"A History of Western Education in India"

A thesis for the degree of Doctor of Philosophy

by

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Preface.

In the following pages I have given in the barest outline the beginnings and progress of Western education in India. My aim is a statement of facts and a dream of what may be. The history of the past and an exposition of the present are interesting and important. But as James Truslow Adams wrote of the nation, we may say of education: "The epic loses all its glory without the dream. The statistics of size, population and wealth, mean nothing to me, unless I could still believe in the dream."

The history of education is the battleground and burial ground of impracticable theories, and one who studies it is soon taught to abate his constructive self-confidence, and to endeavour humbly to learn the lessons and harmonise the results of experience.

D.R.S.

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Historical Introduction.
Chapter one.

The Birth of Western Education.

1.

The seeds of Western Education in India were sown more than three hundred years ago. The East India Company which began to found settlements in this country in the early years of the 17th Century showed interest, from the very beginning, in the spread of education and the promotion of learning.

As early as the year 1670 the Directors made inquiries about the education of the children at Fort St. George, and expressed themselves very strongly as to how they ought to be brought up. In 1673 action was taken by the appointment of one Rev. Fringle, who kept a school for teaching Eurasian and Indian children of the Company's servants, the medium of teaching being a debased kind of Portuguese.*

In 1692 the school was put in charge of the company's chaplain Rev. Lewis, who was an enthusiastic educationist, made Portuguese the medium of instruction, and the school flourished and grew in importance.

But Lewis's successor Stevenson did not like this institution and thought that an English School for the children of English soldiers would be more useful than a Portuguese school. So he established an English School. It was opened in December, 1715 under the name of St. Mary's Charity School.

In the meanwhile in England at the time of the renewal of the charter, the inactivity of the company with regard to education was criticised. The result was that an express provision was made in the new charter of 1698 for ensuring greater care for the instruction of the
people. The establishment of St. Mary's School was the result of this interest in educational matters taken in England.

In the beginning of the 18th century Christian missionaries began to land in India. The missionaries of the Society for the Propagation of Christian Knowledge were all educated men and zealous educationists. None of them worked without a school. Schwartz, a German missionary, established the Vestry School for European and Eurasian boys at Trichinopoly in 1772. Soon after more schools were founded at Tanjore, Vepery and Cuddalore. In 1787 the Lady Campbell's Female Orphan Asylum was founded at Fort St. George. At about the same time a male Asylum was also opened to educate and maintain the orphan boys, mostly sons of soldiers in the company's service. Dr. Bell, the famous originator of the "Monitorial System" of instruction was appointed the first Superintendent of the School.

The educational activities of the missionaries were not confined to Fort St. George. Schwartz, in 1787, established schools at Tanjore, Ramnad and Shivgunga; but soon their foundation the schools at Ramnad and Shivgunga ceased to exist due to a change of attitude of the Indian rulers in whose territories they were situated. But Schwartz was undaunted and in 1790 he opened another school at Combaconum. This institution together with that at Tanjore, later on blossomed out into full-fledged colleges.

In Bombay the first school was opened in 1719. It was named the Charity School, and was the forerunner of the Education Society Schools at Pyculla.
In Bengal the first educational institution was founded in Calcutta. It was opened in 1731 under the auspices of the S.P.C.K. Captain Bellamy was the first Superintendent of the School. Rev. Robert Mapletort became the Superintendent in 1750. He improved the School regulations and increased the charity stock by fresh donations. The school met a reverse of fortune in 1756, when Calcutta was attacked by Siraj-ud-Daulah.

After the recovery of Calcutta by Clive, the latter invited to Bengal Mr. Kiernander from Madras. On December 1st, 1758, Kiernander opened his school which did useful work till 1789. In that year a Free School Society of Bengal was founded and a free school was opened. In 1790 it was amalgamated with the charity school.

Thus we find that in the 17th century the Directors took the initiative in educational work. But with the arrival of the missionaries in the 18th century, we find a change gradually setting in. The Company shifted its educational work to the shoulders of the new-comers, so that by 1787 all that was done outside Madras was done by the missionaries.

2

The history of education in India during the 19th century may be summed up in a few words. It was first ignored, then violently and successfully opposed, then conducted on a system now universally admitted to be erroneous and finally placed on its present footing. The aim of this chapter is to trace this transition from stage to stage.
Things began to move definitely towards the closing years of the 18th century. The Calcutta Madrasah was established in 1770.

In the month of September 1780 a deputation of the leading members of Calcutta waited on the Governor-General, Warren Hastings, with the request that a madrasah or a college should be opened in Calcutta, for the instruction of young students in the Muhammadan Law and such other sciences as were taught in the Muhammadan Schools. They based their appeal on the argument that Calcutta had become the seat of a great Empire; that it had been the pride of every polished court and the wisdom of every well-regulated Government to promote the extension of liberal knowledge. The Governor-General promised support. The Madrasah was opened in the beginning of October 1780 under the headship of Maulvi Muiz-ud-Din reputed to be a very learned scholar. The school proved a great success and there were 40 scholars in a very short time. Among them there were some who had come from Kashmir, Gujrat and the Carnatic. A piece of land was bought for the school in Poocker and a square building was built. For the first two years the expenses of the Madrasah were met by Warren Hastings, but then the Government reimbursed him and the school was transferred.

The establishment of the Madrasah was soon followed by the establishment of a Sanskrit College at Benares. The originator of this scheme was Mr. J. Duncan, Resident at Benares. In his letter* to Earl Cornwallis, he proposed that the surplus of revenue from the permanent settlement ought to be applied to the establishment of a Hindu College or Academy at Benares, for the preservation
and cultivation of the laws, Literature and Religion of the Hindus. Mr. Duncan held that two advantages would be derived from such an establishment:— The first to the British name and nation in its tendency towards endearing the Government to the Hindus, and secondly, it would help in preserving and disseminating Hindu law and prove a nursery of future doctors and expounders thereof, to assist the European judges in the due, regular, uniform administration of its genuine letter and spirit to the body of the people.

The Governor-General agreed to the proposal of Mr. Duncan and ordered that if the surplus did not come out to be sufficient for the expenses, the deficit should be met from the Treasury. Accordingly the Sanskrit College, Benares, was opened in February, 1792.

The rules that were laid down for the conduct of these institutions exhibited a certain tenderness for old traditions. The studies to be pursued were calculated to strengthen the traditional faith and morality and to preserve the conventions and decencies of Indian life. These features of the educational policy of the time has led people to think that it was only an application of the political motive which aimed at the unsuspecting acceptance of the dependent population in the new order of things. The rulers built, no doubt, on the expectation that loyalty on their part to the tradition of the subject races would evoke an answering loyalty to them. This fact was clearly brought out in Duncan's letter to Lord Cornwallis: Another reason, that might have prompted the Government to support Oriental Learning, was the fear that the leaven of western learning
might cause a disquieting ferment in the placid fatalism of the East. Thus we come to the conclusion that it was no part of the policy of government to impose a Western or English System of education upon its Indian Subjects. There were other reasons besides political for this policy of non-interference. Warren Hastings, in whose brain the idea of founding Schools and Colleges in India first developed, was a great admirer of the laws and literatures of India. It was his firm conviction that if the British Rule was to stay, it must become an Indian power, and that its greatest gifts should be the gifts of order and justice, under which the ancient indigenous culture might revive and flourish. "Nor, inspite of the literary achievements of the time, did there yet appear to be, elsewhere than in the political sphere, any very distinctive intellectual contribution which England could make to the education of the people of India. Orthodox English education was then dominated, almost as completely as Indian by reverence for "classics", and by dogmatic theology. To substitute one set of classics for another might well seem futile; to attempt to substitute one system of dogma for another appeared, to all but those who were touched by missionary zeal for the Christian faith, at once dangerous and hopeless...... Quite apart from the political motive, which urged Anglo-Indian statesmen to disturb the minds of their subjects as little as possible, it might well appear that, on the intellectual side, India would profit most if she were left free to cultivate her own ancient learning and her own system of thought without interference."
For some years to come the government continued to support indigenous institutions. At this time the educational movement in India received great impetus from the evangelical revival in England, a movement which inspired missionary enterprise and at the same time brought into British imperial policy a humanitarian spirit, of which the abolition of the slave trade was the most striking manifestation.

In India the new feeling was voiced by Lord Minto. He deplored that science and literature were decaying in India. He advocated that expense should be incurred, with a view to the restoration of learning in the British territory, and so Sankrit Colleges should be established at Nuddea and Tirhout and Madrissas at Bhagalpur, Jaunpur and some other places*. As an outcome of this scheme the Sanskrit College, Calcutta, was established in 1821.

The new feeling about education was also manifested at the time of the renewal of the Company's charter in 1813. In the Charter Act of that year a provision was made for earmarking one lakh of rupees annually for the education of the natives of India. The provision ran as follows:-

"It shall be lawful for the Governor General-in-Council to direct that out of any surplus which may remain of the rents, revenues and profits arising from the said territorial acquisitions, after defraying all expenses, a sum of not less than one lakh of rupees in each year shall be set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of India, and for the instruction and promotion
of a knowledge of the sciences among the inhabitants of the British territories in India."* 1

It is justly famous as containing the first legislative admission of the right of education in India to participate in the public revenues.

How was this sum of one lakh a year to be utilised? The lines were laid in a letter* 2 from the Court of Directors to the Governor-General in Council. They advised, "The purpose of clause 43 could not be obtained through the medium of public colleges, because the natives had a bias against them. The best plan would be to leave the learned Hindus to the practice of a usage, long established among them, of giving instruction at their own houses, and by encouraging them by the stimulus of honorary marks of distinction and pecuniary assistance."*3 It was also to be made known that the British Government was desirous of introducing and to establish among the natives a gradation of honorary distinction as the reward of merit, either by public presentation or ornaments of dress or by conferring titles. Encouragement was to be given to any servants of the Company who applied themselves to the study of Sanskrit.

The next important landmark in the early history of education was the constitution in 1823 of the Committee of Public Instruction.*4 The object of creating this Committee was to ascertain the state of public instruction in Bengal, and of the public instruction designed for its
promotion, and to consider and from time to time to submit
to Government suggestions for the better instruction of
the people. Also to introduce among them useful knowledge
and improve their moral character.

The Committee was put in charge to appropriate
the grant of one lakh of rupee, in addition to all assign-
ments made prior to 1813, and all endowments that may
have been or may be made by individuals for education.

The first Committee was composed of nine members.

To help the General Committee, Local Committees
or Agents were appointed. They were required to
supply information regarding schools and colleges
existing in the district; the instruction given in them;
the books and materials by which instruction was given;
the class of persons to which the teachers belonged and
the extent to which these schools and colleges merited
aid and encouragement from government.

Next we come to another phase in the history of
education—the change from oriental to English edu-
cation. As we have seen, government patronage, in the beginning,
was given to oriental learning, and the institutions
which taught the ancient lore. But the triumph of
oriental learning was to be short lived. Even when it
held the field, education of a different kind was assum-
ing importance as a result of the political revolution.
This education consisted of a knowledge of English and
the Western learning. The new movement was the outcome
of two causes; firstly, because English was the language of the rulers and, secondly, a disgust for traditional learning and the spirit of conservatism with which it had come to be associated. People who came into touch with Westerners developed a feeling of dissatisfaction with their ancient culture, as it barred the way to social regeneration and material progress. Moreover, ancient culture was just then peculiarly unfit to combat the aggressive spirit of those who were taught by the new gospel to be credulous of quick improvement and confident of success in unified lines of activity. The inevitable consequence of such a state of things was that the bloom of the culture, which had already faded before the coming of the English, was shorn still further of its lustre. It could no longer defend itself when the champions of a foreign civilisation challenged its claim to the continued loyalty of the people. Under these circumstances people began to feel the need for a readjustment to the altered conditions by the acquisition of some knowledge of the English tongue. This preference was also due to the conviction that the new learning would supply in future the key to coveted offices and facilitate communication with the new rulers.

But the desire of making a living was not the only force which worked to swell the call for English education. It was not merely the selfish desire of getting on in the world that furnished the stimulus. There was something else, too, an ambition to imbibe the learning of the rulers and thus to find out the secret of their success.

The new movement was helped by two kinds of people—the Christian missionaries and the Rationalists. But they
The missionaries and the Rationalists were inspired by different motives. The missionaries had come to the conclusion that English education was the most effective method of instilling the principles and precepts of Christianity into the minds of the people of India. They wanted to make it an instrument of proselytising. On the other hand the Rationalists were inspired by an entirely no ble motive. They firmly believed that the future of the Indian people lay in Western education. This group was headed by Raja Ram Mohan Roy, who in a letter written in December 1823, to Lord Amherst, pointed out that what the need of the moment required was not Hindu learning, but a knowledge of the Western arts, sciences and literature.

The Government, however, was not yet prepared to endorse the view that the Western system of education was required for the improvement of the people. Warren Hastings' opinion that the Government should allow the people of India to develop their own culture and faith without interference or guidance from outside, still held the field. The eagerness of the missionaries to introduce the light of the West was viewed therefore with distrust.

Disappointed but not discouraged by the rebuffs meted out to them in India, the supporters of Western education, carried the fight into Parliament. In 1783 when the question of renewing the charter of the East India Company was being discussed, a resolution was adopted to the effect "that in the interest and happiness of the people of India, such measures ought to be adopted as may gradually tend to their advancement in useful knowledge and to their religious and moral improvement".
But no provision could be made in the charter.

Movements are not killed by snubs. The movement for English education, although it did not meet with immediate success, continued to gather strength. Gradually even the Directors veered round to the view that a departure was necessary from the educational policy hitherto pursued. In their Despatch of 18th February, 1824 they directed: "we feel that the original plan of institutions to foster oriental learning was wrong. The great end should not have been to teach Hindu learning, but useful learning." Further on they laid down that "incessant endeavours should be made to supersede what is useless, or worse, in the present course of study by what your better knowledge will recommend."

The Directors were backed up, though not very zealously, by the Governor General. But the Committee of Public Instruction was divided in its opinion. There were two parties, one advocating the introduction of western education, the other championing the cause of oriental learning—the Anglicists and the Orientalists. The combatants, who on both sides, numbered amongst their ranks the first men of the day, fought many long and well-contested battles. This controversy went on for a number of years, blocking all work and decreasing the utility of the Committee.

By the close of the year 1834 an event occurred which was destined materially to disturb the existing arrangements and give a turn to preconceived notions and ideas on the subject of education. This event was the arrival in India of Thomas Babington Macanlay. He was immediately
appointed a member of the Committee and his keen eye at once detected very many grave errors in the system of public instruction which had been adopted, and it was, no doubt, due to his views that one-half of the Committee formed themselves into an opposition. Warm discussions were soon raised and much controversy of a bitter and rancorous character followed. Both sides exhibited obstinacy and a good deal of bigotry in the views and opinions they expressed.

The Committee never met, and the controversy was carried on in voluminous minutes which contain some bad logic and a good deal of strong language. But as the strength of parties was very evenly balanced, their battles ended without any result and in this state the question came before the Governor-General in Council. It was then that Macaulay, in his capacity of Law Member of the Government of India, penned his famous minute, a minute which will always live in the memory of all interested in Indian education.

Macaulay threw himself heart and soul into the cause of the Anglicists. He declared that the wording of the Act of 1833 left the Government of India perfectly free to spend the existing grant for promoting learning in any way they liked. The real question he said was "what is the most useful way of employing it." It was admitted, he said, that "the Vernacular languages of India contained neither literary nor scientific information and were so poor and rude, that unless enriched from some other quarters it would be difficult to translate any work in them". And it could not be denied that "a single shelf of a good
European library was worth the whole native literature of India and Arabia; while on the other hand whoever knew the English language has access to all the vast intellectual wealth which all the wisest nations of the earth have created and hoarded in the course of ninety generations." The question then, he said was simply whether when it was in our power to teach this language, we shall teach languages in which by universal confession there are no books on any subject which deserved to be compared to our own; whether when we can teach European Sciences, we shall teach systems, which whenever they differ from European systems, differ for the worse; and, whether when we can patronise sound Philosophy and true history, we shall countenance at public expense, medical doctrines which will disgrace an English firrier, Astronomy which will move laughter among girls at an English boarding school, History abounding in Kings thirty feet high and reigns thirty thousand years long; and Geography made up of Seas of treacle and Seas of butter." "We are not without experience", he added, "to guide us. Had our ancestors at the time of the great revival of letters among the western nations, at the close of the 15th century, acted as the Committee of Public Instruction had hitherto acted, had they neglected the language of Cicero and of Tacitus and confined their attention to the old dialects of our own island; had they printed nothing and taught nothing at the Universities but chronicles in Anglo-Saxon and Norman-French, would England have been what she is now? What Greek and Latin were to the contemporaries of More and Ascham, our tongue is to the people of India."
Another instance, he said, was still before our eyes—Russia, "which in the time of our grandfathers was probably behind the Indies, and in the time of our great children be passing close on France and Britain in the career of improvement." And how he asked, was the change affected? Not by flattering national prejudices, not by feeding the mind of the young Muscovites with the old woman's stories which his wise father had believed; not by filling his head with lying legends about St. Nicholas, but by teaching him those foreign languages in which the greatest mass of information had been laid up, and thus putting up all that information within his reach. The Languages of Western Europe civilised Russia. I cannot doubt that they will do for the Hindu what they have done for the Tartar."

"To sum up," continued Macaulay, "I think that we are not fettered by the Act of Parliament of 1813, that we are not fettered by any plenary expression or implied, that the Government was free to employ the funds as they chose; that we ought to employ them in teaching that is best worth-knowing than Sanskrit and Arabic. And to this end our efforts ought to be directed."

Macaulay by this celebrated minute carried the Government of India along with him, and an ordinance was issued which changed the entire System. Orientalism was doomed. Oriental learning was henceforth allowed to die out, and the English language the literature were to take its place. Macaulay's victory was a victory for emancipation from the threshold of ignorance, a victory for civilisation and culture. He placed in our hands the keys of knowledge.
He enabled us to raise ourselves intellectually to a
level with our conquerors. For these benefits India and
Indians must ever remain deeply indebted to Thomas
Babington Macaulay."

The Governor-General Lord William Bentinck and the
Government of India were convinced that a change was
necessary in the educational system of the country. The
change was brought about by a Resolution of 17th March,
1835, which laid down that "the great object of the
British Government ought to be the promotion of European
literature and sciences among the natives of India, and
that all the funds appropriated for the purpose of education
would best be employed on English education alone."

The resolution of 1835 was passed in the face of the
most keen and determined opposition on the part of several
distinguished persons, and their representation was seconded
by a petition got up by the numerous class of persons
whose subsistence was dependent upon the Oriental Colleges,
and on the printing and other operations of the Committee
connected with them.

The Asiatic Society, also, took up the cause with
great vehemence and memorialised the local Government,
while the Board of Directors in England were pressed by
strong remonstrances from the Royal Asiatic Society. The
spirit of orientalism was stirred up to its utmost depths,
and the cry of indignation of the Calcutta literati was
re-echoed with more than its original bitterness from the
colleges of France and Germany. The Government felt that
they had caught a wild bull. They were forced to climb
down and the Resolution of 1835 was modified and made a little
more favourable for the old native institutions, by Lord
Auckland who succeeded Lord William Bentinck.

Lord Auckland's minute dated 24th November, 1839,*1 brought about a sort of compromise. An elaborate programme of future activities was planned. None of the oriental seminaries was to be closed down, and the funds hitherto allotted to them were to be continued. District or Zillah schools were to be established with Vernacular as the medium of instruction. The 'Zillah Schools' were to be connected with 'central colleges'. A number of scholarships were to be assigned to all higher seminaries; those in the English and Oriental Colleges being in the same ratio. Central Colleges were to be established at Dacca, Patna, Benares, Agra and Delhi.

This minute decided the question at issue between the advocates of oriental learning on the one hand and of English on the other. It came to be regarded as an authoritative pronouncement of the educational policy of Government and all subsequent reforms and improvements up to 1854 were carried out in accordance with this policy. The Court of Directors approved of the general principles laid down in this minute.*2

The impulse given to English education by Lord Auckland's Minute was renewed and strengthened, by the issue of an important minute D/10th October, 1844, by Lord Hardinge. The object of it was "to throw open the public service to qualified youngmen from the various educational institutions". The Governor-General expressed the opinion that it was highly desirable to afford encouragement to education by holding to those who had taken advantage of the opportunities of instruction afforded to them, a fair prospect of employment in the public service, and thereby not only reward individual
merit, but also to enable the state to profit from
the measure adopted. Thus in every case preference was
to be given, in the selection of candidates for public
employment, to those who had been educated in the institutions
thus established, and especially to those who had distinguis-
ed themselves.

Lord Hardinge's minute made western education the
passport to the public service. This decision was made
possible by the Act of 1837, whereby Persian ceased to be
the official language of the court.

"The influence of the Act of 1837, and the Resolution
of 1844 upon the Hindu middle class, from among whom all the
minor officials had long been drawn, was bound to be decisive.
They had long been in the habit of learning a foreign language
Persian—as a condition of public employment, they now learnt
English instead. It was, indeed, the Hindus who alone took
advantage of the new opportunities in any large numbers. The
Musulmans naturally protested strongly against the change;
which was, indeed, disastrous for them. Hitherto their
knowledge of Persian had given them a considerable advantage.
They refused to give up learning it—It was for them the
language of Culture. To take up English in addition would
be too heavy a burden; moreover they had learnt to think of
English as associated with Christian teaching, owing to the
activity of the missionaries. Their price and their reli-
gious loyalty revolted; and they stood aloof from the
movement."

By 1854, the movement for western education had
come to stay.
In 1854 Sir Charles Wood's famous despatch was received in India.

This despatch has been described as the Magna Carta of English education in India. It contained "a scheme of education for all India, far wider and more comprehensive than the Local or Supreme Government could ever have ventured to suggest". It contained a complete exposition of the wishes and intentions of the Court of Directors. It laid down clearly the principles by which the Government of India was henceforth to be guided in regard to education and indicated plainly the general form of the system by which the instruction of the people of India was to be carried on. It contained the seeds of all the future developments.

In the very beginning, the despatch emphasised that the education to be desired was, the diffusion of European knowledge through all classes of people, of such a character as may be practically useful in their different spheres of life. Then followed an elaborate scheme by which this object was to be achieved.

It can be divided into three principal heads viz. (1) The machinery for the management of the Education Department; (2) The establishment of universities; and (3) Grants-in-aid.

(1) An Education Department was to be created in each province, under a Director of Public Instruction, specially charged with the management of business connected with Education and to be immediately responsible to Government for its conduct. Inspectors of schools were also to be appointed to report periodically upon the state of Colleges and Schools supported or aided by Government.
Universities. Universities were to be established to test and encourage a liberal course of education by conferring academical degrees in arts and sciences. The Universities were to be on the model of the London University and to consist of a Chancellor, Vice-Chancellor and Fellows constituting the Senate.

Professorships were to be instituted in connection with the Universities for the delivery of lectures.

Grants-in-aid. (3) As Government could not provide instruction for everybody in Government institutions, the system of grants-in-aid was to be introduced to aid private institutions. It was hoped that the system would lead to a more rapid progress of education as well as foster a spirit of self-reliance in the people.

Grants were to be made to all higher institutions in which English was the medium of instruction as well as to such anglo-vernacular and Vernacular Schools as imparted a good elementary education.

Scholarships. A system of scholarships was to be introduced. The best pupils of the inferior schools were to be provided for by means of scholarships in schools of a higher order, so that superior talent received encouragement. This system was to be carried out in Government as well as in other institutions.

Normal schools. Normal schools and Training Colleges were to be established to improve the quality of the teachers. They were to be given a monthly allowance for their support during the time they were there.

Medical and Civil Engineering Colleges were to be established in different parts of the country.
Every effort was to be made to encourage and extend the education of girls.

In short, the Despatch aimed at increased effort, stimulus and encouragement towards the attainment of a high standard of English education, and for the general spread of European literature and sciences.

The Despatch was the source and fountain head of the educational system of India that blossomed out so nicely after 1854. The object of this thesis is to show how this was achieved.
Chapter Two.

Primary Education.
Chapter Two.

Primary Education.

We begin from the bottom - with primary education. In this chapter my aim is threefold; first to trace the development of primary education from 1854 to 1920; second to sift and weigh it in a critical balance, i.e., to point out its defects and drawbacks; and, third to make suggestions with a view to improvement and increased effectiveness.

Primary schools existed in India, long before the British came into this country. This fact is proved by a look into the admirable survey of the indigenous system of education, carried out in 1835 and the following years by Mr. W. Adams, which showed that a net work of vernacular schools existed throughout Bengal. The same is true of the other parts of the country.

These schools were of two kinds - Patshalas and Maktabs. The Patshalas were attended by Hindu boys and the Maktabs by Mohammedan boys. Both the Patshalas and the Maktabs were run on the same lines. They were attached to the temples and the mosques respectively. There were closest relations between the Guru and the Chelas. The latter lived with the Guru who fed them and taught them, and in return they worked for him. The students did not pay any fees, but they often made offerings to the guru when they left Ashrama. Financial support came by way of grants of land made by the king or the local potentates.

The subjects of instruction were the ancient classics. In the Patshalas teaching was done through the medium of Sanskrit. The pupils were taught the Vedas, Upanishads, Puranas and other sacred books. In the Maktabs Persian and Arabic was taught, and the students studied the Quran, the
Laws and other religious books. The course of study was very anachronistic. Mathematics did not find a place in it. Science was tabooed. "What was good for my father, is good for me", was the general principle acted upon.

Methods of teaching were most crude. In the learning process stress was laid on mere cramming. There was no system of training teachers. There was no supervision over the work of the teachers. After the publication of Adam’s Report, attempts were made to bring these schools into the orbit of Government influence, but the attempt drew blank. The Guru Mahasoyas were not to be budged an inch from their traditional lines.

The first efforts of Government in the field of primary education were made soon after 1836. The credit for it goes to three men - Sir Thomas Munro in Madras, Sir John Malcolm in Bombay, and Mr. Thomason in the United Provinces. Then came into being the Collectorate and Tehsildari Schools.

What these schools were like can easily be seen from the scheme prepared by Mr. Thomason for the United Provinces. Under this scheme there was to be a government village School at the head quarters of every Tehsildar. The village school was to be conducted by a village school master who was to receive from government a monthly salary of Rs. 10/- to 20/-. The course of instruction was to consist of reading and writing the vernacular language both Urdu and Hindi, Accounts, Mensuration, Geometry and History. Inspection of these schools was to be provided in this way. In every two or more tehsildaris there was to be a Purgunnah Visitor. Over these a Zillah Visitor in each district, and over all a Visitor-General
A chain of tehsildari schools was established, but they were a mere drop in the ocean, and could not be expected to create any great effect when the question of educating the teeming millions was involved. A few hundreds or a thousand could not cope with the demand. As a matter of fact the authorities were disconcerted by the magnitude of the task before them, and so they put their belief in the policy of filtration.

Thus we come to the conclusion that when Sir Charles Wood's Despatch of 1854 was written, very little had been done by Government to improve or supplement the indigenous system of schools, or to create new schools.

The history of primary education in India subsequent to the year 1854, is very interesting and illuminating, as it shows the attempts made by the Government and the people to educate the future citizens of the country. It is important also from the point of view of national development. It is the measure of the success or failure of the present system, as primary education managed to attract the greatest attention.

The Despatch inaugurated a vigorous policy. It brought to the forefront the importance of primary education. "Attention should now be directed to a consideration, if possible, still more important, and one hitherto neglected, namely, how useful and practical knowledge, suited to every stage of life, may be best conveyed to the great mass of the people, who are incapable of obtaining any education worthy of the name by their own unaided efforts, and we desire to see the active measures of Government more especially directed, for the future, to this object, for the attainment of which we are ready to sanction a considerable increase of expenditure."
Sir Charles Wood thought that by wise encouragement, the indigenous schools might "be made capable of imparting correct elementary knowledge to the great mass of the people," and in accordance with the general principles laid down in the Despatch, such schools were to be developed and improved by a system of grants-in-aid. When the situation was reviewed by the Secretary of State in 1859 it was found that the progress had not been satisfactory, and Lord Derby declared:

"On the whole His Majesty's Government can entertain little doubt that the grant-in-aid system, as hitherto in force, is unsuited to the supply of vernacular education to the masses of the population; and it appears to them, so far as they have been able to form an opinion, that the means of elementary education should be provided by the direct instrumentality of the officers of Government."

From this time onwards the various provinces proceeded on their own lines and moulded their systems to suit the local conditions of the population. Speaking generally, it may be said, that Bombay, U.P., Punjab, C.P., and Berar worked mainly on the departmental system; while Bengal, Madras and Assam operated through the agency of aided schools.

In recommending general recourse to the support of indigenous schools by grants-in-aid, Sir Charles Wood was largely influenced by the consideration that Government did not command the funds necessary to educate the teeming millions of India, entirely through Government agency. The Government had, therefore, to fall back upon local taxation. Municipalities were created in all large towns with the power of levying local rates. Acts were also passed authorising the levy of a cess on land, which was to be used
for the maintenance of the state schools and for aiding indigenous schools. The Municipal acts were mostly passed between 1864 and 1868, but it was not until some years later that Municipal funds were devoted to any considerable extent to educational purposes. The Rural Acts had a greater and more immediate effect on educational expenditure. The first Local Cess Acts were passed for Sird in 1865, for Bombay proper in 1869, for Bengal, Madras, U.P. and Punjab in 1871.

After the passing of these Acts primary education took a great stride forward, and the number of State and recognised private schools rose from 19,000 to 85,000 in eleven years from 1871 to 1882. During this period the management of State schools and the grant-in-aid to private schools remained generally under the direct superintendence of Government officials, although the Municipalities undertook a part of the work in towns. This condition of affairs was altered when the various municipal and local board acts were passed in 1883-84 in pursuance of Lord Ripon's policy of local self-Government. Under these acts the control of local bodies over local resources was greatly enlarged, and the Government divested itself more and more of the direct management of primary education, making over its schools to Municipalities and district boards.

Thus by 1882, India was endowed with a system of public of instruction, the main elements of which were nearly 16,000 Boards Schools under general Government control, and nearly 56,000 schools under private management which were aided by the State in return for their adherence to the prescribed methods and courses of instruction. In the various provinces different systems, whether based upon,
indigenous schools, or created by the direct instrumentality of government, were set on foot. In Bombay, where the government was the moving spirit the whole of education was organised on a system that extended continuously from the primary schools to the university. The primary school there was essentially a lower stage of the secondary school, mainly distinguished by the fact that English was not taught in it. In Bengal where the indigenous schools were popular and widely spread, the government had for the most part been content to develop the existing Patshallas, by grants of money or departmental inspection. Here the majority of primary schools were elementary ones, for boys of the agricultural classes who were intended to follow their father's occupation after they had obtained sufficient knowledge to save them from being imposed upon. Those with higher ambitions were generally to be found in the primary departments of secondary schools. In Madras, the influence of the Government, of missionaries and of indigenous tradition, combined to produce a system of great elasticity. Simple subjects formed the ground work, but there were also a number of optional subjects, among which English was conspicuous. In the other provinces the systems varied between these three dominant types.

Each of these systems was developed along its own independent lines, and as time went on every one of them tended more or less to go beyond the simple standard indicated in the Despatches. In some provinces where advance was most marked the departure was justified by the argument that the wants of rural society had been enlarged and that the standard was not above the requirements of the masses.
There was a great diversity, as regards the standards of instruction. Each system being the outcome of long experience, and necessarily varied with local circumstances and local requirements. An attempt at securing uniformity was made in 1879 (Resolution No. 1 dated 6th January 1879), when the Government of India for the first time promulgated a definition for the whole of India. Primary schools were defined as those, "in which pupils are under instruction from the earliest stage upto the standard at which secondary instruction begins; this standard being marked by an examination to be called the Upper Primary Examination."

The standard of the upper primary examination was then given in detail. These orders not only presupposed and prescribed a uniform standard of primary instruction throughout India, but they also tended to identify that instruction with the lower section of a course, ending in, and determined by, the Matriculation Examination.

In Bombay and Bengal the orders were received with great reluctance, and detailed objections to them, on the ground that they over looked the special characteristics of the educational systems of those provinces, were brought to the notice of the Supreme Government. The Government of India disclaimed any intention of dislocating existing systems or of seeking uniformity merely as an incident to the revision of Educational Tables. Local Governments were, therefore, permitted to select from their own scheme of examinations those which most nearly corresponded to the primary standards, as then defined. Thus while compliance with the uniform standards laid down was apparently secured, there was still nothing approaching to uniformity in the primary systems of the various provinces.
Under the various provincial systems, there were, in 1882, in the public primary schools of India, 2,061,541 pupils receiving instruction in 82,916 recognised institutions. Thus 1.02% of the entire population were under instruction, or if the school-going population of both sexes be estimated at 15% of the whole population, then 6.78% of them were at primary schools. But these figures do not take into account the primary classes of higher schools in Bengal and Assam, which were giving instruction to about 100,000 pupils, nor yet the attendance in the indigenous elementary schools aided by Government. Assuming that there were altogether some 2,520,000 pupils under primary instruction in 1881-82, would give us 8.29% of the school-going population, in the primary schools or classes in India in that year. If again the male population be separated from the female, then there were under primary instruction 15.48% of the male school-going population and .81% of the female school-going population.

These are vast figures. But the taste of the pudding is in the eating. If we get down to the real state of affairs in these schools the impressions left on our minds are not all beautiful. In the first place, the schools were not properly housed in suitable buildings. A thatched hut, the verandah of a house or the porch of a temple, would be thought quite suitable for the purpose. In the second place, the teachers were generally not very suitable. They were often ignorant village bumpkins, who had never even passed through a normal school. The catalogue of their attainments was often very short. They had no teaching method and were completely ignorant of child psychology. The science of curriculum making was not known at that time and the methods of planning courses
was most crude. No care was given to teach the child on
contentions, taking his instincts and moods into account.
The 'sine qua non' of primary school teaching was the 3 Rs.
No suitable text-books were available, and whatever there
were, were based on the disciplinary methods of the
Jesuit educationist Loyola. Repetition rather than reflecti-
on was encouraged. Cramming instead of learning was the
order of the day.

Each school was practically an independent unit; subject
only to occasional inspection. There was no well-defined
educational policy, to which everybody could be asked to
conform. Everybody went on in his own happy-go-lucky way.

Then came the Education Commission of 1882.

In the Resolution appointing the Commission it was
clearly laid down that the primary duties of the Commission
were two:

(1) "To inquire more specifically how far primary
education had been given to the people under the despatches
and to suggest means whereby education can be made more
universal;"

Recommendations (2) "To devise means for this extension a t a minimum
of the Commission cost to the State, by setting free, if possible, funds
of 1882. which are now devoted to higher education, and by substituting
grant-in-aid for the system of direct government support."

After surveying the whole field of primary education,
the Commission made various recommendations for its extension
and improvement.

(1) "That while every branch of education can justly
claim the fostering care of the state, it is desirable in
the present circumstances of the country, to declare the
elementary education of the masses, its provision, extension
and improvement, to be that part of the educational system to which the efforts of the state should now be directed in a still larger measure than heretofore."

(2) "That an attempt be made to secure the fullest possible provision for an extension of primary education, by legislation suited to the circumstances of each province;"

(3) "That where indigenous schools exist, the principle of aiding and improving them be recognised as an important means of extending elementary education;"

(4) "That all primary schools receiving aid should be examined in situ."

(5) "That as a general rule aid to primary schools be regulated to a large extent according to the results of examination."

Other recommendations dealt with legislation for the extension and improvement of primary schools and especially for the constitution of district boards as School Boards.

The Education Commission had made a genuine attempt to find ways and means to promote the instruction of the ignorant masses. All the recommendations it made were excellent and well-thought out and at once appealed to the Government of India.

Educational Acts were, therefore, necessary to give permanent effect to these recommendations. It happened, however, that about this very time every provincial government was engaged in carrying out, by means of legislation, the principle of local-self Government that had recently been declared by the Government of India. After consulting the Provincial Governments the Supreme Government observed, in the Resolution of the 23rd October 1884, "That no special educational legislation was needed and that provision for
education should be made under all the Acts, for settling the condition of Local-self Government in municipalities and rural tracts." This policy was followed in all the provinces.

District Boards in Bengal were constituted by the Bengal Local Self Government Act III of 1885, and they began to come into existence in selected districts towards the close of the year 1886. Under Section 62 of the Act, every district board was made responsible for the maintenance and management of all primary schools within the district. In Bombay, the Education Department was already understood to concern itself but little with the direct control of elementary schools, which were managed by the local or municipal boards. The legal position of these local authorities was now settled by Acts I and II of 1884. Act I of 1884 reconstituted the old local fund committees as local boards. Under Act II of 1884, every municipality was made responsible by law for the establishment and adequate maintenance of the whole system of primary education within the municipal area.

The educational provision of the District Boards, in Madras, was determined by the Local Board Act V of 1884, and by the District Municipalities Act IV of the same year. The creation of a special district board was not approved, and education was to be administered by the district or municipal boards, within each area. Under the provision of these Acts no separate tax was to be levied, but each district board was expected to spend upon education about one-sixth of its total revenue. District Boards were constituted in U. P. by act XIV of 1883, in supersession of the old district school committees. The changes introduced by that Act, which came into force on the first April 1885, had in most points been anticipated by the executive action of the Local Government, in transferring to these bodies many of the duties and functions now devolving on them by law. Under
the Municipal Act V of 1883, municipalities were required to bear a share of the cost of maintaining schools within municipal areas.

Similar action was taken in the Panjab, C.P. and Assam.

Primary education, in the meantime (1886-96) had progressed by leaps and bounds. The total number of schools increased from 84673 to 97,881 or by 13,208. The total number of pupils in them increased from 2,381,217 to 3,028,203 or by 646,986.*

The period saw an interesting development in the Panjab. The scheme of Zamineri schools started in 1886, for the special benefit of the agricultural classes, proved a failure. This scheme assumed that the primary schools were not suited to the villagers, and what they really needed was a little instruction in reading, writing, and arithmetic. And, to prevent boys from getting out of touch with field occupations, it was provided that they should attend for one period only in the day, in the morning or in the evening. The scheme was introduced under favourable auspices, including the special interest of Government officials and men of influence. A great deal was expected of it. For some years it seemed to prosper, except that the half-time element was generally disliked. But from 1893, when the people began fully to realise that it led to nothing beyond, the scheme became unpopular, and the schools began to decline. Accordingly, as individual cases arose, sanction was given by the Department to the conversion of Zamineri schools into Primary schools of the ordinary type.*

In 1901-02 there were 92,000 public primary schools in India. The number rose by over 13,000 during the ten years 1886-96 and fell by 5000 during 1896-02. Bengal suffered
by far the largest loss, the decrease in that province amounting to 3728. The small indigenous village schools were of a weak and ephemeral character. They were unable to withstand the recurrence of hard times and could not comply with the requirements of an improving system. Bombay and Madras, too, lost as regards the number of schools. The main cause of this general decline in the number of schools was the arrest of the progress of primary education. A further cause was a matter of satisfaction. There was a steady progress of concentration. The small village schools being abandoned in favour of larger and better equipped schools which were meant to serve groups of villages.

In whatever light the subject be regarded, the progress of primary education had of late years been most unsatisfactory. In the first years the classification of pupils was, most probably, not the same as in the later years; but even if allowance be made for this cause the substantial fact remains that the strong impetus with which the movement for primary education started, seems in a great measure to have died out. The especially bad results of the period (1896-02) were no doubt to be attributed to the calamities: famine, plague and the earthquake in Assam, which impoverished the government and the people, and threw the whole condition of Indian life into disorder. But these circumstances do not account for the slow progress in previous years, nor would they have caused so complete an arrest in the period, during which they operated, if the general condition of progress had been better. Various reasons have been assigned to account for the difficulty experienced in extending primary education among the masses. The main cause was, no
doubt, that numerical progress must be made downwards, and that every step down was attended by greater and greater difficulty and expense. When the Education Department began to devote their attention to the general furtherance of primary instruction, they had, in the first place, to deal with a portion of the population who were accustomed to and valued education, and who lived in populous and easily accessible parts of the country. They were aided by a more or less wide-spread system of indigenous schools. In such circumstances progress was comparatively easy. These favourable conditions were now exhausted, and the portion of the problem which remained to be dealt with, was far harder. The benefits of education were now to be conveyed to the poor rayats, the lower castes, and the wilder tribes, who had from times immemorial lived without instruction, and who were "indifferent to its advantages and who could see no reason why their children should be sent to school and taught things of which they themselves, were ignorant and in which they could perceive no practical use." In many cases the illiterate portion of the population lived in scattered villages and parts of the country in which the means of communication were still indifferent. To establish small schools in such localities for an indifferent and unwilling population could not fail to be a difficult and expensive task. Again, the bulk of the more useful indigenous schools had already been incorporated into the system of public instruction and much additional aid could not be expected from this source in the future. The burden, must therefore, be assumed by the state itself, either directly by the Local Government or indirectly through the instrumentalit
Primary education due to the concerted policy of Government to encourage the spread of primary education-a policy which received fresh impetus by the orders of the Government of India issued in 1901, and the Imperial Grants made in 1902 and 1905. The attempts made to improve the quality of the teaching and to adopt it more closely to the needs of the people, and the mild pressure to send children to school which resulted from public funds upon the provision and maintenance of schools.

