EDUCATION (1950) Depanel.

MS. SERIES.

G.O. NO. 2526 Edn.

Dated 8. 9. 1950.

82

[Despatch Abstract.]

Books and Publications - Basic Education Pamphlet - Pictorial Album on Basic Education at Sevagram in Tamil and English - Purchase of copies on the occasion of the All India Basic Education Conference at Periyakulam - Orders issued.

Edn Dept

Endt- No. 17731 C/50 - 2 Edn d. 19.7.50
Referred to the D.P.I for remarks
Note No. 17731 C/50-1 Edn d 12.7.50.
He is requested to state how many
copies are required for distribution
in this State.

18/7/50

To
The D.P.I.

3

Education Depar

From
The Director of Public Instruction,
Madras.

To
The Secretary to Government,
Education Department, Madras.

Roc.No.362 M/48 dated 18-8-1950.

Sub: Books and publications - Basic Educati
Pictorial album on Nai Talim at Sevagr
the report on the Fifth All India Basi
Conference 1949 at Perianaickenpalayam

Ref: Government Endorsement No.17731-C/50-2Ed
19-7-1950.

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District
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to all the Offested that copies of this Report may e
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Inspectors' offs required for distribution includir t
ces is 500.

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Cost of the Report at Rs.1/8/- per copy. .. Rs.750

---- Rs.960

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quest that these copies may be supplied to me as early

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Yours faithfully,

R.V. Rudrappaswami,
18.8.50.
for Director of Public Instruction.

8.

BOOKS AND PUBLICATIONS - Basic Education pa
album on Nai Talim at Sevagram in Tamil and
Fifth All India Basic Education Conference
palayam in English - Purchase- Sanctioned.

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Read: From the D.P.I., No. 362-M/48 dated

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ORDER/MS. NO. 2526. EDN., DATED

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The Govt. sanction the purchase
publications published by the Hindustani Tam
of offices in the Education Deptt. and for

(1) "The pictorial album in Tam
Sevagram", (280 copies).

(2) "Report of the Fifth All In
Conference held at Perian
English (500 copies).

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in his letter. A few copies may be
for their use.

25.8. 25/8 26/8/50

To

The D.P.I.

The A.G.

S.C.

ASSISTANT SECRET
6 SEP 1950
EDUCATION DEPARTMENT

28AUG1950

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To

The D.P.I.

The A.G.

S.C.

ASSISTANT SECRETARY
6 SEP 1950
EDUCATION DEPARTMENT

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GOVERNMENT OF MADRAS

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The Director of Public Instruction,

Madras

To

The Secretary to Government,

Education Department, Madras

Roc.No. 1830 J/50 dated 10--2--1951

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Sub

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G.O.Ms.No. 252 Edn. dated 8--12--1950

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Madras

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Roc.No. 1830 J/50 dated 10--2--1951

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# REPORT

OF THE

# FIFTH ALL-INDIA BASIC EDUCATION CONFERENCE—1949

PERIANAICKENPALAYAM

Near COIMBATORE, S. India

HINDUSTANI TALIMI SANGH

SEVAGRAM : WARDHA

*First Published :* May, 1950

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**Rupee One and annas eight**

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## Section I

# GENERAL ADDRESSES

## WELCOME ADDRESS

Let me welcome you to this fifth All-India Basic Education Conference. Workers in Basic Education from all over India have gathered here to take stock of the work already done in Basic Education and to plan for the work that has to be done in the future. Basic Education began un-officially under the inspiration of Mahatmaji and under the auspices of the Congress. But to-day it is our national policy accepted both by the Central and the Provincial Governments. That is the reason why we find here amongst the delegates to the Conference both officials and non-officials. This is as it should be. While the non-official worker for Basic Education will have the devotion, perseverance and idealism to live up to the ideas put before the country by the Father of the Nation, a large body of well equipped permanent officials will be absolutely necessary to work out any scheme on a nation-wide basis. The co-operation of both these elements will therefore be essential for the success of any scheme to be worked out systematically over a wide area.

It is a matter for gratification that almost all the Provinces have made a start in Basic Education. In Bihar, the experiment started by the Congress Ministry in 1937 was kept alive by the Advisers' Regime, with the result that when the Congress Ministers came back to power in 1946 they could build upon the work continuously. It was not so in many other provinces. In our own province we had to take up the work afresh in 1946. You will expect me to give a brief account of the work done for Basic Education here both by Government and non-official agencies. I am glad to be able to say that Government of Madras has accepted Basic Education as their policy and has planned for it with determination. The first year was spent in starting a model basic school and training school to train workers for Basic Schools. In the second year arrange-

ments were made to train the staff for Basic Training Schools. In the third year, retraining of the staffs of our training schools in the Province was taken up on a large scale, so that all the training schools in the Province may be converted to the Basic method within a period of five years. To help the Aided Training Schools also to come into line with the Government Training Schools in this matter, they have also been given facilities to get their staff trained on Basic lines. In the last financial year there were fifteen Basic Training Schools in the Province. Money has been provided in the budget for the current year to start seventeen Basic Training Centres in the Province and staff to man these schools have been trained.

The Government provided during last year for the building of ten Basic Training School units. A similar provision has also been made for this year. These training schools will have attached to them sufficient lands to provide practice in agriculture and will be situated in rural areas. Each Training School unit will contain provision for the training school, for the model school, for craft equipment, and for a hostel and staff quarters to accommodate two members of the staff, in addition to lands for agriculture. Each such unit costs nearly a lakh and a quarter rupees and it is a good augury that in many places people have come forward voluntarily to give sites for the Basic Training Schools at their own cost. In addition to these Training Schools provision has also been made for buildings for basic schools —Rs. 5 lakhs for aided basic schools, Rs. 5 lakhs for basic schools managed by local boards and Rs. 2 lakhs for those run by Government. It has also been resolved to introduce Basic Education in the two Government Training Colleges for men and women and I am also glad to be able to tell you that the two other premier Training Colleges in Madras have also agreed to follow Government in this matter. Their staff are also being trained for the purpose.



I must also mention here the non-official efforts made for the furtherance of Basic Education. They were the pioneers in this work. Besides this institution run under the auspices of the Sri Ramakrishna Mission, the Basic Education Society of Tamil Nad, composed of men and women devoted to Basic Education and Gandhian ideals, is running a Basic Training School at Kilamoongiladi in the South Arcot District. The Kasthurba Trust also is running Basic Training Schools in Gandhi Gram in the Madura District and at Sitanagaram in West Godavari. Another Training School is being run by non-official effort in Kalapatti near Palghat. Many Basic Schools are also being run in various places in South India. The one at Vedaranyam has a Girls' Orphanage attached to it. The Gandhi Niketan besides conducting a basic school is also organising other items of constructive work. Basic schools are also run at Perur, Tambaram, Gandhi Ashram, Trichengodu and other places. These schools are being run with great devotion, and their contribution to the spread of Basic Education is praiseworthy.

Undoubtedly the greatest need in this as in other aspects of national work is a proper and well-trained personnel. We may have the most properly conceived system of education in the world but unless we have the proper type of people to work it out, it will not be a success. And so when we want to work out Basic Education on a national scale, it is necessary above all things to get good workers. The pay and prospects must be such as to attract a high quality of men and women for the job, and they must have a proper training. We must aim at getting the cream of our young men and women for this very important work, and this can be done only by raising the status of the profession. In addition the inspectorate must also be retrained for the work of guiding, helping and inspiring the teacher, rather than fault-finding and frightening. Apart from the training of staff for Basic Schools and Basic Training Schools, and the retraining of the inspectorate, large

administrative problems will also have to be faced. Craft material must be supplied, finished products disposed of, proper accounts kept, the crafts correlated with other activities, and a proper balance maintained, suitable books for basic schools and guide books for basic teachers must be provided. The need to use all these activities for the purpose of giving knowledge and creating good habits must constantly be kept in mind. The rules governing elementary schools should also be altered to suit conditions in Basic schools so that our children may get the best out of Basic Education. These indeed are immense tasks and must be faced with steadiness, vision and enthusiasm.

There are two misunderstandings about Basic Education which I would like to mention here. There are people who think that mere spinning is basic education. Many persons labour under the delusion that if one knows a little spinning, he knows basic education. Nothing is farther from the truth. Mahatmaji himself declared times out of number that mere spinning does not constitute Basic Education. One may be the best spinner in the world, but if he does not know how to utilise the processes of that craft for giving knowledge to the child, he knows nothing about basic education. The second misunderstanding has been that Basic Education provides only one activity i.e. spinning and attempts to correlate all knowledge to this one craft. This also is not true. Basic Education wants to build the knowledge of the child on the experience of the child in all its activities namely in the school, the home, the play-ground and in its surroundings. While the craft may be an important activity provided in the school, the other activities in its life, for example those in the hygienic upkeep of the school, excursions, dramas and other activities are by no means inconsiderable. Properly understood, Basic Education is the most natural method of education, wherein all the experiences of the child in every aspect of its life are to be utilised for the purpose of education. His daily meal,



his natural urges, his social relationship with his parents, family and playmates, his experiences in the temple, shandy and village shop should all be utilised for enhancing his knowledge.

We should also not forget that the essence of education consists not in giving items of knowledge, but in the cultivation of good habits in the physical, moral and intellectual spheres. The various activities should inculcate hygienic habits, social sense and citizenship and ability to think about the welfare of others rather than one-self. The child must also be given the courage to face his daily problems, not to be daunted by failures, but to persist in the effort for things which are good and right. And one who studies Basic Education with an unbiased mind will see that the activities provided in the scheme of Basic Education do provide for these possibilities. These facts have been pointed out in various pamphlets, books and publications, and I would request the would-be critics to study them before offering their opinions. This does not mean that Basic Education does not admit of any improvement or that it is perfect. It is just in its early stages and there is tremendous scope for further improvement. This improvement will be possible when devoted workers take up the work with earnestness and devotion. Out of their patient and devoted work will grow a scheme of education, which will proclaim the glorious message of the greatest man of the present time.

We are deeply grateful to Acharya Vinoba Bhave for coming all the way from Wardha to open the Conference and Dr. Zakir Hussain for agreeing to preside. I must also once again welcome the numerous delegates that have come from all parts of this great country. I would now request Acharya Vinoba Bhave to open the Conference.

T. S. AVINASHILINGAM CHETTIAR.

## INAUGURAL ADDRESS

You have asked me to open this Conference. There should be no need to give a speech also. It should be enough for me to say, "The Conference has been opened; please begin your discussion", and the Conference could start its work. But it has become a tradition that the one who opens a conference should also give a speech. Therefore, I shall place a few ideas of mine before you.

Last year when you all met in Bihar, I placed my ideas on Nai Talim before you at some length. So there is no need to say much now.

You all know that now-a-days I have become a wanderer through the length and breadth of India. Wherever I go, I find a great enthusiasm for "Sarvodaya Samaj" among the people. People ask me how this society can be formed or evolved. I always answer that the best method of evolving Sarvodaya Samaj is through Nai Talim.

This Nai Talim has now been accepted by educationists. Some provincial governments have also adopted it to a greater or smaller extent. Some provinces have given greater attention to this work than others, but it is certain that sooner or later all the provinces must accept it. Of this I have neither doubts nor anxiety.

But I have certainly one anxiety—this: what will be the shape of this new education when it becomes a part of Government machinery? One fears that its form may so be changed that it will be difficult to recognise it, and it may not fulfil the high hopes we have from it. One is reminded of the proverb: 'I tried to fashion the God Ganapathi, but it turned out to be a monkey.' No one is to blame when this happens, because the government department is an old piece of machinery, and when new wine is poured into old bottles, the result is inevitable. Therefore, we should be alert and prepared to meet this danger. You are all educational



(13)

experts. You ought to give your thoughts to this, and make every effort to see that the method of Nai Talim is worked out before our people in its true form. For this purpose it is necessary that a few model schools should be run, where our ideals can be demonstrated clearly to the people. We should never dilute our ideals to make them more easily acceptable, either to the government or to the public.

There is a proposal now-a-days that the seven years' course of Nai Talim be reduced to four years. All that we wish to say to those who propose this is, "You are free to carry out as much of the educational programme as is possible for you, but we shall refuse to call it Nai Talim." Nai Talim is a complete whole. It cannot be divided into parts. A sheet woven in one piece is a different thing from a patchwork sheet. This scheme of basic education is a complete whole of seven years and we should insist on it.

As regards correlation, one hears it said now-a-days that the knowledge that we must give to the children should 'as far as possible' be correlated to craft-work and to the life of the children. This, 'as far as possible' is a wrong approach. What we ought to say is rather that knowledge which cannot be correlated to craft work or to the children's life should be left out of the educational programme altogether. It is not necessary for us to acquire all the knowledge in creation. The old Rishi said: "We have need of knowledge and of ignorance both."

Ignorance of unnecessary knowledge is necessary for life. We should give our students only that basic knowledge which will enable them to acquire for themselves whatever knowledge is necessary for them. In other words, we have to give the children not knowledge, but the power to acquire knowledge.

The second thing I wish to say is that we greatly lack a scientific approach to life. We don't know how to sit scientifically, to eat scientifically or even how to bathe

scientifically. I have seen in cities people wearing 10 yards of clothing. This clothing is never completely wet when they bathe, and parts of their body remain unwashed for years. I do not wish to say much on this subject. We don't need to learn sociology, but science from the West. What sociology can we learn from a civilization which is divided into small states, and which has fought two great wars during the last 25 years? Ours is an old country. We have a sociological tradition of our own. What we should learn from the West is its science.

Friends ask us, "What have you, votaries of village industries, to do with science?" These friends have not understood us. It is not true that science is necessary only for big industry. Science is also necessary in village industry. They help each other to grow.

I also feel that too much attention is being paid to decoration in our schools of Nai Talim. Decoration and design, dance, music and dramatics, have their place in life as sources of joy and beauty within their limitations. We should always bear in mind the limitations innate in decoration. The laboratory of a scientist is a beautiful place, yet the scientist does not allow a single unnecessary object in the laboratory. Every object is in good condition and in its own place, and to a scientist this is the highest beauty. I have often seen with pain cobwebs and breeding places for mosquitoes behind pictures on the walls of basic schools. Decoration must be in its proper place in Basic Education.

It is supposed that dancing, music and dramatics are for recreation, for joy. But if joy is a thing apart from the activities of our daily life, if it is necessary to set apart a special time for it, we should realise that there is something fundamentally wrong with our scheme of life. The truth is that our life should be filled with joy, for joy is the essence of the spirit. Therefore, our striving should be not towards the attainment, but towards the purification of the joy that is in us.



Now the last thing of all. We have given the greatest place in our educational system to productive work. Even the richest boy that comes to our school will get his education through productive work. There is a beautiful story of Sri Krishna and Sudama in the Bhagavata. Sri Krishna used to cut fuel from the jungle for the daily cooking in his Guru's house. Both Sudama and Sri Krishna served their Guru and received their education together. We wish to bring this respect for labour into our schools. To-day's world is divided between those who eat but do not work and those who do not get one adequate meal though they work hard from morning to night. This difference we must destroy, and that is why our educational system is based on productive work. This is a revolutionary process. Some educationists speak of 'exploiting' productive work for the sake of knowledge. I tell them, "Friends, you can use these words if they please you. But I must go much further. My aim is no less than to remove all distinction between knowledge and work."

There are others who ask whether we wish to turn our children into factory labourers. I tell them, "If you have conscientious objection to productive work, I am prepared to give our children physical exercise only. I shall make two boys sit at one grinding stone and ask them to rotate the stones ten times each with the left and right hands alternately. But I shall be careful not to put any wheat into it. Because, if we give them the exercise with wheat, it will produce flour and children will be turned into factory labourers." If I am asked again why I was so stupid as to exercise the grinding stone and not use wheat, I shall refer them to Sandow. He exercises for the sake of appetite but keeps carefully aloof from any production. Productive work will give both appetite and produce. But we may not do it; we have taken a vow not to produce anything useful.

The people in a village wanted to run a school according to Nai Talim. But the teacher said that a Nai Talim school was expensive, and consequently an inexpensive

school of the orthodox type was opened. We must prove that we can run Nai Talim schools in villages without any expense. Our country is poor. It will not be possible to educate the nation unless this education is self-sufficient. Huge expensive educational schemes will serve no purpose. Our government has not the necessary funds. We *must* make our education self-sufficient.

I have said what I wished to say. The conference has been opened. Please begin your work.

VINOBA BHAVE.

---

## PRESIDENTIAL ADDRESS

### SYNOPSIS OF THE ORIGINAL HINDUSTANI

Whenever we hold any conferences in India dealing with important national problems—whether political, social, economic or educational—we cannot help recalling to our minds the name and the memory of Gandhiji, who has left a permanent impress on every single aspect of our life and thought. While this is all to the good, we must remember that there is also a certain danger and the possibility of self-deception in the glib use of his name, because many people use it for their own purposes without understanding the full significance and implications of his message. They claim to be followers of his ideas although it is doubtful whether they have really assimilated them and made them their own.

We must remember that Gandhiji was anxious to create a certain type of social order, but not interested in imposing one set pattern on the life of the people. Just as a true gardener encourages the growth of many kinds of flowers in the garden and is happy to see their variety, so Gandhiji, as a true teacher, welcomed differences, and did not desire to reduce all sections of the people to a soul-less uniformity. The genuine teacher is really interested in the unfolding of the latent pattern of a child's life, and has no desire to mould him into his own image. Thus, he may himself be an artist, but if under his inspiration his pupil develops into a scientist, that is, a researcher of truth, he feels happy at the development. It is only the unimaginative administrator and the bad teacher who delight in uniformities. In the past, as well as in our own age, many countries have tried to develop educational systems whose main object was the stamping of a single pattern of thought and action on all the people of the country. But, as we have seen with our own eyes in recent years, they were not only destroyed themselves but they destroyed

half the world in this unnatural attempt! Gandhiji was anxious to establish Lok Raj or Democracy, not merely as a political form, but with the object of making the state and society cater for the development of the individual and the growth of his personality. On the other hand, he placed great emphasis on these developed individuals becoming in their turn good servants of society.

Our traditional education has been content with providing children with books and symbols. The great contribution made by Gandhiji to our educational thought was to replace these by real things and real work, and thereby to remove the barrier which has divided education from life. In giving the pride of place to work, the idea was that the child should develop the basic life values which were to be realised by him in every single action of life. Thus, from this point of view, even in an ordinary process like eating, there is a possibility of both life and death, of ministering to the good or ministering to the evil. The fundamental task of education is to lead the child to the appreciation of basic values like truth, goodness, beauty and justice and help him to translate that appreciation into actual terms of life. When the growing individual becomes a real servant of these values, he is impelled to make the subjective into the objective and his hand then becomes the hand of God. He wants beauty and goodness and justice and knowledge not only for himself but for all people, so that they may permeate the environment in which society lives and moves and has its being. Thus, through real work and the appreciation of its deeper significance, Gandhiji's system of education seeks to give us genuine life values. We must, however, remember that mere spinning or plying the charkha will not by itself unfold these values. They can only be revealed by the true teacher through his interpretation and the force of his personal example. This is, indeed, a very difficult task and we should frankly realise and accept these difficulties.



I would also like to emphasis the fact that if we are to create a good social order in our country, it is essential that some of our best men and women, particularly of the younger generation, should give this task their life-long devotion and not run after lucrative jobs in offices, which is the dominant mood of the present age. Before you enter the teaching profession or take up any wider educational or social work, you must carefully search your hearts to find whether you *have* a genuine desire for rendering service to the children and to your country. If there is a lack of genuine enthusiasm for this objective, no great success can possibly be achieved.

When we are thinking of spreading basic education throughout the country, we must realise that it is a very big project which only the Government can tackle adequately, and therefore the responsibility for its large-scale organisation must rest on the Government. What then is the role of private effort in this field? Whenever work is organised on a very big scale, there is always the danger that its quality may be lowered and its form and spirit may be changed. Under the circumstances it is the function of voluntary non-official agencies and persons to maintain higher standards of work and carry on pioneering experiments so that the Government agency may also be inspired to improve the quality of its achievement.

I should also like to invite your attention to a tendency that has been developing for dividing Basic Education into two parts—Junior Basic Education for 4 or 5 years followed by Senior Basic Education for 3 years. Now, there is no harm in designating these two stages as such; but in actual practice there is a tendency to provide, for the present, education for 4 to 5 years only and postpone the full programme of Basic Education to some more or less distant future when additional finances may be available for the purpose. I regard this tendency as involving a great wastage of effort and energy and as an educationally unsound procedure. When we could not provide adequate education of the older type, which

consisted largely of the three R's, within 4 or 5 years. how can we possibly hope that the more exacting and ambitious programme of basic education can be carried out within this period? That was why the Basic National Education Committee insisted from the outset that the total period of seven years should be regarded as an integral whole. The reason usually given for providing this truncated type of Basic Education is that Government have not the necessary finances at their disposal. People who advance such arguments forget that, from the point of view of production, it is precisely in the higher grades that the products of children's work can become a source of income. If the province can run five years Basic Schools efficiently, there is no reason why they should not be able to run eight years schools also, because during the last three years they should be able to meet a large percentage of the additional expenditure involved. If they are unable to do so, there is something seriously wrong with the organisation of their basic schools.

