

### CHAPTER III<sup>34</sup>

#### IMPACT OF BASIC EDUCATION ON THE GRADUATE TEACHER TRAINING PROGRAMME

In order to understand the impact of Basic education on the graduate teacher training programme, it is necessary to go back to its origin, Gandhiji's philosophy of education, objectives of Basic education, its salient features and development. It is only then that the need felt for the establishment of Basic Training Colleges, aspect of Basic education introduced in these colleges and their impact on the traditional Training Colleges are realized.

##### 1. Origin of the basic system of education :

Basic education had a very modest beginning and originated out of a small article in the Harijan July 31, 1937 when Gandhiji while discussing the economics of Prohibition, said,

" By education I mean an all-round drawing out of the best in child and man - body, mind and spirit. Literacy is not the end of education nor even the beginning. It is only one of the means whereby man and woman can be educated. Literacy in itself is no education. I would therefore begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. Thus every school can be made self-supporting, the condition being that the State takes over the manufactures of these schools.

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

(2 : 1)

Though it had a modest origin, yet, the experience behind those ideas was very old and went back to those days of experimentation at the Phoenix Settlement and Tolstoy Farm in South Africa and Sabarmati Ashram at Ahmedabad, Gujerat Vidya Pith and Sevagram Ashram.

The first step in the evolution of the scheme of Basic education was the Wardha Education Conference held in October, 1937, under the presidentship of Gandhiji himself. This was attended by many eminent educationists and national workers in the field of education. At this conference, Gandhiji, in clear terms, defined his conception of Basic education and placed it before those assembled for discussion.

After a full discussion, the conference accepted the four fundamental principles of Basic education and passed the following resolutions :

" (i) That in the opinion of this Conference free and compulsory education be provided for seven years on a nationwide scale.

(ii) That the medium of instruction be the mother tongue..

(iii) That the Conference endorses the proposal made by Mahatma Gandhi that the process of education throughout this period should centre round some form of manual productive work, and that all the other abilities to be developed or training to be given should, as far as possible, be integrally related to the central handicraft chosen with due regard to the environment of the child.

(iv) That the Conference expects that this system of education will be gradually able to cover the remuneration of the teachers.

(186:1)

A small committee under the chairmanship of Dr. Zakir Hussain was appointed by the conference to go into the scheme and give a concrete shape to it. The report prepared by this committee was approved by Gandhiji and later accepted by the Congress at its Haripura Session held in March, 1938 wherein the following resolutions were passed :

" .....the Congress is of opinion that for the primary and secondary stages a basic education should be imparted in accordance with the following principles :-

- (i) Free and compulsory education should be provided for seven years on a nationwide scale.
- (ii) The medium of instruction must be the mother tongue.
- (iii) Throughout this period education should centre round some form of manual and productive work and all other activities to be developed or training to be given should, as far as possible, be integrally related to the central handicraft with due regard to the environment of the child."

(186 : 1-2)

In April, 1938, a Board of Education under the title of Hindustani Talimi Sangh was formed to work out in a consolidated manner a practical programme of Basic Education.

Inspite of critics and sceptics, a wave of educational reconstruction seemed to pass all over the country and gradually steps were taken by the various Governments like C.P., U.P., Bihar, Bombay, Orissa, Assam and the State of Kashmir to introduce the scheme as an experimental measure. Special officers and Boards of Education were also appointed. Necessary arrangements were made not only to open new Basic schools but to convert the existing primary schools into Basic schools. The work of experimentation was also taken up by some of the institutions of national education as the Jamia Millia Islamia of Delhi, Andhra Jatiya Kalashala of Masulipatam, the Tilak Maharashtra Vidyapith of Poona and the Gujerat Vidyapeeth of Ahmedabad.

The main aim of the scheme was not to produce craftsman at the age of 14 but to exploit the educational resources implicit

in craft work for educational purposes.

Realizing the importance of the scheme, even the Central Government took it up and on the advice of the C.A.B.E. appointed a committee under the presidency of Shri B. G. Kher, the then Premier and Education Minister of the Government of Bombay to examine the Wardha Scheme in the light of Wood-Abbot Report on general and vocational education and other relevant documents and to make recommendations so that it might be incorporated in the schemes of post-war education reconstruction.

The Kher Committee accepted the principles of 'education through activity'. Some of the main conclusions of the committee were :

- " 1. The Scheme of basic education should first be introduced in rural areas.
2. The age-range for compulsion should be 6-14 years but children could be admitted to the basic school at the age of 5.
3. Diversion of students from the basic schools to other kinds of schools should be allowed after the 5th class or about the age of eleven plus.
4. The medium of instruction should be the vernacular of the pupils.
5. A common language for India is desirable. This should be Hindustani with both the Urdu and Hindi scripts. Option should be given to children to choose the script.
6. No external examinations need be held. At the end of the basic course a School Leaving Certificate based on an internal examination should be given."

(186 : 3)

The C.A.B.E. at its meeting held in December, 1938, discussed and accepted the report of the committee. Under the same chairman

it appointed another committee to consider certain other issues such as co-ordination of the Basic system with higher education, the ways and means to finance it etc. According to the recommendations of the committee the course in Basic education was to consist of two stages, a junior stage of first five years and a senior stage of three years, and that the children successfully completing the junior Basic stage could also be transferred if desired to other forms of post-primary institutions. The main conclusion of this committee were accepted by the C.A.B.E. at its meeting in Simla in May, 1940. The recommendations of both these committees were incorporated in the Board's Report on "Post War Educational Development in India", January, 1944. A paragraph from the Report clarifies the difference between the original Wardha Scheme and that envisaged by the Government.

