for the sake of internationalism.

The progress of human civilization began when man finding himself surrounded by others of his own species endeavored to communicate his desires and wishes to them. This process specially had to develop when children were born and their desires and needs had to be discovered. The fruit of these endeavors was speech or

or language. With the development of speech there came the possibility of communicating not only the immediate needs and desires of men but what was of remoter interest. Man expressed his needs in a few simple words but as various personalities associated there resulted varieties of expression which gave rise to a richness of thought that resulted in poetry and other artistic modes of speech.

But where language developed there also developed the possibility of drawing together in numbers and the family became the tribe; the tribe grew into the clan and the various clans organizing themselves for purpose of defence and trade became the nation. The nations would have developed into a still larger fellowship and comradeship of world wide brotherhood but for the geographic barriers that kept them apart and the variations of speech and language that made it harder for them to understand one another. This failure to understand not only kept them apart but where two different racial groups or nationalities happened to be near each other, there developed the hostilities and wars that were the ordinary and normal conditions of national life in the past.

There was another factor, however, which led to these hostilities - - the wealth and prosperity of neighbors. From the conquests of Alexander to the invasion of India by Babar, almost all the ancient wars

were caused by the desire of a nation to possess the riches of its neighbors. This condition of affairs has continued right down to our own day and the latest expression of it was the Great War. One good however, has resulted from this scientific slaughter of humanity viz., men have come to see that their only way to avoid extinction by future wars and bloodshed is to understand each other. It is a realization of the fact that we all exist for one another and no particular nation can either stand aloof from world polity or claim to be the only privileged nation of the globe.

The advent of modern and faster means of communication has instituted a new era for creating a community of nations and moulding them into a world wide brotherhood. No nation therefore, has any right to exist for itself and no nation has the right to keep another nation from expressing her special genius and from making her peculiar contribution to the well being of mankind.

We must remember however, that a mere diluted and superficial idea of world brotherhood will not be enough to keep the world from drifting into another and a greater war. It is only the whole hearted participation of all in this brotherhood that will bring the desired day of peace and harmony and greater richness to all nations. It is impossible then, for a nation to

make her contribution if it is denied the right to those means which will furnish it the opportunities of self-development and self-culture. If a nation is to contribute her best she must first find her best, and, to find her best she must be willing to serve the cause of humanity and thus enrich the great commonwealth of world brotherhood.

In this study it is assumed that India has a contribution to make to this greater comradeship. It is assumed that no other nation but India can make that contribution. It is likewise assumed that India has yet many obstacles to overcome before she can ever bring her best to the world welfare. It is not the scope of this study to deal with all those obstacles or to discuss their removal but it is desirable that we should try to think together of her greatest handicap and to see if that can in any way be removed or lightened. This greatest of India's handicaps is the ignorance and illiteracy of her masses. It may be possible for some to contest whether the lack of education is the greatest handicap. It may be pointed out that there are many instances of men who were illiterate and yet showed great capacities for good and had all the marks of intellectual development. But though there are men of that kind it is true as Locke, the great English philosopher, points out, "that of all the Men we meet with, nine Parts of ten

are what they are, good or evil, useful or not, by their Education. 'Tis that which makes the great Difference in Mankind."¹ The quality of the Indian mind is in no case inferior to that of the rest of the world when given the opportunity. Before every thing it is the birth-right of every human being to be educated. We may sometimes be of the opinion that the average man can do well without education but we certainly would think other-wise if we were deprived of our own. It is not the modicum of learning which a man gets that determines his usefulness to society or to himself but the training which he obtains and the point of view that becomes his own through that education. The greatest nations of the world are nations which are given to education and learning and the true worth of a soul only emerges as one is brought face to face with the great problems of life and his duty to society.

One-fifth of the whole human race lives in India and yet there are 95% of these 320,000,000 people who cannot read a letter in their own vernacular, who cannot know the contents of the documents that they sign, who cannot even sign their own name to those documents on which all their possessions may depend. There are

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1. Locke's Thoughts on Education - Chapter 1, p. 1.

men and women who cannot know the laws they are called upon to obey, and they are made the prey of their more enlightened fellows because they themselves are illiterate. Before every thing else it is the birthright of every Indian to know how to read and write his own mother-tongue.

In this study it is proposed to see a little more closely into this pathetic state of ~~affairs~~ illiteracy and study how this sad state of affairs came to be and how it can, in some measure, be remedied; how through the service of education we can consolidate and unify the divergent and heterogeneous elements in India to form one great nation which will make a lasting and worthwhile contribution to the life of the world.

Our source material will consist of the recent survey of Indian education made for the Indian Statutory Commission by the Hartog Committee and other works on India, and various encyclopedia articles. The secondary material will be drawn from various books on national systems of education, magazine articles and certain theses written in the New York University School of Education.

CHAPTER I

EDUCATION IN ANCIENT INDIA

Education is no exotic in India. There is no country where the love of learning had so early an origin or has exercised so lasting and powerful an influence. From the simple poets of the Vedic age to the Bengali philosopher of the present day there has been an uninterrupted succession of teachers and scholars.

---F. W. Thomas.

CHAPTER I

EDUCATION IN ANCIENT INDIA

"From time immemorial India has been a land of schools, of literature, and of philosophy, inseparably associated with the religions which dominated its people before the advent of the English, and have profoundly affected the course and progress of education under their auspices."¹

In this chapter will be traced the course of education as it existed in India before the rise of Buddhism, the changes that were introduced by the rise of this great faith and the particular contributions that have been made by the resulting system of education.

Little or nothing is known of life in India before the advent of the Indo-Aryans. The people that lived before them in the land were quite civilized and it is no matter of private opinion that some at least of the modern traits in Hindu education are inherited from the short, dark men who lived in the country before the tall and fair race of Indo-Aryans ousted them

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1. Monree's Cyclopedia of Education, Article on "India, Education in" by A.T.Smith. Vol.3. p.399.

from
/their land holdings and reduced them to servitude or
drove them down the peninsula to live on as best they
could.¹

In Hindu society all education was vocational. Society was organized on the basis of division of labor which later grew up to be the elaborate caste system -- the distinguishing mark of Indian society down to our day. Every caste was supposed to perform the Dharma that belonged to it. Dharma we may define as, the sum total of duties and religious obligations which were associated with the members of that particular class. So, it was the Dharma of the Brahmin to perform the sacred duties that pertained to his office and it was the Dharma of the Kashatriya to rule and defend the people and so on. But "as social organization developed, there gradually grew up separate schools of literature, of law, of Vedanta, and even separate schools of astrology or astronomy and medicine"²

The Brahmin at the top was the custodian of all sacred literature and ritual. He was the teacher as well as the priest and no man dare wrest the keys of knowledge from his hand. He determined the limit of

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1. Cf. Davidson, Thomas - A History of Education p. 59.

Quoting Frazer's Literary History of India p. 64ff

2. Smith, A. T. - Monroe's Encyclopedia of Education, Article on India. vol. 3. p.399.

knowledge for other castes. He was the only person who learned the whole of the Vedas, the most ancient and most sacred literature of the Hindus. The father taught the son how to lead in sacrificial ritual and to recite the Vedas. There being no books, it fell to the Brahmin to transmit the Vedas orally. Sanskrit being a difficult and sacred language the Brahmins retained the monopoly of it and others only learnt what concerned their immediate need and interest and left the Brahmin with his philosophy and Vedic knowledge. "The Brahmins were the priests, teachers and lawgivers of the people, the custodians of the Vedic hymns and authors of the whole body of literature based upon them -- the mythologies, rituals, commentaries, and laws -- for all of which they claim divine sanction".¹

Next in importance were the Kshatriyas -- the ruling and the fighting class. They were supposed to learn through actual practice how to defend home and hearth and how to dispense justice and to administer other affairs of the state. Most of them received instruction in reading and writing but much of the actual literary work was done by the Brahmins who occupied all the clerical posts in the state. The average fighting

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1. Smith, A. T. - Munroe's Cyclopedic of Education, Article on India. p. 399.

man only learned the necessary portions of the Vedas and the ritual of sacrifices which pertained to warfare and administration.

It was the duty of the Vaishyas to look after the business of the nation and to carry on the trade with other states and countries. They had to know some reading and writing and arithmetic but Sanskrit being a difficult language they were content to leave that to the Priests and devised a new language, cryptic, half Vernacular half Sanskrit. This form of cryptic language still exists among the tradesmen in India and there are very few laymen who can read it when transcribed.

The lowest in organized Hindu society was the Sudra. He tilled the land, did other menial work, and followed the humbler occupations for the benefit of the higher classes. Here education was only through apprenticeship. The son was supposed to learn the same trade as the father and in its ^{ful practice lay} success-~~/~~their salvation both in this life as well as in that to come. Not having ~~x~~ either the leisure or the opportunity to learn the sacred lore as his superiors did, he often resorted to the aboriginal system of religion for comfort and solace and thus developed the link that brought Hinduism into touch with the grosser forms of idolatry and ^{with} other gods who

were worshipped by the Dravidians.*

The rise of Buddhism temporarily paralyzed the supremacy of the Brahmin, but only for a time. Buddhism started out well as a missionary and reform movement within Hinduism but when it lost its message its important teachings were absorbed in the Brahmanic faith and Buddhism as such lost hold on the people of the land and was finally driven out of it altogether. While it existed, however, it did much for the betterment of the masses and the Buddhist monks gave themselves to teaching the masses the utterances of the great Reformer. Monastic schools sprang up in all parts of the country. Chinese converts to Buddhism when they visited India were surprised at the large number of pupils that came to these institutions of higher learning and I-Tsing reports that there were over 3000 monks in residence in the one university of Nalanda, near the modern Gaya. The curriculum followed in these places of learning was wide and varied. Logic, philosophy, grammar, literature, astronomy, and numerous other branches of study were taught on a very advanced scale.

Asoka the great, the king who probably of all Indian monarchs of antiquity, deserves to be ranked the

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* See Elmore, W.T., Dravidian Gods in Modern Hinduism.

Also Report of Indian Statutory Commission Vol.I p.24 quoting from the Census Report of India, 1921.

highest, did much to make education popular. His forty-two edicts that have come down to us in the various languages and in the remotest parts of his empire testify to the wide-spread character of education in his day. He tried to make education productive of right morality and of reverence. The teaching in the edicts may be summed up under three points: (1) the right of all sentient beings to live. Asoka seems to have laid great stress on the sanctity of life and those who dealt with living beings cruelly were no doubt imprisoned or killed, (2) Reverence to parents, teachers and superiors; and, (3) the need for truthfulness.

Education in his day may be said to be in the truest sense moral and religious. To gain his purpose he seems to have turned the whole government system into one of teaching the people the right path of life.¹ V.A.Smith, who is probably the best authority on the history of ancient India, points out that "When Asoka became a devoted disciple of Buddha, the whole machinery of government was utilized by him for the teaching and dissemination of his Master's doctrine, and produced commensurate results".²

In another place he tells us that "The officials of the government in their various grades were required, in ad-

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1. Hastings, Encyclopedia of Religion and Ethics.

2. Smith, V.A. - Article on Asoka. p.125.

dition to their ordinary duties, to give instruction in morals to the leiges".¹ Sir W. W. Hunter in his "The Indian Empire" observes: "Officers were appointed to watch over morality, and to promote instruction among the women as well as the youth".² He also quotes Mr. Robert Gust as summarizing the edicts of Asoka and in item eleven he says: "Incultation of the doctrine that the imparting of the Dharma or teaching of virtue to others is the greatest of charitable gifts." (op. cit. p. 192) Teaching was a sacred obligation.

Education in ancient India was always for the elite inspite of the fact that there existed in the country some of the best universities of the then known world and learning was so advanced. There was the famous university at Taxila which was the rendezvous of the eastern countries and even of those as far as Greece. Alexander the Great found it as the greatest town in the north-west of India. There were other universities at Patliputtra the ancient capital of Asoka and in various other centers. The majority of the masses however, always remained illiterate and unlearned even under Asoka's strenuous efforts.

The great contribution of Indian learning at this time of her history was in the maintenance of a culture which has enriched the world in philosophy, litera-

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1. Smith, V. A. e Article on Asoka. p.126.

2. Hunter, W.W. - The Indian Empire p.191.

ture, and art. Why this progress did not remain uniformly good was due to other causes. Even the so-called Arabic notation was in force in India centuries before it ever came to the Arabs. The Monitorial system which brought credit to Lancaster was used extensively by the Hindus long ago, and there are branches of pure mathematics, geometry, and astronomy which were highly developed by the ancient Hindus.

CHAPTER II

MOHAMMEDAN EDUCATION IN INDIA

The Muslim schools were open to all, and each one taught the Koran and the tenets of Islam.

---Hartog Committee's Report.

CHAPTER II

MOHAMMEDAN EDUCATION IN INDIA

India's contact with the Mohammedan world began almost immediately after the rise of Islam. In nearly one hundred years after the year of the Flight of Mohammed the new faith had spread not only in Arabia but in Persia, Syria, Western Turkistan, Egypt, southern Spain and Sind.¹ "The Arabs reached the coast of Makran as early as A.D. 643. The Conquest of Sind was effected by Mohammed bin Kasim in A.D. 712, and thenceforward for centuries that country remained under Arab rule."² The Mohammedan State of Sind, however, was gradually absorbed in the surrounding Hindu kingdoms and whatever remained was swallowed up in the great Mogul Empire of Babar and his successors.

The real conquest of India however did not begin till 1020 A.D., when Mahmud of Ghazni made several raids into the Punjab and then left a Mohammedan Governor over the newly conquered territory. His visits were very short but he was a great devotee of learning and his new city, Ghazni, was the center of the learned of Islam for many countries. Some of these men ~~always~~ must have followed him into India and would stay behind to teach Islam

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1. Smith, V.A. - Ancient and Hindu India - p. 11.
2. Smith, V.A. - Ancient and Hindu India - p. 11.

to the Hindus. Mohammed Ghorî who first began a systematic conquest of the country in the twelfth century introduced what seems to have been a regular immigration of the Mohammedan adventurers from other Moslem countries and this continued during the whole period of the Afghan Empire and then when in 1526 Babar won the first battle of Panipat and established his empire in Delhi this stream of adventurers seems to have been most strong. An adventurer himself Babar brought a large number of them into the country. The result of all this was the conversion of many Hindus to the faith of the conquerors and the introduction of Mohammedan learning into the land of India.

Mohammedan scholars had made considerable contributions to learning in the western countries where their conquests had taken them and in Baghdad, especially they had a very civilized and powerful empire under the illustrious Harun ur Raschid and his son Mamun. Baghdad was the mistress of the Moslem world at the time and the two Califs, above named, were great friends of learning. Harun founded the famous University of Baghdad and had very cordial relations with Charlemagne. His son offered the Emperor "perpetual alliance and peace" in return for the loan of Leo the mathematician, which was refused.¹

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1. Foster Watson's Encyclopedia of Education, Article on Mohammedan Education. p.1112.

With this advanced learning in Baghdad India was in touch. An Indian ambassador had brought astronomical tables to Baghdad in A.D. 773. Though Indian mathematics was greatly advanced yet there must have been a considerable give and take on both sides. Al-khwarizmi of Baghdad introduced the decimal system with the zero. Abdul Wafa al-Barjani had introduced trigonometrical tangents. "The robe of learning introduced by Kazi Abu Yusuf of Baghdad (ob. A.D. 798) was the prototype of the academic dress of the European universities."¹

We go to Baghdad to find out what the Mohammedans had done because it is the only way we can make clear to ourselves what the Moslem rulers of India later introduced into the country they ruled. Whatever was done at Baghdad was spread all over the Moslem world partly through the cordial relationships that existed between the Moslem kingdoms and partly because numerous wandering scholars went about seeking their fortunes in other countries where they could satisfy their zeal by proselytizing the heathen. There was, moreover, that great institution of the Haj which drew devout and learned Moslems from all parts of the Moslem world to Mecca. There was necessarily a great deal of sharing of knowledge among these scholars of the various nations and this tended to unify the curricula for Moslem schools in the different parts of the world. Mecca remained the home

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1. Foster Watson's Encyclopedia of Education p.1114.

of the faithful who were most highly favored to live in the most sacred place on the face of the earth. The great and wealthy families of various countries sent their children to Arabia to learn to read the Quran correctly and to visit the sacred spots where the life of their Prophet was lived.