I have been recently touring the country with the Indian Universities Commission and the impression has been strengthening in my mind that the Universities are not at present playing their part in national life effectively and that no radical reforms are possible without rebuilding our educational foundations. The Universities seem to live in a totally different world of ideas and occupations, with their faces turned away as it were from national life. Their teaching work and their research seem to be playing hide-and-seek with the real problems with which we are confronted. A large majority of the students who enter Universities and colleges only want to obtain certain degrees. They are not interested in, and have developed no attachment to, either knowledge or art or the great social issues of contemporary life. This atmosphere is fatal from the point of view of the national future, because, after all, our leaders of thought and action must largely come from the Universities and they must be so trained that they



can become conscious servants of great values. Even from this point of view it is important to bring about reform at the primary level because it is in these primary and basic schools that the seeds of these values are initially sown. If we can gradually build up a durable foundation of these better values in the life and minds of our children, we shall be able to attract, in due course, willing and qualified social workers to all fields of national activity and thereby education will be able to play its part worthily in the development of 'the good life' for our country.

ZAKIR HUSSAIN.

## NAI TALIM AND THE SOCIAL ORDER

I came to Perianaickenpalayam to listen rather than to talk, for I have had not even one day's experience in Basic Education. I can claim only to be able to see from the outside and appreciate what Gandhiji has done, and I can only repeat here what I have already said in many Conferences.

Many people have now come to realise the full implications of Basic Education. I told the Conference at Poona in 1946 that if it is thought of merely as a pedagogical theory it will not succeed; it is a good pedagogical theory, but without the ideology behind, it is a form without a substance and will not last. This position is endorsed by the Secretary's report. Basic Education stands or falls by its philosophy of life, individual and social.

Gandhiji looked to education as the means for establishing the social order of his conception. You may accept the education without the social programme, because like all other means which he used, it is good in itself. But, if you isolate it from its social philosophy, it cannot prosper for long; it is cut off from its roots.

Basic Education is fundamentally democratic—politically, socially, economically. For there can be no true democracy without non-violence; true democracy demands a classless and casteless society. Our present society is capitalist and aristocratic; labour is at most tolerated, it is not accepted as the basis of life and dignity. Basic Education looks on everyone as a worker, while aristocratic capitalism implies servants and a leisured class. To introduce Basic Education into our present society is to put new wine into old bottles.

The Governments, Central and Provincial, can therefore best help Basic Education not by financial aid to schools, but by working toward a classless and casteless democratic society. We, the common people of India,



must decide whether we are going to work for a new social order based on truth, non-violence, and political and social democracy. We must see that our Governments work for this—or turn them out. The social order will change when we generate power as Gandhiji did and have the sense of urgency that he had. Think of his calls to action: "Swaraj in one year" (1920); "I will not return to this ashram till India is free" (1930); "Quit India" (1942!) This is the only way, a revolutionary urge to immediate action, the urge which made Jesus cry to his people "The Kingdom of Heaven is *at hand*".

Basic Education is meant to be universalised. That can come about only through State effort and it follows therefore that we must have a new State and a new social order. We must see that the right man (in terms of the new truthful non-violent democracy) are placed in power, and that power is moralised. One cannot do everything by proxy; if we want Basic Education and all that it implies, we must act ourselves, in the social and political as well as the educational spheres, and act with urgency.

J. B. KRIPALANI.

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## Section II

# SURVEY OF BASIC EDUCATION IN PRACTICE.

## (a) ALL-INDIA AGENCIES

### THE STORY OF TWELVE YEARS

With April 1949 Nai Talim completes nearly 12 years of life.

Its modest beginning was a small article in the *Harijan* (July 31, 1937) where Gandhiji, while discussing the economics of prohibition, said, "As a nation we are so backward in education that we cannot hope to fulfil our obligations to the nation in this respect in the given time during this generation, if the programme is to depend on money. I have therefore made bold, even at the risk of losing my reputation for constructive ability, to suggest that education should be self-supporting. By education I mean an all-round drawing out of the best in child and man—body, mind and spirit. Literacy is not the end of education nor even the beginning. It is only one of the means whereby man and woman can be educated. Literacy in itself is no education. I would therefore begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. Thus every school can be made self-supporting, the condition being that the State takes over the manufactures of these schools.

"I hold that the highest development of the mind and the soul is possible under such a system of education. Only every handicraft has to be taught not merely mechanically as is done to-day, but scientifically, i.e., the child should know the why and the wherefore of every process."

This was the small beginning of one of the greatest revolutions in education.

Gandhiji himself was fully conscious of the revolutionary character of his proposal. "My plan to impart primary education through the medium of village handi-

crafts like spinning and carding, etc., is thus conceived as the spearhead of a silent social revolution fraught with the most far-reaching consequences. It will provide a healthy and moral basis of relationship between the city and the village and thus go a long way towards eradicating some of the worst evils of the present social insecurity and poisoned relationship between the classes. It will check the progressive decay of our villages, and lay the foundation of a juster social order in which there is no unnatural division between the 'haves' and 'have-nots' and everybody is assured of a living wage and the right to freedom. And all this would be accomplished without the horrors of a bloody class-war or a colossal capital expenditure such as would be involved in the mechanization of a vast continent like India. Nor would it entail a helpless dependence on foreign imported machinery or technical skill. Lastly, by obviating the necessity for highly specialized talent, it would place the destiny of the masses, as it were, in their own hands."

Revolutions, whether social, political, economic or educational, are rarely welcome. They are feared with a sub-conscious understanding of their implications. And this fear, following some subtle sociological and psychological laws, takes the form of opposition. Yet, at the same time, there are always a few who have seen the vision and are willing to risk everything for the great adventure of translating this vision into life.

The history of Nai Talim during the past few years has followed the same pattern.

In the press and on the platform, in committee meetings and casual conversation, 'Gandhiji's revolutionary proposal' was abundantly criticized and opposed, sometimes vehemently, by parents, educationists, and others. These were not insignificant criticisms. They were based on an entirely different conception of the social order.

Gandhiji, the quiet originator of this 'revolutionary proposal', continued his work explaining and answering the critics with his characteristic gentleness through his



talks and his writings. And he did not stand alone. He had attracted a few others also who had seen the vision and were ready to translate it into educational practice. As a first step, a small conference of social and educational workers, including the education ministers of the different provinces, was called in Wardha in October 1937, the main broad principles of this 'New Education' were accepted, and a small committee was appointed to prepare a tentative scheme and syllabus. This tentative scheme, as prepared by the committee, was accepted by the Indian National Congress in March 1938. The first institution of Basic Education was opened at Wardha in April 1939. The several provinces followed suit and experiments in Basic Education were started by Provincial Governments and educational workers and institutions in almost every province of India. By October 1939 there were 247 basic schools and 14 training schools, trying to work out the experiment of Basic Education in Kashmir, Delhi, United Provinces, Bihar, Orissa, Central Provinces, the Bombay Presidency, the Madras Presidency and the State of Mysore.*

How the work of Basic Education has grown or languished in these Provinces during the last ten years, will be described by the delegates at this Conference.

The next important event in the history of 'Nai Talim' was the first Conference, held in Poona in October 1939. At that critical hour, when the second World War had started, India had been made a party to the War without her consent, and the Congress Governments were on the eve of giving up office on this moral issue. At this juncture the most important contribution made by Basic Education was the declaration of the President of the Conference that "a new ideology of education based on justice, co-operative endeavour, productive work and respect for human individuality is a most powerful guarantee of peace, justice and humanity."

*These figures exclude 1,750 primary schools in the United Provinces where Basic Education was introduced in Grade I only.

The Conference also recorded its feeling that the work of Basic Education was of such vital importance to the future of the country that it should be continued without interruption, whatever the political changes that might occur in the near future.

The next period in our national history was the period of individual civil disobedience. This was fundamentally a moral movement of a strictly restricted scope. No living system of education, however, can remain divorced from the main stream of its nation's history and the movement had its influence on the work of Basic Education which was then in its very early stages.

The second Conference of Basic Education at Jamianagar was held in April 1941 in the midst of this movement. Gandhiji's message to the Conference set the note for the work for the next two years:

> "I hope that the Conference will realize that the success of the effort is dependent more on self-help than upon Government, which must necessarily be cautious even when it is well-disposed. Our experiment to be thorough has to be at least somewhere made without alloy and without outside interference."

During this period the number of Basic Education experiments declined. The Orissa and the Madras Governments stopped the experiment by a Government notification. The Bombay Government hesitated whether to stop or to continue, but allowed the Basic Schools to go on. The Central Provinces' Government discontinued its work, though not officially. Some national institutions like the Andhra Jatiya Kalasala at Masulipatam had to close down for lack of funds and public support. Yet the few institutions and workers who continued the work did it in full faith, feeling that it was the only solution to many problems of our national life. The Bihar Government made a long and careful report on the work of the 27 basic schools in Champaran District during 1940–41 and stated in conclusion: "The total effect of Basic Education, as envisaged by the framers of the scheme, should be the development of the whole personality of the child. It is too early to pronounce a definite opinion on the matter, but we feel that the results so far achieved in various directions mark notable advancement towards the goal."



The next great movement in our national life was the movement of 1942. It profoundly stirred the entire nation. It seemed at first that the life of the whole country was plunged into darkness. But it was the darkness before dawn. It was the same with Basic Education. Institutions were closed, workers were in jail, and it seemed for the time being as if Nai Talim was out of the picture of national life. Yet, in this darkness Nai Talim was being born anew.

The originator himself came out of his detention with a new vision of Nai Talim. One of his first utterances was on the subject of New Education. He said, "I have been thinking hard during the detention over the possibilities of Nai Talim until my mind became restive.

"We must not rest content with our present achievements. We must participate in the homes of the children. We must educate their parents. Basic Education must become literally education for life."

The second chapter in the history of Nai Talim begins with this illuminating definition of it, as "co-extensive with life itself." Again and again in his talks and writings, Gandhiji tried to explain this new conception of Nai Talim as education for life and through life. "It had become clear to me," he said, "that the scope of Basic Education has to be extended. It should include the education of everybody at every stage of life."

It was felt necessary at this stage that workers engaged in constructive work and specially basic education should meet together to try and understand this new interpretation of Nai Talim, to assess the work of the past five years, and to plan the future programme in

the light of co-operative discussion of the enlarged scope of the movement. A Conference of national workers was called at Sevagram in January 1945, and was opened by Gandhiji with the following words:

"Up to the present, although our education was new, we have lived as it were in a bay sheltered from the open sea, and protected in another way also, in that our work was restricted in its scope. Now we are being driven out of our bay and thrust into the open ocean. There we have no guide except the pole-star. That pole-star is village handicrafts. Our field now is not merely the child of seven to fourteen years of age, the field of Nai Talim stretches from the hour of conception in the mother's womb to the hour of death. So that our work has become very great, yet our workers remain the same.

"Let us not care about that. Our real friend is God who is Truth. He will never deceive us. This Truth can be our friend only when we stick to truth and care for nothing else. There is no room in it for show, for egoism, for anger and cruelty. We become teachers of the villagers, that is to say, we become true servants of the villagers. The reward is work, and the witness is our own heart—there is no other. Whether or not we have a friend in the search for Truth, makes no difference.

"This Nai Talim does not rely on money. The cost of Nai Talim comes from the education itself. Whatever objections may be raised, I know that real education is self-supporting. There is no shame in that, but there is novelty. If we can do it, if we can show that this is the way to the true development of the mind and brain, then those who laugh at us to-day will sing the praise of Nai Talim and Nai Talim will become universal. And the seven lakhs of villages which to-day display our poverty will themselves become prosperous: their prosperity will come not from without, but from within, from the true industry of every villager. May this dream be a true vision!"



The next task before the workers of Basic Education was how to work out this conception of Nai Talim as education for life through life, into an educational programme. This programme naturally divided itself into four parts corresponding to the four stages of life:

1. Adult Education or education of men and women in all stages of life, including the care and education of the expectant mother and the mother, while the baby is yet dependent on her.
2. Pre-Basic Education or the education of children under seven.
3. Basic Education or the education of children from seven to fourteen.
4. Post-Basic Education or the education of adolescents who have completed basic education.

Four committees were appointed by the Conference, to prepare and revise schemes of education for these four stages of life. The village of Sevagram was chosen as the first field for work on a complete programme of Nai Talim.

A pre-basic school was opened and beginnings were made towards working out a programme of adult education according to the following objectives: "The aim and object of Adult Education is to educate the village adults to lead a better, fuller and richer life, both as individuals and as social units. This education should be imparted through some suitable rural handicraft and other creative and recreative activities. It is education for life and through life. It will touch the life of the villager at all points and will utilize all life situations for the above purpose." This programme of pre-Basic and Adult Education for the village, closely co-ordinated with each other as two aspects of one integral educational process, forms the basis of Nai Talim. This is what Gandhiji meant when he said, receiving the purse of the Kasturba Gandhi Memorial Trust: "The scope of Basic

Education includes the education of the whole of society beginning with the children and going up to adults and old men and women. It has to be imparted through the practice of handicrafts, village sanitation and medical relief, preventive and curative, especially with regard to deficiency diseases."

"It is my dream," he said, soon after he came out of detention, "that in a few years, there will be real wealth in our villages and the villagers will be clean and healthy, peaceful and happy. If this is not so, I shall understand that there is something wrong with our work in Nai Talim."

The next stage was the education of boys and girls between seven and thirteen; in a complete programme of Nai Talim, this education must naturally grow out of the roots of pre-basic and adult education in the village. In this field, the workers had had the experience of five to seven years of work and could plan their future programme with greater confidence on the basis of this experience. A committee was appointed to revise the first syllabus of Basic Education prepared by the Zakir Hussain Committee in March 1938, and to plan a complete educational programme of eight years on the basis of experience of the work with children and adults in the villages for the last ten years. The experience of workers both in basic education and in other aspects of constructive work was taken as the basis of this educational programme which forms the centre of the process of Nai Talim. This programme of a complete eight years' basic education will be placed before the conference for discussion. Only main fundamentals are described here.

*Objectives*:

'The ultimate objective of basic education is to help all boys and girls in India to grow into:

*i.* Citizens of a new social order based on co-operative work as envisaged by Nai Talim,



with an understanding of their rights, responsibilities and obligations in such a society.

*ii.* Individuals, whose personalities have had opportunities of balanced and harmonious development.

The social aspect of this education was given the first place, to bring out clearly the philosophy of Nai Talim which accepts individual good, not as an end in itself, but as an integral part of common good.

*Educational Programme*: To achieve the objective, the educational programme for eight years was planned round the following main activities:—

1. Essential knowledge, habits, attitudes and skills, necessary for clean and healthy living (individual and social). This will include activities relating to personal and community cleanliness, study of the elements of physiology, hygiene, sanitation, dietetics, and physical education.
2. Training in citizenship—practical and theoretical—at home, at school, in village, country and the world—including studies in history, geography, civics and elements of sociology and economics.
3. Capacity for self-sufficiency in food—ability to grow vegetables sufficient for the family consumption—and acquaintance with the fundamental processes and principal tools of agricultural operation—ability to cook a simple meal.
4. Capacity for self-sufficiency in cloth—ability to produce cloth from raw cotton.
5. Capacity for self-sufficiency for shelter.

6. Basic Craft—1. Agriculture and gardening.
   2. Spinning and weaving.
   3. Wood-work.
   4. House-building and repair.
7. General Science and Mathematics.
8. Social studies.
9. Study of the Mother-tongue.
10. Art.
11. Music.

The standard of attainment at the end of Basic Education may be summarised under the seven following main heads:—

1. Capacity for clean and healthy living.
2. Capacity for self-sufficiency in food and clothing.
3. Mastery (knowledge and skill) over the basic craft sufficient for earning one's own living (balanced diet and other minimum necessities.)
4. Training in citizenship—neighbourliness and trustworthiness, understanding of the social, economic, cultural and political problems of India and the world.
5. Sufficient mastery over tool subjects such as language and mathematics to enable the pupils to carry on their daily activities efficiently and further their knowledge after the completion of the basic course.
6. A scientific attitude to life: acquaintance with the fundamental scientific, mathematical and mechanical principles in connection with the activities of daily life.
7. Sufficient introduction to the recreative activities to enable the pupils to appreciate



true art, form good taste, entertain the community and use their own leisure with profit and pleasure.

*Post-Basic Education*: The first batch of pupils in the basic schools in Bihar and Sevagram completed their course of seven years in January 1947 and it was needful to define the objectives and the programme for the next stage which corresponds to the University Education under the existing system. A committee was appointed. The task before the committee was not merely an extension of the basic syllabus. It was no longer a question of preparing children for their future life, but it was a question of training adolescents to fulfil their functions as men and women, as parents, wage-earners and citizens on the completion of the course. If Nai Talim is education for life, the course of Post-Basic Education must not only give the students a vocation or train them for all-round individual life, but must also prepare them for wise parenthood and creative citizenship in the New Social Order based on co-operative work, as envisaged by Nai Talim.

This question, therefore, led the workers into the very heart of the philosophy of Nai Talim. After careful thinking and seeking the following were accepted as the objectives of Post-Basic Education:—

1. Post-Basic Education like Basic Education should be developed round some form of productive work, or socially useful activity.

2. The social objectives of Post-Basic Education remain the same as in Basic Education, namely to prepare a useful and active member of society with a clear understanding of the rights and obligations of citizenship and willing to play his part in evolving the new social order.

3. This education must be complete in itself.

4. The course of studies should be developed round activities necessary for the development of the nation,

from which the pupils may choose according to their capacity and natural bent.

5. Each course of studies will develop according to the necessities of the course, the average period being three to four years.

6. The medium of instruction should be the regional language.

7. The course should be so organised that the pupils earn enough for their balanced diet and other minimum necessities through the activity or activities selected as the centre of their educational programme.

8. The ultimate objective of Nai Talim is that every boy and girl of India should also receive Post-Basic Education. This will entail no additional expenditure for the state, as it is expected that Post-Basic Education will be a self-sufficient unit both economically and educationally.

9. The greatest necessity before the nation to-day is that of teachers of Nai Talim. Therefore, the first task before the institutions of post-basic education is the preparation of teachers. The objective of Nai Talim can be fulfilled by organising an institution of post-basic education as a self-sufficient, self-reliant society based on co-operative work, which fulfils all its necessities in balanced diet, clothing, intellectual and recreational life through co-operative work.

When the members of the committee met Gandhiji, he threw out the challenge that post-basic education must and should be entirely self-supporting. If it were not so, we should understand that something was fundamentally wrong with our work. If Nai Talim cannot be self-sufficient we cannot reach out to the seven lakhs of villages. He further said, that we must carry out the experiment of post-basic education quietly before the whole picture is placed before the nation. It was decided, therefore, to start two experiments in post-basic education, one in Kumarabagh, Champaran, Bihar



and one at Sevagram. Their experiments on the educational programme, the self-sufficient aspect and the technique of post-basic education will be carried out carefully, and on the basis of their experience, a tentative syllabus of post-basic education may be prepared. The results of these experiments of the past two years will be placed before the Conference by the two institutions of post-basic education. It can be said, however, without any hesitation or doubt, that Gandhiji's expectation regarding the self-sufficient aspect of post-basic education can be fulfilled.

Almost all the provincial governments have by this time introduced Basic Education through their Educational Departments. The programme of Basic Education accepted by the Provincial Governments, however, was one of four to five years only. The reasons put forward for the curtailment of this minimum demand of eight years' compulsory and universal education made by both the Hindustani Talimi Sangh and the Central Advisory Board of Education was the financial one.

The Hindustani Talimi Sangh went very carefully into both the educational and the financial aspects of Basic Education and passed the following resolution in its meeting held on the 13th November, 1948:

> "The Sangh noted with satisfaction the results reported from several quarters with regard to production of useful goods when craft-work was given its rightful place in the educational programme. The results justify the hope that in schools where the significance of craft-work as an educative force is fully realised, production will be enough to meet the running cost of the schools. This is, however, possible only in full basic schools of 7 or 8 grades, as the last three grades contribute much more than proportionately to the total craft-production of the school. The Sangh views with misgiving the tendency in some provinces to reduce the duration of basic education to five years for financial reasons. The

Sangh also believes that the continuation of education to the eighth grade will, if craft-work is properly organised, entail no nett extra expenditure. For educational as well as financial reasons, the Sangh feels convinced that the duration of basic education should in no case be reduced to less than eight years."

In Gandhiji's last talk on Nai Talim on the 14th December, 1948 he said: "Basic Education is generally interpreted as education through craft. This is true to a certain extent, but this is not the whole truth. The roots of Nai Talim go deeper. It is based on truth and non-violence in individual and collective life. Education is that which gives true freedom. Untruth and violence lead to bondage and can have no place in education.

"This true education must be easily available to everyone. It is not meant for a few lakhs of city people but must be within easy reach of millions of villagers. This education cannot be given through the dry leaves of books. It can only be given through the book of life. It does not need any expenditure in money. It cannot be taken away by force. It can have nothing to do with the teaching of sectarian dogmas or ritual. It teaches the universal truths common to all religions.

"The teachers of Nai Talim can do their work effectively, only if they have faith in truth and non-violence. Then they can draw even the hardest hearts towards them, as a magnet. A teacher of Nai Talim must have all the qualities of the wise man described in the second chapter of the Gita."