" The main principles of 'learning through activity' has been endorsed by the educationists all over the world. At the lower stages the activity will take many forms, leading gradually upto a basic craft or crafts suited to local conditions. So far as possible the whole of the curriculum will be harmonised with this general conception. The three R's by themselves can no longer be regarded as an adequate equipment for efficient citizenship. The Board, however, are unable to endorse the view that education at any stage and particularly in the lowest stages can or should be expected to pay for itself through the sale of articles produced by the pupils. The most which can be expected in this respect is that sales should cover the cost of the additional materials and equipment required for practical work."

(23 : 8)

The Report was approved and accepted by the Government of India and the State Governments prepared their five year educational plans in the light of these recommendations and started implementing them since 1946-47.

But in this Report a period of 40 years was envisaged for the introduction of compulsory Basic education for children between 6 and 14. The Hon'ble Maulana Abul Kalam Azad, the then Minister of Education realizing this to be too slow a pace stressed in his speech at the All India Educational Conference in Delhi on 16th January, 1948, to find out means to achieve the goal in a shorter period.

The Government of India appointed committees to prepare a syllabus and a Handbook for the use of Basic School teachers. The first committee for syllabus had its first meeting in June, 1947, and its interim report was approved by the C.A.B.E. in January, 1948. After reviewing the 'Main outlines of the 7 years of Basic Education' laid down by Zakir Hussain committee, it suggested some modifications. The syllabus was published in 1950 and the Hand book in 1956. The publication of this hand book has done great service in clarifying the concept of Basic education.

The different reorganising committees set up by the governments of various states accepted the main principles of Basic education and adopted the syllabus of Basic national education with modifications to suit the local conditions.

In order to expedite the accomplishment of compulsory Basic education in a shorter period than suggested by the 'Sargent Report' the Government of India appointed another committee under the presidentship of Shri B. G. Kher in 1948. This committee suggested the introduction of compulsory education for

6 to 11 age group throughout the country within a period of 10 years under two Five Year Plans, to be followed by compulsion for the age group 11 to 14 within a period of five years. Even the Constitution of India in its Article No.45 under the directive principles of State policy laid down that the state endeavour to provide free and compulsory education for all children under the age of 14 within 10 years of the commencement of the Constitution. But the committee's recommendations could not be achieved due to financial and other reasons.

In the five year development plans, Basic education Scheme was also given great importance and began to be implemented in the Community Development Projects and National Extension Service Block areas, thus gradually spreading throughout the country. Huge grants were also set aside by the Government for the expansion of Basic scheme of education as the Government was committed to a policy of converting the old primary schools into Basic pattern and to start new schools of Basic pattern only at the elementary stage.

The formation of Hindustani Talimi Sangh in 1938 is an important event in the history of Basic education. It is this organization which has been responsible for providing the facilities for the workers of Basic education to meet on a common platform to assess the work already done, to explain views on various aspects of Basic education and to solve all practical problems

faced by them by organising regularly Basic education conferences on an all India level. The first conference organised at Poona in October, 1939 was attended by a representative gathering of workers in the field of Basic education throughout India and also by a large number of workers who were interested in the scheme. It was in this conference that the medium of education was further expanded and a wider field for correlation was accepted. Hitherto, craft was the only medium through which education was to be imparted. But the conference accepted that along with crafts the physical and social environments of the child would also be considered as valuable media for the imparting of knowledge. Thus this conference threw open a vast field for the earnest explorers in the field of Basic education. Since then, organizing of annual conferences is a regular feature.

The Zakir Hussain committee had suggested the constitution of Provincial Boards of Education for the purpose of carrying on scientific research in order to fit the school curriculum to the real life of the people and to guide the teachers in the use of the new standards and norms of achievement. In addition to these it also recommended the formation of an independent non-official Central Institute of Indian Education. The assessment committee on Basic education also recommended the establishment of a Central Research Institute of Basic education under proper direction to



initiate schemes of research and also to guide the education departments of the States. Realizing the importance of these recommendations the Government of India established in 1956 a National Centre for Research in Basic Education now known as the National Institute of Basic Education. Since its formation, this Institute has rendered valuable service for the promotion of Basic education.

In order to survey the prevalent situation in the field of Basic education in various States, the Government of India also constituted an Assessment Committee on Basic Education and Shri G. Ramachandran was its convener. The suggestions submitted by the Committee for the modification and improvement on the system were considered by the Standing Committee on Basic Education of the C.A.B.E. and were generally approved. This committee assessed Basic Education at different levels as the State Government and ministerial level, the administrative level, the Basic teacher training level, the Basic school level and at the public level and covered many aspects of Basic Education as the training of administrative and inspecting officers, training of teachers, research in Basic Education, preparation of literature and examinations etc.

Since its inception, this system of education has gradually spread throughout India and the experiment is slowly being established on sound foundations.

For the plan to be upheld by eminent educationists, accepted by Government of India and other State governments, and to wield its influence even in the field of higher education and research, it should undoubtedly possess certain outstanding merits. Let us see what the philosophy and salient features are on which the scheme is based.

## 2. Gandhiji's philosophy of education

Gandhiji realized that if society was to progress socially, morally, politically and economically, education was to be the pivotal activity and for education to play its important role, it was to be based on very sound philosophy. His Basic scheme of education, though an integral part of his educational philosophy, yet was not synonymous with his entire philosophy of education which was more deep and aimed at revolutionising the minds and hearts of the entire humanity. His philosophy was so intimately tied up with life that "even the smallest act or word", had its bearing on "those eternal values which gave content and significance to life."

He believed in freedom and equality of all :

" I believe in essential unity of man and for that matter of all that lives."

(47 : 11)

For him Truth was God and Truth was realized only through Ahimsa.

According to him :

" Ahimsa and Truth are so intertwined that it is practically impossible to disentangle and separate them. .... Nevertheless, Ahimsa is the means; Truth is the end. Means to be means must always be within our reach and so Ahimsa is our supreme duty."