At about this time, the curriculum of primary schools was revised to include kindergarten occupations, drawing, object lessons, geography, history, hygiene and physical exercises with manual work as optional subjects. The object of this revision was to make instruction brighter and more realistic. The new additions were intended to train to develop intelligence and initiative, to lead children to see that eyes, ears and hands all help in the acquiring of knowledge.

Agriculture also figured, as a subject, in the curriculum of every province, yet for the most part it did not imply a systematic teaching of agriculture to students.
but rather the elements of agricultural botany illustrated by experiments, and the selection of agricultural subjects for treatment in the object lessons.

In the Resolution of 11th March, 1904, the Government of India laid down that, the aim of the rural schools should be not to impart definite agricultural teaching, but to give to the children a preliminary training which will make them intelligent cultivators, will train them to be observers, thinkers and experimenters, in, however, a humble manner, and will protect them in their business relations with the landlords, to whom they pay rent and the grain dealers to whom they dispose of their produce."

This view was endorsed, in a paper, by Mr. F.G. Sly, Offg Inspector-General of Agriculture in India at the time, in which he advocated the extension of school gardens and made suggestions for their proper use. The policy laid down by the Government of India received the full support of the Board of Agriculture, who considered that the future of Indian agriculture was bound up in it. This was also the view generally held in the provinces.

The marked feature of the years that followed was the movement for compulsory primary education. Its origin can be traced to the year 1906, when the Government of India invited the opinions of the local government on the question of the abolition of fees in primary schools.

The result of this reference to Local Governments was to elicit a formidable array of opposition to the proposal. The Madras Government in a very temperate and business-like letter, neither offered opposition nor expressed any decided opinion in favour of the proposal. The chief
Commissioner of the North Western Frontier Province also supported it. The governments of Bengal and Punjab were against it, on the ground that any funds which may be available could more profitably be devoted to the extension and improvement of schools on the present fee-paying basis. The other Local Governments i.e. of Bombay, U.P., C.P. and Burma, were decidedly opposed to the abolition of fees and regarded the proposal as premature, harmful and likely to produce results little short of disastrous. The question was given up.

The next important landmark in the movement was Mr. Gokhale's Resolution which he introduced into the Imperial Legislative Council on 18th March, 1910. It ran thus:

"That this Council recommends that a beginning should be made in the direction of making elementary education free and compulsory throughout the country, and that a mixed commission of officials and non-officials be appointed at an early date to frame definite proposals."

The measure was a cautious one, and made permissible the introduction of compulsion. The Council concurred in the introduction of the Bill, and opinions were invited. A year later Mr. Gokhale moved that the Bill be referred to a Select Committee. The debate extended over the 18th and 19th of March 1912. It was described as premature. In the end the Resolution was withdrawn, on the Government promising that the scheme would be examined.

The promised land was yet far away.

The movement again gathered strength five years later. The initiative this time was taken by Bombay.
Early in 1918 a private Bill was introduced into the Bombay Legislative Council, permitting Municipalities to introduce free and compulsory elementary education throughout the Bombay Presidency. The Bill was passed into law. Municipalities disposed to avail themselves of the Act had to fulfil certain conditions. The compulsion was to be operative in the case of the children who had completed six but not eleven years of age. The example of Bombay was quickly followed in the majority of the other provinces, and Acts of still wider application were passed in 1919 and 1920 in Punjab, Bengal, U.P. Madras and Behar and Orissa.

The experience of other countries had established the fact that the only effective way to ensure a wide diffusion of knowledge among the masses was by resort to the principle of compulsion, and the time had arrived for such measures to be adopted in India. The Acts were based on the principle of local option, and careful provision was made that compulsory primary education should not be introduced into any area, until there was a general local demand for its introduction, and until the provincial government was satisfied that the financial position of the local authority and the educational condition of the area in which it was proposed to enforce compulsion, were such that it could be effectively introduced.

The primary Education Acts dealt, in the first instance only with boys.

The Government of India expressed willingness to provide further help, conditional on the previous provision of their contribution by Local Governments and Local Bodies. The future policy was laid down as follows:-
(1) The aim in view is the doubling of the present number of pupils in boys primary schools, within a reasonable period, say of, ten years.

(2) The method of financing the scheme will be the distribution of the additional expenditure involved in equal parts of one-third over Imperial, provincial and local funds.

(3) The obligation on local bodies will extend to the establishment and maintenance of facilities required for the carrying out of the aim.

The progress made in the various provinces, under these Acts, differed greatly. Local authorities, especially in the village areas, did not show much eagerness in enforcing the provisions of these Acts. The poverty of the local bodies is the cause usually assigned. But this is the least important cause, as under all Primary Education Acts the local bodies were authorised to raise additional funds. It is true, that no local body took this step for fear of making the new measure unpopular, but there are more immediate difficulties in the way, which are peculiar to India. For example, there is the difficulty of taking a census of boys and girls of school-going age, and the problem of accommodation, complicated by the necessity for making separate provision for boys of low castes, and in some cases for different communities.

In other countries the first step towards compulsion has always been the increase of accommodation. In England, for example, the law of 1870 which made the provision of accommodation obligatory preceded by six years the introduction of universal compulsory education. In India this
Compulsion should be accompanied by increase of accommodation.

Some Amendments.

This preliminary stage has for various reasons been omitted. But in spite of all these obstacles, primary education would have made a rapid advance if the municipalities had instead of flouting their duty, resorted to coercion.

Mr. J.M. Sen in his book "Primary Education Acts in India", considers two amendments necessary for the effective working of these Acts. First, that the Acts should compel the local authorities to apply for permission, within a stated period, to introduce compulsory education within its area; and, secondly, that the Government should compel the local authorities to levy an education cess, and should fix the proportion of expenditure to be borne by, Government and the local authority.

The amendments suggested above would certainly prove beneficial, if they are carefully applied with proper brakes. In the first place before deciding to levy a compulsory educational cess, all sources of income and economy should be thoroughly tapped, and if possible the new levy should be avoided. It would be an unnecessary burden on the already heavily oppressed poor ryots. But this does not mean that we should give up all idea of compulsion in educating our future citizens. As a matter of fact, in compulsion lies the panacea of all our evils.

Let us next cast a critical glance on the field of battle and see the result of all our labours. We made schemes, equipped forces and marshalled them to fight the demon of illiteracy, let us see how far we have been successful. In short let us weigh our existing system in the balance of unprejudiced judgment.
According to the Government of India quinquennial review (1917-22) we have made no real advance in the battle against illiteracy. "Though the importance of mass education has never been ignored by the Government, though from 1854 onwards its claim to an evergrowing share of attention and money was often emphasised, though from the beginning of this century its predominant importance has periodically been urged, and such urgency has found practical expression in ever-increasing expenditure, though Indian politicians from the beginning of the Congress movement in the 80's of the last century, and with increased fervency since the propaganda work of Gokhale in the first decade of this century, have promised enthusiastic support of any schemes for its expansion, the position today is shown by statistics admitted by the highest educational authorities and proclaimed by their critics, to be thoroughly unsatisfactory."

In 1921-22 there were in all India 137,437 primary schools for boys with 6,034,556 pupils on rolls. These are enormous figures, but if we examine them critically they diminish in enormity. If we take the school-going population at 15% of the total population, we find that only 25% of them were at school and that the rest of the 75% were uncared for and unlooked after. Taking literates of over 5 years of age, we find that in 1921 only 13% of the male population were literates. Of the female population less than 3% was literate in 1921. The percentage for both sexes in India was only just over 8%. If progress is maintained at its present rate, then it would take two centuries for India to reach the present percentage of literacy, over 90 per cent, of England and Wales.
There are many causes of this appalling illiteracy. Both the government and the people are to be blamed. The Government has not so far followed any consistent policy, as regards the education of the masses. It has been very stringy in spending money on education. Even today, when the Military budget amounts to 45 crores a year, the total amount spent on education in the whole of India, does not exceed ten crores. Government attempts to expand and improve primary education have not been consistent. They have been sporadic. They have come in spurts rather than in a continuous stream.

More important still is the indifference of the people. They require, especially in the villages, something like compulsion to secure the attendance of their children at school for an adequate time. Sometimes the desire is quite keen in the beginning, but it is too weak to stimulate the parent to persevere in the face of difficulties. The child is often taken away after a year or two. The reason is that he must bring grain to the family mill. This fact is often misinterpreted. It is often assumed that the education given in the village school is despised because it is not practical enough. In many cases the parent's objection is just the opposite. He has no desire to have his son taught agriculture, partly because he thinks he knows far more about it than the teacher, but still more because his ambition is to make his boy a Babu. If he finds that such a rise in the scale is improbable, his enthusiasm for education disappears, as he is ignorant of the mental and spiritual value of education.

Another cause is lack of public opinion.
persons are not looked down upon in our country, as they are in others. Faulty educational methods are also responsible for a considerable failure to attain literacy.

The problems before us are, therefore, two; First, to arouse the Government to increased effort; and secondly to arouse the people. The Government should be made to see the wisdom of having a definite financial policy on which to base steady and determined progress towards universal compulsory education. Expension on the voluntary system has proved fruitless, therefore, the economic provision of effective education must be on a compulsory basis. The first step towards a steady financial policy would be the acceptance by provincial governments of a responsibility for a certain minimum of educational expenditure within each local board area. This should be for a number of years. The second step would be a systematic survey of the field to be won. Promising areas should be selected one by one and work started on thorough lines.

But all these efforts would be useless if we neglect the second part of the problem, that is of arousing the people. Ways and means should be devised to arouse interest among the ignorant villagers, to persuade them to send their children to school, and to maintain that interest so that on leaving school they do not lapse back into illiteracy. For this purpose persuasion and agitation are required. Every effort should be made to convince the villager that an educated man is every time better than an uneducated tomfool. He should be told the advantages of education. He should be convinced that a labourer who cannot read or write is at the mercy of his employer, and
that through ignorance he is preyed upon by blackmailing constables and village officials. Being unable to read and write he has no real independence. Appeal should be made to his fatherly love for his children. He should be made to see that by sending his children to school, he is building up their future.

A sincere appeal is bound to appeal. Once the boys are gathered and the school opened, the question of attendance arises. To secure good attendance at school, the school time should be fixed according to the environment and convenience of the village. In India, even children are expected to help their parents in the field at the time of the sowing and the reaping of the harvest. Therefore the hours and the sessions of the school sessions should be so contrived as to enable the children to help their parents. In every matter the parent's convenience should be studied.

Securing of attendance.

The advantages of part time schools, in agricultural communities, have often been urged. Schools in rural areas can be organized in such a way as to link together a half-day of class room work with a half-day of work in the fields. In this way children will gain more educationally as they will surely be more regular in their attendance, and there will be no interruption.

The second problem of primary education is that of maintaining literacy. It is as important as the provision of schools. The tremendous wastage, i.e. relapse into illiteracy, that we find in our country, must be stopped. This relapse can only be prevented by developing a habit of reading.

Part time Schools

Creation of a habit of reading.

The first thing required is the creation of suitable vernacular literature. The circulation of this literature is no less important than its production. A system of circulat-
Circulating libraries.

Defects of the existing system.

Defective curriculum.

circulating libraries on a country-wide scale should be inaugurated. The state of Baroda has given a very good example of this necessary step. It followed up its law for compulsory education with the creation of a system of travelling libraries. Night schools and extension courses are also very effective means of preventing the loss of literacy. Extension lectures should be such as would enlighten the community upon economic and other matters.

So far we have considered the external view of the existing system of primary education in India. Let us now get into the interior and points out defects in its organisation and courses of study and suggest lines of improvement.

The first thing that strikes a student of the primary system in India is the defective curriculum. Very often the curriculum is unrelated to the conditions of village life, and there is a conflict between the interests of the home and the interests of the school. The children are not helped to see the relation between what they learn and the life they lead. The study does not arise naturally out of their life and interests. Consequently they often forget all they learn and lapse back into illiteracy. The school far from being the agency for enabling the child to grow and adjust himself to his environment, merely aims at diving into his mood some abstract materials which have nothing in common with the child's out-of-school life. The result is complete separation between the child and the subject matter.

It is mainly the 3Rs which have been mistaken for the valuable produce of the machinery of instruction. Thus the means of locomotion on the journey have been mistaken for the goal.

Another defect in the existing curriculum is that it
does not lay any emphasis on the present social conditions, but rather on a vague future. It ignores the ways of living which make for health and cleanliness, and for the appreciation of home and community life. "The official curriculum also does not make any use of the Indian heritage of folk-tales, poems, dramas, art, music and other important contribution to truth and beauty."*1

Next we come to the village schoolmaster. What do we find here? The Schoolmaster is very poorly paid. In many cases they have not received any scientific training for their vocation. Their initial qualifications are very low, and they are generally like the proverbial schoolmaster only a lesson ahead of the class.

The system of inspection leaves much to be desired. The Inspecting staffs need improvement both in quality and quantity. For any well-directed plan of improvement a strong inspecting staff is required. They are the eyes and ears of the authorities, who can make contact with local conditions only through them.

What are we to do then to solve the problem that lies heavily on our hands? In the first place, we will have to shed the long cherished notion that the only way and more to spread education in India is, by opening more primary Schools. What we require at this stage is "consolidation", i.e. centralising our efforts rather than dispersing them. The policy of diffusion has every where proved unprofitable, and it has been recognised that improvement rather than expansion should be the first consideration.

In the second place, we have to find ways and means of checking wastage and relapse into illiteracy; for that
purpose two things are required—strengthening of the
staffs of primary schools, and the establishment of a new
type of upper primary school, containing six classes.
(Intention Report on Education—Indian Statutory Commission
P. 72.) In this way the course will not be completed
by a child at the tender age of ten or eleven, but at
twelve or thirteen. And the danger of relapsing into
illiteracy, after leaving school, is minimised.

Next we come to the teacher. He is the fulcrum
of the whole system. No improvement can be effected if
he is neglected. Improvements are needed in the quality
of training, pay, and status of the teachers. The first
thing is that the teachers should belong to the same social
class as the pupils. He should be completely familiar
with the environments in which his pupils are brought up.
He should have at least read up to the vernacular middle
standard, before being admitted to the normal school. The
quality of training should be improved. The period of
training should be lengthened, so as to ensure proper
training. The curriculum in the normal schools should be
widened, so as to give the young budding teacher many-sided
training. Those who had already been through the training in
schools should be stimulated to keep themselves in touch
with new developments by means of journal; refresher
courses, conferences and the like.

Last but not the least, the curriculum of primary
schools needs a revolutionary change. Every effort should
be made to bring school teaching in close relationship
with outside life. Instruction should be related to
matters which the child sees and knows. Our object should
not only be to spread literacy, but to make the village
A changed curriculum.

The new curriculum should be based on individual and social needs, so as to bring about the fullest growth of each pupil in terms of social welfare and improvement. The purpose of national development will be better served in this way. Dr. Mekeel, in his book "New Schools for young India," lays down some excellent principles for curriculum-making for primary schools:

1. The pupil should be kept central in the curriculum and in the educative process. His interests, experiences, and needs should be considered, and he should be so guided in the classroom as to secure his best development towards social ends;

2. The curriculum should take the child's out-of-school interests and experiences, and should supplement, extend, and guide these to secure the best educational results. All that is undertaken in the school should have definite relation to the life of the pupil and the community.

3. Learning should be thought of not as the mere storing up of information, but as new ways of learning.

4. Education is not merely the preparation for a distant future; it is rather the guiding of the pupil into richer and more effective living here and now.

5. The curriculum should be dynamic and flexible, adjusting itself to the pupil's needs from day to day and from grade to grade.

6. Six kinds of activities should be taken note of in the curriculum: (a) spontaneous interests and activities of the children arising from their school life or from their out-of-school life; (b) those arising from an analysis and needs of the pupils; (c) those arising from
a study of the community; (d) those arising from observation of and contact with nature; (e) those arising from wider contacts and relationships; (f) those which have been proved of value in other places and school systems. All these activities should be evaluated and classified for pupils of different ages;

7. As regards the subject matter, the curriculum should contain sets of carefully graded diagnostic, "practice exercises", to be used when pupils recognise the need for them. It should be rich in reference material, so that pupils can find pertinent information needed to carry out their purposes and to provide material for thinking. While the rest of the world's culture should be available, it should be indigenous and not foreign. It should contain Indian folk-lore, customs and environmental conditions; it should deal with local and national institutions.

I now proceed to give in outline the scope and character of an ideal village primary school. Such a school would be of the simplest character. The child should enter this school at the age of five and remain for four or five years. The curriculum should contain reading, writing, arithmetic, geography, nature study, hand work and music. Proper care should also be given to physical exercise and games. Instruction should be in the vernacular, and, when the child leaves his school he will be expected to be able to read a simple letter, to write the same, to make calculations relative to the ordinary bazar operations, and to answer simple questions with regard to the habit of, and other characteristics, of plants, birds and beasts with which his daily life may familiarise him.
Stories and songs should be made use of as invaluable channels of education, and in our model school. The school should also have a garden, run by the students themselves. The idea is to lend a practical side to his school work and to share with him operations familiar to him in his home life. No strictly vocational training should be given. Handwork should occupy a large part of the time, but merely for its educational value.

This brings us to the question of handwork in schools. It has often been emphasised that the purpose of education is to place the key of the treasure house of human experience in the hands of the growing child. The importance of early human experience in devising a proper course of studies is recognised. Modern industrial and economic conditions have made it increasingly necessary to study and apply these facts and conclusions of anthropology and psychology to education. This problem is being faced in the West at the present moment. The question before them is how far what was formerly achieved through the character of man's work, can now be achieved through the school.

In the Scandinavian countries the solution has been found in giving the child a well-developed healthy body, skill of hands and eyes in making things of use and beauty accurately to measurement, and in cultivating in him a habit of observing nature. In the field of educational handwork Sweden is the pioneer. The Swedish Sloyd system is worked out through a series of models beginning with some exceedingly simple object. The models are so arranged that each represents some slight advance upon the one that
preceded it in the course. Great care is taken in ensuring that each object when made is the work of one individual pupil. This system has attracted much attention in other countries. England, especially, has adopted it in her schools.

The value of handwork in schools has been realised in India. But its exact place and significance has not yet been well understood. Hence there is a tendency either to have it done half-heartedly as a subject to be taught, or attempt to teach it purely on a vocational basis, in an industrial school. The right thing to do is to make handwork form part of the general education of every child so that he might thereby develop certain traits of character essential to his future well-being.

Of recent years village schools in India have been called upon take upon themselves the function of community centres. This is quite in accord with the true meaning of education. It has often been said that true education is that whose administration, curriculum and method of teaching are most permeated with the social spirit. This means that the schools should constitute a community. It is not enough that the curriculum and class rooms provide opportunities for common activities. The curriculum must be linked up with the world into which the children are going. The child may learn to read and write and do sums, but unless the atmosphere is such that they are almost unconsciously being led to see why they are learning to read and write, and the bearing it all has on the life they know, the school is not succeeding as a social agency.
In America, rural primary schools perform a variety of social functions. In some backward communities, the schools attend to most of the duties of the home, the church and other social institutions. Free lunches, medical attendance, and even clothes are provided. In still larger ways these schools take the whole community as their field of education. This does not mean that they forget that their chief function is teaching; it only means that these schools are well-suited to serve as community centres.

In India there is all the more need for village schools to become community centres. In an Indian village there is no place which can serve the purpose of a community centre, where everybody can meet on common ground, for social, educational and recreational activities. Thus a community centre is urgently needed, to bring together people on common ground for discussing their social and economic problems and for developing village community life, morally, culturally and socially.

Such a centre should serve the following purposes:

1. To provide a place where people of all castes and creeds can come together to discuss their common problems, social, economic and health;

2. To provide a place where they can culturally enrich the lives of the individuals as well as of the whole village by organising musical and dramatic performances, storytelling, lectures and exhibitions etc.

3. To provide a centre for social service work of the villages,
(4) To provide a meeting place for men and women, boys and girls, all of whom will have their different societies, and who will contribute through them, to the reconstruction of village life.

The village school building is the most suitable place for the purposes enumerated above.

The activities of the community centre would be of three kinds:* 

(1) Activities which are common to all men, women and children, such as, music, drama, story-telling, lectures, reading of newspapers and discussions on various topics;
(2) Activities for adults, such as, the establishment of rural cooperative banks, the improvement of health and sanitation etc;
(3) Activities for boys and girls, e.g. the organisation of clubs for boys and girls.

"The village school serving as a community centre can also take a hand in adult education so that hesitant personalities may become agencies of social regeneration."

The village school master is the central figure of this drama. He is the best man for the purpose of carrying out the high ideals placed before the village schools. He would serve as the connecting link between the village activities and the outside world. He would help towards creating better relationship among the people of the village.

This is the aim and the ideal worth striving for. In it lies the hope of India's future. "Give me a child and keep him with me until he is seven and I can stand surety for the rest of his life." This was the bold claim made by a Jesuit teacher. It emphasises the
importance of primary education. Improvement in our system is worth any amount of money and labour. Schools, educationally sound in administration, supervision and teaching, and intelligently rousing progressive ideas of school leadership, is one of India's most urgent needs.
Secondary Education.

After reviewing the system of primary education in India we next proceed to a consideration of the system of secondary education.

The system of secondary education in India has no indigenous foundations. It was introduced for the main part by the Government and the missionaries. But its roots certainly caught on and it flourished and became very popular among the people.

The first period in the history of secondary education in India began in 1820 and closed with the Education Despatch of 1854. During this period the desires of the people set more or less strongly in favour of English education, as being that which would qualify them for the most lucrative and honourable employment. This tendency was confirmed by the Resolution of the Government of Lord William Bentinck in 1835, which decided in favour of education in English and the Vernacular, in preference to the oriental classics. After this declaration of educational policy the establishment of English schools and colleges became the main object of the efforts alike of Government, of missionary bodies, of charitable individuals, and of people themselves associating for that purpose. These efforts were subject to the supervision of Boards of Education which were set up for the purpose, and which worked with great zeal and success.

Then came the Despatch of 1854. The narrow range of educational facilities afforded up to that time were adversely criticised, and it was laid down that schools should be established, "whose object should be not to train highly a few youths, but to provide more opportunities than now exist for the acquisition of such an improved education as . . . .
will make those who possess it more useful members of society in every condition of life." The new schools were to be established on the basis of grants-in-aid.

"We cannot find fault with the first recommendation. But the hopes expressed remained nothing but mere hopes. The idea of the Directors was that the education given in the secondary schools should be such as to make those who received it more useful members of society, in every way. But the system that came into being was such as could not do anything to give shape to all the high hopes entertained about it. No attempt was made "to convey useful and practical knowledge", and instead of producing useful citizens the product of the secondary system soon proved to be social burden. However, the disappointment was not immediate.

As regards the second recommendation, the Despatch broke away definitely from the practice followed since 1835, whereby most of the available public funds had been expended upon a few government schools and colleges. The Despatch admitted that it was clearly impossible for government alone doing all that must be done in order to provide adequate means for the education of the people of India. Therefore, "the most effectual method of providing for the wants of India in this respect will be to combine private agency with government aid." Government aid was to be given on very liberal terms.

Thus the Despatch provided both for the establishment of secondary schools and for their maintenance and support.

Under the influence of the grant-in-aid system created by the new policy there was a striking increase in the number of English high schools;
since it was from there that the colleges drew their recruits.
The offer of grant-in-aid brought into existence with astonishing
rapidity a number of new high schools, managed by local committees
and staffed, almost wholly with Indian teachers who had learnt
English from the schools and colleges created during the previous
twenty years.

The main reasons for this rapid increase, were no doubt,
that a knowledge of English was becoming more and more essential
for Government Service and other occupations; and that the
creation of the universities and the ambition of winning their
degrees began to fire the imagination of the literate classes.
The high schools were already regarded by many, not as providing
an education worth having in itself, but mainly as portals to the
University.

A very striking feature of the story, during the next ten
years, is that while there was a very large increase in the total
number of high schools, there was during the decade an actual
decrease in the number of government schools. This was due to
a diminution in government expenditure on secondary education,
which in its turn was due to three causes; financial stringency
caused by famine; a deliberate concentration during these years
on the development of elementary education; and the exaction of a
higher standard of efficiency from high schools as a condition
of grants. The striking thing is that in very large numbers, the
organisers of private schools, specially in Bengal, discovered
that these schools could be run on a self-supporting basis without
Government grants, and they need not, therefore, submit to the
conditions which the department imposed. The flood of candidates
all aimed at the goal. Success in the matriculation examination,
and the requirements of this examination were already
the regulating or controlling influence for a large part of
the schools in India.

Thus the universities and the secondary schools
were influencing one another, not wholly for the better.
The universities helped the schools to dispense with the
conditions and equipment necessary for good work, and
couraged them to content themselves with preparing for
examinations. The schools sent up candidates, who though
they might get through the examination, were ill-qualified
to follow with intelligence the university courses, and
specially poorly equipped in English, the medium of
instruction.

The numerical progress during these years can be
seen from the following figures.

<table>
<thead>
<tr>
<th>Province</th>
<th>High Schools 1870</th>
<th>1882</th>
<th>Middle Schools 1870</th>
<th>1882</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Schools pupils</td>
<td></td>
<td>Schools pupils</td>
<td></td>
</tr>
<tr>
<td>Bengal</td>
<td>133</td>
<td>18782</td>
<td>207</td>
<td>43,747</td>
</tr>
<tr>
<td>Bombay</td>
<td>20</td>
<td>5114</td>
<td>48</td>
<td>7993</td>
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<td>Madras</td>
<td>53</td>
<td>12217</td>
<td>80</td>
<td>4836</td>
</tr>
<tr>
<td>Punjab</td>
<td>14</td>
<td>2621</td>
<td>23</td>
<td>585</td>
</tr>
<tr>
<td>C.P</td>
<td>4</td>
<td>797</td>
<td>5</td>
<td>321</td>
</tr>
</tbody>
</table>

Figures for U.P. not available.

From the above it is evident that secondary education
received a definite setback during this period. Although
there was increase in the numbers of high and middle schools
in nearly all the provinces of India, there was a fall in
the number of pupils attending them.

Let us next examine the main characteristics of
secondary education in 1882.
The first characteristic was that the systems of secondary education in the various provinces of India varied. Though its standard was everywhere higher than primary education, no definition could be framed to cover the subjects of secondary education in all provinces. Its higher limit was, indeed, precisely defined by the matriculation standard of the universities, but its starting point necessarily varied with the varying limits of primary instruction as that was understood in different provinces. There were other differences as well. In some provinces the course in secondary schools was framed with exclusive reference to the university matriculation standard; in others independent standards and courses of instruction were also found. But with all these differences, there was a clear line of distinction between secondary and primary education.

The course in the high schools was governed throughout by the standard of the matriculation in which it ended. That standard was not precisely the same in the different universities of India, and to this extent the course of instruction in high schools differed. Moreover, while in one province a high school contained the two highest classes, in another the four highest classes, and in a third it included pupils in every stage of progress from the alphabet to the matriculation i.e high, middle and primary schools combined.

Another characteristic of the system at this time was that throughout the country high schools were regarded chiefly as schools for secondary education, intended for pupils whose education would terminate at that stage, but
in a much greater degree as preparatory schools for those who were to become students of the university. In all the provinces the attention of students was too exclusively directed to university studies, and no opportunity was offered for the development of what corresponds to the "modern side" of schools in Europe. There was a real need in India for some corresponding course to fit boys for industrial and commercial pursuits at the age when they matriculated. The University looked upon the Entrance examination, not as a test of fitness for the duties of daily life, but rather as a means of ascertaining whether the candidate had acquired that amount of general information and that degree of mental discipline which would enable him to profit by a course of liberal or professional instruction.

Another defect in the high school course was that all the subjects were taught in English. This acted as a great handicap for the students. The authorities forgot the fundamental truth that a student could better understand a subject in his mother tongue rather than in English, and that he was better able to express himself in the Vernacular.

There was no provision to help poor boys. Boys from all classes and communities flocked to the secondary schools, but all of them were not rich. The school authorities were allowed to admit only 15% of the total number, as free students. This was not enough. Very poor scholars, who could not get even their textbooks, were left to themselves. True, there were some scholarships, but they were given as reward for merit and not for poverty.
The system of school inspection was very defective. The number of inspectors was not enough to exercise strict control over all the schools, which were growing up like mushrooms. Moreover, the inspector went to the schools not as friends but as critics. Instead of helping the teachers to become better teachers, they were, generally, out to find faults and write long meaningless notes in the Log Book.

At this time all the schools were not properly housed. Most of them were housed in defective buildings, not especially built for them. The science of school building had not yet been developed.

In short, secondary education was at a low ebb in 1882.

This was the state of affairs when the Education Commission was appointed in 1882. In the Resolution appointing the commission, two points, regarding secondary education, were laid before them, (1) the desirability of modifying the purely literary course, and (2) withdrawal of government responsibility.

The Commission, made several recommendations, the most important of which are the following:

(1) "That in the upper classes of high schools there be two divisions—one leading to the Entrance examination of the universities; the other of a more practical character, intended to fit youths for commercial and other non-literary pursuits."

(2) "That the system of secondary education should be extended so as to meet the growing demand."

(3) That secondary education should be provided on the basis of local cooperation, and, therefore, in all ordinary

cases, secondary schools for instructions in English be hereafter established by the state, preferably on the footing of grants-in-aid".

((4)) "That an examination in the principles and practice of teaching be instituted, success in which should hereafter be a condition of permanent employment as a teacher in any secondary school, government or aided."

These recommendations were most sane and well-thought out. The first recommendation regarding the bifurcation of studies was meant to meet the criticism that secondary education was purely literary. It was intended to give it a vocational bias. The students were to be prepared for commercial and other non-literary pursuits and not only for the university.

But the attempts, which were made to give effect to this recommendation, by the establishment of special classes, preparatory for commercial and industrial careers and not leading to the university examination, were unsuccessful. This was due to two reasons. Firstly, most schools being poor did not have the money to institute these alternative courses; secondly, the abler boys were not likely to take it up, as it would exclude them from the university, the goal of all ambition in India. But this is a later story.

The second recommendation, as regards, the future provision of secondary education by local cooperation was not a new one. It was simply the reiteration of an old policy. The Despatch of 1854 had recommended the withdrawal of government from the responsibility for higher education. No steps had yet been taken in this direction. But now that secondary education seemed to have aroused the keenest public interest and the most spontaneous public activity,
It seemed natural to endow the new local bodies with educational functions, such as had already been entrusted to the School Boards in England, during the preceding decade.

The third recommendation was intended to improve school teaching.

Let us now see how these recommendations were put into practice.

The first recommendation appealed to the Government of India very much, and they addressed a circular letter*1 to all the Local Governments, requesting to be favoured with an expression of opinion as to the best methods of establishing an alternate standard for the university entrance examination. All the local governments favoured the suggestion of the Government of India and took up the question in earnest.

The Government of Bengal had for several years past contemplated such a change.*1 The Calcutta University was addressed on the subject of making the entrance examination of a more practical nature, and side by side with it the establishment of an alternate examination in the following subjects: Mathematics, History and Geography, Physics, Chemistry, and mechanical surveying. The Senate at its meeting held on 18th December 1886 decided against the establishment of an alternative examination, and contended itself by passing a series of resolutions, substituting Huxley's Introductory Primer of Science for mensuration, and also laying down that any candidate who desired it might be examined in Drawing, which fact was to be noted in his certificate. So no alternative examination was instituted.

In Bombay the purpose of the Commission was in
some degree, already realized, as Agriculture and Drawing had been introduced, in 1884, for the test qualifying for the public service. In a Resolution of September 1886, a desire was expressed to reorganize the high school course in Science with a view to make it more thorough and practical. A University School Final Examination was established in 1887.¹

In Madras a new High School/Examination was instituted, as a climax to the bifurcation of a studies in the School stage. The middle school standard was amended and was made to contain a variety of options, including commercial, technical and industrial subjects. It was believed that pupils desirous of qualifying for commercial and non-literary pursuits in after life may even at this stage acquire a knowledge of the rudiments of special branches or study they may choose to enter on.²

In the U.P. no alternative examination was established, but the wishes of the Government of India were met by introducing into the course which led to the Entrance examination, certain practical subjects such as Commercial Arithmetic, surveying, and geometrical and freehand Drawing. An examination alternative to the Entrance was instituted in 1892.³

In the Punjab the suggestion of the Government of India about the establishment of an alternate standard for the Entrance examination was referred to the Panjab University. The matter was discussed repeatedly by the Faculties of Arts and Science and by the Syndicate; and it was resolved by the Syndicate at a meeting held on 1st May, 1889, to introduce two alternate examinations viz.
a "clerical and commercial Examination", and an Entrance Examination in Science. *1"

In the Central Province, too, something was done as the result of the new movement. Drawing was made compulsory in the primary classes of Vernacular schools. Drawing masters were appointed to all high and middle schools. Annual training was also introduced into all primary and middle schools.

The recommendation regarding the extension of secondary education was also warmly taken in hand. In Madras, where secondary education had already been placed under the district boards, they were now to be treated as private managers and receive aid from the provincial funds under the code. In Bombay, the allotment for grant-in-aid to secondary schools was increased by Rs. 10,000 in 1884. Among its other financial proposals, the Government of Bengal undertook to make a regular annual addition of Rs. 20,000 up to a total ultimate increase of two lakhs, to the allotment for aiding secondary schools. In Panjab a new, education code was introduced, which it was hoped would supply a great stimulus to the establishment of secondary schools under private management. Several schools of this class were soon opened. *2

In the United Provinces, too, there was activity in this direction, the Government accepting the principle that its future should be to substitute aided for departmental schools.

The recommendation of the commission, as regards the transfer of secondary schools to private or local bodies, was carried out with the same zeal, as the other
recommendations. In Bengal the cost of government middle schools was laid, in 1863, upon municipal funds, and under the Local Government Act of 1855, district boards were charged with both the management and maintenance of all government middle schools within the area under their control. Government High Schools were, under the same Act, transferred to the management of joint committees composed of the members of district boards and of the municipalities. In Bombay, a new municipal act made it incumbent on municipalities to make adequate provisions for middle as well as primary education, and as a result of this 30 middle schools were transferred to their control. In Madras, all high schools but four and all middle schools but one, were transferred to district boards and municipalities. In U.P., Panjab, and C.P. the same policy was followed.

Secondary education by all these reforms was placed on the high road to progress. In 1892, in Bengal, a very interesting experiment was tried, in some high schools, in the form of the Vernacular basis of instruction. But it had to be abandoned in 1895, when in consequence of the persistent opposition it met with, option was given to the authorities to reconstitute the schools on an English basis. At the same time, a movement was started, by the Bangiya Sahitya Parishad, in favour of Bengali as the medium of study in certain subjects prescribed for the matriculation. This was the sowing of the seed of a greatly needed reform. But alas it was to take so many more years to bear fruit. Progress of education was very rapid. Schools were started year after year, but the net gain was not very large, as the starting of new schools was neutralised to a great extent by the collapse
of weaker ones. The total number of schools sending up candidates for the matriculation increased considerably during these years. Turning to the candidates who passed, the rate of increase was 8%. But remarkable variations were shown in the several provinces, due to intentional or accidental changes in the standard.

By 1902 the number of public secondary schools, for boys, had gone up to 5032 of which 3037 were English Schools and 1935 Vernacular schools. The previous fifteen years had shown a steady rise in the number of secondary schools. In 1886 the total was 4160; in 1891, 4438; in 1896, 4827. This increase was mainly in English schools.

The proportion of schools managed directly by the government was much greater in the case of secondary than in the case of primary schools. In other words, the devolution to municipal and local board management was much less complete. In a Resolution of 1894, the Government of India declared that the government should gradually withdraw from the direct management of secondary schools. In commenting on the Educational Review of the five years ending 1896-97, the Government of India noticed that this principle had not been followed, and that there had been no real withdrawal during the quinquennium. They recognised that there were strong arguments against complete withdrawal in as much as well-managed government schools served as models to the others, and they said that while maintaining the principle that there should be no extension of the system of direct government management, they would not insist on the withdrawal from management where it was considered expedient. It seemed to them desirable that there should be, in general, one government school in each district.
The steady progress of secondary education was well maintained during the years 1901-07. The number of English Schools increased to 3285 with 473,130 pupils. An increase of pupils was shown in every province, and an increase in the number of schools in every province, except Panjab, where the number of schools decreased from 238 to 179.*

Two important developments marked this epoch. One was the transfer of a large number of municipal schools to the Education Department in the Panjab, so as to complete the provision of a government school in every district. This was the setting back of the hands of the clock and against the specific recommendations of the Despatch of 1864 and the Education Commission. The other was the movement, in precisely the opposite direction, in U.P., where the Local Government in 1906, gave over the district high schools to the management of district boards.

The Education Commission had abstained from recommending the transfer of schools from the management of government to municipalities; but the Panjab Government, conceiving such a transfer to be in accordance with the spirit of the report of the Commission, transferred some in the year 1885 and refrained from establishing government schools in other districts. Thus in 1902 there were only four secondary schools in Panjab managed by the Education Department, and of these four two were for Europeans.

But the experiment proved a signal failure. The Directors of Public Instruction in their successive reports complained of the poor condition of the municipal high schools in the Panjab. The municipalities took scanty interest in their management, the fact being that they had insufficient funds for their upkeep. In the beginning of
1905 the Government took them over. The D. P. I. in his report for that year writes:

"The staffs of these schools have been strengthened and special grants freely given more than once for the supply of improved furniture and appliances. The question of the extension and improvement of the buildings of almost all of them is under consideration. In almost every case much is needed in this direction to make for years of neglect and starvation under municipalities."

In the U.P. in 1902, the condition of district schools, as to management, was ambiguous, and they at times figured in the returns as managed by the department. The fact was that nominally they were managed by the Education Department in most respects, and the district board budgets bore the cost of maintaining them and reimbursed therefore by Government. With the passing of the United Provinces District Boards Act of 1906, regulations under that Act were made which converted the nominal management of the district high schools by the local bodies into a reality. The object of the change was to make the District Officer, the fountain head of all educational activity in the district and to interest the people, through the district boards, in the schools maintained for their benefit.

The experiment failed here too. It was very short lived, and the action taken in 1906 was shortly afterwards reversed and the schools were placed again under the management of the Education Department with, as the Lt. Governor remarked, "acclamations of approval."

This action of the governments of Panjab and U.P. was not above criticism. Although it is true, that the
condition of schools under the management of the local bodies was far from satisfactory, it was a very short-sighted policy to take them over completely. As we have already seen, the Education Commission had recommended their transfer, in pursuance of the policy of local self-government initiated by Lord Ripon. This transfer was thus a measure of self-education with a view to teaching the people the management of their own affairs. The desired goal of bettering the condition of schools could be achieved by other means viz stricter inspection and control, and the provision of more funds by increased grants-in-aid.

The second important development of the period was the passing by the various universities of rules and regulations for the recognition of schools; in accordance with the power given to them by the Indian Universities Act of 1882. Under the system of 1882 the number of high schools had increased by leaps and bounds in all the provinces of India. A very large proportion of these schools were privately-managed, and some of them were not even in receipt of grants. Most of the teachers were untrained and received miserable salaries. Under such conditions good work could not be expected. Education in these schools was cheap because it was bad, and bad because it was cheap. Supervision over these schools, by the Departments of Public Instruction was very lax. The inspectorial staff did not have the power, nor was large enough to exercise control. The Departments could have no control over schools which did not accept grants. The only authority exercised over these schools was by the University through its entrance examination. But university recognition was easily given. It was due to the fact that the universities had no
machinery for inspecting or supervising the schools, and their governing bodies were not constituted with a view, to this kind of work. Moreover, the Universities fixed their attention solely upon the qualifications of candidates for academic work.

The effect of this lack of control both by the Departments and the universities was remarkably illustrated by the fortunes of the scheme of bifurcation of studies, to which the Education Commission of 1882 attached so much importance.

