A COMPARATIVE STUDY OF CERTAIN PHASES OF BASIC
EDUCATION IN INDIA AND ELEMENTARY
EDUCATION IN THE UNITED STATES

VOLUME I

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INTRODUCTION

The Purpose of the Study

The world of today is no longer a static, rigid world. It is a fast growing, developing, and increasingly complex world. Every day dawns with a new problem or passes into eternity leaving a new development or growth of knowledge behind. This makes the world more and more complex and it becomes quite difficult for man to keep pace with the new knowledge and the fast development of his world.

Modern scientific inventions have made the world, not only smaller but also have hastened the movement of change and, hence, people have come in more direct contact with the different cultures of the different countries of the world. It has also helped some people realize the fact of, and value of, interdependence. But different cultures and different ideologies - which may be the result of differences in social, religious, or political beliefs of the people - have tended to separate different races; and, as a result, there is a growing tension or unrest in the minds of the people and to bring peace in the world are the greatest problems of all thinking people of today. This could be accomplished if there were better understanding between people and people and between countries and
countries. In other words, there should be international
good will and a spirit of fellowship. All people should
be led towards this goal, a goal that may be achieved only
by means of better education for all.

One place to start this is with the school as the
center of the community. The pupils and the teachers are
the persons to begin. The schools can help build this
international fellowship and it is important, therefore,
to study with open minds the different educational systems
of different countries. This will develop a give-and-take
attitude in the minds of those responsible for education,
and will develop the spirit of appreciation, as well as
tolerance, and hasten the adoption by all cultures of
that which is worthwhile.

The Basic Education system in India is a new and
growing program of education, and the writer's purpose in
comparing it with the modern elementary education in the
United States is as follows:

The founder of Basic Education in India was Mahatma
Gandhi,¹ known as the father of the Indian nation. Basic
Education was the result of his past experiences and
intelligent thinking in the field of education. He was

¹ Usually the word "Mahatma," meaning a great soul,
is added before the name of Gandhi; in the absence of the
word "Mahatma," the name is written as Gandhiji, as a mark
of respect.
aware of the limitations of the older educational system and in Basic Education he proposed, he tried to remove them.

Gandhiji was not only a great soul for India; he was a world figure, too. On the tragic occasion of his assassination, Albert Einstein gave tribute to him in these words, "Generations to come will scarce believe that such a one as this, ever, in flesh and blood walked upon this Earth."\(^2\) Gandhiji's political and social philosophy is widely known in many countries of the world today. His philosophy of life is evident in the educational philosophy that he has tried to build in Basic Education.

George S. Counts, of Teachers' College, Columbia University, wrote these words about Gandhiji in the introduction of a book:

Mahatma Gandhi was one of the great prophets of mankind. His life and teachings possess a timeless and universal quality. Though a son of India, he belongs to all lands, and people. ...Gandhi was a great teacher, one of the greatest mankind has ever known. ...Certainly students of education throughout the world should be familiar with the "Wardha Scheme," (Basic Education) as it is called, which is an important part of the legacy bequeathed to mankind by the prophet of the East.\(^3\)

In this study an humble attempt is made to explain to the students of education in the West, Basic Education

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\(^3\) George S. Counts, in the Introduction of Wardha Scheme, by K. L. Shrimali, p. iv.
in India to show the threads of Mahatma Gandhi's philosophy as interwoven in his educational proposals.

Secondly, the writer's chief aim is to benefit by studying the American modern elementary education system as the two systems are contrasted. As regards literacy, India is a very backward country and the spread and improvement of education at this stage in history is the chief responsibility of both the central and state governments, and all educationists in India. Educationally, as in many other respects, the United States is a much advanced country and, naturally, a foreigner within its borders comes across many new ideas and practices which may be quite important to a country educationally backward as is India.

It will be observed that certain aspects of elementary education in the United States are given especially extensive treatment in this study. This is done with the motive of providing more material help to know more about modern elementary school practices in the United States, so that enlightenment may be spread throughout the field of education. The writer is sure that the extensive study of the American system of elementary education will give him new light which will help and guide him in rendering a greater service to his country on his return.

Thirdly, this study will help those in India understand the American system of education better when it is
studied in the light of Basic Education. The new educational system in India is craft or activity centered, and as such it has much to learn from the activity schools in the United States, which are comparatively of long standing. New ideas about curriculum planning, organization, administration, evaluation, etc., will help those in the field of education in India to see Basic Education in a new light, as they look to modern elementary schools in the United States.

The Method of the Study

Apart from utilizing well known and authoritative books, both from India and the United States, the writer collected the data for the study by two other methods. A special questionnaire was prepared (a copy is included in the appendix) and sent to elementary school principals in about twenty-five different states in the United States. Completed copies of the questionnaire were returned from sixteen states. These were: Ohio, Indiana, Michigan, Illinois, Pennsylvania, New York, Florida, Colorado, Arizona, Utah, Oregon, Texas, Alabama, Mississippi, California, and Washington.

Also, the writer visited about five states to see the working of different school systems in different states. These educational visits were made in the states of Ohio, Indiana, Illinois, Pennsylvania, and Florida. The visit in the South was made with the motive of seeing
a few segregated schools. In Illinois, the Francis W. Parker school and the Winnetka Public schools were visited especially.

The data gathered from the returns of the questionnaire and from the personal visitations of different school systems have been incorporated, wherever possible, in the main body of the writing. A consolidated summary of the questionnaire is given at the end in the Appendix. The appendix also includes a few illustrations of craft-centered activity lesson-units that are followed in Basic schools in India.

The whole study has been organized into six chapters. Each of the first five chapters is divided into three sections. The first section refers to the educational system in India; the second section deals with the educational system in the United States; and the third section presents a brief comparative analysis of the educational systems of both the countries under consideration. The last chapter consists of a brief conclusion of the entire study.
CHAPTER I

HISTORICAL DEVELOPMENT AND A COMPARATIVE ANALYSIS
OF ELEMENTARY EDUCATION IN INDIA AND THE
UNITED STATES

Historical Development of Elementary Education in India

As mentioned in the introduction, the purpose of this study is to compare certain phases of Basic Education in India with modern elementary education of the public school program in India. Basic Education will not be understood in its real purpose and goals if it is isolated from the past Indian culture or educational background. In other words, the philosophy of Basic Education as outlined by Mahatma Gandhi is consistent with and to some extent evolves from the ancient educational culture of India which was wiped out by the British as they became the rulers of India. If readers are to understand the nature of present problems, they must have some ideas of the ancient educational system in India which was indigenous education. Why and how that education came to be discontinued, giving place to a system which was foreign to India, is also necessary to complete understanding. The history of elementary education in India under British rule is a story of how the ground was prepared for the introduction of Basic Education.
It is not the purpose here to show the full historical development of primary education in India. The main objective is to show briefly the mile-stones of Indian elementary education, from education in ancient India to the introduction of the new Basic Education, as a way of helping readers to understand the latter system well.

Education in Ancient India

Educationally, India is a very backward country today, but that was not the case in the past. India was one of the most cultured and advanced countries of the East. Ancient ruins and pieces of art still bear witness to the glorious past. Mr. Nehru, in *The Discovery of India*, writes:

> When the Greeks towards the end of the fourth century B.C. invaded the North West, the Indian had already worked out a national culture of their own, unaffected by foreign influences, and in spite of successive waves of invasions and conquests by Persians, Greeks, Scythians, Muhammadans, the national development of the life and culture of the Indo-aryan race remained practically unchecked and unmodified from without down to the era of British occupation.¹

The same writer, like many others, also gives instances of Indian ancient culture and education. The ruins of "Mohenjodaro" have inscriptions which have not so far been wholly deciphered. The 'Brahmi' inscriptions,

¹ Jawaharlal Nehru, *The Discovery of India*, p.78.
found all over India, are undoubtedly the basic script from which others have arisen in India. Some of the inscriptions of 'Ashoka' are in the 'Brahmi' script.

As early as the sixth or seventh century B.C., Panini wrote his great grammar of the Sanscrit language. Astronomy, astrology, and medicine had their own textbooks. In mathematics, scholars of ancient India made some epoch-making discoveries, notably that of the Zero sign, place value, and the decimal system, of the use of minus sign and the use in algebra of letters of the alphabets to denote unknown quantities. Ancient India had universities where scholars received all types of knowledge. Nehru again points out:

Huan Tsang, the most famous Chinese traveller to India in seventh century, Si-Yu-Ki, or "the record of India," wrote of the system of education which began early and proceeded by stages to the university where the five branches of knowledge taught were grammar, science of art and craft, medicine, logic, and philosophy. Some kind of primary education was fairly wide spread as all the monks and priests were teachers.2

When the British came to India, they found a system of self-governing republics which were called 'village panchayats'. It was largely due to this system of local self-government that Hindu culture and civilization were able to survive. These village communities developed

2 Ibid., p. 187.
remarkable public institutions. They managed temples, public halls, seminars, monasteries, hospitals, and also schools. One of the unfortunate effects of British rule was the disintegration of these village republics. Mr. Vakil, a great scholar and research worker in the field of Indian education, wrote:

In pre-British time the school master was a necessary member of every well organized village community and was as indispensable to it as its head man, accountant, and watchman. In a country where the school master held such a status and where a substantial portion of the population, the whole of the Brahmin community, and priestly class, regarded it as their sacred duty to impart knowledge to the people and imparted it gratis to all who sought it at their houses rather than public schools, education could not but be widespread.

Indigenous education.- In the beginning of British rule the village schools were scattered all over the country side. The children started schooling at the age of five and continued till the age of fourteen or so. The people were poor and had to pay fees to the school master in cash or kind. Those extremely poor did some service for the school master in place of fees. The classes started as early as six o'clock in the morning. The lower classes were taught by the monitorial system. This was a very effective system of teaching in Indian villages.

