A STUDY OF THE DEVELOPMENT OF TEACHER EDUCATION IN INDIA

Its History, Philosophy, and Certain Modern Trends and Needs

by

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ABSTRACT

This study was conducted in order to understand the present system of teacher education in India, and to find ways and means to improve it. It has been shown that two great traditions have combined in the area of teacher education in India. To begin with, there are pre-British traditions where teaching was linked with religion. Then, secondly, there were the contributions of the British period which altogether changed the character of teaching, the medium of instruction being secular rather than religious. It was also shown that in the pre-British period there were no systematic training institutions in the present-day sense, and the system of teacher training was British inspired.

The foremost problem at present is teacher recruitment; a problem of enormous urgency and difficulty. Some Indian educational leaders are thinking about some sort of conscription, while others favour voluntary recruitment. This study favoured the latter course.

After recruitment, the other most important problem is the present system of teacher training which required certain changes and readjustments to fit in with the new and changing conditions in India. It was thought that the formal curriculum of the training colleges should be displaced by training aimed at personal as well as professional development of the teacher as a citizen. It was indicated that the present system should
be changed to suit the teachers of the Basic Education schools, and certain ways were suggested to improve the practice of teaching. Furthermore it was found that the present training period is too short and should be extended.

The study also indicated that the present system of teacher training is far from being satisfactory. The remedy proposed is not only to improve it from within in the light of Indian conditions, but also to improve upon it by incorporating some of the practices used in other countries. It was therefore proposed that introductory courses in the evaluation and testing of pupils should be started in training colleges, and the suggestion was made that a general program of guidance should be started in the training colleges. Educational research should be encouraged, and in-service training of teachers should receive proper attention. The system of summer schools and the idea of educational workshops should be put into practice, and finally it was suggested that a broad education should be made the basis of specialization and in this way narrow specialization would be avoided.
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A STUDY OF THE DEVELOPMENT OF TEACHER EDUCATION IN INDIA

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CHAPTER I

STATEMENT OF THE AIM

Long before India won her independence there was widespread discontent with the system of education which has existed from that time to this. Various reasons for such dissatisfaction have been given by many Indian and European educationalists. Since this study deals solely with teacher education, there is no need here to deal with all of these dissatisfactions. One of the major objections, however, should be stated here. Educationalists maintain that the present system provides education for only a very small minority of the people, the present rate of literacy being only thirteen per cent. The writer need not stress for democratic peoples the importance of education; it has an importance and a value which are only too obvious. The success of Indian democracy depends on raising the educational standard of the nation, and on the political and social
maturity of her citizens, since under the democratic system they must not be dumb-driven cattle, but people who actively participate in political affairs, enjoying full rights as equal citizens in the government of the country.

Indian leaders are expecting education to inculcate the right spirit of democracy and freedom. To impart this kind of education, India needs (according to Maulana Azad\(^1\)) a vast army of good teachers. This study, therefore, is an attempt to discuss the problems of teacher education, with special reference to the training of secondary school teachers. The question, then, is how can India train a large number of teachers of good quality?

A Justification of the Present Study

The study of teacher education and ways and means of finding teachers and of training them is the main educational problem before the country. Under the Sargent Scheme, \(^2\) old British India would have needed 830,000 men and 1,370,000 women teachers. Since then, India has undergone a great change; but the Republic of India is faced with the same problem. According

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to Maulana Abul Kalam Azad, Education Minister, Government of India, the country needs two million teachers.

The government of India is pledged by its constitution of 1949 to provide free and universal education to all school-going children within a maximum of ten years, but the government is handicapped because of two main problems: how to finance such a scheme, and how to obtain an adequate number of well-qualified teachers. Under these circumstances, the question of the training of teachers requires careful consideration and study.

Such a study is a very important one at this particular time because the country is already faced with the need of solving the problem as quickly as possible. It is one of India's really urgent problems. It can serve as a very useful guide to meet the needs of Indian society. To my knowledge, there is no adequate up-to-date study available on this topic. There are some chapters on the subject in the books on the history of Indian education and in the various educational year books, but the treatment of the subject is very meagre; in fact information as a whole is very scanty, and a more thorough study of the problem seems called for.


Scope of the Study

This study is treated primarily from the historical and sociological points of view. In the second chapter it presents a critical survey of the changing conditions in teacher education during the Brahmin, the Buddhist, and the Moslem periods. This history of Indian education from an early period has been traced because a reasonable evaluation of the social trends in the history of teacher education requires a comprehension of its origin and its subsequent changes. Only in this way is one able to distinguish between useful progress and mere activity leading ultimately to retrogressive moves. As A. R. Mead remarks:

Out of the past the present has evolved. The record of the evolution is one of blunders, intentional wrong doings and partial success, yet through the light of these records we may prevent recurrence of old mistakes and sometimes glimpse a vision of better things to come. The history of preparation of teachers has all these things.5

The third chapter deals with teacher education during the British period and records the many changes wrought by the British. A careful study of the period will show to what extent historical, sociological, and political influences under the British regime affected the development of teacher education in India.

The fourth chapter deals with the training of the

teachers as a whole. First, it concerns itself with the recruitment of teachers for training; second, it deals with the training of secondary school teachers; and finally it deals with the defects of the present training methods and discusses suggested remedies to improve them. Great stress has been laid upon the problem of adjusting the present educational setup to the new educational and social trends, especially to the social order which Mahatma Gandhi emphasized.

The fifth chapter deals with the question of how far India can benefit from and incorporate some of the current practices in teacher education as followed in some of the western countries.

In short, this study is an endeavour to trace the history of teacher education in India and the plans for the future. The problems of teachers are so inextricably interwoven with various aspects of education in general that it has been very hard to confine oneself to a treatment of the subject in isolation. As far as possible, however, an earnest effort has been made to limit references to these problems.

Methods of Procedure and Sources

It is very hard to classify the methodology of this study. In the main, it seems to be documentary.

In view of the difficulty of access to appropriate sources of material, most of which are available only in India, this study does not present, as the writer had originally hoped, systematic statistical data. The different questionnaires, one directed to the Inspector of Schools, a second to principals of training colleges, and a third to school teachers, were sent to various centres in India. Unfortunately returns were not sufficient to be statistically valuable. However, in spite of the difficulty, the study will assemble the available facts and opinions, and will attempt to present conclusions which will help the interested student of education in a still further penetration of the field.

The material has been gathered from various sources. The reference division of the British Columbia University was used extensively, but because of the lack of sufficient up-to-date information in the library about modern trends in education in India, a search was made at various other places. As a result of this search, some material in the form of reports, addresses and pamphlets published by the Indian Bureau of Education and Hindustani Talimi Saugh was made available by the Superintendent of Education for India at the Indian Embassy, Washington, D.C.

Fortunately, a number of the sources in the University of British Columbia library, although old, were very useful; particularly those which have been from time to time issued as periodical reports of the progress in Indian education.

The writer has attempted as far as possible to collect material which has some functional aspect and bearing upon present day educational problems, but some of the distantly related material could not be overlooked if one were to do full justice to the scope of the whole question.
CHAPTER II

A SHORT SURVEY OF VARIOUS EDUCATIONAL INFLUENCES IN INDIA

"Education", says Professor F. W. Thomas, one of the greatest living Indologists, "is not exotic in India. There is no country where the love of learning had so early an origin or has exercised so lasting and powerful an influence. From the simple poets of the Vedic age to the philosopher of the present day, there has been an uninterrupted succession of teachers and scholars."

India in the past was subjected to one race invasion after another. Even at the beginning of history she was peopled by various racial groups; the dark aboriginal tribes, the sturdy Dravidians, the yellow-skinned Mongols, and the forceful Aryans. She therefore developed relations with the Persians, the Greeks, and the Scythians, and some of these settled in India. Perhaps no other geographical area has seen so much racial intermingling as has India. This intermingling of various cultures had a great effect on the educational system.

The present educational system is the result of a complex and unique history; the result of the interaction of various cultural factors. Of these there are three major ones: the Hindus,

the Moslems and the Europeans. In its early stages, the Brahmin system of education was dominant. Then came the Buddhist system which broke the caste distinction in learning and encouraged women in education. The conquest of India by the Moslems led to the introduction of Arabic and Persian classical cultures which gave birth to a new vernacular, Urdu. At the end of the eighteenth and the beginning of the nineteenth century, European influence became appreciable. These various factors moulded Indian education into its present pattern.

Coming to the fore at present is a new educational philosophy which is the result of Mahatma Gandhi's Basic Educational Scheme, stressing the importance of handwork or manual labour as basic to all education in India. The Chairman of the Auxiliary Committee on Education of the Indian Statutory Commission (1928-1929), Sir Phillip Hartog, commented as follows on the conditions of that time. "The educational system of India at every stage is behind the system of countries like England, Germany or France, and yet in every part of it there are features whose excellence suggest that its imperfections and deficiencies are due to historic and not to inherent, or at any rate not to insuperable obstacles."¹

Hartog was describing Indian education in general terms, but it is likewise true that the story of teacher training in India is best understood when placed in its historical setting.

Section 1

Brahmin Education and Teachers.

As far back as the early days of formation of the cast system, one finds evidences of teacher education. The Aryans were a tall, fair, straight-nosed and long-headed people, who broke off from Iranian kinsmen "dwelling in the highlands between the Gaxartes and Oxus Rivers." They entered Punjab through the northwestern passes, perhaps about 2,000 B.C. During their march towards the east they had to fight with earlier inhabitants, aboriginal or Dravidian, whom they called slaves or dasses. They conquered these natives and thus the Aryans and their language became supreme in India, and with them also came the supremacy of the caste system.

Through this system the Aryans endeavoured to eliminate racial conflicts. In some societies the victors simply exterminated the vanquished. In others, the conquerors completely absorbed them until the races were blended. In still others the victors enslaved the original inhabitants of the land. The caste system, for all its rigidity and intolerance, at least established an era of peace.

The system was based upon a division of labour, with the people classified under four categories. Those who learned

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2 Rawlinson, op. cit., p. 440.
and engaged in teaching were called Brahmins, the highest caste. Others, who took up arms to protect the society from internal disorders and external aggression, were called Keshatryias. There were others who worked as agriculturists, artisans, and merchants; these were called Vaishyas. In the last category were the unskilled labourers who were called Sudras. The four castes were held to be comparable to the four principal parts of the human organism -- head, arm, thigh, and foot. Just as the parts of the human body are interdependent, so were the four castes. The welfare of all was considered necessary for a strong and healthy society.\(^3\) Through the caste system the ancient Indians underlined the superiority of spiritual values over military power. The Brahmins, who constituted the top class, lived a simple and austere life. Working as priests and teachers, they drew no salary and depended on gifts from the other castes. Their learning consisted only of Vedas, a collection of sacred hymns sung at their various ceremonies. Teaching and education was the duty of the Brahmins, who transmitted their knowledge of the Vedas verbally from father to son and thus on to future generations. These hymns were retained within certain families by whom they were composed and utmost precautions were taken to prevent their reaching profane ears.\(^4\)

The teaching involved rigorous discipline for the pupil,

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3 Rawlinson, op. cit., p. 440.
4 Ibid., p. 441.
who, at the age of eight was placed under a "guru" (teacher). At the age of eight or before the age of eleven, the thread ceremony was performed, which acted as an initiation to his education. The student was initiated into the family of the guru. The pupil worked in his teacher's house and in his field, looked after his cattle and even begged for him. He also accompanied his guru to different ceremonies and considered it to be his sacred duty to obey his orders. "In the leisure time the Vedas were studied. This period usually extended to twelve years and was looked upon not only as a period of learning but also as a period of rigorous discipline. This was known as the period of studentship or Brahmacharya."5

The young pupil entered the ashram of his teacher with a purpose and with a sense of devotion to his teacher while in the capacity of novice. "There was no love for Alma Mater, but for the guru, whose feet must be kissed every morning and every afternoon."6

Equal importance was given to moral as well as intellectual training. The discipline also was very severe and rigorous, the aim being to foster the habits of hard work, self-control, and obedience. The pupil was required to arise before dawn, and after having taken his breakfast, he was required to recite the

5 Rawlinson, *op. cit.*, p. 442.
Gayatri formula. "He had to wear the simplest clothes, abstain from the use of scents, cosmetics, and personal adornment and subsist on plain fare without spices or condiments. He was to refrain from gambling, quarrelling, covetousness, and evil speaking; and above all, to live a life of absolute continence."\(^7\)

The pupil who misbehaved was punished by fasting, expulsion from the classroom and immersion in icy water. The expulsion and corporal punishment were used as a last resort. The custom every day when the lesson began was for the pupil to salute his teacher by touching the latter's feet, and other lesser ceremonies were also performed. As there were no text books, instruction was entirely oral; the pupil repeating what the teacher said.\(^8\)

The teacher, on the other hand, treated the pupil as his son and showed the same affection, love and care for him as he would towards his own son. In other words it was "adoption for the purpose of education."\(^9\) The moral, spiritual, and intellectual welfare of the pupil was the chief concern of the teacher, who himself had experienced the same process of education.

\(^7\) Rawlinson, *op. cit.*, p. 442.

\(^8\) *Loc. cit.*

\(^9\) Zuhuruddin, *op. cit.*, p. 15.
As the pupil was to become a teacher and a priest, he had to commit the Vedas to memory for the performance of his religious duties and also for his duties as a teacher. It was a tremendous feat of memory and practice, a memoriter emphasis which has still not disappeared. There are yet many people in India who can recite the Vedas. This method has serious drawbacks. This memorization of text, without knowing its meaning, is still the root cause of many difficulties for the teacher and the taught in India, because it has been ingrained in the Hindu mind for centuries.

There were no systematic training institutions for Brahmin teachers as there are today. Brahmin teachers passed their knowledge to members of future generations, who became teachers in their turn. Thus the office of teachership was hereditary and education became the monopoly of the Brahmins. Originally the caste system was quite flexible, providing for both downward and upward movement. But unfortunately, as time went by, the Brahmins partly to protect the society from the effects of foreign conquests and partly to perpetuate their power, froze the caste lines and made movement from one caste to another virtually impossible. Thus the reins of education remained in the hands of the Brahmin for a long time.

Though there were no training institutions for teachers in the modern sense of the term; that is to say, no places where professional training in the art and technique of teaching might
be provided for, there were some institutions of higher learning at various places. Hartog points out that

It is known that even in the fourth century B.C., at the time of Alexander, Taxila in the northwest was a great centre of learning and much later, from the fifth century on, Nalanda near Patna in the northeast, and other places became centres of learning which have been called universities.  

Higher training was provided in these seats of higher learning, but this learning was only provided for the chosen few. Generally in the absence of professional training institutions, the training of teachers was in the hands of individuals, though there was no dearth of teachers in places of great learning, such as Benares and Nadyia. The relationship between pupil and teacher was exemplary. On the part of the teacher it amounted to unselfish imparting of learning to the pupil, with a sense of devotion and duty accompanying a religious zeal, sustained by the pupil's profound respect for his teacher. "To the Brahman Guru, teaching was no lucrative profession, but its own reward." He did not work for money; rather he lived very simply and sometimes helped the pupils financially. As teaching was a part of his religion, so he treated it with a religious zeal.

Plato says that the office of teachership should not be for sale. He says that payment should not be a feature of the


12 Loc. cit.
teaching profession. In other words, the teacher should take to this profession for its own sake. The Brahmin teacher worked along these very lines when he took to teaching with a sense of duty and devotion to a just cause.

The most important feature of this kind of education was the personal relationship between the teacher and the taught. The teacher was to serve as a model of perfection. He was to set an example to the student by his conduct, and not by word of mouth alone.  

Prestige of the Hindu Teacher:

The Brahmin occupied a very high position in the Hindu society. He claimed honours as his birthright. The great Kashatrayia princes, and the rich people of the other castes readily paid their homage to the Brahmin. A Brahmin never paid homage to others, fellow Brahmins excepted. The Brahmin commanded such great respect and honour that members of another caste could not refuse to bow to him. The authority of the Brahmin has been sanctioned even by ancient legal and moral codes of the Hindus, which gave a very high place to the Vedic teachers.

Manu says:

Of him who gives natural birth, and him who gives knowledge of the whole Veda, the giver of the sacred knowledge is the more venerable father, since the second or divine birth ensures life to the twice-born, both in this world and hereafter eternally.  

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13 Zuhuruddin, op. cit., p. 16.

An ancient Greek ambassador named Magasthenes, describes the Brahmins as follows:

Brahmins have the greatest prestige, since they have a more dogmatic system. As soon as they are conceived in the womb, men of learning take charge of them. . . . After birth, boys pass from one set of teachers to another in succession, the standard of teachers rising with the age of the boy. The philosophers spend their days in a grove near the city, under the cover of an enclosure of due size, on beds of leaves and skins, living sparsely, practicing celibacy and abstinence from fleshy food, listening to grave discourses, and admitting such others as may wish to take part. He who listens is forbidden to speak, or even clear his throat or spit, on the pain of being ejected from the company as incontinent. When each Brahmin has lived in this fashion for thirty-seven years, he departs his own property, and lives now in great freedom and luxury, wearing muslin robes and some decent ornaments on his hands and ears, and eating flesh, as long as it is not the flesh of domestic animals.15

He wrote that education was very popular at that time, but teaching and sacrificing were monopolies of the Brahmins. This was the reason for the great influence of the Brahmins in the Hindu society which even today cannot be overlooked. Furthermore, the royal domestic priest used to be a Brahmin, and a Brahmin bard went with the king and recorded the deeds of valour in ballads which were family records of honour and were passed from family to family to future generations.16

A true Guru (teacher) was a man of virtuous thoughts and habits

who with sword of wisdom has lopped off all the branches and torn out all the roots of sin, and

15 Rawlinson, op. cit., p. 447
16 Ibid., p. 443.
who has dispersed, with the light of reason, the thick shadows in which sin is shrouded; who though seated on the mountain of sins, yet confronts their attacks with a heart as hard as a diamond; who behaves with dignity and independence; who has feelings of a father for all his disciples; who makes no difference in his conduct between his friends and his enemies, but shows equal kindness to both; who looks on gold and precious stones with the same indifference as on pieces of iron or potsherd, and values the one as highly as the other; whose chief care is to enlighten the ignorance in which the rest of mankind is plunged; who shines like the sun amid dark clouds of ignorance which surround him; who rejects all the virtues that he preaches.¹⁷

Further, he should be a man who knows all the pitfalls of sin and the ways to avoid it. He should be fully versed in vedanta. He should have made pilgrimages to sacred places — that is, he should be widely travelled.

It was considered an honour and an act of piety to visit the temples, because they were the places of great learning where generally great Indian scholars, well versed in religion and philosophy, gathered together and exchanged views.

This is an idealized picture of a Hindu Guru, and the demands seem unattainable. Guru properly means master or guide only. If we look at a modern Hindu Guru, he is far from this idealized picture. "This is what the Hindu (Guru) ought to be but is not."¹⁸ Times have changed; the Gurus are not what they used to be. Their glory and respect is gone, and they are at present mere hangers-on of rich disciples. They have some


¹⁸ Ibid., p. 124.
influence on the illiterate and economically backward people, but their influence on the rich and on the educated class has decreased to a great extent.  

In former times the Brahmin was the first person in the country and the teaching of Shastras was considered the most honourable profession for a Brahmin. There is no doubt that learned Brahmins who are well versed in Vedanta still command great respect and prestige, but the time is gone when under the Hindu kings the entire state affairs were left in their hands. In modern times their dignity and honour is fast fading because of the secular nature of the present educational system.

In spite of all this, there are some places where the old spirit prevails.

At this day, Brahmin colleges, called tols, are carried on without fees, on the old model, at Nadiya in Bengal and elsewhere. I can testify, from personal visits, to the stringent self discipline, and to the devotion to learning, for its own sake, often protracted till past middle life, and sometimes by grey haired students, in these retreats.

The Brahmins won a paramount position in society because they were fully qualified for it. They bestowed tremendous benefits on their society. They were not only teachers, great

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19 Abbe, op. cit., p. 125.


scholars, and philosophers, but also law givers and administra-
tors. They brought light in the Bronze Age and supplied people
with the knowledge of metals and of gods. They gave a solid
foundation to Hinduism. By providing a system of worship, they
provided a solace and comfort to the primitive people, living
under uncontrollable forces of nature. Their system taught the
society how to propitiate mysterious unseen powers. 22

The religious philosophy of the Brahmins reached the
highest pitch of its glory at this time. "Aryans worshipped
their gods firstly as they felt; then as they admired; and
finally as they reasoned." 23 They ponder deeply on the myster-
ies of life

The universal insoluble problems of thought and
being, of mind and matter, and of soul as apart
from both, of origin of evil, of *summum bonum* of
life, of necessity, of free will, and relations
of the creator, are endlessly discussed. 24

Summary

The Brahmin's system of education, when judged from mod-
ern standards, had inherent flaws. At present in India, and
also in Canada and the United States of America, we aim at the
best possible education for all our youth. In other words, we
have a democratic system of education, which is imparted to
every child irrespective of race, creed or colour. There is

22 Hunter, op. cit., p. 108.
23 Ibid., p. 109.
24 Loc. cit.
no discrimination whatsoever in this respect. But the Brahmin system of education was undemocratic. Education was provided for the chosen few; it was the monopoly of the Brahmin, who prevented it from reaching other castes.

In the Brahmin schools, girls were not usually admitted. Education was the privilege of the male child. The male child was considered to be responsible for his father's salvation and for the performance of religious rites. The girl's place was thought to be in the home in order that she might devote herself to her husband and children.

The Brahmin Guru commanded a great respect from his pupil. The pupil kissed his feet every morning and evening and performed all the duties that his teacher commanded. Whatever its merit may have been, this "excessive respect for the teacher degenerated into Guru-worship,"\(^\text{25}\) which is not in keeping with modern standards.

In the Brahmin system, a pupil virtually exchanged his own family for that of his teacher. He became a member of his teacher's household where he stayed until he finished his education. Because of this he lost the benefit of the real relationships within his original family circle.\(^\text{26}\)

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The caste system which formerly was based upon the division of labour, gave the Brahmins unlimited authority and power over other castes. The Brahmins, in order to perpetuate their power, froze the caste lines. Despite all its advantages the system became the bane of India and widened the gulf of social cleavage.

Formerly, under this system, there were no regular school buildings. Classes were taken under the trees, although later the Brahmins shifted their schools from out of doors into temples. 27

The system of imparting education was based upon learning everything by rote, which is essentially wrong and prolongs indefinitely the course of study. Modern research carried on in this respect has proved that this method is quite inadequate. All educational emphasis today is on learning by understanding. 28

Furthermore, judged from the present point of view, there was no regular plan of instruction and there was no public institution which properly speaking devoted itself to education, though it is true that in some larger towns and temples, the Brahmins, who were outstandingly learned, imparted instruction. But it was all without any plan and without any discipline.

27 Zuhuruddin, op. cit., p. 16.
28 Rawlinson, op. cit., p. 442.
There was nothing to stimulate the pupils except their desire for the knowledge of sacred Vedas and the great prestige that learning carried in those days. There was no system of examinations such as we have today.

However, whatever its merits or demerits may be, the system provided India with excellent teachers, well versed in the knowledge of Vedanta, religion and philosophy. These teachers kept the knowledge alive, and in some respects furthered its cause by their spirit of selflessness and devotion. The modern teacher who is no more than flesh and blood may have a lesson to learn from Vedic teachers, who took up teaching for its own sake and as a matter of religious principle.