(47 : 13)

Thus his ultimate aim was the establishment of a universal community of free persons without being bound by artificial barriers of caste, race, colour, creed, wealth or power thus resulting in the establishment of human brother-hood and spiritual society based on certain principles which guided the individual towards his ultimate goal of realizing his perfection. He felt that unless the society was based on moral force and moral sanctions, it would not be an ideal one.

" My creed is service of God and, therefore, of humanity."  
(47 : 15)

And,

" Man becomes great exactly in the degree in which he works for the welfare of his fellowmen."

(47 : 15)

The essence of his philosophy has been very well described in a nut shell by Dr. M. S. Patel, who says :

" Gandhiji firmly believes that the ultimate aim of man's life is the realization of God. Man is a part and parcel of the social structure through which alone he can realize this summum bonum of his life. Society or humanity is composed of human beings who are bound together by the bond of universal brotherhood. Man and society can realize God who is Truth, only through Ahimsa, which implies love for all and hatred for none. As man shares the common soul with all other human beings he should, as we have seen, practise the ideal of service unto all. In such a society there is no domination of the strong over the weak and no exploitation in any form. The whole social structure is based upon moral and equitable principles."

(47 : 15)

His philosophy combined in it both a political as well as an educational system which emerged as a natural corrolary. His political philosophy consisted in evolving and establishing an

ideal, perfect and inspiring society which was self-disciplined, self-regulated and where every one aimed at developing his individual self always having the welfare of others and of the society in the forefront.

" In such a State every one is his own ruler. He rules himself in such a manner that he is never a hindrance to his neighbour."

(47 : 16)

This philosophy had no meaning unless translated into actual practice. His political philosophy would have become static if it had not a dynamic side to it and this was the educational system proposed by him. He realized that an ideal society could be evolved only through a proper and adequate educational foundation.

### 3. Objectives of Basic Education

Based on this philosophy, were his educational objectives which in no way differed from the one accepted by the Board of Education in England :

" the aim of education should be to develop to the full the potentialities of every child at school, in accord always with the general good of the community of which he is a member."

(47 : 17)

Literacy, according to him was not the 'be-all and end-all' of education. It was the personality of the educand which was more important than the means employed for educating him. Education should help in building up the whole man by drawing out the best in him, for the final aim of the individual was service to society and humanity at large. Hence, it was the function of

education to aim towards the harmonious and balanced development of all the aspects of the human personality - body, heart, mind and spirit. According to him true education was one which drew out and stimulated the spiritual, intellectual and physical faculties of the children. To emphasize any one aspect to the neglect of other aspects was to cut the very root of real education. The growth of the individual child to his highest possible development so as to be a contributing factor for the welfare and evolution of a progressive and ideal society was the main objective of Basic Education.

#### 4. Salient features of Basic Education

No objectives could be achieved unless a suitable method was prescribed to realize them. The following are the salient features of Basic education through which the final goal of evolving an ideal society was to be achieved.

##### **D** Education through manual and productive work

Imparting education through a creative and productive activity is a significant point where the Basic system radically differs from the existing literary and bookish system. The co-relation aimed at between the intellectual and the practical elements of the experience of the child does not deprive him of his powers of initiative and self-reliance but on the other hand, strengthens the same. Hence, nothing is abstract to the child but has some significance in his life. He learns by doing.

Gandhiji only went a step further by prescribing handicraft as the source from which the activity, experience and knowledge should spring and through that help to develop the whole personality

of man. Thus he did not allow the activity from lapsing into a mere frivolty.

By relating knowledge to activity, knowledge is treated as a whole and not divided into separate compartments. Originally, knowledge was closely related to life and served its needs. The Basic system also attempts to catch this original spirit of discovering facts in the pursuit of practical goals in life. Thus the craft in Basic education has both educational and economic value.

b. The self-supporting aspect of education

This brings us to the next important characteristic of the Basic system of education and that is, education imparted through craft besides aiming at the all round development of the personality of the child, should be self-supporting. This aspect may be viewed in two senses - education which helps a man to become self-supporting and education which in itself is self-supporting. (18: 18 and 22)

Considering the waste caused at the primary stage of education and looking into the figures of unemployed graduates, to stress on educating children to become earning units, is not in any way an impracticable and out-moded suggestion. He does not approach the idea of self-supporting education with hesitation. He speaks out with full conviction and is keen to see and convince others also regarding this aspect and his enthusiasm is revealed at the Wardha Educational Conference where he said,

" I am very keen on finding the expenses of a teacher through the product of the manual work of his pupils, because I am convinced that there is no other way to carry education to crores of our children.

Thus we see that this self-supporting aspect of education though most controversial yet has some deeper significance. It is the poverty and shameful illiteracy in the country on one side and the dire necessity to bring education to the very doors of the masses as early as possible might perhaps have prompted Gandhiji to lay so much stress on this aspect. Moreover the system of education propounded by him was such that production was a natural result. If what was produced was not properly utilised, it was again ignoring the educational value. On the other hand if utilised properly it would result in definite income. To utilize this income towards the educational expenses was in no way wrong, unhealthy or exploitation of the children.

Therefore the manner and extent to which these two aspects of self-supporting education were stressed, should really be a test of the efficiency of the new system of education.

#### E. Education through non-violence

Another important feature which springs from the self-supporting aspect is the creed of non-violence applied to the educational field. B. G. Kher, during the Wardha Educational Conference said,

" It has been said that Gandhiji's scheme is not new; but I regard it as epoch-making, because it introduces non-violence in the field of education."

(18 : 71)

According to Gandhiji, education and violence are contradictory to one another and are poles apart. He was of firm opinion that true education could be imparted only through non-violence. As his educational philosophy springs from his political philosophy,

naturally, the principles applied in the field of politics were also applied in the educational field.

According to Mahadeo Desai, since the new scheme is intended to bring into being a new age from which class and communal hatred is eliminated and exploitation is eschewed, the task should be approached with firm faith in non-violence. (47: 22)

Gandhiji through Basic Education aimed at world peace and human brotherhood. This may not sound true in an age of industrial and scientific development but the fact cannot be ignored that the success of national and international policies depends on the mental and moral make-up of individuals.