3 K. S. Vakil, Education in India, pp. 87-88.
Referring to this system an officer of the East India Company wrote:

The economy with which children are taught to write in the native school, and the system by which the most advanced scholars are caused to teach the less advanced, and at the same time to confirm their own knowledge is certainly admirable and well deserves the imitation it has received in England.\(^4\)

There were separate schools both for Hindus and the Muhammadans. The Hindu children learnt in Sanscrit schools, and the Muhammadan children in Madrassah or Arabic schools. Of course it is very difficult to find out the exact type of education that was given in India as a whole because there is not much written record of past history, and whatever is found in writing after the coming of the British does not apply to the whole of India because in those early years they had only three provinces under them and the rest of India was ruled by native princes. However, there are more authentic accounts after the advent of the British. An English author named Ludlow, wrote these words in the History of India:

In every Hindu village which has retained its old form, I am assured that the children are generally able to read, write, and cipher, but where we have swept away the village system, as in Bengal, there the village school has also disappeared.\(^5\)


\(^5\) K. L. Shrimali, Wardha Scheme, p. 6.
A member of the executive council of the Governor of Bombay wrote the following paragraph in the year 1821:

I need hardly mention what every member of the Board knows as well as I do, that there is hardly a village great or small throughout our territories in which there is not at least one school, and in large villages more; many in every town and in large cities in every division, where young natives are taught reading, writing, and arithmetic, upon a system so economical from a handful or two of grain to perhaps a rupee per month to the school master, according to the ability of the parents, and at the same time so simple and effectual that there is hardly a cultivator or petty dealer who is not competent to keep his own accounts with a degree of accuracy, in my opinion beyond what we meet with amongst the lowest orders in our own country; whilst the more splendid dealers and bankers keep their books with a degree of ease, conciseness, and clearness, I rather think fully equal to those of any British merchant.

As British industry, influence, and rule increased in India, the Indian village industry began to vanish and in a short time the village system was completely broken down. European manufacturers were mainly responsible for this destruction of village industry, and as a result of that the village indigenous education also suffered a death blow. The teachers did not get enough money so they left teaching. General poverty swept over the whole country. By the end of the nineteenth century, the old indigenous system of education disappeared completely from the field and a new system of education which aimed at the spread of

Elementary education under British rule.— There are several reasons why the servants of the British East India Company did not take any interest in the education of the mass in India. Desai, in his book on *Primary Education in India*, pointed out that in the first place the company was primarily an organisation of merchants who thought it beyond their province to attempt to educate the people. Even in England in those days education was not the responsibility of the state. Secondly, the company was more interested in the financial developments than philanthropic activity and naturally would resist attempts to cut down their dividends. Thirdly, the people of India themselves were not apathetic in the matter. The country was torn to pieces because of the anarchy that followed the decay of the Moghul Empire. They wanted law and order, more than they wanted education.

When the missionaries were allowed to come to India, however, they took up the education of Indians as a means of converting them to Christianity. Also, later on more enlightened officers of the company fought for the education of India. Their motive was either a sense of duty for continuation of the earlier traditions of the Hindu and the Muhammadan rulers or to secure trained, efficient, and less costly servants for the government. It was less costly to
train Indians and use them in service on a low salary than to import from England more highly paid servants for the company or the government.

In the evolution of the modern system of education in India, the social, political, and the educational development of the British have played a great part. There is also a great share of credit to the foreign missionaries and the introduction of printing press. Nehru wrote:

The advent and use of the printing press gave a great stimulus to the development of the popular Indian languages. The early Christian missionaries, especially of the Baptist mission at Serampur, helped in the growth of languages. The first private printing press was set up by them and their effort to translate the Bible into prose version of the Indian languages met with considerable success.

While referring to the historical development of education in India under the British rule it should be pointed out why this western method of education which was completely foreign to Indian culture flourished in India. It thrived for several reasons and a few are listed by Nurullah, in the History of Education in India. He wrote:

To begin with, the British people of the Victorian era completely believed that their language, literature, and educational methods were the best in the world and that India could do no better than adopt them in toto. Secondly, the Indians of this period were dazzled by their first contact with western civilization and believed that their country

7 Jawaharlal Nehru, op. cit., p. 318.
could do no better than initiate the British model. Thirdly, the system attained an artificial popularity and importance because the young men and women educated under it were freely employed in government service. 8

Mile stones of Historical Development in Education

Roughly speaking the historical development in primary education in India may be divided into six parts. An effort is made here to show these six period of developments. These are described below:

I. The period from 1600 to 1813 A.D.- The English first came to India in the year 1600. Gradually they gained some territories, but they were not ready for the responsibility for the reasons shown already. However, in the year 1698, a charter act was passed with reference to the East India Company, which required it to maintain priests and schools in the garrison. These schools were meant only for the children of the servants of the company. They were traders and did not see any need to educate the children of the remaining mass of the population also. Besides the English, there were other foreign nations also, such as the French, the Dutch, the Portuguese, and there was a keen rivalry between these different European nations. By 1765, the British defeated all the other rivals and became the ruling power in India.

By the end of the seventeenth century, foreign

8 Syed Nurullah, op.cit., p. 6.
missionaries had started coming to India and had also
started running charity schools in three main cities of
India—namely, Bombay, Madras, and Calcutta. Throughout
eighteenth century, charity schools were the main educa­
tional activities. The missionaries had started schools
for the lower strata of society, and the objectives were
both religious and philanthropic.

As shown above, the printing press was introduced
in 1713 by the missionaries; this also helped the spread
of literacy to a great extent. The first teachers' train­
ing school was opened in 1716 in Madras. These steps were
definitely towards the spread of education in India.

The time was now fast changing, and the East India
Company's officers in India recognized a need for educat­
ing the Indians, but the Board of Directors in England
still did not approve of this. More missionaries were
also impatient to come to India but the directors thought
that if missionaries would be allowed, they would spread
Christianity in India and this would antagonize natives
and trade, their main objective, would suffer. But this
demand increased day by day. Also, Lord Minto, who was
the governor general between 1806–1813, was strongly in
favor of preserving Indian culture; so at last the Charter
Act of 1813 was passed. This act laid down that:

A sum of not less than one lac 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 promotion of a knowledge of the sciences among the inhabitants of the British territories in India. 9

With the Charter Act of 1813, therefore, education became a state responsibility of India.

II. The period from 1813 to 1854 A.D.- With the Charter Act of 1813, we enter into a second period of educational development in India. This period extends from the year 1813 to 1854.

This was a period of reform in England and so it affected their policy in India, too. Basic Education as we shall notice, was introduced for the mass population which lived mostly in villages. These villages were the most neglected educationally, and it was for the villagers, who compose 85 per cent of total population, that Mahatma Gandhi introduced Basic Education. The root of this neglect of the education of the mass will be found perhaps in this period. During this period British officers like Macaulay and others worked out a different theory of education in India. This theory was called the theory of "Downward Filtration."

The fundamental assumption of this theory was that culture and enlightenment always percolate from the upper classes to lower and not vice versa. It therefore advocated

9 D. M. Desai, Universal Compulsory and Free Primary Education, p. 3.
that government should educate the upper classes and later on they in turn will pass it on to lower classes till at last it reached the very bottom. This theory thus was a concept in class education and not in mass education.

There were three factors that led to the adoption of the theory. The first and foremost reason was financial stringency. There were not enough funds for the education of the masses. The second was that it was the reflection of the policy followed in England. In England during that time only the upper classes were properly educated and they in turn were trying to educate the poorer classes by starting voluntary schools, run by donations. The third reason was perhaps political and administrative. The company had displaced native upper classes of society who held higher posts under their native rulers. The members of the native aristocracy were out of jobs and there was discontent in these people. Therefore they were to be provided with higher posts in the government. This was the reason why mass education was neglected and hence primary education did not flourish. This was the starting point in making class distinction which Basic Education is now trying to remove.

In 1835, Macaulay, a responsible government officer in India, made a reference to the downward filtration theory in his famous minute dated February 2, 1835. He said:
In one point I fully agree with the gentleman to whose general views I am opposed. I feel with them that it is impossible for us, with our limited means, to attempt to educate the body of the people. We must at present do our best to form a class who may be interpreters between us and the millions whom we govern - a class of persons, Indians in blood and color, but English in tastes, in opinions, in morals, and in intellect. To that class we may leave to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population.10

It is needless to say that this hope of Macaulay was not realized because every educated Indian who got a high post under the government was thereafter contented to look after his own personal interests rather than to take interest in social service.

Now India was thrown open to the traders and missionaries of all the world; as a result, German and American mission societies were started in India.

III. The period from 1854 to 1900 A.D.- The third period runs from the year 1854 to the end of the century. The time was fast changing and the rulers had found themselves secure. The great masses of people were loyal to the rulers, and the latter in return wanted to do something for their loyalty. The directors of the company

realized the mistake of downward filtration and so they changed their policy. It was announced in a document known as Wood's Despatch. This despatch was directed to the education of the masses. The former theory was given up in practice and mass education was given importance. Meanwhile, in the year 1857, a great event happened. The native rulers of India had realized by now that India had become a slave country and was completely under the foreign power. So some rulers joined hands to regain independence, and as a result a great mutiny broke out in India against the British. These were the trying days for the rulers, but they were able to suppress the mutiny with great force. India continued to remain dependent after the mutiny but it again believed that downward filtration theory of education was the only possible conclusion and it again was put into force. This continued till 1882. The mass education, though not in theory but in practice was neglected till the India Education Commission (1882-83) greatly emphasized the urgency of expanding education among the masses, and made the following recommendation:

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 strenuous efforts of the state should now be directed in a still larger
measure than heretofore.\textsuperscript{11}

This recommendation was accepted by the government, and hence after 1882 mass education became a direct responsibility of the state, and all talks of downward filtration were given up. All primary schools were charging fees, however small, and only a few exceptions were permitted.

The Wood's Despatch had created an educational department in each province of British India, and primary teachers' training schools were given grants-in-aid. During the latter half of this period three institutions were carrying on educational work. (1) Educational department of the government, (2) missionaries, (3) private enterprise of the native Indians that had increased greatly between 1880 and 1900.

Another important thing that happened in this period was the establishment of National Congress in 1885. This was fast becoming an effective means to express Indian political thoughts, and through its activities the public began to realize the darker side of British rule. Educated Indians began to compare the conditions in India with other countries which showed that India was extremely backward in education, and that the British rule was doing very little to improve the condition. Educators demanded compulsory primary education but the rulers found the claim

\textsuperscript{11} D.M. Desai, \textit{op.cit.}, p.16.
to be ridiculous. They gave the following reasons against compulsory education:

(1) India has a very high birth-rate, and a low national income, so it is financially impracticable.

(2) For an alien government it is awkward, if not impossible, to ask parents to send their children to school.

(3) There are difficult administrative problems involved in the introduction of compulsion; getting trained teachers; procuring buildings, etc.

(4) The public opinion and the general educational background were not ripe for compulsory education.

(5) Compulsory education will involve radical social measures such as requiring girls to attend schools or the problem of the untouchables. This would be against the policy of religious neutrality of the government. 12

Whatever indigenous education was left in India was completely abandoned by the end of this century. Compulsory education was not enforced, but after 1882, primary education was handed over to the local boards and municipalities. This was a step toward local self government. This was done because of the recommendation of the 1882 commission. Now the grants to private schools were divided on the basis of annual achievement tests.