The Brahmin teacher was a teacher for life, unlike the modern teacher who is always looking for more remunerative positions in society. The Brahmin led such a private life that no one ever dared to question his character, while the private life of modern teachers has become a controversial problem. However, it may be concluded that the Brahmin teacher makes interesting study.
Section 2

Influence of Buddhism on Education and Teachers

Up to 257 B.C., Buddhism was only one of the Hindu sects, but then it became a state religion, because King Asoka, who was the grandson of Chundra Gupta, embraced Buddhism. H. G. Wells, in an English magazine dealing with the six greatest men in history described "Asoka among all the thousands of kings, emperors, and majesties, great and little, as shining almost above a star." Asoka formed general principles of morality and ordered them to be observed. The rules to be followed were "proper treatment of slaves and servants, honour to teachers, gentleness towards all living creatures and liberality towards ascetics and Brahmins."

He issued edicts which were engraved on the pillars and stones in conspicuous places. These edicts are still found in many parts of India. They were not in Sanskrit but in the language spoken by the people. This fact shows that education was widespread in India at this time. The reason might be that Buddhism opened the door to education for everybody, because it stands for universality in education.

In the Buddhist system, every youth is required to spend a part of his adolescent life in the monastery. For this reason

30 Rawlinson, op. cit., p. 448.
31 Ibid., p. 448.
literacy is higher in Burma than in India. In 1937 the male and female literacy in Burma was 51 per cent and 11.2 per cent respectively, against 14.4 per cent and 2 per cent in India. Therefore it is very possible that the ratio of literacy in Buddhist times was higher than it is now in India. In this respect, the disappearance of Buddhism from India is not a happy episode.  

This general widening of educational opportunities also affected the Brahmin system. They too began to teach the other castes. The education of the three upper classes now came under the Brahmins, though they still excluded the Sudras castes.

In the Buddhist as well as the Brahmin system, the function of a Bhikhsu was that of a teacher. The only difference was that Buddhist teachers had to undergo a more severe discipline than the Brahmin teachers. The Buddhist educational system followed the same general pattern as the Brahmin, with the exception that it involved a more rigorous and longer training. Teaching was carried on in the Buddhist temples and in the monasteries attached to them. These monasteries initiated the young pupils into the office of priesthood.

32 Rawlinson, op. cit., p. 448
34 Zuhuruddin, op. cit. p. 17.
The Buddhist system of teaching in monasteries influenced the Brahmins, who up to this time had taught their pupils under the trees. They, too, shifted their pupils into temples. Sometimes the patrons of the Brahmins provided Kutcha huts (huts made of mud) where the priests carried on their teaching. This system of patronage was extensively adopted by the Buddhist princes and rulers, who, prompted by the zeal for propagating their faith, extended this system to Buddhist monasteries, which became the central places of learning and places of religious inculcation.

The activities of the Buddhist monks were essentially those of proselytizing and teaching. It was King Asoka who encouraged this missionary enterprise, and Buddhism spread all over the Deccan plateau, civilizing the people of the south. The life in the Buddhist monastery did not differ very much from that of the Brahmin ashram (school). The trainee did most of the menial work, as the Brahmin trainee did for his teacher. He served the senior monks and accompanied them on excursions. The following is a description of life in a Burmese monastery, a century ago, which represents an accurate pattern of life in a Buddhist monastery in ancient India:

The priests were the school teachers. They taught selflessly and took up teaching as a part of their religion. The parents kept their children at home. If any pupil was found to be exceptionally intelligent, his parents were persuaded to make him a priest. There was no compulsion; if he desired to pursue a secular life, he was allowed to do so. A boy of
five years was admitted in the Buddhist seminaries as a student. After his initiation to the monastery a feast followed for three or four days. At the end of this feast, the boy, clothed in costly garments and ornaments, followed by a large retinue, was led to his preceptor's college on horseback. On his arrival, he was stripped of his attire and his head was shaved. He was required to wear yellow robes and was given a beggar's dish. In this manner he was placed under the charge of his teacher.36

The student was to observe the following rules: abstention from murder, theft, evil desires, falsehood, ardent spirits, food after noontime, dancing, music, etc., elegant accommodation, and the use of gold and silver.37

These prohibitions were to be observed by each student, and he who failed to keep to the standards was disqualified from further advancement. After twenty years of such training the pupil was admitted to the order of priests and was given two hundred and twenty precepts. If he observed them for ten years he was promoted to the rank of priest of the first order, "which empowered (him) to have colleges and disciples under (him)."38

It is a fact worthy of note that only those persons were selected as possible teachers who were found exceptionally intelligent, with necessary aptitude and interest. They had to lead a very chaste and severe life. Thirty years of long, hard training were required before they became recognized as qualified teachers.

36 Rawlinson, op. cit., p. 449.
37 Loc. cit.
38 Loc. cit.
The boy went to school at the age of eight, and began learning letters by the multiplication tables. After mastering these skills he read a book called the Siddhirashta, an arrangement of forty-nine letters, in 300 couplets and Panini's grammar, which was thought of as the foundation of all learning. At the age of twenty, the pupil went to one of the monastic colleges, if he intended to become a monk and a teacher. 39

The curriculum consisted of five courses: grammar, technical subjects, medicine, logic and metaphysics, besides the detailed books of ritual. Although the curriculum was not very extensive, and books on philosophy, logic, and medicine used as text books were borrowed from the Brahmins, nevertheless it popularized education to a great extent. In Buddhist times, the teachers who were eminent in learning were honoured by having their images painted on the walls of the university. Thus it can be said that the modern system of placing the busts of great scholars in the halls of universities is of Buddhist origin. 40

There was a great similarity in the Brahmin and the Buddhist methods of teaching. Both were tutorial, and both laid considerable emphasis on the personal influence of the teacher on the taught. One main difference in the Buddhist educational system was that the education of the teacher did

39 Zuhuruddin, op. cit., p. 20.
40 Loc. cit.
not consist of the Vedas and its teachers were not the Brahmins. The Buddhist education was open to all. It broke caste distinctions in education, while the Brahmin education was monopolized by the Brahmins. All castes were entitled to education in the Buddhist community. This was a great advance over the Brahmin system of education.\(^1\)

The Buddhist system deserves credit for bringing girls into education and teaching. Buddha's aunt, Mahaprajpati, was the first to join the order. This had a great influence on the Brahmins, who now began to send their young daughters to the priests for instruction.\(^2\) In Aryan society a girl was not given formal education. She usually helped her mother in the house with spinning, weaving, grinding corn, and preparing meals. One also hears about learned women in Vedic times, who were well educated in philosophy and took part in discussions. In the Kshatryia caste she had the right to choose her own husband. The *Mahabharta* describes the ideal wife as being half of the man, a truly modern conception.\(^3\)

In the Brahmin system a pupil was virtually cut off from his family, because he was required to stay with his Guru until the end of his education. In the Buddhist system, however, his education continued while he stayed with his parents, allowing

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41 Samadar, *op. cit.*, p. 140.
42 Zuhuruddin, *op. cit.*, p. 87-89.
43 Rawlinson, *op. cit.*, p. 444.
him to maintain a close relationship with them.

Credit goes to the Buddhists for popularizing the common language of the people, because early Buddhist literature was produced in Prakrit, which was the vernacular of everyone. The same language was used in the edicts of Asoka, and other early inscriptions.44

No doubt there were defects in both of these systems, but:

meaningless and trivial as many of these regulations seem to us, they were no doubt regarded as of great value by those who used them in those far off days. They must have been intended to emphasize the great solemnity of the work in which pupil and teacher were engaged, and to impress upon the pupil the mysterious sacredness which was supposed to characterize the knowledge which was being passed on to him by his teacher.45

This idea was popular and was preached in ancient India:

Say what it true; do thy duty; do not swerve from the truth; do not swerve from duty; do not neglect greatness; do not neglect what is useful. Whatever is given should be given by faith, not without faith; with joy, with modesty, with fear and with kindness.46

Such were the glorious and high ideals prevalent in ancient India. These were the ideals to which the teacher was expected to aspire. The Acharya (teacher) was to treat his


45 Samadar, op. cit., p. 140.

46 Samadar, op. cit., p. 141.
pupil as his son, while a pupil was expected to consider his teacher as a father. The purpose was to unite both with the ties of mutual reverence, trust and confidence. The teacher was not only to guide in educational matters but also those concerning moral and spiritual problems.

Summary

In summary one can say that the Buddhist teaching was in many ways more advanced than the Brahmin. It broke caste discrimination in education, brought girls into the field, tried to popularize the common language, and represented the first attempt to make education popular, irrespective of caste, creed, or sex.
Mohammedan Education and Teachers.

The Mohammedan religion was founded by the Arabian prophet Mohammed, when he was forty years old, six centuries after the death of Christ. Mohammedans believe that the mission of Mohammed was divine, revealed to him by God. The Koran is the holy book, considered to be revealed to the prophet by Allah, and is the basis of all Muslim thought, religious, political, commercial, social, and moral. Every follower of Islam is therefore required to follow the teachings of the Koran.

India was invaded by the Mohammedans in the twelfth century A.D. and by the end of that century the whole of India was under the sway of the Mohammedan invaders from central Asia. They were fanatical and intolerant and looked upon India as a land for plunder. Together with the instinct for plunder and the zeal for religious propagation, they razed the Hindu temples, or turned them into mosques. Idols were broken, monasteries were destroyed, and monks were murdered.

In Islam, the Koran is the inspiration of all thought. It is impossible to separate Islamic education and teaching from the Koranic laws, based as it is on Koranic injunctions. Education spread amongst the Mohammedans through the teaching of the

47 Rawlinson, op. cit., p. 456.
Koran. It was ordained that in all festivals, ceremonies, prayers and sacrifices, verses of the Koran should be sung. The reading and the teaching of the Koran was encouraged by rewards in this world, as well as in the next. The learning in the Koran was the measure of one's ability, and this was the criterion used in appointing governors and other high officials in the newly conquered provinces. The governors in their turn were expected to fulfil their duty by spreading the word and encouraging people to pursue the study of the Koran. Their political success depended on the measure of their success in this respect. In this way the study of the Koran and the Arabic language received a great impetus. The early Arab conquerors had great zeal for spreading Koranic teaching and they tried to make the Arabic language popular wherever they went. 48

From the very origin of Islam to the present day, the mosque has played a very significant role in the religious and educational life of Moslems. It was not only a place of worship, but also a centre of learning. The Friday ceremony, required of every Moslem, was devoted to the correction of conduct and showed the way of righteousness. In a way it was an ethical education. Besides this, actual teaching was done in the Mosque. The Koran was the foremost subject of learning because it acquainted the student with Koranic traditions and

48 Zuhuruddin, op. cit., pp. 22-23.
modes of Islamic conduct. The pupils sat in a circle around the teacher, who read the Koran and explained its meaning. Both student and teacher were required to learn the verses of the Koran by heart; the latter were required to have a thorough knowledge of the traditions and lore of the Koran, while the former had to follow the verses as they were recited. This created both a devotional and disciplinary effect upon the pupil, creating noble feelings of moral well-being. Al-Ghazah, a great philosopher and theologian said

... in reading the sacred book heart and intelligence must work together; lips only utter the words, but intelligence helps in the due appreciation of the meaning, the heart in paying obedience to the dictation of duty.\(^49\)

The mosque was the centre of moral education and the teacher was to be an example before the pupil, because he was more in the capacity of a spiritual leader than a mere teacher. He was responsible for the moral and spiritual welfare of the child as well as its academic career. The teacher would be with the pupils while at prayer and would instruct them in faith and conduct. Up to the seventeenth year of the Muslim era, the teachers learned in the Koran were sent into many countries to teach the people the holy Koran and Koranic traditions. From the very beginning the mosque aimed at teaching people a life of

righteousness and ethical behaviour. The interpretation of the Koran involved training in the habit of ethical behaviour.\(^{50}\)

It was Akbar (A.D.1556-1605) who really took pains to popularize the education of that time, under the influence of remarkable teachers such as Sheik Mubarak and his two sons, Faizi and Abul Fazl, who were free thinkers and followers of Sufi doctrines. He was very tolerant in educational matters and made arrangements for the admission of Hindu boys in the Madrassas. His views on education are expressed in the Abul Fazl's Ain-I-Akbari —

His Majesty orders that every school boy first learn to write the letters of the alphabet, and also learn to trace their several forms. He ought to learn the shape and name of each letter, which may be done in two days, when the boy should proceed to write the joined letters. They may be practised for a week, after which the boy should learn some prose and poetry by heart, and then commit to memory some verses to the praise of God, or moral sentences, each written separately. Care is to be taken that he learns to understand everything himself, but the teacher may assist him a little. He then ought for some time to be daily practised in writing a hemistich or a verse; and will soon acquire a current hand.\(^{51}\) If this method of teaching is adopted, a boy will learn in a month, or even in a day, what it took others years to understand, so much so that people will get quite astonished. Every boy ought to study books on morals, arithmetic, agriculture, mensuration, geometry, astronomy, physiognomy, agriculture, household matters, the rules of government, medicine, logic, the tabii, riyazi and Ilahi, sciences and history; all of which may be gradually acquired.\(^{51}\)

\(^{50}\) Meguib, op. cit., p. 218.

\(^{51}\) Rawlinson, op. cit., p.
Education under Mughul rulers was carried on in two institutions, Muktab and Madrasah. They were something like our own schools and colleges today. The educational standard in teaching was low as compared with ours today, and specialization was not stressed. There were Muktabs in every town, attached to the mosque or in the house of the leader or headman. The teacher who taught in the mosque was paid a fixed salary, raised out of subscriptions for the purpose of maintenance of the mosque. Sometimes the teacher depended for his salary on the voluntary contributions of parents of the pupils. In the private Muktab he was paid by the leader or the headman, in whose house the Muktab was opened, though everybody could join the Muktab with the permission of the leader, who never refused anybody, because providing education to other people was regarded as an act of grace.

The curriculum consisted of the study of the Koran. The Mullah (the teacher in charge of a mosque or Maktab) taught the boys to repeat the Kalima by heart and such chapters of the Koran as were necessary for daily prayers. The knowledge of the three R's was provided. The writing was done on a wooden board, and reading material consisted of the primer and one or two Persian books. The discipline in the Muktabs was very strict. The teacher was responsible for morals, regularity in

53 Loc. cit.
prayer, and for inculcation of social manners, such as adab (respect for elders). Those students who were interested were taught the whole Koran. Simple arithmetic was also taught after the Koranic classes. The second institution was the Madrasah, a seat of higher learning, where a great many subjects such as mathematics, ethics, physiognomy, medicine, principles of government, logic, physics, theology, history and commentary on the Koran were taught. Besides this, both poetry and prose were taught, though all Madrasahs did not provide every course, because of limitations of the teachers.

Thus, all depended on the ability and the quality of the teachers. The teacher had to qualify himself in all these subjects in order to teach. Because of the dearth of properly qualified teachers, the pupils had to migrate from one place to another in search of the better teachers. From the start, the Madrasahs were run by well-qualified teachers. Because of the devastation caused by the Mongols, many great scholars had migrated to India where they carried on their learning. The largest of these Madrasahs were found at the seat of government, and the pupils who received their education from these institutions became teachers in the Maktabs and in the Mosque schools.

55 Zuhurruddin, op. cit., p. 27
Girls also attended the Maktab. Girls of high family were provided with education in their homes, by private tutors; the Mohammedan religion does not give the right to girls to attend public schools, but girls of the upper class received a good education in Arabic, Persian, music, calligraphy and other accomplishments of the harem.

Summary

The Moslem education system differs from the Brahmin and the Buddhist system in many ways. As in the Brahmin and the Buddhist educational systems, there were no systematic training institutions in the technique and art of teaching. The same holds true in the case of Moslem teachers. The essential qualification of a teacher in the Brahmin system was the knowledge of the Vedas; while for a Moslem teacher, the knowledge of the Koran was essential. These were the basic requirements for teaching in both systems. For a Moslem teacher the knowledge of Persian was also essential, because Persian was the court language in India and was compulsory in the schools.

Teaching under the system was tutorial and usually the mosques were centres of learning. The main features of teaching were the intimate personal relationships between the teacher and the taught. The Moslem student stayed in his own home, differing from the Brahmin system where the pupil stayed in the family

57 Zuhuruddin, op. cit., p. 27-28
58 Rawlinson, op. cit., p. 558.
of his Guru. The teacher was responsible for the moral and social manners of his pupils, and also had to set high standards for his pupils by actual conduct, not only by word of mouth.

In the Brahmin system the teacher was paid out of the gifts of his pupils and from the presents given by other castes, and also by rich patrons who were responsible for the school. The Moslem teacher was sometimes paid out of the mosque contributions of the people, and sometimes by the rich patrons who were responsible for the school.

The Brahmin was responsible for upholding the monopoly of education, excluding the other castes, and hardening the caste lines. The Buddhist and the Moslem systems were against such class distinction, and both tried to ease the situation by lessening the tightness of social distinction in education.

The serious defect in the Brahmin and the Moslem education was the burdening of the child with knowledge which he did not understand, such as the over-use of rote learning, which impeded his effective education. According to a report of the Indian association, Lahore, "The Mullas (Mohammedan teachers) in the great majority of (Koranic) schools, teach the boys to

59 Meguib, op. cit., p. 218.
60 Zuhuruddin, op. cit., p. 30.
recite the Koran, which is almost the first book they take up and of which they do not understand a word." 61

In conclusion, one can say that the Moslem teacher, though handicapped by many factors, was doing good work. By doing so not only did he give some kind of education to the people, but he also furthered the cause of education in India in many ways.

61 Hartog, op. cit., p. 95.
General Summary

In summing up, one can say that even when there were no institutions for teachers, when educational psychology and methodology were unknown and crude, the teachers were nevertheless doing good work. The reason was that life was not so fluid and did not put exacting demands upon the teacher and the pupil. It was a simple leisurely life, moving at a slow pace. The complicated problems of modern life had not to be faced. Thus the crude teaching methods followed by the Brahmins and the Moslem teachers satisfied the needs of the day. These instructors took up teaching as a religious conviction, because education was closely linked with their religion. Teaching was thought of as a spiritual and philanthropic undertaking to which people voluntarily offered their life-long services. This created a corps of permanent teachers in India who had a necessary interest and aptitude for the teaching profession. Whatever they lacked in the way of professional qualifications was made up by their enthusiasm and the tireless devotion that they showed for the educational cause.

Teaching consisted of a pupil-teacher comradeship in which the pupil sat for a long time at the feet of his teacher and rendered him all kinds of additional services. Under a long comradeship, both developed a father and son relationship, and the teacher looked after not only the pupil's educational welfare, but also the moral and spiritual aspects of his training.
The teachers, though badly paid, did not lack for much, because gifts and presents poured in on special occasions and on festivals, and it is to be remembered that the teaching profession was entered solely for love of the work and not so much for monetary reward. Learning was prized for its own sake, because it represented the highest human development, and as a result of this outlook, teaching was not handicapped by examination requirements.

There was no state administrative machinery as there is today, and education was private and self-controlled. But the Hindu, the Buddhist, and the Moslem rulers considered it a religious obligation to spread education and to help and honour great teachers. Sometimes even wealthy landlords paid the salary of the teachers and kept up the schools.

There are many aspects of the old teaching system from which a modern teacher could learn a lesson. As compared with the ancient teacher, the modern teacher has perhaps a relatively lower status and prestige; less stability of service, little peace of mind. On the other hand the ancient teacher was not worried about these problems. Whatever his problems might have been, he was very interested in his work and did whatever he could to promote the well-being of the society of his times.
Chapter III

EDUCATION AND TEACHERS IN THE BRITISH PERIOD

Section 1

The Teachers and Indigenous Institutions at the Beginning of The British Period.

British rule in India begins with the grant of administration of Bengal to the East India Company in 1765. At that time there were three kinds of educational institutions: the Pathsalas, Muktab and Madrasah, which were all indigenous, based upon the native system of education. These institutions were in the hands of teachers who generally looked upon the teaching profession as being closely connected with religion and thought of it as a spiritual and philanthropic undertaking.

Teachers in these schools were inefficient when compared with the modern standard, but they were giving some kind of general education to the masses. During the second half of the nineteenth century, most of these schools were replaced by modern schools and others ceased to exist. Another reason for the closing of these schools was the disruption in the economic life of the villagers, which led to the disappearance of patrons and ultimately affected the school teachers, who depended for a living on their patrons. Thus, a large number of indigenous
schools were financially handicapped and ultimately closed down.

**Elementary Education:** Education was private and self-sufficient, and in the hands of individual teachers. The elementary schools were very common and were most democratic, being conducted by the professional men who made their living, as has been said, on the presents of the pupils and on the voluntary contributions of other people. Then there were family schools, where the father taught his son. The father generally did not object to giving lessons to the sons of neighbouring people; and sometimes if a rich family engaged a teacher for its children the father did not mind if the sons of other people obtained their lessons with his own sons. All these schools were in the hands of teachers who were not well qualified, their knowledge hardly extending beyond that of the grades they were teaching. Since modern training institutions did not exist, the teachers were unaware of educational methodology and educational psychology. Furthermore, the methods of teaching were crude and sometimes harsh punishments were inflicted. Punishment was more or less an accepted part of education, and the bad effect of punishment and abuse on the mental health of the pupil were not as yet recognized. Classes sometimes continued from sunrise to sunset and there were no rest periods provided, such as we have today.

The curricula were very meager, consisting mostly of
nothing more than the three "R's", which included religious education of some kind. The value of extra-curricular activities was not realized, and this led extra school activities out of the educational picture. The system, however, was extremely elastic; a boy usually joined between the ages of four and six, but he could join school at any age and at any time. He was free to leave it as soon as he had mastered the requirements. The system was devoid of the modern classification hurdle, and a pupil could be promoted to another class at any time, so that it was possible for him to complete his course at his own speed. Because classes were relatively small it was possible to deal with each student as an individual. There were no school buildings as we have them today; classes were conducted in the Mosques and Temples, or in the houses of the teachers or the families who engaged them. Indeed, it was not unusual to hold classes in the open. The school equipment was very simple; not only were modern teaching aids unknown, but books were scarce -- even manuscript books -- and were expensive and hard to obtain.¹

There was a second type of school also, which could be termed the school of higher learning where instruction -- mainly in religion -- was obtained. The object of this school was to preserve the ancient culture. These institutions trained professional men, such as priests, doctors, and lawyers, to meet the

requirements of society, but they were very few in number and selective in character. Despite the number of these institutions (i.e. one school per 400 of general population), educational standards were not very satisfactory and attendance in the schools was quite meagre. A large percentage of the pupils did not receive any education at all, and women were wholly uneducated, though according to official reports, a few girls attended the indigenous schools in Madras. Girls of high families received domestic instruction in reading and writing in Bombay, and there were even some women teachers in the Punjab.\(^2\)

Administrators and educators advised the Government from time to time, to build up Indian school systems on indigenous lines, but their advice was a cry in the wilderness, and not a single cent was spent to help the indigenous system of education.\(^3\) The modern school system was introduced as its rival, but it failed badly in solving the question of universal education in India. The result is that India, in spite of the fact that the system was introduced in the middle of the nineteenth century, is still very backward in education. The State saw the decaying system of education, but did nothing to establish a universal one in its place.


\(^3\) S.N. Mukajee, *Education in India Today and Tomorrow*, p. 37.
Summary.
Defective as these institutions were, they rendered a real service to the society of the day. They met the needs of upper and middle class families, giving formal instruction to their children in reading, writing and account keeping. The schools were elastic and the teachers always adapted their instruction to the local need of the people. The system was very cheap and was self-controlled. Every village or town was a self-supporting educational unit and required no help from outside. Thus it was not a burden on the State treasury at all.
Section 2.