This state of affairs was partly remedied by the Universities Act of 1904. The new regulations required, in the first place, recognised Schools to comply with reasonable conditions of efficient and good management, and in the second place closed the back door by forbidding admission to the matriculation examination of any private candidates, except those who had really been privately educated. The matriculation curriculum, in nearly all the universities, was recast. In the Panjab, Physiology and Drawing were admitted to the list of optional subjects.

The years 1907-12 witnessed an extra-ordinary increase in the number of pupils. The number of high schools and their pupils increased from 1156 to 1210 and from 285,020 to 389,422. Direct expenditure on secondary English schools rose from 117 lakhs to 166 lakhs.

The development during the period proceeded on a fixed plan. In October 1906 the Government of India addressed Local Governments and suggested the lines of a general policy*. The lines indicated in this letter were namely, as regards government schools, the establishment of these institutions in places which required them. The
desirability of employing only graduates or trained teachers, and the adoption of modern side, manual training and improved science teaching. As regards aided schools, the introduction of a corresponding degree of improvement, the increase of grants-in-aid and the elasticity in grant rules was suggested.

The suggestions contained in the circular letter were at once taken up by the provincial governments, and as a result considerable improvements were made in all the provinces. Government Schools were improved, and the pay of teachers was raised. In most provinces the State resumed the management of schools and the responsibility for grants which had been handed over to boards. In all provinces secondary education was now more carefully fostered. Buildings and equipments were greatly improved, hostel provision kept pace with rising numbers and the amount given in grants-in-aid increased by 30%. In three provinces a rational system of school-leaving certificates was put into working order. A commencement was made with Inspectors of special subjects. Above all schemes were prepared which would permit of the pursuance of steady programmes with the help of larger funds. Liberal grants, and a system of supervision exercised by an increased staff, training of teachers and more rational methods of instruction and examination, began to improve the condition of secondary education all over India.

The next landmark, in the history of secondary education in India, was an attempt to change the aspect of the matriculation examination, which marked the completion of the secondary stage.
The defects of the matriculation examination as being too literary had been pointed out by the Education Commission (Para 283). The action taken on its recommendations also fell far short, as pointed out by the Indian Universities Commission (Para 170). The question was also considered by the Simla Educational Conference of 1901. The Government of India, therefore, thought that the matriculation examination should be abolished. Instead they suggested the following system:

"When a school was recognised as eligible to present candidates for the certificate, to be established, a record should be kept of the progress and conduct of each pupil in the highest classes of the school. The Inspector should enter his remarks upon these at his visits, and thus obtain some acquaintance with the career of each candidate. These registers, together, with the marks obtained by pupils at school tests, would form a valuable record and supplement to the test which was to be conducted partly through written papers and partly orally. Papers were set by a Central Committee and answered by the pupils in the presence of the school staff; who would correct and mark them. The Inspector was then to visit the school and in consultation with a local committee report to the Central Committee the names of those students who had passed. The Central Committee was to be of manageable size. The University, the Department of Public Instruction and non-officials were to be represented on it."

The plan was an excellent one. It clearly had two advantages over the existing system of examination. In the first place it ensured steady application on the part of
students and not only mugging up the books near the examination. As ultimate success depended on the school record, a boy was bound to be more careful and more consistent throughout his stay in school. In the second place, it would obviate the vagaries of the existing system where success depended on one test where the temperament of the examiner was an important factor.

The views of the Local Governments were invited on this suggestion.

The idea was enthusiastically taken up in Madras and the United Provinces.

In view of the failure of the Upper Secondary examination, in Madras, a committee was constituted, consisting of the Director of Public Instruction, four official and four non-official members to draw up a scheme which should serve as an entrance test to the public service, to technical institutions and to university courses, as evidence of a satisfactory completion of the secondary course. The Committee went further than their instructions and framed a very elaborate scheme of an examination to replace the Matric. Henceforth, a school-Leaving certificate was to be awarded giving complete information as to the character and career of the pupil without any statement of his having attained a fixed standard or passed any examination. Any pupil who had gone through the secondary course to the satisfaction of his headmaster could, under the scheme, receive a certificate the value of which for any particular purpose could be estimated by any person of the necessary competence, such as an officer of a government department or the Principal of a college. Provision was also
also made for pupils, who obtained certificates of a low standard, to return to school for a year or more and to improve their marks in any subject they had taken or to take up new subjects.

The scheme was introduced in 1911. It proved so popular that in 1912 the entries for Matriculation fell from 8000 to 520. It was also adopted in Hyderabad, Travancore, Cochin and Mysore, and the certificate was accepted by the Madras University. The advantages of the system were that it permitted of considerable choice of subjects and a variety of syllabuses, that it checked cramming and the comparative indifference of schools to moral, physical and manual training and other subjects that had no definite examination value. It improved organisation and prevented frequent transfer from school to school.

The Allahabad University abolished the school Final examination which it had held as an alternative to Entrance, and both examinations were absorbed into the Matriculation. In connection with the Naini Tal Conference of 1907, a scheme of study was framed, the examination concluding which was conducted by the Department of Public Instruction, and accepted as qualifying for the employment and by the university as admitting to its courses. The conduct of the examination was entrusted to a board of ten members presided over by the Director of Public Instruction. The initiation of the scheme was attended with much difficulty and opposition. The recognition of the examination by the university led to the closing of some matriculation classes, and an outcry that a blow was being aimed at higher education. This suspicion soon disappeared and an increasing
number of schools took up this course. A dilemma was produced in 1909 by the issue of an order closing lower ranks of government service to all holders of the certificate; the choice lay between recognising all schools or inflicting hardship on pupils of the less efficient schools. The operation of the order was postponed.

The position may be summarised. While the inadequacy of a literary and purely external examination had long been recognised, early attempts to establish other kinds of tests were not successful, except in Bombay, where matriculation ceased to qualify for government employment. New systems were framed in Madras and the U.P. Both lay stress on school records. But the matriculation was still for the most part the goal of the high school course. The only remedy was the institution of school final examinations and the abolition of the practice of making the matric examination the gateway to the public services. No improvement could be expected until the domination of the matric was broken.

In the Resolution on Educational Policy issued in 1913, the Government of India laid down many points for the improvement and development of Secondary education. The existing government schools were to be improved by employing only trained teachers on better salaries; providing proper housed accommodation and the introduction of a school course complete in itself with a staff sufficient to teach the "modern side." The grants-in-aid were to be increased in order that aided institutions may keep pace with the improvements in government schools. The number of training colleges was to be increased and more government
This was a lead in the right direction and during the next ten years progress took place on these lines. Increased grants were allotted for increasing the pay of assistant master. But the most important development was that of Science teaching, in which great activity was displayed. Inspectors of science teaching were appointed and steps were taken to provide laboratories in schools.

Towards the end of the period under review secondary education came under the purview of the educational experts sitting as the Calcutta University Commission. The Commissioners came to the conclusion that for a satisfactory reorganisation of the university system, a radical reorganisation of the system of secondary education, upon which university work depended, must be carried into effect. As a measure of reorganisation they suggested: (1) that the stage of admission to the university should be the Intermediate instead of the Matriculation; (2) that Intermediate instruction should be transferred from the universities to Intermediate Colleges; (3) that Boards of Intermediate and Secondary Education, to control education up to the Intermediate, should be established.

As a consequence Boards of Intermediate and Secondary Education were established in various Provinces e.g. Bengal and the United Provinces.

The condition of Secondary education in 1929 was not so bad as that of primary education reviewed in the last chapter. It was by contrast well advanced and was serving a useful purpose. But it was not fool-proof, and there were many defects which lessened the efficiency of the system.
The most apparent defect is the dead uniformity of the system. People with different traditions and outlooks, different ambitions and aptitudes have little choice of the type of school to which they can send their children. As a matter of fact the system has established itself so strongly, that there is a marked tendency to regard the passage from the lowest primary class to the highest class of a high school as the normal procedure for every pupil. There is nothing corresponding to the bifurcation of studies as in many English secondary schools.

The reasons for this uniformity of the course are not difficult to find. It is the influence of the matriculation and its purpose as a gate to the university courses and the possession of a degree, that is responsible for it. The lure of Government Service is still very powerful. Wherever School Final Examinations have been established, both as entrance examinations to government service as well for entrance to vocational institutions, they have proved failures.

The adopted aim of shining in the matriculation examination is the greatest bane of secondary education. Too often the staff, the parents, the public are not infrequently the inspecting staffs also, gauge the merits of a high school by the percentage of successes which it obtains at the final examination. The matriculation examination dominates the whole system, in spite of the fact that it is an artificial test. There are large numbers of failures every year. It is not due to the fact that the standard of examination is higher than the attainments and capacity of the pupils. On the contrary it has repeatedly been shown that the standard is deplorably low; and where it is so the standard of attainment
is correspondingly lower. Therefore, when despite of this fact the percentage of failures is so high, we irresistibly come to the conclusion that there must be a screw loose somewhere.

This brings us to another defect—the defect of organisation. The large number of failures in the matriculation is largely due to the laxness of the promotions from class to class. Many pupils manage to reach the high stage, who in any selective system would never have been allowed to go up so high.

A thorough and critical study of the secondary schools in this country brings to view another defect, the absence of any corporate ideal. The constant migration of teachers and pupil from School to school shows the absence of that feeling of loyalty which a well-organised and respected institution should inspire. The school is regarded rather as the sum of the classes it contains than as an organic whole. The energies of the headmaster are mainly directed towards the successful teaching of the high department with a view to matriculation results. The lower classes are more or less neglected, although their supervision is all the more necessary in view of the frequent changes in the staff.

Last but not the least we come to the defective and unimaginative curriculum that is followed in the secondary schools. The courses of study consist of stereotyped subjects. The whole catalogue consists of seven or eight subjects e.g. English, Mathematics, History and Geography, Science, Physiology, Drawing, Classical Languages and the vernaculars. And that is all. It neglects the vast changes that have been imposed upon the system. The most important change is the increasingly large number of pupils who flock to the high
schools. This increase has chiefly been due to the popular fetish in "education". This increase in enrolment has brought tremendous differences of ability into the classroom. When secondary schools were conducted to give only intellectual training, in that case, schools could reject those whom they thought incompetent. This can not be done now, when the spirit of the age is that schools should provide training suitable to the needs, the capacities, and the special aptitude of every youth.

Thus we come to the conclusion that, although secondary education has become a fetish, all is not as it should be in our schools. Evidence of defects is hospitably heard, but little is consequently done to remedy them. There is generally a feeling that some one panacea will be found, some single act that will remedy all defects and set us on the high-road to educational prosperity. But there is no such panacea, nor will there ever be, in education or in anything else. The causes of depression are complex, the cure must concern the fundamental. We need a vision that will disturb our complacency, stimulate us to action, and direct unceasing efforts towards educational betterment.

The present is an age of change. Nothing is held sacred. Sweeping changes have been brought about in religion, in government, in the administration of justice, in the family relationship and in international relations. Criticism has been levelled as strongly against education as against any other social agency. This is by no means because the schools are regarded as inefficient, but rather because society relies upon them more and expects more of them as institutions for realising its aim. The hopes
of the future lie in the improvement through its children, through processes essentially educational. It is in the schools that future citizens are trained, and society can justly look to the schools for the proper training of the children.

We should face our problems squarely. Two lines of reorganization suggest themselves. The first is the reorganization of the system on the basis of bifurcation of studies; and secondly, the improvement of the existing curriculum. The first reform is long overdue. It is a fact that more than half the students in high schools do not reach the Matriculation standard and some only a small percentage of those who pass through the Matriculation joins the university. What are we to do for them? At present our high school curriculum is uniform in type and dominated by university ideals.

This is not so in other countries. In England there is a junior type of secondary school which leads normally to some sort of middle grade of technical or commercial education. In Germany secondary education is regarded at a stage of general education, and there is a great variety of schools, each assigned to meet a particular need. In the United States of America, the high schools have their "polytechnic" character very clearly stamped on them. The prevailing tendency in western countries is to provide some form of full-time post primary or secondary education for those wishing to qualify for the middle grades of technical education, and secondary education does not mean just "a good general education", but embraces also trade, technical, vocational, and such other
schools connected with trade and industry.

These observations suggest certain lines on which our system of secondary education should be reorganised, so that a vocational bias replaces the present predominantly literary bias. Uniformity in our school system and in courses of instruction given way rapidly to differentiation, and rigid programmes and entrance requirements are succeeded by an earnest search for groups having common needs and be to an indefinite extent adapted to varying groups. The new education will have to possess far wider aims; its range will of necessity be greater and its methods must rest on a scientific basis. These changes should enable each individual to make the most of himself, while at the same time contributing in as large a degree as possible, to the general well-being.

The consensus of opinion is that we should have vocational schools parallel to the existing general schools. Students should be given a chance to change into vocational schools at the various stages of the high school course. For this purpose, the high school course itself will have to be reorganised. The view that now receives general acceptance in the country is that four to five years is the barest minimum for securing any lasting degree of literacy. Assuming that the instructional period of the child's life to begin at six, the first period will bring us to the age of ten or eleven. The middle stage would follow with an examination at the end of it, and then the higher secondary course of three years. With such an ordering of the classes in the high school, a way to the pursuit of careers of our students could, perhaps, be provided
without making all follow the same general course of education.

Next we come to the question of the courses of study to be followed in the new type of secondary schools. We need not touch the courses of study in the primary stage. In the middle stage we will have to advise the studies and syllabuses in such a way, so that in addition to a good general education, there are studies leading to vocational courses, instead of all leading to the university. For this a properly selected and coordinated group of "basic" and "additional" subjects will have to be prescribed. The basic subjects are the general school subjects, while the additional subjects would include subjects like, Drawing, Manual Training, Natural Science, Agriculture, Rural Sociology and Cooperative Principles and Mechanics.

Now we come to the second of the problems enumerated above viz. the reform of the curriculum leading to the university. During the past fifty years various programmes of curriculum reform were entered upon. Committees were appointed, experts engaged and much labour was devoted to the task. Entered upon with enthusiasm, the schemes very often soon subsided. This was due to the fact that there was no fixed aim, no one particular ideal to be achieved. To be sound the curriculum should be based on some theory of society. It must grow out of a philosophy of education. It must contribute towards the special functions of the school. It should be based on experimentation and research. We need a Moses to lead us from the Wilderness into the Promised Land of the curriculum.

At the present time the curriculum is not broad-based. It is restricted to stereotype subjects. The
first change, therefore, that I have to suggest is, that there should be education for leisure. This has so far been neglected. The present tendency is to consider the courses in literature, music and the like as belonging to the "fads and frills". One of the outstanding changes in our society is the steadily increased amount of leisure time and unless it is properly made use of, it may prove a social menace. "Standing on the mischief still, for idle hands to do", is still true. Travel, biking, outdoor and indoor games, hobbies, social clubs, museums, historical sites and monuments music etc, suggest challenges to the new curriculum.

The new curriculum should also include the teaching of the practices of government as well as its principles and their historical development. The success of the present democratic age depends upon an understanding by every citizen of what it means, and upon a devotion to its principles. For us in India it is very important that our future citizens should from the very beginning be politically minded. Only then can popular government be worked; only then can India be free. The school is the best guide in this. The curriculum should, therefore, include topics like these—how government is administered; the actual procedure in legislation; the courts and their jurisdiction; the rights and duties of a citizen etc.

Another desirable addition is instruction in the fundamental principles of health. Not only the principles, but also the means, should be generally understood. Education for safety is a part of the necessary programme.

But the rearrangement of the school course and changes in curriculum is not the only thing that is required. The question of the effect of educational movements upon insti-
institutions is after all only incidental. Colleges and schools are destined to survive in lives enriched, ennobled and blessed; in ideas and aspirations and ideals that stir men's minds and arouse their souls to nobler and to vaster issues, in improved condition of society, as the result of the work of their former students; and they will find their justification in the contribution they make to society and to the system of education in its outward triumphal march.

What is required, therefore, is the inculcation of a new spirit. Our schools should aim at producing a typical body of men with certain codes and manners and habits of thought and speech. The schools should aim at developing a manly spirit, a straight forward character, a scorn of lying and meanness, and habits of obedience and command. The students should be equipped to go out into the world and bear a man's part in subduing the Earth. They should be taught to play fair, to try to be good losers, and which is sometimes more difficult, good winners.

Let us next consider some of the issues that face secondary education in India.

Out of the multiplication of high schools and the increase in the number of pupils, and the changed circumstances of modern times, have developed a number of issues, that is, problems of policy inherent in the situation. These issues are the result of a difference between theory and practice. The first issue is whether secondary education should be provided for every body or for only a selected few. There are those who think that opportunities should be offered to everyone to pursue secondary education with profit to themselves and thus with profit to society. This attitude has succeeded in developing such a sentiment that constantly increasing numbers crowd into our secondary schools. But it can hardly be
argued by anyone who is informed that they are getting appropriate education. Both the uniformed public and the pupils of immature judgment imagine that the education offered is beneficent. When they realize the extent to which it is not, the criticisms already heard will vastly increase in number and strength. Therefore, it is not honest to continue the expenditure of public money on a programme that does not promise an assured return. Thus the issue is a real one. Though it has not yet been voiced in public, it is coming to the forefront by the facts, failures and contradictions of practice.

The second issue that stare us in the face is the question whether at the secondary stage there should be self-contained, independent courses, or whether it should simply be a preparation for the university. At the present time the courses pursued in the secondary stage are merely preparatory. They cannot stand on their own merit. In our schools there are two classes of students; first those who after passing the matriculation go on to the university, and secondly those who do not, but try to find jobs. Therefore, secondary schools should educate in its own field. All courses should be of assured value regardless of any pupil's educational ambition. They should also help to sort the students according to the curriculum in which they are most likely to be successful and to find satisfaction of their needs.

The third issue is that of the medium of instruction; whether the medium should be English or the Vernaculars. Much hair-splitting has been done by champions on both sides, but after weighing the arguments for and against, we can not
but come to the conclusion that throughout the secondary stage the medium of instruction should be the vernaculars in all subjects, except English.

The future of the secondary system is bright. The new education will be based upon a general recognition of the public that it is really important. It will be much more comprehensive than the traditional; there will be no tug-of-war between the materially useful and the cultural education. It will be comprehensively planned. It will be thoroughly articulated. It will be provided for all those who are fit for it. Teachers will be soundly trained for the responsibilities that they are expected to assume.
Chapter Fourth.

Collegiate Education.
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From Secondary education we proceed to higher education, and take up the history of Indian colleges.

The history of Indian colleges begins earlier than the history of Indian Universities. The first colleges were founded more than 50 years before the arrival of the Despatch of 1854.

The first Indian colleges were founded at a time when the authorities favoured the Oriental system of education, and were designed for the encouragement of Hindu and Mohammedan learning. The earliest of all was the Calcutta Madrasah opened in 1780 under the patronage of Warren Hastings. The next Bengal college was the Hindu College or Vidyala, Calcutta, founded in 1817. The foundation of this institution illustrated the interest which educated Indians had begun to take in English education. In 1854 it was merged into the presidency College.*

In the year 1818 was established the first of the many missionary colleges. It was founded at Serampore by the Baptist missionaries, Carey, Marshman and Ward. In 1820 a college was founded in Calcutta in honour of Bishop Middlet of the first Bishop in India.*

The institution was designed for the education of Christian youths, and was built and endowed from subscriptions raised in India. In 1822 the Committee of Public Instruction opened another Oriental College, the Sanskrit College Calcutta.

The first Scottish missionary college was established
by Dr. Duff in Calcutta in the year 1830. It was known as
the "General Assembly's Institution of the Church of Scotland,
and its object was to give literary, scientific and religious
education through the medium of English. The Hooghly College
was established in 1836 and owed its foundation to the
bequest of a wealthy Mohammadan gentleman.¹

Another missionary college was founded by the London
missionary Society at Bhawanipore, in the suburbs of
Calcutta in 1838. The division of the Scottish Church
in 1843 led to the establishment of a free church Institution.
It was later on amalgamated with the General Assembly's
Institution under the name of the Scottish Churches College.²

Meanwhile Government Colleges were opened at
important towns in the mofusil. The Dacca College was opened
as a school by the Committee of Public Instruction in 1835
and was raised to the status of a college in 1841.
The Krishnagar College dates from 1845 and the Berbampore
College from 1853. Colleges had also been established es-
pecially for European and Eurasian boys. The Doveton
College established in 1823, was made possible by a large
bequest made to the institution by Captain John Doveton,
an officer in the service of the Nizam of Hyderabad.
The Martinique, Calcutta was opened in 1836 and was named
after the founder General Claude Martin. St. Paul's College
was opened as a school in Calcutta in 1845.¹

Bombay. In the Bombay Presidency, too, the early colleges
were of an oriental type. The Arabic College was founded
at Surat in 1809 by Bohra Mohammadans. The Poona College,
now called the Deccan College, was established in 1821 for
the encouragement of ancient learning. A portion of the
Dakshina Fund, established by the Peshwas for the support of learned Brahmans, was utilised for the support of this college. In 1851 the separate English and Vernacular Normal schools at Poona were amalgamated with the College, and thus was laid the foundation of the present Deccan college, which began work in 1857. The Elphinstone College, Bombay was founded in 1829, in memory of Mounstuart Elphinstone - that great scholar and administrator. A large fund was raised to perpetuate his memory and to begin with was utilised for paying lecturers brought out from England. The present college began functioning in 1836. The Wilson College Bombay, originated in an English school for native youths founded by Rev. John Wilson in the year 1834.*1

Ibid. P. 45.

Madras. Higher education in the Madras Presidency began later than in Bengal or Bombay, and was from the outset on a English basis. The present Presidency College was established in 1841 under the name of "the High School of the Madras University." This University was to consist of two departments - a college and a high school - and a number of provincial schools were to be connected with it by means of scholarships. The university was at first under the control of a governing body, called the "President and Governors of the Madras University." The High School made good progress and the Collegiate classes were opened in 1853. The Madras Christian College was founded in 1837 by the Rev. John Anderson. It was originally styled the "General Assembly's Institution". The College department was not opened till 1865. St. Joseph's College, Negapatam was founded in 1846; by the Jesuits of the Madura Mission.
It was transferred to Trichinopoly in 1883.¹

In the United Provinces, too, a number of colleges came into existence long before 1854.

The Sanskrit College, Benares was founded in 1792, the second oldest college in India. For the first thirty years the college met with little success. Instruction was confined to the Sanskrit language and literature and only Hindus were admitted. Between the years 1840 and 1860 the College underwent a thorough reform under the principality of Mr. John Muir, and afterwards of Dr. Ballantyne, English classes were opened and in a short time became the most important part of the institution. Government Colleges were founded at Agra in 1822, at Delhi in 1824 and at Bareilly in 1827. The Delhi and Agra institutions gave from the outset a more practical course than the Benares College and an English side was opened at an early date and flourished. The Agra College owed its foundation to the liberality of Gangachor Shastri, who in 1818 bequeathed the rents of certain lands to the East India Company for the encouragement of education.¹

In the Punjab Collegiate education began much later.

From the above sketch it is clear that the chief agencies which played a part in developing higher education in India before 1854 were three—the Government, the missionaries, and enlightened Indian gentlemen. To begin with the Government confined its efforts to the support of Oriental colleges, and it was the missionaries who were the pioneers of western education. But after the controversy between the Anglicists and Orientalists was decided in favour of the former, Government began founding colleges of a western
type, and its Oriental colleges gradually assumed a more modern character. A number of colleges originated as schools, and after the foundation of collegiate classes, one and the same institutions continued to impart education from its primary to its higher stages, and "contained classes in which the alphabet was taught under the same roof with classes reading Shakespeare, the Calculus, Smith's Wealth of Nations, and the Ramayana."*1

There is another thing which we notice at this stage. Already what was to be, until our own days one of the most distinctive features of Indian education had already become marked; that is, higher education instead of being concentrated, as in the West, in a few highly organised university centres, was carried on by a number of scattered colleges, none of which deserved full university rank. It was now necessary, not only to extend the system, but to provide some means of regulating and standardising the work carried on at these scattered institutions. Some means also of testing the candidates trained by them.

These wants were met by the Despatch of 1854.

The Despatch, which has often been called the "Magna Carta of Indian Education", made several important suggestions regarding colleges in India. These are contained in paras 37 and 38.

In para 37 a hint was conveyed of the work the colleges were expected to do.

"The candidates for university degrees will, as we have already explained, be supplied by colleges affiliated to the universities. These will comprise all such institutions as are capable of supplying a sufficiently high order of
instruction in the different branches of art and Science, in which university degrees will be awarded”.

Para 38 runs as follows:-

"The affiliated institutions will be periodically visited by government inspectors; and a spirit of rivalry, tending to preserve their efficiency, will be promoted by this, as well as by the competition of their most distinguished students for university honours. Scholarships should be attached to them, to be held by the best students of lower Schools; and their schemes of education should provide, in the anglo-vernacular colleges, for a careful cultivation of the vernacular languages; and in the oriental colleges for sufficient instruction in the English and vernacular languages, so as to render the studies of each most available for that general diffusion of European knowledge which is the main object of education in India”.

These recommendations laid down the lines for future policy. There were many defects in this scheme. The colleges were simply to be affiliated to the universities. They were not to be component parts of a university, but were to be corporations apart, licensed to provide instruction and to present candidates for various examinations. The university was not to exercise supervision over the staff and equipment of the colleges. Each college was left to its own devices, and there was no guarantee that the degree of efficiency which had won for it its original recognition was maintained or increased. This was perhaps natural in the
early years, when there were but few colleges, all of which were able to draw upon the resources of government or the missionary societies. But at a later stage when the numbers increased, there was greater danger of lapsing into efficiency.

But though the colleges were not very intimately connected with the universities, their incorporation in 1857 is an important landmark in the history of Indian Colleges. Although the present scheme of collegiate education had been worked out at an earlier period in its more important principles; it was affiliation to the university that definitely fixed the aim and shaped the course of collegiate study. Lord William Bentinck's Resolution had indeed long before determined the character of the colleges, but it had not been at once possible entirely to abandon the old oriental methods. Nor did a number of colleges different in type and character, constitute a system of collegiate education. There was needed some central body to generalise the instruction, and to stamp with its recognition the acquirements of those who should submit themselves to its examinations.

By the universities projected in the Despatch of 1854, these wants were met, and since their foundation the colleges have been able to look upon themselves as component parts of an organised system.

The one great feature that marks the following period in the history of colleges, is the large increase in
the number of non-government colleges, which is a beautiful tribute to the ever-increasing interest taken by Indians themselves in their own education.

Of the new colleges that came into being after 1854 some owed their existence to the offer of grant-in-aid by government; but others relied almost entirely for their maintenance on the great and growing demand for higher education. In the early part of the period private enterprise hesitated for a time to enter for those who aspired to higher studies, so the main burden of meeting the demand fell on the Government and the Christian missionaries. The Government did not hesitate, inspite of the policy outlined in the Despatch of 1854, to shoulder the responsibility for the instruction of increasing numbers of undergraduates and starting new institutions for the purpose. In doing so the Government acted very wisely as local effort could not be trusted, at that time, to provide adequate facilities for the training of those who wanted to proceed beyond the secondary stage.

The progress made during this period can be judged from a few figures. In Bengal, in 1854, there were five government and six non-government colleges, while in 1881 there were twelve government, five aided and five unaided colleges in Bengal. Bombay had in 1854 only three colleges—the Elphinstone College, the Deccan College, Poona and the Wilson colleges, while in 1881 there were three government in the Elphinstone, the Deccan and the Ahmedabad colleges; and two aided colleges—the Free General Assembly's Institution and the St. Xavier's college. Madras could boast of only one government college, in 1854; by 1881 their number had increased to ten. Besides, a number of aided colleges had
come into being.

Punjab had no college in 1854; in 1881 there were two—the Government College, Lahore, and St. Stephen's College, Delhi. The same story was repeated all in the United Provinces, Colleges had also come into being in the Central Provinces, Assam and the various Indian States.

Thus by the year 1881, the collegiate system in the various provinces of India was fairly well-extended. Scholars from all castes and creeds flocked to these institutions, so much so that there was no breathing space anywhere. The colleges were very popular and this fact clearly proved that the demand had been genuine, and there were hopes of further development. There were in 1886 eighty-six Arts Colleges with more than eight thousand scholars on their rolls.

This tremendous development in higher education had very deep results. The thousands of students who flocked to the colleges studied the English language. They also studied English literature which is beyond all others, the literature of liberty. The result has been nicely described in the Calcutta University Commission’s Report Vol. I Chapter III P. 50:— "The leaven of the thought of Bacon and Milton, Locke and Burke, Wordsworth and Byron, was working in the minds of Bengal, whose age-long ideals had been those of submission and self-renunciation, not those of freedom and individual initiative. Such ideas difficult to assimilate with the but traditions of the East, could not have formidable and often perturbing results. With the political aspects of these results we are not directly concerned. But political ideas can never be separated from intellectual movements, and the generation after 1882 was to see the influence of the new
currents of thought powerfully reflected in the development of the educational system."

This was the result of the spirit of the times. The educational machinery did not by itself do anything to create this spirit. There were defects in organisation. The colleges were merely places where the various subjects in the university curriculum were taught. There were no hostels and no residential colleges. They did not make any arrangements for the physical and moral well-being of their students. There was very little science teaching. Each college was a unit in itself, and there was practically no connection between them. They were the scattered sheaves of a faggot, rather than one faggot.

Another defect in the college system at this time was the utter neglect of the Vernaculars. They were compulsory at no stage of the college course. They were absolutely thrown into the background and the vernacular teachers were considered to be an insignificant quantity on the staff. This was very unfortunate, as it disordered the rising Indian generation from their own Vernaculars and thus deprived education of its background. College instruction at this time was just like a king without a kingdom.

The taste of the pudding is in the eating. What was the product of this system, like? The system developed certain unlovely traits in the young men who passed through it. It created a gulf between the educated and the uneducated classes in India. The educated young men developed an intense feeling of self-love which often degenerated into barren conceit. The reason was that his training precluded a
simple and effective relation of his attainments to
the needs and potentialities of the world to which he
belonged, while it filled his mind with an extravagant
notion of his own worth and ability.

The prevailing system turned out a brand of
irreligious young men. They turned away from religion.
They did not make any attempt to reconstruct the ancient
thought and belief. They threw away their priceless in-
heritance through ignorance. This vanity and ignorance
was due to the excessive and importance attached to an
alien culture as enshrined in a foreign tongue.

But an unbiased judge of things should not magnify
the shortcomings. These were also a bright side to the
system of higher education as it prevailed in 1882. It was
an immense power for good. It implanted and nourished
social feeling. Petty class interests were killed and
replaced by national aspirations under the stress of
the new ideas and sentiments which the students imbied
in colleges.

This was the state of affairs when the Government
of India appointed the commission on the 3rd of February,
1882 to report on the progress which had been already
made and to suggest measures for the diffusion of knowledge
among those to whom circumstances had denied facility for
making an articulate demand for it. As regards collegiate
education, the commission was instructed "to ascertain
how far it would be possible for the Government to hand
over, under proper guarantees, its colleges to bodies of
native gentlemen who will undertake to manage them
aided institutions."
Acting upon these instructions the Education Commission made several recommendations. The most important of them were*:

1. That Government should withdraw itself from the field of collegiate education and hand over the existing government colleges to private bodies, whereover possible;

2. That in order to evoke and stimulate local cooperation in the transfer to private management of government institutions, aid at specially liberal rates be offered to any local body willing to undertake the management.

3. That the attention of local Governments be invited to the recommendations made in the several Provincial Reports with regard to providing and extending the means of collegiate education.

The first of these recommendations was very sinister. After the lapse of so many years we fail to see the wisdom of such a step. As things were the Government was not spending any enormous sums of money on education. The annual expenditure on education of all grades in India, in 1882, was not more than 1% of the total revenue income of the Government of India. The money that the Government was spending on colleges, small as it was, was money very well spent.

Luckily the Government of India did not act upon this recommendation in entirety. If it had, the greatest misfortune that could befall higher education would have fallen. It would have affected higher education in two ways. In the first place, it would have decreased the
efficiency of the existing colleges. The Government
Colleges have always maintained a high standard of
efficiency. They acted as models for other colleges.
Moreover, they provided instruction in all
their limited resources could not. In the second place,
the withdrawal of government from the field of higher
education, would have led to competition between the private
Indian colleges and the missionary colleges. This competi-
tion could not but prove unfavourable to the Indian colleges,
as the missionary colleges possessed better resources and
more funds, and so they could crowd the Indian colleges
out of the field. This would have caused great misunder-
standing. Indians could not but think that the Government
had callously let them down, and left them to the mercy of
missionary competition, which they were ill-fitted to
cope with. The Indian enterprise in the field of higher
education was yet in its infant stage, and the growing
sapling would have had a stunted growth in the shadow
of its mighty brother.

Thus the recommendation for Government withdrawal
was most unwise in every respect. The only saving grace
about it was that it was not carried out.

The other recommendations were all for the good.

These recommendations were heartily agreed to by all
the local Govt's and action was taken simultaneously in the
various provinces. 1

1 Review of Education in India in 1886 P. 153.

Extension. Acting on these recommendations the Govt.
of Bombay, in 1884, took action for the further development
of the Gujrat College, by offering to the community of
Ahmedabad liberal terms of aid. The Jubbulpore Gov't College
was raised to the first grade, chiefly by the aid of local subscriptions amounting to Rs. 79,000, which were invested for the benefit of the College. Further provision of the same kind was made in the non-Government institutions in C.P. The Free Church College at Nagpur was raised to the first grade. The Morris College was also established at Nagpur, by the aid of private subscriptions amounting to Rs. 1,70,000. A new college under missionary auspices—St. John's College, was opened at Agra.

Grants to Aided Colleges. The commission made a specific recommendation "that the payment by result be not applied to colleges", and that otherwise liberal grants should be made.* The recommendations were accepted in all provinces, and, indeed, no change was required except in Bombay, where under the system criticised by the Commission aid to a college was given in the shape of a fixed grant of Rs. 100 for every student passing either of the university examinations in arts. A new plan was now introduced under which the grant to a college was fixed, in the first instance, at Rs. 2,500 for each year of the full course of three years which it taught; thus a first grade college would receive Rs. 7,500 a year. This grant was to be given subject to two conditions; (1) that the college was maintained in efficiency; (2) that the grant did not exceed, in the case of a first grade college, Rs. 100 a year for each student in average attendance. This meant that if the number of the students fell below 75, the grant could be reduced in proportion.

Withdrawal of Gov't from direct management of colleges
The specific recommendations of the Commission on this point were limited to the provinces of Bengal, Bombay and Madras. In Bombay, the Gujrat College at Ahmedabad was handed over to the Municipality. For Madras it was proposed that the Government should either withdraw from the management of, or should close, the seven second grade colleges that were maintained by Gov't. The Gov't of Madras declared its policy on this point to be "to transfer to Municipal and local bodies, as much as it is prudent, of the administration of all but the highest education, by which means the guarantees of efficiency are likely to be more satisfactorily attained than by transfer to a private Committee." Speedy action was taken in accordance with these views and at the end of 1885-86 the College at Salam had been transferred to the local municipality, and the college at Bellary had been closed.

In Bengal, the local Gov't declared its intention "to close the Midnapore and Berhampore colleges, if no arrangement can be made for their transfer, before the 1st of May 1887." The Midnapore college together with its attached school, was taken over by the local Municipality with an annual grant of Rs. 1600; and the Berhampore college was transferred to the management of a local committee without a grant-in-aid, the transfer having been rendered possible by the munificence of the Maharani Surnamoyi, who expressed her desire to provide for the cost of its maintenance without Government aid.

In the United provinces the management of the Agra College was transferred, in 1883, to a Board of Trustees, who received for its maintenance all its assets together with a grant of Rs. 10,000 a year from Government and ...
Rs.8,000 from the Municipality of Agra. It was at first transferred for a period of five years, its final transfer taking place in 1898. The Bereilly College, which had been closed in 1876, was reopened as second grade college in 1884, and placed under the management of a local committee.

The Commission had also recommended the preparation of a moral text-book, based upon the fundamental principles of natural religion, and that the principal or one of the professors in each college should deliver to each of the college classes in every session a series of lectures on the duties of a man and a citizen. The Government of India questioned the possibility of introducing such a text-book without raising a variety of burning questions and thought it improbable that a text-book of morality, sufficiently vague and colourless to be accepted by all, would do much in remedying the defects of a purely secular education. The idea was dropped.

During the ten years (1886-96) college education in India made a tremendous advance. The total number of colleges increased from 86 to 115, and the number of students from 80,60 to 13,933 or at the rate of 74%.

A very welcome development in college instruction was the increasing popularity of science. This subject was now coming into its own, and was taught in most of the first-grade colleges which prepared candidates for the B.Sc. degree.

By the year 1902 the system of college education in India had been spread far and wide in all the provinces of India. In that year there were 41 first-grade and 19 second-grade colleges affiliated to the Calcutta University.
Maoras had 15 first-grade and 39 second-grade colleges; Bombay had eleven colleges; Punjab sixteen, U.P. thirty-two and C.P. three.

The figures show great development. But what was the "real" advance made by the system of collegiate instruction, after 1882? It was very negligible. The number of colleges had increased, the number of students had gone up, but there was no advance in the real sense of the words. Western education had no traditions in the land. It had not simmered into the minds and souls of the Indian people. Under the auspices of the universities, even the Government colleges had sunk to the level of coaching institutions. New ventures had no worthy ideals to work upto, no comprehensive programme of education to be guided by. They aimed, therefore, at simply preparing increasing numbers for university examinations; and as success in these examinations was a measure of their success, no attention was given to the quality of work.

The rapid increase of students, which took place after 1882, was in itself a great handicap. As the number of graduates increased, the value of their academic distinctions declined in the market for employments. Moreover, there was a general deterioration in the quality of the output. The instruction which the youngmen received in the colleges did not make a fine capital to start life's business with on their own account. And yet it was sought. But it was not owing to the fact that our youngmen were great devotees of Truth and so felt impelled to explore new fields of knowledge. It was economic pressure and the desire of rising in the social scale which impelled youngmen to
flock to colleges. They did so because the extreme simplicity of the educational arrangements provided no other outlet for their ambition. There were, however, no illusions in the matter; the literary training prescribed and tested by the university was recognised as the orthodox course only because it gave them just a chance of being independent of charity or accident.

Purely literary education was not the only sore. There was no variety in educational courses; and there was uniform mental drill for men who differed widely from one another in their aptitudes and their outlook on life. A diversity of courses under the auspices of the university could alone suit the needs of our community which was still in the rapid of transition. But the day was away when this could be done.

Some attempts were, however, made to improve the condition of collegiate education after the passing of the Indian Universities Act of 1904. A genuine movement of reform was set on foot. "All affiliated colleges, in which students were prepared for university examinations and degrees, were brought under regular inspection by the universities. Under the Act the universities received powers, which they exercised to the full, of calling upon colleges to remove deficiencies revealed by inspection. They also exercised their powers to make regulations and general rules to be observed by the colleges."

The colleges were not only brought under criticism and regulation, but were also supplied with funds, both from private and public sources, whereby their requirements were
supplied. Faults in the constitution or management of
schools were removed, college buildings were improved, the
condition of residence of students was reformed, the
numbers and qualifications of college professors were
raised; the lecture system was supplemented by more tutorial
assistance to students; libraries and scientific equipment
were literally supplied, and a higher standard of college
education was realised. These improvements were carried
out with as much tenderness, as was possible, to existing
institutions. Some of the weak ones fell out, and some
others were obliged to limit their efforts to teaching
a smaller number of subjects than previously. But a higher
standard was nowhere enforced with harshness.\textsuperscript{1}

During the years 1906-07, an extensive building
programme was undertaken in the Gov't as well as private
colleges, by the aid of Gov't \textsuperscript{2} Christian College was

Another noticeable feature of this period was
the beginning of a movement towards making the colleges
residential.\textsuperscript{2} The original idea with which the colleges
were started was to provide instruction only, and let
the residence of students take care of itself. It was,
however, soon recognised that it was too narrow a view
of the duties of the college towards its students, and the
colleges had gradually been taking on a residential character.
The Universities Act empowered the universities to make re-
gulations relating to the residence of college students, and
during the period it was laid down for the first time, as
a universal rule, that every student, not residing with
parents or guardian, must either reside in a boarding house.
under supervision or in an approved lodging house. This was specifically provided for by the regulations of all universities.

Number of students. The number of students in Arts College, which had been rising steadily for fifteen years, reached its highest point in 1904, when it stood at 18,645, and then fell for one year and rose slightly in the following year, so that at the end of the period it was 18,001. This fall in numbers was the resultant of considerable rises in Madras, Bombay, U.P. and the Punjab, and of a heavy fall in Bengal and Eastern Bengal and Assam.