IV. The period from 1900 to 1921 A.D.- The fourth period extends from the year 1900 to 1921. It was the period of the First World War, non-cooperation movement, political awakening and discontent. This period is also characterized by the struggle for making primary education compulsory.

12 Ibid., p. 62.
The agitation for making primary education compulsory had started in 1882, when the Indian leaders had taken the problem in their hands. It reached its peak, however, when Gokhale, a great national leader, introduced a bill in 1912. The bill was thrown out thrice. The First World War, however, brought about a very significant change in the British policy toward India. They realized that greater cooperation of Indians was required in governing the country.

The Government of India Act of 1919 transferred fairly large powers to the people under the system of Dyarchy. The bill for compulsory education was rejected on the nation wide scale. However, in 1918 the municipalities were authorized to make education compulsory on certain bases of majority votes. This meant that one more step was taken towards making education compulsory in India.

V. The period from 1921 to 1937 A.D.- The fifth period of educational development in India began in 1921 and ended in 1937. By the Act of 1919, the department of education was transferred to Indian ministers. This was a period of rapid mass education. The movement for compulsory primary education started by Gokhale in Bombay state was followed in other states also, and by 1930, every British Indian province had placed on its statute book one or more laws which provided for compulsory primary education.
India was also affected by economic depression in the thirties so the government emphasized consolidation rather than expansion. The years before the depression had glaring defects in educational systems. Education was expanding but the quality was poor, as usual. The only educational development in elementary education was from the point of making education available for the masses. But no attention was given to the quality of education. The curriculum was the same traditional one - the teaching of the three R's, and a few additional subjects. The schools were unsatisfactorily distributed and teaching as well as supervision was inadequate. These defects were emphasized in the report of the Hartog Commission. The report mentioned several factors like:

1. Wastage and stagnation
2. Lapse into illiteracy
3. Absence of systematic effort to provide adult education
4. Inadequate provision of elementary schools
5. Unsatisfactory distribution of schools
6. Inadequate utilization of existing schools
7. Sixty per cent single-teacher schools
8. Unsuitable curriculum
9. Ineffective teaching
10. Inadequacy of the inspecting staff.

Depression had made the situation worse in India, and there was ever increasing political unrest in the country. To ease the situation, The British parliament passed the bill

13 Syed Nurullah, op.cit., p. 39.
of Provincial Autonomy in the year 1935. As a result, a popular congress ministry came into power in most of the states. It was at that time that Mahatma Gandhi came forward with the scheme of Basic Education. He had studied the situation in India well and knew that the miseries of the people were due to the faulty system of education, and the lack of education of the great masses of the people in villages.

He called a conference at Wardha in 1937 and put the scheme of Basic Education before great educationists from all over India. The total failure of the then existing system of elementary education was the chief cause for the introduction of Basic Education. This scheme will be explained along with the educational philosophy of Mahatma Gandhi in the second chapter.

VI. The period after 1937.— Basic Education experimental centers were started in many provinces after 1937, but World War II started soon after that and the government gave its whole attention to the war efforts. Again the Indian political leaders had trouble with the rulers and, as a result, the popular ministry had to resign the posts. This step was approved by Mahatma Gandhi and was a part of India's fight for independence. Education was again neglected but in some states Basic Education experiments were continued by the education department. These experiments were conducted on a very small scale.
After the second world war, India's struggle for independence came to a successful end; India was made independent in 1947.

It was after independence that Basic Education was adopted by all states and is being introduced on a large scale as a national system of education. It was only in 1950, when the new constitution was adopted by free India that compulsory education was made a law. The clause runs thus:

The state shall endeavour to provide, within a period of ten years from the commencement of this constitution, for the free and compulsory education for all children, until they complete the age of fourteen years.14

Conclusion

It is evident that apart from the fight for making elementary education compulsory in India, there was hardly any effort worth the name to formulate a philosophy of elementary education, or to change the curriculum to suit the needs, and problems of children. Child development was almost neglected and the same old subjects were taught year after year in the same old traditional pattern. Neither the rulers took any interest in the improvement. Nor were there any well trained and efficient teachers in elementary schools who could make any contribution in the development of elementary education. A few kindergarten and Montessori

schools in a few big cities were hardly accountable. It was only after the introduction of Basic Education that an entirely new system of elementary education was introduced in primary schools.

A careful analysis of the historical survey of the development of compulsory primary education in India will show that the demand for it came very late, and that there were many obstacles to its progress. It is not the aim of the present writer to discuss the obstacles here, but it could be stated that these obstacles were physical - related to the physical set up of the country, social, cultural, political, administrative, and financial. All these factors, in one way or the other, barred the development of free compulsory education in India. At the same time, educational administrators made some serious mistakes of commission, and omission, too. These mistakes may be listed as:

1. Lack of emphasis on rural areas.
2. Lack of emphasis on mass education.
3. Failure to create a nation-wide network of publicly maintained or aided primary schools.
4. Failure to develop research on the problems of mass education.
5. The struggle between quality and quantity which started and continued throughout British rule.
6. The failure to adopt a constructive attitude toward compulsory education, which was first ignored, then violently and successfully opposed, then conducted in a half hearted and perfunctory manner, and theoretically accepted at a late hour.15

15 Desai, op.cit., p. 258.
In this section, the attempt is made to show very broadly the historical development of elementary education in the United States, in order to draw a parallel for closer analysis of Indian Education. Educational development in the United States has not been the result of the work of a few individuals or a section of the population. There has been a regular and continuous struggle to bring elementary education to the level where it is found today. Different leaders at different times have contributed to the total growth of elementary education.

Education at any given time or place is in large measure the product of the civilization of which it is a part. Along with customs and traditions, social forces in the long run determine educational philosophy and purposes, content and organization of the curriculum, status of teachers, administration, and so on.

America has been a nation of immigrants who brought with them their ideas and languages, and as time passed by, pushed a frontier of settlements across the continent. The educational pattern from the early colonial days has progressed fast in the direction of universal or "one-track" education. It is a fact that from the very start the people of the United States have been engaged in an experiment in universal education which they felt was the essence
of the democratic way of life.

An effort has been made in this part to divide the historical development of elementary education into major periods and find out the high lights of each period that helped its growth. Arthur Moehlman, in *Comparative Education*, divides the story of American Education into three major periods. This division seems to be logical and satisfactory, so it will generally be followed here too. The three major periods according to him are:

I The Dawn Period, 1500 - 1800.
II The Formative Period, 1800 - 1900.
III The Period of Midpassage, 1900 -

The Dawn Period, 1500 - 1800

This period is commonly known as the period of transplantation. Immigrants from England and Europe brought their own culture and educational pattern and simply transplanted them in the new soil. They came from different countries and naturally their methods and objectives differed from colony to colony. Referring to this period Edwards and Richey wrote:

Educational policy differed considerably to be sure, from colony to colony, but everywhere - in New England, the middle colonies, and the south - it reflected that arrangement of social classes which,

long maintained in England and on
the continent of Europe, was now
transplanted to American soil.¹⁷

The motive of starting early elementary schools in
the United States was a religious one. The colonists were
fired with religious zeal and wanted to teach their children
how to read the Bible. They had brought with them the
tradition that the school was a handmaiden of the church
and that education at all levels should serve the ends of
institutionalized religion. The roots of religious tradi­
tion in education that were transplanted struck deep in
American soil. For more than a century religion furnished
a dynamic motive for education. The content of curriculum
was affected by religious ends and the administrative con­
trol was directly or indirectly influenced by ecclesiastical
authority. "Few forces in American life have been so im­
portant in shaping educational policy and practice as the
religious traditions inherited from the Protestant Reforma­
tion."¹⁸

Drake, in American School in Transition, writes:

The church was pre-eminent in the whole of
the formal education process during the
colonial period. This was a carry over
from Europe. Both Protestants and Catholics
claimed a monopoly of truth, and having
such a monopoly, they had the sole right
of instruction and leadership. No point

¹⁷ Newton Edwards, and Harman Richey, The School
in the American Social Order, p. 6.

¹⁸ Ibid., p. 19.
of view could be taught without ecclesiastical sanction. Authoritarianism, ecclesiastical sanctions, privilege and aristocracy worked together for a common cause - the preservation of the status quo.19

A second important old world influence on American education during the colonial period was the inherited two-class educational system. Naturally enough the prevailing arrangement of social classes in seventeenth century England reflected itself unmistakably in educational institutions. Class structure of society operated very definitely in the shaping of educational policies and practices.

Class structure and religion were two backward looking influences; they tended to perpetuate long established customs. However, other old world influences were forward looking and dynamic although education was not directly and immediately affected by them. Some of those influences were the rise of capitalistic society, the development of representative government, the growth of science, and added importance assigned to reason in human affairs.

The technology of this time was one of simple tools and machines operated by muscles, wind and water power. Elementary education was made up of two rather sharply differentiated compartments; formal education and informal

education, the latter by means of apprenticeship. Formal elementary education, which was carried on in wide variety of neighborhood, church, and district schools, by no means reached all children. The school year was short, often totaling less than three months.

**Dame schools.**—In the seventeenth century Dame schools were numerous. They were transplanted from England. Some woman in the community would gather children into her home and, for a small fee, teach them their ABC's and the rudiments of reading while she carried on the routine work of the household. Regarding these dame schools, Finney writes:

> The Dame School was the characteristic institution of the entire colonial period. It grew out of the responsibility each mother felt to teach her own children to read. Mothers who for any reason wished to be relieved of the responsibility sent their children to a neighbor who taught her own children the rudiments, often busying herself meantime with her house work. Often, too, such a school was conducted by elderly women in strained circumstances.\(^{20}\)

The dame schools were followed by primary schools that became non-sectarian forerunners of the modern elementary system. The first elementary school was established by the Dutch in 1633 in New York.

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Originally those who held power in the beginning of colonial days seemed to be satisfied with the educational institutions and opportunities, but soon, as Harding writes, "Creatively ambitious individuals, strengthened by the support of cooperative group action, soon began to evaluate the educational aspirations of the people." Town schools were established and paved the way for compulsory school legislation, beginning in 1635. Referring to town schools, Edwards writes:

Sometimes the town elementary school was known as the writing school, but it afforded instruction in reading as well as in writing and arithmetic. In common practice the private, or semi-public dame school initiated the child into the mysteries of reading, and when the pupil went on to the public town school he continued his reading and took up writing and perhaps arithmetic also. Thus the typical American elementary school of the three R's gradually took form.

In 1635, The Boston Citizens School Committee was organized, and as a result the Boston Latin School was opened. In this school reading, writing, and arithmetic, and also Latin were taught.

In 1642, the First general education law was passed in New England. This was largely an apprentice law because

21 Lowry W. Harding, "Influences of Commissions, Committees, and Organizations upon the Development of Elementary Education," Chapter III in: The American Elementary School, p. 159.