The emphasis in the traditional system of education was on individual and personal achievement to the neglect of co-operative work. But in craft-centred education, mutual help is but inevitable. In spite of differences in class and caste and in spite of divergence of views and outlook, young people are often thrown together while engaged in an activity which unconsciously develops attitudes of mutual helpfulness and co-operation. When once the spirit of mutual understanding, co-operation and sympathy is imbibed by the children, the foundation of an ideal co-operative society devoid of competition, aggression and usurpation of the rights of others, is surely laid. Gandhiji emphasized that true education always opposed violence and it was this idea which made him say that his scheme was based on truth, non-violence, and ahimsa and that it was a great force for a silent social revolution.



#### d. Stress on education for citizenship

Gandhiji was convinced that the system of education that existed was not only wasteful but positively harmful to the child and the nation at large because of its unreality and artificiality. It lacked close relationship with life situations and experiences and did not help the child to adjust himself intelligently and actively to his environment. Thus, whatever the child learnt did not become a part and parcel of him and neither did it develop in him the spirit of experimentation, discovery and scientific attitude and thinking.

Moreover, in a democratic society the aim of education was to help individuals to become self-respecting and useful citizens and citizenship in the modern world tended to become more and more democratic in its social, economic, political and cultural life. Unless the children were prepared to understand these changing trends, and the problems facing them, they merely became misfits in the society. Also in the modern society, the citizen has not only to realize his rights but his responsibilities as well and should have to be an active member of the society contributing his best towards the progress of the community. There was no place for drags and parasites for they would certainly hinder the efficiency and productive capacity of the society. Gandhiji was convinced that the education the children received in no way contributed towards making them better citizens :

" At present all that these children can show at the end of their primary education course is not worth much and certainly not calculated to fit them for citizenship."

(18 : 33-34)

Therefore, this idea of citizenship which was totally ignored in the old system of education was emphasized in the Basic system by which the individuals were educated to become self-respecting, self-reliant and useful citizens. The scheme encouraged close association and co-operation between the school and the community with all its activities thus providing for the children, opportunities and facilities to cultivate all those qualities essential to build up and strengthen an organized civilized community.

Moreover, by developing a close relationship between the activities of the school and the activities of the community, the children would be prepared to carry the outlook and attitudes acquired and imbibed in the school and community environment even into the wider world outside.

" In fine, the scheme envisages the idea of a co-operative community, in which the motive of social service will dominate to all the activities of children during the plastic years of childhood and youth. Even during the period of school education, they will feel that they are directly and personally co-operating in the great experiment of national education.

(18 : 96)

9. Stress on relating knowledge with life in the community

Lastly, the most challenging and baffling characteristic of this system of education is the emphasis laid on the technique of correlation or relating instruction in various branches of knowledge with some craft or with some element of physical or social environment.

Civilized life is becoming more and more complex and the

complexities of life demand the fullest possible development of many sided human powers and abilities. To meet these new demands of life, it is essential for the child to learn to be adaptable to life.

Gandhiji clearly saw in the old system of education, the genuine lack of appreciation of intimate relationship between living, experience and education. The educational institutions had lost the dynamic contact with the complex and varied life around it. A child who passed out of the portals of the school which denied all contacts with outside life and its initial experiences, failed to adapt itself to real situation and thus became a misfit and a fish out of water. He had to unlearn many of the habits learnt in school because they did not fit into the new world that he had to face. Thus the school was a hindrance in the way of his adjustment to life.

Moreover, the basic objectives and values of life were ignored and in their place wrong objectives and values like book-learning and unhealthy competitions were encouraged. The school as a social and educative institution completely failed in its duty. Education at no time meant pouring in of ready-made knowledge devoid of all connection with life. The essence of modern teaching is to create a hunger and thirst for the acquisition of knowledge. A small number of significant experience have more meaning than a superficial acquaintance with unrelated material. All progressive trends in educational fields and so also Gandhiji, aimed at replacing information by experience and creating a close

relationship between instruction and life thus making school life active and meaningful. In support of this principle, Dr. Nunn remarks

" The school must be thought of primarily not as a place of learning where certain knowledge is learnt but as a place where the young are disciplined in certain forms of activity - namely, those that are of the greatest and most permanent significance in the wider world."

(51 : 23-24)

In childhood and youth, the two general tendencies of 'physical activity' and 'mental activity' work in close co-operation with one another. Mere abstract ideas have no meaning for the child and he will never put his heart into any piece of school work in which he does not perceive his purpose. The natural tendency of the child towards practical activity and naive utilitarianism must be considered as an aid to effective teaching and this will certainly be the method of correlation. Not only learning should be correlated with life but it is essential that different branches of knowledge should also be correlated in the best possible manner to reveal the unification of knowledge and to be of maximum benefit to the child. Gandhiji realizing the weakness of other educational systems and demands of the child and times, recommended a system of education and method of instruction appropriate to our condition and need;

" This correlated teaching will arouse greater interest and enthusiasm because it gives teaching and learning a relevance born of practical and living purpose and need."

(7 : 34)

In order to restore human values and universal brotherhood, it was essential to change the very life of the people and this

was possible only through drastic changes in the very system of education and the method of instruction. Thus the Basic education and the technique of correlation were the natural outcome of it.

From the study of the salient features of Basic Education, it is revealed that Gandhiji's introduction of the new system of education on a nation-wide scale was not only to spread education among the illiterate masses of India but had a greater and far reaching significance and a deeper meaning. The main aim was to change the very notion and conception of education so that it ultimately facilitated the establishment of a better social order based on certain principles as truth, non-violence and justice.

5. Development of Basic Education - (a) Training of teachers :

Undoubtedly, the greatest need of the hour was the supply of well trained personnel. In order to work the scheme on a national scale, it was essential above all things to have good workers. This could be achieved only by providing them with proper training facilities.