"The whole scheme of education centered on religious knowledge." The great Moslem scholar even in our own day is not the man who is well read in the scientific lore of the West but the man who is profoundly learned in the sacred literature of the Quran and the Hadith (Traditions). It is considered a great and meritorious act to learn the whole Quran by heart. Other branches of knowledge which are correlated with this are Quranic exegesis, Moslem Canon Law, Jurisprudence, Mathematics, Astronomy, Grammar, Rhetoric, Dialectic, Philosophy, Theology, History and Genealogy, and some form of medicine. These may be considered as fairly representative of the courses of study.

The introduction of Islam into India brought all these ideas about education and there began a movement for teaching the religion to the new converts. Mosque schools, which are the characteristic feature of all Moslem countries, were brought into use and every mosque had its Mulla who taught verses of the Quran and the Mohammedan Prayers in Arabic to the pupils who gathered there.

A great stimulus to education was given by the great Mogal Emperor Akbar. He was not a learned man himself but he encouraged others to acquire learning. He gathered around him a large number of scholars of all faiths, even Christians had their representation. He delighted to hear these men discuss and argue about matters of religion and philosophy and thus gave great impetus to the translation of Sanskrit and other texts -- things which had been neglected by his predecessors. The Encyclopedia Brittanica records that "Akbar was a munificent patron of literature. He established schools throughout his empire for the education of both Hindus and Moslems, and he gathered round him many men of literary talent, among them may be mentioned the brothers, Feizi and Abul Fazal. The former was commissioned by Akbar to translate a number of Sanskrit scientific works into Persian; and the latter has left in the Akbar Nama, an enduring record of the emperor's reign. It is also said that Akbar employed Jerome Xavier a Jesuit missionary, to translate the Four Gospels into Persian."¹

Later, however, the political affairs of the Empire were so pressing that little or no advancement was made in education till the time of Shah Jahan the famous builder of the Taj Mahal at Agra. With the ascent of

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1. Encyclopedia Brittanica , Article on Akbar. p.454.

Aurangzeb, the last of the great Moguls to the throne, we really find little time left for education due to the various intrigues and wars that fill the pages of India's history, until we come to the comparatively recent period of education under the British government.

Education in India

CHAPTER III

EDUCATION IN INDIA BEFORE THE BRITISH PERIOD

The stream resembles its source. The effects
of education turn largely upon its character.

---John Murdoch.

CHAPTER III

EDUCATION IN INDIA BEFORE THE BRITISH PERIOD

The political affairs of a country always react strongly on her educational system; especially where that system is not controlled by the state as a part of her policy. It cannot be denied that no one in India until the rise of the new spirit of nationalism realized the value of education as an integrating national force. People made use of education in earning a livelihood. There was no conscious effort to bring the Hindu and the Mohammedan together through any efficient agency. It is no doubt true that the two communities got on fairly well with each other and the communal fights that are now a stigma to their fair name were not in vogue. However, each community was content to ^{live} on in its own narrow world and was not concerned about the other or about the unifying of national life.

There were only a few periods in India's history in which with a strong central government she had at all felt like a nation. The earliest of these may be mentioned as belonging to the days of Asoka the Great. The other periods of her life were periods of small kingdoms and petty states. The various Rajas carried on constant warfare with their neighbors and this was the main reason why they could never effectively bar the gates against foreign invaders. The first Mohammedan conquerors did not set up

any settled kingdoms and it was not till the time of Babar, the first of the great Moguls, that any effort was made to bring India under a single government. When the the Mogul empire weakened after the death of Aurangzeb the country once again drifted to her old state of petty kingdoms and small states.¹

When the British first came upon the scene India was indeed at the nadir of her existence as a nation. There were, however, fairly large states carrying on excellent government and helping industry and commerce. Education seems to have been on the same level of existence as under the Moguls, viz., the Hindu children in the village went to the Pathshala and the Mohammedan boys to the Mosque schools.

The Pathshala was the small village school run by the local Brahmin priest, where the children of the local farmer and the merchants and others of the higher Hindu castes came to learn the three "R's". "It was an integral part of the village life which, like the caste system, illustrates the organizing genius of the Brahmins." The pupils were gathered by the monitors from their various homes and the teacher would first listen to the previous day's recital and then go on to give the new lesson. The moni-

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1. Hunter, W. W.- The Indian Empire, pp. 370-374.

tors had a large part in helping with the classes and in listening to the recitals. The teacher lounged while the monitors were at work and would correct any mistake that the monitors were unable to detect and explain any problem they could not solve. After the lesson had been done the boys were some times asked to help in the teacher's household duties and were every now and then dispatched on private errands. Progress was necessarily slow and in any case there was no hurry to get through the course quickly. The eagerness on the part of the boys to come to school depended on whether the teacher was harsh and cruel or whether he was mild and loving.

Almost the same state of affairs existed in the Mosque schools. Here the only difference was in the curriculum. The subject of study was from the very beginning the learning of the sacred verses of the Quran by heart. When the pupil was able to read the Quran fluently in Arabic he could go on, if he still wanted to continue in school, to study the Quran with its meaning in the vernacular. If the pupil was bright enough he would go on to learn the sacred text by heart and would finally graduate when he could recite the whole book from memory.

Such schools have come right down to our own day and the writer of this study had the opportunity of studying in two such schools when he was too young to go to the Government School. Even afterwards, he attended a

Mosque school in the evenings where a blind Moulvi used to teach him the Quranic text and its urdu translation.

So far as higher education was concerned there were a number of institutions of note spread over the country but only in the larger cities. Their total effect on the general life of the country was not very great as a result. In these schools, which were conducted by the Hindus for the Hindus and by the Mohammedans for their coreligionists, higher branches of study were taught in the traditional way. Every scholar studied the sacred lore of his religion and unless specializing in medicine received a smattering of some system of medicine.

The court language was Persian following the precedent of the Moguls and any one who wished to join^{the} government service had to be efficient in that language besides knowing the vernacular of the area. Conditions were on the whole very discouraging. The old was gone and the new had not taken its place. Mr. Arthur Mayhew in his book the Education of India, points out that "Never since the coming of the Aryans had indigenous culture sunk so low. Learning was almost dead, and the stream of spiritual life flowed almost unnoticed through a tangled growth of coarse idolatry".¹ Burke's famous tribute to "a people for ages civi-

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1. Mayhew, Arthur - Education of India p. 16.

lized and cultivated; cultivated by all the arts of polished life while we were yet in the woods"¹ had been most unhappily reversed.

It was on a scene like this that the missionary educators and the government officials entered. A new system of education had to be devised which would bring the learning of the West to the people of India; which would affect their civilization in a thousand different ways and would probably bring a new sense of national awakening among a people who had known no other unity except that of the caste system or the fraternity of religion. But before that could happen there was to be a great and momentuous decision made, a decision which led to results hardly expected by those who introduced it into the land of the Ganges.

1. Mayhew, Arthur - Education of India p. 16.

CHAPTER IV

THE TWO IDEALS

We learn, therefore, to look for the explanation of the system of education in the national ideal as revealed in its religion, art, social customs and form of government. A new phase of civilization demands a new system of education.

---W. T. Harris.

CHAPTER IV

THE TWO IDEALS

Great controversy raged, in the early days of the formulation of the British policy on Education in India between what were called the Anglicists and the Orientalists. The moot point was whether English should be the medium of instruction or whether one of the Oriental languages -- Persian, Sanskrit, and Arabic -- be used to impart higher education to the people. According to the East India Company's charter of 1813 the Directors of the Company had decided to devote \$10,000 annually, for the promotion of education among the people under their charge. This whole amount had been given over to the encouragement of oriental learning and a number of institutions were established where one of the oriental classical languages was used to give instruction to the students. But there was a growing class of people among the Indians themselves who desired to learn the language of their English rulers and thus be able to secure posts of higher responsibility instead of the mere clerkships that they could then adequately fill. This desire led to the controversy referred to above.

There was a number of leading and influential men in each party and it was hard to decide in favor of one or the other. The Orientalists had the Government on their side and the funds had already been allocated to them. On the other side were men of such caliber as Dr. Duff, Trevelyan, Macaulay, and the great Indian reformer Rajah Ram Mohan Roy. Macaulay wrote what seemed to decide the whole policy of the Government, his famous minute of 1835, in which he advocated the use of English as the medium of instruction and the teaching of science to subvert the vagaries of Hindu idolatry. The whole subsequent policy of the Government has simply been the furtherance of that decision. "The English realized that it would be difficult to foster higher education in the vernacular among the different races of the country, and that if they did succeed in this it would not meet the necessity they were under of having trained men whom they could successfully use in cooperation with themselves for administrative work."

The reason why we have to refer to that controversy in our day is that it is not yet over. In the last few generations we have seen a marked awakening of Indian life to a national consciousness. There are a number of men who think that the British have not dealt fairly with the country in imposing this system of education through the medium of English on us. There is also a marked de-

sire to give up the study of English and to go back to Persian and Arabic and Sanskrit. The issue, it seems to the writer of this study, is not between the use of the two mediums, English and the Oriental languages, as such, as it is a disparity between the two ideals for which the two parties stand.

The East is mystical, unpractical and contemplative. The great man among us is not the one who owns large property, and can do so many things with so many queer looking machines. Our ideal man is the man who is a sage and a saint - - a Mahatma Gandhi. The West on the other hand is practical, pragmatic, utilitarian, aggressive. The great man in the West is the man who invents so many things or who can produce so much in the tangible realm. It is Being in the East as over against Doing. The one is out for salvation from this world, the other is out to conquer the world. Which is better? One cannot decide with a single stroke of the pen. These two ideals have fought for the last two centuries in India, each trying to gain the victory. But are the two ideals antagonistic? They necessarily do not need to be. What is being without doing? It is sheer and simple vaporizing and theorizing. If we need to be something then we have to do something. There is no morality which does not help our brother and which does not drive wrong from the world of God. On the other hand the West must realize that sheer ability to do

things does not constitute greatness or goodness. The only really good are those who are good in their own lives and who so live that they have regard for the welfare of the race.

The two ideals are complementary, not contradictory. The East in general, and India in particular, needs to learn to be more practical and to be more philanthropic. The West needs to learn from us how to be more spiritual, to value goodness more than power. Only when India will learn to contribute something tangible as well as something spiritual to the world's welfare will she find her own soul ^{toward finding} which God has so guided her history. Only when the nations of the West learn to love things spiritual more than things material will there follow the day of God's own kingdom in which all nations will dwell in amity and brotherhood.

CHAPTER V

MODERN EDUCATIONAL ADVANCE

That our incurable tendency to swap horses in the middle of the stream has in this instance worked for the ultimate good of India few would deny. But the educational result has been a zig-zag course, and the wind has never been fully behind us.

---Arthur Mayhew.

CHAPTER V

MODERN EDUCATIONAL ADVANCE

Whatever may be said with regard to the present educational system -- its advantages and its disadvantages -- no one can deny that it is only under the present system that any advance towards popular education has been made. It is only now that the poor and the rich can, if they have the desire and the capacity for it, both learn to read and write and to derive the joys of learned existence.

The decision of 1835 referred to in the last chapter, led to the opening of a number of schools and colleges where Indian lads were taught how to read and write in their own language. Dr. Duff and Mr. Hare in Calcutta and Mr. Wilson in Bombay, took up the new ideal and tried to put it into practice. At first there was a great deal of suspicion and distrust of the English and the missionary schools but they were the only ones and the people wanted to learn the language of the foreigner so the only course left was to accept the conditions as they existed and to make the best of them. The contribution of the missionary schools was manifold but along two lines they have rendered such services that the people of our land cannot and should not forget to give them due credit. In the first place it was only mis-

sionary endeavor that opened the new era of vernacular studies and put a new literature within the easy reach of all. William Carey in Serampore was the first to put a good readable book into the hand of the Bengali. His Bengali St. Matthew was the first printed volume and was followed by the New Testament and other works. He also published the first Vernacular newspaper in India.

Along with this revival of the vernaculars the missionaries were the first ones to open the door of western science and English to the Indian pupils. It is no doubt true that they had a purpose in doing so but we cannot in the name of fairness, overlook their services to the country even if we should happen to disagree with their policy and purpose in so doing.

After 1835, which also saw the conferment of the freedom of the press, the next event of importance from our point of view was in 1854, when it was decided that the Government should undertake to educate the people as a part of her duty.

The year of the mutiny 1857 saw, in spite of the great unrest in the country, the founding of the ^{three} first universities of India -- Calcutta, Madras and Bombay.¹ Since then other universities have come into being. Punjab was founded in 1882. Allahabad in 1887 and during the last few years ten others have been established.²

1. Hartog Committee's Report p.120.
2. Ibid. p.121.

In 1882 the Government appointed what is called the Hunter Commission "to review the progress of education since 1854". The Commission also made certain proposals which led to the formulation of certain policies of the Government in making primary education an affair to be managed by the local bodies and the development of what is called grants-in-aid system.¹

Next in importance was the resolution of 1904 which confirmed the proposals of the Hunter Commission and made some further provision for technical and higher education. It defined the policy of the Government as being one of encouraging private enterprise while the Government proposed to set up and manage only model and standard institutions.

The year 1910 saw the Department of Education put on a separate basis and become a "transferred subject" from the Home Department.

The next great step was made by the Calcutta University in instituting the Sadler Commission which has issued a very comprehensive report in thirteen volumes. The results of this commission have and will be far reaching not only in Bengal but on the whole of Indian education.

In 1920 the subject of Education was transferred to an Indian Minister of Education under the Montague Chelmsford Reforms. The Hartog Committee's report pre-

1. Hartog Committee's Report p.13.

pared for the Indian Statutory Commission in 1929 sums up the state of education in the following words: "It may be said broadly that, apart from certain matters of detail, the Government of India has, since the Reforms, regarded all responsibility for educational policy as devolved on the separate provinces, and that an educational policy for India as a whole no longer exists."¹

In 1929 the Auxiliary Committee of the Indian Statutory Commission made the most recent survey of educational conditions in India. The problem of Indian education and Indian freedom in general is before the Round Table Conference now meeting in London.

We give a number of statistics to show how far education has advanced during the last seventy years under British rule:

<u>Years</u>	<u>Number of pupils in all institutions</u>
1861	250,000
1871	750,000
1881	2,000,000
1891	3,750,000
1901	4,250,000
1911	6,250,000
1919	8,000,000
1922	7,743,000
1927	10,530,000

Total population in British India (Excluding native states) 247,300,000.²

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1. Hartog Committee's Report p. 18
2. Speer & Carter - Report on India and Persia - p. 257 and Hartog Committee's Report Table II, p. 20

Percentage of total population receiving instruction in recognized institutions:¹

<u>Year</u>	<u>Percentage</u>
1917	2.96
1922	3.13
1927	4.26

Now the interesting part of this present situation is that in the first place there is a smaller number of literates and those receiving instruction in India than in any other civilized country in the world. In the second place, it will take a number of centuries before education will have so progressed that one will be able to consider India as an educated nation. The increase in education from 1919- 1922 was 0.17 and that between 1923- 1927, 1.13 i.e., in ten years from 1917- 1927 it was 1.30 per cent. In other words, it would take some 700 or 800 years for the whole of India to become educated at this rate of increase. The increase may not be on the same slow level yet the general trend of affairs today does not promise very much. This point will be taken up at a later stage but this section may be closed with the observation that in spite of all its tardiness and faults the present system has given India a new national consciousness and a new aspiration for unity though it cannot be achieved because of class hatreds and communal distrust that exist in the country.

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1. Hartog Committee's Report p.20, Table I.

CHAPTER VI

THE CONFLICT WITH NATIONALISM

My people are destroyed for lack of knowledge.

---Hosea.

CHAPTER VI

THE CONFLICT WITH NATIONALISM

a- Prior to 1857.

There is evidence enough to show that before the outburst of the sepoy Mutiny of 1857 there was among the common people a certain amount of distrust of the British regime. This took shape during the days of the Mutiny and made it harder for the Government to restore peace and order in the country. Some of the outstanding factors may be mentioned as : (1) The introduction of a large number of innovations into a country which is ever distrustful of anything that is new. The villagers had never seen anything like a railway train, whirling through space at a tremendous speed -- for those days -- and obviously drawn by nothing. Again, there was the telegraph by which it was said men could talk to one another at long distances. There were also a number of other things.

No H (2) Lord Dalhousie, the Governor General of India, just before the mutiny, had given cause for the people's to believe that all their old Indian states were to be swallowed up in the British Empire and the other Indian chiefs were uncertain of their own standing.