22 Newton Edwards, op.cit., p. 70.
it was to remedy the neglect by parents and teachers of the need for training of children in labor and other employment.

In 1647, a second general law was passed on education which stated that every township of fifty house holders shall establish an elementary school. This law is probably the most important one in the history of American elementary education, since it provided important legal precedent for the establishment of free public elementary school through the nation.

The Massachusetts school law of 1789 established the principle of distributing public school service in proportion to the needs of the people.

**Elementary schools in colonial days.**— Elementary schools during the colonial period were characteristically one-teacher schools. There were no superintendents and principals. Supervision was done by the selectmen of the town or community, and by the minister. There was a complete absence of black board and slates. There were no maps, and even writing paper was scarce and of poor quality; pupils wrote with quill pen and used the same textbooks year after year. The teaching procedure was catechetical with questions and answers written out. Educational opportunities for girls were seldom extended beyond the elementary school. Parents sent their daughters to private school to learn music, embroidery, spinning,
The discipline of the elementary school was very strict. As regards discipline in colonial schools, Drake writes:

From the religious viewpoint the child was conceived in iniquity and born in sin. Man's body was evil; a source of corruption for the soul, which alone was the gift of God. It was thus necessary to break the will of the child and make it conform to the divine will. When discipline was necessary, there was to be no sparing of the rod or other means of corporal punishment. 23

Fear was the only weapon in colonial school discipline. The child had to respect his parents or guardians and his teachers, and be implicit and prompt in obedience.

Basically, eighteenth century educational thought was dualistic; on the one hand, there was a romanticizing of nature and of the individual. On the other hand, there was a reasoned emphasis upon the needs for remodeling social institution.

Towards the close of this Dawn period, the concept of American universal education was beginning. Major leaders of thought such as Jefferson, Washington, John Adams, and Benjamin Franklin, understood the need for universal education. American education began to move in the direction of public tax support, separation of church and state, functional curriculum, and opportunity for all.

Franklin not only expressed the democratic thought

of the time, he also actively took the lead in promoting, organizing, and educating the people for a more democratic way of life. He took the lead against perpetuating in American education the traditions of Europe.

Thomas Jefferson ably supported Franklin as a leader of the thought of the new world. He was the author of the first statute for religious freedom in America. His leadership in educational reforms was outstanding.

Around the end of the eighteenth century, following the Revolution and the founding of the Republic, a transition occurred from the Dawn period to the Formative period.

The Formative Period, 1800 - 1900

In the Formative Period the American common school emerged as a response to the conditions of American life. Cremin points out four basic social and intellectual trends in the first half of this period. These are:

(1) The democratizing of politics.
(2) The growth of the struggle to maintain social equality.
(3) The change in the conception of man and society.
(4) The rise of nationalism.24

In this period America's educational growth was directly related to major changes in the cultural pattern. Referring to this period, Moehlman states:

The steam engine was used as the basis of transportation and production. Sooty cities and metropolises connected by a

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network of railroads were a characteristic outgrowth of the period. Vast numbers of immigrants, speaking a wide range of languages, moved across the American continent to settle in rural areas or to swell the size of the cities. The educational system had to more than teach them the three R's; it had to Americanize them socially, economically, and culturally.25

In 1827, an important law was passed by Massachusetts. By this law, for the first time in the state's history, the entire support of common schools by taxation was made compulsory.

In 1834, the public support of education was strengthened with the establishment of a permanent school fund.

In 1852, the first state compulsory attendance law was adopted in Massachusetts.

The pattern of educational development during the nineteenth century followed very closely the program of industrial expansion. It was in the industrial centers of the east where the idea of education for all the people, especially on the elementary level, first took an effective hold.

Regarding the educational development in the south and in the west, Drake writes:

While the educational program in the south languished and the bitter struggle went on over the education of the Negro, education in the western states moved forward under the impact

25 Arthur Moehlman, op.cit., p. 45.
of Jacksonian Democracy. The idea that formal education was necessary for economic betterment and community also, helped to spread.26

By 1850, the common school had become a genuine part of American life. The commitment of the people to common ideals was centered on four fundamental meanings of the common school:

(1) A common school was a school ideally common to all, available without cost to the young of the whole community.

(2) A common school was a school providing pupils of diverse background with a minimum common educational experience, involving the intellectual and moral training necessary to the responsible and intellectual exercise of citizenship.

(3) A common school was a school totally supported by the common effort of the whole community as embodied in public funds.

(4) A common school was a school completely controlled by the whole community rather than by sectarian, political, economic, or religious groups.27

Leadership in public education.— During this period some of the educational leaders were Horace Mann, Henry Bernard, Stanley Hall, Francis Parker, and William Harris. Horace Mann exercised leadership in all aspects of education. His contribution was in administration, in making the public school non-sectarian, in better teaching methods, and in

developing and publicizing teacher-training in institutions and normal schools.

Henry Barnard and William Harris gave leadership in educational philosophy. Stanley Hall and Parker attained honor as early beginners in the child study movement.

The growth of population and increased democratization of elementary education led to greatly enlarged enrollment which in turn led to an increase in the number of elementary schools, most of which continued to be of the ungraded type. The single elementary school in towns and cities eventually gave way to graded schools. These were infant schools, sub-primary, primary, intermediate and so on. This differentiation into schools and divisions really amounted to grading the curriculum, and classifying pupils into two to five grades.

The graded elementary school which developed in the United States during this period was an entirely new school based on new ideas and organized and supported in a way different from those elementary schools which had prevailed for centuries. The reasons for this development have been suggested as follows:

(1) It was a school for all the people, operated through their own elected representatives.
(2) It was organized to teach that body of common knowledge which every individual needed to have, in order to be a law abiding and intelligent citizen.
(3) It was to be supported by a program
of taxation to which all citizens were to contribute in proportion to their ability to pay. 28

The first graded elementary school was Quincy Grammar school in Boston, Massachusetts, recognized in 1847. By 1860, the grading of elementary schools in the large cities was well under way, but it should be remembered that at this date less than one sixth of the population lived in cities. Most of the nation's children continued to be educated in primitive, ungraded, one room rural schools.

A considerable change appeared in the curriculum between the years 1880 and 1900. New subjects were added to the three R's. Some of the new subjects were sloid, sewing, elementary science, music, and drawing. In this period there was a tremendous increase in the number of textbooks available. "The number of spelling books, reading books, and arithmetic increased nearly fourfold; grammar books threefold; geography books sixfold; history eightfold; total number of texts available had increased from 93 to 407." 29 There was a considerable change in the school time table or daily schedule also.

In 1857, in Philadelphia, the National Teachers' Association was established which was striving to promote

29 L. Cremin, op.cit., p. 188.
the cause of education through the country. It became the National Education Association under its revised constitution in 1870.

The Committee of Ten, appointed in 1892 under the chairmanship of Charles W. Eliot, also contributed to the development of education. "The committee's invention of the unit system, basing a unit of instructional credit on a given number of recitation periods per week, apparently stimulated the adoption of rigidly fixed time schedules in the elementary schools." \(^{30}\)

The general form of the American system of education was almost complete by the close of the nineteenth century. It included kindergarten, and an eight-year elementary school. The grading of pupils according to age, and the use of a fixed curriculum, and fixed examinations were improvements over the helter-skelter mixing of all ages in the district school, according to some writers. In the words of Moehlman:

> The formative period of the nineteenth century determined the profile and pattern of American education for a long time to come. Americans had the good fortune to succeed in establishing public, free, tax supported, non-sectarian, universal education. \(^{31}\)

In contrast to schools in Europe, a one-track pattern

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of education was set up instead of a two-track system which in Europe, separated the elite from the masses.

The Period of Midpassage, 1900 onward

The civil war had been a disturbing influence and had retained educational developments in both north and south. However, there was witnessed the beginning of educational expansion by the end of the nineteenth century. Two aspects of the expansion of education of the past half century are of special significance.

First, there has been an increase in the facilities for education of an increasing number of the nation's children. Second, enrollments have increased at the upper educational levels showing a general tendency for youth to attend school for a longer period of time.

There was a definite change in the philosophy of education in this period. Of course educators and philosophers like Comenius, Rousseau, Pestalozzi, Frobel, and Herbert influenced elementary education, but leaders in the later change looked to John Dewey as the main source of their inspiration. Dewey really laid the foundation of an educational philosophy which challenged sharply the practices of the traditional elementary school.

The period of midpassage which followed the turn of the century was characterized by a new power technology. "This was the period of a new technology of compact power machines, ranging from the electric motor and internal-
combustion engine to the diesel motor and jet, rocket, and atomic power units." Because of the great acceleration in science technology, and inventions, the first half of the twentieth century has been characterized by a wide range of social and cultural shifts occurring at high speed.

Curiously enough, the United States cannot claim a national system of schools in the strictest sense. There is not a uniform system of education throughout the country, but there is an American system of education, with definite and recognized characteristics based upon a set of generally accepted principles. According to Meyer some of the chief characteristics are:

(1) Decentralization. The schools are nationally decentralized with a large amount of local control and freedom. In forty-eight states there are forty-eight school systems. Educational control is vested in the states.

(2) Free compulsory universal education - length of compulsory education varies from state to state.

(3) The educational ladder - one system of articulated school from kindergarten to college. It is opposed to so called dual system of school.

(4) Private schools.- The state can make education compulsory but cannot force the selection of a school.

(5) Parochial school.- Parents can send their children to such a school but public moneys are not to be used for any sectarian purpose.33

32 Ibid., p. 48.

In twentieth century American schools the following characteristics are clearly noticeable: Freedom of activity experience, creative expressions, recognition of the individual, child study, all around growth of the child, reduction of competition, pupil-teacher participation and parent cooperation. Individualized instruction was the chief contribution by philosophers in education. There have been a number of experiments tried in this field at different places. Some of the most publicized experiments of this sort are described below:

Dewey's experimental school. John Dewey started his experimental school in the University of Chicago in the year 1896. His school was based on children's activity. He brought a new philosophy to the field of education. The pupils' own experiences and interests in their activity, with democratic procedures, were the watchwords of his system. The curriculum of the school was organized so as to provide children with opportunities to develop, through a variety of first-hand experiences, four impulses:

(1) The social impulse; (2) the constructive impulse; (3) the impulse to investigate and experiment; and (4) the expressive or artistic impulse.

University of Missouri elementary school. In 1904, J. L. Meriam initiated a new curriculum venture organized around observation, play, stories, and handwork. This experiment was also based on child's interest and experience.
There was a complete absence of conventional subjects.