This is the task left behind by the father of the nation for us, the workers of Nai Talim. We have promised in the last conference of Basic Education that 'we shall try our best to carry out his work to our last breath.' This promise has been given both by our friends, who are the law-makers and administrators in the provinces and in the centre to-day, and also by the constructive



workers. Our friends the legislators and the ministers have wider fields of service and greater resources both in men and money. As Nai Talim is a programme of national education, it can only be put into effect by those in charge of national education. Yet we must admit with regret that the experience of the past few years seems to indicate that the existing machinery of education through the government department finds it difficult to adjust itself to this educational revolution and there is always a tendency to compromise with the existing standards and methods. This has given rise to a certain amount of misunderstanding and bitterness among constructive workers.

This is an unhappy condition for the future development of Nai Talim. In the programme of Nai Talim the education departments of the provincial governments and the organisations and institutions of constructive work should co-operate with each other, and their work should be complementary. The education departments of the governments have to carry out the programme of the application of the principles of Nai Talim on a nation-wide scale. On the other hand, the institutions and organisations of constructive work must serve as pioneering institutions where an attempt is made to carry out the programme of Nai Talim in its entirety. The task is difficult. The resources in money and workers available for institutions of constructive work are limited, sometimes practically non-existent. Yet the goal they have set before themselves is a more difficult one. They must justify through their work Gandhiji's challenge that the work of Nai Talim does not depend on money, that it must be self-sufficient. They must also fulfil his dream of the happy and healthy village, which has the real wealth of co-operative effort as a result of Nai Talim.

We hope that the workers of Nai Talim in the villages of India will rise up to this challenge.

E. W. ARYANAYAKAN.

## GOVERNMENT OF INDIA REPORT

(Summary)

As education is a provincial subject, the help given to Basic Education by the Government of India as such is mainly indirect. It takes the form of grants to the provinces for implementing their post-war programmes which are in general based on the Sargent Report. Over and above what is being disbursed on this account, the Government of India has set aside Rs. 50 lakhs for the training of teachers of Nai Talim. The distribution of this sum has not yet been decided. The target period during which universal education up to the age of 14 years should be attained has been reduced from 40 years to 15, compulsion for the age group 11-14 to be introduced last.

In the centrally administered areas of Delhi, Ajmer and Merwara, two Basic Training Schools have been started. Refugee teachers were given intensive training at Jamia Millia. In July 1948, fifty Basic Schools were started, and later more; there are now 60 to 70 Basic Schools at work in rural areas round Delhi.

## REPORT OF THE KASTURBA GANDHI TRUST

(Summary)

The Trust is at present running twelve Basic Schools in different provinces. The Executive Committee has now resolved, however, that in future the Trust will concentrate on pre-Basic Schools. This decision was taken for various reasons—financial difficulties, paucity of workers, and inability of the available workers to direct the full scope of Basic Education.

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## (b) PROVINCIAL AGENCIES

### Assam

The Assam Government prepared a scheme for the introduction of Basic Education in the province in 1946. An Advisory Board was formed by the government with Shrimati Asha Devi, Shri Aryanayakam, Dr. Ansari and others to put the scheme into practice and guide the work.

For starting Basic Education in Assam, 11 teachers were trained in Sevagram and 12 in Jamia Millia during 1946—'47. Fourteen teachers were trained during 1947—'48, and 27 in 1948—'49 in the same institutions, thus making a total of 64. Of these, three instructors opted for Pakistan after partition, one joined a private institution, one was transferred, one discharged and one resigned, leaving 57 instructors, of whom 15 are from the districts of Lushai, Naga and Khasi and Jaintia Hills. For starting Basic Education in the province six areas have been selected in six different districts; these are Dudnai in Goalpara, Roha in Nowgong, Sootea in Tezpur, Titabar in Johat, Udarbund in Cachar and Shillong. Though the trained instructors were ready for starting training schools, no regular residential training school could be started during the year 1947–'48 as the buildings were not complete; the firm who took the contract had not fulfilled it. (A Special Officer was subsequently appointed for completing these buildings). The buildings are now nearing completion. Of the 57 trained instructors 35 are now working in six different training schools, seven are engaged in six high schools which are going to be converted to post-basic schools gradually, five are engaged in five primary teachers' training schools as a first step to convert these training schools into Basic Training Schools, and 10 teachers will be engaged in the two training schools, which are going to be opened very soon in the Naga and Lushai Hills.

During the year 1948–'49 training of teachers was started in hired buildings at Titabar, Sootea and Udarbund, and in the new buildings in Shillong. Training could not be started at Dudnai as no house was available there even for accommodating the instructors. So, this had to wait till the buildings were complete.

At Roha in Nowgong district, thatch and bamboo houses were constructed for starting the training centre early. The centre which is a woman teachers' training centre started functioning as a residential institution from December 1948, with five instructresses and one instructor and 25 trainees. After one and half months of training the trainees could produce sufficient good yarn on the takli to start weaving also. They have woven beautiful towels with the yarn. It is pleasing to note that a community kitchen with trainees of different castes and religions is running very smoothly and efficiently.

All the six training institutions were declared formally open on the 7th March, 1949.

The number of Lower Primary Schools which are being converted to Basic Schools and serving as practising schools are given below:—

| | | |
|---|---|---|
| Titabar | .. | 5 |
| Roha | .. | 1 |
| Shillong | .. | 1 |
| Sootea | .. | 1 |
| Udarbund | .. | 5 |
| Dudnai | .. | 1 |
| | | 14 |

Some of the teachers of these schools have completed training and some are under training. At present 163 teachers are under training in the different training centres. The number of trainees is small compared to the number of training schools; it is due to the fact that we have not been able to take the full strength as the



buildings are not yet complete. But we hope to admit to the full strength from next year.

A number of private institutions which have started Basic Education have been granted aid by the Government. The names of the institutions and the amounts sanctioned are given below:—

| | *Non-recurring* Rs. | *Recurring* Rs. |
|---|---|---|
| 1. Sakti Ashram, Fakiragram .. | 10,000 | 6,000 |
| 2. Desangmukh Middle English School .. .. | 5,000 | 2,400 |
| 3. Panbari Buniadi Shikshasram .. .. | 10,000 | 5,000 |
| 4. Kamargaon Basic School .. | 2,000 | 1,200 |
| 5. Handique Village Industrial Residential Institution .. | 5,000 | 2,400 |
| 6. Five Basic Schools in compact area in Boko .. | 10,000 | 6,000 |

Government have also decided to introduce Basic Education in six selected High Schools gradually by stages, thus converting them into post-basic schools.

Though the scheme of Basic Education was adopted by the Government in 1946, very little work has been done due to the difficulty of construction of buildings for the training institutions. Now the training centres have been started, it is hoped that Assam also will contribute her share to the progress of Basic Education in future.

AMALPROVA DAS,
*Adviser.*

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## BENGAL—Non-official Work

In June 1944 Basic Education was first introduced in Bengal, and had to depend entirely on private organisation and private initiative. The Provincial Branch of the Talimi Sangh has made some headway in spite of immense difficulties, and is conducting a Basic School at Balarampur, where spinning is the basic craft, and gardening and *safai* (cleansing) are emphasised as subsidiary crafts.

Up till now we have children reading up to the sixth grade. Rapid improvement has been noted in the children of the school regarding agility of mind and body. They develop keen powers of observation and attain skill in every detail of work. In literary education also they are in no way inferior to the children in ordinary schools. Rather, our children are clear in thinking, bold in expression, and free in writing.

The total yarn output of the institution during the year is 4,775 gundies (hanks). That is 1,994 sq. yards of cloth. The teacher trainees are self-sufficient regarding cloth. That is 30 sq. yards per head per year.

We have gone a long way towards self-sufficiency in the production of vegetables. When we first opened the institution at Balarampur there was hardly any kitchen gardening in the village. Through our efforts the villagers have now started growing vegetables and the quantity of vegetables produced by the institution itself during the year has been 117 maunds 9 srs. and 11 chattacks. Our intention is to increase it further by compost manuring to which special emphasis is given.

Owing to the success of our institution, the people have now partly shaken off their old prejudices and are convinced of the superiority of our system resulting in a general demand for Basic Education in our rural



areas. But our own resources are not adequate to meet such demands, which can only be satisfied by Government machinery. Unfortunately, however, the present Government of West Bengal has not accepted Basic Education as their educational policy, though they are making some isolated efforts in this direction.

LABANYALATA CHANDA.

## BIHAR

With the end of 1948–'49, Bihar completes 11 years of continuous work in the field of Basic Education. It has at present 13 basic training schools, one multilateral post-basic school corresponding to five unilateral ones, and 100 basic schools. There is a plan to raise the number by 1951–'52 to 35 basic schools, 60 multilateral corresponding to at least 160 unilateral post-basic schools, and 1,600 full-fledged basic schools for children of six plus to 14 plus years of age, as a preliminary to the spread of universal basic education with the corresponding higher post-basic, university and technological education as a development thereof.

2. The total number of students under instruction under this system of education on the 31st March, 1949 was 12,011 as against 5,782 on the same date of the previous year as detailed below:—

| Institution | 1949 | 1948 |
|---|---|---|
| 1. Basic Training Schools .. | 946 | 502 |
| 2. Post-Basic School .. | 284 | 187 |
| 3. Basic Schools .. | 10,781 | 5,093 |
| Total .. | 12,011 | 5,782 |

3. Sanction was received for starting a Pre-Basic School and a Senior Basic School for girls. These are being organised. A plan is in the offing for the conversion

of 33 old training schools into basic training schools. Craft and social training have been introduced in all the 24,000 Primary, Middle and High Schools. It is proposed to open a basic training college in a rural area.

4. The year saw the planning and initiation of certain experiments of great educational importance, viz. (1) the classification of pupils seeking admission to basic schools according to their age irrespective of their previous attainments and (ii) the opening of special classes attached to basic schools where ex-students of non-basic middle schools and students of high schools may be admitted for the practice of the social habits and the crafts of basic schools and for the study of subjects like general science and social studies, with a view to fitting them, in a year, in accordance with their previous attainments and their application and steadiness in the special class, for being placed in the next year in the appropriate classes of post-basic schools. The first experiment has in view the attainment of the required standards ordinarily reached in eight years by pupils entering school at six plus years of age, in a shorter number of years, say four or five, by older boys and girls beginning their school life at the age of 9 or 10. The second experiment will give non-basic school students, who have not had the benefit of basic education from the very beginning, the opportunity of having it at a later stage of their life without suffering any appreciable loss of time because of the change over. In addition, the diversion of these students from a predominantly literary or bookish education to Post-Basic Education, will give the nation a larger number of harmoniously developed young men and women, capable of attaining self-sufficiency and standing on their own feet, for recruitment in the various development departments and professions, and particularly as teachers of the prospective basic schools to be provided on a nation-wide scale.



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5. Arrangements are in hand for developing the central basic training school at Patna into a Pedagogical Research Institute for the study and revision of curricula and to strengthen the organisation for the production and publication of Basic Education literature. A central organisation for more economical supply and disposal in connection with the crafts and professions practised in basic and post-basic schools is under consideration. Work houses are being planned, which will be attached, as an experiment, to selected basic schools, for the benefit of pupils coming from poor and backward families; so that their attendance at school may not be a loss to the family which needs the products of their labour. This step will reinforce the introduction of compulsory attendance for pupils of age groups six plus to 14 plus, by providing the pupils in need with the facilities for maintaining themselves, to a certain extent, without being a burden upon their families and thus ensuring their attendance in school for the full eight years course.

6. The total cost of basic education during the year was Rs. 9,86,189 as detailed below:—

| | | Rs. |
|---|---|---|
| 1. | Basic Schools .. .. | 2,43,225 |
| 2. | Basic Training Schools .. | 4,46,875 |
| 3. | Post-Basic School .. .. | 27,576 |
| 4. | Administration and Miscellaneous .. .. .. | 43,822 |
| 5. | Capital non-recurring expenditure .. .. .. | 2,24,691 |
| | Total . | 9,86,189 |

The basic institutions are in various stages of development. One basic training school and 28 basic schools have been in existence for 10 years. A few have been in existence for about three years and a few are only a

few months old. The post-basic school is still in the process of organisation.

7. The total production of the schools during the year was valued at Rs. 63,276. The sale proceeds deposited into the treasury were Rs. 40,405. Articles worth Rs. 59,190 were in stock including those worth Rs. 23,276 of this year and those worth Rs.35,914 of the previous year. In addition, articles of food worth Rs. 1,900 were consumed by the school pupils to meet their nutritional needs. The basic school pupils engaged in various items of public service such as vaccination and disinfection work at the time of epidemics, holding tree plantation weeks for re-forestation, and repairing and helping to repair bunds, village roads, etc. They also undertook the repair of school buildings, etc. The total value of these services to the State and the community, interpreted in terms of money was Rs. 78,000. The basic school boys also through their programme of self-sufficiency in managing their own sanitary arrangements and cooking, etc. saved their parents and guardians a sum of Rs. 24,600. Hence the total money value, if all work may at all be evaluated in term of money, of the work during 1948–'49 of the Bihar Basic Schools, may be put at Rs. 1,67,776, although for Government accounting purposes, the income was only Rs. 40,405, the amount deposited into the treasury.

8. For purposes of assessing the economic possibilities of the scheme, a study of the achievements of the 18 complete basic schools in Bihar, 1 at Patna, and 17 out of 27 in Brindaban may be of interest.

(i) These had a total enrolment of 2,779 and the amount spent from the public funds on their maintenance was Rs. 1,30,007. This gives gross cost per pupil of Rs. 46-13-0 and per school of Rs. 7,222-9-0. This, however, would need examination from the points of view of attendance and maintenance of the proper teacher : pupil ratio. The number of teachers employed in the schools was 146. Had each teacher an average attendance of 30 pupils, there would have been 4,380 pupils in the schools, the facilities provided would have been fully utilised, and the gross cost would have been reduced from Rs. 46-13-0 per pupil per year to Rs. 28-12-0 by calculating the production of the additional pupils at the rates actually achieved by those already on the roll.



(ii) The total craft proceeds in the 18 schools were Rs. 26,394 of which Rs. 14,542 were deposited into the treasury and articles worth Rs. 11,852 of this year's products remained in the stock. Deducting this from the total cost, the nett average cost of a complete basic school was Rs. 6,414-11-0 per annum.

(iii) The table below shows the income and earning per pupil during 1948–'49 on the average attendance during the year as a whole maintained in these schools:—

(*N.B.* Income is the total proceeds from craft work including the cost of raw materials and craft contingencies. Earning is the value of the labour of pupils and teachers deducting the cost of raw materials and contingencies).

(iv) The average attendance in the 18 complete basic schools during the year 1948–49 in the grades I to VIII was 28, 13, 9, 7, 7, 8, 7, and 7 respectively. Were the average attendance for the school as a whole 250 (150 in five junior grades and 100 in three top grades) as planned, the income calculated on the basis of the income actually attained by pupils and teachers on an average in one basic school, would have been Rs. 6,700 a year and the expenditure on each Rs. 10,200 a year and the schools would have been self-sufficient to the extent of 65 per cent. This is, however, on the basis of the averages as achieved by all the 18 full-fledged basic schools together as given in column 5. But let us look at the highest average achieved in a grade of any one of the individual schools as given in column 7. What has

| Grade | Expected according to the syllabus | | Average in the Brindaban area basic school | | Average highest of any one school | | Remarks on col. 6 & 7 |
|---|---|---|---|---|---|---|---|
| | Earning | Income | Earning | Income | Earning | Income | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| I | 1/ 2/– | 2/ 4/– | –/11/ 3 | 1/ 2/ 2 | 2/ 8/ 3 | 3/ 9/ – | Shambhuapur |
| II | 2/14/– | 5/12/– | 2/ –/ 6 | 3/ 8/ 6 | 3/14/ 8 | 5/12/ 2 | Shambhuapur |
| III | 5/13/– | 11/10/– | 3/11/ – | 6/ 5/ 9 | 6/ 1/ – | 8/ 6/ – | Shambhuapur |
| IV | 7/ –/– | 14/ –/– | 6/ 3/ 4 | 9/10/ 4 | 13/ 7/ 9 | 16/ 1/ 7 | Mahuawa. |
| V | 15/ 3/– | 30/ 6/– | 9/15/ 7 | 13/ 5/ – | 17/13/ 9 | 26/ – | Raidhurwa. |
| VI | | | | | | | |
| (*a*) Agri. | 56/ 4/– | 112/ 8/– | 24/ 5/10 | 63/ 5/10 | 24/ 5/10 | 63/ 5/10 | Chowbetola. |
| (*b*) Weaving. | 28/ 2/– | 56/ 4/– | 11/14/ 2 | 21/ 4/ – | 29/ 9/ 4 | 52/ 3/ 4 | Sirisia Adda. |
| (*c*) Wood work. | 42/ 3/– | 84/ 6/– | 33/ 8/10 | 58/ –/ 2 | 54/ – | 68/ 2/ 8 | Mathia. |
| VII. | | | | | | | |
| (*a*) Agri. | 69/ 4/– | 128/ 8/– | 69/ –/ 3 | 99/12/ 3 | 79/ 6/ – | 123/ 1/ 4 | Laghunaha. |
| (*b*) Weaving. | 34/10/– | 69/ 4/– | 19/ 5/ 9 | 39/11/ – | 47/ 2/ 8 | 86/14/ 7 | Sheikhdhurba |
| (*c*) Wood work. | 51/15/– | 103/14/– | 48/13/ – | 77/ –/ 8 | 96/ 7/ – | 121/14/ – | Mathia. |
| VIII. | | | | | | | |
| (*a*) Agri. | 86/ 4/– | 173/ 8/– | 74/ 2/ 9 | 114/ 7/ 5 | 75/12/ 4 | 117/ 8/ 7 | Laghunaha. |
| (*b*) Weaving. | 43/ 2/– | 86/ 4/– | 28/ 5/ 4 | 50 /2/ 6 | 56/ 9/ 3 | 114/11/ – | Jokaha. |
| (*c*) Wood work. | 64/ 9/– | 129/ 2/– | 76/15/ 2 | 144/14/11 | 120/ 3/ 3 | 233/ 3/ – | Mathia. |





been attained by a grade collectively in any one of the schools is capable of attainment by all, with better organisation, equipments, facilities, supervision and co-ordinated effort. And so on the basis of the highest actual average per pupil in a grade reached by any one school in 1948-'49, the income of a full-fledged eight grade basic school with a total attendance of 250 and a staff of nine teachers, would have been Rs. 10,254, Rs. 11,927 and Rs. 15,901 per annum for a basic school with weaving, agriculture and wood and metal work respectively as basic crafts in the top three grades VI, VII and VIII, and with one or two subsidiary crafts.

(v) The results of some of the most successful schools are given below (page 51–52).

I need not offer any comments. If we go forward with faith and if all concerned pull together, the results already achieved and the experience gained will enable us to provide for basic education on a nation-wide scale, at no distant date.

9. The Post-Basic School at Brindaban with 284 pupils on the roll has an expenditure of Rs. 27,576. The school is not yet fully equipped and the pupils have not had enough opportunities of co-operative work suiting their age and skill and capacity. Still they earned Rs. 10,940 during the year with less than one-third of the required facilities and, consequently, of utilisation of their powers. Excluding this amount the nett cost on the school was only Rs. 17,636. This school also by their public services effected savings to the State and to the community to the extent of nearly Rs. 4,000. That when the school is fully organised and equipped, it will be able to make itself self-supporting is established from what has been achieved by the senior grades of basic schools and what the post-basic pupils themselves have achieved with inadequate facilities.

10. Apart from the development in the aspect of self-sufficiency, the pupils of the basic institutions of all grades and in all the areas have created a very favourable

| S. N. | Name of School | Average Attendance | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | I | II | III | IV | V | VI | VII | VIII |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| 1. | Brindaban ... | 45 | 24 | 12 | 13 | 8 | 20 | 19 | 16 |
| 2. | Chowbetola ... | 20 | 10 | 10 | 6 | 6 | 11 | 9 | 9 |
| 3. | Mathia ... | 31 | 6 | 8 | 5 | 7 | 8 | 5 | 6 |
| 4. | Shambhuapur (Junior Basic) ... | 16 | 16 | 11 | 5 | 4 | — | — | — |

| | | Average income per pupil actually attending. | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | I | II | III | IV | V | VI | VII | VIII |
| | | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 |
| 1. | Brindaban ... | 1/ 4/ 4 | 5/ –/ 4 | 13/ 2/ 4 | 21/ 2/ 9 | 29/ 2/ – | 53/15/ – | 65/ 3/ 8 | 111/13/ 7 |
| 2. | Chowbetola ... | –/ 7/11 | 2/ 3/ 5 | 3/ 7/ – | 3/13/ 8 | 4/ 8/ – | 63/ 6/ – | 84/ 4/ – | 110/11/ – |
| 3. | Mathia ... | –/ 9/ 5 | 2/15/ 2 | 4/14/ 4 | 7/ 3/10 | 11/10/ 6 | 18/ 2/ 8 | 122/ – | 233/ 3/ – |
| 4. | Shambhuapur (Junior Basic) ... | 3/ 8/ 8 | 5/12/ 1 | 8/ 5/ 4 | 17/ 2/ 5 | 21/15/ 6 | — | — | — |



| | | Expenditure | Income | Percentage of 20 to 19 | Estimated income with standard average attendance (*a*) | Percentage of 22 to 19 |
|---|---|---|---|---|---|---|
| | | 19 | 20 | 21 | 22 | 23 |
| 1. | Brindaban ... | 12,196/11/ 3 | 5,078/ 1/ 9 | 41.63 | 9,800 | 80% |
| 2. | Chowbetola ... | 8,409/14/ 7 | 2,601/ 6/ – | 30.93 | 9,050 | 107% |
| 3. | Mathia ... | 7,475/ 2/ – | 3,313/ 4/ 9 | 44.03 | 15,200 | 205% |
| 4. | Shambhuapur (Junior Basic) ... | 3,713/12/ 3 | 425/ 7/ 3 | 11.55 | 1,700 | 40% (*b*) |



(*a*) The estimated income is calculated on the basis of the actuals (columns 11–18) reached during 1948–'49 with the average attendance (columns 3–10), assuming a standard average attendance in the teacher : pupil ratio of 1 : 30 in first five grades and 1 : 25 in top three grades.