Even the Zakir Hussain Committee attached great importance to this aspect and stressed the necessity of intensive training in certain basic crafts and of formulating projects and schemes of correlated studies. For this purpose it suggested matriculation as the minimum standard for admission to the training institutions and also prepared the curriculum for a complete course of teacher training. These institutions were not only to be residential but of 3 years duration in order to give a thorough training

to teachers for the main objective of the training course was -

" not to produce academically perfect scholars, but skilled, intelligent, educated craftsman with the right mental orientation, who should be desirous of serving the community and anxious to help the coming generation to realize and understand the standard of values implicit in this educational scheme."

(18 + 113)

In order to meet the emergency, the Report also suggested a short course of teacher training for a period of one year and gave a basic outline of the training courses.

This gave rise to a number of Basic training schools in various parts of the country. In some places, the existing training schools were oriented to the Basic pattern. Arrangements were also made for short refresher courses for teachers who were already trained in the traditional training schools. A few national institutions like Āmīa Millīa Islāmīa of Delhi, Andhra Jātya Kalashala of Masulipatam, Vedchi Ashram, Gujarat Vidyapith, Tilak Maharashtra Vidyapith of Poona and also the Hindustani Talim Sangh rose to the occasion by having their own Basic institutions and catering to the needs of the hour.

(b) Post-Basic Schools

It was in the Basic education conference held in Sevagram in January, 1945, that a decision was taken to extend the Basic course from seven to eight years and this was given effect to from 1946-47. The next question that naturally arose out of this decision was the education of the adolescent beyond this eighth year.

Turning to the consideration of full time post-basic education,

the Committee recommended fourteen types of work which the adolescents could specialize in accordance with their aptitudes and interests. These were 'agriculture, medicine, engineering, mechanical arts, commerce, artisanship, electricity, teaching, journalism, printing, fine arts, economics, metallurgy, industries.'

Even though, the principles underlying post-basic education did not differ from those of Basic education, yet there were certain sharp differences with regard to certain aspects. As regards self-sufficiency, the post-basic pupil was not to be content by merely contributing towards the salaries of teachers. At the post-basic stage through the use of his knowledge and skill, the student was to be capable of earning his living and maintaining himself. Also, he was to be a contributory factor to the economy of the community and not a parasite and a burden. According to Vinoba, while Basic education was to be education for self sufficiency, post-basic education was to be education through self-sufficiency.

It was in 1947 that the first two post-basic institutions came into existence and these were in Bihar and Sevagram and later developed in other places too. As the programme developed further, clarifications to the various aspects of the plan were offered at the various Basic Education Conferences. In 1949, it was said,

" Education at the post-basic stage should be so organized that the productive work of the school can meet the cost of maintenance of pupils, teachers, and teachers' families."

(21 : 26)

In the light of the experience gained, a programme of work and study was prepared in 1951-52 by a sub-committee of the Talimi

Sangh to cater to the post-basic stage. In 1953, an outline of the nature, scope and objectives of post-basic education was prepared for the Sarvodaya Exhibition at Hyderabad in January, 1953. The aspects touched upon were the centre of education, the social objectives, the duration and scope, language and self-sufficiency at the post-basic stage. Since then, gradual developments have taken place in this field and for all those who complete the 8 years' Basic education programme, the post-basic stage is a natural stepping stone. When the nation has accepted compulsory Basic education on a nationwide scale, the development of post-basic education is but unavoidable.

(c) Supervision

With the development of Basic education, another aspect which has assumed importance is supervision and guidance. This is fairly a specialized work, especially with regard to meeting the new demands of the changing pattern of education, and certainly needs specialized training for which provision is necessary. According to the Report of the Zakir Hussain Committee, the minimum qualification for a Basic school supervisor is complete training as a Basic school teacher, with at least two years successful teaching experience and a year of special training in the work of supervision and administration. In addition, their outlook will also have to be oriented towards the new pattern and the basic ideology and philosophy behind it.

The development of Basic education has been dealt with in such great detail just to show how the system, though had a modest



beginning, yet expanded and developed tremendously in such a short time, so much so that its importance was felt not only in the field of primary education but even in other stages of education in the country. This was because of certain fundamental principles underlying it.

6. The need felt for the establishment of Basic training colleges

All these various developments in the field of Basic education leads us on to another important problem. On one side we had the establishment of Basic schools with 8 grades and to man the senior classes of these schools, it was essential to have teachers with higher academic qualifications than Matriculation or any other equivalent qualification. This was also stressed by the Zakir Hussain Committee. In addition, they had also recommended that in order to work out the details and technique of the syllabus and the new methods of teaching, it was desirable to have specially qualified and competent teachers.

On another side, we had the training schools. During the Second Plan period, it was intended to convert all training schools into Basic training schools. This meant that the staff teaching in these training institutions could not be other than Basic trained personnel for without proper insight into the new ideology and training in the new technique and approach, full justice could not be expected from them. Provision for the proper training of this essential staff was but inevitable.

The third side to the picture was the rise of post-basic schools with their own objectives and programme of work. As

Basic education had come to stay as the national pattern of education, the development of existing post-basic Schools and the establishment of new post-basic schools also became a necessary corollary. Since education at this stage was to be for a better social order, it would not be doing justice to the scheme if these schools were manned by trained matriculates. Nothing short of trained graduates had to be provided for these schools if they were to prove their worth.

Fourthly, supervisors of the Basic schools could not be mere matriculates. In order to offer valuable and useful guidance and help to the Basic school teachers, it was necessary, they were better qualified. Supervision of Basic schools being a special branch by itself, certainly demanded provision for proper training and unless this was catered for, success of the Basic scheme could not be ensured.