**Collings' Project Method experiment.**— Ellsworth Collings experimented with the project curriculum in the rural schools of MacDonald county, Missouri. The children used a curriculum selected directly from their purposes in real life. He was influenced by William H. Kilpatrick who devised the project method. Collings also grouped children's activities in four divisions: excursion, play, stories, and handwork.

**The Dalton Plan.**— This plan was an outgrowth of the work of Helen Parkhurst. Started in 1920, this plan was not very suitable for very young children as it was based mostly on laboratory work of the pupils. The plan included a laboratory where pupils had free access to a large variety of materials. Individual and group efforts were highly encouraged. The plan developed the social abilities of the children, perhaps, more than their academic skills.

**The Winnetka Plan.**— In 1919, Carleton Washburne launched this plan for the balanced education of children. He gave children an initial examination to determine their level of abilities and then assigned activities which they could successfully master. Half of the morning and half of the afternoon sessions were given over to such group activities as music, play, art, open forums, and shop.

**The Gary Plan or Platoon school.**— William Wert experimented in Gary, Indiana, with this plan of teaching.
He wanted to give children an "all-around" education. He sought to provide adequate playgrounds, music and art studios, shops, swimming pools, science laboratories and gardens inexpensively, through complete use. All the facilities of the school were put to use during the entire school day. Class rooms, art and craft rooms, and other facilities of the school were used alternately by the groups. Different groups were known, or came to be known as "platoons."

Another and even more popular device in individualizing instruction was the effort to classify pupils into different groups according to their abilities. On this subject, Butts writes as follows:

"Ability groups," "homogenous groups," "XYZ groups," and such arrangements swept the country in the 1920's, largely as a result of new findings of the psychology of individual differences and the intelligence-testing movements. The average student did somewhat less than the brightest, and the slowest or dull student could be helped to achieve the minimum essentials.34

During these years much attention was given to the activity program, to discussions, trips, making things, dramatic or pictorial representation, sharing experiences through display and assembly program, as well as to reading books and writing reports.

In the 1930's and 1940's educators insisted that the whole educational process must be considered a social process. Group activities, learning through cooperative efforts, dealing with vital social problems rather than casual interests of children, and a vital connection between the school and the community were paramount in their proposals.

Recent trends in elementary education.- Prior to 1930 there was a strong tendency towards the departmentalization of elementary education; since that time the trend has been in the opposite direction, towards integrated courses of study. The new elementary school is a continuation of both progressive and conventional ideas and practices. Today there is a strong effort to get all children of elementary school age enrolled in a school. Enrollment since 1930 has varied between 92 to 97 per cent. Making the elementary school fundamentally attractive to children has been an integral part of the program of reconstruction. Referring to the criticism of progressive elementary schools, Drake writes:

By 1948, criticism of the progressive trends in elementary education had gone beyond the narrow confines of the academic world and had become the source of a major attack upon the public school. --Progressive education was attacked not only on the ground of too many frills and fads, and failing to teach the three R's
properly, but also on the grounds of being subversive and communist.35

Factors That Helped the Development of Elementary Education

There have been many and varied factors that helped the growth of elementary education in the United States. It is not intended to discuss these factors here. However, of these, the most significant in their influences have been identified as follows:

The Committee on Economy of Time.
The Commission on Reorganization of Secondary Education.
The Commission on Reorganization of Elementary Education.
Committee of One hundred on Classroom Teachers Problems.
Educational Policies Commission.
The American Association of School Administrators.
The Department of Elementary School Principals.
Association for Supervision and Curriculum Development.
Organizations for the Teaching of Special Subjects.
Organization for Education of Exceptional Children.
American Association of Gifted Children.
Organization for Mental and Physical Health.
The Association for Childhood Education International.
The Committee on Life Adjustment Education.
The John Dewey Society.
The National Kindergarten Association.
The National Association for Nursery Education.
White House Conference on Children and Youth.36

35 Drake, op.cit., p. 459.
36 Lowry W. Harding, op.cit., chapter VIII
To this list we can also add many other factors as: intelligence tests, new educational psychology, new educational philosophy, studies in child development, and hundreds of other studies and research that are responsible for raising the level of elementary education. Financial aid given by different foundations, such as Ford, Russell Sage, Carnegie, and Kellogg's, directly or indirectly contributed a lot to the growth of education.

It should be stated that there are special types of elementary schools. These include schools for gifted children, for slow learners, for physically handicapped, and reform schools for mental delinquents.

In 1950, more than 90 per cent of the children five to seven years of age attended schools. A ratio far higher than that in any other country. The majority of states required school attendance from age seven through sixteen. Approximately twenty-one million pupils were enrolled in elementary schools. Over five million children were transported in school buses every school day. More than six billion dollars were being spent annually for the operation of the school system. The school plant including equipment, land, and more than two hundred thousand school buildings, represented an investment of over twelve billion dollars.

There are both vertical and horizontal expansions of elementary schools. The vertical expansion includes the establishment of nursery schools and kindergarten, and may
be considered to include parent education and their participation in school life in various ways. The horizontal expansion includes science and conservation education, health service and health education, the school lunch program, extended school activities, guidance services, schools for exceptional children, and programs for improvement of international and inter group understandings.

Future of Elementary Education

De Young writes that "bulging enrollments have brought elementary education many growing pains. Matching the quantitative increase must come a qualitative growth in which attention will be shifted from mass education to improved personal learning and living. This calls for more time from pupils, parents, and teachers." Goodykoontz also comments with regard to these problems:

As the elementary school continues to gather experience in planning Saturday and summer time programs of fun and achievement for children, there probably will come about less differentiation between in school and extended school activities --- somehow we shall learn how to plan more generous, more suitable, more varied programs for children and youth of all ages, and fit them into the day time hours most appropriate. This will become the new school time --- our concept of a school as a building will

37 De Young, Introduction To American Public Education, p. 184.
gradually give way to a school as an organization which operates in many ways, in many places, for many learning experiences.\textsuperscript{38}

The last comment on the future development of elementary education in the United States will be made in words of De Young, who wrote:

An unfulfilled objective is that of providing every person, no matter his age or condition, with the equivalent of an elementary school education. This will mean more rigid enforcement of compulsory attendance, more attention to handicapped children, and more evening schools for those youth and adults who lack elementary courses. Furthermore as educational opportunities increase for all, the elementary school will cease to be a terminal institution and will be a vital link in the chain of life long learning.\textsuperscript{39}

From these comments it will be seen that emerging elementary education is not a destination but a journey, with learners and teachers always enroute to better teaching, learning, and living. Elementary education forms the backbone of American public education, and it must shape the sinews of democracy.

\textsuperscript{38} Bess Goodykoontz, "The Elementary School of Tomorrow," \textit{Childhood Education}, January 1946, pp. 219-20.

\textsuperscript{39} De Young, \textit{op.cit.}, p. 184.
A Comparative Analysis

Two objectives guide the writing of this section of this chapter. First, the points of similarity and difference in the historical development of education in India and the United States are set forth. Second, the effort is made to find out the ways in which experiences of the United States in its development of education may be influential in shaping the future development of education in India.

Since this chapter deals with the historical development of education in the two countries under consideration, not much of influence of one upon the other will be revealed. One thing should be pointed out, however. The United States stands at the top of civilization and educational achievements today. But this stage has not been reached over night. She had to labor and fight against many obstacles before attaining this covetous position. In other words, there has been a gradual, steady, and successful development of education in the United States; hence, she may be an inspiration to educationally backward countries which are now struggling to come up to her level.

Points of Similarity

Religious motive as the start.- It was earlier pointed out that a religious motive was the incentive to start schools in the colonial days. It was a sort of missionary zeal and enterprise which laid the foundation
of early education in the United States. The same thing holds good in the case of India. Of course there were indigenous schools in India before the British rule, but the foundation of modern elementary education was laid by foreign missionaries. It was to help them in their work of spreading Christianity that early missionaries started elementary schools in India.

**Responsibility of the state for education.** - Both in India and the United States, education is the responsibility of the state government, and the central government does not interfere in the affairs. Different states in India look after their own education, however, it may be stated that the central government in India does recommend certain general educational policies, but the adoption of that policy and its actual working out and administration, etc., are under the control of the state.

**Philosophy and education.** - In India as well as in the United States, elementary education has been considerably influenced by the educational philosophy of great thinkers. Basic Education is mainly the outcome of Gandhiji's philosophy of education. Elementary education in the United States has been effected by noteworthy philosophers, chief among whom is John Dewey.

**Activity centered education.** - Modern development of elementary education in both the countries is centered around the activity program. Modern elementary schools in
the United States are activity centered schools, that is, the children learn from the activities they carry on in the classroom. Basic Education schools in India are craft centered activity schools.

**Separation of state and religion.—** Educational systems of both the countries believe in the separation of the state and religion. Both school systems are secular in form, religion having no direct effect. In India, however, this has been more evident in recent years, since before 1947 even state aided elementary schools taught religion. A move to stop religious instruction in schools of the United States started more than a hundred years ago.

**Compulsory education.—** Both countries believe in compulsory elementary education. India has just started in this direction and still has a long way to go. Practically it has not been put into effect in India, although compulsory Basic Education has been accepted by the new constitution for all children throughout the country. In the United States, the Massachusetts laws of 1647, 1827, 1852, were early steps in the direction of compulsory education.

**Self-contained classroom.—** In Basic schools in India, one teacher is responsible for teaching all subjects to each class. In the United States too, there is a trend towards having self-contained classrooms. Of the schools contacted either directly or indirectly by the writer in sixteen states in connection with this study, nearly all were self-contained classroom schools.
Points of Difference

March in opposite direction.- One of the greatest points of difference in this comparative analysis of the historical development of elementary education is the way in which both countries have dealt with their education. This point will have to be further analyzed. Past history would indicate that India had widespread indigenous education. But unfortunately, India became a dependent country and her fate was decided by the British. As was pointed out earlier, this foreign power in India took no interest in educating the people of India and because of this neglect even indigenous education was wiped out. Later, when the rulers did take some interest, or showed some responsibility, their efforts were not made in the right direction. They brought education in the form of Western culture which wiped out Indian traditions to a great extent. Referring to this point, Ramsay Macdonald wrote:

We have been seeking to transfer Western civilization into the Indian mind gutted of its Indian traditions. We have tried to transplant Oxford and Eton into India. We have imposed a school discipline and a school psychology which are English, and then have wondered at our failure.40

Western education, in the form in which it was introduced then, had several ill effects upon Indian education, It cut off Indian children from their local environment;

it formed new castes of two distinct strata of society; it destroyed pupil-teacher relationship; it over emphasized literary education; it did not develop a sense of citizenship; it made educational progress very slow; it brought great waste and stagnation in education; it neglected mass education; it made compulsory education measure ineffective. In other words, by taking away all the good elements of education, Indian indigenous education lost all its originality and vigor.