The causes which determine the number of students in Arts colleges are:— (1) the total number of students who desire to receive a university education; (2) the number who succeed in passing the matriculation examination; and (3) the amount of accommodation available in the colleges. The number of students desiring a university career may be expected to grow with the prosperity of the country and with the expansion of careers in which the possession of a degree is a qualification. It may be expected to decline in times of plague and famines. Increase in the cost of college education may be expected to tend to the diminution of numbers of students. The Matriculation Examination is attended by more pupils than have any intention of proceeding to college and, therefore, the number of passes is not an exact index to the number who may be expected to become college students. Any increased severity in the matriculation test throws out some of the candidates who would have proceeded to a college. Increased severity in
the Intermediate or B.A. examinations tends to increase the number of students who can be in attendance; and the higher the Standard of College buildings, the more rigid becomes the limit. If overcrowding is permitted, additional accommodation can be obtained, but if, on the other hand, overcrowding is prevented and higher standards of building enforced, the accommodation tends to contract.

In 1908 a comprehensive reorganisation of the Government Colleges in Bengal and Madras was undertaken.

During the thirteen years after 1907 the collegiate system of education experienced development both vertical and horizontal. The number of colleges increased, the number of students went up and the methods of instruction were improved.

In the first five years there was a slight diminution in the number of colleges, due mainly to a number of nominal collegiate classes for Europeans and a few others deprived of affiliation or amalgamated. The total number of English arts colleges fell from 127 to 123. But while the number of colleges fell the number of students went up to 26196. This increase was quite unparalleled. Twenty years before there were 8000 students in colleges. Between 1902 & 1907 the increase was less than 1000, while between 1907-12 the increase was from 18,001 to 28,196. The increase was particularly large in Bengal and Eastern Bengal and Assam. By 1919 the number of arts colleges had increased to 150 and the number of students to 52,483.

The overcrowded state of the colleges in Calcutta was emphasised in the Calcutta University Commission's Report.
Similar conditions prevailed in other large University centres.
To relieve the pressure of intermediate students in Lahore,
the Panjáb Government opened two Intermediate Colleges at
Ludhiana and Sultān in 1859. The management of the second-
grade colleges at Coimbatore, Tellicherry and Palghat was
taken over by the Madras Government.

Next we take up the question of the second-grade
colleges. **Second-grade Colleges.** Second grade colleges in
India began to be established shortly after 1854. But
their existence was tolerated rather than desired. Their
fate had often been discussed but never decided.

This question was also considered by the Indian
Universities Commission. In paragraph 77 of their Report,
the necessity of marking more clearly the line between
school and college life was urged. "Our so-called second-
grade colleges are for the most part high schools which have
added two college classes to their curriculum, in order to
keep their pupils two years longer. We recommend that the
universities should decline to affiliate any new second-
grade college. In the case of those now affiliated, we
consider that the aim of Government and the universities
should be to effect gradual separation, so that university
students should receive their education in colleges properly
so called."

But the Government of India were divided in their
opinion about this recommendation. In paragraph 38 of his
Note¹, Lord Curzon wrote, "they (the second grade colleges)
are high schools masquerading under the name and guise of
colleges simply in order to keep their boys a little longer,
and to put more money into their pockets". The champion of second-grade colleges seems to have been Sir Denzil Ibbetson. In paragraph 9 of his note, he wrote as follows:

"The student enters upon his college course at a younger age in India than in England; there is not the same strong public opinion among his fellows to keep him straight; and I think that the anxiety of the parents to postpone the day of his departure, for a large town at a distance, is reasonable. I think a second-grade college fulfills a useful function, while an inferior first grade college does not".

Sir Denzil Ibbetson's views were elaborated in paragraph 11 of the circular letter sent to local Governments which ended with these words: "The Government of India incline to the opinion that, so long as efficiency is insisted upon, second-grade colleges occupy a definite place in the educational machinery of the country, and fulfil a useful function."

All provincial Governments, with the exception of C.P., agreed with the Government of India as against the findings of the Commission. 3

The second-grade colleges received a new lease of life by the recommendations of the Calcutta University Commission. The Government of India in their letter no. 466 Dated 29th May, 1917, to the Registrar of the Calcutta University observed, that in view of the fact that a very large number of students come to Calcutta from outside districts, and that a very large proportion of these were in the junior classes, the University should consider the
propriety of taking steps for discouraging the immigration of first and second year students into Calcutta, and increasing the facilities for their education in cheaper and more suitable surroundings. The Commission agreed with the Government of India and strongly recommended that second-grade colleges should be opened in the mofusil. The Commission thought their establishment necessary for three reasons. First it would provide more adequate preparation for university work; second, it would meet the needs of those who would go no further than the intermediate stage; third, it was the best practical means of relieving congestion in big cities, and keep young and immature minds away from their temptations.

Their establishment would, it was also thought, bring a new and powerful agency of improvement into the educational system of India. It would set up a good standard of teaching. The whole tone of secondary and primary education was bound to be raised.

The proposal to establish intermediate colleges meant that the two top classes from the high schools were to be removed and combined with the two years of the intermediate course in a new type of institution.

The Commission further laid down that the intermediate college must fulfil a double purpose. In the first place, it must provide a training to qualify its students for admission to the university in all its faculties or into institutions for technological training. In the second place, it must provide a training for those, who after completing their course, would proceed direct into various practical occupations. But the courses, meeting the needs of the different
types, should not be sharply differentiated into university and non-university courses. It must also provide a liberal training and the vocational element in it must be subordinated to this.

The new intermediate colleges should use the methods of a good school, in classes of reasonable size, rather than the methods of the mass-lecture.

In the meantime a new movement has grown up which portends radical reform. There is a growing dissatisfaction with the poor equipment in English with which students enter college life; a growing tendency to recommend the lengthening of the school period. At present the school period may be said to end in most parts of India at 16 or 17 years of age. Enlightened Indian gentlemen are discussing the desirability of throwing the first two years of college life back on to the schools.

What is needed most at the present time is a definite policy in regards to the development of our universities, and the geographical position and educational status of their colleges. The present policy seems to be that of drift. Where two or three hundred students gather together, there is a college, and very often a first-grade college. The result is not very beneficial, and on these grounds:— (1) The students themselves lose the benefit of living in a wider world and of mixing with students and professors of other colleges; (2) The system entails both extravagance and inefficiency. An isolated college needs to be equipped and staffed properly, and this means big expenditure; (3) Their inefficiency reacts unfavourably on the standards of the university. As the speed of the fleet is de-
determined by that of the slowest ship, so is the standard of an affiliating university determined by that of its weakest college; and (4) This diffusion of effort and multiplicity of colleges retards the growth of the real university centres within a province.

For the reasons stated above, it would seem sound policy, for the sake of economy and efficiency, for each university to concentrate its teaching.

Placing ourselves at the year 1920, let us take a stock of the whole system of collegiate education in India, point out its weakness and make constructive proposals. As has been said, "Wisdom consists not in glorying in one's merits, but in curing one's defects".

In scope and character collegiate education is now almost uniform throughout India. The College of today aims at giving an education that shall fit its recipient to take an honourable share in the administration of the country, or to enter with hope of success the various liberal professions. It follows, therefore, that the advancement of learning in India is in a large measure through science, and altogether according to the scientific method. The English and the Oriental classics, of course, occupy an important place in the college scheme, but apart from the refinement of character and elevation of thought which are incidental to their study, their chief function is to discipline the intellect. In History, Philosophy, Mathematics and the sciences, English is the medium of instruction and the passport to academic honours. The dialectics of Hindu philosophy and the subtleties of Mohammedan Law have naturally disappeared from a course of study intended to be so practical in character. The
profound scholarship and life-long devotion to learning which
India once boasted are sacrificed in the appreciation
of an active career. Regrets are felt on this score,
and there are also those who hold that the present exclusive
use of English is neither beneficial nor necessary.
Through the vernaculars they believe that general knowledge
of the higher kind might be imparted and then an education
of wider national profit would be the certain result.

The first thing that strikes a student of the
collegiate system in India, is that no allowance/watto-
ever/ is made in the scheme of studies for the fact that pro-
bably half of the students will not proceed beyond the
intermediate stage. The course of study is planned with a
view to the degree course to which it is supposed to lead.

The second marked feature of the system is that no
guidance is given to the students in the choice of their
subjects. The chief source of guidance in the student's
selection is the popular rumour as to the relative easiness
of the various subjects.

Yet more important than the absence of clear
articulation in the ordinary subjects of study, is the
absence of any provision for an introduction to vocational
training, such as is needed by that half of the students
who will pass directly into the various occupations after
the intermediate.

Another thing that is usually lacking in our colleges
is the absence of a corporate spirit. The students of
a college are never made to feel that they are members of
a corporate body, that they belong to one family. The
college authorities are primarily concerned with instruction
during the college time and no attempt is made to guide
and control the students out of college hours. No attempt is made to win his love or respect. An Indian student is rarely proud of his 'Almamater'. The fault does not lie with him, but with the Almamater.

Once the student leaves college, all connection between him and the college ceases. True are "Old Boy's Associations", but they are virtually "Rich Old Boys Associations". Only those ex-students are invited to its meeting who have made a mark in life and are well-known, and the others are entirely neglected. So it is no wonder that only the big guns feel a love for their old college and not the lesser fry.

In our colleges a policy of drift is followed as regards the methods of imparting knowledge and of training the students in the art of thinking and thus fitting him in his pursuit of knowledge. I am totally against compulsory attendance, a large number of lectures, the frequency of examinations and the text-book system of lectures. Very few college authorities pay attention to the organisation of lectures and their existing large number from the point of view of the student's capacity or mental ability. In fact, nothing is organised as regards the methods of teaching which develops among the students the art of self-thinking, self-observation and self-help.

"College teaching has to promote not only the contact and conflict of mind with mind but also a cooperation between the teacher and the pupil in the pursuit of knowledge. The teacher is not to be a mechanical pump pouring out information from the higher level of his raised seat and the receptive and passive but a broken and a leaking bucket being filled at a lower level of his sitting deck."
The lecture-system itself is very defective. The lecture generally summarizes some books other than the textbooks and rejects them without personally investigating the old and new sources and without any independent valuations and viewpoints. He often dictates notes personally made or copied from private note-books of renowned professors or from printed ones. In such lectures, additional readings are hardly suggested. Both the students and the professors hardly keep themselves in touch with the new researches of others; much less do they make their own. He hardly possesses a fresh mind because he does not come in contact with great minds either by travel, or talk, and study.

Thus the teacher does not know how to inspire his students.

But the greatest defect of the lecture-system is the large number of periods during which the students and professors have to hang on to the classes every day. There are not less than five periods a day which they have to attend. No one considers its reaction on the student's minds. A student's mental powers are practically crushed in this jail-like parade, and attendance at every class and every lecture interesting and uninteresting.

A student must be taken to have joined a college to learn the scientific methods of study and inquiry, so that, if properly trained, his observation, experience and reasoning may help him to construct his own thoughts, test his own feelings and guide his own actions and speech. He does not come to have everything on trust. He must be allowed and made to examine the various facts and ideas and their correlations and consequences himself and thus to
revolve a system or subject for himself. These must grow up in him from within and ought not be imposed from without. He must be free to think. Colleges should organise their teaching not to suit this end in view and should also provide facilities for the free pursuit by way of a better regulation of their libraries. Neither buildings, nor books nor libraries make a real college. The teachers and the students are its soul and make its life. Therefore, the students should be made to think for themselves.

Next we proceed to make some constructive suggestions, which would pave the way for important reforms and make our collegiate system what it ought to be.

The most crying need of the times is cooperation between colleges.

Cooperation is a popular word. Its spirit is gradually finding its way into the field of higher education. So far in the past there has been a conspicuous lack of mutual understanding, sympathy and cooperative effort. Educational institutions have regarded each other as competitors, and suspicion and jealousy have prevailed. What is needed is whole-hearted cooperation between institutions of the same type. There must be a sense of fellowship in a common task. Colleges should no longer regard each other as competitors, and their relations should have in them nothing of jealousy or suspicion or fear. A sense of common responsibility should be developed. Intercollegiate relations of all sorts should be cultivated, in athletics, in debates, in public speaking etc. Men teaching the same subjects in the various colleges should be brought closer together by departmental meetings. The colleges should
supplement each other in the teaching of various subjects. No college, however strong financially, can make adequate arrangements in all branches of instruction. So two or more colleges can unite on a cooperative basis.

In these and many other ways the colleges can be brought into cooperative relations with each other.

The second reform needed is the cultivation of variety in educational institutions. Everybody will agree that it is not desirable that all the educational institutions of this country should become of the same type, or that their forms of development should proceed along the same lines. There is room in this country for a great variety of institutions, and educational progress and national stability will be better safeguarded by a multiplicity of types than by a standardized form which represents the views of some specialist as to what a college should be. There must be ample opportunity for variation and wide freedom for growth in different directions. The complex needs of our teeming population will be better served when institutions grow up from the people rather than when they are imposed from above either officially by government, or unofficially by the concerted action of the stronger types of institutions now holding the field. C. Stanley Hall has well emphasized the importance of the indirect educational influence of a college. He says, "The best education is not that which comes with effort from direct attention and application, but there is unconscious education, which is much more important and which is carried on in the penumbral regions of the mind. This environmental education needs more time."
The third suggestion is the reform of the contents of the college course. The length of the college course is not the only condition of a satisfactory college course. The content of the course is of equal importance. There has been a great deal of discussion as to what a college should teach. There is a feeling that too much of our teaching is not adapted to the needs of the students and does not fit them for their life work. The subjects are not practical, it is held, and the feeling in many quarters is strong that they should be replaced by others more nearly related to the demands of everyday life. There can be no possible objection to the various forms of industrial and vocational education. Underlying any permanent social structure are the great economic necessities for physical well-being that must be provided if there is to be any society at all.

But in our effort to make our training practical, we should not forget to make it worth while. Life is more than meat and the body more than clothes. While admitting that education is a failure if it leaves a person dependent on others for support, we can not but admit that at least a few, drawn from all ranks of society, should be given a higher education whose value cannot be measured in rugs, annas and pies, and, which those who have it would never barter for gold.

The basis for such a course are the languages, and every student should have considerable knowledge of at least two-one classical language besides English. The study of languages provides excellent mental discipline. The second group of liberal arts subjects comprises the philosophical and social disciplines. These
These give the student some knowledge of the conclusions of the outstanding thinkers of our race, on social and philosophical themes on. Some training for fresh thought. The third group presents the facts of nature and practical instructions about mastering nature.

These three aspects of a liberal arts curriculum are about equally important, and the disposition to allow the student to specialise in one to the neglect of others, such as the open elective system permits, has proved unwise. At the same time the disposition to substitute professional or technical subjects in place of these liberalising disciplines has defeated the purpose of liberal arts and has turned out specialists rather than educated men. Only by giving due weight to all the three by giving due weight to all the three aspects of education as we produce a mature, symmetrical and well-rounded citizen, in full possession of all his powers, physical, social, mental and spiritual, with an intelligent understanding of the past and a sympathetic insight into the needs and problems of the present.

"The colleges today will fail utterly of their highest opportunity if they cease to inspire at least some of their students with a love of the beautiful for its own sake, some with an enthusiasm for truth, some with a passion for righteousness, worthy leaders of their fellows-poets and philosophers, prophets and seers-men who shall feel and inspire others to feel the spiritual tide of things, and whose hearts are on fire with the glory of the divine in life."
Chapter Five.

University Education.
University Education.

The system of education which has been planted in India early in the 19th century, i.e. by 1851, bore fruit beyond expectation. English education had caught the imagination of the people and has become very popular. Young men of the middle-classes were flocking to the schools and colleges in ever-increasing numbers. But the educational system lacked a definite purpose and organisation. The work of the colleges was tested by two examinations conducted by Committees of Public Instruction, the Senior and the Junior Scholarship Examinations. For the purpose of Government Service a separate series of examinations was held.

There was no central body which could coordinate the work of the various institutions imparting higher instruction. The whole educational structure was like a body without a head. The need of a university was felt on all hands. Attempts had already been made, in 1845, to establish a university in Calcutta, but the proposal had been dropped as premature. But things had now advanced much further since that time. The rapid growth of liberal education, the high attainments shown by candidates for government scholarships, and by Indian students in private institutions, and the success of the Medical Colleges, led the Government of India and the Court of Directors, to the conclusion that the time had arrived for the establishment of universities in India, which would encourage a regular and liberal course of education by conferring degrees as evidences of attainment in the different branches of arts.
and Science, and by adding works of honour for those who might desire to compete for honorary distinction.

The various suggestions, as regards the establishment of universities, were contained in paras 28-35 of the Despatch of 1854. These were:

"We agree with the Council of Education that the form, government and functions of the University of London are the best adapted to the wants of India, and may be followed with advantage although some variation will be necessary in points of detail."

"The universities in India will accordingly consist of a Chancellor, Vice-Chancellor and Fellows, who will constitute a Senate. The Senate will have the management of the funds of the universities, the frame regulations under which periodical examinations may be held in the different branches of Art and Science by examiners selected from their own body, or nominated by them."

"The function of the universities will be to confer degrees upon such persons as having been entered as candidates according to the rules which may be fixed in this respect, and having proceeded from any of the affiliated institutions certificates of conduct, and of having pursued a regular course of study for a given time, shall have also passed at the universities such an examination as may be required of them ...........

"The examinations for degrees will not include any subjects connected with religious belief; the affiliated institutions will be under the management of persons of every variety of religious persuasion ........."
"It will be advisable to institute in connection with
the universities, professorships for the purposes of the
carrying out of lectures in various branches of learning, for
the acquisition of which, at any rate in an advanced degree,
facilities do not now exist in other institutions in India.
Law is the most important of these subjects."

"Civil Engineering is another subject of importance."

"Other branches of useful learning may suggest them-
sever to you, in which it might be advisable that lectures
should be read, and special degrees given; and would
greatly encourage the cultivation of the vernacular
languages of India that professorships should be founded
for these languages, and perhaps also for Sanskrit, Arabic
and Persian."

This is in short the origin of the Indian Universities.
If we analyse the various suggestions the following points
stand out.

(1) The Universities in India were to be modelled on
the London University.

(2) As the London University was at that time an
affiliating body, therefore, the Indian Universities, too,
were to be affiliating universities.

(3) The government of a university was to be vested
in a Chancellor, Vice-chancellor and a Senate.

(4) Professorships were to be established for the
purpose of teaching various important subjects.

In conformity with the wishes of the Directors the
Government of India appointed a committee to prepare a
scheme, in accordance with the outlines sketched in the
The Origin of Indian Universities.

Respectfully, for the establishment of universities in the Presidency towns of Calcutta, Bombay and Madras. They were to frame rules and regulations for the holding of examinations, for the grant of degrees and other cognate matters to be included in the acts of Incorporation.

When the Committee was appointed, some doubt was felt as to whether the Directors desired the Government of India to proceed at once, on receiving the report of the Committee, to the establishment of universities, or whether they desired that a reference should be made to them on the subject. This doubt was removed by the Directors in their Despatch of 27th June, 1855, in which they expressed the opinion that the constitution of the universities should proceed directly from the Government of India, and that the universities in the three Presidencies, should be formed on the same general basis.

The Committee, on being constituted met and resolved itself into five sub-committees to draft bills, for the incorporation of the universities; the faculties of Art, Medicine, Law and Engineering.

The first reports of the sub-committees in Arts, Medicine and Civil Engineering, were sent to the governments of the several provinces Bengal, Bombay, Madras and North-Western Province, for such observations as they might desire to offer on the plans thus presented, as it were in the rough. The replies of the several governments, together with the remarks of the various local authorities whom they consulted, were printed and referred for further report to the sub-committees.
The sub-committees after considering the former reports together with the observations which had been made thereon, submitted their second and final reports, which were only considered and adopted by the General Committee on the 9th of July, 1856.

The General Committee submitted its report to the Government of India on 7th August, 1856. In its report the Committee did not deal with the constitution of the universities, but addressed themselves exclusively to the system of examinations for Entrance, Degree and Honours in, the several branches of Arts, medicine, Law and Engineering.

Broadly stated the plan suggested was as follows:

An Entrance examination to be held simultaneously in most of the chief towns of the Presidency, to which all candidates were to be admitted on the payment of a fee, provided they were sixteen years old or upwards and of good moral character.

An examination for the degree of Bachelor of Arts (B.A.) to be held at the Presidency town, to which candidates are to be admitted on payment of a fee and a certificate of four years of study in an affiliated college.

An examination in Honours in any one or more of the five branches of knowledge, to be held immediately after the examination for the B.A. degree. The degree of M.A. to be conferred on those who had passed the Honours examination.

An examination in the theoretical branches of the medical science, to which all candidates were to be admitted who had studied for two years in a medical college.

An examination for the degree of Licentiate in medicine (L.C.S.), three years after the first examination.
An examination for the degree of Doctor of medicine (M.D.) to which only those candidates were to be admitted who were graduates in arts as well as had passed the Licentiate examination.

An examination for the degree of Bachelor of Laws (B.L.) to which only graduates in arts could be admitted after a year of study in a Law College.

An examination for the degree of Master of Civil Engineering (M.C.E.) to which only graduates in arts were admitted after four years in the study and practice of the profession.

An examination for Honours to be held shortly after the first examination.

In framing the above scheme the general aim of the Committee was to follow the plan of the London University, and the instructions contained in the despatch. They only departed from this course where sufficient grounds were seen for adopting a different one.

As regards the courses of study. The standard of the proposed Entrance Examination differed little from that adopted in the London University. The only difference was that while in London a student had to take three languages, here only two were required. Also, all the Natural Philosophy required at London, except mechanics, was dispensed with; the elements of Natural History being required instead.

The standard of examination for the B.A. degree differed considerably in its nature from that adopted in the London University, but not greatly in extent and difficulty. In languages, instead of Greek, Latin and a
modern European language, a student was to take two languages of which English must be one. In History and Geography the test was of a wider and more general character than in the London University. In Mathematics and Natural Philosophy the range was substantially the same; while the Chemistry which in London was required at the Entrance examination, was here proposed as part of the test for the degree, and in the course of Natural Sciences, Physical geography was added to Animal Physiology.

For honours at the B.A. the examination was to be in five distinct branches viz.:—(1) Languages, (2) History, (3) Mathematics (4) Natural History and Physical Sciences, and (5) Mental and moral Sciences. It differed from the London scheme in assigning a separate branch to History, including therein Political Philosophy and Political Economy.

This was the general plan for a university prepared by the Indian Universities Committee, and it was on this plan that the Universities of Calcutta, Bombay and Madras were established.

The Pros and Cons.

From the above scheme it is evident that the Indian Universities were to be constituted on the model of the London University, at that time a purely examining body. The scheme had its good points. It had the advantage of costing very little. It enabled all the existing collegiate institutions, to be worked into the same scheme, and provided an impartial machinery for examination. By giving freedom of action, it encouraged a variety of type.

But the scheme had more obvious defects. The establishment of universities did not in itself increase the existing teaching resources, nor increased the opportunities of study available for students. The scheme simply brought
into being a number of administrative bodies.

The ruling bodies of the University, the Senate and the Syndicate, were not to be drawn mainly from teachers, but from among distinguished administrators and public men. The University was given the power of granting or withholding affiliation to colleges, but it was not given the power of exercising supervision over the staff and equipment of the colleges.

A university in the most accepted view is a place of learning, a corporation of scholars for the advancement and diffusion of knowledge. On this definition the Indian Universities were no true universities. They were not corporations of scholars, but corporations of administrators; that had nothing to do directly with the training of men, but only with the examining of candidates.

Under these advantages and handicaps the Indian universities started life. The Acts of Incorporation provided for government of the universities, the constitution of the various university bodies, examinations and finances of the universities.

The first universities in India came into being in the year of the Mutiny, and were incorporated by Acts of the Indian Legislature.

Early years.

The first business of the Senates of the three universities was to frame codes of Regulations for their various examinations. For this purpose the forms, government and regulations of the London University were taken as the model. The Bombay and Madras codes were fashioned on the Calcutta Code. The only difference between the Bombay and Calcutta Codes was, that the former was so framed as to require a small number of subjects from candidates for
subjects from candidates for degrees and honours but a more thorough acquaintance with each.

The first ten years (1860-70) of the life of the universities were practically uneventful, except for some tinkering here and there with the rules and regulations, with a view to adapting them to the requirements of their students.

The most important change made during these years was the introduction at Calcutta and Madras of an Examination in the Arts intermediate between the Entrance and the B.A. Examinations. In the Calcutta University the new examination was to be held two years after the Entrance, but in Madras, where the course for the B.A. degree extended over three years, candidates for the F.A. examination were allowed to go up one year after matriculating. But the interval between the Matriculation and F.A. examinations was soon afterwards extended to two years. The idea of interposing the new examination was to encourage undergraduates to continue their studies beyond the Matriculation.

The University of Calcutta made its first attempt to take a direct share in the teaching of its students, in 1868. It was in the form of the foundation of the "Tagore Law Professorship", made possible by the princely donation of Rs. 1000/- a year by the Honble. Prafulla Kumar Tagore. At about the same time Mr. Prem Chand Roy Chand of Bombay, bequeathed two lakhs of rupees for the foundation of a "Prem Chand Roychand Scholarship" of Rs. 2000/- a year to be granted every year for five years.

In 1870 the Calcutta University established a "Branch Convocation" at Allahabad for the purpose of
Progress made.

1870-80.

conferring degrees on successful candidates from the United Provinces and the Punjabs.

The years 1870 to 1880 were years of more vigorous activity and were more fruitful by way of university reform. A new side of university teaching was developed. As a result of the recommendations of a special committee, appointed in the University of Calcutta, a large element of Natural Science was introduced in the various examinations, in the Faculty of Arts of that University. Henceforth a candidate could graduate exclusively in English and Science. This was a step in the right direction and gave a scientific bias to the purely literary education that had so far been pursued. New degrees in science were instituted in Calcutta and Bombay in 1880, and complete courses for this branch of study were prescribed. In Bombay an additional Syndic to represent the physical and experimental sciences was added to the Syndicate.

Modifications were also made in the regulations of the various universities in the faculties of Arts, Medicine and Civil Engineering. Conditions for the admission of private candidates were made more stringent. New regulations were framed in Calcutta and Bombay for the purpose of admitting female candidates to university examinations in arts.

The above sketch of the development of the three universities, during 1857-82, shows that the universities were living bodies. The very fact that necessity arose from time to time to make changes in the University regulations, is a clear proof that the universities were popular, and the changes were forced on them by the needs of the students who flocked to them. At the same time there
was a tremendous increase in the number of students. Beginning with a few hundreds even their rolls in 1882 ran into thousands. In Calcutta University alone no less than 1583 candidates obtained arts degrees during the period.

By 1882 Western Education with the affiliating university as its guardian, had fully taken root in India. The university degree had become the accepted object of ambition, the passport of distinction in the public services and in the learned professions. The avenue of employment which the new type of education opened up for the sons of the middle classes, were the modes of life most esteemed by them. The social value of the university degree was reflected in the fact, that a graduate had a definitely improved value in the marriage market.

Many persons have borne eloquent testimony to the admirable results which were achieved in those early days. "The thing must be seen to be believed," wrote Sir Henry Maine, "and I do not know which is the more astounding, the more striking, the multitude of the students, who, if not now, will soon be counted, not by the hundred but by the thousand, or the keenness and eagerness they displayed. For my part, I do not think anything of the kind has been seen by any European university since the middle Ages."

The increased popularity of the universities put a heavy pressure on the university machinery and often clogged its working. So far there were only three
(1) The revival of ancient oriental learning; (2) the diffusion of useful knowledge among all classes of the community through the medium of the vernaculars.¹

To attain the ends in view, a Free Public Library and Reading Room was established, the compilation and translation of a number of treatises in Urdu, Hindi, Arabic, Sanskrit and Persian was taken in hand, and a system of examinations in the classics and the vernacular languages was instituted.² But the chief aim of the Anjuman was the establishment of an Oriental University for Panjab.

In August 1865, the Anjuman submitted its scheme for the establishment of a university, in which oriental learning was to receive its due recognition. The scheme found favour with high Government officials and also obtained the full approval of the Lt. Governor.³

At a meeting of the Anjuman held on Wednesday the 18th March, 1868, European and Indian University Committees were formed, to propagate the idea of a Lahore University. The aims of the new university were stated to be—

(1) To allow the people of Panjab a voice in the direction of their own education;

(2) To discipline the minds of students by a course of study in their own classical languages and literatures; and;

(3) To develop in every way such originality in literature as may originally exist in the country.

Several meetings of those interested in the promotion of this subject were held at Lawrence Hall on 12th March, 23rd March and 28th May, 1868, where people of all shades of opinion, officials and non-officials, were represented. A number of resolutions were passed urging
upon the Government the establishment of the new university, and framing in outline its constitution.

The proposal to establish a university at Lahore was recommended to the Government of India by the Government of the Panjab. The Governor-General in Council recognised the value of the spontaneous efforts of the Indian and European community of the Panjab for the establishment of a local institution; but he feared that the degrees conferred by the Panjab University would necessarily be of an inferior character, and might, therefore, operate injuriously on the spread of higher branches of learning in India. It was hoped that the establishment of a "Panjab University College" would adequately meet the needs of the province. It was to grant diplomas but not degrees.

A Notification of the Government of India No. 472 Panjab University, dated 8th December, 1869, established the Panjab University College. Its inaugural meeting was held on the 11th January, 1870. Resolutions were passed by which Dr. Leitner was appointed Registrar and an Executive was nominated.

During the year 1870, schemes for examinations in Arts and Oriental languages were drawn up and publically notified. The Oriental School which had been in existence for sometime was expanded into a College; a Law School was opened and the Lahore Medical School was affiliated to the University College.

The establishment of only a University College without the power of conferring degrees disappointed the supporters of the University movement in the Panjab. It was felt that inability to confer degrees materially weakened the power for good which the University College would naturally possess, and it was urged that the...
naturally possess, and it was urged that the Supreme Government be addressed to confer on the college the power of granting degrees, thus raising it to the rank of a university.4

In 1871 the Punjab Government appointed a Committee to draw up a scheme of examinations for granting degrees in Arts, Law, Engineering and Medicine. After careful consideration, the committee drew up a scheme which was accepted by the Government. The Lt. Governor was now convinced that the time was ripe for empowering the Panjab University College to confer degrees. The Government of India was accordingly addressed: But the Governor-General-in-Council, once again expressed his inability to accede to this request.4

The promoters of the university movement were not daunted. In 1877 the Senate of the Panjab University College submitted a memorial to the Viceroy, in which they asked that on the occasion of the assumption by the Queen of the title of Empress of India, the concession of larger powers be made to the University College at Lahore, raising it to the status of a university and empowering it to confer degrees.5 This request was granted, 6 and the Panjab Government was ordered to inform the memorialists that the Governor-General approved of the proposed measure and that legislation would be initiated to give effect to it.

Long discussions went on between the Panjab Government and the Government of India on the drafting of the Bill and the constitution of the various university bodies. Finally Act XIX of 1882, 7 was passed by which the Panjab University
came into being, and was empowered to hold examinations and grant degrees. Its leading characteristics were that it was not merely an examining but a teaching university; that the examinations in arts were held not only in English but also in the vernacular languages; and that an Oriental Faculty, distinct from the Faculty of Arts, was established for the purpose of examining and conferring degrees on students of the oriental classics.

The next in time of foundation was the Allahabad University.

The question whether the educational needs of the U.P. were sufficiently provided for by the Calcutta University formed the subject of discussion as far back as 1869. There was a general desire among the educated community for a separate university. The principal arguments in favour of it were:—(1) The want of harmony between the course followed in certain classes of schools in the province and the Calcutta University curriculum; (2) The distance of Calcutta and Allahabad and the consequent exclusion of the representatives from upper India from the government of the university; and (3) the hope that a local university will stir local patriotism and will be better fitted to promote higher education.

The Government of India recognised this necessity.

The Governor-General in Council placed on record his belief that the demand for a university in Northern India must before long be admitted. But for the time being, the proposal was adjourned on the ground that it was premature; that progress in the province was too rudimentary, and that there was not a sufficient number of students who reached high intellectual proficiency.
reached high intellectual proficiency. Sir William Muir, the Lt. Governor though not prepared to advocate the immediate establishment of a university in the province was, he said, "not the less sensible that the Calcutta University does not fully and satisfactorily meet the wants of this part of the country". And he accordingly suggested a provisional arrangement which should pave the way for an independent university when the time came.1

Nothing came of this suggestion, and the whole question was laid aside, until it was revived in 1823 by a reference to the subject in the report of the Education Commission of 1822. In paragraph 592 of their report the Commissioners held that "we consider it a point worthy of consideration whether a new university for the N.W.P., Oudh and C.P. should not be established at Allahbad."

In the meantime there had taken place a very substantial development of higher education followed by a large and increasing desire for it. The inadequacy of the existing system to suit the circumstances and supply the needs of the province had become plainer, and former objections to a separate university had to a great extent disappeared. A University founded at Allahabad could be expected to superintend the intellectual advancement of a population much larger than that which fell within the influence of any other university in India, except only the University of Calcutta.

Sir Alfred Lyall (then Lt. Governor) in recording his remarks upon the report intimated that the project of a university at Allahbad had his general support. A scheme
was now submitted to give practical effect to this opinion.

This scheme provided that the proposed university, to begin with, would confine its operations to the direction of the methods and aims of instruction, adapting them to the needs, circumstances, traditions and predilections of the country. All that need be provided was, a Senate with a Syndicate and a Registrar. There were to be only three faculties, at first, i.e. Arts, Science and Law.

The Secretary of State for India sanctioned the establishment of the university.

The University of Allahabad was established by Act XVIII of 1887. It was inaugurated at a convocation held in November of that year.

The first business of the new Senate was to appoint a Committee of Studies in Arts to draft regulations in Arts. The Committee was a large and representative one. It resolved at the commencement of the proceedings that the regulations in Arts of the Calcutta University, which were hitherto in force, should for the present be accepted with such modifications as the circumstances of the province required. The following were the principal changes from the Calcutta rules:— (1) a separate examination for Honours at the B.A. was not held; (2) candidates were to be tested viva voce both in the B.A. and M.A. examinations; (3) the examination known as the "First Arts" in Calcutta was to be called the "Intermediate Examination"; and (4) the course for M.A. was to be of two years after the B.A.

The regulations in the Faculty of Law were framed by a Committee consisting of the Chief Justice and five
other gentlemen. These regulations were practically identical with those on the same subject of the Calcutta University. These regulations were approved by the Senate at a meeting held on Saturday 19th February, 1888.

Now we take up the second phase of the development of Indian Universities. Their history during 1862 to 1902 is one of constitutional development. The Education Commission of 1882 did not make any specific recommendations as regards university work, as unfortunately university education was not included in its sphere of investigation. But in spite of this fact, the Commission's Report gave an added impulse towards the movement, which had already begun, of strengthening university teaching and to provide for popular representation on the various university bodies.

In 1883 the Senate of the Madras University appointed a committee to draw up by-laws regulating the constitution of the meetings of the Senate, the order of business to be followed at such meetings, the rules of debate, the appointment of Committees and the procedure for election to the university offices. The by-laws drawn up by the committee were adopted by the Senate and sanctioned by the Government. The Senate also considered the question of instituting a Convocation of Graduates and passed resolutions in favour of the proposal. A draft Bill to amend Act XXVII of 1857, prepared by the Senate was forwarded by the Madras Government to the Government of India, but was refused sanction in their No. 45 dated 28th February, 1885. In 1884, in place of the Committee annually appointed to select text-books...
textbooks for the various examinations, Boards of Studies were instituted, consisting solely of Fellows who were experts in the various subjects. The Boards proved of great help not only in the selection of textbooks, but also in assisting the Syndicate in disposing of questions demanding expert knowledge. The same year a degree in teaching was set up.

The years 1890-92 saw the privilege of electing two Elected Fellows. Fellows to the Senate being conferred on M.A.'s and some graduates in other faculties, in the universities of Calcutta, Bombay and Madras. It was for the first time that popular election came in. It was the first step towards making universities democratic institutions. The new privilege proved very beneficial in materially strengthening the bond of union between the university and its graduates.

Universities in 1902. How were the universities like in 1902?

In 1902 there were five universities. The questions relating to the universities simply in itself and apart from its accoutrements, were still inferior to the questions relating to the colleges, which in their combination made up the University. The University in itself was an abstract body. The university premises consisted of a room or two with brass-plate on the door. They were artificial creations of Government, intended primarily to test by examination, the education provided by the schools and colleges in their respective provinces. They were essentially examining machines. They had nothing to do with the instruction of candidates whom they examined. They were not centres of learning as were the universities of
the West.

The various university bodies were ill-managed and badly composed. Membership of the Senate of a University was often conferred as a sign of honour than as a reward for intellectual abilities or interest in education. Most of them were nonentities and took as much interest in education as the man in the moon.

The Syndicates too were often too big to perform their functions properly. The Boards of Studies were constituted in a way that provokes laughter. They were not only unnecessarily large, but formed on what principle, or for what purpose, it is difficult to make out. Often gentlemen, some of whom could not be presumed to know much of mathematics beyond the multiplication table had to recommend courses of studies for B.A. and M.A.

The system of examination was absolutely wooden. The duty of setting papers was confined to a chosen few. And they had their favourite questions. The mode of teaching had degenerated correspondingly. If education be the transmission of life from the living through the living to the living, the system of instruction then prevailing may be described as one of carrying death from the dead through the dead to the dead. Neither the teacher nor the taught felt any interest in the matter.

But despite all these defects the establishment of universities in India has proved very useful. They provided a powerful and valuable stimulus to every college and school in the country. They afforded a means of comparison between the numerous institutions that were working with the same object. They supplied the advantages of competition
in the most useful form.

These advantages were most conspicuous in the case of schools of the higher class which annually competed together at the university annual examination; where their students qualified themselves to be admitted as undergraduates of the university, and gain a little to enter the colleges affiliated to it. It became the first great object of ambition with every school to pass this test, and those schools were properly recognized as the best of their class which were usually the most successful in sending up duly qualified candidates.

The higher examinations for degrees in arts, and the public recognition of successful study accorded by the conferring of degrees, were also not without their influence on the spread of advanced education.

The Indian universities had certainly proved useful. They had caught the imagination of the people. But they had not fulfilled the purpose with which they had been established. They had done very little for the cultural development of the people. They had taken no hand in the upliftment and the enlightenment of the ignorant. Instead of proving human institutions, they had proved themselves to be automatic machinery for the examination of candidates, completely impersonal and impartial.

The feeling was growing in the minds of all those who were given to thinking that the universities had failed in their noble objective. The principles of a true university had nowhere been evolved in India. They had so far only been superficial institutions imposed from above, rather than a result of internal growth. Reform of the
existing system was needed. In order to carry the examination of this problem to a practical issue, a commission was appointed by resolution of the Government of India, dated 27th January, 1907.†

The object of the commission was "to inquire into the condition and prospects of the universities established in British India; to consider and report upon any proposals which may be made for improving their constitution, and working, and to recommend to the Governor-General-in-Council such measures as may tend to elevate the standard of university teaching, and to promote the advancement of learning."‡

The Commission was constituted as follows:—

President,
(1) The Hon: Mr. T. Raleigh, member of the Governor-General Executive Council.

Members,
(2) The Hon: Sir Rosain Milnes, K.C.I.E.
(3) Mr. J.E. Hewett, C.I.E, Secretary Govt. of India, Home Department.
(4) Mr. A. Feular, F.R.S; L.L.L. Bengal.
(5) Mr. A. G. Bourné, F.R.S; Principal, Presidency College, Madras.
(7) Hon: Guru Jos. Benanjee; Judge, Calcutta High Court.

During the visit of the Commission to each university centre a member was temporarily attached for the purpose of inquiry regarding the university in which he was interested. The following instructions were issued to the Commission by the Government of India:

In conclusion, it is important to note that the primary objective of the extensive reforms initiative is to enhance security and efficiency in the administrative processes. The Commission recommends the following measures:

1. Strengthening the legal framework to ensure transparency and accountability in all operations.
2. Enhancing the capacity of administrative bodies to effectively execute their mandates.
3. Promoting public participation in decision-making processes to foster trust and credibility.

It is imperative to address the root causes of corruption and inefficiency within the public administration system. The Commission endorses the implementation of comprehensive reforms to achieve a more effective and accountable governance system.

Instructions to:

Please consider the recommendations outlined above and incorporate them into the current legislative framework. It is also essential to ensure that the reforms are communicated effectively to all stakeholders to gain their support and commitment.