No H (3) The English were so very different from the people with whom they had to deal. They spoke a dif-

ferent language, wore a different kind of dress, and were so entirely different in their entire outlook. The older invaders had always been willing to mix with the people of the land but this new people did everything differently.

(4) The English people were supposed to believe in a different kind of religion and were said to oppose to break some of their old customs and practices. Sati and several other of their religious practices had been abolished and there was always a possibility that other changes would follow.

These and numerous other causes led up to the great outbreak of 1857 which has reacted in a thousand different ways in shaping the new life in India. The manner in which the Mutiny was put down, the havoc that resulted, and the vengeance that was wreaked on the people of the land in general, do not concern us here but the obvious result of all that happened may best be described as the awakening of the national spirit.

b- From the Mutiny till 1885.

In the reconstruction which followed the great breakup, the English speaking Bengalis and some of the people of South India had the advantage by their previous education. The Bengalis in particular became the right hand men of the British administrators. They un-

derstood the people and their rulers and could relieve the English officer of a number of minor duties. Finding themselves in the place of favor and distinction with the governing class the keener minds of Bengal began to send their children to England to get training there. This contact with the English in their own home and with the other European nations fostered a new spirit of self-confidence and a desire to raise their own country to the level of those nations. Especially there was the English ideal of freedom and liberty which their own land so greatly lacked. Moreover, when they returned to India, they rehearsed the things they had seen in ^{the} foreign land, and created among a large number of Indians the same desire to endeavor to gain what the other nations had.

If the official circles of the Indian government had been sympathetic enough, nothing untoward would have ever happened but these qualified men were shown that they must stay in their own place and not aspire to anything beyond what was being given to them. The result was discontent and disaffection. Before matters, however, could grow worse there came in 1880 to the helm of affairs in India a man whose memory will ever be cherished by all Indians as one bereft of all race pride or snobbery and a man of genuine love for India. -- Lord Ripon gave to the Indian press the liberty and freedom that it still enjoys in times of peace and more than that gave India what prom-

ised to be the first installment of home rule. "The most important of his achievements were, however, constructive. He formulated a policy of local government, and thus laid the foundations of representative institutions in India; he substituted merit for patronage and jobbery in filling public offices by organizing competitive examinations for filling a certain number of posts in the higher branches of the subordinate services; last but not least, he resolved to so alter the criminal law as to place the European and the Indian on an equal footing in the matter of trials."¹

"Thus comments Lala Lajpat Rai, one of the most outstanding of the Indian national leaders. In another place he says, "He (Lord Ripon) had raised hopes and aspiration which were, so to say, the beginning of political life in India."²

Under Lord Dufferin, the successor of Lord Ripon, there was founded in 1885 the Indian National Congress. This was done at the suggestion of Mr. Hume, "an ex-secretary of the Government of India who had retired from service".³ Though he was advised probably by the Viceroy to follow this plan of organization to give an outlet to the feelings of the more turbulent among the Indians yet there

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| 1. | Lajpat Rai - Young India | p. 118 |
| 2. | " " " " | p. 121 |
| 3. | " " " " | p. 122 |

seems to be ample proof that Mr. Hume was truly actuated by high motives and love for the people of India. His letter addressed to students of Calcutta University breathes a genuine spirit of interest in the political welfare of the Indian nation. "He was an English patriot" and as such he "wanted political liberty for India under the aegis of the British Crown." "Mr. Hume was too noble not to mean what he said, and the present writer (L. Lajpat Rai) has no doubt that Mr. Hume was absolutely sincere in what he said. He had a passion for liberty."¹

Through the efforts of this man, Mr. Hume, the Congress held its first session. "The Indian National Congress was started in the year 1885, to divest the Government of India, if possible, of its autocratic character, and to make it conform to English standards and ideals."²

The first years of the life of the Congress were marked by great enthusiasm among the English speaking Indians but as time went on they discovered that it did not achieve much. There arose in consequence, another movement outside the Congress which has been the chief factor in controlling the policy of a large number of Indians with regard to the national life and affairs. To this we

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1. Lajpat Rai - Young India p. 133
2. Sir Sankran Nair quoted by P.N.F.Young. "India in Conflict" p.13

will now turn our attention for a while.

c- 1885 and after.

It has been pointed out that the Indian National Congress did not meet with the approval of a certain group of Indian political leaders and that they had to organize themselves as another party. Sometimes they worked with the existing organization and sometimes they worked independently of it. The leaders of this movement have been the preachers of Swaraj and Swadeshi, of boycott and non-cooperation, they have advocated the putting into practice of Satyagraha -- passive resistance -- and of civil disobedience. They have other items on their program to bring pressure on the Government to achieve, what they at first aimed at as, dominion status or self-government within the British Empire but since the beginning of 1930 they have been asking for a complete severance of all relationships with the British nations. There are other political parties but we will not here go into any investigation of their principles or their practices here.

d- The Present Situation.

The present state of affairs is that of extreme unrest and of intense suspense. The Indian political parties have all declared it to be their intention to ask the

Government for the grant of a new constitution that will at least grant the status of self-government and dominion status within the British Empire. The extreme wing of the Indian National Congress has, however, declared its drastic policy of boycotting legislatures and all Government activities, to refuse to buy any foreign cloth or any foreign goods. They have even called on the people to refuse the payment of land revenue and other taxes. These things have partly been put into practice and though there are many who do not agree with this extreme position there is a large number of men and women who have staked their all on this program and have gladly gone to prison for their belief.

What the outcome will be is for the future to determine and what the present Round Table Conference between British and Indian statesmen will effect is yet to come, but one thing is certain: the Indian nation as a whole is far more awake to her needs and status than she has ever been and nothing short of a substantial political life will satisfy her.

CHAPTER VII

INDIAN DEMAND FOR EDUCATION

Education has come to be regarded generally as a matter of primary national importance, an indispensable agency in the difficult task of 'nation building'.

---Interim Report of the Indian Statutory Commission.

CHAPTER VII

INDIAN DEMAND FOR EDUCATION

In a land like India where the whole social system is designed for the benefit of the chosen few, for the Brahmins and other higher castes, if there is no popular demonstration asking for educational or political or other social ameliorations, we cannot conclude that the people either do not need or do not desire those facilities. The mass of mankind are not revolutionaries. They have no time or desire to undertake such hazardous tasks. They are too busy in earning their daily bread, too contented in seeing their families and possessions remaining in their hands, through peace, to ask for great changes in the social order.

The man in the street is ordinarily very docile and unimaginative. Only those who have nothing to lose, or those who are very sure of their position, ever think of urging a new order of things. It is the middle class which keeps law and order in the country. They keep the lower castes "in their place". The middle and the higher classes see the advantages of education and reap the fruits of learning, the poor farmer or the day laborer sees these good things from afar and knows that they are too expensive for him -- he cannot afford them. He has enough trouble

keeping the wolf away from the door without indulging in mass meetings and noisy demonstrations. The higher classes have their own advantages to protect and their own position to assure and they do not wish the poor to share in or to demand equality.

Education is a great leveler. One can never tell what the dawn of learning in the human mind is going to reveal. There may be great reserves of intelligence and unfathomable resources of mental acumen in the lower caste which education may let loose. The position of favor which the higher classes hold is largely due to the grounding they have had in the school and the temple. If the lower classes should receive the same education they may seek to be treated on a par with the higher classes. God, they said, in former times, has created them to wait on the higher classes and to serve them eternally. With such notions and all opportunities denied to them, is it any wonder that the lower classes still remain in poverty and ignorance?

There have been, however, a few noble souls who were able to break through this snobbishness and who dared to treat the poor, and the unfortunate in this world's goods, on a par with themselves. Some of the early missionary educators who opened the door of learning to the wretched of India were of this kind. Impelled by the love of Christ and filled with a zeal to lead them to Him, who alone is able to lift men from poverty and vice and sin, they opened schools

for them and taught them the rudiments of the three "Rs". What did they find? The lower castes were almost as intelligent as the so-called higher castes. They were willing to learn and a few generations of educational opportunity revealed still greater capacities. The writer of this study, has taught a number of "low-caste" boys in the same classes as high caste boys. It can be said without any exaggeration that they were able to hold their own and compete with a large number of the high caste boys on their own terms. The marvel is not that some failed but that so many of them were just as good as the rest. Some of them even excelled.

Let us not conclude that wherever people have received education they have always shown intellectual and spiritual keenness, far from it, but it can never be denied that education has in every case helped those educated to live better and cleaner lives than they would otherwise have done. The ninety-three per cent of the ^{population who are the} illiterates of India are not all from the lower classes; they come from all classes, both high and low, men and women, and rich and poor.

Side by side with the Christian missionary educator there have been Indian reformers and social leaders who have from time to time voiced the educational needs of the country. In each case there has been a reason found for not meeting the demands of these leaders. Not to go

into any elaborate details we may here look at the educational demands made by the late Mr. G. K. Gokhale, one of India's most peaceful reformers. In 1911, he introduced a bill in the Indian Legislative Council asking the Government to make education compulsory. This is only one of the numerous bills and resolutions which have been put forward to make education general among the masses. The Interim Report of the Indian Statutory Commission describes the fate of this bill in these words: "The bill was officially opposed on the grounds that there had been no popular demand for the measure, that the local Governments were opposed to it, and that the weight, though not the majority, of non-official opinion was also hostile, while the idea of additional local taxation was strongly opposed.....Sir Harcourt Butler hinted on behalf of the Government that the introduction of measures of compulsion in local legislatures would be the natural course." These measures of compulsion in the local legislatures have been followed very half-heartedly and the Indian Statutory Commission admits in unequivocal terms that time has shown that if education is to become general we shall have to resort to compulsory attendance of all scholars.¹

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1. Cf. Indian Statutory Commission Report Vol. I, p. 387. Indian Statutory Commission Interim Report, p. 84. "It is clear that India as a whole has realized that the goal of universal primary education cannot be attained without the adoption of the principle of compulsion."

It is the view of the present writer that there is no way out of this morass of illiteracy except by making education, which is the birth-right of every individual and the duty of the state to impart, compulsory. The argument that there has been no popular demand has very little validity if we take into account first, the duty of the state with regard to the individual and then the practical difficulties of ^{the people in bringing to bear} social and economic pressure. The world needs men, if it is ever going to be a fit and a peaceful place to live in. Here are men waiting to be won and taught to live that way -- one-fifth of the human race! Other nations have tried the way of war, give ~~us~~ Indians a chance to try the way of peace!

As to educational advance taking place in course of time it may with perfect assurance be said that unless we undertake the education of all the children, all the adult men and women, at a far higher rate than we are doing, or to go still further to take it up at the earliest ^{opportunity} ~~we~~ never will be able to get the whole nation educated. It has been pointed out in a previous chapter that the rate of educational progress ~~inspite~~ of its considerable increase during the last few decades is extremely slow. It was calculated that at this slow rate of progress it would literally take several centuries before the nation as a whole could be educated. This kind of procrastination and these half-measures will never lead to any worth-while results. The

need of the country is to have an efficient, thorough,
and universally compulsory system of education, and that
at once.

CHAPTER VIII

THE SOUL OF INDIA

Enflamed with the study of learning, and the
admiration of virtue; stirred up with high hopes of
living to be brave men, and worthy patriots, dear to
God, and famous to all ages.

---Milton.

CHAPTER VIII

THE SOUL OF INDIA

It was said in the introductory chapter that the reason why there should be an inculcation of the national spirit among the people of India through education is that, thus alone would India be able to make that distinctive contribution to the life of the world which no one else can or will ever make. Education, if worth its name, and if rightly given frees the individual from the oppression of external and internal bondage and lets loose the forces of thought which in harmony with the society of which he is a member produce a new contribution that can otherwise never be made. It is a strong conviction of the writer of this study that when all the people in India have their birth-right in freedom and education the Indian nation will make a contribution which will greatly enrich the life of the world.

The views expressed in the few paragraphs that follow are neither dogmatic statements nor are they supposed to be those to which every Indian will subscribe. At best they are the writer's personal convictions and should be taken for what they are worth. They are the reflections of his mind as a result of his life contact with his nation as well as the result of what other writers have from time to time expressed. It is hoped that they are not entirely unfounded.

The Indian nation has a contribution to make, first of all, in the realm of industry and commerce. Although a great deal of work has been done by the rest of the world in developing industry and commerce, the Hindu mind has an organizing genius which will greatly further the material progress of the world when the Indian mind comes to its own. America was discovered while Columbus was on his way to the land of India. At that time there was an intimate trade relationship between Portugal and Spain on the one hand and India on the other. Muslin from Decca was particularly prized and there were other commodities which were constantly being imported from India. There are resources in India which have not yet been touched, both of mind and matter, which will greatly add to the world's wealth. The natural wealth of India, coal, and iron, and timber and other agricultural products like jute and cotton all need to be developed. It is true that a great deal has been done but there is room for far greater development.

India has a great contribution to make along lines of art, architecture, and music. India may have nothing to match the "sky-scrapers" of New York nor anything as pretentious as some of the buildings of England, this is one type of architecture, but

ancient India has productions of art and architecture in the great masterpieces of temples and statuary which are genuinely as great as that found anywhere in the West. And when the new generation that has seen the old vision has also received the newest that the world has to offer there will emerge a new style of art and architecture that will be greater than the marvelous temples of Tanjore and Madura and more perfect than the Taj.

There is a symphony in Indian music which has for centuries beguiled the hours of the most discriminating and elevated their souls to realms where they catch a note from the music of the spheres and the song of the Supreme. India has from very ancient times had a highly developed technique in the theory and practice of music.

So in literature, of which we have given to us a sample only, in Tagore, and in poetry there will come the intellectual and cultural development that will make the world a far happier place to live in.

Greater than these, however, will be the Indian contribution to philosophical thought. The Indian mind is particularly fitted for abstract thinking.¹ Our philosophical systems are endowed with a distinctive character of their own. Recently the writer was talking to one of

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1. Cf. Far North in India, p. 71

America's well-known educators and philosophers who pointed out to him the fact that these so-called "Histories of Philosophy" were lamentably incomplete. They never mentioned a word about the systems of Indian philosophy.

Not only so but the so-called Arabic notation and the monitorial system really originated from India, and though other people now get the credit for them and a Lancaster may be given the honours still when we go to investigate research will tell its own tale.

India has a great contribution to make in mathematics. There is a peculiar aptitude in the Hindu mind for this subject which many people eschew. Even in science and medicine India has produced Jagadish Bose, C.V. Raman, and P.C. Roy, and the resources of the country have by no means come to an end with these few examples.

But where, it seems to the writer, the Indian contribution can neither be replaced nor ignored is in the realm of religious thought and devotion. It is true that in this, as in all other realms already spoken of, Indian thought and culture will undergo radical changes and nothing could be better for India or for the world, but in the realm of religious thought the rest of the world cannot afford to overlook the distinctive contribution of India.

It was the Hebrew mind that thought of Ultimate Reality as Truth. The Greek mind thought of the Ultimate

as Goodness and Beauty. The distinctively Indian contribution which is needed by religious minds is to think of the Supreme Spirit as Beauty and as Bliss, happiness. There is a threefold comprehension of reality which is needed. We need to think of reality as Truth, as Goodness, and as Beauty but when all the three aspects have been considered we forget that the essence of such comprehension is the production of Joy, or Bliss or Happiness in the soul. It says in one place in the Upanishads: "Verily out of the everlasting joy do all things have their origin." This note of joy is either not perceived by other people or is not enough stressed.

Another great contribution will be along the lines of mysticism. The Hindu doctrine of immanence, it is pointed out by one writer, has already been a corrective of the unnatural stress on the Divine transcendence.¹ There are other and profounder realms of thought and devotion which have not yet been touched. The nations of the West have a peculiar way of compartmentalizing religion. Religion is too often thought of as a motor car which is taken out of its garage on a Sunday morning. The rest of the days are given over to secular and money making devices. The ~~same~~ Indian knows of no such wonders. When a man is religious he is religious on all the days of the week and religion

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1. Cf. P.H.F. Young's India in Conflict - p. 140 (quoted)

has its supreme demand on his time and resources to the "Nth" degree.

Time and space fail the writer in pursuing this line with which he is most familiar and in which he thinks that India will make her most enduring contribution. Suffice it to say that the place of India will be that of a "priestess among the nations" witnessing to the truth of unseen and spiritual realities and thus preserving the joy of the world in this life as well as in that which is to come.

CHAPTER IX

GOVERNMENT AND EDUCATION

Whether (a man) is well supplied with instruction is a matter which concerns his neighbors and the State.