Now coming to the United States, one finds just the opposite development. In this newly acquired land, which had no previous development of any kind, the early immigrants transplanted only whatever traditions or culture they had brought with them. Their efforts started growing and developing and they created a world of their own. Naturally they started from their European traditions and culture, but as time passed they produced a new form of culture, which became a unique feature of American life.

India remained dependent for about three hundred years, suppressed by foreign rule, therefore unable to make free progress. The United States started the fight for independence earlier and achieved freedom at a great sacrifice. The early acquired freedom enabled her to develop her own educational system.

Attitude of government.- In India education was in the hands of the foreign government which was not in favor
of mass education. It has been pointed out earlier how Macaulay opposed mass education and tried to introduce the "downward filtration" theory. Before there was a United States the situation was not an even one in all of the British colonies. However, later on peoples' government took interest in education and made local bodies responsible for the spread of education. This made educational development faster and at the same time more effective.

Democratic aspirations.- When a country is ruled strictly by a foreign power, how can her people aspire to the democratic way of life? India became a democratic country only after the year 1947, whereas in the United States the people had democratic aspirations from the very beginning. The Americans knew, and were convinced of the fact, that a universal system of education was fundamental to democracy. On this point, Moehlman quotes historian Henry Adams, as follows:

European travellers, who pass through America notice that everywhere, in the White House at Washington and in the log cabins beyond the Alleghenies, except for a few federalists, every American from Jefferson and Gallatin down to the poorest squatter, seems to nourish an idea that he was doing what he could to overthrow the tyranny which the past had fastened on the human mind.41

One-track versus two-track system.- The educational system in India under the British rule was based on "two-

track" policy from the very start. The roots of that "two-track" system of education have gone so deep that even today the same policy with all its vices continues. The United States was far sighted and wise from the beginning and believed and acted on the path of a "one-track" educational system. Moehlman wrote:

The educational pattern from the time of the foundation of the nation has moved with increasing rapidity in the direction of universal, or "one-track" education. By World War I the majority of children of school age received twelve years of education.42

Public tax support of education.—Public tax support of education is another unique feature of American education. In most countries of the world, the government is responsible for the support of education. Of course, some people do pay land revenue and property taxes but comparatively very few people pay such taxes. From the total income of the state, the government sets aside funds for education. The Indian Government does not have enough funds for the development of additional education and therefore private agencies enter into the field of education. These private agencies charge tuition fees which make education rather costly, and hence all people cannot afford it for their children. In the United States local communities support education by paying public taxes. Therefore education is free to the individual child and compulsory. Because there is free

42 Arthur H. Moehlman, ibid., p. 36.
education all people have equal rights and opportunities to send their children to school. There are private and parochial schools in the United States. This is a right of those who want them, but this action does not free their supporters of tax responsibility for the public schools.

Continuous development of education.—India continued for a number of years the same old traditional type of education. There was little change made either in the curriculum, in the teaching procedure, or in the method of evaluation. It was only after the introduction of Basic Education that significant changes were made. In the United States, on the other hand, there has been a continuous development of educational practices. Educational philosophers, educational psychologists, national leaders, and the general public, all contribute to the reconstruction of education. It has been an ever-growing, developing, and progressing education. It was never at a stand still, especially in the last hundred years or so.

Uniformity of education.—In spite of education being the responsibility of each state in India, Basic Education is a uniform system of education throughout the country. This is because the national government formulates the general policy and recommends it to all the states. Basic Education, in other words, is a national system of education. In the United States, there is no national system of education as in India, however. Each state adopts its own
educational policy. Yet, broadly speaking, there are many common features of public elementary education in the United States. For instance, while visiting different school systems in different states, the writer came across many common features, such as the following: all states have local control and public tax support of education; the educational system is a unified one, extending from kindergarten through college; there is freedom of activity in schools; great emphasis is laid on the matter of child development; there is a great deal of pupil-teacher participation in teaching and learning; schools believe in parent-teacher cooperation, and many similar things.

So far, a few points of similarity and difference between educational development in India and the United States have been discussed. An effort will be made in the following section to find out if an educationally backward country such as India can gain both inspiration and suggestions from the past history of the way in which educational development has occurred in the United States.

Can India be Inspired?

No doubt, India is educationally very backward, but if she is continually going to think of the unfortunate events of the past, and simply feel sorry, she cannot strive for a bright future. She has to forget the past, work, and hope for better days. She could remember that the people
who have been ruined politically, socially, economically, or otherwise, are not necessarily people who are destroyed. Sometimes, when one is lowest in the dust he sees the stars more clearly.

The United States is the only country today that has in a comparatively brief period risen to be the topmost power in the world. She guides other smaller nations of the world in so many ways, and certainly education is one of those aspects. India can receive inspiration from the United States' educational development. The educational scene in the United States, broadly defined, is made up of both formal education in public schools and informal education. According to Moehlman, this great stream of formal and informal education is characterized by certain main currents including the following:

Equality of opportunity for all persons, no matter what their race, sex, social status, or economic status; a balanced educational experience; local educational responsibility and authority; public tax support of the schools, with no diversion of funds to religious or private schools; exclusion of church influence from the schools; and participation in the planning and operation of education by teachers, parents, and students. 43

India is now a free and democratic country. There is no foreign ruling power to check her progress therefore she can travel at her own speed in the realm of education. This is possible only if the people have the desire and love for

43 Ibid., p. 40.
education, as the people of the United States have shown in their support of public education. It has been noticed in the United States that even older people attend various types of classes and lectures to further their education. People seem to follow the ideal that there is no limit or point where education ends and life begins. The people of India have to realize this fact and strive for and support public education as a fundamental thing for the strength of democracy.

There is not yet equal opportunity for all to be educated in India. There are pupils who have to leave schools for the lack of funds. However there is another side to this question too. Of course people are poor, but even from their poverty they should be able to sacrifice something for the cause of education. Most people do not pay any taxes and when a state government introduces a nominal amount of tuition fees in elementary schools, people raise a big cry saying that elementary education should be free. The government takes this step in order that education may spread widely and more people may be given advantage of education. The people, however, do not seem to be ready to make even this small sacrifice. Even those who can afford to pay fees do not seem to be willing to do so. They should be informed as to how the people of the United States willingly support their local systems of education by paying taxes.
In India, the control of education is in the hands of the government. There are elected public members on the district school board but this can hardly be called local control of education. In certain aspects of the public schools, it is desirable to extend relationships between the people and the school. The local people may not interfere with the administrative side of the school yet there are certain phases of education wherein local people can share the responsibility. Even in the matter of educational planning, there can be greater cooperation between supervisors, teachers, parents, and pupils.

In the educational development in the United States, various agencies give their share. For instance, there is the Educational Policies Commission of the National Education Association, different organizations, committees, conferences, research institutions, educational foundations, and so on. Also, there are studies and experiments undertaken every day and their results are watched by all those who are interested in the field of education. This is a good lesson for the educationally backward countries. It should not be left entirely to the government to improve education, but all those who are interested in the growth of education should contribute to the total development of the program. India has begun to move in this direction, but she should move faster and more effectively, too.
India is like a newly born child. She has not yet completely recovered from the pangs of her new political birth. She faces mighty problems both in national and international affairs, but she has to take firm steps in building a public system of education, which in turn will help to build a stronger democratic government. More than half of India's villages are still without schools. Only one child in four is at school. Evils like wastage and stagnation loom very large on the horizon, and full return is not obtained for the money that is being spent on elementary education. New schools and qualified teachers are needed. India is caught in a vicious circle, that is, "lack of funds preventing an expansion and improvement of mass education and the absence of a proper system of popular education obstructing a drive to eradicate poverty."44

These are all genuine difficulties in the field of education in India and only courage and efforts on the part of all the people of India can lead her towards success. All those concerned with public education should realize that the introduction of Basic Education is not a destination but a journey.

44 T. K. Menon, Universal Compulsory and Free Primary Education in India, Foreword, p. xii. (by D. M. Desai)
CHAPTER II

EDUCATIONAL PHILOSOPHY AND OBJECTIVES OF ELEMENTARY
EDUCATION IN INDIA COMPARED WITH THOSE IN THE
UNITED STATES

The Educational Philosophy of Mahatma Gandhi
and Basic Education

Gandhiji's marvelous achievement in the field of politics and social reform, and his experiments with truth and non-violence have been so spectacular that his outstanding contribution to educational theory and practice is generally passed over unnoticed.1

The above statement was perhaps true until the death of Gandhiji in 1948. At present, however, Basic Education is accepted on a nation-wide basis and is being introduced on a larger and larger scale. In cities, towns, and villages, people have begun to realize more and more the revolutionary contribution of Gandhiji in the field of education.

As pointed out in the previous chapter, Gandhiji first put the scheme of Basic Education before the public in the year 1937. This concept of education for elementary schools is based on Gandhiji's educational, social, political, and religious philosophy of life. It is difficult, if not impossible, to do full justice to his educational philosophy in a few pages. However, an attempt has been made to discuss

1 M. S. Patel, The Educational Philosophy of Mahatma Gandhi, p. 10.
briefly and in very broad terms some of the more important aspects of his educational philosophy as woven into Basic Education.

The pages that follow reveal: (a) the circumstances under which Gandhiji entered actively in the field of education and introduced this new plan; (b) the fundamentals of Basic Education; (c) Gandhiji's aims and objectives in education; (d) the role of elementary education in developing the individual; and (e) the relationship between the individual and society.

Gandhiji as a Philosopher

Great men are frequently misunderstood and are sometimes without honor during their lifetime. For Mahatma Gandhi, however, this was not true. He enjoyed great fame and recognition in his own lifetime. According to Patel, "Gandhiji was great in his life time, greater in the hour of his supreme sacrifice, and became greater still after his tragic assassination."2

The question arises whether teachings of Gandhiji could be taken as philosophy. With reference to this question, Patel emphasized this point of view:

If we mean by philosophy a mysterious and abstruse subtlety indulged in by the idle, intellectual few, Gandhiji has no claim whatever to be called a philosopher. He is intensely practical, and the abstruse

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2 Ibid., p. 3.
and remote has little place in his scheme of things. If philosophy is concerned with a systematic and reasoned out view of relevant facts and with their interpretations and implications for the problem of life, Gandhiji ranks among the greatest philosophers of the world. 3

The writer feels that Gandhiji was a practical philosopher and an experimentalist to a very high degree. In fact, he called his autobiography The Story of My Experiments with Truth.