The Commission looks forward to reviewing the progress made in implementing these recommendations and to provide further guidance as needed.
Before passing legislation, the government of India invited the Provincial Governments to criticise the recommendations of the Commission. The Indian University Act of 1904 was based on these recommendations. The Bill was introduced into the Council of Civil and Savage, 1903; it was debated in Calcutta on February 11, and referred to a Select Committee whose report was published on 11th February, 1904. It was then debated in the legislative council on March 21st 1904.*

The act has made the Indian universities into bodies corporate. It declared the universities to be bodies corporate (among others) of citizens, local, or public bodies, with power to hold property in their names. The act contains a provision that every university shall have a council, to which the university territorial limits must adhere. The conditions which a university council must observe are the privileges, the buildings, the name, and so on. In order that the council may undertake to the fulfilment of these conditions, power to inspect or colleges by the University Inspectorate was also added. The act also provides for the incorporation of new bodies, syndicates and faculties for all the universities. It made the office of the Senate tenable for five years only, instead of for life, and it limited the number of Senators and Syndics.*

The various provisions of the act were soon set in motion. The first to show was the formation of fresh Sates, the act was also the creator of ordinary Fellows
the minimum age is 25 in the case of the three older universities and 21 or 25 in the other two.

In 1859, the University of Calcutta, under the pressure of office of the claim for having the first college, took the act which required that the Rector should be elected by the three senate members, and that at the election they should be able to place more weight on academic studies than those more merely social.

The Act of 1860, passed by the Bengal Council, gave to

the University the power to appoint or select the members and the functionaries. The elections were soon raised to this provisional measure, and so on 10th February, 1863, the Indian Universities (Ordinance) Act was passed, which, in the main, were sections of the Syndicate. Upon the passing of this act the syndicates settled down to the business of the university, that, of framing a new body of regulations and of carrying out the inspection of colleges. The new regulations dealt with numerous topics, e.g., the constitution of the working parts of the universities, the Rector, the Master, with university professors and lecturers, with examiners and examinations; with courses of study and degrees.

As a result of the recommendations of the Universities

Commission that there were introduced in all the universities At the Calcutta University, a system of post-graduate lectures was built up at the headquarters of the university for instruction in the Mastership degree. Allahabad added to the facilities for M.A. study by organising courses and instruction in Economics and Latin. A still higher grade
of teaching with a view to stimulating original research was fostered by a few appointments of specialised professors.

There was a tendency to prescribe co-related schools of study. The course for the B.A. in all the universities was made identical, consisting of English plus any two subjects. Bombay reduced its degree course from four to two subjects. The change was suggestive of a potential improvement in attainments.

Specialisation was carried out by the removal of science from M.A. at Bombay and the institution of an M.Sc. degree; and in the Panjab University the recognition of history and economics as two separate subjects, the emphasis laid on practical work in science, the insistence of two laboratory subjects for the B.S.C. and the abolition of English poetry for the same examination, pointed towards the same direction.

The next ten years in the history of Indian Universities, witnessed in them a complete metamorphosis from purely examination bodies into teaching bodies. In the Calcutta university in 1913, a number of university professorships were created—George V Professorship of mental and moral science, the Hardinge Professorship of Higher Mathematics, the Carmichael Professorship of Ancient Indian History and Culture and two professorships of English. The first two professorships were created out of special Gov't grants made for the purpose, while the others were created out of university funds. The creation of these chairs was part of an elaborate scheme of M.A. and higher instruction.
In the University of Bombay a school of research in the field of Indian Economics and Sociology was established. The University of Madras created professorships of Indian Economics and Indian History & Archaeology. Mr. Gilbert Slater was appointed to the first chair and Mr. Krishnan Swami Ayenger to the second. Further a scheme for the development of Indian languages, on modern lines, was taken in hand, and Dr. Mark Collins, Professor of Sanskrit and Comparative Philology in the University of Dublin, was appointed to the chair.*

The Panjab University reorganised the Oriental College and obtained the services of Prof. Ramsay Muir and Dr. Smithells, during the cold weather, to advise on the teaching of history and chemistry, and to deliver lectures. The University of Allahabad also created professorships of Economics and Modern Indian History and instituted readerships and scholarships.*2

The system of centralising higher instruction in the hands of the university received extension with every year that passed. In 1914, the Madras University engaged the services of Prof. Patrick Geddes to give a course of lectures on "Cities in Evolution". The Panjab University appointed lecturers-Mr. Manohar Lal in Economics, Mr. Barnes, in the application of Science to agriculture in the Panjab, Dr. P.C. Ray in Chemistry and Dr. Fournier d'Albein Physics. The University of Allahabad created a chair of Sanskrit.*3

It is significant that the subjects generally chosen for centralised teaching were Science, Economics, Indian History and languages.
In Bombay and Calcutta large benefactions were made for scientific teaching and research. Sir T.N. Pai and Dr. Rash Behari Ghosh handed over Rs. 25 lakhs to the Calcutta University, for the foundation of a University College of Science. In Bombay benefactions were given to the amount of Rs. 26 lakhs for a Royal Institute of Science, in which Science teaching was to be concentrated.

In 1916 the Gov't of India appointed a committee under the presidency of Sir Asutosh Mookerjee, to investigate the problem of Post-Graduate studies in the Calcutta University. Its report recommended that all post-graduate work in Calcutta should be conducted only in the name and under the control of the University. For this purpose two councils were constituted viz Council for Post-Graduate Teaching in Arts and Council for Post-Graduate Teaching in Science. The question was later on postponed, till the report of the Calcutta University Commission.

Among other university developments may be noted the establishment of Honours Schools by the Panjab University in 1912. The teaching for the Honours degree was to be given by the University itself through college teachers organised under the guidance of University professors. Professorships of Botany and Zoology were created, and Dr. Bruhl and Mr. Moulik were appointed to the chairs.

But this expansion could not be carried out to its desirable extent without changing the fundamental character of the universities. A feeling was growing that the affiliaating universities had outlived their utility and teaching were no more needed. The University was the dire need of the country. The Gov't of India, in their Resolution of 1913, recognised these facts. "It is necessary", they said,
"restrict the area over which the affiliating universities have control, by securing in the first instance a separate university for each of the leading provinces, of India, and, secondly, to create new local teaching and residential universities within each of the provinces in harmony with the best modern opinion as to the right road to educational efficiency". The policy advocated by the Govt of India was reinforced by the growth of local and provincial patriotism, and the strength of communal feeling. It was due to these two forces that the foundation of the universities of Patna, Lucknow, Rangoon, Dacca, Benares and Aligarh, should be ascribed.

The argument in favour of teaching universities received most powerful support from the Calcutta University Commission.

The Calcutta University Commission was appointed by the Government of India in 1917, under the chairmanship of that distinguished educationist Sir Michael Sadler, and having as members:

1. Dr. J.W. Gregory, F.R.S. Professor of Geology at the University of Glasgow.
2. Mr. P.J. Hartog, M.A.; B.Sc., Academic Registrar University of London.
3. Prof. Ramsay Muir M.A. Professor of modern History at the University of Manchester.
5. The Hon: Mr. W.W. Hornell, M.A. Director of Public Instruction, Bengal.
The commission met in November 1917 in Calcutta and after hearing 83 witnesses and receiving written evidences from 412 people and further visiting a number of institutions in Bengal and other parts of India, presented its report in March, 1919. The Commission after reviewing the existing state of affairs, in Bengal, recommended a complete reorganisation of the system of higher instruction in the province. Their recommendations may be summed up as follows:-

(1) The immediate establishment of a new unitary teaching university at Dacca and the gradual development of other centres of collegiate education with a view to the establishment of similar universities.

(2) A pooling of the teaching resources of Calcutta with a view to make the University a teaching body.

(3) A complete revision of the constitution of the Calcutta University with the special purpose of differentiating between the academic and purely administrative side of its work.

(4) The coordination of the work of the outside colleges by means of a "Moffussal Board".

(5) The deligation of all work up to the Intermediate standard, hitherto conducted by the University, to institutions of a new type, called "Intermediate Colleges."

(6) The setting up of a Board of Intermediate and Secondary Education.

The report of the Commission was published in August, 1919 and in the following January the Govt. of India issued a resolution summarising the main features of the report and commending its findings to the consideration of the local Govts.
In the above resolution the Government announced their intention of placing before the Imperial Legislative Council, a Bill embodying the Commission's main proposals. But a protest being lodged by the Senate of the Calcutta University the introduction of the Bill was postponed for six months. An Act was finally passed which transferred the control of the Calcutta University from the Government of India to the Govt. of Bengal, and substituted the Governor of Bengal for the Governor General as the Chancellor of the University. Provision was also made for developing further the teaching side of the university.

The recommendations of the Commission had far-reaching effects. Committees were set-up at all university centres to consider how far these recommendations might be suitably adapted to meet local needs. One important recommendation was accepted by the Govt. of U.P., and was incorporated in the Acts establishing Lucknow and Aligarh Universities and the reconstituting that of Allahabad, namely, the separation of the intermediate classes from the sphere of university work and the transfer of control over them from the university to a Board of Secondary and Intermediate Education. Even centres so distant from Calcutta as Madras and Lahore were effected. The Senate of the Madras University at a meeting held in October 1920 adopted the following resolution:

"That the Senate is of opinion that the time has come when the increasing demands for liberal education in this presidency should be met by the establishment by of more universities and the redistribution of the territorial areas of the existing University so as to
provide as far as practicable at least one university for each principal linguistic area within the presidency; and that the establishment of a university for Andhra should be taken in hand."

The main recommendation of the Calcutta University Commission bore fruit by the creation of a number of teaching Universities at Benares, Patna, Dacca, Lucknow, Aligarh and Dehli. Soon after the publication of its Report. These universities embodied the most modern ideas in university education. They were small in size. They did not only examine their students, but also taught them. They were mainly residential. In short they were replicas of the ancient universities of Oxford and Cambridge.

After the passage of more than three quarters of a century our universities have come to be what they are. Let us now cast a glance at the fundamental purposes and ideals of our universities. We shall try to pick holes in their present constitution, point out their failings, compare them with universities in other parts of the world and then make suggestions to bring them up to the most approved pattern.

A university is often defined as an organised and degree giving institution, intended for the study and advancement of higher branches of learning, self-governing in its nature, and to some extent national in its scope. Three questions arise from this definition. They relate to the aim, the government, and the scope of a university. The aim of a university is, in the first place, to give the highest and final stage of general education to undergraduate students, with a view to preparing them for a specific...
profession or calling, and partly with a view to preparing them for doing work of a better quality, in any profession or calling they may subsequently enter. A university fulfills the first aim not only through the intellectual equipment which it provides, but also through the moral quality of common life which its existence brings into play.

The second aim of a university is to promote and conduct research in the various branches of arts and Science, with a view to increasing the sum of human knowledge and thus serve the national community in which it is set. The third purpose of a university is to disseminate knowledge and the spirit of true learning among the general public outside their walls. How far the Indian universities fulfill these three purposes will sum up the bright and seamy side of our university organisation in India.

Let us take those aims one by one and see where we stand in India.

We shall first see the intellectual equipment of our students when they leave the university. Milton once wrote: "I call a complete and generous education that which fits a man to perform justly, skillfully and magnanimously all the offices both public and private, of peace and war". The Indian university system is a far cry to such education, a far cry in space and function. But why is it so? In the first place, when an Indian student enters a university he is very poorly equipped for the work that lies before him. His knowledge of English, in which instruction is carried on, is very defective. There are serious gaps in his outfit.
which have first to be filled in during his first two years in the university. This is due to the fact that there is no selection of students fit for university education. The process of admission to the university does not ensure that only the spring of the year are admitted. Any body and every body, even third division men can join the university.

In the second place an Indian student passes through the university course without any personal supervision or guidance. There are no 'assignations', no 'quizzes', no regular "checking up" as in the American universities. There is no gradual passage to a degree by the accumulation of "credits" on the strength of serial examinations conducted by a Professor at the end of each term as in Germany. There is no "tutorial" system as in the British universities. The undergraduate does not know his teachers personally and does not receive personal instruction from them. The tutorial system which ensures that element of personal contact and intercourse between teacher and taught which is generally regarded in England as essential to true education, is sadly lacking in India.

In the third place, there is a paucity of teachers who have distinguished themselves by original work. A learned teacher radiates learning, a shallow teacher encourages shallowness in his pupils. A true academic atmosphere is lacking. Thus the Indian universities do not stamp their graduates with a distinguishing mark, which could be taken as a hallmark of culture or efficiency.

Now as regards the second aim of a true university.
i.e. the promotion and conduct of research work. In this respect too our universities present a sad picture. A great majority of students go no further than the B.A., and although in certain subjects a thesis is required for the Master’s degree which involves a certain amount of more or less advanced study, post-graduate work has assumed no large dimensions in our universities. Degrees of Ph.D and D.Litt have been instituted in the various universities, but candidates offering themselves or these degrees are rare and far between. Our universities do not make any special provisions for research students. No special lectures of a technical kind which research students require, are yet provided in any Indian University. No room is set aside for the students to work in, and no adequate equipment in the shape of books and apparatus is made available to them. In short the student is left to himself, to sink or swim.

Finally we take the third purpose of a true university i.e. to disseminate knowledge and the spirit of true learning among the general public. This extramural activity may take the form of providing, even within the University itself, a system of free public lectures; it may take the form of giving in different local centres, 'Extension' lectures and courses for those who desire such forms.
of instruction. In my view the act of revising "tutorial classes" for workers in town and even in villages. In this respect, it, Indian Universities are tiny numbers when compared with universities in other Jones. An Indian University is a classic preserve of students on its roles. For from resorting to the intensive progress carried on by American Universities, an Indian University does not even move its little finger to educate the public in general. Thus our universities fall short of the ideal. Next we shall deal with the administration of Indian Universities with a view to throwing light on a part of the problem which is often neglected. Universities are of two types: affiliating and Unitary. The affiliating universities are those which are simply examining bodies and do nothing or very little, to provide direct teaching. They have a number of colleges scattered in various places, living their own individual lives, self-contained in everything, providing their students every year to take the various university examinations. They are generally very large and unwieldy, symbols of an educational age that is gone. The second type are the unitary or teaching universities. They not only examine their students but
but also teach them. They are unitary because they are
centred in one place, and all their colleges and allied
institutions are in one place. They are small.

Among the affiliating universities we have the
universities of Calcutta, Bombay, Madras, Panjab, Agra,
Patna, Nagpur, Andhra and Rangoon. Among the unitary
we have the universities of Dacca, Benares, Allahabad,
Aligarh, Lucknow, Osmania, Mysore and Annamalai.

The administration of an Indian university is
generally vested in two bodies the legislative body
and the Executive body. The legislative body in some
universities is called the Court while in some it is
called the Senate. The executive body in some universities
is called the Executive Council, while in others the
syndicate. Then there is the Vice-Chancellor, the execu-
tive head of the university. In some universities the
Vic-Chancellor is a whole time salaried officer, while
in others it is still an honorary office.

Two kinds of criticism has been levelled against
the administration of our universities. The first is
that the various bodies are often composed of persons who
have no director connection or interest in education. The
teachers have no place on these bodies, and generally form
a very small minority. It is a sad fact, as all over the
world, it is the teachers who are the mainspring of uni-
versity policy, and unless the teachers are given a predomi-
nant share in running the university that true academic
atmosphere, for which we hanker, can not be created.
The second criticism is that our universities are too much subject to state control and interference. This again is true. Our universities are lacking in liberty. A university as a home of learning should have a proper sense of freedom. In Europe and America the universities always stand for political and scholastic liberty. But the Indian University needs the sanction of Government for every appointment they make, for even the minutest change in the regulations and bye-laws, and also for changes in the academic sphere. This is what should not be. What is wanted, in the relations of the state to the universities, is a consistent policy, not entirely aloof from public opinion, but not susceptible to political influences. But it is a consoling thought, as George Eliot has said, the blessed work of helping the world forward does not wait to be done by perfect men, and it may be hoped that our universities will continue to do useful work without obtaining a perfect constitution.

Fools, it has been said, contend for forms of government. No constitution for our universities, however, cunningly devised, can be effective, unless inspired by a spirit of allegiance, service and sacrifice. May our universities become like the University of Paris, in the Middle Ages "The fountain of knowledge, the tree of life, the candlestick of the Lord".

Let us in the next place compare our Indian University system with the university systems in other parts of the world e.g. American, British and German Universities, and point out the shortcomings in the
in the general set-up of our system.

The first thing that strikes a superficial observer is the lesser number of universities in India in proportion to the university going population. In India we have at the present time 17 seventeen universities with an enrolment of more than a lakh of students. Great Britain has an equal number of universities with an enrolment of about half the number, while in Germany with an equal number of students there are twice as many universities. This fact has led to intense over crowding in Indian universities and is the cause of all the weak points in our system.

The second point that strikes us is the poor condition of our universities. In Great Britain about fifty lakhs of pound sterling are spent annually on the universities, in America the sums spent seem fabulous when compared with the paltry two crores spent in India. Moreover, the Indian universities can not boast of princely endowments as the case in America and Great Britain. This is not primarily due to the fact that India is a poor country, but because charity is not directed into proper channels. For religious purposes it is quite easy to collect handsome sums in India which for education are generally not forthcoming. This poverty is the cause of inefficiency. Thus when there are no large incomes from private endowments the universities cannot properly equip themselves, and cannot carry out some of the functions that they ought to.

Dead uniformity. The third thing that strikes us is the fact that all the universities are specialisation as in other countries. All the universities offer the same stereotyped courses, and none stands out as something which...
The fourth thing is the narrow scope of studies pursued in our universities. In India we have the age-old faculties of Arts, science, Law and Medicine, Engineering and Agriculture. And that is all. The subjects of study are hackneyed, and everything new is shunned. In a typical American university, take for example the Columbia University, a student has ample opportunity to study science, mathematics, languages, literature, history, philosophy and economics, as in India. But he may also complete the requirements for a bachelor's degree by including in his course of study "principles of advertising," "advertising research," practical poultry raising", Secretarial booking", "elementary stenography," newspaper practice," "book reviewing", etc. In European universities, too, the courses of study are rich and varied, if not to the same extent as in America. As compared with these the courses offered in our universities are too bare, shallow and lack variety.

Some suggestions. Next we proceed to make some humble suggestions with a view to reform our existing system and to bring it into line with a true university system. We wish the university not only to purge and unscale its long abused sight, not only to improve its machinery of examining and sifting, but also to acquire some positive features of usefulness.

A university which only judges and pronounces its judgment is no doubt oblivious of its higher duties. A university is not to address some casual lessons to the intellect during the college hours, and then to dismiss
us to take care of ourselves as best as we can. It has to keep continuity in the matter of our culture by watching how we live, move, and have our being. Its great business is to place us in contact with a race of men, whose teaching hours are to be the days and nights of our existence, and whose lessons noticed and unnoticed are to stream in upon us with every breath we take. Here in the University we should come under the influence of men who are contributing to the great literature on the positive facts of life and its inexplicable enigmas, and take a colouring of our thought and action from theirs. A university is nothing if not an atmosphere where thought will grow and receive sustenance, where the inner life finds the food it needs, where, in short, we should learn to live full life.

We hear of the social and moral influences that belong to a university career at Oxford and Cambridge. "Were I rich, I should send my son to one of our universities, where he has the best chance of becoming great," said Oliver Goldsmith. Should not an attempt be made to incorporate these elements of greatness in our universities?

A University literally means a small "universe", a "corporation of learning". It is a place where distinguished scholars gather together to carry on higher studies and research in their several subjects. At the same time they guide the young students entrusted to them in their creative, intellectual efforts. They keep the torch of knowledge burning—advancing the boundaries of knowledge, conquering new fields from the domain of darkness and ignorance. A university is thus a place of research.
Research, should therefore, be one of the chief aims of our universities. They should become centres of research. They should train their students in the spirit and methods of investigation. Our universities should place before themselves one single aim—the advancement of knowledge and the propagation of truth. The importance of research in the work of the universities was emphasised by that eminent scientist, Sir J.C. Bose, in his Convocation Address to the Panjab University (1927), in the following words:

"The highest expression in the life of a nation must be its intellectual eminence and its power of enriching the world by advancing the frontiers of knowledge. When a nation has lost this power, when it merely receives and has nothing to give, then its healthy life is over and it sinks into a degenerate existence which is purely parasitic. The status of a great university can not be assured by artificial means nor can any charter assure it. Its world status is only to be won by the intrinsic value of great contributions made by its scholars."

But before our universities can become centres of living research and a training ground for leaders of thought and action, they will need several other things. The first and the most important is the provision of teachers qualified to guide, direct and carry on research. Our universities should try to induce the best scholars of the land to come under their fold and to carry on research in their name. The reputation of the universities of Oxford and Cambridge as of the other great universities of the world, is due to the fact that they have been able to secure the services of some of the most distinguished intellects of the country.
Chairs should be endowed and fellowships created to attract these men, and this done, they should be provided with a favourable environment for the growth of their intellect. These men should provide the ornament and distinction of the academic life of our universities. It will be through these people that our universities will be able to impress the world with their intellectual worth and status.

Besides having distinguished scholars on their permanent staffs the universities should also try to associate distinguished outsiders with their work. There should be a mutual exchange of professors between the various Indian universities, and between Indian universities in other lands. Such exchange has been a special feature of intellectual cooperation between the western countries, for several years past. There are two aspects of this exchange problem i.e (a) the betterment of international relations, and (b) the stimulus offered to research workers in allied subjects in the various universities and the ultimate advancement of knowledge. These exchange professors should be men of Science, fine arts, music, literature, history, economic etc. They will help in bringing about a better understanding of the various branches of human civilisation and will act as ambassadors of peace and good-will.

Another thing that our universities need for becoming real intellectual centres is freedom to organise their own intellectual life without interference from outside. As we have already pointed our universities are governmental bodies and depend upon government for support and recognition.
The Senates are packed with nominees of government, and nothing can even be thought of which the authorities, by any chance, construe it to be prejudicial to its interests. This subservience checks freedom of thought and leads to a stunted intellectual development. We want our universities to be free, to become breeding places of political theories and new thoughts of every kind. The students should be allowed to develop their thought and personality in an atmosphere of freedom and intellectual honesty. "Too many signposts along the road, warning the wayfarer at every step against this or that trespass, would crush the creative self-expression of men who have the capacity to mark out new lines of thought for themselves". The universities in India should not base their authority on any official recognition, but 'on the right of Truth to command obedience. "This is the main function of the universities— to be engaged in the search after truth in an atmosphere of freedom, to stand for the spirit of enquiry rather than dogmatism, for Truth never stands still and has many faces. It is through this conquest of Truth, always enlarging but never complete, that the universities can give us the fulness and freedom of life".

In this search after Truth the one thing that is greatly needed and the one that our universities badly need, are well-equipped university libraries. The true university, Carlyle maintained, was a collection of books. There should be books on every subject, and material and other equipment for research should be provided. A student needs access to catalogues and shelves; he should have it. He wants a
quiet nook in which he can work secure from interruption; he should have it. Lecture rooms and Seminar rooms should be provided for professors, and they should have books ready at hand.

Not only are good libraries essential for the right working of a university; good bookshops are also needed. The book store should be a place of books. Not only that, but it should be a place where it is possible, at leisure and in comfort, to examine books. If private bookshops, of the right type, do not exist, the university should subsidise one or open its own store.

The methods of teaching in our universities also need to be reformed. University teaching mainly consists of a number of lectures. The lecturers generally aim at presenting the students with ready-made summaries from a number of standard works. There is too much spoon-feeding. This should be changed. The lectures should not aim at imparting knowledge, but they should adopt methods of teaching and learning which would awaken the active intelligence of their students and enable them to appropriate knowledge by personal effort. A great teacher is that who trains his disciples to discover things for themselves. For this purpose the adoption of the "Tutorial System" would be very beneficial. There should be personal contact between the teachers and their pupils, as the personal interest of a teacher in his student's work can make an immense difference to the value of that work. In this way the study of the students is properly guided and supervised, and they take from their teacher a spark.
of that intellectual fire that burns in him.

The social side of university life in India also needs reorganisation. For this purpose University Unions should be created where they do not exist already. These unions would do a great deal for the development of character, for character reforms itself in the stream of the world, by the impact of mind on mind, and few impacts are so effective as those of ardent students upon ardent students. The unions should have well-stocked libraries and reading rooms. They should organise discussions, debates and study circles. There should also be old boy's clubs. Old students can play a great part as intermediaries, interpreting the university to the world and the world to the university. They would be of very little value if they copy the methods and habits of some old boys clubs in America, preventing, unemployment in the brewing trade and indulging in orgies of reminiscences.

There is another side of university work which needs emphasis—Adult Education. As we have already seen above, one of the functions of a university is the dissemination of knowledge among the general public. In other words the university should be taken to the people. Draper in his book "University Extension—a Survey of Fifty Years", discusses the importance of this work in the following words:

"The universities are like gardens within walls, and a fragrance comes over the walls and is wafted into the world beyond; and there arises in the world a desire for more of that from which the fragrance comes—more knowledge, more fellowship in the pursuit of knowledge,
and more of that ethical grace which is found to accompany fellowship in the pursuit of knowledge."

In England, America and other educationally advanced countries, efforts are made to bring the university to the doors of the humblest people. This is done by organising correspondence courses, public lectures, summer schools, educational conferences etc. Our universities should play their part in building up a sound national life, in combating illiteracy and ignorance and in the fight against false prejudices.

We have written in terms of schemes, and Organisation can help very effectively. It can liberate the spirit that is in man. But it is not everything. "In the University", writes Prof. Zimmern, "an atmosphere of freedom and of intellectual initiative are all-important. There is no department of human activity where the heavy administrative methods of modern large scale commercial enterprise are less at home or defeat their purpose more completely. The spirit of higher education is subtle and elusive; it bloweth where it listeth; it can not be manufactured, although it can quickly be extinguished by buildings, equipment and affluence. Where two or three are gathered together in the search for truth, there is a university, richer far than the cold halls in which the students are numbered and tabulated to receive wholesale imprimatur resulting from an anonymous examination. Not so did the greatest of teachers ply their craft, either in Greece, Palestine or India. Not so will wisdom and culture be cajoled back to our own lifeless mechanised age."
Chapter Sixth.

Education of Girls.
Chapter Sixth.

Education of Girls.

The history of girls education in India has been more chequered than the history of any other branch of education. It has seen more ups and downs. It has been patted and neglected from time to time. Encouraged and thrown into oblivion by turns.

Prior to the receipt of the Despatch of 1854 from the Court of Directors, female education was not recognised as a branch of the state system of education in India. The attention of the authorities does not seem to have been directed to the subject until many years after they had adopted definite measures for the education of the boys. The education of girls was entirely left to the fostering care of individuals and private societies.

The initiative in the matter of female education was taken by the missionary societies in the three presidencies of Bengal, Bombay and Madras. The earliest efforts of the members of these societies were directed towards the instruction of the children of Christian converts only. Encouraged by the success of their attempts in this direction they set up institutions for the education of non-Christian girls also. The example of the missionaries was followed by a few associations and societies, as well as by individuals, both officials and non-officials.

The first society of this kind was Calcutta Juvenile Society founded in 1820. Its aim was the establishment and support of Bengali female schools. The society established schools in Shambazar, Entally etc.
Female education was also one of the aims of the Calcutta School Society. In 1821 a qualified mistress was brought out to India. Miss Cooke arrived in November, but as the funds of the Calcutta School Society were inadequate for her support, her services were engaged by the Church Missionary Society, and in connection with that Society, she gradually extended her labours, until she had in 1824, 24 schools under her superintendence attended on an average by 400 pupils.

In 1824, the Ladies Society for the education of Indian girls was formed with Lady Amherst as its Patroness. In the month of June, the Church missionary Society made over to their charge, their schools for girls. In November 1826, the foundation stone of the Central School was laid on the eastern corner of Cornwallis square, a thickly populated Hindu district, and all the scattered schools were drawn closer with the central school as nucleus.

In immediate connection with the Ladies Society, and on the same plan as the Central School, there were other schools at Mirzapore, Howrah and Khulna. Local associations in correspondence with the society maintained schools at Benares and Allahabad.

So much as regards Bengal. In Madras, too, the church Mission began to attempt something on the lines of Bengal. Mr. Rambrose, much under the influence of Rev. W. Sawyer, then a missionary of the Church Mission Society, first formed a girls' school in Madras. Girl's Schools were also established at Tinnevely, Chingleput and Conjeeveram.
To the American Mission Society is due the credit of being the pioneers of female education in the Bombay Presidency. The first school for Indian girls was opened by this Society in 1824, and two years later they reported an increase of nine girl's schools with an aggregate attendance of 340 pupils. One of these institutions was a boarding school which was successfully maintained for many years at Byculla. In 1831 two more girl's schools were established by the same mission at Ahmednagar. In the course of the next ten years schools were opened at Thana, Bassein and Nasik.*

That was the condition of female education in India in 1849. To resume the thread once more.

In that year the Council of Education Bengal received an offer from two wealthy gentlemen Babus Jaikishen and Raj Kishen Hookerjee for the establishment of a girl's school at Uttarpurah near Calcutta, but the offer was somewhat curtly declined, partly on the score of want of funds and partly of the novel nature of the experiment. But as a matter of fact the Government was very unwilling to interfere with the inherent prejudices of the people against female education.

But this attitude of aloofness on the part of the Government could not be kept up for a long time. Just as Lord William Bentinck had ventured to attack and had conquered the prejudices of the people of India in other spheres, so Lord Dalhousie was encouraged to introduce into India the European view of the necessity of education for women. Instigated by Mr. Bethune, who in May, 1849 had successfully opened a girl's school
(today the Bethune College for Women) in Calcutta*, the Governor-General informed the Council of Education that henceforth its functions were definitely and systematically to embrace female education. All possible encouragement was to be given to any attempt proposed by the people in this direction, and the chief civil officers in the interior were to use all the means, at their disposal, to further the object in view. The council warmly took up the proposal and the first female school recognised by the government was established under a committee of Indian gentlemen at Baraset.

The court of Directors in their Despatch to the Governor-General dated 4th September, 1850, concurred with the ideas and plans outlined by Lord Dalhousie.

This is the story of the origin and early development of girls education in India. Schools for girls were established in the three presidency towns of Calcutta, Bombay and Madras. The outlying mofussil districts were not even touched. These schools were merely primary schools which taught children upto the Lower Primary standard of today. The courses of instruction consisted of the barest rudiments of the 3 Rs. with a little of Bible-reading and geography. The first schools were not for Indian girls but for Christian converts and half-castes. It was later on that schools for Indian girls, especially, were established.

There was, as yet, no system. The schools, scattered all over, were units in themselves. They were neither guided nor supervised by any external authority. Practically all these schools belonged either to the missionary
bodies or private societies. The government had not yet come into the field. This criminal neglect of a very important branch of education can be attributed to two things. Firstly, the government feared that any attempts in this direction on their part might cause murmurs in Indian society. It would be taken as an assault on the most delicate part of the Indian social structure. They, therefore, adopted the policy of sitting on the fence. The second reason was that girl's education was not considered to be as important as boys' education. And we know that boy's education, both in the sphere of secondary and university education was yet in a nebular stage. No general plan had yet been evolved, no system of education had yet taken shape. Under these circumstances the neglected state of girl's education can be easily understood.

But an era of hope was ushered in by the Despatch of 1854. The ring-fence of official neglect and aloofness was then broken.

The Despatch of 1854 gave a great fillip to female education. Its recommendation contained in Para 83 runs as follows:

"The importance of female education in India cannot be over-rated; and we have observed with pleasure the evidence which is now afforded of an increased desire on the part of many of the natives of India to give a good education to their daughters. By this means a far greater proportional impulse is imparted to the educational and moral tone of the people than by the e-"
and moral tone of the people than by the education of men. We have already observed that schools for females are included among those to which grant-in-aid may be given, and we can not refrain from expressing our cordial sympathy with the efforts which are being made in this direction."

These are great words and had an immediate effect in stimulating the education of girls. Large sums of money were assigned in all provinces to open government girl's schools and to aid private schools. A system of grant-in-aid was introduced and under its influence the number of schools slowly increased from year to year. The interest taken by the Government was indirect and most of the girl's schools that existed were maintained by private benevolence. Upto 1870 nothing was done directly by government in the matter of female education, except the establishment of a few female normal schools. The progress of education under agencies aided by government had not, however, been inconsiderable, and it may be inferred that the government had extended to female education that "frank and cordial support", which the Despatch heartily approved of. It goes without saying that only/beginning had yet been made. The little progress during the early years was chiefly due to external and private stimulus, to the philanthropic visit of Miss. Carpenter, whose sympathetic exertions were greatly appreciated by the people; to the efforts of influential European ladies, and the selfless efforts of a handful of Indian workers like Baba Khem Singh Bedi.
In the Panjab things moved faster than elsewhere. In February 1862 a grand Educational Durbar was held at Lahore, under the presidency of Sir Robert Montgomery, the Lt. Governor, who impressed upon the European officers and Indian gentlemen present, the importance which he attached to the education of women and invited their cooperation. A year later, in his review of the measures taken in consequence, the Lt. Governor declared that a great movement of vast importance to the moral and intellectual welfare of the people of the Panjab had been begun, and the prejudices of the centuries were overcome. Again in his remarks upon the report for 1863, the Lt. Governor declared that the schools, which had continued to increase, "are chiefly remarkable as a proof of the zeal and readiness with which the people of the province can respond to an external impulse involving a radical change in their habits, provided they are assured of its beneficial tendency."

In the beginning the girl's schools were opened and scholars enrolled in large numbers without much difficulty, but little progress was made after the first step. The case of the Girl's schools was similar to that of the boys' schools when first opened. So long as the teachers of indigenous schools received pay from the state for doing what they had done all along without it, government control was cordially welcomed, but the moment an attempt was made to improve them all were up in arms. The people had no desire and the teachers did not know, how to go further than the elementary stage.
Thus the attempt to reorganise the indigenous schools failed. Efforts made to induce teachers to instruct girl-students, by the sop of additional grants, did not bear any fruit. The only remedy under these circumstances was for the government to adopt a bolder policy. The need of the hour was that the government should open its own schools, establish female normal schools, and go on with this policy. But this was not to be. The government was over-cautious. With one hand on its purse and another on the pulse of the people, it hesitated. It contented itself by giving grants-in-aid. Its policy was outlined in a Resolution dated 30th April 1868. "The Governor-General-in-Council considered it a grave political necessity to maintain the principle i.e. as a condition of pecuniary aid from government, it should be always required that the initiative in every case be taken, bonafide, by the people themselves, and that they should contribute a reasonable share of the requisite outlay as a pledge of their earnestness and sincerity. It was to be understood that the money to be provided by the people must be raised by bonafide subscriptions given by private individuals and that it should not be derived out of local or municipal funds or cesses."

The above decision was based on the principle that government grant-in-aid should only be given to supplement special contributions voluntarily made by private gentlemen for female education. On reconsideration of the question, at the suggestion of the Punjab Government, this rule appeared too stringent, and it
was thought advisable that, with proper precautions, municipal grant should be available as much for the encouragement of female education as for the education of boys, and such grants were henceforth to be eligible for the government equivalent.¹

The next decade (1870-80) witnessed a tremendous progress in female education. The first decade had sowed the seeds, the second reaped the harvest.

The caravan of female education proceeded steadily onwards. The number of schools as well as of the pupils increased. In Bengal, in 1870, there were 274 girls schools while in 1881 their number was 803. In Bombay at the end of the decade there were more than twenty thousand girls under instruction in 218 institutions.

In Madras, the number of girl-students increased from 10,185 to 32,355. In the Fanzab there were in 1881 nearly ten thousand pupils in 320 institutions.

There was progress also in the standard of instruction. In 1879 the first girl, in the whole of India, passed the Matriculation examination of the Calcutta University, from the Bethune School. College classes, were soon afterwards added to the Bethune School, and it became the first women's college in India.

The condition of female education in 1882, was far from satisfactory. There were as yet no women's colleges with the solitary exception of the Bethune college. Not only that, but even the secondary education of girls was relegated to oblivion. Without the constant supervision of European or Indian ladies, it seemed impossible to get beyond the standard of an indigenous school, in which very young girls received some
elementary religious instruction.

The scheme of study for girls prescribed by government was the same as that for boys, with the exception that a large portion of mathematics gave place to knitting and sewing. But only the easier portions of the subjects were attempted. Schools for girls were usually attended exclusively either by Musulmans or Hindus. The Hindu girls learned Hindi. The medium of instruction in boys schools was nearly always Urdu and hence there was a want of suitable text-books in Hindi. Needle work was generally taught to the girls in mission schools according to English methods, and in others, the work which was commonly done in Indian families.

Besides the regular school-system there were other agencies, too, which were very active in the field of female education. Education of a more formal and definite kind was carried on in the Zananas by the educated male members of the family, under the system of examinations instituted by the Sabhas which had sprung up in different parts of the country, on the model of the Harkarni Sabha of Utterpara. Pupils of girl's schools were thereby induced to keep up their studies to some extent, after quitting the public school in their marriage.

Missionary agency was also at work in the same field, and was largely extending female education in the country.

Zenana instruction was generally carried on by European and Indian Christian ladies connected
with the missionary societies. In some families instruction was given in the usual school subjects, but in most cases teaching was confined to Christian religious instruction, needlework and a little reading.

The National Indian Association had for one of its objects the promotion of female education. The chief means employed by this Association were: (1) the social gatherings of European and Indian ladies; (2) granting scholarships to Hindu and Mohammedan School-girls. (3) holding an annual exhibition of needlework, (4) gifts of books to school libraries and of prizes to school girls; and (5) secular home education for Indian ladies.

There was also the Indian Female Normal School and Instruction Society which aimed at affording religious and secular instruction not merely to women at their houses, but also to children at school, and trained female teachers to carry on the work of the society. It had established its agencies at Bombay, Nasik, Poona, Thana, Ahmednagar and Sholapur.

Some Indian societies had also been formed for the promotion of female education. The most important of them were the Parsi Girls Schools Association, Bombay, and the "Arya Mahila Samaj, Poona."

This was the state of female education in India when the Education Commission was appointed. The system had not at that time crystallised into a unified whole. It was still in a vague and nebulous state. The leaven of state control was yet lacking. Something was needed urgently to revitalize and revive the flagging interest shown by the government in this field of educational
activity. It was hoped that the Education Commission would infuse fresh hope into the dead system. Let us now see what happened.

3.

It cannot be said that the recommendations made by the Education Commission of 1882, mark out any new line of policy. Their character was mainly tentative and provisional. They enumerated obstacles to be removed and aid to be applied in anticipation of the time when the greatest obstacle of all, the anti-pathy of the people, would disappear. The road might be cleared and smoothed though the machine might not yet march. The recommendations were 27 in number and can be grouped in the following way:

After reciting that female education should be treated as a legitimate charge on provincial, on local, and on municipal funds, and shall receive special encouragement (X.1), and further that all female schools should be eligible for aid (X.2), the committee passed to recommend that grants-in-aid codes in the various provinces should be revised so as to afford aid to girls schools on easier terms as regards rates of aid (X.3-11). Another important recommendation was that girls schools were not to be placed under the management of local bodies or municipalities, except at the desire of those bodies, (X.14-15).

The Report of the Education Commission is a very important landmark in the history of female
education in India. Its recommendation formed the first official recognition of the importance of female education. By making it a legitimate charge on local and provincial revenues it was ensured that a study support would henceforth be forthcoming. The step-motherly treatment which this branch of education had so far met on all hands was avoided. Special provisions for increased grant-in-aid was very wise, for at this time female education was very backward, in the embryo so to say, and, therefore, rules applied to other branches of education could not, in justice, be applied in this case. The last recommendation that female education was not to be put under the management of local bodies, except at their express desire, was based on sound psychological reasons. If female education had been thrust on local bodies, it would have suffered from neglect, but if a local body wanted to take over charge, it was sure to receive its due share of attention.

The local governments expressed general approval of the recommendations of the Commission. An opportunity for carrying them into effect was soon afterwards afforded by the conferences that met in many provinces of India for the discussion of educational questions. As a result of these conferences, the old code in Madras was revised, the rates of aid for girls schools were raised 75% to 100% above those for boys, and a yearly grant, varying from -/12/- to Rs. 3/8/- per head, according to standard was made for plain needlework. In Bombay, also, the rates for girls were double those for boys, and an
additional grant of Rs. 2/- was made for needlework.

In Bengal aid was to be given either by fixed monthly
grants or by capitation grants. In the former case the
maximum rate was fixed at one-half of the total expendi-
ture, in the latter the capitation grant of Rs. 3/- a year
for every girl under regular and efficient instruction,
which was sanctioned in 1884 for schools in Calcutta,
was afterwards extended to the whole of Bengal. In
the Panjab an additional grant of Rs. 14,000/- a year
was sanctioned for the support of girls schools. In
U.P. the mission schools, on which the higher education
of women chiefly depended, were treated in an exceptional
way, altogether outside the grant-in-aid rules; each
school receiving such aid, as added to the private re-
sources of the school, would suffice to maintain it in
efficiency.