---T. B. Macauley.

CHAPTER IX

GOVERNMENT AND EDUCATION

It is the duty of the state to administer justice. The family brings up the child from its birth and gives it the care and the protection that the child needs for its tender years. Here he finds the love and the companionship that help him to develop along normal lines and become a useful and valuable member of society. The church tries to take care of the moral and the spiritual life of the child and to give it the comfort and solace of religion and the fellowship of like-minded individuals in living a life of communion with the Divine Power or powers that he believes in. Both the home and the church have a certain duty to perform towards every individual member of society but at a certain point the new member of society is beyond their control. Here it is that the state steps in and becomes responsible for the life and behavior of the child.

It has been said above that the state is founded on the concept of justice. Where that idea of justice is to be received and how it is to be inculcated is for the state to provide. This the state starts out to do in two ways. In the first place it enacts laws for the preservation of the life of the individual, teaching or

bringing home to the various members the sanctity of life and penalizing its destruction by depriving the aggressive individual of his own life. It furthermore provides laws to protect his property and thus helps him to live an independent life and one of happiness insofar as this happiness depends on the overt actions of others.

There is another way by which the state achieves the same ends, viz., by instructing the individual members in the various laws and by promoting right ideas and notions about those laws, and by showing their reasonableness so that the individual will like to observe those laws as something for his own as well as for the common good. This leads the state to open schools and other institutions of instruction so that the various members of society will develop right habits of obedience and good will and will also be made aware of the laws which have been enacted for the common good from time to time. Moreover, it is the duty of the state to maintain the group consciousness and esprit de corps of the society; to preserve civilization and to enable the individual to make the contribution of his life to the welfare of society to whom he owes his very being and all the good things of life.

Every state, insofar as it is the agency through which society administers justice and keeps men from violating the sanctity of life and honor and property, is in duty-bound to build up in its members through education

and the enactment of laws which will serve as a guide and as warning to those who are committed to its care and supervision right habits of conduct.

It is not necessary, however, for the state to undertake the entire task of education if it finds other individuals or societies are willing to help it shoulder the burden. This would leave room for private enterprise in education, for public minded individuals to encourage experimentation and for religious bodies that wish to give something over and above the provision made by the state. But it never follows that the state will give up its right of supervision and will lose sight of the purpose for which education is intended.

Be that as it may, there is another and a far more important matter to be taken into consideration. So long as the state recognizes an individual as a member of its own group, as distinguished from all other groups, it is its duty to demand all possible obedience from him to all the laws of that social group and ^{if he} meets the social demands he is entitled to the care and the protection and the justice that is his share. He is also entitled to the education and the teaching that are intended to make him better and happier as a law abiding citizen.

If our argument has at all been correct it follows that education which is so necessary for the right development of the individual is the right of every member of the

nation and as such the nation should provide him with the instruction that is his due. It may be said that there are those who do not want education. It cannot be denied that there are such persons who do not wish to be educated but that does not invalidate the argument. There are many who want it and they at least must be provided for. Not only so, but if there are some members of society who do not wish to obey the laws of the society in which they live do we let them follow their inclination and let them rob and plunder and kill? If they are wrong in the one case they are wrong in the other. And if we force them into obedience through laws that hurt them, we certainly must compell them to receive the education which ^{will} not only help them to understand those laws and to honor men and life and property but will help them to derive more benefit and joy out of life and to be more useful members of society.

Education is the positive of our negative penalties. From its very nature as positive education becomes the better method for the right administration of justice and for the protection of life and property. We justify ourselves when we imprison ignorant men and women who cannot distinguish between their right hand and their left; men and women who are the victims of others' subtlety and cunning; men and women who cannot even read the laws they are asked to obey, let alone understand them; men and women who do not know what the documents are to

which they, for want of learning, put their thumb impressions!¹ This logic is too subtle for one to understand. No one has the right to demand obedience to laws that are not taught and no one has the right to condemn herds of cattle who happen to be walking about like human beings.

It has been often said that there are no funds for making education compulsory. The writer is no financier but it does appear to be of far more importance that public funds be spent on education than on any other work of construction or destruction, however important it may seem. Edwin Markham, the American poet expresses this idea beautifully in the following lines:

Man Making

We are all blind until we see
That in the human plan,
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilt goes?
In vain we build the work, unless
The builder also grows.

Help the people to live cleanly and happily, help them to live rationally and free from superstition, help them to understand the immense powers for good that lie dormant in them and you have built up an empire on light and a kingdom on foundations that can never be destroyed.

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1. This is an Indian custom whereby the illiterate "sign" legal papers.

CHAPTER X

AN ESTIMATE OF THE PRESENT EDUCATIONAL SYSTEM

If the Government could not in its own schools ensure spiritual salvation by dogmatic teaching it was confidently expected that "the intellectual materials of purely secular studies would take the place of religion and spiritual traditions and kindle a sense of personal duty".

---Arthur Mayhew.

CHAPTER X

AN ESTIMATE OF THE PRESENT EDUCATIONAL SYSTEM

The educational system of India is, perhaps, the only one of its kind in the world. It is unlike anyother either in Asia or Europe or America. It is an exotic growth with a few indigenous items grafted on here and there. It was a wonderful educational experiment when it started. It is conducted by a foreign government in a foreign language and under foreign supervision. It is a system of education based on a principle of strict neutrality in religion and is designed to produce a law abiding citizen belonging to one nationality who will, while remaining an integral part of the subject race and imbibing the spirit of the foreigner, still owe allegiance to the foreign ruler. Great and numerous have been the criticisms that have been levelled against this phenomenon of the educational world. People have found in it every educational vice and error that human ingenuity could imagine. It cannot be justly denied, however, that there are some praiseworthy elements in this system and if we consider the circumstances under which it has to be carried on one cannot but be willing to overlook certain unfortunate features in the system. In this chapter we will first consider the characteristics of this educational system, then take stock of its strong points and finally try to discover its outstanding weak-

nesses. The following chapters are devoted to the task of suggesting some improvements in the system, insofar as the present writer is able so to do.

a- The Present Educational System.

The present system is more or less based on the English system of the seventeenth and the eighteenth centuries. Certain alterations have been introduced but no fundamental change has ever taken place since the day of Lord Bentinck and Macaulay. The course begins with the Primary School where the pupils are taught to read and write and do their sums. An elementary knowledge of regional geography is imparted and rudiments of natural science are included. This course lasts for four or five years. The next step is the Anglo-Vernacular Middle school ~~and~~ for the boy who wants to continue his studies in English and includes history, geometry, drawing, etc., besides the above mentioned studies in a more advanced stage. If the student is not willing to study English he goes to the Vernacular Middle school where the same subjects are taught but no English is included. The completion of the Anglo-Vernacular Middle course leads to the High School, where students put in two years or more, according to their ability to pass the examination, to graduate to the university. English occupies a leading role here and other branches of study include Arithmetic, Algebra,

Geometry, History, Geography, a Classical Language,-- Arabic, Persian or Sanskrit,-- Drawing, Natural Science and a study of the Vernacular. In some cases other modern subjects have been added such as, Shorthand, Typing, etc. The college course is divided into two stages of two years each -- the Intermediate, and the Graduating classes. In the college almost all the courses are taught in English and all formal contacts between the student and the teacher are in "English". The elementary and high schools are supervised by the Government school inspectors and the colleges are occasionally inspected by the University whose requirements must be met with regard to the teaching staff and other equipment.

b. Elements of Strength in the Present System.

The greatest eulogy that can be paid to the existing system of education is that, it has brought to the land of India the great ideals and aspirations of the greatest men of the western world. In introducing young India to the pages of the great writers of England --- Shakespeare, Milton, Wordsworth and Coleridge, Keats and Shelley, the writings of such men as Charles Lamb and Matthew Arnold and to a host of others, England has done a great and enduring service in the enrichment of the Indian cultural life. In the marvelous messages of the old Hebrew and Christian sages, in the great Authorized Ver-

sion Indian seekers after truth have found a wealth^{of} in-
surpassable beauty. These educators have also brought
to us a wealth of philosophic thought from other nations -
the thoughts of Plato and of Socrates, the Logic of Aris-
totle, the systems of Descartes, and Kant and many others
in whose perusal thousands of Indian minds have realized
the oneness of the human heart whether in the East or in
the West. It is in the written page that our outer masks
are often taken off and the East meets West in true human
sympathy and understanding. There the ruler and the ruled
are brothers in common lot and the uniting passions of love
and sorrow and joy bring us together no matter where we
were born or what the color of our skin.

The modern system has also, in the opinion of the
writer, brought to us the sense of national unity and soli-
darity that has now begun to emerge. The heterogeneous el-
ements of Indian life are endeavoring to unite themselves
in this new vision. The desire to be called a single na-
tion is the outcome of this contact with western ideals
and nationality. Ancient India can produce examples of
national life lived under a single sovereign but those
times were not marked with the variety of races and dif-
ficulty that we have to face today in bringing various ra-
cial groups of India together. It was easier for the Hindu
to live on peacefully with the Buddhist who was more or
less like him in matters of life and thought; and, eventu-

ally, the Buddhist was absorbed in the Hinduism that succeeded the reform movement of Gautama Buddha. Matters were quite different with the Moguls who had made India their home and who held the various groups together by giving them recognition in various ways, yet there were at times high-handedness and oppression and nothing could be done against the ruling houses. The life of today is far more complex and our uniting forces weak. The milk of human kindness is dried up in our demand for minority protection and communal representation. If we still want to be united the reason is that we have seen that for our own sakes we must. This is due to the impetus Indian life has received from the English.

Still another result of this system of education has been to give us an inkling of our own helplessness by showing us the great possibilities there are in scientific and agricultural development. It is true that we have only received a glimpse of what still lies beyond us but we know nevertheless that that is the way our advancement must take. The future prosperity of the Indian nation lies in taking up scientific research and industrial training more seriously and in trying to develop the national resources to enrich the markets of the world and to bring the unity of the world through commerce and trade.

These may be said to be the typical services which have been rendered to India by this educational sys-

tem. Some others may be mentioned in passing -- the impetus given to the recovery of Indian monuments and old history, the interest aroused in Indian religion and thought, in the ancient philosophy and literature.

c- Defects of the Present System.

Under this head we may note certain limitations of the system -- things that the system cannot help and the defects that arise because of pursuing a policy which cannot but lead to those defects.

The first great limitation of the modern system is that it is essentially a foreign system. It has no reference to the people of the land or to their needs. It was inaugurated by a number of well meaning educators and politicians who were not acquainted with the complexity of their task.

Another limitation of the system is that it is trying to do too little along certain lines and too much, with a small staff, along certain other lines. We may mention the fact that so many of the people are unprovided for educationally and so much is left undone. On the other hand the inspecting staff and the teaching staff is inadequate. The average number of pupils a teacher has to teach is far above what he can adequately manage. The inspecting staff is entrusted with, in the words of the Report of the Hartog Committee, "a herculean task".

In a land where almost seventy-five per cent of the people live by agriculture ~~and~~ ~~there~~ there are 694 pupils in agricultural colleges and 533* pupils in agricultural schools trying to learn anything up-to-date about these agricultural problems. The educational system is either too vocational in the sense that it prepares what the government first started out to produce through these schools, i.e. clerks and office assistants; or too unvocational in the sense that they do not prepare the student for anything else. The graduates of the high schools and the universities fill the ranks of the unemployed in a country where the resources of the land have not even been touched.

A common criticism, but which nevertheless has to be made, is that the whole system is "godless". The fault does not lie with the Government. It is a sincere desire to remain impartial in the face of the various religions of the country and a desire not to interfere with their liberty. The fact, however, still remains. The Indian mind is a religious mind. To give an education which ignores and leaves God out is not at all suited to the most religious nation of the world. It is a dis-service to give them nothing in its stead. It reminds one of the house "swept and clean and garnished but unoccupied" into which

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* Report of The Auxiliary Committee pp. 395, 396

only evil spirits came to dwell.

Another fault is that the educational system is entirely university-centered. The facts of the case are undeniable though it is the Indian student who desires to get the laurels and the prize of the degree. Such is the fear and dread of the examination that everything that is not related to the examination is eschewed and neglected. The teacher has to keep the examination in mind and is not to talk of other and weightier matters. He cannot tell his students anything over and above the prescribed limits of the course. The student takes stock of the lecture notes and scratches off any supernumerary notes that may have been given during the course. They are not needed for the examination! Gram books and "exhaustive notes" which exhaust one's patience and outrage one's knowledge are the order of the day. True explanation which differs from the author of the notes is decried because it is not in written form! There is no incentive to true learning.

But the greatest fault which the present writer cannot help finding and no one should ever be willing to overlook, is that the present educational system does not produce CHARACTER. It is not in the course! If there is anything that rightly tests a system of education it is the fact that it turns out men and women who are morally sound and physically fit, men and women who are actuated by high motives and whom the love of office or the need of money

will not buy. The Government regulations for enrolment in the services take cognizance only of the number of recommendations a candidate can produce and the university or other educational requirements that would presumably fit him for the job. Open immorality and dishonesty in public funds if discovered may be punished but it does not matter, if a man can get away with it. There is nothing in the educational system which definitely aims at producing men and women of sound character. The teachers in the Government and other schools are interested in teaching during the school hours only. When that is over it does not matter what the pupils do. They have taught their money's worth. The teacher himself does not need to be very good. So long as he teaches well and is respectful to his immediate officers all is well with him. The inner life of the student is not taken into account in the system of education. There may be produced hundreds of "character certificates" from average teachers but they do not show the characters even as they were known to their writers themselves.

CHAPTER XI

THE PRESENT EDUCATIONAL POLICY

Slavery is but half abolished, emancipation
is but half completed, while millions of freemen.....
are left without education.

---R. C. Winthrop.

CHAPTER XI

THE PRESENT EDUCATIONAL POLICY

The most recent survey of the state of education in India was made a few years ago by the Auxiliary Committee appointed by the Indian Statutory Commission in obedience to His Majesty's Command that a Commission should be appointed "for the purpose of inquiring into the working of the system of government, the growth of education, and the development of representative institutions, in British India, and matters connected therewith,".....(Report of the Indian Statutory Commission Vol. I p.xiii). The Committee carried out its work under the chairmanship of Sir Philip Hartog assisted by some of the leading educationists of England and India, and produced a highly valuable survey of educational conditions in the country. Their summary of the state of education not only tells us how matters actually stand but also inform us, from the Government's point of view, what policy in regard to this subject is actually being adopted by the Government of India. On page eighteen of their Report the Committee tell us:

"It may be said broadly that, apart from certain matters of detail, the Government of India have, since the Reforms, regarded all responsibility for educational policy as devolved on the separate provinces,

and that an educational policy for India as a whole no longer exists. It is only from a survey of all the provincial reports, or their summary, as recorded in the Quinquennial Reviews of Education still published by the Government of India, that any general impression of the guiding principles of Indian education and of its growth can be obtained."

If we take into consideration what the provincial governments are doing we will find that although the system of education has become a "transferred subject" the policy of education is practically the same as existed before the inauguration of the Reforms.

The educational policy of the Government before the Reforms was essentially the same as was formulated by the Educational Commission of 1882, quoted in the Auxiliary Committee's Report on page fourteen:

"The progressive devolution of primary, secondary and collegiate education upon private enterprise and the continuous withdrawal of Government from competition therewith was recommended by the Education Commission of 1883, and the advice has been generally acted upon. But while accepting this policy, the Government of India at the same time recognize the extreme importance of the principle that in each branch of education Government should maintain a limited number of institutions, both as models for private enterprise to follow and in order to uphold a high

standard of education. In withdrawing from direct management, it is further essential that Government should retain a general control, by means of efficient inspection, over all public educational institutions."

This policy of 1883 has been more or less strictly adhered to until our own times. Now, the trouble with this policy is that from the point of view of a national system of education, from the point of view of building up a single nation out of a variety of racial groups and of uniting the people of India, this system is no system at all. On the contrary it is just the opposite. It is definitely denationalizing and fundamentally non-progressive so far as educating a whole nation is concerned.