There was still another side to this picture. With the establishment of Basic schools in various parts of the country, training schools sprang up in most of the places and to staff these immediately with Basic trained personnel, emergency measures had to be adopted. Therefore, both graduates and trained graduates (Traditional Training Colleges) were deputed by batches to various places as Jamia Millia Islamia, Delhi, Shantiniketan and Sevagram for a short course with a view to orientate them towards the new pattern of education. But this could not be continued for long due to various reasons and necessitated the States to make provision for such training in their own States.

This gave rise to a few post-graduate Basic Training Colleges catering to short term and long term courses. Those graduates who were already trained underwent a short term course while graduates had a full course of training. In order to impart training in the new system, the staff of these colleges also were to be equipped with proper training and necessary orientation in their outlook.

Lastly some of the training colleges had demonstration schools attached to them. These schools certainly had to be real model schools for the locality and this was possible only when these were staffed by specially competent teachers. This aspect was very well pointed out by the Zakir Hussain Committee. (18 ÷ 137-138)

If a competent staff was essential to the demonstration schools attached to training schools, a more competent staff was needed to man the demonstration schools attached to post-graduate training colleges and hence provision to train them on proper lines was also necessary.

From the above arguments we see that working out successfully this new scheme which aimed not only at a far reaching reconstruction in the educational practice but through it tried to evolve a new social order, demanded intelligent, alert and responsible teachers and administrators who were alive to the trends in the new system - craft and physical and social environments as media of education, the coordination and correlation of the content of the curriculum, the close relationship of education with life,

the activity or learning by doing method, the individual initiative and the sense of actual responsibility.

Under these circumstances, with the development of new trends in the educational system and springing up of new kinds of institutions, did the traditional training colleges which existed in the country rise to the occasion to cope up with the new and developing situation? The answer to this important question is certainly not an emphatic 'No' nor is it in the affirmative. Under the existing conditions with a staff trained in the traditional methods, not conversant with the new ideology and techniques, confining their activities to the four walls of the training colleges and planning their programme with a narrow view of catering only to certain types of institutions and keeping themselves aloof from the life and life situations, to expect full justice from the training colleges, was out of question.

It is well worth to discuss here in a little more detail some of the limitations of these colleges which stood in their way and prevented them from catering to the developing educational needs of the country. The main short-coming and weakness of these colleges was that their objectives and aims were very limited and narrow. The main aim of these colleges was only to train the teachers in the necessary tricks of the trade in order to provide the secondary schools in the country with the required personnel.

Since their aim was limited, naturally their programme of work was also narrow and confined to the four walls of the institutions and had very little bearing on the conditions existing

outside, so much so, that their knowledge of theory and their school-room practice remained separated from each other instead of mutually enriching, inter-penetrating and inspiring one another. The divorce of theory from practice was a serious defect. The reason for this was not far to seek. Very few training colleges had the right type - often any type of - demonstration schools attached to them where the educational methods and principles could be tried for the benefit of the teacher-trainees. Secondly, the work in the schools which these trainees visited was carried along traditional grooves and was in no way stimulated and enriched by a healthy contact and researches of the training colleges. The conditions of work prevailing in these schools were mostly antagonistic to the pedagogical principles and theory learnt in the training colleges. Therefore, what was learnt during training did not make real sense to the trainees.

Another factor which resulted from the narrow objective was the pre-occupation of the training colleges with the technical aspect of their work at the expense of the human aspect. Too much emphasis was laid on the skills and teaching devices so much so that real value, aims and purposes were relegated to the background resulting in the failure of students to visualise education as a social and cultural activity carried on in a particular frame-work of social and cultural life. Too much of concentration on minor technical aspects tended to blur their vision from the real problems in life and society.

Lack of a broader vision resulted in rendering much of what

was advocated theoretically in the training college meaningless. On the one hand, there was much talk about the new education and all those ideas connected with it as leadership, self-reliance, co-operative endeavour, community life, initiative, self-activity and freedom etc. But they failed to have any significance and remained mere ideas as no opportunity was provided to imbibe and test them through their practice in actual working conditions.

Thus with so many short comings, to expect these training colleges to rise to the occasion all of a sudden to meet the new demands was rather too much to expect.

But there was not only a negative side to this picture. They had a positive side also. Some of the national institutions like Jamia Millia Islamia, Shantiniketan, Ramakrishna Mission Vidyalaya, Gandhigram etc., came to the rescue of these colleges by undertaking the responsibility of training and providing the required teaching and administrative personnel. But efforts on such a small scale did not suffice to meet the situation and new demands. Therefore it became very necessary to establish new type of training colleges with a completely new outlook and in a new atmosphere and with a programme of work of their own. Thus came into existence in various places the Basic training colleges. In some places the existing Traditional Training Colleges were converted into the Basic pattern and in other places, new Basic Training Colleges were started. The main aim of these colleges was to prepare the teaching personnel for the senior classes of Basic schools, the post Basic schools and the Basic training

schools and colleges and the supervisory and administrative staff to guide the Basic schools in their work.

The result was that two types of training colleges with divergent outlook, ideology and objectives, programme of work and methodologies ran parallel to one another. But they could not long remain isolated without influencing one another.

Let us now see what salient features of Basic education were found in the Basic Training Colleges and how they affected the life and programme of other training colleges in the country.

Basic schools were the source from which the Basic Training Colleges derived their strength. The principles and objectives governing Basic Training Colleges were not in any way different from those governing Basic education.

The objectives of Basic education were two-fold as follows :

" 1. All boys and girls in India should grow up as citizens of a new social order, based on co-operative work as envisaged by Nai Talim and with an understanding of their rights, responsibilities and obligations in such a society.

" 2. Every individual child should have full opportunity for the balanced and harmonious development of all his faculties and should acquire the capacity for self-reliance in every aspect of a clean, healthy and cultured life, together with an understanding of the social and moral implications of such a life."