The Period of Preparation from 1813 to 1854.

The Christian teachers did much to popularize education in India. Though they were chiefly concerned with proselytizing, they did a great deal in spreading secular knowledge in the vernacular as well as in English. The Christian movement has been a very inspiring one in almost all phases of education. Sir Charles Wilkins was the first missionary teacher to set up an oriental printing press in India, and Sir William Jones was one of the two men responsible for the origin of the scientific study of Sanskrit. Warren Hastings had a great influence in encouraging Indian culture in India. In 1718 he established the first government institution, the Calcutta Mohammedan College at Madrasa, to encourage Mohammedans in education, and to qualify them for government service. Another institution to be started by the government was Sanskrit College, which was established at Benares in 1792. Teaching was entrusted to Brahmins, who were given special permission to teach Vedas. 4

The modern system of education started with the Charter of 1813, according to which the British Government allotted a sum of not less than a lac of rupees (then equal to £10,000) yearly on education. This money was meant to be spent for two purposes: the revival and improvement of literature, and

encouragement of Indian scholarship; and the promotion of sciences among natives. The Document of 1814, from the Directors of the company, was the first to speak for the teachers. It stated that village teachers should be encouraged and endowed, so that they might render good service to the community. In the Minutes of Lord Moira, village teachers are termed "humble", but nevertheless considered very valuable. He gives first place to them in his discussion.

Sir Thomas Munro made some important contributions to educational problems, and in a Minute dated May 10, 1826, he said that the education then being imparted left much to be desired. Mr. A. D. Campbell, Collector of Bellary, gives an interesting account of conditions in schools of his own district. He reveals that schools were in a deplorable condition. Teaching was very inefficient; and what was taught was not understood. School work was all memory work, and the books used as text books were unrelated to the spoken language and business of the day. Few teachers could explain the books read by the pupils. Sir Thomas Munroe in his Minutes pointed out the same defects, saying that no progress could be made without having better qualified teachers than they had at present. He went on to say, however, that it was hard to get such teachers without giving them the prospect of a comfortable livelihood. He suggested two practical

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5 Hartog, op. cit., pp. 9-10.
steps. First, there must be a training school established for teachers; and second, there must be two primary schools in each collectorate, one for the Mohammedans and the other for the Hindus, in each Tehsildari. This was, however, at a time when the need for trained teachers was beginning to be felt and stressed by the officials. Thereupon, a committee of public instructions was appointed by the government of Madras in 1926. By the end of the same year the Committee started a central school for the training of teachers. The following year ten candidates were admitted for training. Sir Thomas Munroe thus laid stress on two courses of action, without which, he said, no progress could be made: the proper training of teachers, and the imparting of education to all classes. Both these proposals were accepted by the East India Company in the Despatch of April 16th, 1828.

William Adam's report, submitted in January 1835, is worth mentioning. The conclusion of this report is that existing native institutions are the fittest means of educating the people. Adam advocated that the school system should consist of (1) a Government School for every district; (2) Pergunah schools; (3) village schools. He recommended payment of teachers according to results. He thought that the first persons to be examined should be teachers, and that pupils should

come later. The farmer would be examined in four useful school books of increasing difficulty written in the vernacular of Bengal and Bihar. The Examiner would be appointed by the government, and would possess both a European and an Indian education. They would fix dates and establish centres for the examinations and would distribute rewards as well. He recommended that rewards should not exist in money, but rather a teacher might be given a few annas a day for travelling expenses incurred while coming to the examination centres, and gifts of books for himself and for his pupils. This would lead to an improvement in instruction, for which parents would be willing to pay more. Further, the teacher would be rewarded on the basis of his sending a number of boys for examination. Pupils who passed the examinations would become eligible for appointment as teachers in the English schools of the district. Besides receiving the copies of the books, the teachers would receive a certificate of distinction; and above all, they would become eligible to enter a normal school where training would entitle some to become Inspectors and Examiners. Adam realized that one cannot become a teacher simply by reading a book on the subject, but he believed that books could help to improve the standard of instruction by providing three things: written instructions; practical examples given in the examination of teachers and their scholars; and precepts and examples combined in normal schools. He proposed that the vernacular department of English schools should be regarded as an honour
for a teacher to-be-admitted to this school. A piece of land should be set apart as an endowment for the livelihood of teachers. The conditions governing such land should be upheld by the village association. Finally, the school should be inspected by a Government inspector. 7

This was a well-considered scheme. It would solve many pressing problems in education, such as the training of teachers, finance, and to a certain extent, mass education. The plan would also exploit the advantages of the indigenous school system, which had evolved through centuries. Management would remain in the hands of the people and control and inspection in the hands of the government. Furthermore, the scheme would not make severe demands on the resources.

The Council of Education in Calcutta did not approve the scheme, considering it impracticable. Thus the indigenous system of education suffered such a set-back that it finally died out. The result was that the great mass of people in India remained illiterate, in spite of the long reign of British people. When the English introduced the English system in India, there were two problems facing the government; namely, the proper training of teachers and the financing of education. India today is facing still these same two profound educational problems.

7 Hartog, op. cit., pp. 87-91.
Macaulay's Minutes of 1835 is a landmark in the history of education. He points out the limited financial resources of the government and hence the importance of using these resources in the most effective way. Macaulay himself was in favour of financing an educational system which utilized the English language. This view was also supported by some eminent Indians, such as Raja Ram Mohun Roy. In spite of the bitter opposition from orientalists, the minute was accepted by the government. The resulting government resolution reads as follows: "His Lordship in Council is of the opinion that the great object of the British Government ought to be the promotion of European literature and sciences among natives of India; and all funds appropriated for the purpose of education would best be employed on English education alone." Thus the system of education that was based upon the ethics of the East, which stressed an intimate relationship between teacher and pupil and which conceived of knowledge as religious duty, was rooted out. Thus the Western traditions of education, in spite of many benefits it brought to India, seriously modified the religion, which had hitherto been the spiritual aspect of education.

The Dispatch of 1854 (referred to in Section III of this chapter) ends the preparation period, because after this began the era in which definite educational policy was followed by the government.

Summary

With the Dispatch of 1854 the preparatory period was ended, because the State declared her educational policy openly. It is amazing that the period of preparation was so long, and that it was so indefinite. It was perhaps because the Directors of the East India Company were more concerned with their dividends than with the education of their subjects. One scheme after another was framed and dropped, or was reluctantly put into action. It was suspected that the government was not ready to take the responsibility of educating their subjects. The practical schemes of men like Adam and Thomas Munro, which were suitable to Indian conditions, were not accepted and nothing else was substituted for them. Thus the general education as well as the training of teachers went uncared for, for a long time.

It was in 1854 that the Directors of the East India Company stated the general principles of Indian education in the Dispatch of July 19, 1854. These general principles of educational policy were re-affirmed in 1857 when the Crown took the place of the Company, but still the fuller statement of the policy was not made until thirty years later, in the report of the Indian Educational Commission published in 1883. One benefit from this long preparation was that many issues had become clearer in the course of time, difficulties had been faced, plans had been formed, practice had been placed on a surer footing. The Government took no haphazard action and thus avoided many pitfalls, sometimes at the cost of unnecessary delay.
Section 3

The Beginning of Systematic Training of Teachers, from 1854 to 1947.

The Educational Dispatch of 1854 from the government of Great Britain is very important, and can be termed the beginning of the systematic training of teachers because it dealt with many basic educational matters. Its recommendations included the establishment of a Department of Education in each presidency and in each province, with an adequate number of inspecting staff. It stressed the necessity of teacher training, which was the most urgent need of the time, with schools badly off for want of better instructors. The dispatch therefore recommended that teacher-training institutions be started for all classes of teachers. It recommended that normal schools be established in all provinces, and that some consideration be given to encourage those who had the necessary aptitude for the teaching profession. So far, the teachers as well as the educational services, had been recruited from England by means of engagement. By the opening of these training institutions it was hoped that in due time they would produce a number of native teachers sufficient to limit the recruitment of schoolmasters from England, and perhaps to eliminate the practice altogether. The dispatch was also responsible for the introduction of a grant-in-aid system. The government schools were to be started as model schools, and gradually superseded by
grant-in-aid schools. All schools were to be fee schools, but an exception was made regarding normal schools, which were to be free, to encourage people to become teachers. This dispatch also led to the establishment of three provincial universities at Calcutta, Madras, and Bombay. They were not universities in the American sense, but they were examining and affiliating ones, on the model of the University of London.9

The Dispatches of 1854 and 1857 were both concerned with the training of teachers, which was undoubtedly the most important question. An Inspector's report describes the problem as follows: Under the original scheme no provision was made for the education of the Gurus (teachers). The offer of money from time to time, as inducement and encouragement for the teachers was not enough and could not lead to the improvement of instruction in the schools. This was considered a very weak point in the scheme. The plan was devised to give Gurus stipends for obtaining necessary training in normal schools, while trained pupils from normal schools should take their place. But in 1864 the Secretary of State for India approved a general plan for the training of teachers based on the lines devised in England.

9 Aubrey Albert Zellner, Education in India, New York, Bookman Associates, 1951, pp. 68-70. See also Meston, from pp. 50 to 61.

It recommended that the pupil-teachers under training should be helped financially while in training, and provision was also made for the improvement of their salaries. Furthermore, books of improved type were distributed among the Gurus and small financial awards were also granted to those Gurus whose pupils did well in examination centres created for their improvement. The teachers who used better methods of instruction were also given small rewards. Though there was some improvement, on the whole the plan was weak.  

It was no small matter to try to super-impose British practices on the native culture; in education as also in other phases of national life.

So far the high schools had been under the control of the government or under European management, but with the introduction of the grant-in-aid system many private high schools were started. They were the result of private effort, without any government help. They were typically English High Schools with English as the medium of instruction in the highest classes, and they prepared pupils for the matriculation examination. The grant-in-aid system was used only in secondary high schools, and primary education was only the concern of the government. The Hunter Commission of 1882-83 recommended that the primary schools should have the exclusive control of local

10 Mukerjee, op. cit., p. 134.

11 Ibid., p. 149. See also Mukerjee, History Education in India Today and Tomorrow, p. 68.
The Government of Bengal was the first to adopt the normal school system. In a dispatch in 1854, the circle system was utilized and it yielded some good results. It consisted of grouping the village schools into circles, which were then co-ordinated and supervised by visiting inspectors. By 1862 the circle system was on the wane and was replaced by a normal school system which provided training to the existing village school teachers. By 1872 it provided school staff for 2500 schools in Bengal, though it did not actually meet the needs of the province which required far more trained teachers. At first the schools in Bengal were aided on the basis of results, but later they were graded into lower primary and upper primary. Finally, the Chief Guru system was adopted — a system based somewhat on the lines of the circle school system. A Chief Guru had his school in an appointed village, and was head of the subsidiary Gurus or teachers.  

The Commission of 1882, also called the Hunter Commission, was appointed by Lord Ripon:

The main object of the dispatch (was) to divert the efforts of the Government from the education of higher classes, upon whom they had up to that time been exclusively directed, and to turn them to wider diffusion of education among all classes of the people, and especially to the provision of primary

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As far as the indigenous schools were concerned, the commission recommended that these schools, whether high or low, should be recognized if they served the purpose of secular education. The Commission wanted a steady improvement in these schools and in the training of the teachers. The secondary education was to be left in private hands and a liberal grant was to be provided.

The Commission of 1882, while considering the question of the education of girls, realized that there were insurmountable obstacles against bringing girls into education. The child marriage practice was only one obstacle among many. Parents saw no merit in educating girls and did not pay the fee. Education for the Hindu girls was retarded, but it was still worse for Moslem girls for whom there was no education at all. This was particularly true of the lower classes, so the Commission of 1882 laid down the rule that education for girls should be considered a legitimate charge on the provincial and local funds.

Considering the question of women teachers, it was laid down that they should replace men in the profession; they were to be encouraged by providing them with liberal inducement.

14 Zellner, *op. cit.*, p. 87. See also Meston, pp. 73-75.

The real difficulty was, of course, that parents did not believe in education for girls. The idea of replacing men teachers with women was not very practical because it went against the Hindu custom and sentiment of not allowing a girl to teach outside the home, nor to be independent. In face of these considerations -- this hard rock in the mores of Hindu society -- the education of girls and teachers seemed only a remote possibility. 16

Neither did the plan adopted for the training of teachers succeed to an appreciable degree. Mr. Bellet, the Inspector of Schools, said in 1880:

It (teacher training) is not popular. Gurus of the existing schools do not flock to training classes. On the other hand, the Deputy Inspectors have to hunt for them and compel them to come in. It is not necessary.... The average Guru is capable of teaching his school the three "R's", even though he may not be very brilliant. 17

So far, the training of secondary school teachers was almost completely neglected because most high school teachers and inspectors were hired from England. Though there were many normal schools, there was no secondary training college. At long last, however, the systematic training of teachers finally got its impetus under British rule. The first training college was established in 1887 at Madras -- a college


17 Bellet, cited in Zellner, op. cit., p. 94.
organized on English lines and in due course emulated by training colleges started in all the provinces of India. Sir Phillips Hartog writes:

The influence of better training colleges for secondary teachers has been marked. These training colleges give a one-year post graduate training on lines, I think, not very dissimilar to those of our course for the teacher's diploma.\textsuperscript{18}

There was a great growth of secondary schools in all the provinces. The secondary education was more or less definitely associated with "liberal education" aimed at exercising the high faculties of thought. The secondary schools were of two types: the upper secondary school or High School, and the lower secondary school or Middle School. The former prepared students for a matriculation school-leaving certificate, which is a university entrance examination. The latter prepared students for a Middle School Departmental examination which may be in English or Vernacular, or a combination of both. This order of classification was not the same all over India. The middle school started from grade five and ended at grade eight, but the high school education ranged from grade five to grade ten. Progress in secondary school education was tremendous.

Although the government provided the lead, the part played by private agencies is not insignificant. By the early

\textsuperscript{18} Hartog, \textit{op. cit.}, p. 42.
eighties, Bengal had 207 secondary high school, Bombay 41, and North Western Provinces 132, while the Punjab had 21. Under unrestrained private enterprise the number of private schools swelled. Thousands of children flocked to high schools, because knowledge of English ensured them clerical jobs, which were then easily available. Time and again Commission after Commission had considered the question of the secondary school without reaching a definite solution, and even today high school education remains a hotbed of controversy in India.

In modern India the secondary schools are under a variety of management. There are government secondary schools; schools under local board and district boards; and finally schools under private management, including both aided and un-aided schools.

All these institutions function on the lines of the English secondary schools, especially the government secondary high schools.

An Indian class-room in a secondary school does not look very different from an English class-room, except that it is not so bright. But great attempts have been made in recent years to give fresh colour and interest to life in the schools. In the Punjab ... most high schools possess admirable buildings; gardens and playing fields are cared for ... physical training and the playing of games reach a high standard of efficiency; the Boy Scouts and Girl Guides have brought life and happiness to the pupil.

20 Mukerjee, *op. cit.*, pp. 67-69
21 Hartog, *op. cit.*, pp. 41-42.
Returning to the subject of teacher training, it is found that in 1898 a Committee was set up to evaluate the teaching practices in Bengal, which resulted in the Vernacular Education Scheme of 1901, based upon Froebelian methods of object lessons of every experience. It was shaped by two considerations: that a child's education should begin in a familiar language, and that it should be imparted in a natural setting. The scheme was tried, but there were many teachers who were unfamiliar with the subject they were required to teach. Therefore, training schools were set up and teachers as well as Inspectors and Sub-inspectors were required to attend classes for six weeks in order to gain some insight into how to handle classes, and a knowledge of nature studies. Although the plan was only a partial success, partly because the officials of the training school regarded the newcomers as intruders, it eventually gave birth to the big training college of Calcutta, Dacca and Bankipore. 22

Returning to the question of secondary education and the remark made by Sir Phillips Hartog that secondary schools were functioning quite efficiently on English lines, more should be said of the role of privately-managed high schools. Hartog's statement can be applied with justice only to government schools, and the condition of the privately-managed high schools hardly supported his generalization.

22 Zellner, op. cit., pp. 105-106.
The following quotation will show the state of affairs in the privately managed schools.

Schools of a money making type, ill-housed, ill-equipped, and run on the cheapest lines, have in certain cases gained recognition and eluded the control of inspection. Schools have sprung into existence in destructive competition with neighbouring institutions. Physical health has been neglected and no provision has been made for suitable residential arrangements and playfields. Fee rates have been lowered; competition and laxity in transfer have destroyed discipline; teachers have been employed on rates of pay insufficient to attract men capable of instructing or controlling their pupils.... A special inquiry showed that out of some 4,700 teachers in privately managed schools in these areas, about 4,200 were in receipt of less than Rs50 a month, some 3,300 of less than Rs30 a month, while many teachers of English and Classical languages drew salaries that would not attract men to superior domestic service.  

The government was aware of these evils. The educational policy issued by the Government of India in 1913 shows that it was concerned, among other things, with the problems of better teaching and tried to remedy them. The new policy regarding secondary schools included the following: Only graduate or trained teachers should be employed in secondary schools; there should be introduced a graded system of pay for teachers in service, with a minimum salary of Rs.40 per month and maximum of Rs400 per month; the teachers should be provided with proper hostel accommodation; a school course complete in itself should be introduced, with efficient staff to inculcate an

23 Zellner, op. cit., pp. 132-133.
historical and geographical outlook among the teachers. Furthermore, the policy laid down that manual training be introduced and that the teaching of science should be improved. As far as the aided schools were concerned, it was recommended that the grant-aid be increased, to enable the aided institutions to keep pace with the government institutions and to encourage the establishment of new aided institutions. One other recommendation concerned training colleges, which were to be multiplied and improved, so that public and private schools might obtain a sufficient number of trained teachers.  

According to the Quinquennial review of progress of education, 1907-1912, there were in India 18,831 high school teachers, 24,493 middle school teachers, and 171,359 primary school teachers, out of which 5,435 high school teachers, 19,038 middle school teachers, and 42,554 primary school teachers were trained. The percentage of trained personnel was 29 for high schools, 37 for middle schools and 25 for primary schools, respectively. It is clear that the state of high schools and primary schools was discouraging. The trouble lay very largely in the insufficient number of training schools and training colleges at that time, as indeed it still does in contemporary India.

24 Zellner, op. cit., pp. 132-133.

In Bengal, Eastern Bengal, and Assan, for example, the number of English middle schools was 1537 out of a total of 2464, yet there was not a secondary training college. In 1907 there were six training colleges: Madras, Bombay, Allahabad, Central Training College Lahore, Gubbulpore. The sixth training college at Rajahmundry had been closed. These colleges were mainly for the training of those who were already teachers in government schools and in other high schools, and also for those who intended to become teachers. To encourage candidates to train, the government provided stipends, and all universities except Bombay provided degrees for those who completed their training in these colleges.  

The courses leading to degrees in teaching varied from place to place. In Bengal the course for the B. T. degree included the theory and practice of teaching, methods of teaching specific subjects, school management, the history of educational ideas, and selected educational classics. Not only did the courses vary in different training colleges, but so also did the duration of training.  

The methods of training in the colleges were by lecture and essays. The model criticism lessons were provided for in

26 Sixth Quinquennial Review, op. cit., p. 191
27 Ibid., pp. 192-193.
the attached high school. The course aimed "to give the teacher an all round preparation for work both from the theoretical and practical point of view."\(^{28}\)

The secondary training institutions of the lower grade existed because there were not enough graduates to meet the requirements of the high school staff. It was, therefore, necessary to provide training for intermediates and also for some matriculants to work as assistant teachers in the secondary schools. Some of them worked as headmasters of the Anglo-Vernacular middle schools. The course of training was two years, but was later reduced to one year. The training provided was on the same lines as that provided for the graduate teacher.\(^{29}\)

The training of Vernacular teachers was like that of secondary school teachers; that is, based upon two grades. Normal schools trained those who had passed the middle Vernacular standard, and they then became assistant Vernacular teachers in the secondary schools, or headmasters of upper primary schools. Those candidates who had passed the primary standard were trained as lower primary teachers in smaller schools. The courses in Vernacular training schools were radically different

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29 Ibid., p. 195.
from those of secondary training schools. Instruction was given in the Vernacular because the teachers themselves would be instructing in that language. At the same time the general knowledge of the pupils was of a much lower level and the curriculum was very simple when compared with that of secondary schools.

The recommendations of the Calcutta University Commission (1917-1919) regarding teacher-training are very important and far reaching because these were the main lines on which teacher-training in India eventually developed.

The Commission recommended the establishment of a Department of Education in the University of Calcutta and Decca, and desired that "the aim of these departments would be to promote the systematic and practical study of the science and art of education; to provide increased opportunities for professional training of teachers; and to arouse among the students a deeper interest in the work of the teaching profession."^30

Furthermore, the Commission stressed that:

It would be the centre of new investigation in the science and art of education, for the comparative study of educational systems and for researches in the history of education in India and elsewhere. The practical training, on the excellence of which the department should chiefly pride itself, would be raised from any narrowness of outlook by this close association with scientific studies.31


31 Ibid., p. 8.
The Commission recommended that a systematic study of educational matters should be arrived at, because it thought that "conditions are favourable for setting such inquiries on foot and instituting experiments in new methods of teaching and of school organization."  

The Commission also felt the need of starting independent centres of educational research in India. These centres should be closely in touch with other educational centres, where research in the same subject is being carried out. In starting these centres, the needs of India and Indian conditions should be the foremost concern.

The Education Department, as mentioned previously, should be under the control of the Professor of Education, who might be assisted by a number of assistant professors. There should be close collaboration between both Educational Departments at Calcutta and the Commission. Nonetheless, the Department should also maintain the cooperation of the Department of Science, phonetic teachers, and physical training instructors at Calcutta. The Departments should work in close contact with the Department of Experimental Psychology.

The Commission desired that there should be a demonstration school under the Education Professor where new educational

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33 Loc. cit.
34 Ibid., p. 75.
methods could be tried. "It is a school of free experiment and as such is valuable as a stimulus and guide to students in training."

Furthermore, there should be a good collection of books on educational research, as well as educational reports which have been issued in India, England, United States of America, and Japan. The principal educational journals should also be available.

The Commission desired that the essential emphasis of the Department of Education should be its lectures and its seminars conducted in rooms which should be close to the library and at the centre of the university work, together with a large model school for student practice and a demonstration school for educational experiments.

Regarding the employment of teachers, the Commission made the following observations: Only those teachers should be called upon to teach who possess a thorough knowledge of the subject required. They should have some good practical training in a good reputable school. Their training should be efficient and in no case should it be hurried and superficial. The matriculants should no longer be allowed to teach

35 Government of India, Calcutta University Commission, p.75.
36 Ibid., p. 76.
37 Ibid., p. 78.
in high schools, but those already in service should be allowed to continue.

Furthermore, the Commission recommended that the course of training should be extended from a period of six months to one year. Emphasizing the importance of practice-teaching, it said that such practice should be provided regularly under careful supervision, and the examination for the teaching licence should be held at the training college. The examination should be based upon a syllabus of instruction prepared by the training school and approved by the university. The Commission again stressed the necessity for an adequate amount of practice-teaching and sufficient knowledge of the subjects in which the teacher is qualified. Returning to the practical aspect of teaching, the Commission desired that at least half of the aggregate marks should be allotted to the practical part of the examination.