A government concerned about the education of the masses and trying to teach the electorate would not step out of the educational responsibility which was imposed upon it through the illiteracy of the masses. In the "devolution of primary, secondary and collegiate education upon private enterprise and the continuous withdrawal of Government from competition therewith".....the Government is trying ^{an} ~~to take the impossible in the~~ impossible way. You cannot put the cart before the horse and expect the cart to arrive at its destination. What is required is not that the Government should "withdraw from the competition" but that the Government should undertake the whole burden of education. If private agencies are to be used then they should be the

model institutions, not that the Government should run a few of these high class schools and colleges. The private institutions cannot afford to educate a nation. The best that American and private English money can do is to run a few schools and colleges to preach their religion but they neither have the funds nor the ability nor the time nor the men to run the educational institutions for a whole nation! Their work is done from a different view point and they cannot stay on in India ad infinitum. They may be asked to withdraw at any time by their own people and then! It is the duty of the Government to educate the nation and the duty of the private bodies to set the ideals in education, to run model institutions.

The Government promised to "retain a general control, by means of efficient inspection, over all public educational institutions". The inspection staff is often ill trained and in every province highly overworked. The Auxiliary Committee point out in their report that it is a hopeless situation;

"So far as can be ascertained, the total number of inspectors and inspectresses employed by Government in British India decreased between the years 1917 and 1927 from 2,209 to 2,147. This decrease has possibly been accompanied by an improvement in the quality of the subordinate staff, though much remains to be done in this direction. Yet during the period of this reduction, the

work has been enormously increased. The recognised primary schools alone increased in number by over 47,000, while the enrolment of pupils at the primary stage increased by 2.8 millions.¹ This, of course, does not take into account the secondary institutions of any kind. Think of 2,147 men and women trying to inspect 211,048 institutions, some of them situated miles apart from one another, the rough roads in certain parts of the country, and you have a picture of the efficiency of the inspecting staff of the Indian Educational System!

What is needed is that the Government should employ some of the ablest men and women to change the entire system of this inspecting machinery. There ought to be a host of inspectors and inspectresses adequately trained in up-to-date pedagogical methods spending their time in helping and advising the teachers in the villages who are doing their best to fill the minds of the pupils by outguessing them because they do not know any better way and because the pupil does not retaliate or complain. Most of the inspectors are senior teachers who have never studied modern methods themselves and they cannot help the teachers at all. The multiplication of number of the inspectors is sorely needed and along with it is needed that the

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men and women in charge of these schools should be adequately trained. When men who cannot do anything else successfully are employed to teach the future citizens of the country, how can better results be expected?

Perhaps in following the policy that has been described above, the Government does not intend to be exclusively conservative in educating India. When one learns of the slow progress of national education in England herself one cannot find much fault with her in India. Students of the History of Education know that England was the last great nation to have a national system of education and even now it is by no means perfect. Germany had her national system of ~~universal~~ compulsory education in 1717, France in 1808, Canada in 1867, while England had nothing on a national scale till 1870 and later in 1876 when attendance was made compulsory for boys and girls up to eleven years of age.¹ The Rev. P.N.F. Young himself an Englishman, remarks about the educational zeal of the Englishman in the following words:

"Englishmen have always been slow to value the importance of education, and indeed, viewed narrowly and given narrowly, it is just as likely to do harm as good; but now we know that national strength is very closely

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1. Cf. Graves, F.P.- A Student's History of Education p. 389, and other histories of Education.

connected with education, and it is impossible to contemplate without a shudder the fate of India's millions if they are allowed to remain for long in their present state of ignorance. In the old days a small country got on well enough with most of the population illiterate. Today that is not possible for a small country, still less so for a sub-continent. The larger the political unit, the more necessary is a certain minimum of education."¹

That is exactly the way one feels, and more, about things who himself belongs to the people of the land and knows far more intimately the stupendousness of the ignorance and illiteracy that exists in the land.

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CHAPTER XII

A PROPOSED EDUCATIONAL POLICY

This land must be rebuilt, its customs renovated, the evil which is the cause of all our ills, ignorance, must be made to disappear; there is but one remedy, the education of all.

---Gambetta.

CHAPTER XII

A PROPOSED EDUCATIONAL POLICY

In formulating an educational policy for the whole of India we need to take into account the following elements: (1) its scope, (2) its aims and objectives, and (3) the organization which is to put that policy into effect. Below will be taken up each of these points for a brief discussion.

I- THE SCOPE OF THE EDUCATIONAL POLICY

Education, if it is at all worth the name, is like light to the eye, water to the fish, and air to the bird; if rightly conducted it is the most effective means of building up an enlightened and an intelligent race of men who will so devote themselves to the progress of humanity and who will so seek to serve their fellows that this earth will indeed become a heaven in which to dwell. It is from this point of view that education ought to be imparted and as such it is the birthright of every human being. No man if he has the capacity to learn ought to be denied this privilege. Though individuals differ in their capacity to learn it is true that every human being from the very hour of his birth begins to learn. Learning, whether under directed supervision or not, is what makes life livable. Some of us may learn slowly but

we learn surely. It is not our intention to take up the question of educating defectives at this time, but our chief aim is to point out the need of education for all those who are gifted with normal qualities and endowments of mind and body. Our chief contention is that education must be made available for each and every human being no matter what his caste, color, creed or sex may be. It is the right of every individual who is born into society to be given the best of training, nurture, and education that he can receive. To give ^{this education} / is only to discharge our moral obligation, not to do so is to fail to do our duty to the nation of which he is a member and to wrong humanity. To do otherwise is definitely turning back the hands of the clock of civilization.

The acceptance of this principle which lies at the root of every public school system and is the core of all effort of society to educate its young, will imply compulsory and free education for all the boys and girls, for all the men and women, that form that society. No person should be excepted from this benefit unless there be an adequate cause which would excuse that individual from conforming to the standards of society, through mental or physical defect.

To transfer this principle to the case in hand we find that in spite of a great deal of propaganda in favor of the introduction of compulsion in elementary

education in India there has been very little softening of heart among those who have the oversight and leadership of our educational system. The Hartog Committee's Report which we have been referring to, agrees with this view when it says: "Since the late Mr. G. K. Gokhale introduced his bill in the Imperial Legislative Council in 1911 the leaders of public opinion have constantly urged the need of compulsion, and we have found in the reports furnished to us no indication of hostility to the proposal except on the ground of finance." (p. 84)

Mr. Arthur Mayhew, who has had a very successful career as an educational supervisor, in the Central Provinces of India, in his book, published before the report of the Hartog Committee, advocates the same policy: "In dealing with the education of the masses we recommend generally a vigorous and steady extension of compulsion."¹ In another place the same writer says:

"It had become clear by 1917 that any further advance on a voluntary system must be not only very slow, as had been emphasized by Gokhale, but also financially and scholastically very wasteful and ineffective. A system that would not substantially increase the literacy of India in fifty years stood condemned as financially impracticable in a poor country. There was an inevitable tendency to reconsider Gokhale's scheme for compulsory education, which a few years before had been shelved by the Government of India as premature and impracticable. The history of the quinquennium 1917-22 center round such schemes.....It cannot be claimed that the financial problem of the gradual extension of compulsory education has yet been resolutely faced in any province, or that any provincial Government or group of politicians has been bold enough to put forward any proposal for a general increase in provincial taxes or local rates for this purpose."²

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1. Mayhew, Arthur - Education of India, p. 279
2. " " " " " p. 233

There is no way out of our present illiteracy and ignorance, no way from poverty and disease and superstition except the highway of free and liberal compulsory education. Education in this case is not a veneer of civilization and an additional garb of leisure, it is the only thing that can save this country from the verge of ruin. It is a matter of a life of national freedom or of slavery to ignorance and superstition. Education may not be the only thing which is needed to reform conditions but it is one of the most vital and urgent needs of the country.

II- THE EDUCATIONAL AIMS AND OBJECTIVES

It is a commonplace in modern educational theories to regard character as the chief aim of education. We hear so often the phrase "education for character". But strange as it may appear, in the educational system that we have been dealing with, character is the one thing which is ignored. It may be there in theory but it certainly is not there in practice. What is far more strange is that the educator has to show why education should not only include the ordinary skills and knowledges that are traditionally taught in the schools but that far more than all these is the need for training in character. History and geography are good enough in their own way but what is of incalculable value is a sound moral character. Absolute dependableness and loyalty to what

is truest and best. The three "Rs" are not like the philosopher's stone which makes gold out of mud but they are means to an end -- the preparation for a trustworthy, healthy, and honest life. There is an old saying which runs something like this: When wealth is lost nothing is lost; when health is lost something is lost; but when character is lost all is lost. A few years ago there was held in Lahore a large gathering of the students of the Punjab. It was a great occasion. They had invited Mahatma Gandhi to be present at their annual meeting but on account of previous engagements the great Patriot could not be present. As the students waited for the opening lecture there was handed to the president of the meeting a telegram from Mr. Gandhi conveying his greetings and his message to the youth of his country. The Message that he gave was that the youth of our nation need to have a strong character if India ^{is} ever to achieve that freedom for which they were all striving. This ^{is} in line with another saying of the Mahatma "A Satyagraha (soul force) struggle is impossible without capital in the shape of character. As a splendid palace deserted by its roommates looks like ruin, so does a man without character".¹ There is no greater asset for any nation than the imperishable wealth of righteousness in all her relationships, for "Righteousness exalts a nation but sin is a reproach to any people."

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1. Andrews, C. F. - Mahatma Gandhi's Ideas p. 205 Cited

By J. S. Gandhi, p. 17.

In building up a nation composed of different classes of people, speaking different languages, coming from various races and divided and sub-divided by religion and caste we can never hope to succeed by keeping them separated and apart. The present educational system is pernicious in its effects on the unity of the people because in catering to the tastes of every community and religious group it only tends to separate and divide them. The Hindu and the Moslem, the Sikh and the Christian, the high and the low caste can never meet and become united so long as they are mindful of their own religious privileges and position. When we allow the various communities to build up schools which are specially meant for the children of each religious community we have for the time being given our consent to keeping these communities apart. In more cases than we imagine people do not get to understand each other because they do not know each other. In communities as well as among individuals this truth holds good. Bring the people together in the public schools, let them study together, let them share their common problems in the school, let them play their common games, live in the hostels next door to each other and we have gone a great way in solidifying and uniting these people. Keep them apart, let the teachers tell the Hindus that the Muslims are trying to oust them from India, tell the Muslims the Hindus want to rule their old country again, tell the Sikh that the other communities are trying to

crush them and they will all be at each other's throat. In the college where the writer has studied and worked for a number of years he has seen young men of various communities eating together, working together, playing together, without friction or misunderstanding. Boys from the lowest classes have friends among the higher classes and one finds the future citizens of India learning to live together. These are the places where a united nation can be built and not in secluded corners and lecture halls of sectarian schools. In America the greatest unifying agency is her public school system. It is the melting pot of the nations of Europe. One sees Swedes, Germans, Poles, French, Austrians, English, Scotch and Irish, Jews and Protestants all one people after a generation of schooling under this remarkable system. Coming out on board the ship one was surprized at the great diversity of races and cultures that were represented among the immigrants. But once they have settled down in America and their children have been through the educational process of the United States they are one people in their allegiance to a common flag. Human beings in America are not any different from those elsewhere and the principle that is illustrated in America applies to all races and peoples with slight modifications. What should be done in India in order to establish a common nationhood is to abolish the sectarian school altogether and to see that every child goes to a school which educates all communities, all classes and all religious creeds and sects to-

gether without distinctions and favors.

It is not the writer's intention in what he has been saying that we are to have no religion in our schools. No one more than he feels that education without religion is a misnomer if not a contradiction in terms and later on in the discussion we shall have the opportunity of looking at that problem but what is meant by the above statements is that we must have no distinctions based on religion and social standing. The great need is to put people together and under wise guidance and sane counsel they will learn to live together in the schools and when they go out they will carry their friendships with them and build on them in the creation of a newer and better feeling among their own groups.

While discussing the problem of common schools for all we had to refer to another objective that we must keep before us continually viz., the training in our schools for true and right love of the country. There is a noble kind of patriotism which we must teach our children. They must learn to love their country. We are a people with our own soul, with great and glorious traditions behind us; we have a heritage of which we can rightly feel proud. It is a very demoralizing thing that the children should learn to regard everything as clearly labelled and belonging to others. It is greatly humiliating that we should be bound to tradition on the one hand and it is equally worse if we refuse to recognize our own strength and culture and learning. That

part of the old which is unrighteous and superficial should be given up but the true and the valuable must be conserved. The great heroes of India, her great seers, and rishis, her poets and thinkers, her engineers and architects stand in the front lines of the world's famous men and why should *one* be ashamed of them? It is to break with the past as past that we must advocate and yet conserve our own soul. If our soul does not remain our own then why live as a separate people and what contribution to the world can we bring, and if we have no contribution to make to the world's heritage and nothing to alleviate the wrongs of this war-scarred world then why exist? But the true way to make any contribution to humanity is to live in absolute harmony with the soul of India. This is what we mean by patriotism and nationalism. Education for nationalism is to prepare us for internationalism. The glory of India will be in this that the world will be a more suitable place to live in because we have shown that the way of love is the only way to follow and soul force the mightiest weapon of offence and defence.

III- THE NATIONAL EDUCATIONAL SYSTEM

After having discussed the scope of the educational system and its aims and objectives we are now in a position to proceed with the formulation of a policy for the organization which is to put these things into effect.

There are two kinds of educational systems which

might be suggested. Both of these have been in existence in various countries with ~~more or less~~ some modification. We can have a decentralized system of education, a system in which every county or district or every city or township might see to its own education and follow the plans and procedures that are best adaptable to its needs and means. We might have on the other hand, the highly centralized, stereotyped system which is current in some other countries. In this case the township or the county has no option beyond that of following out the dictates of the central body. Every one attending the schools receives the same kind of education and there is no choice or variation anywhere. It is possible to have too much of one and so divide the system that there would be no uniformity of standards or requirements or efficiency. A poor township which is entirely independent of the national system and has to shift for itself in finding its teachers and schools will be left to its own meager resources and soon ~~will~~ come to nothing. Even though such a system would permit of the highest degree of adaptability and initiative it is not always possible nor desirable that every city and every county should have an educational system wholly unconnected with the rest of the country.

Moreover, in a country where the mass of people are not at all sensitive to their educational needs, and where we are fighting against illiteracy in its worst form it is dangerous to let each political unit shift for itself and to let it draw upon its own meager resources. In order to provide

for the education of a whole country it is necessary that there should be a national system, a national organization, responsible for the education of the people as a whole and it is inadvisable to leave any city or county to its own whims or handicaps. It is true that "the danger of bureaucratic dictation is always present when centralization of authority is attempted" but this is the only possible way of ensuring a uniformity of standards and a concerted effort on behalf of education. With proper safeguards it is possible moreover, to eliminate the dangers of a highly centralized system.

"A National Educational Association is a necessary corollary of a national system of education."¹ In these words of W. S. Athearn we might outline the organization which will control the educational policy of the nation. It will consist of members of the teaching profession elected by the universities, teachers of the public schools, and other teaching organizations, It will also include other friends of education and government officials in the educational service. This will ensure the National Educational Association from becoming a closed or a professional union. The function of this body will be purely advisory and on matters connected with the theory, ~~policy~~ and practice and policy of education. The executive affairs should be vested in a Minister of Education who is elected by the national House of Representatives from its own number and is responsible to it. The minister should have a seat in the Cabinet and be an ex-officio member of the National Educational Association

A similar course might be followed in the provincial and city organizations for the advancement and administration of education. This policy will, it is hoped, enable the Government to work with the people and to help further the cause of education in every possible way. With the cause of education represented in the legislatures it is always possible to arouse interest in education and to keep the representatives of the people informed about the needs and the progress of education.

The chief proposals that have been made in this chapter are: The initiation of a public system of schools imparting education to all the children of the country, free of charge; the planning of a National Educational Association to put into force the system of compulsory education for all the children of the country with the cooperation of the Government of India. There still remain some problems of national interest and importance which will be taken up next.

CHAPTER XIII

THE PROBLEM OF SCRIPT AND MEDIUM OF INSTRUCTION

My early and invincible love of reading.....
.....I would not exchange for the treasures of India.

---Gibbon.