The standards of instruction were generally
simplified by the introduction of subjects especially
suited to the requirements of girls. Much attention
was given to needlework and the standards in that
subject were generally graduated after the model of the
English Code. In Madras and Bengal domestic management
and lessons on health were included in the course, in
the C.P. cookery.

The recommendation as regards the management of
girls schools proved to be impracticable. It was
found that the number of primary girls schools, maintained
by district and municipal boards, was three times that
of departmental schools and were managed on the whole quite successfully.

These were the various measures taken to put into practice the recommendations of the Education Commission. Let us next witness the progress that took place during the years that followed.

During the first decade there was progressive development. The number of schools increased accompanied by an increase in the number of pupils. This was all due to the great fillip given by the Commission.

The education of girls had thus come into its own. The general outlines of a system had been chalked out, the skeleton was now there and only flesh was to be put in. It is a very pleasing fact that the progress of girls education during the second half of the nineteenth century was all-sided. It was not too heavy as that of the boys. If the number of girls primary schools increased, there was always a proportionate increase in the number of secondary schools, the two went on hand in hand. The higher education of girls was not neglected. The years 1891-96 witnessed a remarkable expansion of the collegiate education of girls.

The only Arts College for female students in Madras was opened at Palamcottah in 1885, under the name of Sarab Tucker College. The Brahman Balika Sikshalayas was started in Calcutta in 1882. In U.P. the Crosthwaite Girls school at Lucknow, which later on developed into the Crosthwaite College, was opened in 1894.

The subject of practical training in girls schools,
as distinct from book instruction, received a good deal of attention in the Panjab. Needlework was made compulsory in all middle schools and schemes of instruction were prescribed for both middle and primary classes. Text-books on the subject of household duties, for the middle and primary schools, were prepared, and grants were made to Vernacular boarding schools to induce the managers to give these duties the place they deserve in a girl's education.

The North India Medical School for Christian women was founded at Ludhiana in 1894, "to provide thorough medical training, under fully qualified Christian medical women, for those Christian women and girls who wish to prepare themselves for medical mission work."

With regard to the general question of the progress of female education, the Director wrote:

"There has not, during the past quinquennium, been any great widening of the field, that there has been on the whole a distinct advance in standard. There is said to be a growing sense of the need of education for girls, and certainly the public movements in this behalf, especially on the part of the Arya Samaj, seem to corroborate this. The Home Classes opened by the Panjab Association about three years ago, to meet the case of purdah women and especially of those who had to leave school early, are said to be prospering."

By the year 1902 the system of female education in India was fairly advanced and well-extended. A notable advance was the higher education of girls. Women received
their university education both in men's colleges and in separate girls' colleges. The returns showed 12 women's colleges, three in Madras, three in Bengal, and six in U.P. The three Madras Colleges (Sarah Tucker, Palam Cottah, Presentation Convent, Vepery, and St. Mary's Presentation Convent, Black Town) were all of the second grade. They had an aggregate of ten pupils in 1902. The three Bengal Colleges were all situated in Calcutta. The largest was the Bethune College, a government institution, founded as a School in 1849. The Martinikere for girls was a branch of the Martinure for boys. The Loretto House was a Catholic Girls School with a small college department. The U.T. list included the Isabella Thoburn College and five European Girls' Schools with small college departments. There were 177 college students in all in 1902.

In the same year there were 481 secondary girls schools of which 100 were high schools, 158 middle English Schools, and 203 middle Vernacular Schools. There were 41,616 pupils in all secondary schools. 391 girl candidates appeared for the Matriculation examination of the various universities, of whom 193 passed. The number of primary schools was 5628. Nearly half of this number belonged to Bengal. Madras came next with 782, Bombay with 768, U.P. with 343, and Panjab with 326. The total number of Scholars in the primary stage of instruction was 3,80,000. 6851 girls presented themselves for the Upper Primary Examination
in 1902, giving an average of one in every four girls in the upper primary stage; 68% were successful.

In 1902 there were no special medical colleges for women in India, but special arrangements were made for female students in the colleges for men. The degrees and diplomas of the universities were open to women, and a number of women had taken the Licentiate's diploma and a few the Bachelor's degree. The total number of female medical students was 242. The great majority of these female students were assisted in their education by scholarships derived from provincial revenues, from the Countess of Dufferin Fund and from other funds and endowments.

The next few years witnessed tremendous changes in Madras and U.P. There was great deal of reorganising and overhauling.

In 1902 the Government of India issued a circular letter (No.466(Ed) Dated 6th November, 1901) in which they expressed the desire that an earnest effort should be made to effect a real advance in the sphere of female education and stated that the question of providing more efficient teachers for girls' Schools, was of the first importance. The suggestion was taken up by several local governments and schemes for reorganisation, with a view to greater efficiency, were set on foot. In Madras the existing government girls schools were thoroughly scrutinised with the result that it was found necessary both to strengthen the staff and require higher qualifications from the teachers. So it was deemed advisable to effect this reform before
any effort was made to increase the number of such
schools to any great extent.*

As regards the strength of the staff it was found
that in the great majority of schools the number of teachers
did not correspond with the number of classes to be taught,
while the qualifications educational and social of the
also
staff were unsatisfactory, the pay offered being too low
to attract teachers of adequate attainments. Accordingly
the first thing attempted in the direction of reform
was to increase the number of teachers in the existing
government schools and to provide a scale of pay calculated
to secure the services of qualified persons for the
posts. It was laid down that the pay of a teacher should
not be less than Rs. 30/- a month.

The principal difficulties, so far, in the
administration of female education have been to induce
parents to send their girls to school, and to obtain
properly qualified teachers. Round these difficulties most
questions connected with female education revolved.
 Expedients for overcoming them form the bulk of most reports
of committees on female education, and are the key to
most changes in departmental administration. If girls
could be tempted to boy's schools they were welcomed, if
they preferred separate girl's schools, separate schools were
opened for them; conditions of purdah were observed; the
children were brought to school in conveyances; female
inspecting officers were appointed, fees remitted and
prizes were liberally offered. Whenever it was thought that
local bodies showed apathy in promoting female education,
their schools were transferred to government. Sometimes when
it was thought that the standards exacted from the pupils
were too high, inspecting of...
were two high, inspecting officers were instructed to relax their demands. Codes and regulations were drawn so as to favour girl's schools by grant-in-aid.

As the years passed a real change came about in the general feelings of the public as regards female education. Among the best families in big towns there was a growing demand for some further means of educating the girls, an ordinary school being felt unsuitable, and this because otherwise marriage prospects decreased. In all the special communities again, female education was part of the programme, both of the Arya Samaj as well as the orthodox Hindus; and even the orthodox Mohammedans felt the urge of advancing times. Of a less noticeable character was the interest of various private individuals shown in their genuine care for the small schools under their management.

In numbers the progress during the period was nothing much. The returns show that in female education it was still "a case of here a little and there a little, line upon line and precept upon precept." There was no general impulse towards it as yet.

But there was no need to despise the day of small beginnings.

Turning to hard facts we see that in five years (1907-12) the number of girls schools increased from 12,440 to 16073. The number of pupils rising, during the previous ten years from 645, 628 to 952, 911.²

The extraordinary difficulties connected with girl's education led provincial governments to take special measures for consulting those concerned in the work of teaching and to enlist the advice and cooperation of ladies.
A Committee was summoned in U.P. in 1905 and funds were allo-
ted to give effect to its recommendations. During the
period a standing Committee was established in East Bengal
and Assam. Half the members were ladies. The first
session of the Committee was held in 1908 and sessions
were held in subsequent years. Among its principal.recommen-
dations were the creation of a network of board schools in
Eastern Bengal, for which a survey was undertaken, the
framing of a special curriculum with special textbooks,
for all but the highest classes. The existence of this
Committee had admirable results.

As one of the effects of these control advisory bodies
attempts were made to constitute local committees. These
were established in U.P. in 1905, but did not prove a
success, as they generally lacked the spontaneous vitality
that would ensure regular interest and work.

In the celebrated Educational Resolution issued
by the Governor-General in Council in 1913, it was
recognised that immediate problems in the education of
girls was one of social development. And as the customs
and ideas opposed to the education of girls in the various
provinces required different handling no general lines of
policy were laid down. The following principles were
commended for general use:-
(1) "The education of girls should be practical with
reference to the position which they will possess in
social life;"
(2) "It should not seek to imitate the education suitable
for boys nor should it be dominated by examinations."
(3) "Special attention should be paid to hygiene and the
surroundings of school life;"
(4) "that services of women should be more freely enlisted for instruction and inspection; and
(5) "that continuity in inspection and control should be specially aimed at."

Wise principles. They henceforth formed the guiding principles in the development of female education.

The Resolution of 1913 was followed by a number of circulars issued by the Government of India calling upon the provincial governments to frame programs for the expansion of female education. This new life was infused into the dead bones of official routine. The result was activity and more activity.

In the meantime a memorial was presented to the Secretary of State for India on the 12th October 1915, by a deputation introduced by Mrs. Henry Fawcett which requested that a Committee should be appointed to enquire into the whole subject. In reply to the deputation, Secretary of State, while expressing sympathy with the object aimed at, stated that he considered the moment inopportune for the appointment of a committee. He forwarded this memorial to the Governor-General. Another memorial was presented to H.E. the Viceroy by a meeting of ladies in Bombay held on 31st December 1915.

The Government of India thinking that the moment was opportune for a reconsideration of the whole question of female education in India, addressed a circular letter to the Local Governments. 1 The local governments were required:

(1) To submit a brief report to show what had been done
for the improvement of female education since 1st April 1913; (2) their future plans.

The Government of India was quite pleased with the information thus provided by the provincial governments and took the opportunity to make their existing position clear and to suggest further possible measures for development. In a Resolution issued in October 1917 it was admitted that inspite of difficulties in the past the progress made, though less than might be wished, had been far from negligible. The Government of India made many suggestions as to the future control and administration of female education.

Suggestions.

(1) the local body, whether it is a municipality or a district board or a village panchayat, is prima facie the authority to which the general control of girls education should be entrusted; (2) the creation of separate boards of education was not desirable, but wherever model advisory committees could be constituted, it should be done with some ladies on it; (3) the scheme of studies should be laid down by the Education Department, but the local bodies would be at liberty to prescribe for the classes concerned the particular subjects to be studied; (4) as regards secondary education the general control and supply of funds should rest with the government; (5) as regards teachers, every effort was to be made to secure female teachers in place of males in girl's schools. Moreover they should be Indians.

In the meanwhile a new departure, in the shape of a Women's University was started at Poona by Prof. Karve. This University taught girls up to the degree
standard through the medium of the vernacular. The teaching staff was entirely female and several schools are affiliated to it. This experiment needs encouragement at the hands of everybody.

We have traced the development of female education in India. There is nothing in this story of which we can be proud. Colleges, high schools and primary schools in their hundreds and thousands have been established, in the various provinces, but our statistics show how backward we still are, and how much more effort must be made and how much more must be achieved to come up to the level of some of the advanced countries of the world.

If we dip into the educational statistics of the reports on education, we are impressed by the vast figures, but if we go deeper and look at the concrete results achieved, we lose all reason for self-satisfaction. Progress there has certainly been, although not to the same extent to which it might have been desired. The total enrolment of girls in schools of all kinds has grown from 1,50,000 in 1880 to 1,200,000 in 1917 in 1,400,000 in 1922, 1,200,000 in 1927, and 2,500,000 in 1932. So that during the last half-century total attendance of girls in schools has increased more than sixteen times. Of the 2,500,000 girl students, in 1932, only 12860 were in colleges, 75,479 were in high schools, in 170,997 in middle schools while the rest were in primary schools. This is a increasing enrolment of girls in high schools/pleasing feature of the figures, but it is true that the vast majority of the girls are enrolled in the primary classes.

In 1932 there were 33,969 recognised girls institu-
institutions. Of these 20 were Arts Colleges 218 high schools, 787 middle schools and 32,564 primary schools. These are disappointing figures but the disappointment becomes all the more when the nature and standard of these institutions are examined. The vast bulk of these institutions are primary schools, many of them with only three classes. Moreover, of the 32,564 primary schools for girls, as many as 17,438 were in Bengal, but according to the Bengal Report, "this number is no indication of their usefulness, as by every test of efficiency they fail miserably". If these schools be not included in the calculations, the provision of girl’s schools becomes deplorably inadequate.

The literacy figures for women are more amusing.

Thus we come to the conclusion that although the percentage of increase in the numbers of institutions and of students, during the last half century, has been startling, we must not forget that we are only at the foot of the ladder.

The reason for this backwardness lay in the very root of things. In the first place girls in India married young. This was due to climatic effects and more so to custom. The pernicious system of purdah required that girls after a certain age were not to move about freely. Then there was the inimical attitude of the older women of the family to be combated with. These ladies, whose own education was limited to the very rudiments of the 3 R’s had fantastic ideas of the corrupting and demoralising influences of education.
There were many reasons, some good some less good, but mostly of a kind which must arouse sympathy, because they sprang from a real mental conflict, from a genuine attachment to an old and fine tradition, and a sincere and not unfounded apprehension of the results of sudden change. Public opinion in India, while whole-heartedly in favour of the education of boys, was generally distrustful of the education of girls.

One of the greatest hindrances was the great difficulty of obtaining an adequate supply of women teachers, upon whom the education of girls is ultimately dependent. It is not surprising that this difficulty should be felt, for the lot of women teachers, in India, is made extraordinarily hard by the prejudices which environ them. Peculiar difficulties and dangers surround the young women who in loneliness set out to teach in a mofussil school. Such women, however innocent and careful, are often made the victims of the vilest intrigues and accusations.

Similar difficulties have been experienced in the inspection of girls schools. There is in each province a staff of inspectresses and assistant inspectresses. The Departments of Education have succeeded in recruiting a steadily growing number of suitably qualified Indian ladies. But this staff is, as a rule able to inspect in addition to the higher grade schools only the elementary schools in the larger centres, and the schools situated in outlying places are often not visited for long periods of time. The difficulties of travelling are serious, and the general attitude towards professional women has often made the job very hard for this staff.

The chief reason for the retardation of female education in India has been the financial difficulty. This difficulty which has largely been responsible for impeding the education...
of the masses in general, has been felt more in the field of female education. To attract and support in proper condition the right type of woman, it has been found necessary to offer salaries sometimes higher than those given to male teachers. Their training owing to the need of special arrangements for seclusion, is more expensive than that of males. The inspecting agency requires special facilities for residence and travel. Special arrangements for purdah and daily conveyance to and from school have to be made. All this means money, which more frequently than not, has not been forthcoming. The departments of education have refused to admit that female education is as important as male education. This attitude can be seen from the painfully patronising reference to the subject in a recent report as "an interesting offshoot of general education. This stepmotherly treatment is inexplicable.

Public opinion, in general has also been hostile to female education. The Calcutta University Commission held this out to be the chief reason for the backwardness in India. They summed up the situation in these words: "There is a widespread feeling among the people at large that some of the tendencies of modern school and college education jeopardise the natural gifts of Indian girls. It is commonly believed that the ideals of Western education clash with the Indian ideals of wisely duty. The influence of a foreign environment works against the influence of the home. The strain of higher education ruins the health of the girls. It leads neither to what is best in the Indian ideal, nor what is enviable in the Western. The result of modern female education is a sentimental type of femininity, more or less averse to the cares and occupations of the house hold, and with a strong individualistic tendency that threatens the
breakup of the family group. The proper education of the girls is the most serious problem that faces the educationist. The claims of the old ideals of the home have to be reconciled to those of the modern outlook."

Yet the messengers of a new age are knocking at the door of girl's education as at that of boys in modern India. More penetrating than the words written or spoken is the spirit of the times. And that spirit has given rise to new longing and hopes. The importance of this branch of education is now recognised on all hands. The proverb "the hand that rocks the cradle rules the world", needs no argument. We can not become really educated with illiterate, ignorant daughters, wives and mothers. We can not make any progress without taking our womenfolk along with us. It is the panacea of all our ills. If education does not consist only in manufacturing clerks or turning out ready-made products from the workshops of schools and colleges, if we want our future citizens to be men and women with mental and physical powers well trained, and men of character, we must give as much encouragement to female education, as possible.

The girls should be educated en masse, so that as teachers, mothers and wives, they would teach boys and girls, in their very childhood, habits that shall make them good and truly great. By keeping one-half of our citizens in the penumbra of ignorance, we cannot hope to be great. By doing it we will be gathering grapes from thistles.

The superiority of the west today is largely due to the part women played in achieving it.
The early impressions made in the home cannot be erased. If India is ever-going to stand on equality with the Western Nations, she will have to look to the education of her future mothers.

This leads us to the question of our future policy. The education of women in India cannot remain in its present condition. It is insufficient in scale to meet the needs of a progressive society, which demands the services of educated women as well as educated men. It reproduces all the faults of the system of training for men and that in a sphere wherein they are more destructive. Above all it tends to be out of touch with the traditions and needs of Indian Society, and thus instead of playing, its part in the gradual and healthful reconstruction of society, it arouses vague but real alarm and leads to reaction. What is needed most urgently is a new arrangement and new curriculum of studies. The appointment of a special commission to investigate into this question is very desirable.

The first need of the hour is a wide extension of the system of girl's education. How is this to be done? Dr. Zia-uc-Din makes some good suggestions. "The first practical step for the spread of female education is to follow the practice of France and organise a separate branch in the office of the Director of Public Instruction under a special officer with an advisory committee. Special allotment of funds should be made for female education in provincial, municipal and local board budgets. The grant-in-aid rules for girl's schools should also be revised and put on a more liberal basis. The maximum of fifty per cent, which is excessively inconvenient for boy's schools, should
be raised to a minimum of two-thirds. In most cases the entire cost should be borne by public funds, and the efforts of the manager of the schools restricted to arrangement for conveyances etc."

These suggestions would certainly prove very useful in achieving the object. But we cannot agree with some of the other means recommended by Dr. Zia-ud-Din. He thinks that in big towns where a large number of girls are available, it will be necessary to have denominational schools, and this for three reasons;

(1) Intensive propaganda is still necessary to induce the parents to send their girls to school, and such propaganda will be more fruitful in denominational schools than in mixed schools.

(2) The details of house management, and especially of cookery, are different for different communities, and it will not be possible in a mixed school to bring school education in harmony with home life in domestic subjects; (3) Neutrality in religious instruction has produced doubtful results in the case of boys, and will be resented in the case of girls. The schools should be state-managed, being staffed with teachers of equal qualifications, and preparing pupils for the same examinations.

These methods if adopted may lead to better attendance in girl's schools, but we cannot sacrifice the greater good for a smaller gain. Denominational schools will increase communal bitterness, which is already ravishing the fair name of our mother country. If the future mothers are taught to think, as Hindus and Mohammedans and not as Indians, then the thin dreams of political salvation will
have to be postponed for ever.

Co-education is often proposed as a remedy for the inadequate provision of girls' schools and colleges. In the absence of the requisite number of women teachers, the opening of large numbers of separate primary schools for girls has not in most provinces materially advanced girl's education. On the other hand, inspite of many difficulties, co-education has contributed much to promote the education of girls in provinces where it exists. But opinion is sharply divided over this question.

Co-education is desirable also on the grounds of economy, as separate provision for girls in localities where there are not many pupils is simply wasteful. But there are great many obstacles in the way of the smooth working of co-education in India. Tradition and custom are very important factors in India, and they are against it. Public opinion cannot countenance the education of boys and girls in the same school above a certain stage. Co-education is possible, if at all, only upto the primary stage. Co-education "Mixed schools", says Mr. Mayhew, "are always a source of anxiety and cannot be regarded as a substitute for properly organised girl's schools, though they are often more satisfactory than the usual type of girl's schools in the more remote and seldom visited villages." Separate schools for boys and girls will, therefore, have to be established.

In our campaign for the spread of female education a very important instrument is the increased provision of well qualified and trained women teachers. They are needed not only for the teaching of girls but also for that of little boys, since by general consent they are...
since by general consent they are the best teachers for the primary classes in all schools. In all the early stages women teachers are to be preferred to men. This is not merely because women understand their own sex better and can deal with girls with more knowledge, tact and patience, but because a woman can enter into more intimate and informal relations with her pupils, and can advise, stimulate and inspire in many ways not open to men. But there is another reason for the preference of women teachers. On the social conditions of India today a school staffed by women will inspire greater confidence in the parents and make them more ready to send their children to such schools. If only as a measure of propaganda, the employment of more women teachers in girls schools is desirable. To meet this need more training colleges for women and more training schools for primary teachers should be started. These schools should preferably be established in rural areas. Conditions of employment should be made more attractive and higher salaries should be offered.

A vigorous and steady extension of compulsion for girls is also to be recommended, to achieve the aim. But owing to social and other causes the compulsory attendance of girls presents special difficulties and it is thus more difficult to enforce the policy in this case than in the case of boys. We have to be very cautious. But the spread of literacy amongst men only will do little to secure the atmosphere of an educated and enlightened home, and the existing disparity between the social outlook of the man and the women will only be increased. National and social reasons all point to the necessity of adopting the same.............
policy for boys and for girls.

Next we come to the courses of study for our girl's schools and colleges. At the present time the schools for girls are organised on the same plan as the boy's schools, and like them are dominated by the Matriculation examination. Thus the education of girls is dictated and controlled by an examination which ignores their peculiar needs and the kind of life most of them will lead and omit some of what ought to be the essential elements in their precious period of training. The curricula of studies pursued in the girl's colleges, is also identical with those of the men and open to the same criticism. It is a great pity what should then be the curriculum for girls institutions? This is the burning question of the day.

There are people who think that the chief aim of girl's education is to develop the power to please and to shine in society, ability to converse, intelligent appreciation of art and music—charm, in a word, so far as that subtle gift can be imparted. They believe that the power to please is very important for a woman. On it depend her chances of making a satisfactory and happy marriage. They thus recommend, as the basis of her education, the cultivation of the graces. They would have their girls learn English, drawing, history, literature and above all the history of art.

On the other hand, we have people who consider women as an end in herself, a valuable and responsible part of the body politic and social, whose marriage will affect her fate in the same sense, to whatever greater degree, that a man's marriage alters his life. These people all
tend to prefer a sterner alternative. For them, wishing their girls no less than their boys trained in accuracy and observation, and judged by a standard as strict, the education of the sexes should be measurably alike, so that it may not cleave deeper than nature has done, the pleasing diversity between beings whose happiness and welfare depend upon mutual understanding.

These are the two schools of opinion one the orthodox, the other the twentieth century brand. Both are right in their own way. But the program that hopes to be really successful from an educational standpoint, the ideal program, will so far as possible amalgamate them. Diverse as are the two programs, it is not impossible to reconcile them in considerable measure. The advocates of the "gentle culture", will readily allow their girls to develop thought power, while the extreme advocates of a stricter training will have to include "the accomplishments and the graces" Each school of thought must borrow something from the other.

Miss Caroline Rutz-Rees, in the book "Education of the modern girl", chalks out an ideal program. She says "An ideal program will aim at moulding minds as agreeable as they are competent and informed, at intellectual grace, no less than at intellectual power. A school with such an aim will rely for the basis of its courses upon studies, the mastery of which require strict attention and persistent effort; it will put in the background subjects in which "bluffing" is difficult; it will lay stress upon accuracy and clearness; it will take pains always to relate the
immediate detail to general law; and it will maintain from the first a rigorous standard of work. At the same time, it will not neglect the graceful accomplishments, but encourage subjects which tend to ripen and guide the taste or add charm to personality, such as dramatics, music, singing, art and dancing. It will, moreover, make every effort to find scope for minds which lean strongly to the practical and executive, giving them responsibilities and practical tasks and relating these so far as possible to mental activities.

By some such program, the pupils can be trained in accurate habits of mind and imbue with "culture". She will have obtained "some notion, at any rate, of the whole circle of knowledge", in the words of Mathew Arnold. This training will enable a girl to walk with modest confidence in the adult world and the world of books; to please, for she will have a cultivated mind, to express; to enjoy, for she will know her way to sources of interest which will never fail but continually increase.

If we follow this via media, if education of the right type is imparted, it will surely lead to the growth of the power of self-realisation and self-restraint. It will bring through the mother's trained insight and loving knowledge, wiser but not less affectionate care to the children in health and in illness, and a more far-seeing but not less tender guidance of their wills and thoughts during those first impressionable years when body and mind need the most delicate and yet deliberate touch. By giving them a better knowledge of the laws of health and sanitation, it can make them better mothers and wives.
By giving them a knowledge of history it can instil into them a reverent feeling for the spiritual wisdom of the past and yet sure in its discrimination of false from true. It can give a tenderness which is not weakened by timidity, a simplicity which is not ignorance, a freedom which is not disobedient. The woman is the true guardian of the early education of the children of the race, and she must herself have that which she alone can impart to them. The way to much which is best in education lies through the education of girls and women. And, as the ancient law-giver said, "when the women of a house are satisfied and happy, the gods are pleased."
Chapter Seven.

Training of Teachers.
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"No improvement in schools can be brought about without training aboye of capable teachers for these schools," said a well-known educationist. But unfortunately this idea never struck the authorities who controlled the educational destinies of the people of India, before 1854. There were, thus, no normal schools or training colleges. Teachers neither for primary nor for secondary schools were trained. There was no provision for receiving any training for the career of a schoolmaster. It was Sir Charles Wood's Despatch, which for the first time directed the attention of government towards this important subject.

In para 67, the Despatch laid down, "as the difficulty of finding persons properly educated for the purpose of tuition, in India, is great, we desire to see the establishment, with as little delay as possible, of training schools and classes for masters in each presidency in India."

To encourage persons to receive training in normal schools, stipends were to be awarded during their stay in the normal school and on their receiving a certificate, they were to be given employment on a sufficient salary. (Para 68)

The recommendations of the Despatch had an immediate action taken effect. Normal schools for primary school teachers were established at Calcutta, Benaja, Hooghly and Gauhati in Bengal, at Poona, Ahmedabad, Rajkot and Hyderabad (Sind) in Bombay. In the United Provinces, though under the title of a Central Tehsili School an attempt was made in 1852 to train teachers for the Halkabandi and Tehsili schools; the first normal school was not established till June 1855. During 1855-57 other normal schools were opened at Meerut and Benares. Every effort was made to attract village school teachers to undergo training in normal schools. Allowances were paid to teachers under training as they had to support their families while themselves getting training. In the Panjab provision was made quite early for the establishment of normal schools. Between 1855-58 three
normal schools were opened at Lahore, Delhi and Rawalpindi.* By 1862 five more schools were opened at Ambala, Multan, Jullundher, Peshawar and Dera Ismail Khan. At this stage it was realised that these schools needed improvement. At Lahore a commencement was made by the appointment of a well qualified Headmaster. The Ambala and Delhi normal schools were amalgamated in 1863. By concentrating teaching power in this way, it was utilised and economised to a large extent.

The state of affairs in the normal schools in the Panjab and else where during these early years was nothing much to be proud of. The men who were sent to these schools were for the most part of a very inferior class. Many failed to gain certificates and not a few to pass even the elementary examination, and thus they never got beyond the elementary class and did not enter on the regular course of study at all. Those who went through the whole course could spare very little of their time and attention for what should be their principal work at a training institution i.e. to learn the art of teaching.

As regards the training of teachers for secondary schools there was no provision. The only source were the ordinary English colleges and schools. Graduates and undergraduates of the university, as well as others who had appeared at any of the examinations, or read any of the courses prescribed by the university, were employed as teachers in English Schools, Government or aided, without any special training.

The training of female teachers was not neglected during this early period. Normal schools for mistresses were opened at Calcutta, Dacca and Madras in 1869. In the
Training of female teachers.

Panjab two aided normal schools were started, in 1865, in Lahore and Amritsar. In 1868 a female normal school was established by the Anjuman-i-Panjab at Kangra.

Thus we see that the period from 1854-70 was the seed-time, during which a system for the training of teachers was shaped.

The next decade witnessed further advance and development of the system. The system began to crystallise and solidify. As the great importance of the right sort of training of the future teachers dawned upon the minds of the authorities, the number of training institutions was increased. A system for the training of English teachers was evolved during the period.

Panjab took the lead in this case. The first step was taken in 1876. Hitherto there had been no provision whatever for the professional training of men employed as teachers of English, the training of Vernacular teachers only having been undertaken in the existing normal schools. In these schools instruction imparted had been of two kinds; firstly, to carry the education of the students to a higher standard, and secondly, to instruct them in the art of teaching others. To carry out the latter purpose efficiently a model school was absolutely necessary, but the want of proper accommodation had hitherto prevented the formation of model schools. The technical instruction imparted, though comparatively good, was inferior to what it could become in a properly equipped secondary training college. It was with an eye to this advantage that the establishment of a training college was thought of. The training college was to afford the means of training men who were to be employed as English masters, and also of
giving a greatly improved training to teachers of vernacular schools. An impetus was given to the movement for the establishment of a training college by the example of England.

The great progress in popular education that had been effected in England was due to the organisation of normal schools and training colleges in which the most approved methods had been introduced. Great ability had been brought to bear on the elaboration of the system of teacher training. The result had been a corresponding improvement in schools of all grades.¹

The Central Training College, Lahore, started work in the beginning of 1881.² The English class from the very beginning consisted of two divisions. The upper division was composed of men who had passed the B.A. or had failed in it; and the lower of those who had passed or failed in the F.A. examination. The courses of instruction consisted of the theory and practice of teaching.

The example of Fanjing was soon followed by other provinces.

Let us now take stock of the system as it existed in 1882.

The Despatch of 1854 had laid special stress upon the importance of teacher-training, and as a result of it normal schools were established. The Despatch of 1859 pointed out that "the institution of training schools does not seem to have been carried out to the extent contemplated by the Court of Directors." In a later despatch by the Secretary of State dated 24th March, 1862, satisfaction was expressed at the improvement of the Halkabandi
schools in U.P. in consequence of the training of masters in normal schools. Thus from the earliest date particular stress was laid upon the improvement of teachers. Upon this basis proceeded the first attempts to improve indigenous schools in Bengal and elsewhere.

By 1882 there were 106 normal schools for training primary teachers, in the whole of India, with some 3886 under training.

As regards the training of secondary teachers the position was not as could be desired. As a matter of fact it has been neglected from the very beginning, and whatever little had been done in some provinces, had been done by the force of circumstances. In Bengal, there was no special institution for training teachers for English schools. In Bombay, too, no special college existed. Newly appointed teachers in department schools were simply required to serve for a year or more in a large high school, in order that they may learn their duty under the eye of the most experienced headmasters in the presidency. It was only in the Panjab that there existed a well-equipped training college for secondary teachers.

So much for the institutions, now for their working. The question that strikes a careful student of training institutions is, were all these institutions fulfilling the expectations with which they had been established. The answer is, not completely. There were many causes due to which these schools were unable to come up to the expectations. These causes were both internal and external. In the first place, the schools were not properly constituted. Very often enough money was not spent for their scientific equipment, and the staff employed was not always...
of the best type. There is no gain saying the fact that the teaching staff should be very efficient and conversant with the most up-to-date methods. But such people could not at this stage be had. Moreover, there were generally no practising schools.

In the second place, the students who came in for training were not the elite of the intelligentsia as it ought to have been. Specially in the primary schools they were either too young or too old to profit by the training provided. The reason was that the best staff was not attracted by the prospects held forth by the profession of teaching.

3.

This was the state of affairs when the Education Commission was appointed. A special paragraph was devoted to the question of the training of teachers, in the instructions issued by the Government of India to the Commission. It ran as follows:-

"The arrangements existing in the different parts of the country for the training of teachers of primary schools should be brought under careful review, and suggestions for rendering that training more efficient and practical should, if possible, be submitted".

The specific proposals made by the Commission under this head relate to both secondary and primary schools. The one relating to primary schools was "that the supply of normal schools, whether government or aided, be so localised as to provide for the local requirements of all primary schools."* 1
The recommendation as to the training of secondary teachers ran:—"that an examination in the principles and practice of teaching be instituted, success in which should hereafter be a condition of permanent employment as a teacher in any secondary school, government or aided." This recommendation was put forward by the Commission as an alternative to requiring every teacher in a secondary school to go through a course of normal training. The Commission set a high value, for all who intended to become teachers, on a preliminary training in practical work with a class. "It is in this way chiefly that a future school-master will learn how to engage and keep the attention of the whole class, how to correct and check the wandering and listless scholar, how to put together in their due order the materials of a lesson and how to select those illustrations which give life to instruction and arouse the interests of the pupils."

Action was taken on the recommendations of the Commission, in the various provinces. As regards the primary teachers the localisation of training meant an increase in their number, the object being to provide for the local wants. In 1885-86 this policy was initiated in Bengal. The same policy had been pursued in the previous years in Madras. The same policy was pursued in U.P., where a training school was established at the headquarter of each division.

Only in two provinces—Punjab and Madras however, were any steps taken to carry out the recommendations of the Commission, so far as they related to teachers in English
Schools. In 1882, a new experiment, the idea of which was derived from the Central Training College, Lahore, was tried in the Madras Normal School, with the object of giving definite instruction in the science and history of education. This institution was designed for the training of English teachers in Secondary schools, and none were admitted but those who had passed some university examination. Three courses of lectures were instituted; the first in psychology in its relation to education in other words the scientific basis of education; the second on the general history of education in Europe, and the third, a development of the existing course of lectures on school method and management and on the art of teaching. The success of the scheme was such that a request was made to the university to institute a degree in the science and art of teaching. The University received the proposal favourably, and the degree was instituted in 1885.

In 1887 the Government of India addressed the local Governments on the desirability of providing suitable training for teachers of secondary schools. The circular letter was followed up by a resolution dated 17th August, 1889, on the same subject. As a result of it the movement for the training of secondary teachers took a vast step forward, and provision was made in the various provinces for the training of Secondary English teachers in the shape of the establishment of Training Colleges. Early in 1894 a Training College was opened at Rajahmundry for the benefit of students from the northern districts of the Madras Presidency. The new college was modelled on the lines of the Saidapet College. Another Training College was established at Lucknow in 1896.
In Bengal, up to 1896, no provision was made for training English teachers. In that year arrangements were made by opening English classes in connection with the five existing vernacular training schools at Calcutta, Hooghly, Dacca, Patna and Cuttack. For the new English classes, three grades of certificates were proposed. The standards for admission for the three grades were Matric, F.A.* The courses for these three classes of certificates were to be graduated in point of difficulty and extent, each to be complete in itself and not leading one to the other. They were to include the general methods of the art of teaching with application to particular subjects, moral and physical training, the maintenance of school discipline and the detail of school management. By 1902 there were pupils under training in the various training colleges and schools.

As regards the training of mistresses there were at this time 51 schools and classes of which 13 were under government and 38 under private management. The total number of pupils under training was 1252.

The Madras Presidency had the largest number of female training schools. They were arranged by standards in the same manner as the schools for male teachers. The largest institution was the Government upper Secondary Presidency Training School at Madras, almost half of the pupils in which were Europeans and Eurasians. The government also maintained three lower secondary schools in the districts and a small primary training class for Mohammedan mistresses, attached to the Government Girl's School, Vizagapatam.

The institutions under public management in the Bombay Presidency comprised the Government Training
colleges at Poona and Ahmedabad; Board Schools at Dharwar, Karachi and Hyderabad, and another school at Rajkot.

In U.P. the principal institution for training female teachers was the Normal School belonging to the Church Missionary Society at Sigra, Benares. There were other training classes at the European Girl's school at Allahabad, the Methodist Mission School at Lucknow and the Government Girls school, Lucknow.

In Panjab there were no training schools for female teachers, but normal classes were attached to the ordinary girl's schools. This arrangement was not very satisfactory and yielded only a very small addition yearly to the number of trained teachers; but so long as the social conditions of the province rendered it impossible to have well-organised female normal schools, it was difficult to improve upon it.

In 1902 the Government of India addressed all Local Governments suggesting that where possible the facilities for training female teachers should be increased both by the establishment of additional government normal schools and also by the encouragement of those under private management.

The Bombay Government opened a new training school at Dharwar. A training class was attached to the Bow Hill School Kurseong in Bengal. In U.P. the progress of female education had been very much hampered by the dearth of female teachers, so in 1902 the Government decided to open a normal school at Lucknow. A female normal school was established at Lahore, on January 4th 1905.

A training College for women was established at
Bankipore, in 1907. The main object was to train vernacular teachers for primary schools. The Maharani of Battian placed a large house and compound at the disposal of the government for the purpose of the school.*

"Training Schools under private management increased from 34 to 48. The new schools were chiefly managed by missionaries, and were connected with girl's schools under the same management. Some of them specialised in Kindergarten.

An attempt was also made, in Bengal to develop classes, for the training of widows to be teachers. These classes resulted in some elementary instruction being imparted to a certain number of Hindu and Mohammedan widows.

The course of training in female normal schools was reorganised at the same time. The idea was to make it more suitable for girls who had passed the fourth vernacular standard and also for those who had passed the fifth or sixth. The training in these schools generally consisted of continuing the general education of the student and at the same time giving her some practice in teaching and some instruction in the theory of teaching. The course usually lasted for two years. The conditions of obtaining a certificate were made as easy as possible, and sometimes lower-grade certificates were issued to students who failed, but had been through the course.

The training of male teachers was also speeded-up after 1902. In Bombay the first training college for secondary teachers was opened in January 1906.* Previously there had been no arrangement for this class of training. In Bengal, schemes for the training of English teachers had
been under consideration for several years past. ¹¹ The first secondary Training College was established at Hooghly in 1904.²² It was affiliated to the Calcutta University. The course was for one year leading up to the Licentiate of Teaching degree; admission was limited to graduates.

Two Normal Colleges for vernacular teachers were also established at Dacca and Bhagalpur. They provided a two years course during which professional training was to be combined with general study, leading up to a departmental certificate. They were open to candidates who had completed a secondary school course.

The Calcutta University which previously made no provisions for teaching degrees published syllabuses and offered degrees of Licentiate of Teaching obtainable by non-graduates and of Bachelor of Teaching for graduates, after one year's professional study.

In the U.P., the Training College Allahbad was reorganised. Previously this college provided for the training of both graduates and undergraduates, different courses being prescribed for the two classes of students. The courses and examinations were entirely under the Department of Education and the university was in no way concerned with the institution. In order to give effect to the views of the Government of India that there should be a separate university course ending with the university degree for graduates, the whole system of training secondary teachers was revised. A lower-grade Training College, for undergraduates was established at Lucknow.³³ The Allahbad University instituted degrees of L.T. and B.T for non-graduates and graduates after one year's study.

In the Panjab the length of the course for graduates was extended to two years. The University offered the degree
of B.T. obtainable by graduates after two years.

Next, let us turn to the training of vernacular teachers. At this time i.e., the first decade of the twentieth century, there was a general resemblance between the systems of training vernacular teachers followed in Bombay, Bengal, U.P., Panjab, Assam, C.P. and N.W.F.P. In all these provinces the chief feature was the provisions of institutions called Normal or Training Schools. To these institutions vernacular teachers were admitted for training after passing the Vernacular Middle Examination. In the training schools, they received instruction lasting for two years, and comprising some extension and revision of their general studies, and also professional training in the theory and practice of teaching.

Primary and Secondary education had progressed by leaps and bounds, and as more attention was devoted to the scientific instruction of school children, the necessity of trained teachers was more keenly felt. But despite all the efforts that had been made in the previous years, the required supply of trained teachers was not as yet forthcoming. Not even half of the annual wastage could be replaced by trained men. There was enormous lee-way to be made.

The main retarding causes were the unpopularity of the educational service which did not offer sufficiently attractive terms, the dislike of any special course of instruction which delayed entry into a profession, and a want of appreciation of the benefits of training. The problem was a difficult one and on its solution largely depended not merely the rescue of secondary education, but also the lasting success of any scheme for a wider diffusion of elementary education.
an attempt was now made to ease the situation.

The result was an increased attention being paid to this branch of education, the steady growth in the number of institutions and pupils, a much wider extension in some provinces of the facilities for primary training, and most striking of all, the establishment of secondary training institutions where none existed before. It is remarkable that in Bengal and Eastern Bengal and Assam, where the number of high schools for boys was over half of that in the whole of India, no institutions previously existed for the training of the host of teachers required in these schools. In 1907 there were six training colleges. Of these four were in Bengal. The existing colleges were improved especially in the matter of staff.