As regards the higher professional training, the Commissioners realized that the one-year training for the degree of Bachelor of Teaching, after a degree of Bachelor of Arts was too short; they felt that the syllabus was too ambitious for the time provided. Furthermore, the Commission felt that the requirements for practice-teaching under skilled supervisors

38 Calcutta University Commission, p. 87.
39 Loc. cit.
were insufficiently exacting; also, some of the candidates had a very poor knowledge of English, history, and geography. The Commission recommended that the course should be extended throughout the whole year and that practical training should be provided under experienced supervision. The course of Bachelor of Teaching should remain a post-graduate course. 40

Still another report — the Montagu Chelmsford Report — was issued in 1918, and it was passed by the government in 1919. This Act established a system of Dyarchy, a division of government functions into responsible and non-responsible branches. Some departments such as education, health, and the like, were transferred to Indian Ministers, but the Act left the Minister without any control over the finance. It was the first time that Indian Ministers had faced the educational problems of the country. 41

By 1922 the number of training colleges went up to thirteen, and in addition to these colleges there were training classes for Junior English teachers, both under government and private management. Some provinces had made great progress, such as the Punjab where every teacher in the secondary high school was required to be trained; while in some other provinces such as Assam, there were no training institutions at all —

40 Calcutta University Commission, p. 93-94.
at least for the training of high school teachers. In Bengal and also in Bombay the trained teacher was very scarce.  

In spite of all this, things were getting steadily better. With the exception of a few provinces, there was all-round progress, as reported by the Quinquennial Review of Progress in India, 1927-1932. In the United Provinces, the Review declares, "more and more trained teachers are becoming available, and men with good qualifications are joining aided schools. The younger teachers are certainly better and keener.... While there is an improvement, it is not sufficiently marked. There is little professional pride in teachers generally. Teaching is still too little of a vocation and any work outside school hours is resented." The percentage of trained teachers all over India in 1927, was 49.9, but now (1932) it had reached 56 per cent of the total. The number of qualified teachers in government schools in the Punjab and in Madras was very satisfactory.

The training of teachers was making steady but slow progress; during 1931-32 there were seventeen training colleges for the secondary teachers, but five years later this number had not increased. However, the percentage of trained men teachers in secondary schools rose from 56.4 in 1932 to 57.3


in 1937. Besides this, the teaching also showed improvement in the whole of British India. In Madras, trained teachers constituted 84.7 per cent of the total number of teachers employed in secondary schools. In Bombay the percentage rose from 17.6 to 22.8, but in Bengal the conditions were deplorable. The percentage of trained teachers in high schools in 1937 was 1.8, of whom only 1.0 were trained graduates. One of the reasons for this condition was that the Bengalese teachers were miserably paid. As far as the Punjab was concerned, it was making satisfactory progress in this matter. In 1926-1927, 70 per cent of the teachers employed in this area in secondary schools were certificated and trained; in 1931-1932 this rose to 87.6 per cent; and in 1936-1937 went up to 89.7 per cent. Most of the provinces made headway, though there was a regrettable fall in the percentage of trained teachers in Assam, Coorg, and Baluchistan.44

By 1940-1941 there had been a sharp rise in the number of training colleges, which now totalled twenty-seven, for both men and women.45 In 1944-1945 the total went up to thirty-six training colleges for both sexes; and in addition there were 378 training institutions for men and 193 training institutions for women.46 By the end of British rule in

46 Ibid., p. 390.
1946-1947 there were 64,680 teachers in high schools, 48,125 in middle schools, and 319,838 in primary schools, out of which 16,834 in high schools, 48,125 in middle schools and 319,838 in primary schools were untrained. The percentage of trained teachers works out as follows: High school, 74%; middle school, 71.5%; and primary, 76%. Such a state of affairs was, at least statistically, very encouraging.

August 15, 1947, saw the end of British rule in India, and India had reached its long cherished goal. From this date onward India was on its own and had to fight its battles on many fronts which had hitherto been neglected or had received very little attention. One of these battle areas was education.

Summary

The period of systematic training of teachers under British rule began approximately in 1854, and ended in 1947, when India was declared independent and British responsibility ceased. This period is unique and very important in giving a start for professional training. Progress made during this period was slow but steady and of great significance. By the end of this period the number of training colleges had gone up to thirty-three both for men and women; a striking contrast

47 Mukerjee, op. cit., p. 158.
to the one training college in 1887. Besides this, there were 527 training schools, but despite this fact progress here was not as satisfactory as was desired, as these training colleges and schools could not adequately staff all the schools. All in all this progress does not seem so impressive when one notes that it was only a section of the population that was receiving education under the system.

However this may be, real credit ought to be given to the British for bringing in the idea of systematic training of teachers and putting it into practice. The idea of teacher training, which was sparked by British inspiration, and which derived nourishment and flourished under its leadership and care, is now making rapid strides in modern India. Yet the reservation must be made that this plant, foreign in character, planted by a foreign nation on Indian soil, may lose much of its western character and may be nurtured to suit the Indian culture, environment, and traditions.
CHAPTER IV

TEACHER EDUCATION IN MODERN INDIA

Section 1

The Recruitment of Teachers.

India got its independence on August 15, 1947, at midnight when the whole world was sleeping. India woke up to freedom, but had to face many formidable tasks and new responsibilities. The education of the Indian people appeared to be an insuperable task, and yet a foremost responsibility. The Indian Constitution under section 45, guarantees

within a period of ten years from the commencement of this constitution, free and compulsory education for all children until they complete the age of fourteen years. 1

Education in India must not be confined to a section of the population; it must be made universal. This new attitude presents a challenge to Indian educationists; a problem of great importance in a democratic country where people have to learn how to exercise their right to vote if democracy is to survive. In the first general election that took place in India, 180 million persons had on the basis of adult franchise the right to vote, but only fifty per cent of these

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people voted. 2  The government of India can no longer blame foreign rulers for the illiteracy of India, nor can it evade the responsibility of educating the people; instead it must solve its own problems.

At present Indian educational ideals are not clearly defined. Ideals old and new are being challenged. Reconstruction of the educational system is being planned in primary, secondary, university, adult and teacher education. New ideas and new ideologies of basic education, based upon the Gandhian philosophy, have come to the fore and have changed the very conception of teacher training and the object and aim of education. 3

Educational reconstruction is now in the air. Numerous commissions and committees have been set up to consider the more urgent problems of education. All thinking minds are


constantly poring over these problems. Progress may be slow, but there is a genuine desire and enthusiasm in the minds of educationists. India at present is mainly concerned with training Indians as outstanding thinkers and citizens rather than as merely scholastic-minded people. India wants men educated to fit into the changing conditions that have arisen in the country today, educated under the Indian environment, culture and traditions. As President Eisenhower stated, "I am more interested in providing Columbia men who will be exceptional Americans than I am in producing exceptional scholars." 4

An enormous number of school-age children are still to be provided with teachers. The number of children studying in the primary and secondary stage, according to statistics of 1948-1949, is twenty-three per cent, which means that the country has still to provide for the education of seventy-seven per cent of the children of school age. Travancore-Cochin is the only state where more than sixty per cent of the children are in school. 5

This enormous school-going population of India is finally to be provided with good schools and efficient teachers. This is a matter of greatest importance, and one which can no


5 Education in India, a graphic presentation, New Delhi, Central Bureau of Education Government of India, 1951, p. 12.
longer be delayed nor overlooked.

India has to find teachers, but today an adequate supply is no longer a vain hope. Indian leaders are taking a very serious view of the problem. In November, 1949, representatives of eighteen Asian nations, along with forty delegates from the United States of America and the United Kingdom, as well as some observers from the largest Indian states, attended the Mysore Conference. They were astonished when the Indian central education minister said:

I require a million teachers as soon as possible for my day schools, and another million for the campaign against illiteracy.

The magnitude of the task ahead fairly took away the breath of the delegates. Dr. Tara Chand, Secretary of the Indian Ministry of Education, reiterated the above statement, as follows:

Besides funds, the main difficulty is the supply of teachers in adequate numbers. Apart from school teachers employed in rural areas an army of volunteer teachers is needed. It is the intention to give a few weeks training to students in colleges and universities and other volunteers, and then to send them into villages to give courses from eight to ten weeks.

As has been pointed out above, Indian education is now in a state of ferment. For example, there is a widespread dissatisfaction with the present system of education; it is not suited to the conditions of India, and above all it is not

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yet universally compulsory, as it is in all advanced countries such as England, the United States of America, Germany, and Canada. The following quotation supports this view:

If there is a single thing about which we all agree, it is that education in India, in its present state, is highly unsatisfactory. Opinions vary very widely as to how and why it is unsatisfactory, depending upon the point of view. Statesmen and politicians find fault with it in one way, economists and businessmen in another; administrators and teachers have their own special complaints; parents almost without exception are dissatisfied for various reasons; even the children in the schools and certainly the students in the colleges are affected by the general feeling of discontent.  

Under the present non-compulsory system, approximately twelve million children -- about one-fifth of those presently between the ages of five and fourteen -- are receiving education. In order to introduce compulsory education for all children, the government must provide facilities for five times that number.

Let us now examine adult education. According to the India Year Book of 1943-1944, only 120 persons out of 1000 are literate. There were about 149 million persons between the ages of ten and forty, of whom twenty-two millions have had some formal education, which leaves about 127 millions who still lack education. This staggering figure is not far short of the total adult population of Union of Socialist Soviet Republics,

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9 Ibid., p. 9.
or the United States of America, ... and poses a gigantic task for the country.

As for high school education, provision will have to be made for seven and a quarter million pupils between the ages of 11 and 17. According to the post-war educational scheme, India will require the following estimated number of teachers:

- Adult education teachers: 258,000
- Pre-Primary school teachers: 40,000
- Primary (Junior Basic) teachers: 1,200,000
- Middle Senior Basic: 625,000
- High school teachers: 362,000
- Technical school: 10,000
- University (training colleges): 130,000

Total: 2,655,000

In the years 1949-1950 there were 68 teacher training colleges for men and women, in which 5,026 teachers were in training. Besides this there were 718 training schools, where 66,690 teachers were in training. This output of teachers is small, and the training institutions are inadequate to meet the growing need of the country.

The question is, how to get this tremendous army of teachers. There is no doubt that today there is a universal shortage of teachers in almost all progressive countries, and it is becoming increasingly difficult to attract qualified persons into the teaching profession. In this respect countries

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11 Post-war Educational Development in India, 1944, Delhi, Bureau of Education, Pamphlet no. 27, pp. 58059.

such as England, United States of America, and Canada are no exceptions. The McNair Committee in England advocated drastic reforms in the present system of recruitment to supply the schools with teachers.

In the United States of America, too, an acute shortage of teachers existed in all areas in 1946, although in 1947 high schools were well supplied. The most severe shortages were in rural areas, and in 1946 and 1947 about 125,000 emergency certificates were issued to teachers in the United States. In India the situation is worse. The Hon. Maulana Abul Kalam Azad, Minister for Education, addressed the Educational Conference held at New Delhi on the 16th and 18th of January, 1948, as follows:

I would urge upon every educated man and woman to regard it as a sacred national service to come forward and serve as a teacher for at least two years. They should regard it as a sacrifice to the national cause and accept for their services whatever allowance the state may afford. We may also consider some kind of conscription for the purpose. If every matriculate is required to put in one year's and every graduate two years' service in education before he or she obtains his or her certificate, we would get a large supply of teachers for our purpose. If two Lakhs of educated men and women came forward every year, we can in five years realize the minimum number of teachers necessary for fulfilling our plans. This will, however, be an emergency measure and cannot continue indefinitely. We must, therefore, devote these five years for the greatest possible expansion in the provision of facilities for training teachers, so that by the end of that period, we may gradually replace volunteer teachers by teachers who have taken up teaching as their vocation.


14 Government of India, Proceedings of the Educational Conference held at New Delhi, pamphlet No. 50, p. 5.
The idea of some kind of social conscription for recruiting teachers is gaining ground. Professor K. T. Shah and even Mahatma Gandhi supported this idea. The latter said:

There remains the question of teachers. I like Prof. K. T. Shah's idea of conscription being applied to men and women of learning. They may be conscripted to give a number of years, say five, to the teaching for which they may be qualified, on a salary not exceeding their maintenance on a scale in keeping with the economic level of the country. The very high salaries that the teachers and professors in the higher branches demand must go. The village teacher has to be replaced by more competent ones.

Though everyone agrees that this is an emergency measure, there are certain objections to such a social conscription. It does not appear to be a happy solution, though other countries in cases of acute shortage of teachers have issued emergency teaching certificates, as did the United States of America in 1946-47; but very serious damage could be done to sensitive pupils by such teachers. Teaching is a profession which requires various skills and qualities, and the teacher must have a working philosophy to guide him in his work. Teaching cannot be entrusted to raw matriculants or graduates who do not know the technique and art of teaching and have no knowledge of child psychology. When compelled, they would work as teachers for the required period, but they would not have their hearts in their work, and Indian classrooms are already dull enough to leave the children disinterested.

The question of volunteer teachers is not as discouraging as is the question of conscription, because such volunteers would come into the field with a sense of devotion and zeal, and enthusiasm makes up for a certain amount of professional deficiency. Moreover, volunteer teachers would know that the educational system in which they have grown up has its defects, and they would have more desire to remedy these defects in the education of the children they would teach. Above all, volunteers usually do so out of a love of a noble cause, and no cause can be as noble as that of removing illiteracy from Indian masses.

In order to create efficient teachers we must impart to the volunteer teacher some knowledge of child psychology by engaging touring professors; by means of radio broadcasts and touring films; and by government sponsored literature. Some of these teachers might then stay permanently in the profession and might continue to alleviate the teacher shortage.

In India there is a need to make people feel that teaching is a great national and sacred service; there is a need to infuse high ideals about teaching. If once such a spirit is instilled into the minds of the Indian people, the problem of teacher shortages may well be solved. Mohammed Roem, Indonesian foreign minister said recently:

In the education field Indonesia is springing forward. Schools are being opened as quickly as we
can recruit teachers. College students are teaching high school students, high school students are teaching elementary school students, and upper grades are teaching the lower grades. Even President Soekreno has taken time from his duties to conduct classes.\textsuperscript{16}

India can also to a certain extent adopt such a plan, but only as an emergency measure.

One might well ask whether the training colleges of India are attracting better students than ten years ago. On this point Saeed Ansari,\textsuperscript{17} the Principal, Teachers' Training Institute, Jamianagar, Delhi, writes that the training colleges are attracting better students, as their salaries are growing higher. He further states that better candidates can be attracted by the following means:

1. By raising their salaries.
2. By raising their social status in the community.
3. By opening more and better schools.

The Principal, University Training College, Nagpur, states that the college is attracting better candidates because the field of selection has extended with the expansion of education, and his college offers bursaries to deserving candidates.\textsuperscript{18}

Mir Ahmad Ali Khan\textsuperscript{19} states that his college is attracting better candidates by the award of bursaries to deserving candidates.

\begin{itemize}
  \item \textsuperscript{17} Personal Communication, dated July 13, 1953.
  \item \textsuperscript{18} Personal Communication, dated July 16, 1953.
  \item \textsuperscript{19} Personal Communication, dated July 6, 1953.
\end{itemize}
candidates and by providing better facilities for study and training, both in theory and practice. He states further that the number of teachers entering training can be raised by granting them leave with full pay. Leave with half pay or without pay will not attract many teachers to training colleges, as most of them are family men.

It is interesting to compare these views of Indian educators with those of certain Canadian leaders in education. A. C. Lewis,\(^\text{20}\) Ontario College of Education, states that he attracts candidates of good quality by meeting with undergraduate groups of several universities in Ontario.

S. R. Laycock,\(^\text{21}\) Dean of Education, University of Saskatchewan, writes:

My own approach is through trying by lectures, writing home and school meetings, and conferences to persuade parents that teaching is not just 'pouring from a big jug into a little mug', but a task of social engineering which requires resourceful and intelligent people. The people must be persuaded that teaching is a creative and highly skilled job.\(^\text{22}\)

H. E. Smith, Dean of the Faculty of Education, Edmonton, Alberta, writes that his college attracts better candidates by raising admission requirements and by encouraging school counselors to select only suitable candidates.

\(^\text{20}\) Personal Communication, dated March 16, 1953.

\(^\text{21}\) Personal Communication, dated April, 1953.

\(^\text{22}\) S.R.Laycock, Dean of Education, University of Saskatchewan, Canada.
India is unfortunately not in a position to consider seriously the personality of the teacher, yet this is the crux of all successful teaching. The successful teacher understands how to use his personality to bring out the best in each of his students. He is aware of the purpose of education as a whole, and the need to know something about human nature, especially the minds of the young people in his charge. But success in teaching will elude him if he is the wrong kind of person. The following are some of the personal traits which training institutions should take into consideration when recruiting teachers for training:

(1) Teacher's personal equipment: appearance, manner of speaking, capacity for hard work, zest for life, drive, initiative, openmindedness, and many sided interests.

(2) His knowledge: knowledge of subject he is to teach, and knowledge of common interest affairs.

(3) Interest in teaching: Love for children, and sense of service.

(4) His mental equipment: intelligence and mental alertness.

(5) His emotional stability: self-control, balance of mind, freedom from stereotypes and unreasonable beliefs and prejudices.

(6) Social adjustment and ability to meet public: He must not be a misfit in society; he should have a knowledge of social conventions and ability to get along with others.

(7) Character: ability to be sensitive to moral issues and religious problems.
In order to obtain the right type of teachers having the above traits, it may be worth while to consider the possible use of modern types of tests such as intelligence tests, aptitude tests and personality tests, which are being used in most of the western universities. Though these tests are not yet established as reliable instruments in the hands of a person who does not know how to use them, they may well -- if used with care -- be useful supplementary guides in the selection of the proper kind of teachers.

Many explanations are given as to why people select the teaching profession. Some people say they teach because they are interested in the profession; some because it provides them with many holidays; some because the training period is short; some because there was no alternative, and some because the salaries are attractive.

Probably every teacher is motivated by several of these considerations. But whatever the mixture of motives, unless there is a zeal for work and loyalty to the ideals of the profession, no really effective teaching takes place. The old Brahmin teacher adopted the profession because of religious convictions, and he loved his work for its own sake and remained a teacher for the rest of his life. A teacher who has no love for teaching should not enter the teaching profession. Education

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has suffered perhaps most because of certain teachers who have taken the profession as a stepping stone to other professions. Certain people in certain categories are looking for openings in other occupations, and they may therefore teach halfheartedly. An institution which has such teachers suffers most, because this apathy spreads to others. Indeed, such teachers are a great nuisance to the profession, and are tolerated only because of the existing teacher shortage.

It is necessary here to draw forceful attention to a problem which is peculiarly that of India. India needs teachers who love rural life, because India is a land of villages. Teachers who will dislike village life will be misfits in the village society, and will not be able to relate their teaching to the reality of village life. On the surface, the selecting of village teachers appears to be an easy task, but it is not; and for this reason: that few teachers are produced in villages, and city trained teachers dislike village life, and find it difficult to adjust themselves. They will never have the interest in the school which is found in a teacher teaching in his own village.

It is important to note that under the new educational system, the village school is going to be the centre of rural progress. To accomplish this successfully, the government will select only teachers who are or can be adjusted to the life of the village. The basic educational scheme is village-centred;
villages have been made the focal point of attention. This has, as has been pointed out, important implications for teacher recruitment.24

In India, the primary need, then, is that of numbers of teachers simply to implement her new educational schemes, while other more advanced countries such as England and the United States of America are not worried so much about the number of teachers, because they have already largely solved the problem of supply, although they, too, have periods of emergency whenever enrolment makes unexpected spurts. At present, therefore, such countries are devoting their major attention to teacher quality. India is faced with both problems in the extreme; that is to say, she needs a vast number of teachers -- of the best possible quality, it is true, but in any event sufficient teachers merely to meet the herculean task of removing illiteracy.

This great demand for teachers imposes a heavy strain on Indian training institutions; at present the latter are limited in both numbers and in their output. In order to meet the national demand on such a large scale, these institutions will have to be expanded in number and size. According to the Sargent Report:

The present number of institutions can do no more than meet the wastage of the existing establishment

and possibly provide training for the present teachers who are untrained; they will only be able to do this efficiently when they have been reorganized and brought into line with modern requirements. To provide the vast army of teachers which a national system will require, a large number of new training institutions will be needed.25

One may cite still another major problem which is part and parcel of the Indian social system. In India the recruitment of women teachers into the profession is also a serious problem. In England elementary education is in the hands of women, and the American and Canadian women take part in the profession as partners on an equal footing. They are socially at the same level as men, and are not reluctant to join the profession as are the women of India.

In 1945-1946, there were 3,815,360 secondary and primary schools for girls in old British India, but the total number of women teachers was 63,590. In America about fifty percent of the teachers in the profession are women, but in India, where there are separate schools for girls, the majority of the teachers in girls' schools are males; therefore the education of girls has suffered a great set-back up to the present time for lack of suitable women teachers. This is especially so since most of the parents of Indian girls are reluctant to send their daughters to schools where males are teaching.26

25 Government of India, Post-war Educational Development in India, p. 58.
26 Mukerjee, op. cit., p. 117
The Central Advisory Board describes the present supply of women teachers as hopelessly inadequate. There are many reasons for this. So far the teaching profession is not attractive as it does not provide particularly good economic security. Moreover, educated girls form a very small minority and they demand high salaries. During the present period of financial hardship, it is difficult to give them the salaries they demand. More serious still are the social obstacles which female education has to overcome. For example, some of the orthodox persons think that reading and writing is not only unnecessary for girls, but positively objectionable. Moreover, Muslims of the orthodox kind observe purdah and keep their girls confined in their homes. There are other communities which, though not so conservative in outlook, object to the mixing of their young women with strangers. Thus the majority of girls do not want to go away to distant places to teach. Furthermore, Indian women are not brought up to follow careers and are, therefore, content to lead a quiet life at home.

However, this pattern is changing from day to day because of the rapid spread of western ideas. Today the awakening amongst them is considerable. Thus they are making their influence felt not only at home but also in international affairs. The following passage from the Sargent Report, Government of India, also supports this view:

... that married women and widows should be increasingly employed in the profession, since it is now being realized that marriage and motherhood provide a background of knowledge and experience which is of inestimable value to women entrusted with the care and training of the young.  

As far as the training of women is concerned, not only are the training facilities inadequate, but there are also serious drawbacks such as those which were discussed above. Serious efforts are needed to bring Indian women into the educational field. Something that might be attempted is the encouragement of educated wives of teachers to take up the teaching professions.

In view of the reluctance of Indian women to live and work far from home, adequate arrangements for their residence should be made in central villages. In this way part-time employment of young married women might meet some portion of the grave teacher shortage.

Today it is the needs of the child which have become the focal point in education. Sometimes, perhaps, they are overstressed, and the needs of the teacher which are as vital as those of the child, do not receive their due attention. Therefore it is necessary, in order to improve the entire school situation, that the needs of the teachers should not be overlooked.

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In stressing the needs of the children, perhaps the nature and needs of teachers have been overlooked. Certainly much more is known about the psychology of children than about the psychology of the teachers. Yet it is obvious that teachers cannot make full and effective use of the great body of knowledge on the child growth and development unless their own needs are finding some measure of fulfilment both in and out of school.

In general, the recruitment of teachers is done in a haphazard and superficial manner because enough is not known about teacher psychology. It seems only reasonable, therefore, that the needs of teachers should also receive their proper attention. There is a certain amount of truth in the statement,

The teacher, not the child, is the crux of all educational problems. Probably any one of the half-a-dozen systems would work equally well if the right people were in charge of the young in classrooms.  