CHAPTER XIII

THE PROBLEM OF SCRIPT AND MEDIUM OF INSTRUCTION

India is a land of many languages and numerous dialects. Every district has its own dialect of the language that is used in the province or the language area. In many cases it is hard for people belonging to the same language area to be able to understand one another. It happens many times that the child is taught to speak one language at home and when he goes to school he is taught reading and writing in another language of the country because there is no literature or developed grammar in the child's mother tongue. The writer of this study, if a personal reference be pardoned, was brought up to speak the Punjabi language at home, but from the time he entered the school he was taught to read, write, and speak in Hindustani or Urdu. Later on in his school career he had to start English and before long had to begin one of the Classical Oriental languages, Arabic. He speaks Punjabi at home, uses Urdu for all public speeches and correspondence etc., in the vernacular, while all official and higher work has to be done in English. Now this may sound like an accomplishment but it is a serious waste in time and energy when every child in that province has to go through the same process. Even in the primary grades there is at least a con-

list of two distinct languages. Urdu is not Punjabi. It is a different language, using its own vocabulary and grammar, though it is so much like Punjabi that it can be generally understood even by villagers when spoken. To a little child who is attending school such a thing is highly irksome and progress is extremely slow. One finds children who have been in school for several months still trying to master the alphabet and unable to read the primer.

Take another side of the same problem, the problem of script. In a single province there are three different kinds of indigenous scripts in use, there is the Persian Script, the Hindi, or the Devanagiri, and the Gurmukhi, all in use in the Punjab. Although one of these predominates still the others are there. Their distribution is of interest as it shows the preference of various communities for a certain type. The Moslems generally use the Persian Script. The Hindus use the Sanskrit or the Devanagiri, while the Sikhs invented the Gurmukhi. Add to all these the Latin script as used in English, and one can begin to understand the confusion of scripts that exists. The Persian script has thirty-eight letters and various combinations. The letters have a different form each time, according to their location in a word. Only certain parts of the letters are used and the entire letter is never used. This peculiarity makes it almost an impossibility to have a convenient font of type. The best way of printing books in this language and script

is to write them out by hand, every word, and then lithograph them. The amount of time and labor that is spent on these productions and the many errors that creep in, sometimes necessitates the rewriting of a whole page because a line was omitted by the scribe or too many words left out. This makes Urdu printing a highly tedious affair.

In the schools the children are bewildered because they must not only learn how the letter looks originally but how it changes its shape if it occurs at the beginning, middle or end of a word. The peculiar difficulties which the child has to face are seen when children who have been for many years in a school cannot write well, and if the children should happen to leave school before they have completed four or five years there they lapse into illiteracy. Many who can read cannot write, or if they are at all able to write they must be present to decipher their own caligraphy. Weitbrecht Stanton tells us some of the disadvantages of the Devanagari script when he says of their varied forms: "The result of this is that a complete Devanagari font of type comprises about six hundred characters, though it still remains without the great advantage of capitals, and there is no unity of method in indicating the aspiration of consonants which plays so large a part in the phonetics of these languages."¹

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1. Weitbrecht Stanton, H.U., Education and Scripts in India
I.R.M. Vol. VII No. 27, July 1918

All this for one corner of India. When we take into account the fact that there is a similar confusion of scripts and languages and dialects all over the country the futility of the situation begins to appear. With only a short time for the child to go to school because the poverty and indigence of the parents calls upon the child to shoulder the family burdens at a very early age, it is highly needful that there should be a simple script and a simple language for the whole of India.

Not only for the growing child but for the adult the current system of script and language is most difficult to acquire. There are very few adults who can ever learn to read and write after they begin to work because of the complexity of the instruments of education.

The army in India has for a number of years been following a very interesting procedure in giving a reading and writing knowledge to the new recruits. They have adopted the Roman alphabet, introduced certain needed changes, and helped the recruit to master the art of reading and writing in a few months. "It is long since the use of Roman letters was introduced in the Indian army for the purpose of dispatches and intercommunication, a very obvious illustration of the saving effected and the certainty gained in reading and writing by this means."¹

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1. Weitbrecht Stanton, H.U., Education and Script in India, I.R.M. Vol. VII No. 27, July 1918

The Indian Christian Community though drawing its members ordinarily from the lowest classes of Indian society has a large percentage of literates among the villagers because the Christian circles use the Roman alphabet. The writer was able to teach persons who knew English already, how to read and write in Roman letters in one to two hours. For those who do not know the English language the process would take more time but two or three weeks should be considered as quite sufficient. The scheme of notation once having been grasped it is comparatively easy to teach them how to write the Roman letters.

The great help that this would render to the cause of education in India would be the making it possible for most of the now inaccessible books to be made available for the masses through being printed by metal types instead of being lithographed. There already exists in Hindustani a considerable number of books so transliterated. The Urdu Bible, the Anglican Hymnal, the Psalms and other liturgies and hymns, the educational books for the use of the foreigners and certain Indian classics have already been made available even though they are in no great circulation. But it is possible to popularize this system of reading and thus put elementary learning within reach of a very large number of illiterates.

The problem of the medium of instruction might now be taken up. There is no more serious problem before

us today, educationally, than the language which is to be the vehicle of instruction in learning in the schools and of communication between people of different provinces. One might say that the problem of language is half the problem of national unity. How do various people become united into a single nation? By sharing the same historic experiences, by speaking the same language, by having the same ideals and hopes; by having a common literature, a common tradition and a common goal. How may we achieve these? By starting with our schools and teaching one language to our children and thus helping them to understand each other. People remain hostile to one another more often through ignorance than through their own love of strife. How often do we hear the remarks "I never thought he was so fine a man". As we get to know people we find that we all have the same feelings and the same woes or pleasures. "Humanity is distinct like the billows but one like the sea."

For sometime we may have to let the present Babel of languages continue but it must ever be our hope and effort to hasten the day when there shall be but one language spoken all over the country. Of the numerous languages and dialects that are current now it will have to be the language that is most widely understood. English has had a great deal of encouragement but out of 320,000,000 people there are only about two and a half million who know English.¹

1. Report of the Indian Statutory Commission Vol. I. p.12.

"The language with the widest currency among the general population is Hindustani in its two forms and scripts "Urdu" and "Hindi". Urdu was the language of the camp and court of the Mohammedan invader and Moslems generally prefer to use the Arabic script and to include words of Persian origin. Hindus, on the other hand, while speaking the same tongue, employ a Sanskrit script and use derivatives from Sanskrit. This language might well have become the official language of the administration, but for the victory of the "Anglicists" a century ago, when Persian was ousted in favor of English as the official medium. But Hindustani is far from being understood all over India."¹

But while Hindustani is not understood all over India it is the only language which has the promise of ever becoming an all-Indian language, provided there were some further changes in it. The introduction of the Roman script combined with the influence of an educated home which will inevitably result in the introduction of compulsory education will make it possible for the whole of the country to have a single language as the medium of instruction as well of communication between the various provinces. Hindustani has the literary and other features of a great language though it has an inelastic vocabulary to express the subtle shades of thought.

The way in which we could work towards the creation of a single language would be to allow the vernaculars be taught up to a certain number of years in all the language areas where Hindustani is not spoken but to introduce Hindustani as a compulsory language after sometime and to lay all the stress on Hindustani that is being laid

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1. Report of the Indian Statutory Commission Vol. I p. 13

at present on English. This might seem to be perpetuating the old order of things but a sudden transition from one language to another is an impossibility. Gradually but surely we must work our way towards the day of a single language all over the country.

Outside of the schools it would be necessary to employ teachers who could give lessons in Hindustani conversation and writing. A large number of people might find it difficult to make use of their services but there will be still a large number who will benefit by this method. With a constant stream of literature and lectures it should be possible to make satisfactory progress toward the desired goal within the space of a generation and a half at the utmost. It may seem to be an arduous task but it is worth the time and the expense and the devotion of Indian people to build up a new and a united India speaking a common language sharing the same literature, reading the same poets and writing the same language. It is a common language and a common heritage which go to the making of a single nation.

CHAPTER XIV

THE OBTAINING AND TRAINING OF TEACHERS

"And now I come to speak of that which is a greater matter, and of more concern than any that I have said. We are to look after such masters for our children as are blameless in their lives, not justly reprobable for their manners, and of the best experience in teaching. For the very spring and root of honesty and virtue lies in the felicity of lighting on good education.

---Plutarch.

CHAPTER XIV

THE OBTAINING AND TRAINING OF TEACHERS

No more difficult task faces the educators in India than the task of finding a sufficient corps of efficient teachers ~~who will be~~ so well trained that the cause of education and enlightenment will be furthered. A large population of school-going age, lack of resources, lack of men and money, a number of ill trained teachers, bad housing and economic conditions stand towering and baulk any efforts to overcome them. How serious the conditions are may best be understood from the following statements and tables given in the Hartog Committee's Report.

"The fact that only 44 per cent of the total number of teachers in primary schools for boys are trained is serious enough in itself, but this fact is accentuated by the low initial qualifications of those who have been selected for training."¹

"Thus out of a total of 283,319 teachers in the provinces there are only 79,000 trained teachers (or 28 per cent) who had themselves completed the middle course. A very large proportion of the teachers possess general qualifications which are scarcely superior to those of the pupils in the highest class of the primary stage."²

If we take into account along with this the small numbers of those who teach and the fewness of the institutions and large numbers that must be taught the task becomes very discouraging indeed.* There are in India more than 34,580,000

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1. Hartog Committee's Report, p. 66

2. Ibid.

* All Statistics quoted in this chapter are derived from the Hartog Committee's Report.

children of school-going age, with 189,348 schools, averaging about 109 boys of school-going age to every primary school and of girls we can only surmise when we learn that of the total female population only 1.5 per cent is under instruction. There is approximately one primary school to every 6.73 square miles of the country, ranging from ^{one to} 59.70 square miles to the highest when we find one to every 2.01 square mile. The total number of teachers is only 301,850. Their efficiency may further be gauged when we learn that 60 per cent of the primary schools are single teacher schools. Is it any wonder that after all these years "the percentage of literates of both sexes and all ages was only 7.2 in 1921"?¹

When we further consider the adequacy of the teaching staff and the conditions under which they work we find that their lot is by no means an enviable one. The average teacher receives a very poor salary and that without any certainty of tenure. Here is the statement of the Report on this subject: "In no province is the pay of the teacher sufficient to give him the status which his work demands and in some provinces, i.e., Bengal and Bihar, the pay of the teacher is often woefully low. The conditions of service, though still far from satisfactory, have improved in recent years and a provident fund and pension schemes have been widely introduced. But the most serious difficulty facing the teacher in the great majority of privately managed schools, and in

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some managed by local bodies, is insecurity of tenure. Generally, no contracts or agreements are made and teachers are frequently sent away at short notice....."1

Peerly paid, peerly edneated, with little or no training for their work, and the insecurity of tenure hanging like the sword of Damocles all the time over their heads, the lot of the average Indian teacher is the most pitiable of any who do the noblest and the most patriotic work. How can we expect education to come to its own if the teacher who must mould the lives of the rising generation of young India is so treated?

The irony of the situation is that with all this amount of illiteracy and ignorance there is a vast army of unemployed graduates and others who can and are willing to teach. It is an ill wind which blows ne-body any good. Here is man power going to waste while the country and the empire cry for men. When will our leaders awake to the seriousness of the situation?

The following proposals might be put forward to show how in this task that confronts us we can first produce a sufficient number of teachers to take charge of our children and then how to train and adequately use them. These proposals are not new but they are the ones which need to be tried out, until we can find a better way out.

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1. Hartog Committee's Report pp. 117-118

For teachers in the primary schools the best measure to adopt is to pay special attention to the boys who go to the Middle vernacular and Anglo-Vernacular schools. Most of these young men are looking forward to the profession of teaching when they go out of the school. It will be of great advantage if in connection with every Middle school in the country we tried to instill through precept and example the love of the teaching profession. It would also be to our great advantage if every Middle school taught the rudiments of pedagogy (to all those who were looking forward to that kind of work) in the last year of their study in the Middle school. This would prepare the way for a large number of school teachers who should be able to carry on the work of the primary schools satisfactorily. Some of these could be sent to the Vernacular training schools when they finish their course in the Middle school as is the practice now. These would fill the place of the average teacher in the primary schools.

For those who desire to pursue their studies further it would be desirable to send them to the High schools and to run teachers' classes in connection with the High schools of a city and in the case of those cities where there are few high schools it would be sometimes feasible to draw students from more than one city or high school. Students graduating from high school can quite efficiently work as teachers in the Middle schools of which we need

a large number or they can be put in charge of primary schools where we have more than one teacher. Nor does it seem very wasteful to the writer to send them to the primary schools where there is but one teacher. It will raise the tone of the school system and by giving better men in the lower grades we can hold the pupils longer and produce better results.

(~~for teachers in~~ the Secondary schools) It will be of considerable help to the production of teachers if we followed our plan in the first grade colleges and trained the teachers while they are studying for their degrees. It is the conviction of the writer that if the present examination system of the Indian universities was abolished and the examination by subjects introduced, our students would not only be able to do better work but we shall be able to demand this additional requirement without introducing any evil results or lowering the standards of efficiency. It seems on the contrary that we do not work our students hard enough. Consider the change of attitude that the introduction of a half yearly examination or even a yearly examination will make to the morale of the students seeking university degrees.

Along with this we need to remedy the evils which were referred to above in the quotation from the Report. Pay special attention to the students who are planning to

take up teaching as their life work; give them good training and efficient guidance; provide facilities for their professional training and standing; remove the sword of uncertainty from hanging over their heads; pay them well and supervise them well and the foundation of an efficient and well trained corps of teachers is laid. In a comparatively short time we shall have more teachers than we can utilize.

One further suggestion may be made before closing this chapter, viz., the problem of inspection, and supervision. The efficiency of an educational system depends largely on the efficiency of its inspectorial staff. Its effectiveness will ensure the efficacy of the teachers and the development of the educational scheme along sound lines. Not to pay much attention to it or to have either too few supervisors or keep them too much occupied with the red-tape work is to open the door to many vicious practices. One is surprised when he sees how sadly this side of the Indian educational system is neglected. We have had occasion to refer to it before but it can bear repetition that the inspectorial staff is set an herculean task in supervising the primary and the secondary schools of the country. Below are listed the number of primary schools that each inspector and inspectress has to visit about three times a year and the total number of schools that are supposed to be inspected by them (the latter number includes all middle and

secondary institutions).

Inspectors.

Province	Primary schools	Total number of schools	
Madras	142	160	
Bengal	172	177	
United Provinces	96	100	
Punjab	40	80	
Burma	29	31	
Bihar and Orissa	106	111	
Central Provinces	57	61	
Assam	104	104	
BRITISH INDIA	c. 93.25	c. 103	1

Inspectresses.

Madras	106	111	
Bombay	384	416	
Bengal	1,043	1,055	
United Provinces	131	153	
Punjab	88	99	
Burma	151	195	
Bihar and Orissa	310	313	
Central Provinces	55	67	
Assam	409	450	2

Think of 99 women inspectresses trying to supervise 26,682 primary schools besides other secondary and high schools. It is not even physically possible for these men and women who are shouldering the responsibility of supervision to visit each primary and middle and high school three times a year as the regulations prescribe. In dealing with this impossible situation the only remedy lies in greatly increasing the number of the inspecting officers at the earliest possible opportunity.

Another thing that needs to be done is to create a better understanding of the inspection problem in the

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1. Hartog Committee's Report p. 69
2. " " " p. 159

minds of these officers. Most of them are teachers of experience but they have never had any opportunity of studying the elements of pedagogy scientifically enough to be of much help to the village teachers. Great strides have been made in the development of educational science and theory but these can never penetrate to the school system of India unless the inspecting officers are themselves sufficiently acquainted with them to pass them on to these less privileged. It is high time that we changed the conception of an inspector as a task master for an educational expert and a guide to the teachers in the villages and the towns. It would probably be a very useful practice to supply each inspector with a library on pedagogical subjects and to encourage the village teachers to feel free to ask for any professional guidance and advice that they stand in need of. It would also be highly desirable if the number of visits was increased considerably through the larger employment of inspecting experts who would see to the working of the educational methods today in their own presence.

To sum up this rather involved discussion by saying that the method to get more teachers is to pay special attention to them while in the schools; to train them while they are undergoing their studies; to provide securer tenures and other professional facilities for them; to raise their wages considerably that they may be

able to respect the profession they follow and may stay in their work. It would be a benefit to all concerned if the inspectorial staff were highly multiplied and, the inspectors themselves given higher training in the elements and methods of teaching. The inspectors should ~~be~~ no longer be simply inspectorial but should also act as advisors, supervisors and guides in the development of the school. It is only in this way that we can hope to surmount this great obstacle in the achieving of our much desired goal of universal compulsory education.

CHAPTER XV

RELIGION IN INDIAN EDUCATION

Education should guide Man to the Understanding of himself; to Peace with Nature; and to Union with God.

---Freebel.