(183 : 8)

On the basis of the above objectives, the aims of teacher education in Nai Talim were also stated and these were,

" 1. To give the student-teachers practical experience of the life of a community based on co-operative work for the common good.

2. To help them to understand and accept the social

objectives of Nai Talim and the implications of a new social order based on truth and non-violence.

3. To encourage the development of all the faculties, physical, intellectual, aesthetic, and spiritual of each student-teacher towards the achievement of a well-integrated harmoniously balanced personality.

4. To equip the student-teacher professionally for his work, i.e., to enable him to understand and meet the physical, intellectual and emotional needs of children.

(183 ÷ 8-9)

The above aims not only laid stress on the professional equipment of student-teachers but also on the proper development of their personality and their understanding of the implications of a new social order based on co-operative life, truth and non-violence thus revealing the importance and necessity of close affinity between the education of teachers, his personality and life outside. With a view to achieve these objectives, the syllabus and programme of Basic Training Colleges were organised accordingly. The elements of Basic education introduced into their programme are revealed in the discussion that follows.

7. Aspects of Basic Education found in the Basic Training Colleges

1. The Basic Training Colleges like the Basic schools were also community centres and their activities were closely linked with life and life situation.

The training colleges recognised fully and consciously the vital link between education and society, the educational ideals and social objectives. In order to carry out the realistic national programme it was felt essential to base the syllabus on the



experienced demands of actual life.

In Basic education, the life of the community was the medium of instruction of the children and hence the Basic school became a community centre. The student-teachers of training colleges, who were responsible for the education of those children, unless became conversant with the life and activities of the community were in no way ready to do a fair job.

Secondly, the community did not consist of children alone. There were adults too. In addition to educating the child, the adults were also to be re-educated in social ideas and social skills for the two activities, the child education and adult education interpenetrated one another at every point. In order to fight against ignorance, superstition, wasteful methods of work and anti-social ways of living, it was necessary to relate the activities of the colleges with those of the community.

Moreover, many of the conventionally educated adults who had very poor notion of the proper practice of the life activities and their benefits made up the greater part of the population of the Basic Training Colleges. Therefore every Basic Training College was also a centre of adult re-education for a new social order.

Basic Education considered education as a way of life and not as a method of teaching and this was also the accepted view of the Basic Training Colleges. Through actually adopting the principle of learning by doing, by extending the various activities beyond the confines of the training colleges, by applying the

pedagogical principles learnt to the realities existing and by putting them to test in the laboratories of life they attempted to realize the aims of teacher education mentioned above and to make them the real community centres.

Therefore, the whole programme of the training college was based on the practice of the same life activities which were recommended for Basic schools and these embraced the practice of clean and healthy living, self-reliance, productive craft and manual work, citizenship in a community and recreational and cultural activities. In short, the aim of these training colleges was to train the teachers under their charge at quickening their social conscience both with regard to the children entrusted to their care and with regard to the larger community to which they belonged.

Moreover, the ideal of citizenship was also emphasized in these training colleges. Ours being a democratic secular country, the aim of education was to shape individuals to be self-respecting, responsible and useful citizens. Therefore the scheme encouraged close association and co-operation between the school and the community with all its activities thus providing for the trainees opportunities and facilities to cultivate all those qualities essential to build up and strengthen a democratic set up.

<sup>1</sup>  
b. In order to provide an easy access to the real conditions existing in most parts of the country, most of the Basic Training Colleges were situated with a rural background.

This really had a double advantage. This facilitated the

teachers under training to come closer to realities of life, study the problems at first hand and to think of proper solutions suited to the situation. Thus nothing that they thought or did was far from reality and this gave a practical bias to the training that the teachers received and made the training more meaningful and purposeful.

Secondly, most of the schools to which the teachers went after completing their training were situated with similar background and were populated with children conversant with similar atmosphere. These teachers were to educate those very children. Unless the teachers themselves had a practical knowledge of the situation and problems facing the children as well as the community, no real and sound education could be imparted to any child.

3. The technique of correlation was generally the method stressed by the Basic Training Colleges for encouraging the teachers to acquire the necessary knowledge and skill.

This was but natural for the method adopted by Basic Training Colleges could not be something different from that which the trained teachers had to adopt in their schools. The technique of correlation was accepted as the most suitable method for Basic schools. Unless the teachers had a good understanding of the implications of this technique, it was not possible for them to put it into practice after they left the training college.

Moreover, the establishment of Basic Training Colleges with an appropriate atmosphere and background provided them with better facilities and opportunities to adopt this technique. The

training thus obtained by the teachers stood them in good stead in their further work and in the proper development of children under their charge.

d. In the programme of the Basic Training Colleges, craft occupied an important place.

As in the case of Basic schools, even here craft was introduced both as main and subsidiary. Most of the basic crafts were those which helped man to cater to his basic needs of life and the subsidiary crafts were chosen to supplement the basic crafts.

Crafts in Basic Training Colleges was not an unimportant subject as in Traditional Training Colleges, but formed a very important aspect of the whole programme. As in Basic education, it was one of the three centres of correlation and was taught not merely mechanically but scientifically and was fully exploited for educational, social and economic purpose. In order to enable teacher-trainees to have a better grounding in craft-work, it was even suggested by the Hindustani Talimi Sangh syllabus for the training of teachers, to select for training mostly those who knew some craft. The training aimed at in craft work was to help the teachers not only to become skilled in the crafts chosen but to enable them to exploit completely its educational values. The knowledge gained, skill achieved and technique understood with regard to craft was to help them to handle skilfully, intelligently and scientifically similar situations in their schools and to fit them to encourage on right lines the development of all the

faculties - intellectual, physical, aesthetic, social and spiritual - of children entrusted to their care.

The Basic Training Colleges did not fail to take into consideration the fact that primary education was craft-centered and that secondary education was craft or work biased. Therefore, in its programme, craft was given its legitimate importance and it was even made an examination subject.