(*b*) The figures relating to No. 4 Shambhuapur Basic School which is only one of five grades show *vis-a-vis* those of the three 8 grade schools that a five grade basic school is not only incomplete from the economical point of view, but is also less economical.

impression upon all those that have come in contact with them or that have done them the honour to observe them at work and at play. A galaxy of eminent educationists and distinguished personages visited the Bikram Basic Training School on the occasion of the Fourth All-India Basic Education Conference in April 1948. They included the Hon'ble Desh Ratna Dr. Rajendra Prasad, Dr. Zakir Hussain and Acharya Vinoba Bhave, practically the whole of the Provincial Government headed by H. E. the Governor and Hon'ble the Premier, and members of the Bihar legislatures who were good enough to see and watch collectively the progress of basic education in Bihar. Visits were paid to individual schools during the year under report by His Excellency the Governor of Bihar, the Hon'ble Messrs. Justices Das and Sinha of the Patna High Court, the Hon'ble Premier and Hon'ble Ministers for Finance, Revenue, Development, Public Health, Local Self-Government and Education; by Dr. Morgan of America, Member of the Indian Universities Commission, Dr. Tarachand, Educational Adviser to the Government of India and many other distinguished educationists from Madras, Mysore, Bombay, Maharashtra, Gujarat, Himachal Pradesh, Assam and last but not least, from the Jamia Millia Islamia and Sevagram. These distinguished guests have visited institutions scattered over the different parts of the province and the impression in each case was that honest efforts were being made in these institutions for the creation of a new Social Order in which all citizens will be harmoniously developed, educated and enlightened individuals functioning in a co-operative democratic community. The social and the recreative programme of the schools, their compositions in prose and in verse, their dramatisation, recitation, discourses, expression of opinion on the current topics of the day, the manuscript magazines that they bring out, the regular diaries they maintain, and the reports and reviews of the work they write periodically, have demonstrated to the visitors that while the pupils receiving education in basic schools were being brought up to stand on their own feet economically, they were also having their intelligence and what may be called their academic and literary talents developed in a way which compares favourably with the youngsters of a comparable stage of schooling in any other educational system of the world. One of our basic schools had the honour of a visit from Syt. Saint Nihal Singh, the well-known Indian journalist of international fame, and it is a matter of pride for those engaged in basic education in Bihar that this venerable modern sage felt happy to see put into practice here what he had been advocating for nearly 50 years—that the education of hand, head and heart should all go together.



11. There is no wonder, therefore, that the basic system of education has caught the imagination of the people of Bihar practically throughout the province. Three hundred and seventy-five acres of land have been added to the schools during the year 1948–'49 and the new schools have been opened only where the local community has made offers of at least 5 acres of land for a basic school and 30 acres of land for a basic training or a post-basic school. Offers of more than 1,000 acres of land and construction of building valued at about Rs. 20 lakhs are under consideration. There is a programme to start during the coming year 400 more basic schools, six basic training schools and about a dozen post-basic schools. Teachers for these are being trained and there is every reason to believe that further offers of land and buildings will be forthcoming. Some of the basic schools to be opened will be existing primary, middle or high schools converted to the new programme, some will be new ones. These will be started whenever there is a public demand, as evinced by the people of the locality taking upon themselves the responsibility for providing land and making and maintaining buildings. These voluntary spontaneous offers of the people, by no means very rich or highly educated, but generally ordinary villagers, to provide land free and to share the responsibility for the construction and maintenance of houses, go to prove

two things. First, that the masses are moving faster than those above are inclined to believe, much less to move; second, that with the inherent power that unsophisticated persons have of putting the first things first, they are prepared to contribute their mite to the cause of the New Education. If the enthusiasm generated is taken advantage of in time, it is capable of relieving the Government of a very substantial portion of what may appear to be, at first sight, the rather high capital cost of full universal basic education. It is this high initial cost which sometimes makes those in authority take shelter in subterfuges, such as reducing the period of full basic education or modifying it in ways which would make it a mere shadow of itself. The Government of Bihar has sanctioned an Educational Planning Staff for the province. It was decided as far back as the year 1944–'45 by the Education Committee of the then Post-War Reconstruction Board that basic education of eight grades reaching up to the age of 14 plus would be the foundation upon which would be raised the superstructure of the Post-War Educational Development of the province. It is hoped and believed that with the interest in basic education shown by the present Government in Bihar, and particularly the Hon'ble Minister for Education, Acharya Badri Nath Verma, the wishes of the Father of the Nation, with regard to educational development through the Samagra Nai Talim of his conception, will be fulfilled in Bihar before long.

Before I conclude I must thank, on behalf of Bihar, the Hindustani Talimi Sangh and particularly its Secretaries Syt. Aryanayakamjee and Smt. Ashadeviji for the very close guidance and encouragement that they have given us all these 11 years.

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## BIHAR—Non-official Work

(*Summary*)

Madhajira Basic School started in 1940, but was closed in 1942. In 1945 it was re-opened and another school started, under the leadership of Sri Laxmi Narain. These two schools are now running under the guidance of the Hindustani Talimi Sangh and with some Government aid.

## BOMBAY

*Beginning of Basic Education*:—

Basic Education was first introduced in the province of Bombay by the Congress Ministry soon after it came into power in the year 1938. It was naturally an experimental measure to begin with, confined to a few schools distributed over three compact areas in the three linguistic regions of Maharashtra, Gujarat and Karnatak. Provision was made for the special training of the staff at three training centres at Loni, Katargaum and Dharwar. They were provided with a qualified staff of graduate teachers who had been deputed for training in Basic Education at Wardha and Jamia. The experiment could not be carried on very effectively as the Congress Government went out of power soon after. While the Basic Schools continued to function, they did not receive sufficient encouragement and support, with the result that the total number of children in these schools in 1945 was less than 3,000.

*Progress of Compulsory Primary Education*:—

A new chapter of expansion and reform in the field of Primary Education was opened by the National Government with the passage of the Primary Education Act of 1947. This Act is in some way a most important document of social legislation and lays the foundations of universal, free and compulsory primary education all

over the Province, to be provided within 10 years for all boys and girls between the ages of six and eleven.

Compulsory education has already been introduced since 1947 in places having a population of 1,000 or over and the age groups of 7–8, 7–9, 7–10, 7–11 and 6–11 will come under it in the first, second, third, fourth and fifth year respectively. After the first five-year plan is complete the scheme of expansion will be extended to cover the smaller villages in the next five years and the question of bringing the age group 11 to 14 under compulsion will be taken up. Government are fully conscious of the importance of preserving the unity of this period of seven years' education and in most of their Basic Schools seven years' education is being provided. But compulsion has so far been applied, for financial reasons, only up to 11 years.

This is a huge scheme involving the task of bringing 32 lakhs of children into schools at a cost of about five crores. It will be necessary for this purpose to construct at least 6,000 new buildings, to provide the necessary equipment and the staff for enforcing compulsion, for class teaching and for supervision and inspection. It will require at least 25,000 additional primary teachers. It is expected that by 1956, most of the children in the Bombay Province will have received the minimum schooling necessary to ensure that there will at least be no relapse into illiteracy. During the short period that the scheme has been in operation out of about 3,75,000 children due for compulsion under the plan over 3,25,000 children have been actually enrolled. It is hoped that, with improved supervision, the percentage of enrolment will improve further.

This, however, is only the organizational skeleton. An important question is the type and content of Primary Education that is being provided for the children. The Act does not by itself specify the type of education to be provided. It is, therefore, possible to proceed with the expansion of primary education and simultaneously to prepare the ground for Basic Education by the introduction of craft work in schools, by training teachers in the technique of Basic Education, by converting ordinary Training Institutions into Basic Institutions and eventually by converting ordinary primary schools into Basic Schools. Such an overhauling is definitely a part of the policy of the Bombay Government.



*The Policy of Government and its implementation*:

(*a*) *The Policy*:—

Speaking at the All-India Conference of Education Ministers held at Poona on 30th July 1946, the Education Minister, Hon'ble Mr. Kher said: "Our idea is to have a co-operative, non-competitive society in which every citizen will be self-reliant and will be eager to do some useful service for society and help in creating a new social order. Therefore we have to convert Primary Education into sound Basic Education or education centering round a craft."

(*b*) *Introduction of Craft teaching*:—

Government have, starting from that clear declaration, accepted the policy of introducing Basic Education by stages in all Primary Schools.

As a first step it was decided to introduce without delay the teaching of some suitable craft in every primary school. The proposed crafts for the present are as follows:

1. Spinning in the lower classes leading to weaving in the higher classes.
2. Kitchen gardening in the lower classes leading to Agriculture in the higher classes.
3. Cardboard modelling in the lower classes leading to wood work in the higher classes.

Any other crafts, suitable for a particular locality, may be introduced with the previous approval of the department.

In order to make this possible it was necessary to train an adequate number of teachers in different crafts as soon as possible. Arrangements were therefore made

for their training in various crafts at existing technical and other institutions or with the co-operation of local bodies and private agencies. The duration of the courses in spinning and weaving was fixed at $3\frac{1}{2}$ months each, in cardboard modelling at three months and in agriculture and carpentry at one academic year each.

As teachers qualified to teach different crafts are becoming available, the teaching of craft is being introduced in primary schools by stages i.e. in standards III and V in the first year, in standards III, IV, V and VI in the second year, in standards III to VII in the third year, in standards II to VII in the fourth year and in standards I to VII in the fifth year. In the third year of the scheme craft-teaching will be started in about 2,000 schools, in the fourth year in about 11,000 schools, and in the fifth year in about 16,000 schools. First grade schools will ordinarily be selected for the introduction of craft teaching in the first two years, large second grade schools will come next and finally one teacher school and approved aided schools. A statement giving the number of teachers trained so far in crafts, the number of teachers actually engaged in craft work, and the number of schools in which craft has been introduced, as it was in the middle of 1948, is given in the following table which gives division-wise figures.

| Division. | No. of Teachers | | No. of Schools |
|---|---|---|---|
| | trained in craft teaching | engaged in craft work | in which craft has been introduced |
| 1 | 2 | 3 | 4 |
| N. D. .. | 1,040 | 633 | 413 |
| S. D. .. | 801 | 240 | 182 |
| N. E. D. .. | 270 | 100 | 100 |
| C. D. .. | 883 | 195 | 221 |
| W. D. .. | 793 | 368 | 334 |
| Total .. | 3,786 | 1,536 | 1,250 |



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By the end of 1948 craft teaching was introduced in over 700 additional schools, bringing the total to about 2,000 schools. In the light of these figures it would not be unreasonable to expect that, in the course of five years, it would be possible to provide craft teaching for about eight lakhs of children in the Province.

The organization of this craft work in schools is a big task, and is likely to become much bigger during the next five years, involving, as it does (in addition to the training of teachers), the supply of equipment, purchase of raw products and disposal of finished articles produced at thousands of primary schools. This question of disposal has been discussed several times, but no final solution has yet been evolved. It will necessarily require the close co-operation of the administrative and teaching staff of the municipalities and District Local Boards as well the setting up, in due course, of some central agencies at Taluka towns for the disposal of products which cannot be sold locally.

*(c) The Productive Side:—*

The productive side of craft work has not yet been fully worked out and it is not possible to give accurate statistical data. The figures of income reported by the Administrative Officers for a few first grade Basic Schools differ markedly from school to school but, generally speaking, so far spinning and weaving crafts show greater profit. In a few private Basic Schools, as high as 30% to 50% of the recurring expenditure on the salaries of the teachers has been met out of the income accruing from children's craft work. But these should not be regarded as typical, and before making a more general statement it will be necessary to watch results a little longer.

It may, however, be stated that the department as well as the Basic Board are conscious of the importance of this aspect both on educational and financial grounds.

(*d*) *The training of Teachers*:—

As a first step towards the introduction of Basic Education proper on a large scale, we have to train teachers in basic methods and ideology. For this purpose, the training institutions are obviously the starting point. To pave the way for their conversion into Basic institutions, crafts and community work have been introduced in almost all the Primary Training Colleges (Government and private) which are about 90 in number. At the same time, the work of retraining their staff in basic methods and craft work has been taken in hand. A training centre for graduate teachers (drawn from the staff of training institutions) was started in July 1947 at Belgaum, and its first batch was trained there for staffing basic training institutions and doing supervision work. It was, however, found that one such centre could not provide effective training in the regional languages for teachers drawn from the three linguistic regions. Consequently since July 1948, three post-graduate training colleges have been started at Bordi, Ahmedabad and Dharwar. Their students have been recruited from the Government and non-Government training institutions. They get their full salary and allowances plus a compensatory allowance of Rs. 20 per mensem each, while any fresh candidates who may be admitted are eligible to receive a stipend of Rs. 40 per mensem. All these students are required to stay in the hostel and to take part in the community life which includes *safai*, social work, and work in the kitchen, etc. A very important item of their training is the Village Contact Programme. In the year under review all the three institutions took their students for practical work to certain selected villages where they stayed for about a fortnight doing various forms of useful social service. The first batch of these three colleges has just completed the training and taken the Diploma in Basic Education.



Besides these, a number of teachers from Government and non-Government Training Institutions and some Assistant Deputy Educational Inspectors have been trained in Basic Education at Sevagram, Jamia and Vishwabharati. A batch of about 50 primary school teachers were trained at Sevagram by the All-India Spinners' Association in December 1947 and another batch of 50 teachers is being deputed this year for a course of 15 months' training. Ten trained graduates were deputed to Sevagram in 1946–'47 and 8 in 1947–'48. Some graduate teachers have been trained in Basic Education at the Jamia Training Institute during the last two years. Some teachers are likely to be deputed this year to the Arts and Crafts Section of Vishwabharati.

(*e*) *Refresher Courses*:—

Another important development in the training of teachers is the recent sanction for the establishment of three Refresher Course Training Colleges to be started from June next. These colleges will provide different types of short-term refresher courses for four categories of workers in the field of primary education—fresh entrants, "demi-trained" teachers, trained teachers of long-standing, and Assistant Deputy Educational Inspectors. The courses will go on throughout the year and the teaching of crafts and the basic technique will be specially stressed in training the last category. It will thus be seen that at one end, the scheme envisages the re-training of teachers from the staff of the Primary Training Colleges so that they may train teachers for Basic Schools. It is hoped that after about 3 years we shall be able to train about 3,000 basic teachers every year who will be utilised to convert ordinary primary schools into Basic Schools. On the other hand, the existing staff of Primary Schools and the junior Inspecting Officers are being given "orientation courses" in craft and basic education. The success of the whole scheme hinges on the efficiency with which training of teachers can be organised.

*Agencies of Basic Education*:—

A number of co-ordinating agencies, advisory and executive, have been established for implementing the programme of Basic Education. The Educational Adviser to the Government of Bombay is responsible for formulating the schemes and advising the Government on the general policy in regard to Basic Education. The Director of Public Instruction is responsible for the general administration of Basic Education and one of his Deputy Directors has been placed directly in charge of this important department. He also acts as Secretary to the Board of Basic Education which has been constituted to watch the progress of Basic Education and to formulate its proposals and recommendations for consideration by Government. The present chairman of the Board is Miss Indumati Sheth who is Parliamentary Secretary to the Hon'ble Minister for Education and a firm believer in Basic Education. She has succeeded Shri Narharibhai Parekh, a well known social and educational worker, who resigned last year on account of ill-health. The Board consists of both officials and non-officials, the latter being in a majority. Government have always paid careful attention to their advice and proposals and in the general orientation of Basic policy their views have had considerable weight. In addition, conferences of departmental officials are held occasionally in which persons concerned with the implementation of Basic Education in all its aspects (as well as others) come together for discussion of common problems, particularly those confronting field workers.

Besides these agencies, a number of local advisory bodies of basic education workers have been formed to help the progress of training institutions. The Department of Education has been able to establish close and fruitful co-operation with non-official workers in the field of Basic Education and fortunately there is none of that tension which is often found between officials and non-officials elsewhere.



*The existing position*:—

The position in regard to the Basic Schools in the existing compact areas is shown below:—

| Compact Area | No. of Schools | Pupils |
|---|---|---|
| 1. Karnatak .. | 19 | 2,752 |
| 2. Maharashtra .. | 23 | 3,268 |
| 3. Gujarat .. | 13 | 1,981 |
| Total .. | 55 | 8,000 |

These figures include the practising schools attached to the three Basic Training Centres and a few other private Basic Schools. Of them 27 are first grade (Senior) and 28 second grade (Junior) Basic Schools.

In 43 schools the basic craft is spinning and cotton weaving, in 6 wool weaving and in 6 agriculture. Government have recently framed special rules for the inspection of and the grant-in-aid to Basic Schools maintained by non-Government agencies. This is meant to encourage voluntary effort in this field where it is specially called for and it is likely to establish some uniformity of standards between Government and non-Government basic schools. Arrangements have been made for the adequate supervision of all basic schools by specially trained Basic Supervisors and Craft Supervisors appointed for each compact area.

*Experimental Institutions*:—

Besides these, a number of experimental basic institutions have been established by private individuals and agencies. As this is a potentially important development, Government has adopted special means of encouraging these bodies to carry on the work on their own lines and given them liberal grants for the purpose on the recommendation of special Inspection Committees consisting of both officials and non-officials.

Amongst these institutions may be mentioned Gram Bal Adhyapan Mandir, Bordi; Pre-Basic School, Bordi; the Basic Training Institution, Pimple, run by Tilak Maharashtra Vidyapeeth; Adhyapan Mandir, Vedachi and Post-Basic School, Vedachi; and the Basic School at Karadi, which are doing some experimental work in the field of Pre-Primary, Primary and (in one case) Post-Primary education on Basic lines.

*Examination of Basic Schools*:—

Since the experiment in Basic Education was started in 1939, the first batch of pupils from full-grade Basic Schools appeared for the ordinary primary school certificate examination in April 1947, after completing the course. But this year pupils from Basic Schools have taken a special examination which was conducted by a special committee and which has taken into account not only the academic studies and craft work of children but also the social and community work done by them in the villages. Tests and observations of Basic School children show that, in spite of the rather inadequate arrangements made for their education in previous years in academic subjects they have done, on the whole, as well as the ordinary school children (and in some cases a little better) while in craft work, in self-expression and co-operative social activities, their standards are distinctly higher.

*Improving the Lot of Teachers*:—

Government has also given its very careful attention to the improvement of the lot of primary and basic teachers both in respect of their pay and of their social status and prestige. The scales of pay for teachers in schools under public management as revised with effect from 1-1-'47, are Rs. 35-1-40 for untrained teachers and Rs. 40-1-50-3/2-65-5/2-90 for trained teachers. The untrained teachers will be given the earliest opportunity of receiving training, so that they should be able to pass on to the higher grade.



Various other measures have been taken to improve the professional efficiency as well as the social amenities of teachers—organisation of teachers, camps during vacations (partly at Government expense) in places with a good climate, the issue of Government circulars defining their status and position at public and social functions, re-orientation of the attitude of inspecting officers towards teachers, publication of journals and other literature for the use of teachers, etc. Problems of Basic Education are discussed in the journals as well as conferences. It was, however, felt that, in view of the newness of the Basic technique, teachers needed much detailed guidance and it was necessary to produce literature and material specially suited for their needs. For this purpose, the Basic Board and the office of the Educational Adviser are at present engaged in preparing brochures dealing with various aspects of Basic Education. Originally the idea was to publish a Hand-Book for Basic Teachers but it has been decided since that it would be more useful to bring out separately a number of readable and popularly presented brochures rather than one voluminous hand-book which teachers may not be able to study as a whole. The Department of Public Instruction published a few years ago a "Scheme of Activity Programme for Basic Schools" in which correlation of various craft processes and activities were worked out with different branches of the curriculum. One brochure dealing with the basic curriculum has just been published under the title "Introducing the Basic Curriculum". Several others, dealing with the problems of correlation, the organization of community work, the place of craft in Basic Education, agriculture in Basic Schools, and celebration of festivals in Basic Schools, have been written, but they have not yet been published because they require considerable re-editing. It is hoped that in the course of this year it will be possible to publish them so that they might help the basic teachers to organize their work properly. It is not, of course, enough but it is a useful beginning towards filling up that void of literature which surrounds teachers today.