The two years course in the training colleges was shortening of the course.

everywhere reduced to one year. On the other hand, it was more generally recognised that lower-grade training should extend over two years, and the course for the Junior Anglo-Vernacular Certificate for matriculates was extended in the Panjab to that period.

Attempts were also made in the Panjab to render the training course more practical by substituting a fuller study of the methods of teaching for the lives of eminent teachers, and the systems of instruction in foreign countries. Greater attention was paid to manual training, not as a subject but as an education in itself, to observation and skill in physical training. A workshop for manual training was erected and a European instructor engaged with the object of organising classes in educational handiwork on modern methods.
The importance of specialisation now began to be realised. At Aligarh students could offer themselves for special examinations in particular subjects of the high school examination. At Lahore, too, each student specialised in Science or History and Geography, Mathematics or English, by writing out full teaching notes of twelve connected lesson in his special subject.

At a time when increased provision was made for the training of teachers, the question of their pay and prospects was not neglected. In 1917 the Imperial Government made a grant of 30 lacs of Rs. for the purpose. In Bombay the pay of untrained assistants was raised from Rs. 6/- to Rs. 10/-, and that of untrained head masters from Rs. 11/- to Rs. 12/-, and after 15 years service as such to Rs. 15/-. The full face value of their certificates was given to all trained teachers not yet in receipt of it. In Bengal the pay of trained teachers in aided primary schools was increased by Rs. 2/-. In Behar and Orissa a reform was carried out by which the unsatisfactory lower subordinate service was abolished, and reasonably qualified teachers of English and the classics were transferred to subordinate service; the prospects of teachers in government schools being greatly improved thereby. In C.P. Assam and N.W.F.P. too, similar reforms as regards pay and prospects of teachers was carried out.

In 1919 a scheme for a general Provident Fund was drawn up in C.P. In Madras a sum of Rs. 20,000/- was sanctioned towards the Provident Funds in aided secondary schools, the government contribution being one-half of the money contributed by the management. It was a beginning in the right direction,
Let us next consider the existing conditions of teacher training in India.

The subject falls naturally under two heads:— (1) The training of teachers for secondary schools, and (2) the training of teachers for primary schools. In India there is no provision for the training of teachers for Normal Schools, on the lines of the college at St. Cloud, in France.

The first type of institutions can be further subdivided into two classes, the higher and the lower. For the Anglo-Vernacular teachers of secondary schools, higher grade training classes offer a nine months course, open graduates and leading to a University to university degree, the B.T. The lower-grade training classes admit undergraduates, but in most provinces only graduates are taken, to a nine months course leading to a departmental certificate.

A training College exists in every province, Bengal and Madras having two each. The degree and certificate classes are held in the same institution, except in U.P., where there are separate institutions.

The course of instruction for the degree classes include History of Education, Educational Psychology, Principles of school management, and the theory and practice of teaching. For the lower class the curriculum includes the teaching of School subjects in addition to the above. A month's practical training in schools is included in both cases.

As regards the training of primary teachers, the practice varies in different provinces, and the character of the institutions and training given in them, varies also.
Here, too, there are two different classes of schools (1) the higher-grade training schools, called Normal schools, training teachers for middle schools, and (2) lower-grade training schools, called the Guru-Training Schools in Bengal and the Central Training Schools in U.P.

In 1932 there were 15 Training Colleges in India with 1305 students on their rolls, including 71 female students.

The progress in the training of teachers, described in this chapter, has been wonderful; but it has not been enough. With the rapid development of the number and enrollment of primary and secondary schools, we have not been able to recruit and adequately train a body of competent teachers. It would have been difficult, under any circumstances, to prepare in each decade almost as many new teachers as there were experienced ones in service; but it was impossible as the numbers steadily increased. While admitting that some of our teachers are very good and deserve the highest praise, the brutal fact is that nearly half of our high school teachers are below, many of them far below, the standards that should reasonably be required, with the teachers in the French Lycees and in the German Gymnasiums, our small fraction of the best can not more than hold their own. Our teachers are relatively strong in method, but limited and weak in knowledge. Too few of them in the academic field exemplify the culture that liberal education should develop; too many are satisfied with dangerously little learning that they have acquired in college courses without at the same time acquiring an insatiable appetite that leads them ever onwards in learning.
and in the enjoyment of learning.

What is the reason of all this? It is not difficult to find. So far academic delusion has beclouded our conception of teacher-training. By establishing more normal schools and training colleges we have only renewed our allegiance to formal training and reasserted the aristocratic prestige of the liberal arts. We have imposed upon our young teachers the heirlooms of an age-old pedagogy. Our Training Colleges as a rule offer dignified sequences of courses in the liberal arts as preparatory back ground for the professional studies. School problems and children's needs are scrupulously kept out. As a result of this policy everything that should not enter into the future practice of the student; the lecture method, memorisation, formal examinations, cramming etc enter into his training.

Above these academic courses there are professional courses, similarly dealt with. Frequently there is duplication from course to course. There is seldom any connection with real teaching. The breath of new ideas does not enter.

True, a teacher's course includes practice of teaching, which gives him the inspiration of one actually on the job and brings him into contact with children in a learning situation. But this practice of teaching is deadened by routine, the observation of standardised methods and limited to a very short span of weeks. All these conditions being practice of teaching' to a par with formal courses.

But the training colleges are not entirely to be blamed. It is the intellectual or unintellectual atmosphere of our country that is in great part responsible for the lack of good teachers. Our national scholarship is not what it ought to be. There is a dearth of good books, able
of our country. The intellectual output of our country with that of other countries the comparison is not very gratifying. We are forced to admit that our system of education is rarely productive of intellectual greatness and distinction. In other words our attention has not been given significantly to scholarship. Thus the scarcity of adequately trained teachers is one fundamentally to the fact that our system of education is not intended to provide them.

The students who join the training colleges are poor material. Morally he is not poor at all; but he is poor intellectually. Often he is not even educated, if by education one means having possession of the instruments by which knowledge is attained and held. He rarely has the habit of reading. Very often he has not that logical command of his own speech which enables one to express himself clearly and accurately, and to read with understanding. From the point of view of knowledge itself he is poorly prepared for advanced studies. His knowledge is fragmentary and undigested. This lack of maturity in knowledge is accompanied by a lack of maturity in intellectual habits. But he is not responsible for what he is. He is the natural product of the education he has received.

There is another cause, and a very important one too, which has been to some extent responsible for the lack of good teachers in our country. This is the inadequate salaries in the teaching profession. Even the Dark Ages can teach us a great deal in the matter of teacher's salaries. What society owes teachers is that adequate provisions are made for them without which they can not accomplish their pilgrimage and that a due recognition of the services they render, is given. But this state of
affairs is conspicuous in India by its absence. It is a common sight to see a brilliant B.A.; B.T rotting on 50 or 60 rupees a month. If he gets more he thinks himself to be awfully lucky. Such a condition offers little or no inducement to competent men to join the teaching profession. Thus school teaching, in India, is scarcely a profession at all. With a few notable exceptions, the best of the qualified men who are at present working as schoolmasters are avowedly only doing so, until they can take up some more lucrative employment. And it is a common myth that only the refuse of other departments become teachers; people, who could not get in anywhere else, whose God, so to say, had gone to sleep; To be a teacher is nothing to boast of, and I know brilliant youngmen who hang their heads in shame when somebody calls them "Masterji" Why? Because people look down upon a teacher as a low-paid drudge. These being the conditions we are not surprised to find that a tradition of school-teaching has scarcely as yet been evolved in India.

Such an atmosphere is very uncongenial for the production of good teachers.

Under these circumstances one may be permitted the indulgence of a bit of imaginative reconstruction. The training colleges should exist for the sole purpose of training teachers. Instead of striving for a large student body they should restrict their number to the minimum. Selection should be made after a careful scrutiny of each candidate's qualifications. Among these qualifications should be included records of scholarship, temperamental fitness, social interests, qualities of leadership and
alertness. The old liberal arts work should be thoroughly overhauled. Its contents should be adapted to the requirements of the teaching profession, and the method also should be, as far as possible, as the practices in the field for which the students are prepared. The distinction between the academic and professional lines should be broken. There should be a constant relevancy of the studies to the occupation of teaching. The discrepancy, between the methods employed in teaching the academic subjects in the training colleges and the methods advocated for the schools, should disappear. The training colleges should have the avowed purpose to carry out the higher plane and with scholarly standards the same methods that prevail in a progressive elementary school. The problem and project, the laboratory plan, committee organisation of classes, student conferences, independent research and other forms of creative activity should replace the formal lecture-examination methods.

In the professional studies there should be a correlation with the working situation. The study of the theories, the methods, and the psychology of teaching would be more useful if taken along with actual activity. The carrying on of a teaching activity is itself a prolific source of problems for a young teacher. This should be the guiding principle for the training of our future teachers.

Last but not the least the opportunities afforded by 'practice teaching' should be properly made use of. Instead of observing standardized rules and regulations, the occasion should be used for self-discovery and the liberation of creative activity. The student's teaching should be made a genuine and absorbing experience. It should be carefully
directed and supervised by a friendly supervisor. It should be extensive in scope permitting initiative and imagination, and yet based on scientific knowledge and good psychology.

Any forward movement in the practice of teaching should originate in the training schools where young teachers are made. The training colleges should act as leaders of educational thought. They should lay aside false standards and accept only genuine ones, and thus provide a kind of experience that will produce a spiritual energy for teaching. The curriculum should be rich with the world's best culture and strong in the method of scientific thought. They should be openly professional. They should teach the best practices of teaching. Only thus can they convey to our prospective teachers, the art they are seeking to learn.

The reorganisation of the curriculum and the methods of training in the training colleges will not by itself improve the teaching profession. The pay and prospects of the teaching profession should be improved. This is necessary to attract men of the right stamp. The importance of the teacher should be recognised in the social order. In his book "The Salvaging of a Civilization", H.G.Wells says "In times of fluctuation and dissolving landmarks the importance of the teacher rises with the progressive dissolution of the established order. The creative responsibility for the world today passes steadily into the hands of writers and school teachers, students of social and economic science, professors and poets, editors and journalists, publishers and
newspaper proprietors and every sort of disinterested person who can give time and energy to the reconstruction of the social order. We need, therefore, before all other sorts of organisations, educational organisations; we need before any other sort of work, work of education and enlightenment."

Thus it is a higher standard of education and a more widely diffused and higher degree of culture, of civilisation and of good will, that are the supreme needs in the world at present. To help in raising these standards is the aim of the high calling of a teacher, and some of the ways and means are to be found in the discovery and practice of the best principles and the methods of teaching that we can discover.

We as teachers should have a high sense of dignity for our profession as teachers. We should consider ourselves as the torch-bearers of civilisation and of culture. "Those of us who are teachers may modestly regard ourselves as of more importance in a state than party politicians; upon us rests the destiny of civilisation. We have the making of future laws, international facts and world-wide conventions favouring peace and the growth of a higher and nobler civilisation, in that we, by our teaching and by the influence of our culture and attitude to civilisation, can create an electorate that shall choose representatives who will epitomise in their election addresses these desired tendencies, and who will be compelled, by the force of this educated opinion, to legislate for national and for world-wide progressive civilisation."
This is our vision of the status and responsibilities of a teacher. "Where there is no vision", said a prophet many centuries ago, "the people perish". Where there are not many visions, all implying ideals and hopes, there can only be a progress that is slow, random and uncertain. Where an individual has no vision to which, like a pillar of cloud by day and a pillar of fire by night, he can lift up his eyes in hope and aspiration, his work must be dull, as he never sees the remote ends to which he can see.

A vision is not a foretelling. A vision is an expression of what might be, of what by idealism, hope and hard work may be brought to realisation.

Our science of education has so far been characterised by its search for facts, a search without aim and insignificant in result. Facts have meaning if they are part of a program and are based on sound social philosophy. And that is precisely what we have not had, and which we never had from the day when the first primary schools were opened, to the present day. This aimless search has been more true of teacher-training than of any other branch of education.

What should then be the role of the teachers in the educational renaissance, which is happening in India at the present time? He should play the central role. His professional equipment would add to the promise of successful educational reconstruction. It is easy to formulate educational aims and methods, but their day to day application to children in schools is not easy. There are often problem children which the teacher meets; there is the school
environment which is often discouraging to experimentation, and above all the difficulties created by the unimaginative Headmasters and managers. Labouring under these circumstances, it is no wonder that the average teacher soon loses all freshness and originality and the life-giving breath of the "New Education", fails to enter into the schools.

The question now arises what should our teachers do in the face of all these difficulties? I cannot give a counsel of despair. I am for equipping them, as much as possible, for the role that they will have to play in the educational revolution.

A teacher requires three-sided qualifications—social, academic and personal—for the successful exercise of his professional duties.

In the first place, a teacher should never forget that there is no fool-proof technique of teaching which can be employed with sure success. So to interpret the process of education is to ignore educational psychology; for the essence of the teaching process is a continuous, intercourse between the teacher and the taught, and every individual case is different. We cannot devise a yardstick to measure the individual abilities of children. At every step in the educational process we come face to face with new problems and situations, which can be successfully met only if the teacher is a keen observer and is resourceful.

Now as regards their academic qualifications. The first thing is that the young teacher should be enthusiastic
about his work. We should have a passionate desire to serve his country by adding to life to education as his first love and choice. We must better men, men of the right type with a mission of spirit, and not the lepers of all other professions. Having such matériel we should give them the right training. The training colleges should not aim at teaching a few "tricks of the trade". It should rather aim at awakening his interest and appreciation, so that he may in time be a true asset of his pupils' welfare. Only then can they play a part in the shaping of better men and women for a more just and humane social order.

Next we come to the personality of the teacher. With his equipment of faith and vision we can expect him to keep alive his enthusiasm when he takes service. But these pre-requisites are not enough. More than any other crafts- man or scholar he must continue the process of his own education, because for his educational stations spells professional arrest. Of his function is to interpret the work to his pupils, he must go so through the mirror of his own mind. Therefore, whatever adds to the richness of his own personality is again in educational resources. If he is interested in intellectual education, he must watch the worth of his pupil's interest and weave them together to form intellectual habits. Whatever he may be anxious to build on the solid foundations of an intimate personal acquaintance with each pupil as an individual.

We can now sum up the essential qualities of a good teacher. He should have an attractive personal appearance,
a breadth of interests, a courteous, kind and sympathetic disposition. We should be tactful, careful and thorough. He should have intelligence and foresight; good health, intellectual curiosity; leadership, originality and self-confidence; a sense of humour; scholarship. Only if all these, or most of these, qualities are mixed in the right proportions, can we have a teacher that India needs.

Besides the school activities teachers have to play a very important part in the world at large. Not only as guardians of the future citizens of the world, but also as individuals living in this world, they have duties and responsibilities. So far they have been contented themselves by serving the community. They have led a secluded life. But conditions have changed. The world is teeming with conditions that call for lighters. There is so much of evil and injustice, which we as teachers should fight. There is such appalling ignorance around us. Not the ignorance of mere illiteracy, but the ignorance that is poverty of thought. We should wage a crusade against senseless prejudices, tenacious superstitions, self-indulgence, lawlessness and crime, intemperance, poverty, the suppression of opinion and persecution in its many modern forms.

But we should understand, that our work will never succeed if we think our crusade to be only against materialism. The fight of the teachers is, therefore, a subtle campaign to establish in the personalities of a new generation a mature consciousness. Our strategy should be based upon appreciations and attitudes. It should aim to inculcate free intellectual evaluations, coupled with deep ingrained feelings for things of inner worth and beauty. This is one of the greatest needs of our time.
Chapter Seven

Training of Teachers.
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"No improvement in schools can be brought about without training a body of capable teachers; for these schools," said a well-known educationist. But unfortunately this idea never struck the authorities who controlled the educational destinies of the people of India, before 1854. There were, thus, no normal schools or training colleges. Teachers neither for primary nor for secondary schools were trained. There was no provision for receiving any training for the career of a schoolmaster. It was Sir Charles Wood's Despatch, which for the first time directed the attention of government towards this important subject.

In para 67, the Despatch laid down, "as the difficulty of finding persons properly educated for the purpose of tuition, in India, is great, we desire to see the establishment, with as little delay as possible, of training schools and classes for masters in each presidency in India."

To encourage persons to receive training in normal schools, stipends were to be awarded during their stay in the normal school and on their receiving a certificate, they were to be given employment on a sufficient salary. (Para 68)

The recommendations of the Despatch had an immediate effect. Normal schools for primary school teachers were established at Calcutta, Dacca, Hooghly and Soubati in Bengal, at Poona, Ahmednagar, Rajkot and Hyderabad (Sind) in Bombay. In the United Provinces, though under the title of a Central Tehsili School an attempt was made in 1852 to train teachers for the Wakhbandi and Tehsili schools; the first normal school was not established till June 1855. During 1856-57 other normal schools were opened at Meerut and Benares. Every effort was made to attract village school teachers to undergo training in normal schools. Allowances were paid to teachers under training as they had to support their families while themselves getting training.

In the Punjab provision was made quite early for the establishment of normal schools. Between 1855-58 three
normal schools were opened at Lahore, Delhi and Rawalpindi.*

By 1862 five more schools were opened at Ambala, Multan, Jullundher, Peshawar and Dera Ismail Khan. At this stage it was realised that these schools needed improvement. At Lahore a commencement was made by the appointment of a well qualified Headmaster. The Ambala and Delhi normal schools were amalgamated in 1863. By concentrating teaching power in this way, it was utilised and economised to a large extent.

The state of affairs in the normal schools in the Panjab and elsewhere during these early years was nothing much to be proud of. The men who were sent to these schools were for the most part of a very inferior class. Many failed to gain certificates and not a few to pass even the elementary examination, and thus they never got beyond the elementary class and did not enter on the regular course of study at all. Those who went through the whole course could spare very little of their time and attention for what should be their principal work at a training institution i.e. to learn the art of teaching. As regards the training of teachers for secondary schools there was no provision. The only source were the ordinary English colleges and schools. Graduates and undergraduates of the university, as well as others who had appeared at any of the examinations, or read any of the courses prescribed by the university, were employed as teachers in English Schools, Government or aided, without any special training.

The training of female teachers was not neglected during this early period. Normal schools for mistresses were opened at Calcutta, Dacca and Madras in 1869.* In the
Punjab two aided normal schools were started, in 1865, in Lahore and Amritsar. In 1868 a female normal school was established by the Anjuman-i-Punjab at Kangra.

Thus we see that the period from 1854-70 was the seed-time, during which a system for the training of teachers was shaped.

The next decade witnessed further advance and development of the system. The system began to crystallise and solidify. As the great importance of the right sort of training of the future dawned upon the minds of the authorities, the number of training institutions was increased. A system for the training of English teachers was evolved during the period.

Punjab took the lead in this case. The first step was taken in 1876. Hitherto there had been no provision whatever for the professional training of men employed as teachers of English, the training of vernacular teachers only having been undertaken in the existing normal schools. In these schools instruction imparted had been of two kinds; firstly, to carry the education of the students to a higher standard, and secondly, to instruct them in the art of teaching others. To carry out the latter purpose efficiently a model school was absolutely necessary, but the want of proper accommodation had hitherto prevented the formation of model schools. The technical instruction imparted, though comparatively good, was inferior to what it could become in a properly equipped secondary training college. It was with an eye to this advantage that the establishment of a training college was thought of. The training college was to afford the means of training men who were to be employed as English masters, and also of
giving a greatly improved training to teachers of vernacular schools. An impetus was given to the movement for the establishment of a training college by the example of England.

The great progress in popular education that had been effected in England was due to the organisation of normal schools and training colleges in which the most approved methods had been introduced. Great ability had been brought to bear on the elaboration of the system of teacher training. The result had been a corresponding improvement in schools of all grades.*

The Central Training College, Lahore, started work in the beginning of 1881.* The English class from the very beginning consisted of two divisions. The upper division was composed of men who had passed the B.A. or had failed in it; and the lower of those who had passed or failed in the F.A. examination. The courses of instruction consisted of the theory and practice of teaching.

The example of Panjab was soon followed by other provinces.

Let us now take stock of the system as it existed in 1882.

The Despatch of 1854 had laid special stress upon the importance of teacher-training, and as a result of it normal schools were established. The Despatch of 1859 pointed out that "the institution of training schools does not seem to have been carried out to the extent contemplated by the Court of Directors." In a later despatch by the Secretary of State dated 24th March, 1862, satisfaction was expressed at the improvement of the Halkabandi
schools in U.P. in consequence of the training of masters in normal schools. Thus from the earliest date particular stress was laid upon the improvement of teachers. Upon this basis proceeded the first attempts to improve indigenous schools in Bengal and elsewhere.

By 1882 there were 106 normal schools for training primary teachers, in the whole of India, with some 3886 pupils under training.

As regards the training of secondary teachers the position was not as could be desired. As a matter of fact it had been neglected from the very beginning, and whatever little had been done in some provinces, had been done by the force of circumstances. In Bengal, there was no special institution for training teachers for English schools. In Bombay, too, no special college existed. Newly appointed teachers in department schools were simply required to serve for a year or more in a large high school, in order that they may learn their duty under the eye of the most experienced headmasters in the presidency. It was only in the Panjab that there existed a well-equipped training college for secondary teachers.

So much for the institutions, now for their working. The question that strikes a careful student of training institutions is, were all these institutions fulfilling the expectations with which they had been established. The answer is, not completely. There were many causes due to which these schools were unable to come up to the expectations. These causes were both internal and external. In the first place, the schools were not properly constituted. Very often enough money was not spent for their scientific equipment, and the staff employed was not always...
of the best type. There is no gain saying the fact that the teaching staff should be very efficient and conversant with the most up-to-date methods. But such people could not at this stage be had. Moreover, there were generally no practising schools.

In the second place, the students who came in for training were not the elite of the intelligentsia as it ought to have been. Specially in the primary schools they were either too young or too old to profit by the training provided. The reason was that the best staff was not attracted by the prospects here forth by the profession of teaching.

3.

This was the state of affairs when the Education Commission was appointed. A special paragraph was devoted to the question of the training of teachers, in the instructions issued by the Government of India to the Commission. It ran as follows:

"The arrangements existing in the different parts of the country for the training of teachers of primary schools should be brought under careful review, and suggestions for rendering that training more efficient and practical should, if possible, be submitted".

The specific proposals made by the Commission under this head relate to both secondary and primary schools. The one relating to primary schools was "that the supply of normal schools, whether government or aided, be so localised as to provide for the local requirements of all primary schools."
The recommendation as to the training of secondary teachers ran:—"that an examination in the principles and practice of teaching be instituted, success in which should hereafter be a condition of permanent employment as a teacher in any secondary school, government or aided." This recommendation was put forward by the Commission as an alternative to requiring every teacher in a secondary school to go through a course of normal training. The Commission set a high value, for all who intended to become teachers, on a preliminary training in practical work with a class. "It is in this way chiefly that a future schoolmaster will learn how to engage and keep the attention of the whole class, how to correct and check the wandering and listless scholar, how to put together in their due order the materials of a lesson and how to select those illustrations which give life to instruction and arouse the interests of the pupils."

Action was taken on the recommendations of the Commission, in the various provinces. As regards the primary teachers the localisation of training meant an increase in their number, the object being to provide for the local wants. In 1885-86 this policy was initiated in Bengal. The same policy had been pursued in the previous years in Madras. The same policy was pursued in U.P. where a training school was established at the headquarter of each division.

Only in two provinces—Punjab and Madras however, were any steps taken to carry out the recommendations of the Commission, so far as they related to teachers in English
Schools. In 1882, a new experiment, the idea of which was derived from the Central Training College, Lahore, was tried in the Madras Normal School, with the object of giving definite instruction in the science and history of education. This institution was designed for the training of English teachers in secondary schools, and none were admitted but those who had passed some university examination. Three courses of lectures were instituted; the first in psychology in its relation to education in other words the scientific basis of education; the second on the general history of education in Europe, and the third, a development of the existing course of lectures on school method and management and on the art of teaching. The success of the scheme was such that a request was made to the university to institute a degree in the science and art of teaching. The University received the proposal favourably, and the degree was instituted in 1885.

In 1887 the Government of India addressed the local Governments on the desirability of providing suitable training for teachers of secondary schools. The circular letter was followed up by a resolution dated 17th August, 1889, on the same subject. As a result of it the movement for the training of secondary teachers took a vast step forward, and provision was made in the various provinces for the training of secondary English teachers in the shape of the establishment of Training Colleges. Early in 1894 a Training College was opened at Rajahmundry for the benefit of students from the northern districts of the Madras Presidency. The new college was modelled on the lines of the Saidapat College. Another Training College was established at Lucknow in 1896.
In Bengal, up to 1896, no provision was made for training English teachers. In that year arrangements were made by opening English classes in connection with the five existing vernacular training schools at Calcutta, Hooghly, Dacca, Patna and Cuttack. For the new English classes three grades of certificates were proposed. The standards for admission for the three grades were Matric, F.A., and C.A. The courses for these three classes of certificates were to be graduated in point of difficulty and extent, each to be complete in itself and not leading one to the other. They were to include the general methods of the art of teaching with application to particular subjects, moral and physical training, the maintenance of school discipline and the detail of school management. By 1802 there were pupils under training in the various training colleges and schools.

As regards the training of mistresses there were at this time 51 schools and classes of which 18 were under government and 33 under private management. The total number of pupils under training was 1252.

The Madras Presidency had the largest number of female training schools. They were arranged by standards in the same manner as the schools for male teachers. The largest institution was the Government upper Secondary Presidency Training School at Madras, almost half of the pupils in which were Europeans and Eurasians. The government also maintained three lower secondary schools in the districts and a small primary training class for Mohammedan mistresses, attached to the Government Girl’s School, Vizagapatam.

The institutions under public management in the Bombay Presidency comprised the Government Training
colleges at Poona and Ahmedabad; Board Schools at Dharwar, Karachi and Hyderabad, and another school at Rajkot.

In U.P. the principal institution for training female teachers was the Normal School belonging to the Church Missionary Society at Sigra, Benares. There were other training classes at the European Girl’s school at Allahabad, the Methodist Mission School at Lucknow and the Government Girls school, Lucknow.

In Punjab there were no training schools for female teachers, but normal classes were attached to the ordinary girl’s schools. This arrangement was not very satisfactory and yielded only a very small addition yearly to the number of trained teachers; but so long as the social conditions of the province rendered it impossible to have well-organised female normal schools, it was difficult to improve upon it.

In 1902 the Government of India addressed all Local Governments suggesting that where possible the facilities for training female teachers should be increased both by the establishment of additional government normal schools and also by the encouragement of those under private management.

The Bombay Government opened a new training school at Dharwar. A training class was attached to the Dow Hill School Kurseong in Bengal. In U.P. the progress of female education had been very much hampered by the dearth of female teachers, so in 1902 the government decided to open a normal school at Lucknow. A female normal school was established at Lahore, on January 4th 1905.

A training College for women was established at
Bunkipore, in 1907. The main object was to train vernacular teachers for primary schools. The Maharani of Battiah placed a large house and compound at the disposal of the government for the purpose of the school. *1

"Training Schools under private management increased from 34 to 48. The new schools were chiefly managed by missionaries, and were connected with girl's schools under the same management. Some of them specialised in Kindergarten.

An attempt was also made, in Bengal to develop classes, for the training of widows to be teachers. These classes resulted in some elementary instruction being imparted to a certain number of Hindu and Mohammedan widows.

The course of training in female normal schools was reorganised at the same time. The idea was to make it more suitable for girls who had passed the fourth vernacular standard and also for those who had passed the fifth or sixth. The training in these schools generally consisted of continuing the general education of the student and at the same time giving her some practice in teaching and some instruction in the theory of teaching. The course usually lasted for two years. The conditions of obtaining a certificate were made as easy as possible, and sometimes lower-grade certificates were issued to students who failed, but had been through the course.

The training of male teachers was also speeded-up after 1902. In Bombay the first training college for secondary teachers was opened in January 1906. *2 Previously there had been no arrangement for this class of training. In Bengal, schemes for the training of English teachers had
been under consideration for several years past. The first secondary Training College was established at Hooghly in 1904. It was affiliated to the Calcutta University. The course was for one year leading up to the Licentiate of Teaching degree; admission was limited to graduates.

Two Normal Colleges for vernacular teachers were also established at Dacca and Bhagalpur. They provided a two years course during which professional training was to be combined with general study, leading up to a departmental certificate. They were open to candidates who had completed a secondary school course.

The Calcutta University which previously made no provisions for teaching degrees published syllabuses and offered degrees of Licentiate of Teaching obtainable by non-graduates and of Bachelor of Teaching for graduates, after one year's professional study.

In the U.P., the Training College Allahbad was reorganised. Previously this college provided for the training of both graduates and undergraduates, different courses being prescribed for the two classes of students. The courses and examinations were entirely under the Department of Education and the university was in no way concerned with the institution. In order to give effect to the views of the Government of India that there should be a separate university course ending with the university degree for graduates, the whole system of training secondary teachers was revised. A lower-grade Training College, for undergraduates was established at Lucknow. The Allahbad University instituted degrees of L.T. and B.T for non-graduates and graduates after one year's study.

In the Panjab the length of the course for graduates was extended to two years. The University offered the degree
of B.T. obtainable by graduates after two years.

Next, let us turn to the training of vernacular teachers. At this time i.e. the first decade of the twentieth century, there was a general resemblance between the systems of training vernacular teachers followed in Bombay, Bengal, U.P., Panjab, Assam, C.P. and N.W.F.P. In all these provinces the chief feature was the provisions of institutions called Normal or Training Schools. To these institutions vernacular teachers were admitted for training after passing the Vernacular Middle Examination. In the training schools they received instruction lasting for two years, and comprising some extension and revision of their general studies and also professional training in the theory and practice of teaching.

Primary and Secondary education had progressed by leaps and bounds, and as more attention was devoted to the scientific instruction of school children the necessity of trained teachers was more keenly felt. But in spite of all the efforts that had been made in the previous years the required supply of trained teachers was not as yet forthcoming. Not even half of the annual wastage could be replaced by trained men. There was enormous lee-way to be made. The main retarding causes were the unpopularity of the educational service which did not offer sufficiently attractive terms, the dislike of any special course of instruction which delayed entry into a profession and a want of appreciation of the benefits of training. The problem was a difficult one and on its solution largely depended not merely the rescue of secondary education, but also the lasting success of any scheme for a wider diffusion of elementary education.
An attempt was now made to ease the situation.

The result was an increased attention being paid to this branch of education, the steady growth in the number of institutions and pupils, a much wider extension in some provinces of the facilities for primary training, and most striking of all, the establishment of secondary training institutions where non-existed before. It is remarkable that in Bengal and Eastern Bengal and Assam, where the number of high schools for boys was over half of that in the whole of India, no institutions previously existed for the training of the host of teachers required in these schools. In 1907 there were six training colleges. Of these four were in Bengal. The existing colleges were improved especially in the matter of staff.

The two years course in the training colleges was shortened, of course, everywhere reduced to one year. On the other hand, it was more generally recognised that lower-grade training should extend over two years, and the course for the Junior Anglo-Vernacular Certificate for matriculatés was extended in the Panjib to that period.

Attempts were also made, in the Panjib to render the training course more practical by substituting a fuller study of the methods of teaching for the lives of eminent teachers, and the systems of instruction in foreign countries. Greater attention was paid to manual training, not as a subject but as an education in itself, to observation and skill in physical training. A workshop for manual training was erected and a European instructor engaged with the object of organising classes in educational handicraft on modern methods.
The importance of specialisation now began to be realised. At Allahabad students could offer themselves for special examinations in particular subjects of the high school examination. At Lahore, too, each student specialised in Science or History and Geography, Mathematics or English, by writing out full teaching notes of twelve connected lesson in his special subject.

At a time when increased provision was made for the training of teachers the question of their pay and prospects was not neglected. In 1917 the Imperial Government made a grant of 30 lakhs of Rs. for the purpose. In Bombay the pay of untrained assistants was raised from Rs. 9/- to 10/-, and that of untrained head masters from Rs. 11/- to 12/-, and after 15 years service as such to Rs. 15/-. The full face value of their certificates was given to all trained teachers not yet in receipt of it. In Bengal the pay of trained teachers in aided primary schools was increased by Rs. 2/-. In Behar and Orissa a reform was carried out by which the unsatisfactory lower subordinate service was abolished, and reasonably qualified teachers of English and the classics were transferred to subordinate service; the prospects of teachers in government schools being greatly improved thereby. In C.P. Assam and N.W.F.P. too, similar reforms as regards pay and prospects of teachers was carried out.

In 1919 a scheme for a general Provident Fund was drawn up in C.P. In Madras a sum of Rs. 20,000/- was sanctioned towards the Provident Funds in aided secondary schools, the government contribution being one-half of the money contributed by the management. It was a beginning in the right direction,
Let us next consider the existing conditions of teacher training in India.

The subject falls naturally under two heads:— (1) The training of teachers for secondary schools, and (2) the training of teachers for primary schools. In India there is no provision for the training of teachers for Normal Schools, on the lines of the college at St. Cloud, in France.

The first type of institutions can be further subdivided into two classes, the higher and the lower. For the Anglo-Vernacular teachers of secondary schools, higher grade training classes offer a nine months course, open to undergraduates and leading to a University degree, the B.T. The lower-grade training classes admit undergraduates, but in most provinces only graduates are taken, to a nine months course leading to a departmental certificate.

A training College exists in every province, Bengal and Madras having two each. The degree and certificate classes are held in the same institution, except in U.P. where there are separate institutions.

The course of instruction for the degree classes include History of Education, Educational Psychology, Principles of school management, and the theory and practice of teaching. For the lower class the curriculum includes the teaching of School subjects in addition to the above. A month's practical training in schools is included in both cases.

As regards the training of primary teachers. The practice varies in different provinces, and the character of the institutions and training given in them, varies also.
Here, too, there are two different classes of schools (1) the higher-grade training schools, called Normal schools, training teachers for middle schools, and (2) lower-grade training schools, called the Guru-Training Schools in Bengal and the Central Training Schools in U.P.

In 1932 there were 15 Training Colleges in India with 1305 students on their rolls, including 71 female students.

The progress in the training of teachers, described in this chapter, has been wonderful; but it has not been enough. With the rapid development of the number and enrollment of primary and secondary schools, we have not been able to recruit and adequately train a body of competent teachers. It would have been difficult, under any circumstances, to prepare in each decade almost as many new teachers as there were experienced ones in service; but it was impossible as the numbers steadily increased. While admitting that some of our teachers are very good and deserve the highest praise, the brutal fact is that nearly half of our high school teachers are below, many of them far below, the standards that should reasonably be required, with the teachers in the French Lycées and in the German Gymnasiums, our small fraction of the best can not more than hold their own. Our teachers are relatively strong in method, but limited and weak in knowledge. Too few of them in the academic field exemplify the culture that liberal education should develop; too many are satisfied with the dangerously little learning that they have acquired in college courses without at the same time acquiring an insatiable appetite that leads them ever onwards in learning.
and in the enjoyment of learning.

What is the reason of all this? It is not difficult to find. So far academic delusion has beclouded our conception of teacher-training. By establishing more normal schools and training colleges we have only renewed our allegiance to formal training and reasserted the aristocratic prestige of the liberal arts. We have imposed upon our young teachers the heirlooms of an age-old pedagogy. Our Training Colleges as a rule offer dignified sequences of courses in the liberal arts as preparatory back ground for the professional studies. School problems and children's needs are scrupulously kept out. As a result of this policy everything that should not enter into the future practice of the student; the lecture method, memorisation, formal examinations, cramming etc enter into his training.

Above these academic courses there are professional courses, similarly dealt with. Frequently there is duplication from course to course. There is seldom any connection with real teaching. The breath of new ideas does not enter.

True, a teacher's course includes practice of teaching, which gives him the inspiration of one actually on the job and brings him into contact with children in a learning situation. But this practice of teaching is deadened by routine, the observation of standardised methods and limited to a very short span of weeks. All these conditions being practice of teaching; to a par with formal courses.

But the training colleges are not entirely to be blamed. It is the intellectual or unintellectual atmosphere of our country that is in great part responsible for the lack of good teachers. Our national scholarship is not what it ought to be. There is a dearth of good books, able
teachers and intellectual output of our country with that of other countries the comparison is not very gratifying. We are forced to admit that our system of education is rarely productive of intellectual greatness and distinction. In other words our attention has not been given significantly to scholarship. Thus the scarcity of adequately trained teachers is due fundamentally to the fact that our system of education is not intended to provide them.

The students who join the training colleges are poor material. Morally he is not poor at all; but he is poor intellectually. Often he is not even educated, if by education one means having possession of the instruments by which knowledge is attained and held. He rarely has the habit of reading. Very often he has not that logical command of his own speech which enables one to express himself clearly and accurately, and to read with understanding. From the point of view of knowledge itself he is poorly prepared for advanced studies. His knowledge is fragmentary and undigested. This lack of maturity in knowledge is accompanied by a lack of maturity in intellectual habits. But he is not responsible for what he is. He is the natural product of the education he has received.

There is another cause, and a very important one too, which has been to some extent responsible for the lack of good teachers in our country. This is the inadequate salaries in the teaching profession. Even the Dark Ages can teach us a great deal in the matter of teacher's salaries. What society owes teachers is that adequate provisions are made for them without which they can not accomplish their pilgrimage and that a due recognition of the services they render, is given. But this state of
affairs is conspicuous in India by its absence. It is a common sight to see a brilliant M.A.: B.T rotting on 50 or 60 rupees a month. If he gets more he thinks himself to be awfully lucky. Such a condition offers little or no inducement to competent men to join the teaching profession. Thus school teaching, in India, is scarcely a profession at all. With a few notable exceptions, the best of the qualified men who are at present working as schoolmasters are avowedly only doing so, until they can take up some more lucrative employment. And it is a common myth that only the refuse of other departments become teachers; people who could not get in anywhere else, whose God, so to say, had gone to sleep; To be a teacher is nothing to boast of, and I know brilliant youngmen who hang their heads in shame when somebody calls them "Masterji" Why? Because people look down upon a teacher as a low-paid drudge. These being the conditions we are not surprised to find that a tradition of school-teaching has scarcely as yet been evolved in India.

Such an atmosphere is very uncongenial for the production of good teachers.

Under these circumstances one may be permitted the indulgence of a bit of imaginative reconstruction. The training colleges should exist for the sole purpose of training teachers. Instead of striving for a large student body they should restrict their number to the minimum. Selection should be made after a careful scrutiny of each candidate's qualifications. Among these qualifications should be included records of scholarship, temperamental fitness, social interests, qualities of leadership and
alertness. The old liberal arts work should be thoroughly overhanded. Its contents should be adapted to the requirements of the teaching profession, and the method also should be, as far as possible, as the practices in the field for which the students are prepared. The distinction between the academic and professional lines should be broken. There should be a constant relevancy of the studies to the occupation of teaching. The discrepancy, between the methods employed in teaching the academic subjects in the training colleges and the methods advocated for the schools, should disappear. The training colleges should have the avowed purpose to carry out the higher plane and with scholarly standards the same methods that prevail in a progressive elementary school. The problem and project, the laboratory plan, committee organisation of classes, student conferences, independent research and other forms of creative activity should replace the formal lecture-examination methods.

In the professional studies there should be a correlation with the working situation. The study of the theories, the methods, and the psychology of teaching would be more useful if taken along with actual activity. The carrying on of a teaching activity is itself a prolific source of problems for a young teacher. This should be the guiding principle for the training of our future teachers.

Last but not the least the opportunities afforded by 'practice teaching' should be properly made use of. Instead of observing standardised rules and regulations, the occasion should be used for self-discovery and the liberation of creative activity. The student's teaching should be made a genuine and absorbing experience. It should be carefully
directed and supervised by a friendly supervisor. It should be extensive in scope permitting initiative and imagination, and yet based on scientific knowledge and good psychology.

Any forward movement in the practice of teaching should originate in the training schools where young teachers are made. The training colleges should act as leaders of educational thought. They should lay aside false standards and accept only genuine ones, and thus provide a kind of experience that will produce a spiritual energy for teaching. The curriculum should be rich with the world's best culture and strong in the method of scientific thought. They should be openly professional. They should teach the best practices of teaching. Only thus can they convey to our prospective teachers, the art they are seeking to learn.

The reorganisation of the curriculum and the methods of training in the training colleges will not by itself improve the teaching profession. The pay and prospects of the teaching profession should be improved. This is necessary to attract men of the right stamp. The importance of the teacher should be recognised in the social order. In his book "The Salvaging of a Civilization", H.G.Wells says "In times of fluctuation and dissolving landmarks the importance of the teacher rises with the progressive dissolution of the established order. The creative responsibility for the world today passes steadily into the hands of writers and school teachers, students of social and economic science, professors and poets, editors and journalists, publishers and
newspaper proprietors and every sort of disinterested person who can give time and energy to the reconstruction of the social order. We need, therefore, before all other sorts of organisations, educational organisations; we need before any other sort of work, work of education and enlightenment."