In order to get the right people in the profession, their needs should receive proper attention, and one of the major needs of the teacher today is that of economic security. A teacher should have every right to lead a satisfactory life; therefore, in order to speed up the solution of the recruitment problem, it is necessary that the resources required by teachers


31 Loc. cit.

to lead a full life in modern society be made available to him. The Central Advisory Board of Education in India has rightly emphasized this need in its report.

It is often suggested in quarters which are either unable or unwilling to face the financial implications of providing India with a proper system of public education, that teachers should be attracted to their work by a sense of vocation or service to the community rather than by any financial inducement. Ideally this may be true and it is to be hoped that an increasing number of men and women will be led to take up teaching by high motives of this kind, but in actual fact it amount to little more than wishful thinking. Common sense supported by experience leaves little doubt that if the teaching service is to secure an adequate supply of the right type of people, it must offer practical attractions comparable with those which other branches of the public service offer to their members. If the labourer is worthy of his hire, then of all labourers, the good teacher, is most worthy of his.

The MacNair Report also recommends the same, as follows:

It would, however, be foolish to rely upon this missionary spirit for maintaining the supply and the morale of a quarter of a million teachers. Teaching is indeed a form of social service, but like other professions, it is also a bread and butter affair, and a large proportion of teachers not unreasonably treat it as such. They are interested in children, their general welfare and education, but they are also interested in the emoluments of the profession and in the prospects which it offers of a satisfying life for themselves. This measure of self-interest is common to the majority of professions, and we see no reason why teachers should be expected to judge their profession by different standards. There is indeed a positive danger in such expectation. It encourages people to treat teachers as a race apart, when the prime need is that they should be regarded as what in fact they are -- ordinary people with a

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33 Government of India, Report of the Committee of the Central Advisory Board of Education appointed to consider the question of Training, Recruitment and Conditions of Service of Teachers, together with the decisions of the Board thereon. 1946, Bureau of Education pamphlet No. 19, p. 2.
personal life to live and a necessary and therefore useful task to perform.  

Satisfactory living depends on three things: financial security, good working conditions, and a reasonable standard of living. In India the educational system will fail to draw good teachers unless salaries and working conditions are improved. The Indian Government will need to reconsider most soberly its responsibilities for safeguarding the interests of the teachers. The remedy lies in providing a good pension scheme, a suitable provident fund, and a reasonable scale of salaries for government as well as private schools. The private schools, where teachers are made victims of all sorts of malpractices (and therefore lose peace of mind) need particular attention.

There is perhaps a necessity for establishing closer relationships between the communities and their teachers, and there should be no isolation.

It insists on regarding him as something more than a man and less than a god. He is psychologically isolated from the community because he must live within the teacher stereotype.

The ultimate success of the basic educational scheme, which is community centred, will depend to a great extent on the close cooperation of the teacher and the community.

34 Board of Education, Teachers and Youth Leaders Report of the Committee Appointed by the President of Board of Education to Consider the Supply, Recruitment and Training of Teachers and Youth Leaders, London, 1944, p. 29.

35 The Education and Training of Teachers, p. 17.
The Scheme, in stressing the school's role as the centre of the community, is a step in the right direction. The scheme aims to bring the teacher into active participation with the adult members of society.

As of now, the teacher has no hand in determining the administrative policies of the schools, but he should be given this privilege and not be expected to act under orders as a hireling. He should be allowed to experiment, to share in policy making, and to contribute to co-operative efforts. Such a move will bring into the profession teachers who are intelligent, independent, and creative. It is a truism (unfortunately neglected in practice) to say that in order to attract into the service of the school more men and women of high calibre, we should place teachers in the heart of the work.

To elevate the class-room teacher from a place where he acts as a cog in the wheel to a position of responsibility for controlling the government of his school would help to give him a higher social status outside the school and fewer inferiority feelings in himself. 36

Furthermore, sufficient favourable publicity should be given to the profession in India. At present the unfavourable aspects are emphasized, whereas under the circumstances publicity should be given to the favourable and pleasing side of teaching. There are many teachers who by their grumblings

36 K.S. Cunningham, Children Need Teachers, p. 34.
frighten away suitable recruits.

Further, vocational guidance is a neglected weapon. In the United States, Canada, England, Germany, Japan, and other countries, guidance and counselling programs are available, and are designed to help their youth in the choice of a career, but in India no such programs exist. Parents and teachers in that country pay very little attention to this problem, therefore the choice of a career is left to mere chance. 37 Thus it is important that the state should take the first step in this direction by starting guidance and counselling programs in all schools and colleges. This might help in selecting suitable candidates for the teaching profession.

These then are the main problems confronting those responsible for teacher recruitment in India. While it is true that every country has similar problems, in India such problems are of an acute nature, and the difficulties in solving them have very serious consequences because of the size of the population and the social backwardness.

Summary

The foregoing discussion shows that India is faced primarily with the problem of teacher shortage. With the introduction of universal education and an adult literacy

campaign, India will need two million teachers. The problem is not only one of vast dimensions physically, but also involves huge financial commitments.

Although there is a teacher shortage in almost all countries, there are none which need so many teachers as does India. The question for India, as elsewhere, is complicated by the absolute necessity of obtaining teachers of better quality.

India is a nation consisting largely of village communities, a nation which is made up of eighty-seven percent of village dwellers. Thus this country requires village-minded teachers who will take up teaching with a sense of vocation and some degree of renunciation -- teachers who believe in the high ideals of Gandhian philosophy and education.

To meet this situation, which is undoubtedly a desperate one, the teachers should be given a good place in the community, and the schools should become community centres. Various other means have been suggested and commissions have worked hard and are still working on the problems with a genuine desire to provide universal education and to meet the teacher shortage. Two important things to remember regarding teachers are: first, children should not be placed in the hands of untrained teachers; and second, those who have no love for the profession should not be forced to become teachers.
In order to attract better men and women to the profession, their needs should receive proper consideration, as well as the needs of the children. The most important need of teachers is that which relates to the question of professional status; a problem which involves a matter of serious national concern. This can be met by providing better pay scales, pensions, provident funds, and by improving the working and living conditions. That is to say, teachers should be attracted to the profession by giving them a share in the policy-making, by giving due publicity to the profession by means of radio and the press, and by instituting a program of guidance and counselling in our schools and colleges.

Modern psychological tests such as those of social adjustment, personality, emotional maturity, and vocational interest inventories might also help to secure the right type of teacher. These tests might be made on western lines, but would require changes made in them to fit them for use in India, with its different conditions and environment. The method of selection should be on the basis of scientific evaluation. Unfortunately, in view of the acute teacher shortage, India cannot afford to use all these devices, but she must make a start, and attempt to progress from that point.

School records, medical examinations, psychological tests and personal interviews should also be utilized in making
selections, and a widespread recruiting campaign, stressing the importance of the teacher's work in the community, should be organized, again using radio, press and possibly films.
Section 2

The Training of Secondary School Teachers.

Indian secondary school teachers are those who are trained to teach in the secondary high schools, or in the Anglo-Vernacular middle schools. As already stated in the last chapter, the Anglo-Vernacular schools are of two types, the middle English schools and the English high schools. Although different significations are attached to each of these terms, roughly speaking the middle stage covers the years from ten to fourteen, and the high school covers the two years from fourteen to sixteen. A complete high school contains three sections: the high section; the middle section; and the primary section. A complete middle school comprises the middle and primary sections only.  

In the vernacular middle school, English is not supposed to be taught, although in some schools it is taught as a secondary language, but in the high section of the high school it is nominally the medium of instruction. Thus teachers in the secondary schools are divided roughly into two categories: vernacular teachers and English teachers. The former receive their training in the normal schools, and the latter, both

38 Mukerjee, Education in India, Today and Tomorrow, Baroda, Acharya Book Depot, 1950.
graduate and undergraduate, are trained in the post-graduate training colleges. This training is carried out mostly in association with the universities; that is, at training colleges which are affiliated with them; but in some cases the training is carried on by the Department of Education, which issues its own certificates entitling the teachers to teach in government and privately recognized schools. There are two main courses of training, the Junior and the Senior. In the Senior course B. A.'s and M. A.'s are admitted, while in the Junior course undergraduates are admitted. The undergraduates, after completing their studies, get a teaching certificate, while the graduates get teaching degrees. In 1949-1950 there were sixty training colleges and 50,226 persons were undergoing training. In all there are twenty-eight universities, most of which have a Department of Education. The sixty-eight training colleges are all affiliated with the universities. Training is usually conducted under the authority of the Department of Education, which is a government body of each state. The detailed organization and appointment of the staff lies under the authority of the Department, while the universities are responsible for laying down courses of study.


40 The India Pakistan Year Book 1952-53, Bombay, Times of India, p. 39.
and conducting examinations. 41

Since the training colleges are maintained and controlled by the states, it is reasonable to suppose that each state holds in its own hands full control over certification of trained teachers; but in fact this is only partly true, because the university conducts examinations and confers teaching certificates to successful candidates, and the Department of Education grants licentrate certificates. 42

1. Certification

No teacher is eligible for a teaching certificate unless he has undergone four years university education and one year's training at the training college. Those who are undergraduates, i.e. those with two years university education, become eligible for a teaching certificate after two years of training in the college. 43

The practical side of training is considered as important as the theory, and it is necessary to get through both of them to be eligible for the profession. Unfortunately, at the moment Indian teaching—particularly at the higher levels—is dominated to a great extent by the requirements of the examination system. 44 The courses have almost degenerated into

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42 Ibid., pp. 486-487.
43 Mukerjee, op. cit., p. 158.
cramming exercises, and as a result there are many short cuts to which the students resort. Indian markets are flooded with books entitled, "Guide to Educational Psychology", "Guide to English," etc., which have cheapened the Indian education to a certain extent. There is such over-emphasis on examinations that these tend to be abstract and academic, and so the greatest stress is placed on immediate retention. Under these circumstances it would be advisable not to restrict examination to one particular type only, but to include all kinds of tests, assignment problems, or other creative work by means of which the achievement or performance of students may be measured.

The short-answer type of examination may also be used, and then the usual varieties of true-false, multiple choice, and completion test may also be worth while. The intent of the general examination should not be to ascertain the amount of knowledge a candidate may have, but rather the use he can make of it; to measure his understanding, his power of thought, and the extent to which his studies have moulded his mind.

There is a great deal of confusion in the nomenclature of the various degrees and diplomas in different provinces. For example, the teachers training certificate at Allahabad is offered only to graduate students, while in Calcutta it is open to undergraduates.

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These differences ... tend to make each institution regard its own particular qualifications as superior to those of any other, although in actual practice the syllabus, period of instruction, qualification of the staff, etc., are much the same. 46

Although in 1932 the inter-universities Board published a pamphlet on the training of teachers, and recommended the establishment of a uniform nomenclature, it met with no result. 47 Thus there is a need to clear up this confusion as early as possible. The uniformity of nomenclature and duration of courses should be enforced.

2. Recent Improvement in the Quality of Candidates.

Recently there has been a great improvement in the qualifications of candidates seeking admission in the training colleges. Not only has their quality improved greatly, but also their numbers have substantially increased. This situation has resulted in a general raising of qualifications for candidates in certain courses and has caused some provinces to abolish the undergraduate training courses. The Punjab may serve as an example of this trend. Some years ago in this province, undergraduates were admitted in Senior training courses and matriculants to the Junior courses. Because more highly qualified candidates are available, the Department no longer admits


47 Mukerjee, op. cit., p. 168. See also Saiyidain, op.cit. p. 488.

48 *Tenth Quinquennial Review*, p. 209.
undergraduates to their teaching program.

At the undergraduate training colleges in the united provinces and in Ajmere, matriculants and intermediates had been eligible for admission to the C. T. class, but in recent years an increasing number of graduates are seeking admission to them. Some of the provinces have gone a step further in abolishing the undergraduate courses, for example in the Punjab only graduates are eligible for training. It has been realized that all English teachers in secondary schools should at least be graduates. Sometimes there is keen competition for admission to the available seats in the training colleges, therefore it is necessary that these colleges are expanded to accommodate all forthcoming candidates. The reason for the above steps being taken, is that the Government is more concerned with basic education than with secondary school education because of the acute shortage of teachers in the former category.

Our provincial governments are naturally keen on 'basic education' and are financing schemes for its wide extension, but unfortunately they do not seem to be equally keen on secondary education which is the real weak spot in an entire educational machinery.

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However, all this indicates that there is a slow but

49 Radha Krishan Commission Report, cited in S.N.Mukerjee, Education in India Today and Tomorrow, p. 82.
steady progress in the improvement of the standards of the teaching profession. Training colleges in turn are becoming more adequately organized, and are now more conscious of the part they will play in the new organization. A number of factors are responsible for that improvement: there is an increase in the number of graduates who are unable to get jobs; the new-found freedom has brought a nationalistic consciousness which in turn has resulted in recognition of the fact that the profession of teaching offers (in spite of many handicaps) opportunities for social and national service; Also, there is an appreciable improvement in teachers' salaries in some provinces. In spite of all this, however, there is still a great need for improvement. This need is felt particularly in the prospect and conditions of service offered by privately-managed schools, and the following official report indicates the seriousness of the situation.

The graded scales of salary exist in name only, and increments depend solely on the whims of the managing committees or on the personal influences of the teacher. Startling variation exists in the salaries of individuals, and nepotism and favouritism are reported to be rampant in some schools. The maximum amount of work is extracted from the teachers with the result that no time is left for extra mural activities. Dismissal from service on flimsy grounds or as a result of personal prejudice are not still quite uncommon. The so-called voluntary contributions to the managing committee funds by forcing teachers to sign the acquittance roll for a higher sum than is

50 Three training college principals have expressed their opinions that their training colleges are attracting better candidates than before.
actually received is reported to be a common evil.\textsuperscript{51}

The increase in the number of candidates for training colleges is also a result of a policy of increasing pressure on the part of the government to allow only trained teachers to be employed in the schools, which view is also shared by the Central Advisory Board of Education.

The Committee has no hesitation in expressing the opinion that every teacher employed in any kind of school maintained or aided out of public funds or recognized by government must be trained. Before very long they hope it will be possible to extend this requirement to every school which is allowed to exist at all. They believe that there is a technique or art of teaching which can be learned and if this is so, before any man or woman is allowed to operate on human material he or she must be required to acquire the necessary mastery of this technique. \textsuperscript{52}

There is a common misconception that there is no need for specialized training for graduate teachers. It is believed that training is essential for primary school teachers, but that graduates can teach any subject without undergoing any special training. But on the whole, the importance of training in the case of secondary school teachers has been recognized. \textsuperscript{53}

The old belief which was generally prevalent, was that teaching was a profession which demanded only natural enthusiasm


\textsuperscript{52} The Report of the Committee of the Central Advisory Board of Education, p. 3.

for the work and demanded no special training or apprenticeship; however, this idea has now been almost wholly discarded, and the value of training is generally recognized.

3. Provision for teaching certificates to private candidates:

There are some states in which private candidates are eligible for teaching certificates. For instance, the Bombay Education Department is conducting the S.T.C. (Secondary Teacher's Certificate) examination. The candidates are required to be at least matriculants, with not less than nine months teaching experience in a recognized school.

Granting teaching certificates to private candidates can be justified in the case of shortage of teachers, but teaching is a profession and cannot be learned adequately outside the proper training institution.

4. Training for specialist teachers:

With regard to the training of specialist teachers, there are separate arrangements for them in some branches of the special institutions. Training in drawing is carried on in various art schools; manual training at selected centres; arts and crafts, music and dancing in Viva Bharti; physical training at the Madras Y.M.C.A., and the training institute.


55 Mukerjee, Education in India, Today and Tomorrow, pp. 158-159. The principal of the training college, Osmania University, also writes that in his college private candidates are eligible for teaching certificates.
for physical education at Kandivli and Bombay. Women teachers
are trained either with the men, or separately in the women's
training schools and colleges. There is also provision now
for training teachers in Domestic Science, which is taught in
the Lady Irwin College, Delhi.

5. Present research facilities:

As recently as the late forties there was very little
provision for higher degrees in education at Indian universi-
ties. The only exceptions were the Universities of Decca,57
Patna, and Andhra. It was thought that such courses were too
academic for professional value. Such an idea had its effect
on Indian education which became predominantly conservative
and stereotyped, and lacked the vitalizing stimulus of research
in educational problems. 58

At present there are some opportunities for educational
research in the Indian universities, and some have instituted
research degrees such as Ph. D., M. Ed., M. T., and B. Ed. 59
Furthermore, some universities have even organized research de-
partments. The degree of Master of Education is now offered
at various universities, and although requirements for this
degree differ from state to state, a piece of original work

56 Mukerjee, *Education in India Today and Tomorrow*, pp.159-60.
For full treatment please see *The Year Book of the Universities
of the Commonwealth*, 1952, London, The Association of Universi-
ties of the Commonwealth, pp.
prepared under supervision, forms an essential part of the course. Besides this there are a few special centres for advanced work in education and educational psychology, e.g. at Bombay, Allahabad, Delhi, and Patna. 60

6. Courses of Study

There is a great diversity in the scope and standard of courses being given at the various colleges. The amount of work required in theory and practice of teaching varies from place to place. Some training colleges lay great emphasis on the practical side of the work at the expense of the theoretical aspect. They believe that teachers should be trained as practical craftsmen. They have such a short time at their disposal that they cannot afford to indulge in the luxury of providing extensive courses in the theoretical side. They think that a little knowledge of psychology, some knowledge of educational methods and school management, should be sufficient to equip teachers for school work, and the rest of the time should be devoted to practice teaching; but the newer training colleges, on the other hand, reject this plea and stress the importance of theoretical teaching. These colleges also stress the importance of the study of the principles of education, educational methods, and the history of education, because such courses provide necessary breadth and vision to the teacher and are indispensable for successful teaching.

The following quotation sums up the foregoing point of view:

Our training colleges have been far too pre-occupied with the technical aspect of their work at the expense of the human aspect. They have tended to stress methods and teaching devices and skills to such an extent that students get no chance for the play of their critical intelligence on problems of aims, purposes and values.... They have failed to visualize education as a social and cultural activity, envisioned in the midst of a characteristic social and cultural life.... By way of an illustration I might refer to a beginning that has been made in the direction of giving a more liberal interpretation to the study of education at Aligarh Training College. We try to present education to our students in connection particularly with their study of principles -- as an integral part of the general life of the community which is being lived in the vortex of the large number of social, economic, political and cultural institutions. We are concerned to analyse problems which are created by them and which give meaning and significance as well as direction to educational changes.... History of education again is not just an enumeration of the doctrines of great educators of the past, but a study of the problems of the day as the culmination of historical causes and processes, unless he can see their interaction with, and dependence upon, the life of the community, past present and future. Without this vision the teacher will not be able to visualize his work in its true perspective.61

Since the knowledge of the more theoretical aspect as well as the practice of teaching are both necessary, neither should be neglected at the expense of the other. Both should receive their due emphasis in the training colleges. The Central Advisory Board puts the case aptly when it states:

In the case of teachers of high schools -- since they will be as a rule graduates -- their educational equipment may normally be regarded as adequate and

the whole one-year course should be equally divided between theory and methods of teaching and practical teaching in front of the class.

The courses of study differ from one training college to another, but there are certain 'core' subjects which are more or less common to all. The following may be described as 'core' subjects:

1. Principles of Education (including a study of elementary educational psychology).

2. History of Education (which sometimes does and sometimes does not, include the history of Indian education).

3. Methods of teaching of various school subjects.

4. School organization (with which the hygiene of the school is often associated).

There are some elective courses, such as adult education, drawing and educational handwork, craft and domestic science in the case of women teachers, and candidates are required to take one or more of these. There are also some non-examination subjects, which are blackboard illustration, general handwork, physical training, and gardening.63

7. Training in the practice of teaching.

It has been seen that there is not much difference as far as the theory papers are concerned, but there is a considerable variation in the practical work. Practice-teaching


consists of teaching a number of lessons under the supervision and guidance of the training staff. Every candidate is required to teach at least three of the special subjects he is going to teach in the school and, of these, English is a compulsory subject. Aside from this, each candidate is required to have at least a working knowledge of Hindi, the national language.

Practice-teaching generally starts with demonstration lessons which are given by the staff. These demonstration lessons are usually delivered by the professors who teach method courses such as English, Science, and Social Studies. Following this, students are required to give lessons in the presence of their class-fellows and supervisors. At this time the flaws of their teaching are pointed out and the whole class takes part in the criticism. Thus the candidate is given the chance to improve with each lesson he presents before the class. The discussion generally centres around the methods and techniques employed by the candidate. There are generally practising or model schools attached to each training college, but they are not the right kind of model schools, which is, perhaps, why the Central Advisory Committee has discouraged them. The report runs:

The Committee in this connection gave consideration to the question whether for practical training in

64 Koteswaran, op. cit., p. 474.
teaching the custom of providing model practising schools which is prevalent in many parts of India should be encouraged. They came to the conclusion that while it may be necessary to continue such schools where facilities for practice of teaching in ordinary schools are not readily available, conditions in the practising school tend to be artificial insofar as they do not usually reproduce the conditions under which the student-teachers will subsequently be required to teach, and that consequently wherever possible, students should do their practical teaching in ordinary schools. 65

The number of lessons to be given by each candidate differs from place to place. Some universities insist on at least sixty supervised lessons being given by each candidate before he is allowed to appear for the examination, while others are satisfied with thirty lessons. 66 At the final examination, the candidate is required to give two demonstration lessons in the presence of a board of examiners — a board which usually includes the principal of the training college. Some colleges consider the marks the candidates obtained in the college as the basis of judgement. Other examiners do not consider the work of the candidate done in the college throughout the year, and endeavour to determine the ability of the candidate on the basis of less than two hours acquaintance, under conditions which become unduly artificial and strained. Under such conditions there is always the danger of a candidate who has done honest


work throughout the year being misjudged and penalized, while on the other hand a clever and impressive teacher, who may not have done so well in college, might hoodwink the examiners by his specially prepared lessons. To remedy this, the class work should clearly form a part of the final examination in practice teaching.  

In a professional course such as teacher training, the all-important thing is not the passing of an examination by one final spurt of effort, but it is the gradual moulding or shaping of the good teacher. The training, not the examination, is the main thing. Hence class work which is really a record of a candidate's progress from day to day ought to find a definite place in the final assessment.

The chief method of instruction in teacher training in India, is the formal lecture. This technique is made necessary by the large classes into which students are organized. There is no provision for seminar and tutorial methods of instruction because the administration cannot as yet make it possible to introduce them. According to the post-war Educational Development in India

... a reasonable unit for a training college would be an institution with about 300 trainees, or an annual entry of 150 for two years course.... The unit for training college for graduates should not exceed two hundred, though the Education Department of a unitary university might be much larger.


68 Ibid., p. 493.

69 Post-War Educational Development in India, p. 60.
The above is a brief description of the present system for the training of secondary teachers. All these training colleges are established along the lines of British teacher-training institutions. Although they are doing a great service to the nation in turning out trained men and women, there is a great need to improve them, especially in view of the new conception of education -- the basic education, which aims to create a new society based upon a just social order, on the cooperative lines advocated by Mahatma Gandhi.

Summary

English teachers in secondary schools are of two kinds, i.e., undergraduates and graduates. In the case of undergraduates, the course of training is two years, while the graduates undergo a training period of one year. This training is usually carried on in training colleges affiliated with the universities. Training colleges are of two types, i.e. government colleges and private colleges, and the training is generally under the authority of the Department of Education. Every teacher requires training to be eligible for a teaching certificate.

Teaching is at present dominated more by the examination system than by practical considerations; also a great deal of confusion exists in the nomenclature of the various degrees.