Amongst other activities of the last year which are worth noting, mention may be made of the following:—

(1) The syllabus for Basic Schools and Basic Training Centres has been revised in the light of the syllabus drawn up by the Hindustani Talimi Sangh and of the practical experience gained in the field of Basic Education.

(2) A tentative syllabus has been prepared for the Graduates' Basic Training Centres.

(3) Detailed circulars have been issued to Training Colleges and the Inspecting Staff for proper organization of community life in the hostels and institutions.

(4) Accounts of experiments in Basic as well as other stages of education have been published in the columns of "Adventure of Education," a bi-monthly magazine issued from the Adviser's Office.

(5) A Model Primary School has been proposed in each Taluka.

Two other important contemplated developments may be mentioned. One is a proposal for the establishment of what may be described as a Sarvodaya Centre in each linguistic region where the various grades and types of Basic Institutions will be located in one place with the object of building up a basic community in which Basic Education will be provided at all levels, from pre-basic to Adult Education as well as Social Service and Community Welfare activities. A beginning has already been made at Jamkhandi where a Basic Training College, a refresher course training college and a Basic School are being established this year and where the post-graduate Basic Training College, teaching through Kannada will be shifted next year. By such concentration of effort, it will be possible to show the total impact of Basic Education on the life of the community more clearly.



The other development is a proposal which has been recently sanctioned by Government (but is still to be implemented) for the appointment of a Committee to consider the question of post-basic education. It is hoped that during the year a scheme will be drawn up for the development of Basic Education beyond the first seven years, and to co-ordinate the basic principles with education at the higher secondary level.

This is a brief account of what is being done in the field of Basic Education in the Bombay Province. It is only a beginning and a great deal remains to be done. But it will tend to show that the Government headed by the Hon'ble Mr. B. G. Kher (who is personally a great enthusiast for Basic Education), is really keen to implement the policy of Basic Education on a province-wide basis and is actually doing so.

K. G. SAIYIDAIN.

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## GUJARAT

*(Non-Government)*

The first basic school in Gujarat was opened in 1937 in the village Thamma in Kheda District, directly under the guidance of Shri Narahari Parekh. This school functioned for five years and then stopped. In the meanwhile the Bombay Government opened a basic training school in Kahargam (near Surat) and a compact group of 18 basic schools in the surrounding villages. Another experiment was started in the Pipla village in the Rajpipla state.

All this preliminary work in basic education came to an end during the movement of 1942–'45. But as the national workers were gradually released from jail they returned to their work with a fresh enthusiasm for Nai Talim.

In May 1947, Shri Narahari Bhai called a conference of workers interested in Nai Talim in the Harijan Ashram, Sabarmati, to give a concrete shape to their enthusiasm for Nai Talim. The following institutions whose representatives attended the conference decided to take up the work of Basic Education and Nai Talim was revived in Gujarat.

| | | |
|---|---|---|
| 1. | Harijan Ashram. | Sabarmati. |
| 2. | Bharat Vidyalaya. | Karadi. |
| 3. | Swarajya Ashram. | Vedchchi. |
| 4. | Gram Dakshinamoorty | Ambla. |
| 5. | Vallabh Vidyalaya. | Bochasan. |

The workers of Nai Talim in Gujarat met again in August '48 in Bharat Vidyalaya, Karadi. The delegates both official and non-official numbered nearly 200 and the conference was conducted in an atmosphere of great enthusiasm. An association of workers called the Gujarat Nai Talim Sangh was formed with Shri Jugatram Dave as President, and Shri Babbalbhai Mehta and Shri Narain Desai as Secretaries.



The following institutions are affiliated to this association.

| | | |
|---|---|---|
| 1. | Gram-Shala Vedachi | P.O. Valod, Dist. Surat |
| 2. | Lok Shala. | ,, ,, ,, |
| 3. | Gram Sevah Vidyalaya. | ,, ,, |
| 4. | Gram Dakshinamoorty, | Ambla, Via Sougarh, Saurashtra. |
| 5. | Bharat Vidyalaya. | Karadi. Dist. Surat. |
| 6. | Harijan Kanya Vidyalaya, | Sabarmati. |
| 7. | Jivan Bharati. | Surat. |
| 8. | C. N. Vidya Vihar. | Ahmedabad. |
| 9. | Kanya Ashram. | Marhi, Dist. Surat. |
| 10. | Vallabh Vidyalaya. | Bochasan. Dist. Surat. |

The Sangh has started a section on Nai Talim in the magazine "Kodiyu" which publishes accounts of the work of Nai Talim in these institutions. It has also prepared a scheme for the preparation and publication of literature for children in basic schools; and it is hoped to publish a few books this year.

The Sangh has also undertaken the work of planning suitable buildings for basic schools.

Special experiments on different aspects of basic education are being conducted and records maintained in these associated institutions. Some schools have also selected special subjects for experiments, e.g. Bharat Vidyalaya, Karadi, has selected self-sufficiency in Nai Talim.

In short the Nai Talim Sangh of Gujarat wishes to emphasize quality and not quantity of work.

BABBALBHAI MEHTA.

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## CENTRAL PROVINCES AND BERAR

*(Summary)*

There are seventy-eight complete Basic Schools, which shows that the principle of a seven-years' school course has been implicitly accepted. There are also some normal schools where attempts have been made to introduce Basic Training, but up to the present these have not proved satisfactory. The University has, however, approved a new Basic syllabus for the B.T. degree, and this will now be put into action.

Before giving an account of what is being done in the field of basic education in Madhya Pradesh, it is necessary to trace its history in short.

2. In the year 1937–38 the first experiment of basic education was tried in Wardha. The Normal School at Wardha was converted into Vidya Mandir Training School to train teachers for the Vidya Mandirs. The Vidya Mandir Syllabus being the same as the basic syllabus. The teachers were actually trained for basic education under the guidance of the Hindustani Talimi Sangh.

3. The provincial government then decided to extend the sphere of basic education—an institute to train teachers for the future Basic Normal Schools was established at Wardha. Government also created two compact areas of 30 schools each and introduced basic education in them. To train teachers for these schools, government converted two Normal Schools to Basic Training Schools. The experiment progressed very satisfactorily but it was interrupted by the political changes that followed the resignation of Congress Ministers.

4. Now the Congress is again in power and the Government of Madhya Pradesh has again taken up the thread of basic education. But now it has been taken



up on the basis of separate Basic Education Centres with a view to give its advantage to all the districts. To expedite matters, Government have taken over 78 Indian Middle Schools from Local Bodies—one in each Tahsil—and have introduced basic education in them.

5. These schools are gradually being developed into Senior Basic Schools with a view to make them model centres of basic education under conditions which normally exist in the Province. Government have appointed an Advisory Board of Basic Education to advise Government on matters relating to basic education. Government have also appointed a Special Officer to carry out instructions and to conduct the experiment.

6. The introduction of basic education in the 78 schools is in its initial stages at present and it would not be fair to either the scheme or to those who work in it to pass any judgement. But it would be equally unfair if the difficulties which are experienced are not put before the Conference which is always a source of guidance and inspiration.

7. The syllabus, teachers, equipment, accommodation, and atmosphere all present certain difficulties.

8. The syllabus requires the students to be with the teachers for more than five hours a day—or, in other words, the syllabus is more suited to residential schools than to day schools. If English is also allowed to be taught in Senior Basic Schools, it makes the position still nore difficult.

9. The difficulty which is usually felt with regard to basic craft of spinning is that children do not usually stick to the basic course for the full seven years and the waste in grades i and ii particularly is more. This makes it difficult to realise the productive and financial aspects of basic education.

10. Experience shows that basic education requires better qualified teachers and more accommodation and makes one conclude that the working of basic education

in existing school buildings and with the help of existing members of the staff is not very helpful to the satisfactory progress of the system.

11. Proper atmosphere of the village is another factor which is found to be very vital so far as the satisfactory progress or otherwise of basic education is concerned.

12. Workers in the field of basic education in the Madyha Pradesh feel that children who receive basic education are more active, more energetic and bolder. They love to work and to create things, and one feels that basic education is pregnant with great possibilities. But the really good result of basic education can mostly be achieved in special schools. The workers also feel that in the senior stages a basic school must be residential and must have agriculture also as a basic craft along with spinning and weaving. They suggest that in the initial stages, i.e. in grades i and ii, it may be more advantageous to have a greater variety of similar handiworks, and craft on basic lines may commence from grade iii.

V. S. TOMAR,
*Director of Public Instruction.*

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## CEYLON

The first attempt in Ceylon to study the principles involved in Basic Education was probably a Kandy Educational Conference of 1945, when Shri Aryanayakam and Shrimati Asha Devi expounded the idea at the invitation of the All-Ceylon Union of Teachers and with the approval of Gandhiji himself. Since then, there has been an increasing appreciation of the contribution which "learning by doing" has to make to an educational system which is excessively academic and bookish. It is no use, however, pretending that the basic idea has caught in Ceylon or that it ever can be applied without modification to suit the condition and outlook of Ceylon. On the other hand, Gandhian ideas have by their intrinsic worth a way of infiltrating into regions beyond the shores of India, and therefore there is hope that the essential elements of the new education will sooner or later strike root in a soil that has during historic time been fertilized by successive streams of the Indian civilization.

The first concrete beginning was only made on the 18th of March this year when a basic school was opened in my own village of Karainagar. Shri G. Ramachandran of Sevagram performed the opening ceremony. The occasion also saw some interest in the new venture shown by the powers-that-be. Shri K. Kanagaratnam, our Parliamentary Secretary to the Minister of Education presided, and the provincial education officer and other officials attended, besides large numbers of the public. Shri K. Kanagaratnam in his speech expressed deep appreciation of the principles of Basic Education, and pledged the support of the Ceylon Government to the experiment in Basic Education started by me unofficially in Karainagar in Jaffna.

The Basic Education Conference presided over by Shri S. U. Somasegaram our Education Officer, was well-attended by over 400 teachers. Shri G. Ramachandran

group of basic schools in the South. A similar camp was conducted at Konetipuram in Guntur District.

When the National Government took up office early in 1946 it was therefore easy for them to work the scheme. They started two Basic Training Centres, one at Perianaickenpalayam (Coimbatore District) and the other at Vinayashramam (Guntur District). About 70 elementary school teachers were trained at each centre; these were intended to staff basic schools. Twelve graduate teachers were deputed by the Government to Sevagram for training with a view to staff new Basic Training Schools which were proposed to be opened during the next year.

Since the Government wanted to associate public opinion in this nation-building activity of supreme importance, they constituted an Advisory Board of Basic Education with the Hon'ble Minister for Education as Chairman. This Board has met five times and advised Government on all matters relating to Basic Education. It has since been abolished. A sub-committee for Basic Education has been constituted instead, as a part of the Provincial Advisory Board of Education. The functions of the sub-committee are similar to those of the Advisory Board of Basic Education.

### 2. *Basic Training Schools*

The first batch of twelve graduates trained in Sevagram were utilized for strengthening the Basic Training Schools at Perianaickenpalayam and Vinayashramam and for opening three new training centres at Cuddalore (South Arcot District), Palayad (North Malabar), and Moodbidri (South Kanara). A Basic Training School was opened at Keelamoongiladi (Chidambaram) by the Tamilnad Basic Education Society and another at Gandhigram by the Kasturba Trust (Tamil Nad Branch). In the next year (1948–'49) eleven more Basic Training Schools were started, of which nine were conducted by Government and two by aided agencies. There are to-day eighteen Basic Training Schools,



thirteen Government and five aided. Some of these schools were newly started and the rest were ordinary training schools converted into Basic Training Schools. It is proposed to start seventeen more Basic Training Schools during 1949–'50. The Basic Training centre at Seethanagaram is conducted by the Kasturba Trust (Andhra Branch).

Every trainee is expected to work with and observe the life of children. A study of the child in this context of real life gives concreteness to the knowledge the trainee may acquire in child psychology through books and teachers. He is gradually allowed to participate in organization and teaching work in the model school.

*Selection of candidates*:—The minimum qualification for entrance into a Basic Training School is standard VIII or form III for Junior Basic teachers, and Matriculation for Senior Basic teachers. So far selections have been made merely by calling for applications. It has not been possible therefore to ensure the selection of the social type of person who would grow into a loving and lovable teacher. It has now been decided to make these selections by personal interview. Each Government Basic Training School has a selection committee consisting of a non-official, the Headmaster and the controlling officer. Every trainee is paid a stipend of Rs. 18 per mensem.

*Scheme of assessment of progress*:—The normal course of training in a Basic Training School is for two years as suggested by the syllabus framed by the Hindustani Talimi Sangh and approved by the Government for adoption in Basic Training Schools. The first batch of teachers who have undergone this full two years' course are leaving the Basic Training Schools in April 1949.

The progress of the trainees is assessed partly by the school staff and partly by an external written examination. Six out of the following ten items are tested by the staff of the school and four by written tests.

| A | | Marks | |
|---|---|---|---|
| 1. | Spinning and Weaving | 100 | Internal Examination. |
| 2. | Garden and Kitchen work | 100 | |
| 3. | Sanitation and Health Education (including physical activities) | 100 | |
| 4. | Community training, Art and Music | 100 | |
| 5. | Work in the Basic School | 100 | |
| 6. | Records | 100 | |
| 7. | Child Study | 100 | External Examination |
| 8. | Principles and Methods of Basic Education | 100 | |
| 9. | Rural Service and Community training | 100 | |
| 10. | Theory of the school activities | 100 | |
| | Total marks | 1,000 | |

Thus while ensuring a large measure of freedom for individual training schools to develop in a manner that would suit local requirements, there is an external check up to ensure that minimum standards are maintained. The Government have constituted a Basic Teachers' Certificate Board consisting of seven members to control these examinations and recommend the issue of certificates.

*The Staff*:—The staff of Basic Training Schools consist mainly of graduate teachers. As a temporary measure, non-graduates who are specialists in arts or crafts are also employed wherever graduate teachers have not yet acquired the necessary skills. It is, however, insisted that graduates alone should be class-teachers. With a view to provide the personnel necessary for opening Basic Training Schools, the Government have arranged for the training of graduate teachers



at Pentapadu (for the Telugu districts) and at Perianaickenpalayam (for the Tamil districts). The staff required for the Malayalam and Kanarese districts are at present trained at Sevagram. In addition to their salaries, a separation allowance of not less than Rs. 25 per mensem is paid to the graduate teachers who undergo this further training. So far 122 graduates have been trained in Basic Education, 36 at Sevagram, 54 at Perianaickenpalayam and 32 at Pentapadu.

### 3. *Basic Schools*

During the four years (1945–'49), short courses of training in Basic Education have been held at Tiruchengode (Salem District), Konetipuram (Guntur), Vinayaashramam (Guntur), Pentapadu (West Godavari), Perianaickenpalayam (Coimbatore) and Cuddalore (South Arcot) and 394 secondary and elementary grade teachers have been retrained in Basic Education. They are now employed in the 101 basic schools so far opened in the various districts.

The 845 teachers who are leaving Basic Training Schools in 1949 (of whom 208 have had a full two years' course) will be employed in Basic Schools in selected areas of nine different districts of the Province.

It is now four years since Basic Education work was taken up systematically in this province. The earliest schools have therefore been built up to standard IV. The syllabus recently revised by the Hindustani Talimi Sangh is followed in these classes. It is proposed to build up in the first instance at least 200 full-fledged Basic Schools with eight standards.

The main problems in the organization of these Basic schools have been accommodation and supply of craft equipment. Most of the basic schools were elementary schools recently converted. Even before conversion, they were suffering from want of accommodation, though the floor-space required under the old scheme was less than 10 sq. ft. per pupil. Since there is craft work included in the curriculum of basic schools, every pupil

has to be provided with about 15 sq. ft. of floor-space. Land for gardening is also required. The basic school teacher is expected to devote all his time to the progress of his wards and through them to the development and welfare of their parents. Hence provision of living quarters for these teachers near the school is considered essential. This principle has been accepted by the Bihar Government and they have constructed a number of houses near basic schools. The problem of securing land and accommodation for these purposes has to be tackled immediately to ensure the fuller life that should pervade basic schools. With a view to provide essential buildings for these schools, provision has been made in the budget for the year 1949–'50 for a sum of Rs. 12 lakhs.

When basic schools were started in the various districts, there arose a sudden demand for taklis, charkas and other craft implements. The All-India Spinners' Association and constructive work centres like Kallupatti quickly adjusted their capacity for output and are now in a position to supply our requirements. Control over the price and movement of cotton has often caused great dislocation of work. The strong capacity of our basic schools is very poor. Therefore, the Government have been addressed to allow basic schools to draw their stock of craft materials from the store of the nearest Basic Training School.

Junior Deputy Inspectors have been posted in the Coimbatore and Cuddalore compact areas, but in other centres no special arrangements have been made for the supervision of basic schools. With the opening of more basic schools during 1949–'50, arrangements will soon be made to post basic trained personnel in the areas selected for intensive basic education work.

4. *The Self-sufficiency Aspect*

Training schools and elementary schools generally have some menial staff for sweeping the floor, supplying drinking water, etc. After their conversion into Basic



Training Schools and Basic Schools, these duties are done by the school community itself. In many cases, paths have been laid within the school premises and minor repairs attended to. Provision has been made for only one cook in each Basic Training School and therefore the trainees attend to most of the kitchen work. There are also week-end rural service campaigns during which the basic schools and basic training schools do a considerable amount of work for the uplift of villages. There is a great deal of effort put forth in the direction of self-help as in washing one's own clothes, carrying stock from place to place, etc. In all these cases, it is not possible to calculate the actual wealth that has been produced or expenditure avoided by the school communities, but their worth both in the economic and in the moral spheres should not be ignored.

Actual income from school activities is for the present limited to cloth production and gardening. The earnings in spinning, weaving and gardening in all Basic Training Schools and Basic Schools in the Province for the period from July 1948 to December 1948 is furnished hereunder:—

*Basic Training Schools*

| | Expenditure on raw materials, etc. | | | Value of yarn, cloth, vegetables, etc., produced. | | | Value of net earning | | |
|---|---|---|---|---|---|---|---|---|---|
| | Rs. | A. | P. | Rs. | A. | P. | Rs. | A. | P. |
| Spinning | 4,205 | 0 | 4 | 7,489 | 7 | 6 | 3,284 | 7 | 2 |
| Weaving | 1,215 | 7 | 9 | 1,302 | 7 | 9 | 87 | 0 | 0 |
| Gardening | 627 | 7 | 5 | 968 | 15 | 3 | 341 | 7 | 10 |
| Total | 6,047 | 15 | 6 | 9,760 | 14 | 6 | 3,712, | 15 | 0 |

| | Expenditure on raw materials, etc. | | | Value of yarn, cloth, vegetables, etc., produced | | | Value of net earning. | | |
|---|---|---|---|---|---|---|---|---|---|
| | Rs. | A. | P. | Rs. | A. | P. | Rs. | A. | P. |
| Spinning and Weaving | 1,143 | 15 | 0 | 1,890 | 15 | 1 | 747 | 0 | 1 |
| Gardening | 35 | 7 | 0 | 210 | 6 | 0 | 174 | 15 | 0 |
| Total | 1,179 | 6 | 0 | 2,101 | 5 | 1 | 921 | 15 | 1 |

Thus the total income from Basic Schools and Basic Training Schools is Rs. 4,634-14-1 for the half year ending December 1948. The total strength of trainees in Basic Training Schools during this period was 1,545 and of pupils in Basic Schools 5,490. The income through craft work is low because most of the schools have been recently organized and there was great difficulty in securing craft equipment and stocking it.

The total expenditure on Basic Education during 1948–'49 is Rs. 3 lakhs approximately and this includes expenditure not only on staff but also on equipment, travelling allowances, stipends and other charges. Besides this, 12 lakhs of rupees have been provided for the Basic Training School buildings which are under construction.

### 5. *Conclusion*

The progress of Basic Schools and Basic Training Schools is today observed with great interest by the entire teaching profession and the public. The organization of schools on the basis of a co-operative society without distinctions of caste or creed, the introduction of manual skills as the core of the educative process, the development of free discipline and the shifting of importance from English to national and local languages are some of the factors in Nai Talim that have attracted hostile



criticism. As more and more good Basic Schools and Basic Training Schools are developed and opportunities are given to the public to see a correct picture of Basic Education, misunderstandings are clearing away. The public have begun to be impressed by the happier and cleaner atmosphere of some of our good schools, the improved health of the Basic School child, his superior ability in oral and written expression, his acquisition of new and useful skills, his attitude of co-operation and helpfulness, his interest in and knowledge of social and national affairs, his sense of responsibility in learning, his pride as worker and producer and by his general outlook on life. Our thanks are due to the teachers who are building up these schools. Well-wishers of Basic Education should work for the well-being of these teachers. If children are the most valuable wealth of the village, the most talented and cultured persons in the village should offer to become their care-takers as teachers, the best land in the village should become the school garden, and the school house should be as comfortable and artistic as any other in the village. Raising the standard of the school and the teacher may thus be considered as the first step towards the raising of the standard of the entire village. In this great national duty, the Basic School teacher is taking the initiative. It is for the public to offer their support and create an order of society where everybody in the land would be ensured of a cultured and dignified life.