Thus it is a higher standard of education and a more widely diffused and higher degree of culture, of civilisation and of good will, that are the supreme needs in the world at present. To help in raising these standards is the aim of the high calling of a teacher, and some of the ways and means are to be found in the discovery and practice of the best principles and the methods of teaching that we can discover.

We as teachers should have a high sense of dignity for our profession as teachers. We should consider ourselves as the torch-bearers of civilisation and of culture. "Those of us who are teachers may modestly regard ourselves as of more importance in a state than party politicians; upon us rests the destiny of civilisation. We have the making of future laws, international facts and world-wide conventions favouring peace and the growth of a higher and nobler civilisation, in that we, by our teaching and by the influence of our culture and attitude to civilisation, can create an electorate that shall choose representatives who will epitomise in their election addresses these desired tendencies, and who will be compelled, by the force of this educated opinion, to legislate for national and for world-wide progressive civilisation."
This is our vision of the status and responsibilities of a teacher. "Where there is no vision", said a prophet many centuries ago, "the people perish". Where there are not many visions, all implying ideals and hopes, there can only be a progress that is slow, random and uncertain. Where an individual has no vision to which, like a pillar of cloud by day and a pillar of fire by night, he can lift up his eyes in hope and aspiration, his work must be dull, as he never sees the remote ends to which he can see.

A vision is not a foretelling. A vision is an expression of what might be, of what by idealism, hope and hard work may be brought to realisation.

Our science of education has so far been characterised by its search for facts, a search without aim and insignificant in result. Facts have meaning if they are part of a program and are based on sound social philosophy. And that is precisely what we have not had, and which we never had from the day when the first primary schools were opened, to the present day. This aimless search has been more true of teacher-training than of any other branch of education.

What should then be the role of the teachers in the educational renaissance, which is happening in India at the present time? He should play the central role. His professional equipment would add to the promise of successful educational reconstruction. It is easy to formulate educational aims and methods, but their day to day application to children in schools is not easy. There are often problem children which the teacher meets; there is the school
environment which is often discouraging to experimentation, and above all the difficulties created by the unimaginative Headmasters and managers. Labouring under these circumstances, it is no wonder that the average teacher soon loses all freshness and originality and the life-giving breath of the "New Education", fails to enter into the schools.

The question now arises what should our teachers do in the face of all these difficulties? I cannot give a counsel of despair. I am for equipping them, as much as possible, for the role that they will have to play in the educational revolution.

A teacher requires three-sided qualifications—social, academic and personal—for the successful exercise of his professional duties.

In the first place, a teacher should never forget that there is no fool-proof technique of teaching which can be employed with sure success. So to interpret the process of education is to ignore educational psychology; for the essence of the teaching process is a continuous, intercourse between the teacher and the taught, and every individual case is different. We cannot devise a yardstick to measure the individual abilities of children. At every step in the educational process we come face to face with new problems and situations, which can be successfully met only if the teacher is a keen observer and is resourceful.

Now as regards their academic qualifications. The first thing is that the young teacher should be enthusiastic
about his work. He should have a passionate desire to serve his country by effectively leading to education as his first love and choice. He must better men, men of the right type with a mission of spirit, and not the rejects of all other professions. Training such material we should give them the right training. The training colleges should not aim at teaching a few "tricks of the trade". It should rather aim at awakening his interest and appreciations, so that he may influence the growth of his pupil healthily.

Only then can they play a worthy part in the shaping of better men and women for a more just and humane social order.

Next we come to the personality of the teacher. With his equipment of faith and vision we can expect him to keep alive his enthusiasm when he takes service. But these pre-requisites are not enough. More than any other craftsman or scholar he must correctly continue the process of his own education, because for his educational stagnation spells professional death. Of his function is to interpret the work to his pupils, to stand as a through the mirror of his training on them, to their hearts, whatever adds to the picture of a human personality is again in educational resources. If he is interested in intellectual education, he must watch the worth of his pupil's interest and guide them to other to form intellectual habits. Whatever he may be anxious to build on the solid foundations of an intimate personal acquaintance with each pupil as an individual.

We can now sum up the essential qualities of a good teacher. He should have an attractive personal appearance,
a breadth of interests, a courteous, kind and sympathetic disposition. We should be tactful, careful and thorough. He should have intelligence and foresight; good health, intellectual curiosity, leadership, originality and self-confidence; a sense of humour; scholarship. Only if all these, or most of these, qualities are mixed in the right proportions, can we have a teacher that India needs.

Besides the school activities teachers have to play a very important part in the world at large. Not only as guardians of the future citizens of the world, but also as individuals living in this world, they have duties and responsibilities. So far they have been contented themselves by serving the community. They have led a secluded life. But conditions have changed. The world is teeming with conditions that call for tighter. There is so much of evil and injustice, which we as teachers should fight. There is such appalling ignorance around us. Not the ignorance of mere illiteracy, but the ignorance that is poverty of thought. We should wage a crusade against senseless prejudices, tenacious superstitions, self-indulgence, lawlessness and crime, intemperance, poverty, the suppression of opinion and persecution in its many modern forms.

But we should understand, that our work will never succeed if we think our crusade to be only against materialism. The fight of the teachers is, therefore, a subtle campaign to establish in the personalities of a new generation a mature consciousness. Our strategy should be based upon appreciations and attitudes. It should aim to inculcate free intellectual evaluations, coupled with deep ingrained feelings for things of inner worth and beauty. This is one of the greatest needs of our time.
Chapter Nine

Professional Education.
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Professional Education.

In this chapter we shall deal with the history and present condition of those branches of education which lead to the various professions. Under this category we shall include (1) Legal Education (2) Medical Education, (3) Engineering Education (4) Agricultural Education (5) and Commercial Education.

(1) Legal Education:

Legal Education in India began fairly early; long before the foundation of the universities and the present-day Law Colleges.

The Calcutta University was founded in 1781, and one of its prominent functions was to promote and encourage the study of Indian Law. The Benares Sanskrit College had, also, as its aim, "the preservation and cultivation of the laws and literature of the Hindus."

In 1824 the General Committee of Public Instruction stated that "Law, a principal object of study in all institutions, is one of vital importance in the good government of the country." In 1829 there existed a committee of Examination of Law Officers.

In 1842 a Professor of Law was appointed in the Hindu College, Calcutta, and a course of lectures was delivered by the Advocate-General, Mr. J.E. Lyall. In 1854 the Council of Education decided that "Law should have a place in the annual examination for Senior Scholarships," and a law-class was organised on a permanent footing from 1856. On the establishment of the Calcutta
University in 1857, the previous system of diplomas disappeared and the degrees of licentiate and Bachelor of Law were instituted.

In Bombay the first step towards a study of the laws was taken in 1847, when Sir Erskine Perry, the President of the Board of Education, advocated the creation of a law class in connection with Elphinstone College. Nothing came out of it until 1850 when a professorship of Jurisprudence was founded on an endowment subscribed in honour of Sir Erskine Perry. At the same time two other professorships were also sanctioned and a scheme of study was laid down.

In Madras the first appointment of a Professor of law, at the Presidency College, was sanctioned in 1855.

The Despatch of 1854 which founded the Indian Universities made special mention of the subject of law, and alluded to it as the most important of those branches of learning with respect to which facilities did not exist for the acquisition of a high degree of accuracy, one for which professorships might, therefore, be instituted. The Acts of Incorporation empowered the universities to grant degrees in law, and arrangements were made to provide instruction for candidates for those degrees. A single sub-committee was appointed to consider the regulations for the three universities of Calcutta, Bombay and Madras. It was instructed to follow the model of the London University and found it impossible to do so closely, since it was necessary to take into account the systems of Hindu and Mohammedan Law, and the procedure and practice of the Indian courts. After much discussion a scheme was evolved which constituted the beginnings out of which arose the.......
existing state of legal instruction.

During the years from 1864 the systems of opposite character were evolved in different provinces for giving instruction in law. In one system teaching was concentrated in a central institution under Government or university control. In the other system law classes were attached to a number of local arts colleges. Madras, Bombay, and Bengal followed the former, and the Bengal and U.P. the latter system. But to begin with, except in Rangoon, in all provinces legal instruction was imparted in isolated law classes attached to arts colleges.

During the early period the number of law students was small; there was no separate staff of the law department; and there was no attempt at an organisation of legal studies. The libraries were but so so and scanty. But the number of prospective lawyers went on increasing and so to meet the increased demand, the government was to attach law classes to practically all the arts colleges.

This arrangement has nothing to recommend it. None of them was even remotely equipped with a view to fulfilling its obligations as an institution competent to impart instruction in Law. This led to deplorable results. There was not one, as might at first on the part of students to receive instruction of any, but the cause of discipline severely suffered. There was no attempt to centralise legal instruction.

In 1862 there were 250 students on the rolls of the law colleges.

The Indian Universities Commission made several recommendations for the improvement of the existing system
New regulations of legal instruction. First, that the study of law should be postponed until the student has finished his course for the previous course in arts or science.

Secondly, that the method of instruction should be improved by introducing the system of teaching from cases.

Thirdly, that the question of creating or improving an adequate central school to be taken up without delay, at each of the universities.

The system of law classes has, indeed, proved glaringly inadequate. It has been condemned for many years past, and the government of India had urged that it should be supplemented by the provision of legal education in properly equipped law colleges at the headquarters of each university. Their views were expressed in a letter which they addressed to local governments in October, 1902, from which the following passage is extracted, and which succinctly sums up the existing defects:

"that some reform is called for in the interests of a branch of education, which is of peculiar importance in India, and the Governor-General believes, be generally admitted. No one will attempt to justify a system under which it is possible for the legal education of students to be entrusted to a single teacher, who is supposed to deliver formal lectures on all subjects required for the degree of Bachelor of Law; while no library is provided for students to consult and no attempt is made to ascertain by means of essays or exercises how far they have assimilated the means of information that the lectures is capable of imparting. That teaching of this kind is not teaching at all is indeed admitted in substance by those argue in
defence of the present system, that the students do not go to hear lectures to learn, but in order to obtain the certificate required by the university of having attended so many lectures, and that they can master all their subjects in six months' private reading.

The Government of India believed that a central law college should be established at each university Centre, and if necessary, by the government."

Immediate measures were adopted in the various provinces to carry out the policy, drawn up by the Government of India. In U.P. an important change was decided upon. This was the establishment of a central law college, conducted under the management of the university and located at Allahabad. The main features of the scheme as approved by the Senate were the closing of the law classes attached to the Muir Central College, and the concentration of legal teaching in a university college law. The college was formally opened on the 1st of July 1907.*1

The new regulations of the universities framed under the act of 1904 introduced some changes in the courses prescribed for the various degrees in law. In every university the minimum period in which the B.L. degree could be obtained was fixed at six years after matriculation. A first examination in law was prescribed one year after the B.A. In Punjab, the examination for the licentiate in law disappeared, and a new first examination in law, through the medium of Urdu, was instituted. But this led to no higher degree. In the universities of Calcutta, Bombay, Mysore and Allahabad the degree of M.L. was instituted.
1907-12

During the years 1907-12 a further attempt was made to remove the existing defects. More central institutions were established, reform of the courses of instruction was carried out, and the condition of students was improved by the opening of hostels. Law colleges and classes numbered 96 in 1906 and 65 in 1907. In 1912 they were reduced to 43. This was the result of centralisation that was going on in the teaching of law.

Up to 1909, the affairs of the law college, Lahore, were in an unsatisfactory condition. It had no building in which to hold its lectures and no boarding-house for its students. It was in that year that the Law College was put upon a more satisfactory basis than heretofore. A permanent and efficient staff, consisting of a whole-time principal and two professors was appointed. In 1907 the Bombay Law School was turned into a full-time college, with non-practising tutors and the course of instruction was reduced to two years after graduation. At about the same time the moribund law classes disappeared.

Partial concentration took place in Bengal. A memorandum on legal studies penned in 1908 stated that the University of Calcutta should not countenance the existing system misnamed legal education. The memorandum was considered by the Syndicate at a meeting held on the 4th July 1908, when the following resolution was adopted:—

"that the Syndicate recommends to the Senate that a university law college be established." The Senate unanimously accepted the recommendation of the Syndicate and on the sanction of the Government of India, the Law College was
opened on the 6th July 1936.

In 1969 the law classes attached to the Tej Narain College Bhagalpur, on the National College, Bankipore, were abolished and a law college was started at Poona with a principal on the spot. 1

In Eastern Bengal and Assam a similar process took place. The law classes attached to the Dacca, Rajshahi and Brahmavan colleges were closed and a law college was established at Poona. 2

The courses of instruction, too, underwent changes during these years. At Calcutta the course was prolonged to three years or 5 years in the case of those places in the first division in the preliminary examination. In Bombay the course was extended to ten years and made wholly post-graduate.

In 1924 the Earl's Law College was opened at Guwahati in Assam. The University of Calcutta altered their regulations so as to provide for a three years course and three examinations leading up to the degree examination, together with less rigid conditions governing attendance.

By the year 1920 the number of law students increased greatly as the result of the opening of additional law faculties at four of the newly constituted universities. The universities have not been disinclined to respond to the demand for the opening of law classes, because the fees from such classes more than cover the cost of their maintenance. There has been a welcome tendency in recent years to increase the efficiency of law colleges by the inclusion on their staffs of a certain number of whole-time lecturers and by providing them with special hostels and buildings.
The popularity of the law colleges is phenomenal. Although the profession of law is admittedly overcrowded, the number of candidates for the profession is constantly increasing. In fact, no suggestions of limitation have been achieved in this respect. In 1921 there were 21 institutions, which sent up 3518 candidates for the Bachelor of Law examination out of which 1936 passed.

The law course generally extends over two years after B.A. The course is very long and complicated. A candidate for the B.L. examination must not only be familiar with the indigenous system of Hindu and Mohammedan laws, but he must also be conversant with "statute law" which is being constantly added to. At the same time he must have an insight into the principles of English Equity and Common Law, and grasp the main principles of Roman Law, and Modern Civil Practice.
2. Medical Education.

As in other fields of education, Bengal was the first province to make provisions for medical instruction. The first medical school in India—the Calcutta Native Medical Institution—was founded as far back as 1832, with twenty students, each receiving an allowance of Rs. 1/- per month, and a Superintendent on Rs. 600/-. In 1836 medical classes were also attached to the Sanskrit College and the Calcutta Matrikhan.

In 1836 Lord William Bentinck appointed a committee to report on the state of medical education given at that time. The Committee recommended that the best mode of fulfilling the present great demand on India is for the state to found a medical college, in which the various branches of medical science, cultivated in Europe, should be taught, and as near as possible to the most approved European plan. Action was taken on this recommendation and the Calcutta Medical College—the first of its kind in India—was opened in June 1838, with a Superintendent and two professors.

The first hospital was opened in April 1838, and a female hospital... was opened in 1841. In March 1841 four students of the Medical College were sent to England to complete their medical education. The foundation stone of the present college hospital was laid by Lord Dalhousie on the 15th September 1848.

Then the Calcutta University came into being, the Medical Council affiliated to it; the diploma examination of the college was published, and the degrees of L.H.S. & M.B.
College in Bombay began as early as 1837 when enquiries were made into the state of medical education in the presidency. On the basis of information received from various sources, Sir Robert Grant, the Governor, drew up a scheme for the establishment of a Medical College at Bombay. Unfortunately Sir Robert Grant died on 5th July, 1832.

Soon afterwards a public fund was started to be devoted to the commemoration of Sir Robert Grant, and it was decided to make over the funds to Government on the condition that a medical college was started, which was so near the heart of Sir Robert, and to be called after him. The Court of Directors sanctioned the opening of a medical college, and authorised it being designated "The Grant Medical College."

The Grant Medical College in Bombay was formally opened in October 1838. The Sir Jansjbee Emergency Hospital was opened in the same year and served as a "practice school" for the college. In 1851, professors of midwifery and medical jurisprudence, etc., were appointed. The same year the Sir J.J. Obstetric Institute was founded in connection with the college.

In Madras the first medical school was established in July, 1838, for the training of medical apprentices and Indian medical pupils. The course of instruction consisted of materia medica, elementary pharmacy, anatomy and physiology with surgery and practice of medicine. The instruction was given in English. In 1851 the school was raised to the status of a college. It was put in charge of the Surgeon of the General Hospital. The general direction of the institution was vested in a council,
Thus in 1854 medical instruction was provided in the medical colleges at Calcutta, Bombay and Madras. There was no provision in U.P., Panjab or C.P., students from these provinces attended the Calcutta Medical College.

During the years 1851-1862 medical education in India was very restricted. Due to the increased demand in Bengal two medical schools—the Campbell Medical School, Calcutta and the Madras Medical School, were established in 1853 and 1874 respectively, besides the Calcutta Medical College.

The Lahore Medical College came into being during this period. In 1854 Sir John Lawrence brought to the notice of the Supreme Government, the inconvenience felt in importing Bengal or sub-assistant surgeons in the Panjab. He remarked that the climate of the Panjab was similar to a Bengali one that he did not like the Panjabites to live in return. Sir John, therefore, suggested that some measures should be taken to remedy this evil. The Supreme Government recognised that the only remedy was to create a supply in the Panjab itself, and after much thought and consideration it was decided to establish a medical college at Lahore.

The College was opened on 10th October, 1860. It was intended to provide instruction for the education of students for the office of sub-assistant-surgeons and native doctors. In the beginning, the college experienced some difficulty in obtaining students for the sub-assistant class. The reason was perhaps that the college was not sufficiently equipped and staffed. This weakness was since good in 1861.
and it was not till 1887 that the university was granted the power to confer the degrees of Bachelor and Doctor of Medicine. A series of titles were instituted in 1882 for successful students trained in the vernacular and partly according to the indigenous systems of medicine.

The schools of medical education in Bombay and Madras, were quite inadequate. The Grant Medical College, Bombay and the medical college in Madras continue to work efficiently. But the ever-increasing need for more doctors could not be completely met by the two colleges. So a number of medical schools with inferior status were established in the two provinces.

Thus in 1865 there were only four medical colleges at Calcutta, Bombay, Madras and Lahore, educating in all 1466 pupils. There were besides 9 medical schools imparting instruction of another order.

The Indian Universities Commission made a number of recommendations on medical education. First, that the equipment of the medical colleges should be improved, especially the provision of practical work and of class rooms and hostel accommodation; second, that a medical college should be established in the U.P; third, that the universities should continue to give licenses in medicine and surgery to those who qualify for them; fourth, that each university should establish a diploma of sanitary science and make proper arrangements for the proper teaching of Bacteriology, Sanitation and Sanitary Engineering.

The publication of the report of the Commission was followed in 1884 by the Indian Universities Act directing that
of the different colleges to revise their curriculum and many important changes were introduced in all the medical colleges.

Through the medical schools escape notice. They shared in the general progress of medical education in respect of buildings, teaching equipment and practical instruction of the students.

The situation of the I.M.5 in the out of the five universities, on the training of the candidates of specialization of the I.M. degree, necessitated numerous conditions to the teaching staffs of the colleges. The creation of the various chairs and professorships was a matter of the years 1913.

From now onwards the rate of progress of medical instruction was very fast. The year 1914 saw the foundation of a School of Tropical Medicine at Calcutta, and the establishment of a college of Physicians and Surgeons at Bombay. This college was meant to grant licenses on condition to college students who were not persevering could not proceed to degrees. A similar body called the State Medical Faculty came into being in Calcutta.

At about the decision a scheme was framed and approved by the government of India for founding a Medical college for women at Delhi. The foundation-stone of this college was laid by her Excellency Lady Hopkinson, after whom the new college was named. The college started work in October 1916.

During 1918-19 further registration acts were framed for Delhi, Bombay, Lucknow, etc., etc. An Act was introduced into the Imperial Legislative Council for the
In 1815 the Calcutta Medical College, Belgaum, Calcutta, was affiliated to the Calcutta University up to the first M.R. examination. This privilege was extended in later affiliation up to the final M.R. examination.

In 1816 a State Medical Faculty was constituted in the University for the purpose of examining and granting licenses to practitioners of the Sub-assistant Surgeon class. The Medical Schools at Bogibeel and Nagpur were placed in charge of full-time principals; and a scheme was sanctioned for the conversion of the Temple Medical School Patna into a Medical College for Bener.

This is in brief the story of medical education in India.
Agricultural Education.

Before 1860 agricultural education, as part of the general educational system of India, was very much neglected. In spite of the fact that 69% of the population of India depended upon agriculture as their means of livelihood, instruction in the general principles of agriculture did not form part of the curriculum of schools, even in the country side. Whatever little had been done in the form of attaching small agricultural farms to agricultural schools, or the teaching of elementary textbooks on agriculture, did not come close to being done and desired. But although nothing had been done to teach agriculture in the initial stage, the Government had opened a number of schools and colleges for imparting higher instruction in agricultural science. The Agricultural farm at Seicapet, Nellore, was established in the year 1864 for purely experimental purposes. In 1878 a school of agriculture was founded in connection with the farm. In 1880 the farm was abandoned as an experimental institution, but a portion only was retained as an annex to the college of agriculture. The college gave a three years course and the instruction was both theoretical and practical.

An agricultural department was added to the College of Science, and in 1884-85, the course was of three years duration, leading to the degree of degree of the Bombay University.}

Thus the State of the education was not too little short of lamentable. The Indian agriculturist is proverbially conservative, and thus reducing the need, little attempt was made by
The attention of the Government of India was first directed to this lack of enthusiasm on its own part by the Famine Commissioners in their report of 1860. They advised that attention should be directed to the subject of agricultural education in country schools. The Government of India in a resolution of 1863 admitted that no advance in the agricultural system could be expected until the rural population had been so educated as to enable them to take a practical interest in agricultural progress and reform. Their view was confirmed by the Agricultural Conference of 1863 which maintained that the most immediate need was that of educating teachers competent to give instruction of the required kind. The resolution issued in the same year by the Home Department of the Government of India, reviewing the progress of education, placed a direct obligation on the departments of agriculture and education in every province to work out practical schemes of agricultural education.

In 1865 Mr. Veitch, the agricultural Chemist to the Royal Agricultural Society of Scotland, was invited by the Government of India to assist them on questions connected with Indian agriculture. The idea of agricultural education formed an important part of his enquiry.

At the same time, the recent conference met in October had the same object, that of stimulating the educational aspect of the subject. The point, stressed by the Conference, in its resolutions, was as follows:—

1. that it was most important to extend primary education among the agricultural classes;
(3) that the elementary principles of agriculture should form a prominent subject in the curriculum of village schools; and suitable textbooks should be provided for the purpose; and (4) that higher agricultural training combining practical with theoretical training should be provided.

Another Agricultural Conference was convened in October, 1893. In 1884 the Government of India issued a resolution in which they took the view that greater success could be expected from making instruction in rudiments of agriculture part and parcel of the primary system of instruction in the country than from teaching it as a subject apart from the general educational programme. The government also held that such enlightenment of the agricultural classes would enable them to realise for themselves the small reforms which were within their means, would be more likely to produce substantial results than special instruction in particular agricultural practices. This view was the same as that taken by the Conference in the Conference of 1883.

In 1894 the Government of India issued another resolution on the same lines, which was addressed to the local government that the existing plan of instruction should be so arranged and modified as to promote in the pupils the power of perceiving and appreciating all of technical instruction.

This suggestion was in line with the prevailing notion of substitution of the ideas of development of faculty for that of mere acquisition of knowledge. As the late Sir James Fergusson wrote, "a system of education which does
neither the eye nor the brain and is compatible with
utter ignorance of the commonest natural truths may
naturally be regarded as imperfect.

The Resolution of 1895 concluded with the suggestion
that provincial conferences should be held for a formal
examination of the recommendations of the Agricultural Con-
ference of 1893.

The work of the provincial conferences was reviewed
by the Government of India in six resolutions dated 20th
March 1897. The observations of the provincial conferences
were reviewed under the heads: primary education, readers
and textbooks, training schools and higher education in agricul-
ture, and the supreme government stated its conclusions
with regard to these. As regards higher education in
agriculture they stated that they were prepared to encourage
it only as part of a general working plan which must be
developed as circumstances permit.

The Universities Commission of 1893 expressed practi-
cally the same views. It emphasised, country like India,
which is mainly agricultural, agricultural teaching, both
ordinary and superior, should be considered essential. They
considered that a higher course in agriculture should
consist of practical and theoretical training in the
science underlying, or connected with, scientific agriculture,
accompanied by practical training on experimental farms.
At the end of the course, these students should be drafted
on to a farm, controlled by experts and undergo a subsequent
training for a year or more in actual farm work. As regards
the participation of women in an agricultural capacity
as far as possible, encourage agricultural studies and should consider the desirability of granting diplomas for proficiency in the theoretical and scientific as opposed to the practical side of an agricultural course.

The appointment by Lord Curzon's Government of an Inspector-General of agriculture with a nucleus staff of experts in 1901, marked a new departure in agricultural policy for the whole of India. The development of that policy in respect of agricultural education was set forth in the Government Resolution on Educational Policy dated 11th March 1901, para 37, in which was outlined a scheme of provincial agricultural colleges and a central research institute.

The Government gave effect to this policy by establishing the Imperial Agricultural College and Research Institute at Fussa, and devoted to it a greater portion of a donation of £20,000 made in 1899, by Mr. Henry Phipps an American gentleman, for some object of public utility.

Following on the Resolution of 1901 the Government of India, in a dispatch to the Secretary of State towards the end of 1905, defined in greater detail their general policy. They proposed to establish in each important province an agricultural college and research station, adequately equipped with laboratories and class rooms to which was to be attached a farm of suitable size.

In 1906 a Board of Agriculture framed a standard syllabus for the provincial colleges, providing for a full three years course of instruction. It was also recommended that none
Then the scheme of provincial colleges was carried out in part. In 1806 the Cawnpore and Nagpur Agricultural schools were raised to the status of agricultural colleges granting diplomas at the end of a three years course. In 1908 the agricultural department of the Poona College of Science was constituted into a separate agricultural college. A new and larger college was opened at Coimbatore in July 1909 to replace the school at Pudupet. The Agriculture college in Jalijur was founded at the same time with a course leading to degree of B.Sc. in Agriculture at the Panjab University. The Agriculture college at Sibpore Engineering College was abolished and an agricultural college was established at Sabaur.

The next few years in the history of the agriculture colleges marked an extension of practical instruction which varied from the mere demonstration to cultivators on their own hands up to a regular course for students on the farm attached to a college.

In 1919-20 the curricula of the various agricultural colleges was revised with a view to increase their usefulness. This revision proved eminently successful, notably in the Cawnpore and Nagpur colleges, in the former of which the farm was enlarged and new buildings were erected.

Agricultural conferences were held at Puss in 1916 and at Simla in 1917. The Simla Conference recommended that a limited number of agricultural middle schools should be opened as an experimental measure to meet the demand for a purely agricultural college.
middle schools were opened in some provinces, but in other agriculture was added to the curriculum of primary middle schools.

In 1930 there were six agricultural colleges in India, Poona, Lyallpur, Tannahur, Coimbatore, Nagpur and Sahyadri, in addition to the Pusa Institute, where post-graduate courses are given, as well as higher teaching in agriculture and its allied sciences.

Besides the agricultural colleges there are a number of agricultural schools. In the Pusa, ordinary vernacular middle schools are utilized for imparting practical training in agriculture to school boys in rural areas. The special features of the Pusa scheme are (1) that a farm is attached to the school with an area and equipment sufficient for practical training on reasonably large scale, and (2) that training is given not only by one of the ordinary school teachers but by a teacher especially selected for the work and trained for a year at the Lyallpur College. The scheme has achieved a considerable popularity.

4. Engineering Education.

The early history of engineering education in India is rather dim. Attempts made here and there proved abortive until nothing such as a system existed before 1854.

The instruction and training of engineers started in England about the year 1844 when the creation of a chair of civil engineering in the Indian College was sanctioned by the Court of Directors but the post remained vacant as no suitable man was available.
1854 the Council of Education submitted a proposal for establishing a class of engineering attached to the Presidency College Calcutta. In May of that year St. Col. Goodenough strongly recommended the establishment of an engineering college "for the proper improvement of the department of public works." The Government of India was at last convinced of the importance of such an institution and the college was opened in November 1866 in the site's buildings.

In Bombay the efforts in this direction were first made in 1851. That year Captain George Jervis R.E. established an engineering school in Bombay. The institute grew, was taken over by Government and transferred to Poona in 1866. This was the earliest effort of its kind in India.

In 1841 an engineering class was opened in the Elphinstone college to train superintendents for the engineering department. But the attempt proved abortive as the inclement weather and employment in the public service was insufficient to attract youths into these classes. Another cause of the failure was that the medium of instruction was English. The class was, therefore, discontinued at the end of 1847.

The first attempts to open an engineering class in the High School Mawaras were made in 1865, but the proposal was neglected by the court of directors. Several subsequent attempts were made in the same direction, but they had no chance of success till after the constitution of the Mawaras University.
In North Western Provinces and the Panjab the early history of engineering education is identical with that of the Thomason Engineering College Roorkee. This college came into existence as an adjunct to the irrigation schemes undertaken by the government. In 1847 when the work on the Ganges canal was resumed after the First Sikh War, large workshops were constructed at Roorkee. This opportunity was seized by Mr. Thomason, then the Lt. Governor of N.W.F., to establish an engineering college to supply a staff of engineers. The scheme was sanctioned and Lt. MacIagan R.E. was appointed first Principal of the new College. In 1849 the institution was placed on a permanent footing. On Mr. Thomason's death in 1853 his name was permanently associated with the college.

As we have already seen the college of Engineering, Calcutta was established in 1856 with the object of training engineers and subordinates. In 1857 the college was affiliated to the Calcutta University, and soon afterwards it was transferred to the Presidency College of which it came to form a part.

But this arrangement did not prove satisfactory, as the practical side of the training was very much neglected. So the Government of Bengal, in 1878, appointed a committee to enquire into the question. The Committee reported in 1879 and recommended that the civil engineering branch should be incorporated into a separate engineering college. The Committee also recommended that four classes of pupils should be trained in the new college:— (1) Civil Engineers,
The government approved of the recommendations of the committee and the Engineering College, Shibpur was established in 1880.

In 1890 Mr. E.W. Collins by direction of the Government of India drew up a report on the arts and industries of Bengal, which contained certain suggestions in regard to the Shibpur College. The Government of Bengal in a resolution of 9th October 1891, on Mr. Collin’s report, emphasised the desirability of making the Shibpur College “the centre of industrial education in Bengal.” With this object in view the Survey schools at Calcutta, Caltagie and Patna were affiliated to the college in 1894.

Besides the Shibpur College, there was a very flourishing survey school at Calcutta, which had been established in 1876. This school had served its purpose very well and so in 1902 it was raised to the status of a school of engineering, for the purpose of training students upto the Overseer standard.

The engineering Colleges at Poona and Madras were far less successful than those at Shibpur and Roorkee. The need therefore, arose from time to time, to reorganise them.

This was the state of affairs in 1902 when engineering education in India underwent the scrutiny of the Indian Universities Commission, who made certain recommendations about it. Firstly, that the intermediate examination in all universities be the preliminary test for students wishing to follow a course of engineering; Secondly, that in all the engineering colleges provision should be made for instruction in mining and electrical engi...
Under the Act of 1804 new regulations were framed by all the universities, but, except in Calcutta, they introduced practically no changes in the course leading to the degrees in engineering. In Calcutta, under the new regulations, instead of three degrees—Licentiate's Bachelor's and Master's—of engineering, there was henceforth to be only one-Bachelor's the course for which was to extend for four years after intermediate.

In 1904 the Madras Government appointed a committee to consider the needs of the Madras Engineering College. Its recommendations were accepted by the government and were embodied in the new rules for the constitution of the college, published in March 1907. As a result of this the four classes that existed previously were reconstituted into classes for civil engineering, mechanical engineering, upper subordinates and lower subordinates, and for each class the course was fixed at three years.

The only engineering institution of the Panjab was established in 1906. In that year a school of engineering came into being in Lahore with a principal and a well-qualified staff.

The Panjab University had for many years maintained an engineering class, with one teacher, who gave instruction in the various subjects of the curriculum leading up to the first examination in engineering of that university. Owing to its inability to provide additional teachers and suitable apparatus, the syndicate of the university asked the Local Government to take over the class. The government accepted the responsibility and...
but later on Ramul was chosen as a better place affording more facilities for practical training. The foundation of this school marks an important development in the history of technical and engineering education in the province.

In Bombay the years 1907-12 were years of change and development. In 1907 the agricultural classes in the college of Science were transferred to the new Agricultural College; in 1911 the B.Sc. degree course was discontinued and the degree of Bachelor of Engineering was instituted, and above all the name of the institution was changed from "College of Science" to College of Engineering.

In 1910 Mr. E. Heaton, Principal of the Sibpur Engineering College, submitted to the Government of India a very interesting note, with a view to recast the whole system of higher engineering and technical education in India, and thus bringing them into line with the modern ideas in Europe and America.

Mr. Heaton maintained that each province could not afford to have a separate and completely self-contained system of higher education in all the many specialised branches of engineering, as the matter was of affiliating and coordinating the existing scheme of studies. As there was greater demand for mechanical and electrical engineers in the Bombay Presidency, the Poona College should specialise in mechanical and electrical engineering, the Sibpur College in Mining, Roorkee College in Civil Engineering and so on. Arrangement was also to be made for the training of railway engineers. Each college was to make provision for civil engineering in roads and buildings and for civil engineers.
municipal sanitary engineers.

All the civil Engineering colleges were to be imperialised and all the staff brought to one roster. Such a scheme it was hoped would tend to greater efficiency and would also simplify recruitment and administration. It would further prevent the system of training in these colleges from becoming groovy. It would give the professional staff better prospects.

But most unhappily this scheme was shelved. Provincial interests prevailed over national, and the scheme was dropped as being too imaginary and unpractical. The only outcome of this Note was the improvements brought about in the Behar School of Engineering, Patna, and the Calcutta Survey School.

An important conference on engineering education was held in 1920 and was attended by the Chief Engineer Railway Board, the Principals of Engineering colleges, the Educational Commissioner with the Government of India and others. The conference discussed among other subjects the standards and conditions of admission to the engineering colleges in India, the relations between the engineering colleges and the universities, the development of post graduate work etc. The conference recommended that the intermediate should be the minimum qualification for admission into the engineering colleges, that the age-limit should be abolished and that the course leading to the degree in engineering should be of four years duration.

In 1920 there were five colleges of engineering in India, four under government management; situated at Shibpur, Roorkee,
of the Benares Hindu University. The five colleges had in all 1443 students on rolls. In addition to these colleges, there were the government engineering schools situated at Vizagapatam, Trichnopoly, Laccas, Patna, Cuttack, Nagpur and Rasul. These institutions prepared candidates for the Upper Subordinate and lower subordinates grades. The qualification for admission to an engineering school is usually the matriculation, but the length of the course varied in different provinces from 3 to 5 years.

5. Commercial Education.

"Necessity is the mother of invention," is an old saying, but one which is very true. Its truth was significantly proved by the progress of commercial education in India. Where there is business, there is need of commercial heads to control it, and the need of institutions to provide commercial training arises. As we know, in India during the second half of the nineteenth century there was not much business to be talked of. Indians had not taken kindly to a commercial or business career. As there was little demand so there was little supply, and the number of commercial institutions in the country could be counted on fingers.

In 1902 there were in all 12 schools imparting some sort of commercial instruction. In Madras, there was a Government School of Commerce at Calicut. A few other schools taught short-hand and typewriting. In Bombay, there was a commercial class attached to the B.J. Parsi Charitable Institute. Commerce was also recognised as an optional subject in the School Final Examination of the
of schools which taught shorthand, typewriting, bookkeeping and correspondence. In the Panjab there was a Government Clerical and commercial school in Amritsar, which was established in 1902.

The Indian Universities Commission suggested that studies useful for commercial pursuits should be encouraged, as far as possible, by the universities and the government. The universities could help in the examination of the London Chamber of Commerce, or any other examination which may be instituted by the local governments.

This suggestion was promptly taken up by the local governments and steps were taken to promote commercial education. In Bengal, commercial classes were opened at the Presidency College, in June, 1903, to provide for the further education of students who had passed the School Final Examination in commercial and industrial subjects.

The scheme did not, however, prove successful and after consulting the Bengal Chamber of Commerce and several persons interested in commercial education, the Government of Bengal appointed a committee, "to prepare after careful consideration a clearly defined scheme showing what was desirable to teach to men who were to be employed in commercial offices and how the knowledge communicated was to be tested."

The committee met on the 6th December 1904 and submitted recommendations as to the courses of study, the examinations, the rate of fees, the grant of certificates and similar other matters. The Government approved of these recommendations and arrangements were made accordingly.
and a course of optional evening lectures on commercial subjects.

The commercial classes were at first carried on in certain class rooms of the Presidency College under the general supervision of the Principal. But this arrangement was found to be unsatisfactory and so in 1907 the classes were removed from the Presidency College and held in rented premises. So far it was an experimental measure, and it was not till 1910 that sanction was given for their retention on a permanent basis. Early in the following years the designation of the classes was changed to Government Commercial Institute and Mr. Chapman was appointed Principal.

Things began to move in the Panjab too. In 1905 the Panjab Government appointed a committee under the presidency of Sir David Masson, to consider the whole question of commercial education. This committee in its report observed that the system of commercial education prevailing in the clerical and commercial classes at Lahore and Amritsar was marred by (1) want of properly qualified teachers of commercial subjects, (2) the want of a suitable course of English, (3) the attempt to teach a variety of subjects which majority of students could but imperfectly understand at this stage. They put forward detailed proposals for the revision of the subjects for the School Final Examination. They also recommended the establishment of a commercial institute at Lahore. The proposals regarding the changes in the School Final Examination were carried out, but it was decided not to establish a central commercial institute, and rather to open commercial classes in selected high
The years 1907-12 witnessed further progress in commercial education. The University of Bombay instituted a degree in commerce, and those of Allahabad and Panjab instituted certificates in commerce. In U.P. commercial teaching was taken up at the mission colleges—St. John's at Agra, and the Reid Christian College at Lucknow. In the Panjab continuation classes in commercial subjects were opened by the Y.M.C.A.

The year 1907 saw the inauguration of a scheme for founding a college of commerce in Bombay. Large private donations were promised. The income thus provided was about Rs. 20,000/- per annum. As regards the teaching staff of the college, it was to consist of at least two professors and two lecturers. The college was to be entirely under government control; but in order that the courses of study should be kept in full harmony with the practical requirements of commerce and industry, an advisory board was appointed.

The Sydenham College of Commerce, Bombay, proved at once very popular, so much so that in 1917 a test had to be imposed for admission to the college. In the same year an accountancy diploma board was created in Bombay, and special courses were held for its examinations at the Sydenham College. In all classes in commercial arithmetic were opened in the Sydenham College.

An important development in the Panjab was the opening of the Government Institute of Commerce at Lahore. This institution was affiliated to the Lahore University and prepared students for the B.B. and M.Com. courses.
In 1920 there were 19 colleges and 184 commercial schools in the country. The number of students in these institutions was 14,914 and 760 respectively; whereas in 1917 there were only 9 colleges and 144 commercial schools with 1,044 and 986 students respectively. The two figures show a remarkable increase in the number of institutions providing training for commerce in the matter of students undergoing. The numbers were even more striking when contrasted with the figures of ten years earlier when 16 schools of commerce had only 146 students.

Degrees in commerce (B.Com.) were awarded by the Universities of Bombay, Madras, and Calcutta, and diplomas in commerce by the Universities of Allahabad and Panjab (we are talking of 1920). Commercial students also sat for examinations conducted by various bodies as in Madras and Bombay for the degree of the Indian Chamber of Commerce.

The best known of commercial institutions in India were the Bombay College of Commerce, Bombay, the Institute of Commerce, Madras, the Government Commercial Institute, Calcutta, the School of Commerce, Calcutta, and the Institute of Commerce, Lahore. The majority of students trained in these institutions were employed in clerical posts in government or private service.

The courses included were generally confined in practice to short-time theoretical courses in the commercial subjects, but in some cases related five courses leading up to the commercial certificate. These subjects were drawn from the third years of the High School for boys and from the second years of the High School for girls. The examinations were held at intervals.
recommends the introduction of commercial departments in the intermediate colleges. It is thought, too, that at the intermediate or educational graduation of this kind both power and accuracy. This very desirable development is yet to be seen.