CHAPTER XV

RELIGION IN INDIAN EDUCATION

One of our chief criticisms of the present educational system was that it left God out of the picture altogether. It would, however, be unjust if we were to impute any but the best motives to those who so designed the system. It was their desire to avoid interference with the religious liberty of a people in whose lives religion held so central a place. But the result, unexpected as it may seem, has been the production of a generation of men who are constantly falling away from a spiritual view of the world and are beginning to worship Mammon instead of God. That a system of education should be productive of materialism is contrary to the very genius of the people of India and one which will ultimately, as even now, do more harm than good and bring about a state of society whose pernicious results it is hard to estimate.

The conflict of Indian religious thought with Western thought has been promotive of a compartmentalized life in the mind of the student. He believes one thing to be true at home and another thing to be true in the school and for the examiner. This compromise always leads to a separation of ideals and teachings which ought to belong together and is productive of hypocrisy and insincerity. One implication of what we have been saying is this:

the home should be enlightened and thus its influence be brought to bear on the life of the student but that is and ideal to work for. We must begin with the pupils we have with us now that ^{they} may be able to create those homes where life ^{will} be unified instead of being compartmentalized as now.

The place of religion in education must be assured if society is not to shipwreck on the rocks of materialism and atheism. There is no sound nor wholesome education unless religion finds a place in it and undergirds it. Educators of leading nations in the West, who at one time had ousted religion in their zeal for a free church in a free state, are today trying to get religion back to its rightful place in the curriculum. They have seen the untold harm that has been done by this exclusion. Here is an example: John T. Tigert, President, University of Florida, Gainesville, Fla., speaking before the National Education Association of America in 1929 made these significant remarks about the place of religion in education:

"Whatever miracles may be wrought by science in the annihilation of time, space, and distance, it will never be able to produce a Messiah".....

"I wish to go on record in expressing the conviction that in the development of character, religion should supplement ethics."

"Often times, schemes and plans of moral instruction fail to accomplish results. The power of religious emotion will accomplish results that teaching cannot hope to attain. Ethical societies cannot supplant the church. Knowledge and intelligence are helpful but

knowledge will not make a good citizen when the heart is malicious. Education sometimes elevates the common thief to the station of a high-powered burglar"

"The schools can make no larger contribution to democracy than character."

These are quotations from only one speech but there are several others in the same strain by different authorities in the field of education which could be reproduced here to show how educators are beginning to feel the need of religion in the educational program of the nations.¹ Where it is impossible to introduce religious instruction in the school itself they recommend the creation of a parallel system of religious education beginning with the primary school and going all the way up to the university.

Religion is what gives meaning to life; motivates conduct; and undergirds character. Religion saves life from becoming lifeless, wooden and stoical. If we are to find an unified, integrated personality after we have finished educating the child then we cannot leave religion out during the course of instruction.

But our problem in India is not the problem of religious instruction in general but the problem of religious instruction in particular. We have to face this problem in a peculiar situation and under different circumstances. India is a land of many religions. Some of them differ from others in both creed and practice. Their ideals and hopes are so different that one does not know

1. Cf. Coe, G.A.- A Social Theory of Religious Education.
Horne, H.H.- This New Education.
Soares, T.G.- Religious Education.

how to handle this many-headed hydra. So great a leader as Lajpat Rai in his "Problem of National Education in India" does not deal with it in any straightforward manner. And yet we must have religion as well as religious freedom. India is incurably religious and any system of education which leaves God out might be well rejected as being lop-sided and unsuitable for the nation.

But how can religion be taught? What religion shall be taught? How about the uncompromising differences between the various religions? These and such questions the educator must face if he is to have religion taught in Indian schools.

To illustrate: We find that the Hindu holds a faith which accepts idolatry and caste on the one hand and a monotheistic or pantheistic belief on the other. Not only that but it tries to justify these and many other beliefs which are repugnant to a Mohammedan or a Christian. The Mohammedan with his strict monotheism is very uncompromising in his attitude towards other faiths. Other faiths like Buddhism, Jainism and Sikhism are also different in both creed and practice. But the very diversity of the religious beliefs is an indication of the fact that religion is held to be central in the life of the people. It is an indication that we must have religion if we are not to shatter the whole fabric of Indian society. Men in India are divided or united according to their religious

beliefs. The Moslem in India has the ties of his faith still linked with Arabia and Turkey and Afghanistan. He has more sympathy with his coreligionists in these countries than with his Hindu neighbors with whom he has lived for centuries and with whom he must live on for years to come.

What can be done under circumstances like these? The answer is not easy to find and at best a compromise is all that can be offered. We find, for example, that in spite of all these differences there is still a margin left for us to utilize in ^{the} religious instruction of the child. Almost all these religions hold the unity of God and the brotherhood of man. They all hold that it is good for a man to reverence the religious beliefs of others and that religion does not teach us to entertain enmity and discord if we are to live together.

We could in this case then give up worrying over the quantity and even the quality of religious instruction to some extent. What is needed is that religion be given recognition and only the most elementary things should be taught.¹ The quality and the quantity will have to be determined by the religious bodies from which the children come but the task of the public educator comes to an end when he gives the due recognition to religious sentiment

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1. See Squires, W. A. - Educational Movements of Today. p.189.

and has provided for the inclusion of its rudiments in the curriculum.

The rudiments of religion that have been referred to are confined to the recognition of God as a Creator, as a Preserver and Father. The brotherhood of all men which should find its expression in the service of our fellows. It will be more or less the system of religious instruction which educators are trying to introduce in America, for example. This would leave room for the erection of a parallel system of religious instruction, outside of the state system but recognized and taken into consideration so far as the question of the pupil's time is concerned.

Another reason why this would be possible is due to the fact that the connotation of a term depends not on the term itself but on the people who use it. So the meaning of religion is different for each and every individual and society although we all use the same word God. It means one thing to the Christian, another thing to the Hindu and still another thing to the Moslem or the Jew. No person, it seems, has the right to determine the connotation of the term for any one else. But the inclusion of the term and its general meaning can be easily justified.

The child will bring its own particular connotation of the term from its home and this can be clarified by his religious instructors, but the general usage

will allow him to see that we are not afraid to have God's name included in our text-books. What will happen however is that the public school system will be free from the charge of irreligion and godlessness as there will be in the curriculum something about the mercy and the goodness of God and the love of our brother man which are the foundations of a spiritual view of the world.

CHAPTER XVI

A CURRICULUM FOR POPULAR EDUCATION

The world recognizes now as never before that it is in the school that society best shapes itself and perpetuates its interests and ideals. We have come to see that education is the fundamental method of social progress and reform.

---L. A. Weigle.

CHAPTER XVI

A CURRICULUM FOR POPULAR EDUCATION

The following factors play a prominent part in the teaching situation: (1) The pupil with his inborn capacities which are to be trained and developed; (2) The teacher who is to train and guide the pupil; (3) The method the teacher uses in so directing and guiding the pupil; and (4) the subject matter that is used to mould the mind of the pupil. It is not an easy task to say which of these is more important than the others but it is almost certain that the matter to be taught is not of any less importance than the method used in teaching. If any one of these is overstressed at the expense of the others we fail to produce the ideal results. One hears so much of a pupil-centred curriculum. This is a revolt against the old system of education which put too much of stress on the teacher on the one hand and attached too great an importance to the curriculum on the other. It forgets the method and the pupil in its zeal for mental discipline and in its authority for the teacher. But schools do not need to be either teacher-centred or pupil-centred, or method-centred or curriculum-centred. What is needed is a sane balance of all these factors. Schools are the first need and they cannot get on without any one of these factors. The schools can be pupil-centred and teacher-centred at the same time that the best teaching technique and the most desirable material for instruction is being used. No one of these ought to be the ruling idea of the

school.

If what has been said above is true, then it must be recognized from the very outset that the curriculum does not make the school. All the other factors must be present in their proper balance. A poor teacher can without the least difficulty "murder" the best curriculum that can be devised, either by failing to make proper use of it or by teaching it in such a way that the child does not profit at all by the exercise. Still it is true that the contents of education have a great and an important place which cannot be overlooked. Children are sent to school to obtain useful knowledge, a sane and an independent outlook on life, and to learn to live with others. It is the desire of the parents to save the children the trouble of going through the unnecessary delay and trouble of finding out the common facts of life. The school is the agency through which the race transmits its accumulated knowledge to its successors.

The complaint that is most often made about the curricula used in Indian schools is that they do not meet the requirements of the life situation. The child instead of being prepared for life is rendered unfit to meet the strain of our complex civilisation. This is probably one reason why parents in the villages are not

so anxious to send their children to school. The children learn about things which do not concern their daily life and education, that ought to have helped them by giving them a start, definitely becomes a hinderance. The educated child refuses to work on the farm and parents rue the day when they sacrificed so much to send the child to school. "A curriculum unrelated to the conditions of village life results in a divorce between the interests of the school and the interests of the home and in the stiffening of the belief among the rural population that little benefit is to be obtained from the sacrifice involved in sending their children to school."¹

In a land like India where agriculture is the mainstay of the people it is one of the essentials of rural education that agriculture should be one of the main subjects of instruction. Agriculture should be included in the curriculum and the teacher should himself be well acquainted with the life on the farm. This is one of the weakest points in the present educational system as there has been occasion to note in a preceding chapter. The Report says: "In British India, 74.4 per cent of the population is dependent on agricultural or pastoral pursuits, 10.1 per cent on industries, and 5.5 per cent on trade."²

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1. Hartog Committee's Report p. 63
2. Ibid. p. 37.

Another factor we need to keep in mind especially in dealing with the problem of village education is the fact that the poverty of the masses is so grave that they cannot afford to let their children stay away from home for a very long time. It takes all the labor of all the family to make both ends meet. It is true that we would greatly wish to have the children for a longer period in the school but as conditions are at present it behooves the educator to be content with as brief a day in school as is compatible with the demands of a suitable education. Perhaps a four or even three hour day in the school will give enough time for the children to help in the work in the home. After all if the child's time is well used while in school three or four hours a day is quite sufficient.

The same consideration would involve an attempt to answer the question as to how long the instruction is to last in terms of years. The general course followed at present is anywhere from two to five years. (p. 36, table XVI). But in view of the fact that instruction is not always of the best kind and the children do not attend school very regularly and because we have advocated the advisability of holding school for three or four hours, it would mean that we should prolong the period of education. For a fairly sound education in the vernacular a period of five years seems to be most desirable unless we would wish the child to relapse into illiteracy. One would very much like to see this period of stay greatly lengthened but that will

have to wait till the people have seen the value of universal and compulsory education. A child admitted to school at the age of six should, according to this recommendation, be able to leave five years later with sufficient ability to read and write in his vernacular as well as fairly steeped in the spirit of his country and his religion. His training in school ought to give him some efficiency in facing life with his parents and his home because whatever may be said to the contrary no one expects a child of ten or eleven to assume the responsibilities of life like an adult. He can, however, be of considerable help in the home, on the farm, in the workshop and in his community.

The Curriculum for Elementary Education.

Under this head might be considered first of all the subjects that the children should be taught while in school and secondly, the subjects that might be of interest and use to the adult who has never attended school, or has very rudimentary schooling.

(1) During the first year of the child's stay at school all that is possible to do is to create in him an interest so that he will learn and then to teach him the rudiments, the barest rudiments of reading, writing, and counting. The adoption of the Latin script will greatly shorten, it seems, the period required for familiarity with the word. The method commonly followed is to teach

the child every letter of the alphabet and then to teach him the various syllables formed by the various letters. It is a long time before the child can perform the actual task of reading. He is not expected to. The modern method of teaching in which the word is made the unit of study instead of the letter will greatly facilitate the learning process. The script too will be easier to write than the current hieroglyphics. One should not be so irreverent about them but they really are out of date now.

The teacher can interest the child in nature study and various outdoor subjects with which the child is familiar. For what is greatly needed is to help the pupil to learn to see things for himself. The school can give the child the right information about things which the child has been brought up to take for granted.

The second year of study would continue the work of reading and writing, arithmetic and spelling but along with that the child should be given ~~the~~ an interest in things outside of home. A study in regional geography of the immediate neighbourhood and the popular songs and poems along with an elementary introduction to agriculture ought to be enough to interest the child.

The third year's curriculum would include besides the three "R's" a geography of the district, elementary science, biographies of famous Indian men as well as agriculture and music and songs. This is the time in the develop-

ment of the child when he begins to take interest in things of a far more varied type than during any preceding period of his life. So it is a good time to begin telling him of other peoples and things in other countries so that the child never grows up as a frog in the well.

The fourth year of the child's stay in the school ought to give him some further information about agriculture and other industries that he can easily study in his own community. There ought to be more geography and tales of Indian heroes of antiquity. Extreme care should be exercised in this field of instruction so that the child never gets the impression that one hero belongs to him and another does not belong to him because he professed another faith. The greatest need in India today is to create a just pride in the mind of every child in all those who have contributed to the upbuilding of the nation or who have at one time been great in the history of the country. Any of the ancients who have indulged in religious warfare can safely be eliminated in the interest of the corporate life of the country. There are enough of ~~these~~ great personalities to fill volumes without these being included. At a later time perhaps, the children would like to know the religious differences but this is not the time for such embarrassing explanations. What is needed is a positive emphasis on the unity of the people who dwell in India and a demonstration of community feeling through

cooperation in the school so that there may be a carry over in the life outside of the school.

The last year in school ought to be able to give the child additional knowledge of the literature and language of his province. There ought to be instruction in history, geography, science, and along with these some elementary information about the working of the Government of the country, its social and civic institutions so that the child takes a just interest and due pride in the life of his country. Many other things might be included with great profit but these ought to be held over till a better crop of teachers arises who are fully able to understand their responsibility and know how to go about their work.

A Curriculum for Adult Education

Illiteracy can never be eradicated speedily from a country if the large mass of adults who compose the community are not cared for educationally. The mere fact that we teach the rising generation will never solve the problem. If a nation is to be educated it must be educated in the home and the education in the home means an education of the adults that form the home. A child who has to face the illiteracy of the home almost single-handed has a great danger of being defeated and of finally becoming an illiterate himself. It is true that the child has a more plastic

and educable mind but this does not substantiate the common idea that the adult cannot learn. One might not be able to teach the old dog all ^{the} new tricks but there are doubtlessly some new tricks that he can learn. Even if the adult never gets to read and write as a scholar he can learn to read and write some -- enough to read the newspapers and the current events. One writer gives her experience with certain adults in which she was able to teach village women to read in the Latin script within three or four weeks. And it seems quite possible to teach adults to read newspapers and other simple literature if there is sufficient faith in humanity. There are many things that the adult can know and learn far better than the child. The adult has his wider experience of life which will help him considerably in learning. Below are given some of the things that we might include in the informal curriculum for adults.

(1) There is great room for our making good use of the cinema. Instead of letting the risque films of gutter companies come in and spoil the morals of the people they could be really turned to good use in spreading useful and valuable knowledge. The cinema can bring right to the door of the peasant the customs, manners, ^{and} conditions of life of other peoples and thus broaden his outlook and make him a more progressive man in his community. It takes people out of themselves and shows them the way others are

fighting the battle of life and how they are sharers in the common life of the world.

(2) There is room for spreading improved methods of farming and poultry raising and gardening. New methods of agriculture and dairying can be shown and explained through the help of the cinema and other agencies.

(3) We could very well include the knowledge of national institutions and customs. It could be accomplished by lectures and in many other ways.

(4) Health and sanitation methods can be explained and demonstrated. Suggestions that will be in keeping with their means and problems can be made and leadership provided to carry out projects and plans.

(5) Thrift and banking methods can be explained and the advantages and methods of economy demonstrated.

(6) There can be numerous things which could be shown and taught that would be of special interest to the women.

A great field lies open for the use of all methods that can be of use and there is ample justification for expecting a great improvement in the thought and life of the people in a brief period of ten years if we really intend to help those who are crushed by the hard-heartedness of man and are left to ignorance and deadness of life, to drudgery and toil.

CHAPTER XVII

POPULARIZING OF EDUCATION

National education is an investment as well
as an insurance.

---Rt. Hon. Mr. Fisher.

CHAPTER XVII

POPULARIZING OF EDUCATION

The difficulties of popularizing education in a country where the mass of people are illiterate have to be overcome by different means than of merely publishing pamphlets and writing articles about them in the newspapers. The articles in the newspapers and the pamphlets are only for those who can read. The rest of the population have to be reached by different methods. The following suggestions are put down in the hope that they will meet the peculiar difficulties of the country folk in India and enlist their interest and cooperation in the cause of education.