In a very broad sense, any attempt to work out a systematic view of things is a philosophy. Education and philosophy are interdependent. Education formulates philosophy while philosophy guides education. A philosophy of education does not merely theorize about education; it makes educational thinking more critical. Furthermore, it formulates educational aims and purposes and helps to evaluate essential principles and organize them into a plan of educational procedure. It is also true that a philosopher turns out to be an educator unless he is an idle dreamer.

Gandhiji is undoubtedly an educational philosopher because his thinking in "Wardha Scheme," or Basic Education, satisfies all requirements of educational philosophy, which are discussed later in the report.

Apart from his contributions to the spiritual, social, and political life of India, Gandhiji was much concerned with

3 Ibid., p. 11.
educational problems. It is difficult, however, to separate the different aspects of his philosophy from his total constructive program. Social, political, economical, and educational achievements are interrelated. He himself wrote: "My life is indivisibly whole, and all my activities run into one another, and they all have their rise in my insatiable love of mankind." He believed that educational reorganization would bring greater freedom to the people of India in the social, political, and economic spheres and that freedom would bring more improvement in education.

By education Gandhiji meant an all-around drawing out of the best in child and man, with reference to body, mind and spirit. In his opinion, literacy is not the end of education nor even the beginning. He called it one of the means whereby men and women might be educated. To him, "Education is that which liberates." Education did not mean mere spiritual knowledge, nor did liberation mean liberation after death. "Knowledge includes all training that is useful for service of mankind, and liberation means freedom from all manners of servitude even in the present life."

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Why Gandhiji Entered the Field of Education

Some of the points relating to the above question will be taken up in more detail later, when the aims of Basic Education are being discussed. They will be touched upon only in a very general way in this section.

Gandhiji entered the field of education not because he wanted to interfere in all walks of life, but as a practical philosopher who knew that on education depended peace, progress, and prosperity of society. He wanted to bring about a revolutionary change in the whole of society. He had innumerable problems in mind that needed urgent attention. He knew that only a good system of education could attempt to remove all the vices found in society. He was also convinced that the system of education introduced by the British was worthless and had no potentiality of removing social evils or bringing about a better order in society. He wrote:

I am convinced that the present system of primary education is not only wasteful but positively harmful. Most of the boys are lost to the parents and to the occupation to which they are born. They pick up evil habits, affect urban ways, and get a smattering of something which may be anything but education.7

When the first conference was called by Gandhiji in 1937 to explain and organize the new plan of education, he

7 Gandhiji's articles, Educational Reconstruction, p. 47.
told the members in very clear terms of the evil effects of faulty education then in effect. He explained that the existing system of education did not in any manner meet the requirements of the country. The English language had created a paramount barrier between the highly educated few and the multitudes of uneducated. It prevented knowledge from reaching the masses. It was a mistake to think that Indians could be educated by implanting a foreign system and destroying the indigenous culture. Saiyidain also meant the same thing when he stated that:

We tried to bring the gift of education to the doors of the classes, hoping, although the hope turned out to be illusory later, that this section of well-to-do living in the towns would, in due course, be able to filter down the benefit of education to the masses.8

In India the 85 per cent of population living in the villages were the main tax payers, through land revenue taxes. However, they were the most neglected in education. Only city people took advantages of educational facilities. Hence, Gandhiji wanted a system of education which might be suited to the village population and aid them in becoming capable of taking care of the basic needs of the country. He was also worried about the educational puzzle. Under the foreign rule, liquor revenue was the only source of income

8 K. G. Saiyidain, One Step Forward, p. 196.
for the educational budget. This fact made him write, "It must be shameful and humiliating to think that unless we got the drink revenue, our children would be starved of their education."\(^9\)

Gandhiji wanted to start a system of education which might be both inexpensive and productive, thus helping to create many new schools in the villages. India got independence, but the government was poor and could not afford to spend more money for education. Moreover, prohibition was introduced in most of the states, thereby almost stopping liquor revenue. Hence, a new system had to be made nationwide which might both be inexpensive and helpful to lessen some of the educational burden of the government.

Productive education had to be based on some craft or vocation, the absence of which had made the educated class almost unfit for productive work as well as harming them physically. Basic Education was to be based on crafts or vocations so that it might in due course give some relief in the problem of unemployment. Pupils would, on finishing their education, go out with some knowledge of a craft that might help them earn a livelihood.

The purpose of manual labor was to aid the physical growth of pupils as well as to teach them the forgotten dignity of labor. With reference to this point, Gandhiji wrote:

The young men who emerge from this system (British system) can in no way compete in physical endurance with an ordinary laborer. The slightest physical exertion gives him a headache; a mild exposure to the sun is enough to cause him giddiness; and what is more, all this is looked upon as quite natural.  

Pupils had formed a hatred toward manual labor and a wrong notion of dignity. Even farmers' sons were ready to accept any clerical job on a meager salary, although they could have earned much more on their farms or in manual labor of any sort. The demand for white collar jobs was resulting in the formation of a new class in society. Desiring to remove this social evil, Gandhiji brought the concept of labor into his plan of Basic Education. His belief was, "given the right kind of labor our children will be taught the dignity of labor and learn to regard it as an integral part and a means of their intellectual growth, and to realize that it is patriotic to pay for their training through their labor."  

Basic Education was mostly for the villages, and Gandhiji wanted to revive village crafts and industries. People were apt to think lightly of village crafts because they had divorced education from manual training. Spinners, weavers, carpenters, and shoemakers were regarded as members of inferior classes or castes. Gandhiji tried to renovate  

10 M. K. Gandhi, Basic Education, p. 11.  
11 Ibid., p. 36.
Indian villages through Basic Education; he wanted to bring about a return of glory formerly possessed by the ancient village system.

He entered the field of education because he wanted to give India a national system of education, and not a system based upon foreign traditions and culture. His one aim was to give the new education national touches both in theory and practice. He wished to revive the spirit of nationalism in the minds of the young. He was also trying to bring the school and the community together, since they had been separated in the existing system of education. He wanted to take the school and pupils back to the community to gain the utmost from the people of the community. Education was lifeless, and pupils took no interest in learning. Hence, Basic Education aimed to bring activity methods into the school room to establish interest and effort in education.

Above all, Gandhiji wanted to make the school an institution for winning freedom. He wanted to prepare his pupils as strong fighters for the freedom of India. However, their only weapons of war were to be truth and non-violence.

All these factors taken together forced Gandhiji to enter the field of education with a scheme of education which he thought would be able to remove or lessen most of the problems and evils of the country. It should be remembered, however, that the educational philosophy of Gandhiji was not formed over night. Although he had not stated his educational
views in an organized scheme before, he was always experiment­ing in the past. The present system was the ripe fruit of his past experiences in education, some of which the writer will now discuss and analyze.

Gandhiji's Educational Experiments

Gandhiji's educational philosophy and experiments have roots in ancient Indian culture. The philosopher was not an idle dreamer but maintained unity between thought, speech, and action. In other words, he practiced what he preached and preached what he thought.

Before referring to his experiments, it will not be out of place here to mention the factors that inspired Gandhiji to perform his educational experiments. He has stated in his autobiography that three persons were instrumental in shaping his educational beliefs. The first was an Indian poet and philosopher named Raychandbhai who influenced Gandhiji by his living contact. The other two were Tolstoy and Ruskin, who influenced him through their books. Tolstoy's The Kingdom of God is Within You and Ruskin's Unto This Last left lasting impressions on him. Acknowledging his debt of gratitude to the Russian sage, he said, "Tolstoy's The King­dom of God is Within You overwhelmed me. It left an abiding impression on me." In accordance with the teachings of

Tolstoy, Gandhiji felt that education should be imparted through handicraft or industry. He stated:

The late Madhusudan Das was a lawyer, but he was convinced that without the use of our hands and feet our brains would be atrophied, and even if it worked, it would be the home of Satan. Tolstoy had taught the same lesson through many of his tales.\(^{13}\)

Ruskin's *Unto This Last* brought about an instantaneous and practical transformation in Gandhiji's life. Referring to the contribution it made in his thought, he wrote in his autobiography:

The teaching of *Unto This Last* I understand to be:

1. That the good of the individual is contained in the good of all.

2. That a lawyer's work has the same value as the barber's, inasmuch as all have the same right of earning their livelihood from their work.

3. That a life of labor, i.e. the life of the tiller of soil and the handicraftsman is the life worth living.

The first of these I knew; the second I had dimly realized; the third had never occurred to me. *Unto This Last* made it as clear as daylight for me that the second and the third were contained in the first. I arose with the dawn, ready to reduce these principles to practice.\(^{14}\)

Due to Ruskin's teaching, Gandhiji's passion for doing all physical labor increased a great deal. He started experiments in his own home and started a handmill for getting


hand-ground flour. He wrote in his autobiography, "Grinding proved to be a very beneficial exercise for the children. Neither this or any other work was imposed on them, but it was a pastime to them to come and lend help, and they were at liberty to break off whenever tired."\(^{15}\) The children helped the servant in his work and even attended to the cleaning of the closet. This was a good experiment for Gandhiji and a valuable lesson for the children because it taught them discipline, dignity of labor, self help, and general sanitation.

**The development of "Phoenix School."**— In 1940, while editing a paper, *The Indian Opinion*, aimed at serving the cause of the Indians in South Africa, Gandhiji proposed that the office of *Indian Opinion* be removed to a farm on which everyone should labor, drawing the same living wage and attending the work of the press when they were free. This project was welcomed, and twenty acres of land were purchased at a place called Phoenix. Here Gandhiji put into practice his educational philosophy, about thirty children of the inmates receiving education according to Gandhiji ideals. The children spent three hours in school, two hours in agriculture, and two hours at the printing press.

**The development of "Tolstoy Farm."**— In 1911 Gandhiji

\(^{15}\text{Ibid.}, p. 379\)
felt the need of an ashram* for the development of religious life. It was opened in Transval, South Africa, under the name, Tolstoy Farm. The institution, based on religious principles, was inhabited by other races also. Everybody practices his own religion without hurting anybody's feelings. This farm proved to be an ideal laboratory for Gandhiji's educational experiments.

On the farm school children learned gardening together with education. Shoemaking and carpentry were introduced as crafts. Vocational training was given for eight hours and book learning for one or two hours at the most. The vocations taught were: digging, cooking, scavenging, shoemaking, and simple carpentry. It is interesting to note, as Patel has pointed out, that "at this stage no effort on the part of Gandhiji to weave education around a craft was made; what he did was to make vocation supplement education and enable the child to be self supporting."16

Stay in "Shantiniketan."- In 1914, Gandhiji returned to India and joined Dr. Tagore's Shantiniketan. The staff of the Phoenix School had already returned and joined this

* An 'Ashram' is an educational institution with facilities to live, work, and learn. The environment is strictly religious.