The Government of Madras are doing their best to achieve the ideal of one good Basic School for every village and of ultimately universalizing Basic Education. The officers of the Education Department spare no pains to implement the Basic Education policy of the Government. Our thanks are due to a number of national institutions which have given vitality for this New Education movement. In this connection it is necessary to make particular mention of the Hindustani Talimi Sangh who have trained our key personnel and have placed their rich experience at our disposal. The

Tamil Nad Basic Education Society have helped us by publishing valuable literature. The All-India Spinners' Association and the Gandhi Niketan, Kalluppatti have both been of great help in supplying the equipment required for our Basic Training Schools and Basic Schools. The role of constructive workers in preparing the ground and in maintaining the atmosphere for Basic Education has indeed been great.

For us in the Madras Province, this Conference is a great landmark. It is no small encouragement that Dr. Zakir Hussain has given us, when he selected Periyanaickenpalayam as the venue of the Fifth All-India Basic Education Conference. It has afforded us valuable contacts with experienced men and women in the field of Basic Education and given us a chance to see where we are and in what direction we should develop. We shall therefore proceed with greater confidence in our cherished plan of building up a good Basic School at a reasonable distance from every home in the Province.

May God bless our efforts with success!

## TAMIL NAD BASIC EDUCATION SOCIETY

The Society was formed in 1945 and after getting some teachers trained it started Basic Schools, of which Kallupatti is the most successful.

A Teachers' Training School has been started at Keelamoongiladi near Chidambaram. The students weave their own yarn and do not employ a village weaver. Agriculture is considered of great value but not enough land is as yet available for self-sufficiency. This year, however, an acre of barren land has been reclaimed and cultivated by the students. The school has given special attention to the correlation of art and culture through festivals, and has brought out two pamphlets, *What is Basic Education?*, and *Songs for School Children.*

M. ARUNACHALAM.

## MYSORE

The first step in the launching of a scheme of Basic Education in the State was taken by the Government of Mysore in April 1947, by opening a Basic Training Centre for the training of teachers for starting Basic Schools. The Military Camp near the Huttanahalli village about 15 miles from Bangalore on the Bangalore-Devanahalli Road was purchased by the Government at a cost of nearly ten lakhs of rupees. The camp is situated in ideal surroundings and has an adequate number of buildings and extensive fields suitable for conversion into a decent agricultural farm.

A short-term training course of eight months for a batch of thirty teachers was inaugurated by Sri R. Kasturi Raj Chetty, B.A., B.L., DIP.EDN., Director of Public Instruction in Mysore, on 24-4-1947. The teachers were selected from primary schools in the neighbouring Taluks, and were those who had already had three years of general teacher training, in the State Normal Schools. They had already sufficient experience as Primary School teachers and had the desire to work the new scheme. An intensive course of training in the theory and practice of Basic Education, in the crafts of spinning and gardening, and in practice teaching work in an attached Practising School was planned and was gone through by these teachers. Social service work in the surrounding villages and excursions for the study of nature formed part of the training. Each trainee had to give about 20 lessons in the Practising School and had sufficient practice in the formulation of schemes of correlated studies. The teachers and trainees lived in the camp and worked for the development of the farm and the training institution. The batch of teachers organised a House of Assembly and monthly elections for the selection of a Cabinet of Ministers were held. The ministers organised and carried on the work of the kitchen and cleanliness of the premises as well as watch and ward and other essential arrangements. In this way they got their civic training.

After the successful completion of the course Sri D. H. Chandra Shekhariah, B.A., B.L., Minister for Education, distributed the certificates to the teachers on 27-11-1948 and the teachers were sent to twelve surrounding schools and the practising school. The first two classes of these 12 schools were converted to the basic type from 4-12-1947 and each class was given a teacher. The enrolment in these basic schools increased and the villagers showed keen interest in the work of these schools. Parent-teacher associations are doing good work in these villages and they show keen interest in the work of the schools. The syllabus of studies given in the Zakir Hussain Committee Report is being followed both in the training institution and in the basic schools. The basic schools are situated round about the training centre, the maximum distance from the centre being about six miles. These teachers of basic schools meet frequently in the training centre for discussing professional problems and come into contact with the work of the practising school and the training centre. The enrolment in the basic schools is given in the following table.

| Class | Enrolment | Average | Remarks |
|---|---|---|---|
| I Year | .. 512 | 450 | The average attendance has increased in these schools. |
| II Year | .. 237 | 190 | |
| Total | .. 749 | 640 | |

Qn 15-7-1948 the second batch of teachers started their training. This time the teachers are selected from all over the State from schools in selected Taluks of the Districts. After the completion of their training in April 1949 they will be sent to schools in compact areas in each of the Districts. It is expected to develop the central school in each of these compact areas to a training institution in the near future. Three Inspectors of Schools are also undergoing training. After completion of their training they will be placed in charge of supervision of Basic Schools.



A carpentry and a weaving section have been added this year, and in addition to cotton and agriculture which are the main crafts for the teacher training, they have also to take wood-work and weaving as compulsory subsidiary crafts. Bee-keeping is also taught to the pupil teachers. These teachers go to the 12 schools in the compact area round the training centre also for practical teaching work.

It is proposed to add on 60 basic schools every year as and when trained teachers are available.

The training centre has been attracting a number of visitors. A number of teachers and students from all over the State visit the centre in batches. The officers of other departments also evince keen interest in the work of the institution. The creation of a Board of Basic Education is under the consideration of Government.

B. Venkatesah Shastry,
*Special Officer for B. E.,*
*Mysore.*

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## MYSORE

### Non-official Report

*(Summary)*

A Basic Education Conference for Mysore State was held at Gurukula Ashram, Kengeri, in April 1946, at which a Basic Education Committee was formed to carry on the work of Basic Education in the State.

In accordance with a resolution of the Conference, the Committee organised a teachers' training course which opened in July 1946 and closed on April 13, 1947 when a Convocation ceremony was held. The Convocation was combined with an Exhibition and effectively brought the ideals of Basic Education before the officials and general public of the State. The course was under the direction of Sri G. Ramachandran of the Hindustani Talimi Sangh. Twenty-one teachers were trained and some of these were employed in two Basic Schools started by the Committee at Belagumba and at Gurukula Ashram, Kengeri. These schools have now reached 3 grades, with a total of 40 pupils, and two teachers are undergoing further training at Sevagram to qualify them for dealing with grades 4 and 5.

It is a matter for regret, however, that the majority of the twenty-one men trained at Kengeri are not now traceable as there was no adequate plan, official or otherwise, for ensuring their employment after the completion of their training. Steps should be taken to establish a Basic Education Board for the State, with non-official co-operation, by which such wastage may be eliminated.

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## ORISSA

By their Resolution No. 5829-E, dated the 30th November, 1946, the Education Department of the Government of Orissa set up a Board of Basic Education with the Hon'ble Minister for Education as Chairman, and 18 members to advise Government as to the manner in which the programme of Basic Education should be conducted in the province. The Board is more or less an autonomous body, treated as a Government institution, and the Chairman has certain powers of re-appropriation in the budget. The Organiser of Basic Education in Orissa is the Secretary, and the office is attached to the office of the Director of Public Instruction, Orissa.

2. The Board of Basic Education met seven times between January 1947 and March 1949, and decided upon (1) the principles of the spread of Basic Education, (2) the location of the basic training school and basic schools, (3) the appointment of teachers in basic training schools, (4) the selection of candidates for basic training schools, (5) the fixation of pay of teachers in basic training schools and basic schools, (6) the fixation of recurring and non-recurring aid to aided basic schools, (7) the inspection and recognition of basic schools and (8) other activities connected with the spread of Basic Education.

3. In 1946–'47, eight teachers were deputed for teachers' training at Sevagram of whom seven were appointed in the following year as teachers of training schools. Private basic schools were aided from January 1947. In 1947–'48, two training schools were started at Bari-Ramachandrapur and Angul, where 69 teachers were trained. One basic practising class was started at Russelkonda, eight graduate teachers were deputed for training at Sevagram, and ten private schools were recognised as aided institutions and were given recurring and non-recurring grant. The total amount of grant given during the year was Rs. 60,720 including grant for build-

ings. During the year 1948–'49, seven graduate candidates were deputed to Sevagram, three new training schools with two practising schools were started at Russelkonda, Nowrangpur and Bargarh, 165 trainees received and completed teachers' training, 23 new Government basic schools were started including three converted from aided to Government schools, five new aided basic schools were opened with Government teachers lent to two of them. The total number of pupils on the roll in March 1949 was 1,922 as against 524 in 1947–'48. At one time there were 2,156 pupils, but the number decreased due to incidence of malaria at certain centres, and to pupils not returning to school during and after the harvesting season.

As only a few schools had grades above II, the total number of pupils in grades III and above was 244, and yet the proceeds from craft credited into the treasury was Rs. 1,374 and the proceeds from garden amounted to Rs. 2,365. The garden produce was ordinarily utilised in providing occasional meals for children, or in improving the garden.

The proceeds from the five basic training schools amounted to Rs. 1,378. The quarterly salary grant paid to teachers of aided schools will be Rs. 2,700 excluding dearness allowance which has been sanctioned at Rs. 10 per month per head. The entire salary of teachers is met from Government grant. Government sanctioned also a non-recurring grant of Rs. 3,310 towards craft materials, etc. and Rs. 15,000 towards buildings for the aided schools.

4. The salary paid to basic school teachers was in the scale of Rs. 45–3–60–E.B.–75 in Government institutions and Rs. 40–3–70 in aided institutions as against Rs. 25–$\frac{1}{2}$–30 for teachers in ordinary primary schools both aided, and maintained by local bodies. The scale has since been revised to Rs. 50–2–70 E.B. –2–90 for matriculates, and Rs. 45–1–50–2–60. E.B.–1–65 for



non-matriculates. The scales of pay sanctioned for teachers in basic training schools are as follows:—

Headmaster: Rs. 155–5–160–10–220–E.B.10/2–250.

Graduate Assistants: Rs. 120–5–155–E.B.–5–160–10–220–E.B.–10/2–250.

Non-graduate Assistants: Rs. 100–5–120–6–150.

The total number of teachers working in five Basic Training Schools is fifteen.

5. The total expenditure on basic schools upto 31st March 1948, was Rs. 1,13,832 and the expenditure for the year 1948–'49 is Rs. 1,56,853. The Government have decided to implement the basic education scheme as expeditiously as possible, but due to the difficulty in getting teachers trained for staffing training schools the out-turn of teachers for basic schools is not as large as it should be, and the programme of expansion cannot be taken up at full speed. The five-year scheme provides for the opening of seven basic training schools, and 126 basic schools with 478 teachers. The second five-year scheme is likely to show much more and better progress.

## ORISSA—Non-official

*Introduction*:—

The year's work began in the midst of the great gloom cast by the passing away of Bapuji. We tried to recover from the stupefaction after we met, wept and consoled one another, and began again to fondle the infant—Nai Talim.

*Institutions and Enrolment*:—

There were 12 basic schools under non-official management in the Province. These schools were almost independent of the care and control of the Utkal Maulika Siksha Parishad, and are run by local committees or parishads. They are scattered in the various districts and are situated at Algum, Angul, Murumkel, Adampur, Kusiapal, Ramchandrapur, Sathilo, Brahmanigan, Balipada, Turigaria, Durgadevi, and Dagara. The total enrolment in these schools was 744 out of which 198 were girls. Most of these schools had only the lower grades. Only Ramchandrapur Basic School enrolled 17 boys in grade vii, and this school together with the Turigaria school had 2 girls and 24 boys in grade vi. The rough percentage of attendance was 65 in these schools. The low percentage of attendance was due to the prevalence of malaria in certain areas in an epidemic form, and occasional withdrawals in the agricultural seasons. Some social service was done in the villages by teachers and higher grade pupils at Ramchandrapur to combat malaria. In many schools the teacher was in charge of 2 grades formed into a unit, taking the average physiological and mental age into consideration. This was done mainly to keep down the cost on teachers' salaries.

*Basic Crafts*:—

Spinning and the auxiliary processes were the basic crafts practised in these schools. Craftwork suffered to a certain extent for lack of cotton-growing in the school



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gardens, or at least in the locality. The standard of attainment came up to the specifications of the syllabus where attendance of students was regular, and the teachers really tried to make the curriculum work-centred. However, lapses were very common, where the teachers were eager to cover the subject-matter mentioned in the syllabus and demanded by the villagers who are always wanting the 3 R's.

The children did a certain amount of gardening according to their capacity and the provision of facilities. The work done at Turigaria, Angul, and Ramchandrapur needs mention in consideration of the amount of production. But the actual work done by students could not be duly correlated with theoretical knowledge for lack of teachers having the requisite standard of knowledge in agriculture and biology, and for lack of the simplest essential laboratory equipment. This led to a sagging of interest in the students in the craft and science.

Weaving was done by students of grades vi and vii in Ramchandrapur and Turigaria basic schools, where provision is made for this. A weaving-teacher was in charge of the work as against the ideal of the grade-teacher combining the knowledge in the art and science of weaving with his attainments in other subjects. The outturn of work was very poor at Ramchandrapur since the craft-teacher was apathetic to his main business.

*Cattle Tending*:—

Cattle tending has perforce come to be associated with our work. No garden or agriculture work can be done without *go-seva*. Therefore keeping of bullocks and milch cows has been an additional feature at Ramchandrapur, Turigaria, and Angul where the work has outgrown the initial stage of basic education. Students used to clean the cowshed, feed the cattle, take them often for grazing, and tend them in sickness. Here again, they have not been able to derive the pleasure of correlated knowledge in the art and science of the

subject as they expected in grades vi and vii. Compost manuring was done in these centres and the students received rewards from the Government Agricultural Department. Day-scholars also shared weekly the milk of the school *gosala* along with the boarders.

*Feeding the School*:—

The children were given the milk of cows and that prepared out of powdered milk with a little amount of *gur* (molasses), and fruits of the season when available in plenty from the school garden. Students held feasts on the occasion of celebrating Sarasvati Puja and national festivals. There was no objection to interdining among all the students from any quarter.

*Buildings*:—

The erection of buildings was an important and urgent problem tackled by these schools. Teachers and students did a lot of work in this connection at Ramchandrapur. This work, if well-planned in advance and done in a leisurely way, would have served a very good medium of knowledge in the higher grades. But due to the exigency of the situation, the teachers could not utilise the educational possibilities of the work to their fullest extent. The minimum requirements in buildings, except the teachers' quarters, have been provided in most centres. The expenses were partly met by the general public and partly by government in most places.

*Training of Teachers*:—

The Utkal Maulika Siksha Parishad relinquished the responsibility of running the Basic Training School at Bari-Ramchandrapur with government money and personnel for lack of their own teachers, and due to strained relations with the government staff of the training school in the previous year. However, the Parishad rendered whatever help it could to the Government Training School.



*Post-basic Education*:—

The first batch of students in Orissa completed their seventh year of basic education in September 1948. There was no provision for these students to receive further education in this province. At the request of the Parishad, the Hindustani Talimi Sangh was kind enough to admit 14 students into the post-basic section at Sevagram. Government of Orissa bore the major portion of the expenses in this connection.

*Hostels*:—

The Parishad had been maintaining a hostel for boys and girls since 1944. It was primarily opened for children of the Saheeds (who laid down their lives in the Independence Movement of 1942) and the indigent political sufferers. Similar small hostels sprang up also at Angul and Turigaria—the former catering mainly for the Orissa States area. But the management of the hostel engaged disproportionately greater attention from the teachers and it created monetary embarrassment. Teachers were found to be taking less interest in the villagers' problems and in the progress of the day-scholars. Therefore, it was deemed wise to close down the hostel at Ramchandrapur for students of the lower grades. Srimati Malati Chaudhuri and Sri Nilambar Das took keen interest and every care to develop good residential centres at Angul and Turigaria respectively.

*Public Enthusiasm*:—

Some public enthusiasm to establish new basic schools was found during the year. But the local public did not show any sustaining interest in the old basic schools which were started in 1941 to 1945. The patronisers of new schools had no clear idea of the gradual development and the ultimate cost and responsibility of the venture. So the Parishad could not associate themselves with the new ventures. The organizers of the old schools were mostly influential people doing constructive work in their respective areas. A short course of meetings

was held at Ramchandrapur where they had discussions of the various problems confronting them. Some public-spirited states people also interested themselves in the matter. But nothing could be done for the states area for paucity of funds and workers at the disposal of the Parishad.

*Conferences*:—

Occasional conferences of guardians of students were held in the different basic schools to elicit their sympathy. But these were not of much avail. Our teachers participated in the Annual Basic Education Conference held at Vikram and Joypur Congress. No conference or meeting of the workers in Orissa could be held during the year. Four of our members of the Parishad continued to be on the Government Board of Basic Education, Orissa.

*Visitors*:—

H. E. the Governor of Orissa, Dr. K. N. Katju, and M. Asaf Ali and the Hon'ble the Education Minister Pt. L. Misra, paid a kind visit to several basic education centres and were pleased with the work. Sj. Srikanta Zuha, Secretary, Bhil Seva Mandal, Sj. A. V. Thakkar Bappa of the Harijan Sevak Sangh and Dr. P. C. Ghosal, member, Congress Working Committee, were some of those who encouraged the workers with their kind visits and appreciation.

*Teachers*:—

There were altogether 35 teachers—all men except for one woman—working in these 12 schools. Two of them working in 7-grade schools received their training at Sevagram; 24 received their training in the Basic Training School; 3 received khadi weaving training under the Utkal Khadi Mandal and others were apprentice-teachers. They received monthly allowances varying from Rs. 40 to Rs. 60 inclusive of dearness allowance. Most of them worked against odds.



*Plan for the Future*:—

The Utkal Maulika Siksha Parishad was formed in 1941 primarily to organise and maintain non-official basic schools in the Bari area. Subsequently, many similar non-official new centres sprang up in the different parts of the province as a result of the aftermath of the 1942 movement. These centres have their own local Parishads. Still they looked towards the Provincial Parishad for consultation, advice, and the pooling of resources. But the U.M.S. Parishad had to restrict themselves to the care of the schools in the Bari area for lack of men and money. They could do nothing more than sending out trained teachers to commence work elsewhere and giving moral support. They decided in March 1949 to have only one good school at Ramchandrapur, run on the ideals of self-sufficiency. Sj. Gopabandhu Choudhuri has been entrusted with the task of re-organizing and guiding the work. Proposals to have one good pre-basic centre, to open some basic schools in the states area and a post-basic centre were also mooted.

*Conclusion*:—

The Parishad received active and constant co-operation from the Kasturba Gandhi National Memorial Centre, the Utkal Khadi Mandal, and workers in the constructive programme in Orissa. Sj. Aryanayakam, Secretary of the Hindustani Talimi Sangh, paid several visits to some of these non-official basic education centres and gave valuable advice and impressed on the organizers and the teachers the need of self-sufficiency. Some of the workers had the good opportunity of meeting Smt. Asha Devi and receiving inspiration. The Government of Orissa recognised most of these schools and rendered pecuniary help during the year.

FAKIR MISRA,
*Secretary*,
Utkal Maulika Siksha Parishad.

Section III

# STAGES OF BASIC EDUCATION

## (*a*) PRE-BASIC EDUCATION

The discussion on this subject was opened by Srimati Shanta Narulkar. She reminded the Conference that preparation for a juster social order is "the foundation on which the house of new education is to be built; children, therefore, begin their education with practical training in this new Citizenship.

"Foundations for this education have to be laid in the earliest years of childhood. In fact, the foundations to be sound must go deeper; this new education must begin with adult education, i.e., the education of the parents and the community according to these new principles. It must continue through the pre-natal period as the education (including physical care) of the expectant mother, through the period of infancy both as education of the parents in wise parenthood, in the homes, and medical care of the body and instruction in child care through centres of child welfare or child clinics. As soon as the child is independent of the mother, and can walk to the pre-basic school, the educational process is continued in the homes, in the village and in the pre-basic school, training the child, the parents, and the community until the child of seven passes on to the next stage as the citizen of the basic school."

"You should bear in mind", said Gandhiji, "that this primary education would include the elementary principles of sanitation, hygiene, nutrition, of doing their own work and helping their parents at home".

"This is the full meaning of pre-basic education, or education for children under seven according to Nai Talim. This educational programme includes the education of the entire village in happy healthy and clean community life; education of the parents in wise parenthood, and of the children from the time of preparation before their birth until they reach the seventh year, when they enter the next period of their development.

"The worker of pre-basic education therefore is not only a teacher of children from $2\frac{1}{2}$ to 7 years of age, but a teacher or a worker for the whole community of which the child forms a part. He is a worker of social reconstruction with the education or development of children under seven as his main instrument of service. The first qualification of a worker in child education will be genuine love for and interest in children and an aptitude for working with them.