Lately there has been a great improvement in the quality of candidates in training colleges, due to the fact that qualifications for admission have been raised. Some states have abolished the undergraduate courses and more candidates are now forthcoming for training. Other reasons for increased applicants, are improvement in pay and the Government insistence on employing only trained teachers in the schools. The training colleges are doing better work than before, but still there is a great need for improvement and adjustment of the present teacher-training system to the new requirements of the country, especially the basic education scheme.

Recently, various universities have instituted research, and several advanced degrees, such as M. Ed., and Ph. D. are awarded.

The work in theory and practice varies from place to place, some colleges emphasizing theory and others stressing the theoretical aspect of teaching. Although courses differ from one training college to another there are certain core subjects more or less common to all. Although the present training system is not all that it should be, it could be greatly improved by constructive criticism.
Section 3


Secondary school education is in a very unsatisfactory state in India, and no improvement is possible if, among other things, the secondary school training is not reconstructed in the light of new developments in the country.

1. Reconstruction of the curriculum: It has been pointed out that the present formal curriculum of the training colleges is meagre; it does not fit the needs and conditions of the Indian teachers; it is not closely related with important issues and problems of national life, and it does not give teachers an understanding of educational problems relating to those of the community. The problem here is not to burden the educational syllabus unduly with more subject matter, but to recognize all kinds of social, cultural, and political problems of national life, which require the immediate attention of the teachers, who are in a real sense the servants of society. Within the bounds of conscience, their job is to turn out the kind of children that the community wants to have. In other words, school ideals should normally be related to the ideals of the community. Keeping this fact

71 Zellner, op. cit., p. 152.
in mind, the curriculum must therefore be widened in its scope. This should be done both at the university and at the training college levels by including an introductory study of the social, cultural, and ethical problems which are intimately connected with educational affairs. The university can impart a somewhat abstract knowledge of these subjects and the training colleges can relate them to practical educational problems. 72

On the other hand, there are some misconceptions about certain professional subjects such as methods of teaching and school management. This view is well expressed by one writer in the following manner:

Method is too often treated as a collection of rules and devices, as a bagful of 'tricks of the trade' which can be mechanically learned and mechanically applied to all kinds of learning situations in the classroom. There is not sufficient appreciation of the truth that method is merely the psychological order or system imposed by each individual teacher on growing subject matter with a view to directing the experience of the educants into ever more effective and fruitful channels. Likewise school management has a much wider connotation than the mere maintenance of order and discipline in the usual sense; it is the organization and guidance of the social life and activities of a community of youth in such a way that will develop a sense of responsibility and a capacity for self-direction and for learning the habits of co-operation and social service. 73

The school is now no longer merely an academic institution, self-contained and self-sufficient, presenting only one kind

73 Ibid., p. 446.
of curriculum (say, classical) but it aims to deal with all kinds of social, cultural and political problems. School teachers should be responsible for inculcating desirable attitudes and ideals in children, so that subjects such as educational sociology and educational psychology are indispensable to the training school's curriculum. It is desired, therefore, that the old subject-matter-dominated type of training should be displaced by a training aimed at the personal as well as the professional development of the teacher as a citizen.

Social understanding among the teachers can be imparted through the training college curriculum; the study of classics and ancient history can show the influence of the past on the form and spirit of modern India; modern language and literature can illustrate the different ideals, customs, and traditions prevalent in India; special subjects such as history, geography, economics, civics, and current social affairs can provide a teacher with social understanding, and can be imparted through professional studies which will usually include general, social, and educational psychology and the principles of education. All these have a direct bearing on social understanding.  

As far as the teaching of educational psychology in India is concerned, it is of a very elementary nature, and

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whatever is taught is too academic and the knowledge acquired too inert to be functional. It is true to say that in India more so than elsewhere, teachers are at present better prepared to answer examination questions than to handle practical classroom problems.

The study of child psychology is, therefore, much more important than the study of methods of teaching; in fact, if the study of methods is to be of real value it must be closely linked with an understanding of why children learn best in certain ways.

Under these circumstances there needs to be given a great practical bias to the subject.

The purpose of the teacher's study of human nature should not be the sheer satisfaction of curiosity. What is learned is to be used to promote learning—and other desirable growth characteristics—in others. The test of knowledge about child growth and development will be the skill with which it is professionally employed.

The following activities can be useful in achieving this practical bias:

75 Such a fault in teaching educational psychology was found out at a seminar held on Education and Training of Teachers at Ashridge, near Berkhamstead, Hertfordshire, England, from July 15 to August 25, 1948. There were also representatives from India. All members were in agreement with the above point of view; for full discussion see The Education and Training of Teachers, Paris, UNESCO, 1949, pp. 7-14.

76 The Education and Training of Teachers, Ibid., p. 34.

77 Ibid., p. 8.


3. Familiarizing prospective teachers with record cards.


The point here is that the prospective teachers should learn from real children in order to help other real children. A beginning should be made by studying children in and out of school. The teacher should learn what to observe and how to observe; and group discussions of his observations will eventually lead him to make excursions into psychology proper. He will thus obtain a thorough knowledge of child development, and of the ways in which psychology can help him in handling children and presenting educational activities to them at the various stages of development. 78

2. The Basic Educational Scheme and Required Change in Training Institutions:

The chief aim of India's basic educational scheme, according to Mahatma Gandhi, is as follows:

The Principal idea is to impart the whole education of the body and the mind and the soul through the handicraft that is taught to the children. You have to draw out all that is in the child through teaching all the processes of the handicraft, and all your lessons in history, geography, and arithmetic will be correlated to the craft. 79

78 The Education and Training of Teachers, p. 11.
According to this scheme, which has the approval of the Government of India and all state governments, manual skills form the essential part of the scheme, because all knowledge is to be imparted to the child through the media of handicrafts. The scheme has various stages, and at every stage handwork forms the major portion. The effect of this scheme has been that existing secondary schools are being overhauled, and several technical schools have come into existence. It is obvious therefore that the curricula of the existing training colleges will be adjusted to the requirements of the new set-up and the new society which is appearing in India. There is already a move in this direction: the new training schools are all basic training institutions, while old traditional-type schools are busy overhauling their curricula. The existing training college authorities are feeling the need for providing training in technical subjects, and also considering the necessity for including subjects to do with basic education in the optional group. Every teacher will gain knowledge of some craft while in training, which will inculcate in him the love of manual work; without such an insight he will not be able to appreciate the innovation in the educational system. All of this points to the fact that India

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80 First stage is of adult education; that is, the education of the community; the second stage is that of pre-basic education, the education of children under seven. The third stage is education of children between seven and fifteen; the fourth is the post-basic experiments which are still under experiment; and fifth will be university stage. Basic Education universities will be in rural areas, the first being the university at Sevagram, Wardha.

81 Review of the Progress of Education, op. cit., p. 1
is now coming fully to grips with the fundamental concept of modern education.

The other feature of the basic scheme is its rural aspect. The scheme is essentially rural, designed to serve village communities which embrace eighty-seven per cent of the population of India. It aims to create a new social order in rural society, based not on competitive, but on a co-operative spirit, non-violence, and truthfulness. Such a rural society will be a self-contained and self-supporting unit. Gandhi expected education to create such a new social order, which he called "the India of my Dreams."  

The responsibility of bringing the dream of Gandhi into realization will depend on the teachers, both primary and secondary. Those teachers will best succeed who love village life and village people. At present virtually all the training institutions are in the urban areas, and the teachers educated and trained in the city atmosphere sometimes fail to understand the beauty of village life and to adjust to its environment. This naturally demands that the training colleges should give a more rural bias to training. A subject imparting some kind of appropriate knowledge of village life seems necessary, and should therefore be included in the optional group of courses. The training institutions of today

should not rest content with imparting some "tricks of the trade", because the teachers of tomorrow are concerned not only with teaching as such, but also with the building of a new social order in a new India.

Under these circumstances it would be worth while to start the new training colleges in the rural areas. The idea of starting rural universities in India is a promising one, and these may well be used as centres for the training of teachers.

Another thing that can be suggested for teachers in training in urban areas, is that each one should spend about three months as a field worker in the rural areas. This period should be spent not only in school teaching, but in doing some social work in the community. Such field work will give insight into, and knowledge about, the village and rural environments.

3. **Improvements of the Practice of Teaching.**

One of the most serious drawbacks in the present system of training is the divorce between the theoretical instruction and the method of teaching actually practiced in the schools. Discussing this aspect, the Sargent report remarked:

... The type of training which these institutions give is often open to serious criticism. It fails

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83 Arthur E. Morgan, *The Rural University*, Wardha, Hindustani Talimi Sangh, pp. 1-19. This little book gives very brief but up to date information about the subject or rural universities in India.
to keep pace with modern ideas in education and there is insufficient co-ordination between theory and practice. 84

The standard of work varies from place to place and there is need to bring all training colleges to a reasonable standard of efficiency. The following quotation bears out this fact:

In some (training colleges) the methods used are conventional and obsolete; in others valuable work in the way of stimulating experiments and introducing new methods into the schools. The best of these institutions are attracting a keener and more intelligent type of recruit and inspiring them with a new spirit. Institutions such as these are turning out not merely mechanically trained teachers but men able to appreciate the many-sided difficulties of school organization and well-equipped to meet them. 85

This divorce of theory from practice in most of the training colleges is attributable to the fact that few of them have the right kind of demonstration schools; and, indeed, some of the training colleges have no demonstration schools at all, where the college staff can try out new experiments and develop new methods of teaching for the benefit of the student. This apparent over-emphasis on theory unrelated to practice can be checked to a certain degree by providing demonstration schools of the right kind, as suggested by the Calcutta report:

We think it very desirable that ... there should be a demonstration school under the direction of

84 Post-war Educational Development in India, Govt. of India pamphlet 24, p. 57.

the university professor for the practical trial of new methods of teaching, new combinations of school subjects and new plans of school organization.... It is not in the ordinary sense of the word a practising school, since the latter must in order to give the necessary experience to the student in training follow the main lines of the organization normally found in the schools in which the student will afterwards be professionally employed. It is a school of free experiment and as such is valuable as a stimulus and guide to students in training. 86

Because of the absence of the right kind of demonstration schools, the teachers do not see the methods and educational schemes in action. Thus the ideas obtained in the training colleges remain vague and indefinite; sometimes even the professors who have not had enough experience in running these institutions, lack clarity of vision. In those training colleges where the staff instructors do not offer demonstration lessons, they are certain to over-emphasize theory (important though this may be). Demonstration lessons are badly needed for illustrating various techniques of teaching. The following remedies will help to a degree to improve the situation. 87

1. All practising schools should be turned into demonstration schools.

2. The Department of Public Instruction should take the responsibility of encouraging and helping such schools to get a start.

3. The practice lessons of pupil teachers should be spread over the number of ordinary schools other than the demonstration school. (This will help remove the artificial atmosphere in the demonstration school.)


87 Mukerjee, Education in India Today and Tomorrow, pp. 162-163.
4. Every teacher should be required to do some practice teaching in the rural schools.

5. The teaching staff should give demonstration lessons.

4. **Need for Vocational Direction.**

Because of the absence of "guidance" in most of the colleges in India, the subjects taken by the students are generally haphazard and are generally not related to the needs of their profession. Although a knowledge of all subjects helps a teacher, there are certain combinations of subjects which obviously are more important and helpful in the work of the college, and a better selection of these subjects can provide a vocational bias to the student's program.

Another useful suggestion is to introduce education as the optional subject in the degree examination. Such a proposal has been recommended by the Federation of the Teacher's Association more than once. The Calcutta University Commission recommended that a course in education be part of the pass B.A. curriculum. This course was to include hygiene, ethics, and child psychology, valuable to the prospective teacher. This, they said, would show the student the national value of teaching and prepare him for more advanced work at the teacher's training college.

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If such a thing is done, the training colleges would get better-equipped candidates to work with, because the students would be biased in that direction, and could more easily be given a knowledge of the technique and art of teaching.

5. Philosophy of Education.

As already pointed out at various places, Indian education is changing. There is no all-embracing educational philosophy governing the present system, and while it is true that the Gandhian philosophy of education is rapidly gaining ground, it is not yet well established. Zellner puts this matter rather well when he remarks:

We have to find some standpoint outside the educational system and from that determine as best we may the direction that is being taken ... then we may frame some conception of what we really want and may hope to get in the matter of re-ordered society. With some clear ideas about that we can then understand better not only the lines along which the educational system is to be reconstructed but also, and this is much more important, the purposes and values by which it is to be inspired. 90

In the absence of any definite educational philosophy there is inevitably a lack of uniformity, and less co-ordination in the activities of the training institutions, and this is not wholly without value, as before long some definite educational philosophy must be forthcoming. India needs a philosophy which will be in keeping with Indian ideals and aspirations to

90 Zellner, Education in India, p. 226.
to mould and readjust the whole educational system. This must fit her own needs and conditions. The philosophy will try to instill pupils with the principles of social responsibility and good moral conduct, and other values which are inherent in Indian culture. However, this does not suggest that it will be a rigid or totalitarian type of philosophy, because Indian people are rugged individualists. Such a philosophy can never be acceptable to people such as these, and whatever philosophy is developed must be based on democratic ideas.

6. **Extension of Period of Training.**

The question of extending the present nine months training course has been under consideration for many years, but unfortunately, because of the present teacher shortage, it seems quite clear that India cannot afford to extend it, at least for the present. Yet one comes to grips again with the need for quality, and the principle must at least be established that justice cannot be done to teacher training within so short a space of time. The Central Advisory Board made a recommendation worth considering in this connection:

In the case of teachers in the higher classes in high schools, for whom a degree or its equivalent has been prescribed as the minimum educational qualification, the committee feels that actual training in teaching might be completed in one year, although a minimum course of eighteen months is to be preferred.⁹¹

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⁹¹ *Central Advisory Report*, pamphlet No. 19, p. 5.
It is a curious anomaly that most of the professions such as law, medicine, engineering and other technical vocations, require a long duration of training, but teaching — which is in some respects more difficult and exacting — requires only one year of training. It is safe to say that all committees, councils and authorities agree that present courses are too short. Robin Pedley suggests that to help the gradual development of teachers it should be compulsory that they spend some time in industry. He also recommends a general degree course at the university for all teachers and then two years training in the training college. Another commentator, S. B. Lucas, states that:

'The two years course in training colleges is obviously too short; it should at least be three years.' The Principal of the training college at Lahore recommends that the present period of training should be extended from one to two years. The Training College of the University of London also states that a two-year course of training is necessary for completion of the purely theoretical and practical studies in teaching.

Mr. Saeed Ansari, Principal, Teachers' Training Institute, Jamian Nagar, Delhi, has stated that the present period

95 Cunningham, Children Need Teachers, p. 53.
of teacher training should be extended because, in his opinion, in one year of training student teachers do not get much professional knowledge and experience -- all the more so when they are weak in subject matter.

Mir Ahmad Ali Khan, the Principal, College of Education, Osmania University, India, declares that the usual training period for B. Ed., B. T., and equivalent courses is one year. This he claims is insufficient in view of the fact that a great many new and difficult subjects have to be taught and a sufficient amount of practice teaching has to be done. A course of study, he says, should be extended over two years if teachers are to be given a sound training in the theory and practice of teaching.

The Principal, University Training College, Nagpur, India, writes that the nine months training period that is provided in his college should be extended in order to provide more time for practice teaching.

Similar expressions of opinion are found in relatively highly-developed training areas such as Canada. H. E. Smith, Dean of the Faculty of Education, Alberta, states: "Our feeling is that there should be a minimum of two years training." A. C. Lewis, Ontario College of Education, Toronto, writes that the present period of training should be extended, "but only after some experience is gained in the classroom, and then to

* From personal communications.
take graduate work in education. This, of course, is not extension of training." The Dean, Faculty of Education, Winnipeg, states that the period of training should be extended, and Dr. S. R. Laycock, Dean of Education, University of Saskatchewan writes: "We have a four-year B. Ed. course for matriculants. I would like to see a B. Ed. required to be a professional teacher just as an LL.B. is for a lawyer, and an M.D. for a doctor."

Whether one endorses the latter point of view or not, the unanimity of opinion is impressive. This extension of the period of training would undoubtedly enable the Indian teacher-training colleges to reconstruct their curriculum, and would also enable them to devote more time to both practice teaching and theoretical courses; but it is a problem which cannot be solved in any individual college. It is a matter which can only be tackled by the Indian union government, because this body through its control of government functions also indirectly determines the policy of the non-governmental institutions; that is to say, in one way or another, all training colleges for teachers.

Summary

The secondary school system of education in India is in a very unsatisfactory state. One of the things which requires marked attention and improvement is the field of teacher education.

96 From personal communication.

97 From personal communication.
In order to make teacher education effective, the present curriculum of the training colleges requires reconstruction. Such subjects should be included in the curricula which give a teacher an understanding of the social, cultural, and political problems of national life.

Some of the misconceptions about professional courses ought to be removed. The method course is more than a mere collection of certain devices, and similarly school organization is not a mere maintenance of order. Educational psychology as taught at present does not provide enough insight into the behaviour of children in all phases of their growth.

The training college curriculum requires to be fitted into the Basic Educational Scheme. Some training in some kind of craft will have to be provided, and in addition training colleges will need to infuse the love of villages into its teachers. It appears advisable that new training colleges should be started in rural areas in order to help provide for this need.

Another charge against training is the lack of coordination between theory and practice. This defect will have to be removed by providing training colleges with the right kind of demonstration school.

There is need to give a vocational emphasis to the student's program by a better selection of subjects at the university stage. Then too, there is a need to provide a more
coherent educational philosophy so that students may know the current trends that are in keeping with Indian life and progress.

Almost all educationists agree that the present one-year period of training is not enough. However, the question is debatable whether India, with its peculiar problems in the teacher shortage, can afford to extend its period of teacher training to any appreciable degree.
CHAPTER V

SOME OF THE PRACTICES IN TEACHER EDUCATION
THAT CAN BE INCORPORATED INTO THE PRESENT
SYSTEM OF EDUCATION IN INDIA

The foundations of a western system of education were laid in India in 1854. This system with modifications is still practiced, in spite of feelings of intense dissatisfaction.

The dissatisfaction is felt because the people of India in general did not progress educationally under British regime. The staggering illiteracy figures bear out this fact -- the small literacy figure of thirteen per cent gives little credit to the effectiveness of British administration.

The British educational policy was in error in ignoring the educational system which had evolved through hundreds of years of Indian culture. Instead of building on that ancient system, a new rival system was introduced which ignored the native languages and native culture.

English education was directed entirely towards literacy, and in consequence was insufficiently vocational. It

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gave birth to an intelligentsia in India who became either unemployed or were forced to work for very low pay.

It is hard to estimate the damage caused by the fact that the British education system was superimposed; that it did not evolve from the soil of the country and was not based upon Indian environment and Indian culture. The British, although earnest, failed to realize that such a system could not be successful for the whole population of a country such as India unless it had its roots in the soil. In other words, the system was not of spontaneous growth. The late Mr. C.R. Das remarked, "The education we now receive is a borrowed and imitated article; it does not cooperate with the natural genius of our being, and hence is unable to enrich the life-blood of our soul." This is no doubt an over-statement for the many gifted Indian scholars trained in the British tradition; but it does hold for the mass of the people.

The introduction of English education has brought mixed blessings. It brought us in touch with western philosophy and thought, but not without loss to our own culture. R. Tagore put the point cogently when he said "We have bought

2 McCully, English Education and the Origin of Indian Nationalism, New York, Columbia University Press, 1940,

3 L.S.S. O'Malley, Modern India and the West, Oxford University Press, 1941, p. 787.

eye-glasses at the cost of our eyes."  

Mr. Rawlinson writes:

... the greatest wrong inflicted on India by our educational policy has been on the spiritual side. We have uprooted a system based upon the traditional code of ethics of the East, the reverence of the pupil for his teacher, the inculcation of knowledge as a religious obligation and the conception of dharma, or duty. We have divorced religion from education.

Be this as it may, the quarrel is now over; India has won its freedom and the country has full control of its education. India now needs a system based upon national culture and environment.

It is hoped that this educational system will provide our children with a full knowledge of our cultural heritage, and that it will provide the knowledge of languages, literature, art and music, as well as the full understanding of Indian family life, village communities and other social and religious groups.

Nowadays great emphasis is being laid on native culture. There is no doubt that India's ancient culture is a fine one, but Indians are so proud of this culture that they sometimes want to live in the past. Instead, they should adopt

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a more critical attitude, and neither condemn nor glorify the past merely because it was glorious. They will have to make their past culture and tradition stand the test of reason, and take the present into consideration. The question is, how can India ignore what she has already assimilated from the West? She came into contact with Western thought and philosophy and science, and since then has produced some great scientists. The power she now represents in international affairs is also partly a result of her contact with the West. Even the most radical people will have to admit that India's contact with the West brought numerous good results, such as political and national consciousness, unity in diversity, and the dogma of liberal nationalism, i.e., freedom of thought and speech.

The remedy lies in the synthesis of Western and Eastern ideas, such as cultivation of objectivity, assimilation of scientific methods and practice of democratic concepts. Even Pandit Nehru does not hesitate to admit, as he writes in his autobiography,

I have become a queer mixture of the East and West, out of place everywhere, at home nowhere; perhaps my thoughts and approach to life are more akin to what is called Western than Eastern, but India clings to me, as she does to all her children, in innumerable ways; and behind me lies, somewhere in the subconscious, racial memories of a hundred or whatever the number may be, generations of Brahmins.  

Both among Hindus and Muslims there is a substantial body of opinion in favour of a synthesis between East and West. There are many deeply imbued with Indian culture, who retain their allegiance to old Indian ideas and are at the same time anxious to adopt the highest meanings of Western culture. They do not harp on the materialism of the West but retain their admiration for liberal thought, ideals of freedom, action, and progress.

Robindra N. Tagore favoured the above viewpoint when he said that it was weakness to be blind to the glories of the West. He says:

I must not hesitate to acknowledge where Europe is great, for great she is without doubt. We cannot help loving her with all our heart and paying her the best tribute of our admiration. 8

India is a country which came under various cultured influences from time to time. It has been like a living organism always developing and absorbing whatever cultural influences it could. Take the instance of teacher training, which is British inspired, as formerly discussed — it has now become an integral part of the Indian education system, and now has the approval and recognition of the Indian people. Nevertheless, the present system of teacher education is far from being

8 O'Malley, op. cit., p. 782.
satisfactory. The remedy proposed is not only to improve it from within, in the light of Indian conditions, and adjusting it to the basic education system, but also to improve upon it by incorporating some of the practices from Western countries.
The Need for Training in an Evaluation and Testing Program.

The examination system is perhaps the most important aspect of an educational system, because it is the means through which efficiency of teaching is ascertained and judged; in India it is the worst and most neglected aspect. A Government report says:

Examinations as now understood, are believed to have been unknown as an instrument of general education in ancient India, nor do they figure predominantly in the dispatch of 1854. In recent years they have grown to extravagant dimensions and their influence has been allowed to dominate the whole system of education in India, with the result that instruction is confined within the rigid framework of prescribed courses, that all forms of training which do not admit of being tested by written examinations are liable to be neglected, and that teachers and pupils are tempted to concentrate their energies not so much upon genius study as upon the questions likely to be set by the examiners.  

The University Commission of 1902 expressed the view that it was beyond doubt that "the greatest evil from which the system of university education in India suffers is that teaching is subordinated to examination and not examination to teaching."  

Mr. J. G. Covernton, Director of Public Instruction in Bombay, says the methods of training:

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10 Ibid., p. 142.
look too much to examinations and much of the work is merely of a mechanical kind for particular examinations.  