#### 8. Greater freedom to the teacher

The Basic Training Colleges provided wider scope and freedom to the teacher. For this purpose, the syllabus was made flexible and ample opportunity was provided for the teacher for experiments. As the fear of examination was supposed to be less in Basic Training Colleges, the teacher was supposed to be in a better position to modify the syllabus in the light of his accumulated experience and the needs of the children and the community.

#### 9. Every Basic Training College was a residential institution.

Hostels were attached to all the Basic Training Colleges and residence in the hostel was made compulsory to the teacher-trainees. Hostel life was organised on a co-operative, self-reliance basis. The college and the hostel were situated in such a way that the activities of the college and the activities of the hostel had a bearing on one another, and interpenetrated one another. In addition, even the staff quarters were situated in the college-hostel campus in order to bring the community closer to one another. In fact, it was a miniature community based on self-help, and co-operative endeavour for social advancement through individual development.

The organisation of such a miniature community provided the teacher-trainees ample opportunities for the training in citizenship, self-reliance, mutual co-operation, leadership, self-discipline, initiative, judgment and the practice of justice which they had to inculcate into the youngsters. Teachers trained in such lofty ideals, principles and practices were naturally in a better position to prepare better citizens out of the material at their disposal.

Further, the living together of the staff and the trainees resulted in certain other advantages :

1. It facilitated free and frank exchange of views especially on educational and community problems, thus resulting in better understanding of one another.
2. It helped to bridge the gulf between the educational institution and the community.
3. The idea that better citizens could be created only within the four walls of the college was rooted out of the minds of the trainees who were made to understand that training in citizenship could be had only by living in a community and by actively and intelligently participating in all its activities.
4. It helped to nullify the distinction between curricular and co-curricular activities.

8. The impact of Basic Training Colleges on the Traditional Training Colleges

The organisation of the Basic Training Colleges including these various aspects in their programme of work was certainly a

deviation from the existing training colleges and derived its strength and inspiration mainly from the philosophy, ideology, principles and objectives of the new system of education introduced in the country on a nation-wide scale. Their programme certainly revealed that the new training colleges were alive to the changing trends in the educational, political and social and economic aspects both in the national and international fields and aimed at preparing the teachers under their charge to meet the new and challenging situations intelligently and thus prepare the ground for a peaceful and just society free from exploitation, fear, hatred, unhealthy competition and differences in class and caste through proper education of the children under their charge and reeducation of the community to which they belonged. This was a move in the right direction especially at a time when life was becoming more complex and complicated and even insecure.

Such lofty ideals and objectives could not be passed off unheeded. Because of their intrinsic worth, they certainly found their way into every field and influenced every aspect of life. Under these circumstances for Traditional Training Colleges to remain uncontaminated was out of question.

They could not remain happy within their four walls and shut their eyes to the radical changes taking place in the society. They had to break open their shells and merge themselves sooner or later with the crowd outside. They had to effect changes in

their programme in relation to the activities going on in the world outside in order to save themselves from becoming out of date and outmoded. This was pointed out even by the University Education Commission which said,

" It is a fundamental principle now a days that a real education is not so much a matter of lessons to be learned and memorised as of a life to be lived and purposeful activities to be shared. If this is true of a school it must be equally true of a university and of the training course which a university provides."

(173 : 215)

This was a timely warning to the training colleges and it shook them from their slumber and put them on their heels towards a better objective and realistic programme of work.

An orientation of teacher education programme bringing it closer to life and life situations was further stressed by Shri K. G. Saiyidain who said :

" It should be the endeavour of every teacher in a teachers' college to link up his theoretical work with the new social and economic forces that are operative in the national life. Unless this is done, the training will lose much of its significance and the trainee will find it difficult to develop a complete and coherent picture of life."

(122 : 11)

Thus the influence of the basic ideology gradually began to percolate into the life of these colleges and changes were soon witnessed in some of the aspects of their programme. Their syllabus was revised on the basis of new objectives by the Revision Committees especially established for this purpose. The important principle kept in mind in the formation of the courses was to make them more practical and less theoretical. Their



concept of teacher education was gradually broadened and their sphere of activities was widened.

Another significant change was noticeable in their programme of work was the introduction of community life and this was effected in the form of citizenship training in the practical form of citizenship camps. Co-curricular activities were reorganised to bring them closer to the community. Aspects like occasional cleanliness, community dining, social welfare campaigns, village survey, rural development work, organising adult education programmes etc., were included. Thus the elements of manual labour and social service were gradually brought into the life of the colleges.

Changes were also effected in their day-to-day work. An attempt was made to make it more practical, more realistic and more comprehensive. Therefore new subjects like rural education, audio-visual education, educational and vocational guidance, social education, health education, basic education, and citizenship training courses found their way into the training programme. Child guidance clinics and vocational guidance bureau were also attached to the training colleges thus preparing teachers for guiding children with their emotional, social and educational problems and their vocational choices.

Changes were brought about in the teaching practice also and an attempt was made to make it a real preparation for the teachers' work to follow. An element of experimentation was injected into

it. Block-teaching practice, case studies, maintenance of cumulative records, planning of co-curricular activities for practising schools were introduced in the teaching programme.

Attempts were also made to make the training colleges progressive centres of experiments and research. Experiments and researches were undertaken in the field of Basic Education, follow-up service study of teachers and construction and administration of tests etc.

With a view to keep in close touch with the teachers, their school activities and their position in their community and to guide them in the right channel, another reform in the form of Extension Service Departments was introduced in the training colleges.

Thus signs of the two colleges coming closer together in their programme of work, outlook and attitudes were gradually becoming visible.

No doubt a move for better teacher education was made, but how far the changes introduced in the Traditional Training Colleges are successfully being worked and how far the objectives aimed at by the Basic Training Colleges are really achieved by their programme of work will be clear from the following two chapters which deal with the prevalent position with regard to the organisation, administration and training programme of both types of colleges.