"A high standard of personal character must be required, as the teacher's personality will be the greatest educational factor in the development of the child. The teacher should be a healthy person of active habits with real interest in the life of nature. He or she must be of a 'social type' who will easily make friends with the parents, as one of the main tasks of the teacher will be to maintain close co-operation between the home and the school. Other valuable assets are a calm, equable temperament, a pleasant voice and good manner, and a gift for telling stories and playing games. Workers with musical or artistic abilities will be of great help. As the teacher will be responsible for developing habits of cleanliness among children and for maintaining hygienic conditions in the school, he or she should possess hygienic habits and what may be called 'a sanitary conscience'."

Shanta Narulkar then outlined the content of the pre-basic school course and the programme for the training of pre-basic teachers which has been worked out at Sevagram. The child's activities at school will be directed so as to train it in the following ways:

1. Physical nurture
2. Medical care
3. Personal and community cleanliness
4. Self-help and self-reliance
5. Social training
6. Educational and creative activities—play



7. Speech training and children's literature, songs, stories, dramas, dialogues and conversations
8. Development of mathematical sense
9. Development of the scientific spirit, nature study
10. Music and rhythm including voice production
11. Art.

The teacher's training must include not only the study of what is involved in these activities, and their relationship to the basic principles and objectives of Nai Talim, but also a scientific survey of the villages and the whole physical, social, economic, and cultural environment of the child, as well as the hereditary and other factors which influence his development. The teacher must be trained to form a clear conception of the nature of healthy community living, and to practise methods of work which will enrich community living both in the school and in the village as a whole.

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## (*b*) BASIC

(*Summary*)

We may regard the course of Basic Education for children of six to fourteen years as a course of preparation for self-sufficiency. The post-Basic course is the time during which the skills learned are applied to more and more aspects of life, until the completely self-reliant adult is ready to take a full and responsible share in the life of society.

The Hindustani Talimi Sangh should aim at extending the duration of educational guidance up to the age of twenty. Parents recognize and provide for this when they send their sons and daughters to colleges up to at least that age. We should not ask less for other people's children than we do for our own, and the Talimi Sangh should uphold this standard as the goal to be aimed at for the whole country.

Srimati Ashadevi then laid before the Conference in outline the basic principles of the draft syllabus for the sixth, seventh, and eighth grades of the basic school as revised by the committee on syllabus. She reminded the meeting of the twofold nature of the ultimate objective which basic education aims at. It is that every boy and girl in India should grow up as a citizen of a new social order based on co-operative work, with an understanding of the rights, responsibilities, and obligations conferred by membership of such a society; and, secondly that each individual should have had the fullest opportunity for the balanced and harmonious development of his personality. The social aspect of education is given preference over the individual, because the philosophy underlying Nai Talim accepts individual good not as an end in itself, but as an integral part of the common good.

This objective can, it is believed, be achieved only if the minimum period of school life is eight years, from



the age of seven to fifteen. The Hindustani Talimi Sangh therefore recommends that this should be the compulsory period of basic education for every boy and girl in India. The Sangh also believes that the continuation of education to the eighth grade will entail no extra expenditure, if the work in the basic craft is properly organized. For educational as well as financial reasons the duration of basic education should in no case be less than eight years.

The standard of attainment to be reached at the end of this period by children who complete the eighth grade of the basic school, may be summarized as follows:

(1) Capacity for clean and healthy living.

(2) Capacity for self-sufficiency in food and clothing.

(3) Mastery of the basic craft chosen, i.e. sufficient knowledge and skill for earning one's own living, that is for providing oneself with balanced diet and other minimum necessities.

(4) Readiness for the responsibilities of citizenship—neighbourliness and trustworthiness, understanding of the social, economic, cultural, and political problems of India and the world.

(5) Sufficient mastery over the tool subjects of language and mathematics to enable one to carry out daily activities efficiently, and to further one's knowledge after the completion of the course.

(6) A scientific attitude to life, and acquaintance with the fundamental scientific, mathematical, and mechanical principles in connection with the activities of daily life.

(7) Sufficient introduction to the recreative activities to enable one to appreciate true art, show good taste, entertain the community and use one's leisure with profit and pleasure.

In order to achieve these standards and objectives, the educational programme has been worked out in detail under twelve heads, each of which has its practical and theoretical aspects, and its social as well as its individual applications:

(1) Capacity for clean and healthy living includes the essential habits, attitudes and skills for both personal and community cleanliness, and knowledge of the elements of physiology, hygiene, sanitation, dietetics, and physical education.

(2) Citizenship training includes the practice of citizenship in the home, the school, the village, extending to the nation and the world, and study of history, geography, civics, and elementary sociology and economics.

(3) Self-sufficiency in food includes an acquaintance with vegetable gardening and agriculture, and knowledge of simple cooking.

(4) A capacity for self-sufficiency in cloth includes the whole range of processes necessary to produce cloth from cotton.

(5) The maintenance and simple repairs of school buildings and houses in the village.

(6) One of the following basic crafts: agriculture, gardening, spinning and weaving, wood and metal work, house building and repairs.

(7) General science and mathematics.

(8) Social studies.

(9) The mother tongue.

(10) The national language.

(11) Art.

(12) Music.



MARGARET BARR took up the question of the religious policy of the Talimi Sangh.

It is the duty of every man, she said, to read Scriptures other than his own, and to acquire some knowledge of what each of the great world religion stands for. It is therefore right that schools should direct the pupils' attention to the sources of this knowledge.

If we agree to this in principle, we are at once faced with a mass of relevant material available; what are we to select? And how are we to present even a limited amount of material without setting aside special times for study?

A solution of this difficulty which has been found successful in practice is to centre this work in the school assembly. A simple selection of prayers and readings from all Scriptures may gradually be built up and arranged in a series of short daily readings, one of which may be used daily in the assembly. The children are thus familiarized little by little with the greatest thoughts and aspirations which have found expression in the religious literature of mankind.

DR. S. GURUPATHAM pleaded that in the productive work programme of Basic Schools, even more emphasis should be laid on food production (through gardening and agriculture) than on clothing production through spinning. He argued that such farm-centred schools would pave the way for a spontaneous spread of education into rural areas, and that in them the textile crafts would find their natural and rightful place.

In answer to questions about the development of Basic Education in urban and industrial areas, it was pointed out that the Nai Talim principles cannot be applied so long as the present over-crowded and landless schools are regarded as a fixed and unalterable norm.

*Discussion of Religious Education*:

The essential thing in dealing with the various faiths is that we should not distort them in our presentation to suit our own views. This requires great care and integrity.

We may also apply the principle of *aparigraha* to spiritual no less than to material things. It is not needful for our purpose that a child should be taught the tenets of all religions.

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Dr. A. Aiyappan drew attention to the part a museum can play in inspiring the education we have to give. Museums can help by making things *real,* first of all, to the teachers themselves. Photographs and plaster casts to schools can be sold at a nominal cost. They can organize vacation courses for school teachers at which the latter may learn how to preserve and make useful objects for themselves, and at the same time study the educational potentialities of the museum.

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## (*c*) POST-BASIC

We have already touched on the principles which govern our scheme of Post-Basic Education, and I hope that today's discussion will centre on the actual field work that is being carried on.

The principle of education through productive work is in harmony with scientific educational principles which have been enunciated elsewhere. The Basic Schools have proved it to be sound. Basic Education is not a reform, but a revolution—a revolution in society no less than in education.

Let us not become preoccupied with schemes of grades and stages. That is the approach of the administration or business man. The first part of our revolution is to learn to disregard terminology and put the *child* in the centre, the *same* child, growing up naturally as the years pass. Our starting-point for Post-Basic Education is an individual trained up to the age of 14 in self-sufficiency of all kinds.

Post-Basic Education should be developed round some form of productive work or socially useful activity. As in Basic Education, these should be chosen with due regard to the environment of the child. Every child who completes a Basic School course should be followed up: if he does not continue his formal schooling, the teacher should nevertheless keep in touch with him, for there is such a thing as relapse into craft illiteracy. For the children who go on to the Post-Basic School, its life should be framed as an epitome of a village of the new social order envisaged by Nai Talim.

There are certain things in the home environment of the children which are bad, and which must be discarded in the Post-Basic School village. A notable example is the caste system, with its corollary that it is the duty of certain castes to do certain kinds of work on your behalf. We replace this by the idea that every-

one should be ready to take his turn at every kind of work. Therefore, each student during the three years' course takes three months' training in each of the main types of possible vocation. It is the duty of the teacher to find out the type of work for which the child is best fitted, regardless of his particular caste.

The curriculum must be elastic, and should be made to fit the needs of the student. On the other hand, certain cultural subjects are common to all children. Special time is set aside for the study of the mother-tongue, and every piece of work done has to be recorded scientifically and precisely. In addition, the study of at least one other language is required, and of the socio-logical background of citizenship. There is no regular class system. The tool subjects are in the hands of the children themselves, and unless the demand for a regular class comes from them, it is needless imposition. The tutorial system is used, and the tremendous moral problem of university discipline is eliminated.

Four hours a day are devoted at the Sevagram Post-Basic School to productive work. Eleven of the children in the school have become self-supporting in this way. In the course of this work, the question of the place of machinery is bound to arise. Our attitude is this: a machine is in itself a good and useful thing; it becomes an evil only when it impoverishes man by depriving him of the opportunity for productive labour. Therefore, we should make use of machines only when we are using all available man-power to its full capacity.

E. W. ARYANAYAKAM.

Post-Basic Education is a preparation for life as a whole —the life of the non-violent and truthful social order. It develops the daily *habit* of non-violence and truth. Repeated habits of reasonableness make men reasonable, repeated habits of honesty make them honest.

We can only expect that science will be applied to our real needs when we bring education close to rural



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life, so that inventive ingenuity is directed towards the implements of daily life. There ought to be far more genuinely useful inventions and improvements of the kind of which the *Magan-chula* (smokeless kitchen oven) is an example.

These everyday activities if they are scientifically considered, can lead on naturally to advanced study in many fields, and conversely the findings of science can be correlated with every part of life. The *ghani,* for example, is a machine of great mathematical precision.

The concept of efficiency is much misunderstood. By many people it is considered to be synonymous with the use of foreign elaborate and costly instruments of production. This is by no means always the case. Unless the costly foreign instrument is used scientifically, that is after taking into full account the circumstances of the local environment, it is often less efficient than the one that has been developed locally by hundreds of years of practical experience. Land farmed for generations by the indigenous plough has been ruined by a tractor which brought the barren sub-soil to the surface. Man must co-operate with Nature, not try to force her hand. We shall then produce a civilization and culture which will be natural and indigenous, and which will have a unique contribution to make to humanity.

J. C. KUMARAPPA.

*Points made in the general discussion*:

It has been proved by experiment that a pupil who completes the Basic course, given one year of intensive English, can more than hold his own in an ordinary High School. But to send him there is often a misuse of good material. On the other hand teachers in the ordinary High Schools should ponder the principle of Nai Talim and see that even in their present circumstances its ideals of citizenship and self-sufficiency through crafts are adopted as fully as possible.

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## (*d*) SAMAGRA NAI TALIM

Nai Talim has a meaning pervading all the spheres of our national activities. It is the hope of India. But the Talimi Sangh which works out Nai Talim has a limited meaning in the sense that it can give guidance only to the extent that it has itself gained experience. Therefore one should not rely too much on the Talimi Sangh for guidance. Everyone should use his talents and make his own experiments in the field. Whatever suggestion or scheme the Talimi Sangh may put forward is recommendatory, and you have to accept whatever appeals to you, leave out the rest, and go ahead without lagging behind the Talimi Sangh. For instance, if the syllabus of history recommended by the Talimi Sangh does not seem to you to be proper, you can alter it as you think proper. You have to understand that all those who are preparing these schemes are inexperienced, because we ourselves received education in the old style but are now talking of Nai Talim. I have compared this position of ours to Narasimha, the man-beast avatar of God. The previous avatara, Varaha, was that of a beast, and the later one, Vamana, that of a man, but the intervening avatar was half man and half beast; and, therefore, more dangerous than either Varaha or Vamana. It is the same thing with us who have been brought up in the old Talim and now think in terms of the new Talim.

I am of opinion that not even a pie is required for the kind of education which we want to impart. The Gita says: Abandon all wealth and work with your body. That is, our body and mind are quite sufficient to achieve our ends. If I wanted to start Nai Talim in a village, I would go and work with other labourers in a village and live on whatever the landlord offered. Our best teachers, like Kabir, Valluvan of Tamilnad, and Namdev did so. The first two were weavers and



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the last a tailor. There have been many such saints who taught us to have God's name on our lips and productive work in our hands. Therefore, I do not require anything except my hands to go and work in a village.

People are afraid of going to villages. But if the town people compare the amount of love they get in villages with that which they have in their town life, they would realize the emptiness of their life. Village-life is a community life while a city is individualistic. People crowd the cities for selfish purposes and that is why a poet has said that God made the village and man made the town. If a man with teaching capacity goes to a village and works among labourers, he can himself learn many things and teach others. Nai Talim does not stipulate that four or five hours a day should be devoted to teaching. All the day the process continues. You have to prove that this kind of education can be imparted in every village without any necessity for money. If you require money for the purposes of a charka or a takli, they return the value very quickly, the former in fifteen days and the latter in one day. That is the beauty of these small implements. You can yourself make them, and if you do so you will understand the possibilities of Nai Talim. Therefore, you can start giving education to the villagers if only you possess industriousness, love for the villagers, ability and a scientific outlook.

I said earlier that I would start work in a village as an agricultural labourer. But we find that schools have vacations during periods when there is no work in the fields. We have learned to enjoy holidays in summer from the English people. We are told that in summer, as we possess very little energy, we cannot turn out much work. But this is not correct. We see that in the hottest parts of the earth big trees grow, and therefore there is nothing in the summer which reduces our capacity for work. Of course, we cannot wear a full

suit and boots during summer. Therefore, the proper time for vacations in India is the rainy season. But that also I would not call a vacation because we all would go to work in the fields with the children. I am unable to understand the purpose of long holidays for school, though I can see their necessity for workers. But we have turned our schools into jails and therefore the children feel the necessity for holidays and they do enjoy them when they get them. Where would there be the necessity for holidays if there is joy in acquiring knowledge? I inspected the accounts of the Exhibition today, and I found that the total number of working days is shown as 200. God has given us 365 days but we have cut them down to 200. But the villagers cannot afford to have a single holiday.

I am reminded of an incident which happened in Surgaon where I used to go daily from Paunar for scavenging. On one such occasion, when it was raining heavily, the villagers protested that I should not have gone there when it was raining, and I said that others could perhaps take a holiday but not a bhangi; my ideal was the sun, who was the greatest bhangi, because without a bright sun in our country the uncleanliness we created would have consumed us. But my regret is that I could not follow the sun's example and, due to illness, I could not do the work for nine days. The result of my efforts was that the villagers began to look upon scavenging as a sacred duty. On the Ganapati day, I found that the village had been cleaned before my arrival, and on my questioning the villagers, they replied that as it was the Ganapati festival day, they wanted to do some sacred work and therefore the village youth had cleaned the village. I call this a revolution. Can governmental power bring about such a revolution? No, it is not its work. Not even the Talimi Sangh can do it. It can be brought about only by the gift of intelligence with which God has blessed us. A Sangh, whether Talimi Sangh or another, is after all an inani-



mate object, while the individual or the atma is a Life Force. Therefore I would give you complete freedom to go to the village and take up this work according to your own lights.

Our school teacher there should serve the whole village and the school should be a centre of service. Distribution of medicine, village cleaning, settlement of disputes in the village, could all be done through the school with the help of the children and the teacher. The school should arrange for the proper celebration of festivals in the village. Thus, it should be the centre of all village activities. It should develop existing occupations like agriculture and start new ones like weaving in the village.

The importance given to money returns of agriculture, weaving, carpentry and similar occupations is a mistaken one, because money is a deceitful measure and its value is unstable. It is one thing to-day and another to-morrow, and because we measure the value of everything in terms of money, dishonesty is growing in the world. We should understand that weaving, agriculture, and carpentry do not give returns in money but in cloth, food, and buildings, and these things cannot be compared with money. In terms of money, water is cheaper than milk, but milk does not quench thirst. That shows that God's creation is such that all important necessities should be easily available to all. No father wishes a hard life for his children. Similarly, God has made our lives easy. But we spend our lives in acquiring things which have no real value. The peasant thinks that he gets more money—as much as twenty times—in growing tobacco rather than good grains. It happens so because people who possess money are stupid enough to smoke cigarettes. But wise people eat food grains and because they have no money they cannot purchase food-grains at high cost. Therefore we have to forget money and take an all-sided view of life.

As I have said above, the centre of all village work should be the teacher, who should possess a good knowledge of all that is going on in our country and the world, and find out solutions for all the problems before the country. Yesterday when there was a question whether India could produce all her food-grains, someone said that it was possible that Sri Jairamdas could not reply, but our teachers should have an answer to that question. The problem before Sri Jairamdas is a colossal one and he had to take into view the whole country. Anybody will be staggered to face such monstrous problems. But to our school teacher the village is his world, and if he solves its problems he will be able to suggest a solution for the problems of the world. He can show Sri Jairamdas how the food problem in the village has been solved by growing more food in various ways and how such work can be undertaken on a wider scale. Thus Nai Talim will provide solutions for the problems of our country.

We know that of late a great controversy has arisen over the question of language resulting in much mutual acrimony. Our schools should be able to give a solution to this problem also. If there is a school in Tamilnad in which students speak not only Tamil but also the language of the neighbouring province and Hindi, it would have solved the problem for the country. A lady asked me why the children should be burdened with the responsibility of learning a language other than the mother tongue. It is a correct question from the educational point of view. But it is our country's misfortune—misfortune because the language question has created much mutual bitterness—as well as the glory of our great country. Great are the problems that face us, and therefore our children have to learn more languages than one.

I now come to a matter more important than all that I have dealt with above, that is truthfulness, in which



I regret to say the people of this country have fallen very low. In every religious literature, Truth has been given importance, but to-day untruth appears to have spread everywhere in the country. If we go to the bazaar, falsehood is the rule there—I do not mean in the black market, but in the open market also. If a small boy goes to a shop to purchase something, the shopkeeper deceives him; he does not think that he should give that innocent boy the best of things and in a correct measure, but takes the opportunity to cheat him. Good business would be a 'give good things in good measure and thus earn the goodwill of the customers'. It is a great pity that in this ancient land, falsehood is rampant everywhere. Therefore, we should make the greatest efforts to install truthfulness in our schools. We should believe what the students say and act accordingly. That is the way to reform them and make them truthful. One who is himself truthful always believes others.

To give a personal experience, about thirty years ago when I was in Benares, I went to a shop to buy a lock. It was my habit to inquire of the prices of things even when I did not want to buy and so I was aware of the price of the lock I selected. When the shopkeeper said that the price was ten annas, I told him that I knew its price was three annas, but that as he said ten annas, I would pay him ten annas. As this shop was on my way, I used to pass it daily during my walk. One day, after about two weeks, as I was passing that way and as there was no one else in the shop, the shopkeeper called me and returned to me the excess of seven annas, saying that the price of the lock was only three annas. My eyes were filled with tears. I had not expected any such result. I regarded it as a lesson given me by God to be always truthful. It is possible that He might not act always in a similar manner, but might test His devotees further. Therefore, whether our truthfulness

influences others or not, we have to remain always truthful.

The Nai Talim people have decided that there should be no examinations in the schools. I was glad to hear that, because when I used to appear for examinations there were supervisors to watch us and I used to think that if they entertained such suspicions about us where was the wisdom in examining us, since we had failed already in their eyes. Therefore, though the decision to abandon examinations was taken from the educational point of view, I am glad that now the students have been freed from the suspicion of falsehood. What I mean to say is that the whole atmosphere of the school should be such that the children should get an indelible impression in their minds that to be truthful is the first duty of every man in the world.

VINOBA BHAVE

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## Section IV

# SPECIAL SUBJECTS

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## (*a*) ADMINISTRATIVE PROBLEMS

Mr. President, Sir, and Friends, I have been asked to initiate a discussion on problems relating to the administration of Basic Education. This is almost the end of the session and the problem is a vast one. I have, therefore, to content myself with a brief reference to the various aspects of the problem, just with a view to provoke thought.

Basic Schools are to be so many self-sufficient communities of teachers and pupils aiming to function before long as centres of self-sufficient villages round about. The villages, severally and in groups, may be regarded as self-sufficient if and when they function as co-operative democratic communities which, while providing for the fullest cultural and social life including the aesthetics and recreative, produce their balanced diet and adequate clothing and other necessities of life. If Basic Schools are to be centres of such communities then these also, while providing for the harmonious development of the personality of their pupils in all its aspects, physical, intellectual, spiritual, aesthetic, and so on, should also be self-sufficient in the matter of the production of their balanced food, adequate clothing, and other essential requirements. The problems attending the translation into action of such an ideal comprise those relating to the State as the embodiment of the wider environing community and also those relating to ourselves, viz., the workers, teachers, and pupils. They relate to the provision of land, buildings, appliances and equipment on the one hand and, to supply and disposal of the articles produced on the other. From the point of view of teachers, they include the question of their recruitment, qualification, pay and prospects, leave, pension, promotion, gradation lists based on efficiency, and seniority, and so on. From the point of view of pupils, they relate to attendance, development and growth, discipline, assessment, check, grade promotion,

## (*b*) THE TRAINING OF TEACHERS

(1) *Duration of Training*:

In spite of the urgent need for more trained teachers, the duration of the training course should not be limited. When students begin the course at about 18 years of age, a two-year period is insufficient for their needs. The school day is over-crowded with activities, and they have no time to think over the meaning of these activities. They have no time to make proper use of the library. Reading and quiet thought are essential to the effectiveness of the training. Therefore, for young students of this age-group, a three-years' course should be recognised, and this should not be reduced whatever their previous academic qualifications.