I. One of the chief reasons why most villagers are so apathetic to the idea of sending their children to school is very often the fact that the school is considered to be a place of degeneration rather than an upbuilding of the child. Quite often a boy who has learned to read and write refuses to help in the work in the home or to take part in the activities of the village community. He feels that education has put him on a different level from the rest of the group and he is even superior to his family members. How such a thing is possible is probably due to the fact that the school does not set any ideals of social

service or usefulness before the growing child. The teacher himself has that superiority complex because he is very often the only educated man in the village and the people of the village have to look up to him and are dependent on him in more ways than one. They consult him about their affairs and in the backward parts of the country he is regarded as an oracle. Under such circumstances he never fails to impress upon them his superiority. This is partly due to his superior knowledge and partly because he is not at the mercy of the electorate. This is not the place for us to go into the consideration of the political rights of the people and we shall not discuss this aspect of the matter any further. But it remains true that between the school and the home there does exist a gulf which divides the folks at home and the student who goes to the school.

What seems to be most urgently needed in this direction is that the school should become the center of the village community. It should take an active interest in the problems of the village and should guide and direct its program. If the school instead of lording it over the village takes the lead in service and social uplift, of which there is always a great need, to be done, it will undoubtedly become the most benign influence there is in the next generation. It is only when people see that the school is doing something for them, when they see the tangible and

visible results, that they will become eager to send their children to school instead of detaching them off to the fields to herd cattle. Moreover the teacher is the most logical person to take the lead in such matters. He is the best educated man in the village and his contact with things outside the village is much wider than that of the average villager.

II- This position of the school as the center of the village community paves the way for another step in the process of popularizing of education. The teachers and the parents, no matter how ignorant the latter may be, can share in the planning of the education of the child. They can intelligently cooperate in the venture and share the social program of the village. They do not need to direct and guide the teacher or try to force his hand but they should be made to understand just what is being done to their children so that they can cooperate intelligently. If they know what their children are getting from this stay in school and how they are being treated the probability of their hearty cooperation with the school is very great. When the home and the school understand what each is about they will not only cooperate but they will make it easier for the child to progress in his educational work.

III- One of the ways of making education effective and popular is to see that the teachers are given "follow-up" courses so as to keep them abreast of the educational progress of the day. As the teachers qualify themselves better and the ability of the pupils who are trained by them improves, there will arise a generation of men who will think in terms of education naturally. They will take an unfailing interest in education. An illiterate parent refuses to send his child to school but no educated father ever wishes his son to remain in the grip of ignorance and illiteracy. If the pupils are constantly being better trained any tendency to keep children away from school will soon disappear.

It may further be suggested that wherever possible extension courses for the pupils who have completed their training in school should be organized. This will be a very efficient method of keeping the children from relapsing into illiteracy as so often happens under the present system. Perhaps a system of village libraries which has already been tried in some places, and found effective, might be of service in this direction. These libraries would in this case be connected with the school where the children and others who have finished their primary education would come for guidance after school is over.

IV- Last, but not the least, we may add the method which was hinted at in the opening of the chapter, that of giving publicity to the scheme of education through lecture tours, pamphlets, ~~and~~ magazine and newspaper articles. Reports and surveys would have to be made to keep the intelligentsia and the general reading public informed of the progress of education in the land. This is a very effective way of looking at things objectively. It shows us just how much is being ^{attempted} ~~done~~, what has been accomplished, and what still remains to be done. Henry Barnard rendered a great service to education in the United States by this method of compiling reports and publishing the results of educational endeavor. Others have done it in several countries and even in India we have the Quinquennial Reports on education. There is no reason why these reports should not be published a little oftener. In fact in our day it is the fashion to send out endless commissions and to have numerous surveys of one thing and another; ~~but~~ It still is quite an effective way of spreading information and we must follow on until something better is discovered. It is possible that these reports may arouse the conscience of some who will see the need of education in India and will with courage rise to meet it.

SUMMARY AND CONCLUSIONS

SUMMARY AND CONCLUSIONS.

In taking up the study of nationalism and education in India the reason was that India has been in the lime-light of world politics for several years. The world itself has become such a small place that barriers of time and space which were insurmountable to our ancestors have been so reduced in our day that no nation can live an isolated life any longer. In India there are about 320,000,000 people, or more than one-fifth of the whole human race. One naturally asks why India has not made any outstanding contribution to the life of the world during the recent centuries and why numerous discrepancies exist in her social and political life. India is one of the richest countries of the world. Her wealth has been a perpetual temptation to foreign nations from the earliest times. Yet there is dire poverty in the country. It has been shown that one of the chief reasons for these conditions is the lack of education in the country. Educational opportunity for the masses does not exist. Out of the 320,000,000 people only 7.4 per cent are literate.

Nationalism was defined as "Devotion to national interest and national unity for the preservation of the distinctive national character of the new and greater India that shall be, for the sake of its distinct contribution to the life of the world". It is to be nationalism for the sake of internationalism.

Education is the ~~greatest~~ organized attempt on the part of society to give to its children the benefit of its past experience, to develop their outlook on life, and through providing actual life contacts, to help its children ^{to learn} to live together. Because of the immaturity of the young members society keeps them for a certain length of time in institutions particularly set apart for the purpose, at this ~~the~~ most impressionable period of their lives. In primitive society education grew out of the desire of human beings to communicate their thoughts and feelings to others. The ~~g~~ growth of various racial groups and the variations in culture that arose were traced briefly. Today, however, conditions have so changed that it is impossible for any nation or racial group to live a compartmentalized life any longer. Men's spheres of influence have greatly enlarged and each nation affects the other. Time has come when humanity should, in the interests of its own safety and welfare, learn to live in harmony and cooperation. This means that every nation should bring its contribution to world-polity. India, too, has a contribution to make provided she is set free of her shackles of ignorance and superstition through education.

The history of education in India really begins with the coming of the Indo-Aryans among whom education was based on the caste system and was vocational and re-

ligious. Higher education was confined to the Brahmins who occupied the foremost ranks in society. The Kshatriya was taught the art of war and the Vaisha was given instruction in business. The Sudra received no literary training at all but was taught how to till the soil or carry on other menial work.

The rise of Buddhism paralyzed, for a time, the influence of Brahmanism but the latter regained its ascendancy in a few centuries and finally ousted the new religion from the country altogether. Buddhism, however, did much for the cause of popular education and the rock edicts of Asoka the Great show the widespread nature of education in his day. Foreign visitors give very eulogistic reports of the universities of India at Taxila, Patliputra, Nalanda and other places. We noticed that even at this time, the golden age of her history, education in Ancient India did not reach very far among the masses. Weighty contributions were made to higher education during this time.

The Mohammedan period showed a great advance in education as the Mohammedans had no caste system and Islamic tenets were to be learnt by every believer. The teaching of the Quran and the various creeds and prayers formed the curriculum in the mosque schools which grew up wherever the Mohammedan population was large enough to build a mosque. Educational methods were crude and emphasis was laid on the memorizing and not on the understanding of the sacred text. The Mohammedans brought the culture of the West and

their own learning and laws and gave great impetus to higher education. The name of Akbar the Great will ever be remembered in this connection.

During the period which intervened the fall of the Mogul Empire and the rise of the British power, old educational practices were continued. The country was in too great a political turmoil for any one to do constructive work. Small Pathshalas and equally antiquated mosque schools kept the flame of literacy from going out altogether. Higher education was very formal and stereotyped.

When the English took charge India was at the nadir of her political, social, and educational history. The Christian missionaries were the first to plan an educational policy as a part of their evangelistic program. Most insignificant in its inception, here in reality were laid the foundations of the public schools for the masses of the Indian people. The Government helped the missionary schools with money and later opened a number of schools of its own. In 1835 the problem of an educational policy was definitely taken up and under the influence of such men as Dr. Duff, Macaulay, and Raja Ram Mohan Roy it was decided to teach Indian youth western sciences and literature through the medium of English.

The decision then made has been the basis of the educational policy in India till our own day. This policy however, came into collision with the desire to perpetuate age old customs, traditional learning and prejudices hoary

with years. The conflict was not between the media of instruction as such but the two different ideals represented by the eastern and western cultures. It was the laissez faire, mystical, and unpractical system over against the practical, pragmatic ideal. The choice was inevitable. The country needed it, at least from the point of view of the men who then controlled the destiny of the people. Today people are finding that the rejected ideal has also a great deal to contribute. But the two ideals are complementary and not contradictory as some would have us believe. Both must go to the making up of a balanced whole and on this union of the two will depend not only the happiness of India but of the whole world.

The greatest contribution that the modern system has made to India has been the opening of the door of education for the masses. The missionaries were the pioneers along this line and they led the way toward the obliteration of caste and religious distinctions. Education is open to any one who has the capacity or the desire to learn and can pay for it. But educational progress is very slow and the present policy of the Government is not calculated to expedite matters. If education continues to progress at the present rate we shall have to wait several centuries before it can extend to the whole population.

The rise of nationalism which partly manifested itself in the mutiny of 1857 was due to the suspicion with

which the foreigner was regarded as well as the doubtfulness of the methods he used. Those who had seen the progress made by the western nations themselves wondered why their own land did not get the same freedom as the other countries. They were impatient at the slow rate of progress and the distinctions that existed between themselves and their rulers. Education was one of the weapons seized upon to liberate the country and to reconstruct it on modern lines. Political parties tried to win political and educational privileges. The demands have sometimes been granted but often refused. This has brought about a serious situation in the country. Mahatma Gandhi has headed the nationalist movement for several years. What the outcome will be rests with the future.

That education is indeed a mighty weapon in the rebuilding of a nation is universally recognized. The amelioration of the masses can never take place without the help of education. Indian patriots have urged the Government to introduce compulsory and free education but nothing very outstanding has been done about it yet. If India is ever to regain her place in the world-brotherhood of nations then she must have education for her people. The loss is to the whole race and not only to one particular nation.

What may be the contribution of India to the life of the world? It is difficult if not impossible to

answer this question definitely. But a few suggestions have been made. India has a contribution to make in industry and commerce; in art, architecture, and music; in philosophy and literature; and mostly in the matters of spiritual life. As a priestess among the nations she will show how we can discard armaments and live in peace without resorting to violence to settle our differences. It will be a demonstration of the power of the spiritual over against the material.

This leads to a consideration of the relation of the state towards education. Even if the state administers justice and leaves other organizations to take the care of the other aspects of life of an individual, yet it must supervise these agencies while it allows them great freedom. The home, for example, needs the protection and supervision of the state. In its administrative function the state dispenses justice, justice depends on the oath of the witness and the oath itself on the religious attitude of the individual taking it. It follows from this that the state must have some share in the moral and religious welfare of the individual.

On the other hand the state dispenses justice by enacting laws and by prescribing penalties for their infringement. But there is another way of doing the same thing, namely, by bringing up the younger citizens in such an ~~attitude~~ atmosphere and by giving them such training that they will habitually do right. This is done through

education and is by far the better way of attaining justice. The state is duty bound to educate its younger citizens itself or to see that they are well educated. It follows that if the state claims its sovereignty over all its members then it must educate all of them. Thus will be laid the foundation of a really just state.

The present educational system in India is a strange mixture of contradictions. It comprises elements of western educational system with Indian educational practices without much adaptation. Its main elements of strength are: (1) It has brought to India Western and Christian ideals. (2) It has been greatly conducive to national awakening. (3) It has shown the people of India their weakness and the possibilities that exist in utilising the services of science to modern living. (4) It has indirectly stimulated the people to take a greater interest in their own past history, architecture, literature, religion, and philosophy.

Its outstanding defects are: (1) It is foreign in nature and content. (2) It attempts to do too little on the one hand and too much on the other. (3) It does not keep in view the great needs of the country. Agriculture, for example, on which 75 per cent of the people live is seriously neglected. (4) It is "godless" and conducive of materialism and wealth worship. (5) It is too university-centred and is an unpardonable drain on the

physical and moral well being of the student. (6) It does not produce character, the greatest goal at which any system of education ought to aim.

Turning to the policy of the Indian Government which sponsors this system of education one finds that the central Government has no responsibility for the education of the country and the provincial Governments believe in aiding private bodies to educate the people. These private institutions labour under too many handicaps to do a very outstanding piece of work. They are limited in their outlook and are short of funds and staff. They educate with other motives than those which ought to inspire the state in her educational policy. The Government is in fact following a policy of withdrawal from the educational responsibility of the country and is trying to let private agencies run the whole affair.

The Government could unify the existing system by keeping an adequate staff of inspectors but there too, the conditions are extremely discouraging. They have been set a "herculean task" and are poorly trained for their work. While the number of pupils increases the inspectorial staff decreases.

In proposing a new educational policy it was suggested: (1) Provision of a system of free and compulsory education for all. This is the only way to eradicate illiteracy from the land. (2) Education should be for

character and for useful citizenship. (3) There should be only government schools or private schools which educate all religions and creeds, so that the spirit of comradeship is fostered among the people. (4) A national policy is proposed with a minister of education having a seat in the highest legislature. The minister should be advised by a free, professional, elected council. This system is to be followed in the smaller organizations in the provinces, cities and townships. (5) A corps of trained and efficient inspectors is suggested to weld the system into a unity, and to insure its efficiency.

One of the greatest difficulties in the creation of a unified educational system is the great diversity of languages and scripts that prevail in India. The presence of English is an additional problem. Taking up only the problem of the vernaculars one finds that children have, in many places, to learn more than one language from the very start which means a great wastage of time and energy. It hinders the pupil from gaining mastery over any one of these languages. It is suggested that it would be feasible as well as desirable to teach the children only through the medium of their own vernacular. They could later on be encouraged to learn Hindustani so that there may be only one language all over the country.

With regard to the problem of script, the adoption of the Latin script as used in English is recommended.

The spread of education would be greatly facilitated through the creation of a simple script which could be learned in a much shorter time than is required in learning the unwieldy hieroglyphics in which so much pride is taken.

One of the common excuses for not having compulsory education in India is the alleged lack of teachers to run the schools. It was found that there ~~xxxx~~ are a number of unemployed literates who would be only too glad to find some kind of employment. For the obtaining of more teachers it was suggested that more attention be paid to pupils who intend taking up teaching in later years. The opening of teacher's classes in connection with middle and high schools as well as with colleges was also recommended. This would provide a large enough number every year. Another recommendation made was that the lot of the teachers be made more bearable by providing them with material facilities and by making it possible for them to improve their professional standing through adequate supervision, expert guidance and more opportunities for training.

Should religion have a place in Indian education? The answer to this question is given on the basis of the fact that the people of India are inherently religious and in any case religion is needed to give meaning to life and to undergird character. It may be necessary to be content with teaching only the barest rudiments of religion

but it should not be left out altogether. The content of the terms can, as it always is, be supplied by the persons using the terms. There are certain common elements of faith that can be included--- the fatherhood of God, brotherhood of man, reverence to parents, etc.

In providing a curriculum it is noted that the matter of content can easily be overestimated or understressed. The tendency more often is to over-estimate the importance of the materials of instruction. The good teacher makes the good school and a poor teacher can easily murder the best curriculum that might be furnished. Enough attention, however, should be paid to the material that is used. Because the whole country is in mind only tentative suggestions by years are made: The first year: the three "R s", nature study, sense training, and socialisation of the pupil. Second year: The three "Rs", regional geography, popular songs and music, agriculture. Third year: Geography of the district, elementary science, biography, agriculture, music and songs. Fourth year: Add either agriculture or some industry in which the child may be interested and which can be easily learnt in the village, biography of famous Indians, elementary science, and nature study. Fifth year: Add landmarks of Indian history, geography and civics.

A three or four hour day is suggested for this period of five years because of the economic stringency and the need of the child at home.

In order to make education popular the recommendations below are made: (1) The school should be made the centre of the village community. Let the school take an active part in the social life of the community so that the gulf between the home and the school is abridged. (2) Let the parents have more information as to what is happening to their children while they are in school, what things they are learning and what progress they are making. Some form of Parent-Teachers' Association might be of use. (3) Help the teacher to keep abreast of his times; thus will he be able to do better work and create more interest in education among his students and in the village community at large. This same plan of "follow-up" courses might be arranged for the pupils who no longer attend school. Village libraries will be found very useful in this connection. (4) Surveys should be made of the educational progress of the country; reports compiled and published, and propaganda work through lectures carried on to arouse the interest of the public.

The need is great and the task tremendous but the salvation of the country lies in the hands of the educators who have the cause of righteousness and human welfare at heart.

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