The Principal of St. Paul's Cathedral Mission College writes:

The Engine of examination crushes the heart of the teacher and the student alike.... The teacher is torn in two between the desire to train and liberate the often splendid capacities of his students, and his sense that he wronging them if he does not cram them so that they will pass.  

This is because the examinations are mainly of a subjective nature, and because teaching is dominated by the factual material that students are obliged to memorize at the expense of their intelligent understanding of this material. On account of this defect students resort to short cuts. They buy "Bazaar notes" and "guides to success" from the Indian booksellers. N. K. Sidhanta rightly remarks:

All work in secondary schools is dominated by thoughts of matriculation or high school examination, and the time a pupil joins class V his aim is to matriculate with this object in view, he takes recourse often at the suggestion of his teachers, to various devices, such as cramming of selected portions of his text books and use of cribs and keys, which enjoy such prodigious sales in India. 

12 Ibid., p. 148.  
Perhaps education can never be an exact science and measurement of mental abilities, and achievement will never be perfect, but the examination system in India is far from being adequate and there is a great need and scope for improvement. A Government report of 1939 says, "It is difficult to resist the conclusion that there is no effective standardization either of examinations or examiners."15

In most of the training colleges there is no provision for a course in tests and measurements and trainees do not get any training in this field. In Canada, and in the United States, teacher training classes are provided with courses in tests and measurements, and the students are not only provided with the necessary knowledge in this field but they are also required to construct tests of various kinds, objective as well as subjective.

If India is to make her examination system effective, it is desirable that promising graduate students should be sent to foreign countries to get the necessary training and education in tests and measurements, and it will be their responsibility to determine what can be applied to India. They will have the further responsibility of guarding against abuses in the use of testing programs which can become the means of tyrannical control over the lives of people.

Some of these trained men may be employed in the training colleges to give courses in evaluation and testing programs to teachers on modern lines. This would naturally improve the examination standard as well as the methods of teaching in the schools. It does not mean that the modern objective tests are free from defects, but that they are perhaps better where the candidate's knowledge in critical evaluation is not to be tested.
Section 2.

Need to set up a Division of Tests, Standards and Research in India.

India can learn a great deal from Canada in the matter of tests and measurements, by setting up a Division of tests, standards and research. Such a department was set up in British Columbia during the year 1946-47.  

The aims and functions of this division are to conduct surveys of educational standards, so that general instructional weakness may be determined. Thus such surveys, by pointing out the instructional weaknesses of a teacher, offer him a chance to improve his teaching and to stimulate him to find the cause of his failure.  

This department conducts research into curricular and other problems and acquaints department officials and teachers with results, thereby keeping the teacher in touch with educational research and new educational trends.

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17 Ibid., p. 140.
18 Ibid., p. 140.
Another most urgent need of the country is the training of prospective teachers in guidance and counselling. India is a country in which the individual has to face very complicated problems; especially in this era, when she is in a transitional stage of economic, practical and cultural development. The problems are very complex because of the enormous population, poverty, unemployment and educational backwardness. More and more then, in order to help the citizens of India deal with such complex problems, we are interested in teaching children rather than merely teaching subjects. More and more it is becoming necessary for a teacher to know a great deal more than just how to instruct in a subject.

Because of absence of guidance the universities have given thousands an impractical training and have dispensed degrees that are of little or no value to the individual. The Sargent report points out the fact that the universities have not related their activities to community needs. There is a serious need for some careful surveys of conditions in the various professions in India and a guidance program in the universities and colleges to utilize the findings of these

20 Government of India, Post-war Educational Development in India, Indian Bureau of Education Pamphlet no. 27, p. 22-23.
surveys. Vocational guidance is necessary in view of the growing unemployment among the educated classes in India. The Sargent Report points out that even for minor posts in government service before the war, there were sixty to seventy applicants for each available job. It further states that about thirty per cent of the university graduates get employment in keeping with their attainments and the time and money spent on their education. 21

Educational guidance may be considered as a thoughtful attempt to help pupils plan their lives, and to aid them in reaching intelligent solutions to their life problems. Narrowly it may be considered to help a pupil adjust himself better to the school environment, both academic and social. In the best sense, guidance is an effort to aid students in all areas of life in which guidance functions. 22

One important aspect of the guidance process is that of keeping records. All sorts of data concerning individuals must be on hand to serve as a useful tool in the sympathetic understanding of boys and girls. 23

Vocational guidance may be termed as an effort to

21 Post-war Educational Development in India, pamphlet no. 27, p. 22-23.


23 Ibid., p. 8.
help students in the choice of a career. Vocational guidance uses as its tools the interview, case records, statistics, research, mental and physical measurements.  

There have been such changes in India that a teacher who is inflexible regarding his subject and his standards and who is not sensitive to the needs, interests, abilities and background of his pupils, is out of harmony with educational practices today. Certain qualities are needed in teachers today who are up-to-date; namely, sensitivity to the children's needs and abilities.

This need can be met in part with the introduction of a course of guidance and counselling in the training colleges. This course is a new one in the Canadian and American universities, but it has not yet been considered by the Indian government authorities, although it is needed no less there than it is in Canada and the United States of America. The introduction of such a course or courses during professional training will give the teachers some general knowledge of the philosophy of guidance and some insight into its techniques.

Such a course should be constructed to fit in with Indian conditions, needs and environment. Many such courses are offered in Canadian universities, and are often listed

under the title of Application of Educational Psychology. Their background is, in the main, the study of such topics as: What is guidance? How has the guidance idea affected educational philosophy? What are the characteristics of a school environment in which guidance can go on best? What technique may be used to study individuals? What procedures are used in schools for helping pupils to make better adjustments?

The program for the guidance specialist may be summarized as:

1. A broad cultural knowledge with particular attention to psychology, economics and sociology.

2. Fundamental courses in education.

3. Specialized courses that give skill and technical information. ²⁵

Need to Establish Guidance Department under the Department of Education in India.

In the province of Ontario as well as in British Columbia and most of the other provinces in Canada, there is a separate department of "Guidance" under the Education Department. The office of Director of Educational and Vocational Guidance was created in British Columbia in August, 1944, and its duties are as follows:

1. To organize and supervise educational and vocational guidance in the schools of British Columbia.

2. To stimulate the interest of civic and business bodies, parents, and teachers in the problems of guidance.

3. To encourage the in-service training of teachers.

4. To assist teachers by making available to them literature useful in the guidance classes.

5. To maintain close contact with other educational systems in order to ensure the use of the most efficient and progressive methods of guidance and curriculum planning.

The Report of the Minister of Education, Ontario, runs as under:

It can now be said that every secondary school in the province is in a position to provide some accurate and up-to-date information about occupation and about educational opportunities.

India has much to learn from such departments, but if such departments were established in India they could render valuable help to both the teacher and the taught.


27 Loc. cit.

Section 5

Need for Educational Research

Another most important problem is that of educational research. Although there is some provision for educational research in the training colleges such that the candidates working for degrees in M. Ed. and Ph. D. are required to submit a piece of original work in research, this has yet barely started. Dr. G. K. Saiyidain writes that education in India is predominantly conservative and stereotyped. It lacks the vitalising stimulus of research in educational methods and problems. He further states that experimentation, the trying out of new ideas, is the rare exception rather than the rule. 29

Professor S. N. Mukerjee writes that research work in India is in its infancy and the output of educational research is below par. According to him the main items of work demanding attention are:

1. The preparation of outline charts of normal development in social, intellectual and also the aesthetic sphere of children;

2. the construction of various types of achievement tests;

3. the framing of suitable methods of learning and teaching; and

4. preparation of vocabulary tests and suitable text books. 30

30 Mukerjee, Education in India, today and tomorrow, p. 165.
To this list may be added the construction of various types of tests such as personality, character, interest, and aptitude tests.

One other important area requiring research is the education of handicapped children. According to the Sargent Report:

Little has been done so far in this country to meet the specific requirements of children in this category, and there is much that it could profitably borrow from the experience and achievement of those countries which have been active in this field. 31

In this category come the dull and physically handicapped children such as the blind, deaf, and deaf-mutes. According to the census in 1941 there were 400,000 blind children in the six-to-fourteen age group. Hence it is absolutely necessary to find ways and means to equip these children to take their place as useful members of their society.

Education is becoming more and more a science and to keep it alive and to further its cause research is necessary, particularly at this time when new educational schemes are being tried. 33 But in spite of its dire necessity its need has not been fully recognized as yet. The lack of adequate research is indeed a sad feature of Indian education; progress

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31 Mukerjee, Education in India, Today and Tomorrow, p. 165.

32 Loc. cit.

33 Saiydain, The Year Book of Education, 1937, p. 488. See also Mukerjee, Education in India, today and tomorrow, p. 166.
will become well nigh impossible unless the importance of research and experimental work is fully recognized. In order to encourage research, the following suggestions may be helpful:

1. Every training college should have a psychological laboratory where research may be carried on.

2. Every training college should have some research professors who may not only be capable of doing research themselves, but who ought to be capable of guiding research.

3. The lack of literature in research carried on by other nations is a drawback in India. There are not very many journals of educational research available in Indian libraries. The government should encourage the publication and purchase of such journals and periodicals so that teachers may know about various researches carried on and also about the research that is needed.

4. Not only the research workers but ordinary B.T. candidates can also be initiated in the spirit of inquiry. The training colleges should not rest content to provide a number of practice lessons and a prescribed course of studies. They should do something more than this. The training colleges should develop critical thinking and insight necessary to perceive educational problems. The Seminar courses on the lines of the West can be a great help. Such courses would provide ample opportunities for the would-be teachers to discuss important and controversial problems. This would perhaps enable them to discern which is best for India. The training colleges would be failing in their work if they did not infuse the right kind of thinking into the minds of the candidates.34

34 Mukerjee, Education, today and tomorrow, p. 116.
In order to carry on and to encourage advanced educational research, India will require a great number of research workers. It will be advisable under the circumstances to send prospective workers to some of the foreign countries such as England, the United States and Canada to get the necessary training and education in their respective special fields. They, on their return, can supply the necessary leadership and guidance in the matter of educational research.
Section 6.

Need for Summer Schools and Refresher Courses.

In the United States, England and Canada, the professional training and growth of teachers does not stop when they finish their professional education. There was a time when a teacher who had finished his professional training was thought to be educationally adequate and his education complete. In this world of change and specialization this does not hold true. The view at present is that self-improvement is continuously possible and universally striven for. The new emphasis is on the desirability of all teachers continuing to give a certain amount of time to experiences calculated to lead to personal and professional growth. 35

In India, however, there are many conditions which differ from those of the Western world. As a result, therefore, once a teacher in India has finished his formal education, he rarely strives to further it. But the fault, as we shall see, is not entirely his own. For example, during this period of economic stress the teachers of India are barely able to make ends meet; thus he is not able to spare either the time or the money for further education and he is generally forced to remain content with whatever education he has.

Furthermore, since about 87 per cent of the Indian people live in villages, as was pointed out earlier, the majority of teachers live far from the educational influences of the cities. As a result, they are seldom stimulated by current educational topics of interest so make very little additional educational progress. Moreover, the extra financial returns a teacher may expect after further training are not very encouraging. That is to say, they do not make the extra expenditure of time and money worth the effort.

Besides these reasons there are geographical reasons also, which hamper the success of summer schools in India. In the summer the Indian sub-continent is generally very hot and in addition it is also the season of the monsoon. The combination, then, of heavy rains and intense heat make it very hard for any kind of study. But to make a provision for some kind of further study is a great necessity and cannot be overlooked or delayed indefinitely.

The refresher courses provided at present are inadequate in number and quality, and such courses, if they are offered at all are of short duration and do not give sufficient insight to the teachers in their profession. The Control Advisory Board$^{36}$ felt the need of refresher courses at frequent intervals to keep the trained teachers up-to-date, as also did

the Sargent Scheme. Such courses are a necessity in the case of villages, where teachers are living in isolated places.

Upon investigation it was found that this view in regard to further professional growth and specialization was supported by many of the leading educationists in India today.

Mr. Saeed Ansari, Principal, Teacher Training Institute, Jamian Nagar, Delhi, stresses the necessity of additional programs for further training in service. He says that occasionally short courses that would refresh them and bring them in line with current ideas and practices in the profession should be provided.

Mir Ahmad Ali Khan, principal, College of Education, Osmania University, India, favours additional courses in training. He states that "after the completion of professional training, the college should grant a provisional certificate to teachers. Then for a period of two years their teaching work should be followed up in the schools in which they work."

The Principal, University Training College, Nagpur, India, also favours the necessity of such courses. He suggests that the refresher courses should be arranged with the object

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37 Post-war Educational Development in India, pamphlet No. 27, pp. 61-62.
38 From a communication dated July 13, 1953.
39 From a communication dated July 6, 1953.
of acquainting teachers with recent developments in education.  

The District Inspector of Schools, District Ludliana, Punjab, India, writes that short refresher courses in different subjects are very necessary. They may be arranged in summer vacations. The courses he suggests should be arranged in educational psychology, administration of schools, extra-mural activities and developmental psychology.

Shri Shive Singh Bedi, District Inspector of Schools, Hoshiaipur, while recommending the in-service aspect of training states that visits to various institutions should be arranged, i.e. visits to basic training centres; activity school run on progressive lines; public schools and nursery schools.

All experts agree that the refresher courses are a necessity, to keep the teacher well informed and well acquainted with up-to-date educational ideas. The recommendation of the Central Advisory Board is commendable in this connection:

The committee wish to emphasize in the case of all teachers the importance of providing refresher courses at reasonably frequent intervals. The teacher stands in need of periodical reconditioning more than any other professional class, and this need becomes still more urgent in view of the isolation in which many teachers in this country necessarily spend their working lives.

40 From a communication, dated July 16, 1953.
41 From a communication, dated July 11, 1953.
42 From a communication, dated July 15, 1953.
Despite all the difficulties discussed earlier in the way of further education such as refresher courses, for instance, the people of India should face facts and should try to overcome these difficulties as far as possible. That is to say, arrangements should be made for summer schools wherever possible. Thus, for example, the geographical obstacles could be overcome in this scientific age by providing the teachers with classrooms fitted with cooling systems, and by providing them with residences within the college so that they would not have to walk in the rain to attend classes.

Also, in spite of the fact that economic problems present no less an obstacle for a country like India, teachers should somehow be encouraged by bursaries to attend summer schools. At the same time they should receive adequate rewards in the way of an increase in their yearly increment for this self-improvement. This would not only satisfy teachers who undertake such a training but would encourage others in this respect.
Need for Educational Workshops.

In the United States, Canada, and England, the program of in-service training is not limited to summer schools only. There was a time when responsibilities of the colleges and universities were largely discharged through summer session offerings of courses. These courses were the same as those which were originally meant for the training of teachers, but instructions were adapted to the needs of returning teachers. Now the trend is in the direction of relating the summer courses more directly to the problems brought by the teachers attending summer schools from their home situations. This has given birth to the idea of "workshops". 44

Such workshops are carried on at various places, most commonly at the college campus where resources for intensive work are available.

The faculty members of the college work as staff members and leaders are chosen from the supervisory groups. Informal lectures are resorted to as infrequently as possible, and there are also no set instructions. The courses of study are very flexible and generally develop around practical problems of the teachers. The work is highly individualized,


45 Loc. cit.
although there is considerable group activity. The teachers who attend are usually the representatives of local chapters of the teaching federations which may be organised on a state, provincial, or federal basis. Sometimes groups of teachers and administrators bring common problems on which they like to work. 46

Besides this there are other kinds of "workshops" developing in the communities, under the control of local school systems, in which usually all neighbouring institutions take part. In such workshops teachers can work in their spare time, after school. This type of workshop provides continuous opportunities for self-improvement. Such experiments are based upon more teacher participation and discussions and experiment related to the actual need of the teachers which has been felt as a result of their experience.

In other words, the formal lecture series by eminent theorists are being supplemented by more informal group study. The work and guidance is offered to meet the need of the particular locality where it is felt and where assistance is wanted. This brings, to a large extent, local measures under local control. Among projects and experiments which are generally carried on by these groups are curriculum revision programs.

46 American Council on Education, Teachers for our Times, p. 22.
The Indian Government and the Indian states also can sponsor such programmes under their own control. Once such an idea proved valuable, it could be carried on to a certain extent on a local basis, as the Indian people are very enterprising in such matters. This is the reason that more schools are at present in private hands rather than under governmental control.

The British Columbia Teachers' Federation has sponsored a workshop program which frequently initiates group studies in the interests of its members. Here is a lesson for the Indian teacher's Association to learn from their Canadian colleagues. They may well follow the footsteps of these teachers by encouraging and initiating such programs for the benefit of Indian teachers.

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Exchange Teaching.

The arrangement of exchange teaching that is in operation in various sections of America and also in Canada and England, is very commendable. It provides a chance to gain first hand information about educational conditions in other countries. Such an arrangement is also worth trying in India. The arrangement should be to exchange for one year a number of teachers from India with teachers from countries in Europe, and the United States of America, and Canada. Then, too, with other countries such as Russia, Japan, China, and the Phillipines. Such teachers should be carefully screened, and only those should be sent who appear to profit most by outside experience.

Such a scheme is already under operation in England under the "League of the Empire," which was introduced in Vancouver in 1914, but this scheme is for the British Nationals. If India is to initiate such an agreement, she can make such an agreement with the countries with which she wants to exchange teachers. While introducing such a scheme it would be advisable to observe the following regulations.

1. Exchange should be sought as far as possible between teachers of similar qualifications and experience.

47 Hunter, op. cit., p.125-126.
2. Leave of absence should be granted with pay.
3. Working abroad should not cause salary, increment, or seniority to suffer.
4. All exchange teaching should be for one year.
5. No teacher should be accepted who is under twenty-five.
6. No teacher should be exchanged who has not completed five years successful teaching.

By this exchange system the Indian teacher will gain a great deal. This interchange year would provide him with an opportunity for teaching under different conditions and surroundings, and teach him a great deal from contact with the outside world and the travel attendant upon his position.
Encouragement of Professional Libraries in India.

India should also encourage teachers' professional libraries such as the one in Vancouver; namely, the library run by the Vancouver School Principals' Association.\(^{48}\) This community library was inaugurated in 1918 and was established in 1920 in the school office, where it has remained ever since. The books in this library have been collected in a variety of ways, some have been donated by the publishers, and some have been purchased.\(^{49}\)

Such libraries, if opened by the Teachers' Association in India would afford a chance for the professional self-improvement of the teachers through reading. It is true to say that some teachers do not read professional literature because they cannot afford to buy it.

Furthermore, there should be a collection of books in provincial government libraries, such as in the Parliament Buildings, Victoria, British Columbia.\(^{50}\) This library has a fairly good collection of professional books, which are sent to teachers on request.

A start should be made by initiating such libraries in all the states of India. A special effort should be made

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49 *Loc. cit.*
to collect books in Hindi and in other regional languages, for example in Punjabi, Bengali, Gujarati, Madrasi. Such books, besides being easy to read, would not be too costly.
Need for Broad General Education of the Indian teacher.

In teacher education it is of great importance to consider what professional and personal qualities a teacher needs in order to be successful. Does he need a broad general education? And to what extent must he specialize?

It has been shown that the Indian training system has been criticized from many angles. Dr. K.G. Saiyidain writes that the present training system is not closely related to the important issues and problems of national life and education, and it does not give teachers a sympathetic understanding of, and insight into, the elements of national culture. He further says that if the new view of education as a creative and dynamic social activity is accepted, there will be all kinds of social, cultural, and political problems of national life requiring the teacher's attention.

This means that the Indian teacher must be a person with a broad general education. Though India requires specialists in guidance, counselling, and educational research, and in other fields, few teachers are ever required to teach in only one subject, and specialization may be dangerous. So a general education must be made the basis for specialization. The McNair report states that:

A major constitutional change is required in the organization and administration of the education
and training of teachers. We use words 'education' and 'training' because there is a danger that the personal education of the teacher may be overlooked. It is as important for the teacher to be well educated as it is for the doctor or lawyer.... Training is no longer a matter of giving the intellectually undernourished some 'tricks of the trade,' it is the enlightenment of reasonably cultured young people about the principles underlying their profession, which, incidentally, includes much more than teaching. 51

It has been stressed again and again that present secondary Indian education is too superficial and too alien to the learner. The system is defective in that it neither prepares the students for ordinary daily life nor gives them a sufficient knowledge of home and community affairs; but beyond this it fails to provide him with real insight into either his own culture or that of the foreign power so long in control.

The remedy lies in training and educating Indian teachers in a broad field of general culture. A problem exists—as it exists in Britain and in North America—and should be solved by providing teachers who are trained in necessary subject skills, but also with general cultural insight. In one sense this seems more difficult to accomplish in India, as there are two great cultural traditions to contend with. But in another sense Indian teacher education has an advantage because it is in India that two great worlds of culture—East and West—meet, and a valuable synthesis may be worked out.

51 Teachers and Youth Leaders, Report of the Committee appointed by the President of the Board of Education to consider the Supply, Recruitment and Training of Teachers and Youth Leaders, London, Board of Education, 1944.
Of what then should this broad curricula be composed, in India? It would seem that the teachers in modern Indian secondary schools should have an understanding of the social forces which are at work in contemporary Indian social life, such as a knowledge of community life and of the pupil's home. Many teachers in these secondary schools are at present not socially conscious and do not come to grips with the problems of Indian social and economic life. A constructive understanding of these forces depends in part upon broad foundations in such social sciences as sociology, economics, government, and history.

The teacher must understand the pupil and the biological world in which he lives. A general survey of the biological and physical sciences should be included; one not designed to qualify him to be a science teacher, but rather to give him a broad general understanding of the world and the contributions of science. Music and the arts should also be included in the teacher's general educational experience.

Emphasis should be laid on acquainting teachers with the Indian village communities, and in fostering in them village-mindedness so that they may be aware of the needs of the village pupils. Such a knowledge will help teachers to adjust more adequately to the need of the particular community.

Of course, the focus of attention should not be limited to the immediate community, but to the Indian nation as a whole,
and to the world.

Besides this, the knowledge of human personality and social behaviour is also essential. Social and educational psychology have contributed much to help the teacher understand the growth and development of children, and this area might well constitute a third "core" field.

Such a broad general education to the Indian teacher will help to make him efficient and capable. He will be more likely to be a person with many sided sympathies and insight, and his learning will not be confined within the narrow boundaries of school subject-matter.
Summary

With the establishment of a western system of government and law in India, English education was introduced. This diffusion of new knowledge has affected the lives of the Indian people profoundly, to the extent that far reaching changes have been effected in the social order in education and politics.

How far English education has benefited India is debatable; arguments are both in favour and against. But it is clear that the nation has assimilated many things which have become an integral part of her culture.

The system of teacher education is now generally accepted, but there is still room for further improvement. In this respect the nation should not hesitate to absorb and adapt from the Western system of teacher education those measures which are needed for India.

Some of the influences that may well be considered for incorporation into the Indian education system are as follows:

1. Introductory course in the evaluation and testing of pupils in the training colleges.

2. A Department of Tests, Standards and Research to be set up under the Department of Education.

3. In the absence of guidance programs it is recommended that guidance courses for teachers in training should be introduced along the lines of those employed in Western institutions.
4. A guidance department similar to that in operation in British Columbia should be established within the Education Department.

5. Necessity for encouraging and facilitating educational research in certain fields is apparent.

6. There is also a great need for in-service training in more up-to-date educational methods, especially the methods of basic education.