(2) *Staffing*:

At least seven or eight teachers are needed to staff each training school. At present, when there are only two or three, each teacher has to take charge of about thirty-five students. He has no time to record his experiences or ponder his problems. Yet, such records, if they can be properly kept, would be most valuable source material for future research.

(3) *Professional Training*:

This is also suffering in quality from lack of time. So much time has to be spent during the present two years' course on ordinary citizenship training, and the re-orientation of the students' outlook to Nai Talim conceptions of the social order, that there is entirely inadequate attention to the professional technique of the teacher. All that can be given is a few notes of lessons only, which are not nearly enough.

Basic teachers have to be prepared not only to train the child, but to train society. They should go and live inside villages for periods of a month together and then return to the training school for fresh discussions in the light of their experience.



(4) *Assessment of Work*:

An external examination even if partial becomes a dominating factor of which we must beware.

K. ARUNACHALAM.

POINTS FROM EXPERIENCE AT BIKRAM, IN BIHAR.

*Selection of Candidates*:

A camp of selection is held for about four days before the final selection is made. In the notification inviting applications for the course the type of teachers needed, and the type of life which will be required of them, are plainly described. The camp gives an opportunity to watch the candidates at work and in their social relationships, and people who are clearly unsuitable are eliminated. The result is that 90% of the trainees are found to be of the right type.

*The Importance of Tradition*:

This is illustrated by the position attained by Sevagram and Jamia Millia. They have built up their traditions; the new candidates go there prepared to respect their traditions and get their corners rubbed off by sharing the common life. Bikram is gradually developing such a tradition.

ARUNPRASAD SINHA.

Commenting on the points made by Sri Arunachalam, the same speaker said that at Bikram a two-years' course had been found sufficient, that students each spend two months in a village, living in the school building, and that all assessment of their work is done on the spot.

Several following speakers supported Sri Arunachalam's contention that lack of time is the chief single difficulty in training teachers, though the practicability of an extension of the course was doubted.

Other points mentioned were the need for refresher courses at regular intervals during a teacher's service; the desirability of having at least one residential Basic

school attached to a training school in each linguistic area as a demonstration of the practice of Nai Talim in community life; the importance of some simple knowledge of medicine and curative herbs; and the need to allow a Headmaster power of discretion to select suitable candidates whose academic record may be slightly below the standard prescribed by Government.

*Discussion on the training of teachers*:

Training teachers for the nation is the work of the State. When private bodies undertake this work, should not the State bear the cost? In practice, officials harass private bodies who try to do this work by requiring conformity to financial regulations which are very difficult for national institutions to fulfil (e.g. a large endowment fund to guarantee stability).

There is also room for improvement in the utilisation of the available basic-trained teachers by the State. Men who would be excellent Headmasters are wasted as deputy-inspectors of ordinary schools.

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## (*c*) SUPERVISION AND ASSESSMENT IN BASIC INSTITUTIONS

At the fourth All-India Basic Education Conference at Bikram in Bihar a sub-committee was appointed to which the following members were elected:

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| Sri Sivakumar Lall | Bihar |
| ,, Shanta Narulkar | Sevagram |
| ,, E. W. Franklin | C. P. and Berar |
| ,, Haripad Maiti | Bihar |
| ,, L. R. Desai | Bombay |
| ,, Anathnath Basu | Bengal |
| ,, Rajagopal Rao | Madras |
| ,, Dwarika Singh | Bihar (convener) |

The committee was instructed to investigate and suggest common standards for the supervision and assessment of work and all-round development of students in Basic Schools and Basic Training Centres. The committee met at Bikram on April 19, 1948, with Sri Santa Narulkar in the chair. It considered that when examinations of the type usual under the old system of education are dispensed with it is necessary to find an alternative method of measuring attainment. Such a method should be easy of application by children, teachers and organisers, practical to use, and educationally and psychologically sound. This is only possible when all the data required for measuring all-round attainments are available.

After prolonged discussion it was decided to draw up an outline scheme of assessment and supervision, and to submit a report along with recommendations to the Hindustani Talimi Sangh within six months. The field of work was demarcated thus:

1. Subject-matter of assessment
2. Methods of assessment
3. Membership of assessment board.

The members decided to work in two sections 1. Sri Haripad Maiti, Sri Sivakumar Lall and Sri Dwarika Singh together in Patna: 2. Other members individually in their own regions. They also resolved to meet at some central place for exchange of views before sending recommendations to the Hindustani Talimi Sangh. For various reasons, however, this meeting did not take place. In addition to asking for six months for the collection of data the sub-committee also proposed that the convener should be given power to co-opt workers according to need from various parts of India.

Members of the sub-committee shared responsibility for the work in this way:

Sri Anathnath Basu—Records.

Sri E. W. Franklin and L. R. Desai—Supervision of Training Schools.

Sri S. Narulkar—Supervision of Basic Schools.

Sri Maiti, Lall and Singh—Assessment of children and students.

The convener conducted the business of the sub-committee by correspondence as the members could not meet. It is clear from the answers received that no practically useful recommendations can be made except in so far as the members themselves are experienced in the supervision and affairs of basic education institutions. Merely theoretical suggestions have no value. I have myself seen many basic institutions and for the past eleven years have been teaching in Basic Schools. From that experience I make the following suggestions.

The assessment of standards of attainment must necessarily differ in some ways from that prevalent under the



existing school system. Inspection of schools under the old system brings little or no benefit. Hundreds of schools are under one inspector, some of them so remote as to be very difficult of access, and the travelling allowance is often quite inadequate to meet enhanced costs of journeys. In spite of everything the poor inspector is doing his best according to his lights, but he has so little time that his inspection is a mere farce—he goes to a school and in an hour and a half at his disposal sees all the records of the teachers' and students' work. For the school it is both a "gala" day and an ordeal to be dreaded, but it is of no help either to teacher or to pupils. A Divisional Inspector has so many high schools under his charge that he could scarcely inspect each one annually, and it is practically impossible for middle and primary schools to make use of his experience and wisdom. In addition to this inspectors have their own fads; they are specialists in some one subject and cannot go into the work as a whole in any thorough-going manner. The old system therefore failed to fulfil the purpose for which it was established.

The old type of examination also made for retardation of progress rather than development. Subjects are taught in schools and colleges with the examination in view, and the questions asked do not test individual quality or ability but a parrot-learning dependent on memory power only. The learning of "important" sections for examination purposes only, the cheating in the examination hall, the attempts to influence examiners —these things are ruining us. In short, as everyone knows, the old-type examination does not serve the purpose for which it was meant.

Nevertheless, assessment and examination must occupy a very important place in basic institutions. I have visited many institutions and I have been both a supervisor and an examiner. I have often met teachers who

say that supervision and examination should have no place in Nai Talim as they are part of the old system. I want to make it quite clear here that those workers who settle down in villages for educational work cannot make good progress unless proper arrangements are made for the assessment and supervision of their work. Those institutions which are careless of their own weaknesses and in which the qualities of honest and orderly work are neglected, will naturally be afraid of supervision and examination. Disorderly, dishonest, thriftless schools will of course be afraid.

We have to lay the foundations of a self-supporting, self-reliant society based on truth and non-violence. The builders of such a society must be the supervisors and examiners of their own work. From moment to moment they have to plan their methods, and to go forward step by step in the light of their own past experience. As they do this, they will benefit from time to time by the experience and the advice of others, and it is only by this exchange of experience and advice that weaknesses can be rectified and difficulties solved, and the practical method of applying an ideal discovered.

I give below an outline of supervision and assessment in Nai Talim under the three heads agreed upon by the sub-committee—subject-matter, method of assessment, and qualifications of assessors.

*I. Subject-matter to be taken into account—*

With regard to *the institution as a whole,* data should be available of situation, buildings, capital investment, running expenses, organisation, equipment, raw material, records, finished articles, time-table, community life, and food arrangements.

With regard *to the students,* the following topics must be taken up:

1. Cleanliness and health, both personal and community, including habits of cleanliness,



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physical development charts, medical and medical inspection records, knowledge of first aid, and knowledge of physiology and dietetics.

2. The planning and supervision of daily life from getting up to going to bed.
3. Craft work, with the self-reliance, skill and ability, and mental development shown.
4. The application of commonsense to life situations.
5. Citizenship—discipline and punctuality, time sense and thrift, etc.
6. Social service within and outside of the institution.
7. Cultural development.
8. Records.

With regard to *teachers and organisers,* the following data should be noted:

Their plans for the development of the institution and the preliminary arrangements made—the daily diary—the progress report—self-reliance—health and cleanliness—their part in developing the institution—self-study—general conduct—social gifts—inspection records—share in the creation of basic literature.

With regard to *the institution's influence on the community,* data should be collected on:

the part played by the institution in the self-sufficiency of the community, village cleaning programmes, removal of illiteracy, etc.

*II. Method of Supervision and Assessment—*

1. The Institution as a whole.

Programme for the supervision and assessment of the work should include:

(*a*) an all-round inspection (*b*) the maintenance of a record by a permanent body of inspectors (*c*) scrutiny of the annual records and returns (*d*) examination of the log book and other record books (*e*) scrutiny of the balance sheet and (*f*) assessment of the influence of the school on the neighbourhood.

2. The children or students—

The assessment of their attainments should include:

(*a*) Evaluation of the standard set and attained in the plans of work, both individual and collective (*b*) the inspection of the usual records of age, craft attainment, mental development, physical development and social service (*c*) un-notified visits for the inspection of work and records (*d*) their attempts to solve practical problems of daily life, e.g. self-sufficiency in cloth through spinning and weaving, arrangement of exhibitions, plans for cultural meetings, arrangement of village meetings, entertainments, societies, etc. (*e*) scrutiny of records.

3. The teachers, organisers, etc.—

These should be assessed on their arrangement of the routine for the class or the institution, their annual report and returns, their plans for individual records, and their arrangements for the supervision and assessment of their students' work.

*III. Assessors and their qualifications—*

The arrangements for supervision and assessment should usually be carried out in two ways, one by mean of permanent regular supervision, and secondly, in an occasional way by an appointed inspecting board. For the permanent supervisor at least five years' experience of teaching and organisation, and training in Nai Talim is necessary. Members of the Board of Inspectors must



have knowledge of Basic principles and must be genuinely interested in the development of Basic Education. Otherwise their questions and demands may be entirely irrelevant or unsuited to the ideals and organisation of a Basic institution. Places must therefore be given on the board to teachers, supervisors, and organisers with practical experience of basic education work. Together with them there may also be other members drawn from other fields of national constructive work.

This supervision must be on a regular annual basis, and I suggest that it be carried out in the manner outlined above. The permanent supervisors must organise their school work and records in such a way that the inspection can easily be carried out in an orderly manner by the board of occasional inspectors.

DWARIKA SINGH,
*Supt. of Basic & Social Education,*
*Tirhut Division,*
*Muzaffarpur.*

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## (*d*) THE NEED FOR LITERATURE IN BASIC EDUCATION

(*Summary*)

Basic Education is not opposed to the use of books. It is opposed to bookishness, to using the book for its own sake. What is aimed at is to develop in our children the power to acquire knowledge when the needs of life demand it. That means that they must be able to read and to use books intelligently. Language and printing, after all, are the greatest inventions of man.

Our first need in Nai Talim is of books for teachers. The average primary teacher does not possess the general knowledge to cope with the demands of Basic Education; he has not acquired the habit of consulting books; he has no access to books. He *must* be provided with the tools of knowledge he so urgently needs, and the first need is for small handy practical booklets dealing with his immediate problems.

One such booklet should deal with cleanliness and health. It would describe, for example, how to construct school urinals and how to make soak-pits and use waste water from bathing, etc. It would deal with the washing of clothes when water is scarce and soap expensive. It would explain how to treat itch and ear troubles, and to use village herbs in the cure of common ailments.

Another booklet should deal with the celebration of religious, seasonal, and national festivals and anniversaries. The average teacher knows practically nothing about other religions than his own; the book should contain a simple outline of necessary knowledge, and demonstrate what is meant by understanding and tolerance.

Another urgent need is a book of general knowledge, dealing with such matters as the story of man's provision for his food, clothing and shelter. The teacher must be encouraged to meet children's questions when necessary



with the answer: "I don't know, but I will try to find out for you". The booklet should give him guidance in how to find out.

Finally, the average teacher needs help with the technique of teaching. He needs a hand-book of correlation. This does not mean model notes of lessons, which would only limit him, but a guide showing how to draw out the implications of each piece of activity as it is taken up.

The training centres for graduate teachers are the places where this literature ought to be produced. Publication should be undertaken by some central body like the Hindustani Talimi Sangh, and regional Governments should see that all useful material becomes available to their provinces in the regional languages.

The second and almost equally urgent need is for books for the pupils. We need a series of readers whose subject matter will be closely linked up with the practical work and daily interests of the Basic School child. These books should have a literary merit of their own, any kind of cooked-up reading matter is not good enough.

"Readers" in themselves are not enough. There must be a growing supply of books for children's general reading which will help to answer their questions on a wide variety of topics.

We should also give our attention to the proper relationship between charts and books. Charts strike the eye, they draw attention pictorially to salient points; they cannot do this effectively and at the same time give extended information. This last is the proper business of the book, which should satisfy the curiosity and answer the questions aroused by the chart.

SMT. SULABHA PANADIKAR,
*Headmistress,*
*Graduate Basic Training College,*
*Borli.*

In the discussion which followed, the need for good simple reference and guidance books, was emphasized again and again, and a plea was made for more original production in regional languages, with a warning against the dangers inherent in translation.

K. G. Sayyidin emphasized the urgent need for the preparation of suitable literature for teachers and children. This work is not yet been done; only the barest beginning has been made. Bombay has published a programme of activity-centred education and a dozen small brochures dealing with different aspects of Basic Education.

There is now an enormous amount of material available in the form of lesson plans and records. An agency is needed which will collect, sift, and utilise this material.

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## Section V

# RESOLUTIONS OF THE CONFERENCE

## 1. BASIC EDUCATION

"The Conference notes with satisfaction the results reported from several quarters, with regard to production of useful goods when craftwork was given its rightful place in the educational programme. The results justify the hope that in schools where the significance of craftwork as an educative force is fully realized production will be enough to meet the running cost of the schools. This is, however, possible only in full Basic Schools of 7 to 8 grades as the last three grades contribute much more than proportionately to the total craft-production of the school. The Conference views with misgiving the tendency in some provinces to reduce the duration of Basic Education to five years for financial reasons. The Conference also believes that the continuation of education to the eighth grade will, if craftwork is properly organized, entail no nett extra expenditure. The Conference also feels that an all-round education including a balanced and harmonious development of personality and citizenship can be only completed in a minimum period of eight years. For educational as well as financial reasons, the Conference feels convinced that the duration of Basic Education should in no case be reduced to less than eight years".

## 2. PRE-BASIC EDUCATION

"This Conference is of opinion that the work of Pre-Basic Education should be seriously taken up by all institutions and associations of constructive work as an important basis for a programme of national reconstruction, and recommends that a centre for training teachers of Pre-Basic Education be organized by the Hindustani Talimi Sangh as the first step in this direction."

## 3. POST-BASIC EDUCATION

"The Conference notes with satisfaction the results of the experiment of Post-Basic Education being carried out at Kumarabag (District Champaran) by the Bihar Government, and at Sevagram by the Hindustani Talimi Sangh, and recommends that a tentative syllabus of Post-Basic Education may be prepared on the basis of the

experience of this experiment. It further recommends that at this preliminary experimental stage, all institutions may be organized as a self-sufficient, self-reliant society based on co-operative work which fulfils all its necessities in balanced diet, clothing, intellectual and recreational life through co-operative work."

4. Literature on Basic Education

"The Hindustani Talimi Sangh and all other agencies and workers, official and non-official, in the field of Basic Education should devote their special and urgent attention to the production of literature bearing on Basic Education. This should include both literature for the guidance of teachers and reading material for children. Amongst the former, preference should be given to guide-books and brochures dealing with specific aspects of Basic teaching, accounts of significant work done in any area, or institutions, and books providing enriched subject matter included in the syllabus. In the case of children's literature, priority should be given to booklets dealing with topics pertaining to special studies and general science. Amongst sources which can be explored by students in training colleges, are booklets written by teachers and students of different types of Basic institutions and kindred material available for translation and adaptation in the English language.

"This Conference recommends that all provinces and important non-official agencies should set up suitable committees for utilizing the available material as well as preparing of new material which may help teachers and children of Basic Schools in implementing the Basic syllabus fully."

5. Buildings for the Institutions of Nai Talim

"In view of the fact that the house and environment play an important part in Nai Talim, this Conference recommends to all institutions of Basic Education that the institutions of Nai Talim be housed in buildings in keeping with the objectives of Nai Talim. The Conference hopes the Hindustani Talimi Sangh will get



typical plans of Basic School houses made to help the institutions concerned in making a good choice.

"This Conference appeals to the nation to share with the State in the responsibility for the provision of land and buildings for the immediate spread of Basic Education of at least seven to eight years' duration on a nation-wide scale, and to the State to afford to the people the necessary facilities for the purpose by simplifying the rules and procedure for the transfer of land, and for the grant of Government subsidy and expert technical guidance for the construction and maintenance of school houses."

6. Basic Training Institutions

"This Conference is of opinion that all Basic Training Colleges and schools engaged in the work of training teachers in Basic Education shall be residential institutions where the teachers under training shall live as a community and that each Basic Training institution shall have the practising school attached to it, which will make adequate arrangements for the mid-day meals of the children."

7. Adult Education

"In the opinion of the Conference, it is time that the country should make an all-out effort for adult education through all constructive activities that the official and non-official agencies are carrying on. As in other spheres, this education should be 'education for life' and not confined to mere literacy."

8. Utilization of Basic School Products

"While the Conference recommends to the teachers and pupils to plan their production as a purposeful and educative activity, so as to fulfil the needs of the school community and the village community, and to reduce the need for an elaborate marketing organization, it reiterates the recommendations made in the Zakir Hussain Committee Report that the State take upon itself the responsibility for the uilization of the Basic School products for its own purposes and for their disposal through a separate agency other than the school."

## Section VI

# CLOSING ADDRESS BY THE PRESIDENT

## CLOSING ADDRESS

As I have listened to the debates and addresses given at this Conference, I have been conscious of a great and growing conviction—that Basic Education has come to stay, and that it is the one hope of Indian education to-day. If we can make a success of Basic Education, its implications in the pre-Basic and post-Basic stages will follow as night follows day.

The distinction between method and ideal which Acharya Kripalani stressed in his address is a valuable one. The Basic Education technique is good in itself; as a teaching method it remains good even in the context of a different social order. But it can only be seen at its best when it is worked out in the context of the non-violent and truthful social order for which it was conceived. Basic Education is in fact an efficient technique of teaching allied to a revolutionary social ideology. This alliance we wish to maintain.

Education has a dual aspect, it is both a consequence and a cause; it is the instrument *and* the creator of the social order. Let no one say that we neither can nor should do anything until we get the new Social Order. Revolutions, both good and bad, have their times of preparation; they do not grow on trees. The schoolmaster is an agent of preparation, and we can create a revolution not merely through a sense of urgency, but also through our quiet daily work. Do not go away thinking that we are ploughing sand until something happens elsewhere. It will not happen without us.

This Nai Talim, this educational revolution, lays upon us a great responsibility: we are responsible to our country, we are also responsible to the whole world, for what we are doing in this enterprise may have world-wide repercussions. We should therefore gird up our loins to this great task. May God help us.

Our relationship with Government is not easy, but we ought to approach Government representatives with

sympathy. Their position is difficult, their duties may be unpopular. We have put in our best men to lead us, but we must not forget that *we* provide them with their material. If their best is not good enough—well, they are reflecting like mirrors what we show them. If they seem ineffective, it is because we give them nothing better. We have a right to be critical of their achievements—democracy thrives on criticism—but we have no right to be uncharitable. What is needed is a change in the environment and atmosphere in which they have to work—and that is for us to bring about.

We should do our work with humility, and of all social workers, the teacher has the least right to be impatient. He must never lose heart. Next to a mother, a good teacher has patience greater than all.

In conclusion, I would like to thank Sri Avinashilingam for his great hospitality and for laying the foundations of Basic Education firmly and well in the Madras Presidency. In a good man's life a ministership is an episode. He has other work to do. I must also thank especially Sri K. Arunachalam and his wife, the teachers, the nameless volunteers, and the children. If we can go back with love, and not only love but reverence, for the children, we shall be better teachers. You never know what may lie hidden in any little child—a prophet, a seer, a leader of men. Last of all, I speak for you all when I thank Vinobaji for his interest in our work of whose faults he must be more conscious than any.

ZAKIR HUSSAIN.

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M. P. H. (1945) Ltd., Madras 2



May, 1950