7. The educational workshops, on the lines of those employed in America, England, and Canada, should be encouraged.

8. Arrangements should be made for exchange teaching.

9. Teachers' professional libraries should be encouraged, in all parts of India.

10. Finally, it was felt that a broad general education should be made the basis for specialization in education.

The measures suggested above for incorporation into the Indian system of education will require a very careful consideration and adaptation, because Indian conditions are not the same as those in Canada, or in the United States. That is to say, Indian culture differs from that of the West, and to quote a proverb here, "one man's meat is another man's poison." Thus it is very important that no new measures should be imposed on the people, but that they should be incorporated in a spirit of give and take for further improvement of the system of teacher education in India.

It will not be out of place to mention here that some measures are likely to meet with opposition from some of the people. Take, for example, the introduction of tests and measurements. Prior to the time of Mahatma Gandhi, Indian society
had long been divided by the boundaries of the caste system. It was Gandhi who first preached the gospel of equality and thus loosened caste restrictions to a great extent. The attempt, therefore, to bring in a program of tests and measurements may be frowned upon in some quarters because the people of India no longer believe in putting mankind into certain categories, labelling some as superiors and others as inferiors. Nonetheless, this measure has been suggested for incorporation into the system because India cannot afford to neglect the pupils of superior intellect; and moreover, these tests, if properly used, are going to help the pupils of both inferior and superior intellect. Again, there are a great number of people in India who were educated in British traditions, and who will favour and support such a move.

In addition to the problem of adaptation to Indian conditions, there remains the economic problem of finding the money required to start these much needed improvements. Keeping this difficulty in view, it is recommended that at least some of these improvements should be adopted as soon as possible; measures, for example, for the introduction into teacher colleges of the courses in vocational guidance and counselling for school children. Certain other changes and improvements will simply have to wait.

Vocational guidance is particularly important in India because her patience is reaching the saturation point
with respect to a growing class of intelligentsia, who are at present without this type of guidance; and this tends to breed discontent.

By means of a suitable counselling and guidance program -- integrated with job placement facilities -- it is to be hoped, therefore, that many young people will be diverted from becoming members of this class of malcontents.
CHAPTER VI

CONCLUSIONS

Section 1

Teacher Education in pre-British India, and its significance for modern Indian Education.

It has been indicated that the underlying aim of the education of teachers among the Brahmins, Buddhists, and Moslems was religious. Religion was the mainspring around which everything centred. Their systems were saturated with religious ideals which influenced the aims and contents of study. Not only did this affect the teachers, but it also affected the pupils, whose daily life was governed by religious codes. In other words, knowledge was acquired through the medium of religion and as a religious obligation.

At present, as we see, teaching does not carry any religious sanction and obligation in India, nor is religion the medium of instruction. Under a secular state such as ours, teaching cannot be linked with religion, but religion, nonetheless, has great significance for the modern Indian teacher. There is a necessity to infuse some type of devotional spirit, appeal and zeal for the profession of teaching in the modern teacher. It should be emphasized that teaching is a national service of the highest order and not only a means of livelihood.
It has been shown that the ancient Brahmin, Buddhist, and Moslem teacher carried great respect and prestige in Indian society. This was because each was nearer to the society in which he lived; he shared its joys and sorrows and performed religious ceremonies, while the modern teacher lives in his own world within a teacher stereotype. Sharing the problems of the community is one of the ways for the teacher to increase his prestige.

It was revealed in this study that teachers in this period were not greatly worried about their livelihood because volunteer contributions were poured out for their maintenance and living. If only the modern Indian community cared as much for its teachers, strikes among teacher groups would cease. If the Indian community wishes to share in community joys and sorrows, then the community should take note of the teacher's economic troubles.

It was also found in this study that these teachers were required to be models of perfection; they were required to be men of action and their character was not questioned. Although it is debatable what sort of private life a teacher should lead, good character is undoubtedly an asset. It is concluded, therefore, that in India where people are essentially religious, integrity of character is of the very highest importance.
As the study has indicated that the Brahmin teacher was really a scholar, well-versed in the knowledge of Vedas, so were the Buddhists and the Moslem teachers well-versed in the knowledge of their respective religions. What is expected of a modern teacher is not only that he be well versed in the subject matter he is going to teach, but he should also be a man with a broad general education, and with many sided sympathies and insights.

It was indicated in the study that to be a teacher involved a long and rigorous training. True, it was not training in the modern sense of the term — no training was provided in the art and technique of teaching — but whatever was lacking in the way of training technique was more than compensated for by zeal and love for teaching. It seems that the modern teacher, whatever his other merits, often lacks such love and zeal for the profession. This is perhaps because the modern teacher has lower status, less stability of service, and a great deal less peace of mind. A thousand and one odd jobs are entrusted to him. At the same time, poverty grinds him down. It is desirable, therefore, to meet the economic needs of the teacher before any change in teaching can be expected.

This thesis noted the fact that teaching under these systems was based upon memory training and this over-emphasis on rote learning still continues in Indian education.

Some of the differences among the three systems were
revealed in this study, and also certain disadvantages. For example, the Brahmin system was not all inclusive, as it excluded the lower-lower classes, such as the Sudras, from education, while the Buddhist and Moslem systems involved universal education. The Brahmin system neglected female education which Buddhist and Moslems recommended; it isolated the pupil from his family, whereas the Buddhist and Moslem systems tried to keep the family as a unit.
In the earlier periods, the character of education was essentially religious, devoted to the inculcation of moral values, but the general expansion of the English educational system led to the alteration of the earlier system. It has been shown that the government established religious neutrality in educational matters. The medium of instruction was no longer to be a religious one. Teaching now became essentially a secular business entirely unconnected with religion, and it was imparted in a foreign medium, mainly to monied classes.

It has been shown that at the beginning of British rule there were three kinds of educational institutions: the pathsala, Muktab, and Madrasah and some kind of fusion in the Hindu and Moslem cultures had already taken place by that time. The teachers who operated these institutions looked upon teaching as closely linked with religion and pursued it in the manner of a spiritual and philanthropic undertaking. It has been stated that all of the teachers in these institutions were untrained and their teaching was inefficient when compared with modern standards of teaching. All these institutions were indigenous, and by the middle of the nineteenth century some of them were replaced by modern schools, whereas others simply ceased to exist.

It has been shown that the closing of these indigenous institutions proved most disadvantageous, since the government
could not replace all of them with modern schools. Thus the
great mass of people were debarred from the benefits of educa-
tion. Under the native educational system every village was
a self-supporting educational unit, and required no help from
outside.

It has been pointed out that Macaulay's Minutes of
1835 is of great significance in the history of education, be-
cause it was the beginning of English education and marked the
first appearance of European sciences in India.

This study revealed the fact that up to this time, the
British government had made no effort for the education of the
teachers. It was in 1854 that the Director of the East India
Company stated the general principles of Indian education. The
Dispatch of 1854 recommended that teacher training institutions
be started for all classes of teachers. It has been pointed
out that up to this time teachers, as well as those in the educa-
tional services, were recruited from England by engagement.
There was a great demand for English education, and this lead to
the opening of a great number of secondary high schools under
government and private control. Hence the necessity of trained
teachers for secondary schools was keenly felt. The first
training college was established at Madras in 1887, and it was
organised on English lines.

The British made substantial contributions, the effect
of which is still a great force in modern India. Teaching was
no longer to be left in the hands of untrained teachers, and as has been shown, this period saw the establishment of systematic training institutions. A large number of training colleges and training schools were opened where teachers were trained in the art and technique of teaching. The percentage of trained teachers went on rising steadily as the years passed, but statistics alone are treacherous, since one must always consider the quality and suitability of teacher education for the Indian culture.

It has also been shown in this study that education during the Brahmin, the Buddhist, and the Moslem period was self-directed. It was controlled by voluntary philanthropic organizations, administered by the individual teachers. But it now passed into the hands of the government or of government-approved bodies, and this was the beginning of a planned and uniform educational policy in India. As a result of such education, Indian people came in touch with the Western world, and with the universal language, philosophy, and science.

As has been stated, education in this period was not undertaken for religious purposes, but because it presented a passport to government service. This change led to changes in the attitude of the teachers.

The earlier religious and devotional appeal which teaching had exerted, lost its effect. The new British conception
of education, which aimed at nation-building, had not yet gained general recognition and approval under British control.

People now entered the teaching profession, not with the old devotional religious attitude, but in the hope of gaining improved material prospects. The training colleges attracted in general only men of inferior quality, who were unable to enter other government departments. It has been shown that conditions improved in the course of time and that training colleges became more efficient and service opportunities became more attractive; as a result of this the quality of candidates seeking admission to the training colleges improved and consequently some of the training colleges raised the qualifications for admission.

Whatever it may have been, the English era was responsible for the starting of systematic training institutions for teachers in India. It will not be out of place here to quote Mr. Bal-Ganga Dhar Kher, the High Commissioner for India in England, who, while criticising the English educational policy in India, said

On Macaulay's advice, the policy of promoting European literature and science was decided on, and all available funds spent on giving India an English education. This had not resulted in establishing the supremacy of Western civilization, but Macaulay's conjecture that European knowledge might lead to a demand for European institutions had indeed proved correct and for this he must be given credit. 1

During the British period, the concept was forcefully brought home that all teachers should be trained before going into the teaching profession. It was understood that teaching is an art, and a very difficult one; one that cannot be entrusted to untrained people who have no knowledge of child psychology and educational needs and social trends.

Thus the British made strong contributions to teacher education in India, upon which contemporary teacher education can be built. However, there were serious lacks which the British programs failed to meet.
Section 3

Teacher Education in Contemporary India. Certain Trends and Needs.

This study has shown that two great traditions have combined in the area of teacher education in India. To begin with, there are the pre-British traditions where teaching was linked with religion. The profession then carried great respect and prestige, with the teachers having devotion and zeal for their profession; and teaching was mainly carried on through the medium of religion. Then, secondly, there were the contributions of the British period which altogether changed the character of teaching; teaching became secular and the medium of instruction was no longer religion; consequently it lost its devotional and religious appeal.

Now India faces certain great problems which force her to estimate the assets and the liabilities of the past and to analyse current trends and needs. The foremost problem at present is teacher recruitment, a problem of enormous urgency and difficulty.

1. Recruitment of Teachers

According to the statistics of 1948-49, only 23 per cent of the pupils of school age are in the schools, with the result that the country must still provide education for seventy-seven per cent of the potential pupils (approximately
sixty million people). Careful estimates indicate that India needs more than two million teachers. Maulana Azad, the Education Minister, in his speech at the Educational Conference held in New Delhi on January 16 and 18, 1948, called upon every educated man and woman to regard it as a sacred duty to offer his or her services as a teacher for at least two years. He also hinted at some sort of conscription for this purpose. Previously such an idea had been supported by K. T. Shah and by Mahatma Gandhi himself.

The objections to such a move seem cogent. For one thing such a development would be bound to bring those into the profession who would be misfits and who would have no love for teaching and the children under their care. From this standpoint the solution of conscription is anything but happy.

The idea of volunteer teachers seems to be more encouraging than that of conscription, for no other reason than that such persons would volunteer themselves in the spirit of service to a good cause, and would put their whole-hearted effort into their work. Such volunteer teachers would need to be given some training, including a knowledge of child psychology, by engaging touring professors and by means of literature, press, and films.

This study maintains that the personality of the teacher is a very important factor in his success, whether in India or elsewhere. Although India, in view of the acute
shortage of teachers, is not in a position to consider this problem radically, it cannot indefinitely postpone consideration of such an idea.

In order to obtain the right type of candidate, it is thought advisable to make use of modern tests, such as intelligence tests, aptitude tests, and personality tests, with the realization that they should be used cautiously and only as supplementary guides.

It has been stated that India is a country of villages since villages comprise eighty-seven per cent of its population. Inhabitants of the villages are the ones who are overwhelmingly illiterate. Since new schools are being opened in villages under the basic educational scheme, it was concluded that extensive efforts should be made to recruit, wherever possible, educated people from the villages.

It has been indicated that the present training institutions are hardly able to meet the present annual wastage of teachers. It is therefore recommended that these institutions should be expanded in size and number, so as to enable them to meet the present shortage.

The teaching profession in India is mainly in the hands of male teachers and the present supply of female teachers is inadequate. There are many things that stand in the way of their recruitment, and to overcome these it is recommended that married women, widows, and teacher's wives should be encouraged
to join the profession. The service conditions for women teachers should be made attractive. Provision should be made for residential quarters for them, in the centres of the villages.

This study has noted the extent to which emphasis is being laid on the needs of the children in modern education in Europe and North America. This emphasis on the child, although good in itself, may tend to overlook certain needs of the teachers. While considering teacher recruitment, this aspect cannot be disregarded. One of the major needs is economic security. A teacher should have every right to lead a satisfactory life. It was recommended therefore, that a good pension scheme, a suitable provident fund, and reasonable scales of salary should be provided for all teachers, together with a drastic improvement in the working conditions of the average Indian teacher.

It was further thought desirable that relationships between the teacher and the community should be improved. The community should not isolate teachers, and teachers should develop community-mindedness and interest in communal and social affairs.

The study further stressed the fact that teachers should be given a share in the administration of the school. Conditions should be created enabling the teacher to experiment, to share
in policy making, and to contribute to cooperative effort. It was also concluded that due publicity should be given to the delights of the teaching profession.

This thesis revealed the fact that vocational guidance is a neglected weapon in Indian schools and colleges, and in view of this fact it was recommended that vocational guidance should be started, to help recruit suitable prospective candidates for the profession.
Better Training Conditions for Teachers.

As has been shown, English teachers in secondary schools are of two kinds; graduates and undergraduates. For the graduates, the training period is one year, and for the undergraduates it is two years. Training is carried on in the training colleges, affiliated with universities.

1. Certification.

This thesis has noted the fact that there is a great deal of confusion in the nomenclature of the various degrees in many provinces, and in some instances the same degrees are offered to both graduates and undergraduates. It seems evident that such confusion should be removed as soon as possible, and uniformity in nomenclature enforced.

It has been indicated, also, that the present training program is dominated by the examination system. There is an over-emphasis on examinations that tend to be only abstract and academic. It seems clear that examinations should not be restricted to one particular type. This study takes the view that short-answer-type examinations should be used, as well as the usual varieties of true-false, multiple-choice, and completion tests. The certificate to teach should be awarded to persons who have learned to grapple with specific facts as well as with abstract reasoning.
2. Recent improvement in quality of candidates

It has been seen that there has been improvement in quality of the candidates seeking admission to training colleges after the war. Various reasons for this improvement have been found, the chief among them being: increasing unemployment among graduates; better pay scales; an idea that teaching provides opportunities for social and national service; and insistence on the employment of trained teachers.

3. Provision for teaching certificates to provide candidates.

The practice of granting teaching certificates to private candidates in some states, i.e. Bombay, does not appear desirable, since the needs of training cannot be met adequately outside the proper training centres, and even these, as has been shown, have real studies to make before they reach a high level of efficiency. The earlier suggestion of this study, of employing certain touring professors, had nothing to do with certification and was intended solely to meet a temporary shortage emergency.

4. Research opportunities

It was shown that there was some opportunity for educational research in some Indian universities, and it is recommended that there should be more facilities for such research. Such research, in fact, is absolutely necessary in the case of India, where the whole field of education is going
to be reorganised and reconstructed in the light of present Indian conditions, and also in the light of what modern psychology and sociology have contributed to our knowledge of the human being. The basic national education is also an experiment at present; under these circumstances every piece of work in research will further the cause of the national education system.

5. Courses of study

The study has revealed a lack of uniformity in the scope and standard of courses at various universities. Some colleges lay more emphasis on theory while others stress practice teaching. What appears to be needed is more balance between theory and practice -- both should receive due emphasis in the training colleges.

It has been shown that courses of studies differ from one training college to another, but there are certain core subjects which are more or less common to all, such as

1. principles of educational psychology and principles of human growth and development.
2. The history and philosophy of education.
3. Methods of teaching various school subjects.
4. School organization.

6. Training in practice teaching

It was indicated that there is considerable variation in respect of practical work from state to state. Practice
teaching generally starts with demonstration lessons which are delivered by the professors. Then students give lessons before their class fellows. Conditions in the model schools attached to the training colleges tend to produce an artificial teaching climate. The number of lessons required to be given by a student, varies from thirty to sixty lessons.

In some universities, the class work done in practice teaching is not considered, and the candidate is marked on the basis of his final lessons which he gives before the examiner. In such cases there is a danger that an honest candidate may be penalized, even though he may have worked honestly throughout the year; but on the other hand a clever and dextrous teacher who may not have done so well in the college, may hoodwink the examiner. It would be well if class work formed part of the final grade for the year.
Section 5

Some of the Defects in the Existing Secondary Training, and Possible Improvements.

1. Reconstruction of the curriculum

It is thought that the formal curriculum of the training colleges is very meagre; it does not acquaint teachers with the social, cultural or political problems of national life. It is therefore concluded that the training colleges should provide an introductory study of social, cultural, and ethical problems which are intimately connected with educational and community affairs. It is thought desirable that old subject-matter-dominated types of training should be displaced by training aimed at the personal as well as professional development of the teacher as a citizen.

There are some misconceptions about professions subjects, such as methods and school management. It has been pointed out that both courses have wider connotations than critics traditionally imply. It is wrong to consider methods merely as tricks of the trade and school management merely as maintenance of order and discipline.

2. Educational psychology

The educational psychology taught is too academic; it is inert rather than functional. It was emphasized that a more practical bias should be given to the subject by means of teacher participation in extra-curricular activities of the
pupils, making records concerning particular children and observation of the children in child guidance clinics. In other words, the prospective teachers should learn from real children, not only from texts about them.

3. The basic education scheme and required changes in training institutions.

Basic education stresses education through handicrafts. In view of the fact that this scheme has been approved by all state governments, the curricula of the existing training colleges should be adjusted to the new educational organization. It is recommended, therefore, that every training college should include some training in handicrafts in the curricula.

Basic education is essentially a scheme framed for the benefit of the rural community. This naturally demands that colleges should give more rural bias to their training. It is recommended that subjects imparting some kind of rural knowledge should be included in the curricula; furthermore, new colleges should be started in the rural areas and prospective teachers should spend three months of their course engaged in field work in such areas, to give them deeper insight into rural life which is the heart of the Indian culture.

4. Improvement of the practice of teaching

One of the serious drawbacks that was pointed out in the present system of training is the divorce between theoretical instruction and the methods of teaching actually practiced
in the school. The remedy proposed has been to provide each training college with the right kind of model school, as suggested by the Calcutta University Commission, where teachers may see educational methods and schemes in action. The Department of Education should encourage such schools. The practice lessons should be spread throughout the year; every teacher should be required to do some practice teaching in the rural schools, and the teaching staff should give demonstration lessons.

5. Need for vocational bias

In the absence of guidance in the colleges, the subjects taken by the students are not related to the needs of their profession. It is recommended, therefore, that proper guidance should be provided to the prospective teachers to help them to select such subjects as will give them a vocational emphasis. It is also recommended that education should be introduced as an optional subject in the degree examination.

6. Philosophy of Education

As educational ideas are in a ferment today in India, there is no definite basic educational philosophy to give direction to the training colleges. Such a philosophy for Indians might well take as its base the Gandhian philosophy of education which meets so many inherent values in Indian society.

7. Extension of training

There seems to be wide agreement that the present nine
months period of training should be extended. It was concluded that this extension of the period of training would enable the training colleges to reconstruct their curriculum, and would further enable them to devote more time on the courses to the theory and practice of teaching.
Some of the Practices in Teacher Education that can be Incorporated in the Present System of Education in India.

It is a strange paradox that India owed a great deal of both her greatness and her backwardness to foreign rule. At the present time, however, there is a great stress being laid on Indian culture, especially along the lines of Gandhian philosophy. The Indian culture is dynamic, and has always been absorbing cultural influences from the outside world. With the introduction of the English system of education, Indian ways of life were influenced to a great extent by British culture. India has assimilated Western influences to such an extent that it would be difficult to discard them now, even if it were desired, since they have become an integral part of her culture. It was concluded, therefore, that the remedy lies in a synthesis of both cultures.

This is also the case with teacher education; that is to say, having been introduced by the British, the system now has the general approval and recognition of the Indian people. Nevertheless, the present system of teacher education is far from being satisfactory. The remedy proposed is not only to improve it from within in the light of Indian conditions, but also to improve upon it by incorporating some of the practices from other countries where teacher education is highly developed.
Exploring the whole field of teacher education in India and taking into consideration the most urgent needs of the country, some of the following measures have been proposed.

1. It was proposed that introductory courses in the evaluation and testing of pupils should be started in training colleges, and this was recommended in spite of the fact that Indian people are, in principle, opposed to the setting up of what appears to be discriminatory categories against pupils of lower capacities. But still there are many people, educated in British traditions, who will welcome such a move. It was therefore concluded that a program of testing is necessary if children at every level of ability are to get maximum help.

2. It was also recommended that a Department of Tests, Standards, and Research should be set up under the Department of Education in India.

3. The necessity for a general program of guidance has been felt for a long time in India. Thus, it was suggested that suitable guidance in educational, vocational, and personal matters might to a certain extent lessen the feelings of discontent among the Indian intelligentsia. It was proposed, therefore, that courses in guidance and counselling should be provided in the training colleges, and it was also recommended that a guidance department similar to that in operation in British Columbia should be established under the Department of
Education in all states in India.

4. Since educational research has barely started in India, there are many areas in education requiring research, such as the education of handicapped children, and the construction of various kinds of tests and text books. Hence some measures were suggested to encourage such research. It was also recommended that training colleges should develop critical thinking in students under training by providing ample opportunities to discuss important controversial problems.

5. The importance of providing in-service training was also felt, especially in the methods of basic education. It was concluded that the need for providing refresher courses is most urgent in the case of the village teacher, who lives far from the educational influences of city life. Such courses, it was suggested, should be provided through summer schools by the training colleges.

6. Another area for in-service improvement is that of the educational workshop. It was concluded that such workshops should be conducted on the college campuses and that the Indian government should encourage such programs. These workshops should be organized to solve whatever local problems arose from some particular need. The organization of these workshops might well be established along the lines of those in operation in Canada and the United States of America.
7. Another measure likely to improve the knowledge of the teacher and broaden his outlook, is exchange teaching. It was concluded that India should, if possible, operate such a scheme in cooperation with suitable interested countries.

8. It is also suggested that teachers' professional libraries should be opened in all states in India. It was recommended that as far as possible efforts should be made to collect books in Indian regional languages such as Hindi, Punjabi, and Bengali; such books are now available in great numbers.

9. While considering the problem of how far the Indian teacher should be professionally trained, it was recommended that a broad general education should be made the basis of specialization, and in this way narrow specialization would be avoided.

In conclusion, it may be said that the measures suggested above will require certain changes and adaptations to Indian conditions. Although the Indian educational system is inspired, in the main, by the West, it should not be too difficult to incorporate such measures in the teacher's education. However, some care has to be taken while adopting these practices, as the present Indian trend is to revert to their own culture. There is some bitterness against Western
culture because of the manner in which Western ways of life and education were forced upon the Indian people. Sitaram-ayga, who was one of the Presidents of the Indian National Congress, said bitterly and with some justification:

We have been taught to believe that there are no paintings in this country, that art did not exist, and that light must emanate from the West and not from the East.  

An attitude such as this is still found in influential quarters and difficulties are to be faced and overcome before all these measures can be realized.

There is a need to infuse the idea in the people of India that the coming of Western learning to the East is not an invasion, but a home-coming. It has been well expressed by Trevelyan, as follows:

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

For the education of teachers in India, this reconciling of West and East in methods and philosophy remains one of the greatest avenues to be explored.

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