16 M. S. Patel, Educational Philosophy of Mahatma Gandhi, p. 95.
institution. Here, also, Gandhiji put into practice self help in all work such as, cooking and cleaning. He continued to lay great stress on self help in learning.

Start of "Sabarmati Ashram." - In 1915, Gandhiji started an ashram in Ahmedabad based on the ideals of the Phoenix School. A school was also attached to the ashram for literacy training. Spinning, weaving, and carpentry were the main crafts, offered for all alike.

The three places (Phoenix Settlement, Tolstoy Farm, and the Sabarmati Ashram) served as centers for Gandhiji's educational experiments, where the ideals of character building and service were constantly kept in view.

After 1920 Gandhiji was preoccupied with serious problems in politics and in the struggle for India's independence. These added responsibilities considerably slowed down his educational experiments. Finally, however, in 1937 he put his philosophy of Basic Education before the specially convened educational conference. He was perhaps wise in giving priority to political issues because only in a free India could the new theory of education have been practiced on a nation-wide scale. However, it should be pointed out that Gandhiji was not dogmatic and did not force his ideas on others as gospel truth. Accordingly, he requested the Conference in 1937 to experiment first with the new theory of education. He said, "Before making the scheme compulsory and universal, we shall have to vindicate its truth in some
experimental schools. If the scheme fails, no Mahatma shall be able to save it."\textsuperscript{17}

Aims and Objectives of Basic Education

An educational philosopher formulates his aims of education as an integral part of his educational philosophy. Some philosophers point to one goal while others say that several objectives may co-exist and motivate actions and behavior. Education is the dynamic aspect of philosophy. Hence, an educational philosopher keeps some aim as the goal to be realized. Ideals of life conflict with one another. As a result, the aims of education, too, are at variance with one another. Even in the same country no ideal of life can remain unchallenged permanently. Educational thinkers at different times and at various places are found to contradict one another with regard to the aim of education, since one's aim of education is the reflection of his own philosophy of life. Patel stated that

An aim of education may be compared, as done by Dewey, to the summit of a hill from where we get a clear view of a landscape. The same landscape, viewed from another standpoint, presents a prospect different from the first. The different views do not necessarily contradict, but in most cases complement one another.\textsuperscript{18}

\textsuperscript{17} M. K. Gandhi, \textit{Educational Reconstruction}, p. 83.
\textsuperscript{18} M. S. Patel, \textit{op.cit.}, p. 28.
To Gandhiji, educational aims were correlative to ideals in life, which are concerned with the present life and the life beyond death. He, therefore, set two educational aims; namely, the immediate and the ultimate. His immediate aims of education were manifold, as they influenced life at different points. They referred to problems confronted in one's struggles through physical life, such as those of food, shelter, clothing, vocation, and culture. His ultimate aim was self realization. He considered knowledge of secular things inferior to that of a spiritual nature. His highest aim was knowledge of God and self realization, all other aims of life and education being of a subordinate nature. In his autobiography he wrote:

Long before I undertook the education of the youngsters of the Tolstoy Farm I had realized that the training of the spirit was a thing by itself. To develop the spirit is to build character and to enable one to work toward a knowledge of God and self realization. And I held that this was an essential part of the training of the young, and that all training without culture of the spirit was of no use, and be even harmful.19

It is, however, interesting to note that in his later life, Gandhiji did not lay emphasis on the ultimate aim so much as the immediate one (the education of the whole man). Whatever the ultimate aim may be, one cannot be blind to the needs of present life. Referring to this point, Patel

pointed out:

As a practical man Gandhiji could realize that he was concerned with the education of the teeming millions of India, who were rotting in the darkness of ignorance, superstition, inertia, and illiteracy. How could they attain self realization unless they were able to satisfy the elementary needs of their life?20

Gandhiji was also an experimentalist and did not force his view on others. He was open to correction and readily changed his views when a better solution was presented. He, too, believed that this aim would change as the world progressed. Shrimali, in Wardha Scheme, supported this view. He stated: "A plan which has truth as its goal and experimentation as its method cannot claim any finality. It will have to be modified as the needs and ideals are re-defined and re-interpreted in the light of experience and in view of social changes."21

Immediate Aim

(a) Dignity of labor and a classless society.— The importance given in Basic Education to manual labor and the value of human dignity attached to it has already been pointed out to some extent; below, it is discussed somewhat from a different angle.

20 M. S. Patel, op.cit., p. 47.
21 K. L. Shrimali, Wardha Scheme, p. 117.
The social pattern has always been caste-ridden in India, and in every walk of life the distinction of high and low has been upheld. Only low-class people worked with their hands. Hence, high-class people always looked down upon manual labor. Certain honest jobs such as those of the shoemaker, barber, and washer man, were considered inferior to those of the teacher and clerk, even though the former jobs were more remunerative. Hindu society in the past always despised people of the low castes as untouchables, having nothing to do with them. A great sin was thus written on the forehead of all higher class people who maintained this class difference.

Gandhiji accepted all persons alike and gave a living example through his own life. In his ashram he started doing the lowest type of work himself and thereby gave example to others to do the same. He spent most of his life in removing the distress of the untouchables, in which effort he succeeded to a very great extent. One of the social aims of Basic Education was to remove this caste distinction which had taken deep roots in Indian culture. Gandhiji’s ideal was stated as follows:

We are out to create a classless society in which distinction of caste, creed, and color do not exist; where there are equal opportunities for all and where all are expected to contribute their mite to the growth and welfare of the state and the country.22

22 Hansraj Phatia, What Basic Education Means, p. 44.
(b) Vocational. - Gandhiji strongly desired that each boy or girl should learn some craft while in school, so that on leaving he or she might be self supporting. This vocational feature provided an answer to the problem of unemployment. Gandhiji wrote in Harijn that education for them ought to be a kind of insurance against unemployment.

Gandhiji was deeply concerned about the needs of the villages and was broken hearted when he saw the starvation, nakedness, homelessness, and miseries of the people. His decision to put on minimum clothing and to have the minimum conveniences of life was based on his concern for the unfortunate village lot. He wanted Basic Education teachers to understand and satisfy the needs of the villagers. Therefore, he stressed that teachers' colleges should be established in a village atmosphere rather than in cities. With reference to this problem, he wrote:

If we want to impart education best suited to the needs of the villages, we should take the "vidyapith" to the villages. We should convert it into a training school in order that we might be able to give practical training to teachers in terms of the needs of villagers. You cannot instruct the teachers in the needs of villagers through a training school in a city.23

Gandhiji was opposed to industrialization also, because it deprived so many honest seekers of a livelihood. He believed in decentralization of industry so that money

might be equally distributed to all and none remain hungry and naked. When he was asked to give his opinion on industrialization, he replied, "If I could produce all my country wants by means of the labor of thirty thousand people instead of thirty million, I should not mind it, provided that the thirty million are not rendered idle and unemployed."24

(c) Culture.— Development of culture is also one of the aims of Basic Education. Gandhiji did not consider it as the product of intellectual work. He called it, instead, the quality of the soul, permeating all aspects of human behavior. Generally people make the common mistake of confusing culture with knowledge. Radhakrishnan pointed out that, "A man's culture is not to be judged by the amount of tabulated information which he has at his command, but by the quality of mind which he brings to bear on the facts of life."25

Gandhiji laid greater stress on the three H's (hand, heart, head) than on the three R's. Speaking before a girls' school in New Delhi, he said:

I attach far more importance to the cultural aspect of education than to the literary. Culture is the foundation, the primary thing which the girls ought to get from here. It should show itself in the smallest detail of

24 Ibid., p. 67.
your conduct and personal behavior, how you sit, how you walk, how you dress, etc., so that anybody might be able to see at a glance that you are the product of this institution. Inner culture must be reflected in your speech, the way in which you treat visitors and guests, and behave towards one another and your teachers and elders.26

Throughout the stream of history in India, there have been flowing currents of culture. Many tribes and races have come one after another and made their distinctive contribution to what today is called Indian culture. The aim of Basic Education is to respect and study these different cultural contributions of the different races. Thereby is created a capacity for religious tolerance and a strengthening of Hindu-Muslim unity. Gandhiji was aware of the great tragedies that at times took place on account of Hindu-Muslim riots. It could be pointed out here that the tragic assassination of Gandhiji was also a result of such riots and his efforts to bring peace. He stressed that culture should be foremost among the aims of Basic Education. Many national leaders had pointed out that nothing had done greater harm to the development of a proper national culture than the division between the educated and the uneducated classes. Now this new plan of education purposed to remove this distinction.

Another aspect of cultural education aimed at developing a sense of true patriotism. Regarding this ideal,

26 M. K. Gandhi, To the Students, p. 291.
Gandhiji did not want all people to say, "My country right or wrong." He wanted them to have moral courage to stand against their country and other people, if they happened to be in the wrong. He did not encourage false pride for the country. What he wanted could well be stated in the words of Saiyidain, who said, "What we want to develop is a twain attitude of appreciation of all that is noble and beautiful, and criticism and denial of all that is ugly or mean."

Gandhiji had no craze of internationalism which was far removed from the practical realities of life. According to him, "One can not become an internationalist without being a nationalist." In Young India, he wrote:

Internationalism is possible only when nationalism becomes a fact, i.e., when people belonging to different countries have organized themselves and are able to act as one man. It is not nationalism, that is evil, it is the narrowness, selfishness, exclusiveness which is the bane of modern nations which is evil.

Service to humanity was Gandhiji's greatest cultural aim. He felt, as did Bernard Shaw, that man should live so fully and intensively that by the time his life came to the end of its spiritual course, his powers being fully exhausted,

27 G. K. Saiyidain, One Step Forward, p. 200.
29 M. K. Gandhi, Young India Weekly, Ahmedabad, June 18, 1925.
he should be merely thrown on the scrap heap. In other words, every ounce of energy and talent given to man should be used for the enrichment of society and the world to which he belongs.  

(d) Character.- Gandhiji's educational philosophy has its roots in Indian life and culture; hence, it is natural that in education he should put the greatest value on character building. In ancient India, character building of students was taken as one of the most essential aims of education. It was considered to be the foundation of a building to be erected.

Gandhiji wanted to impart such education as would enable pupils to distinguish good from bad. He said, "An education which does not teach us to discriminate between good and bad, to assimilate the one and eschew the other is a misnomer."  

Gandhiji laid more emphasis on character building as an aim of education than on literary training. In building sound education, purity of personal life was considered an indispensable virtue. He said, "What is education without character, and what is character without personal purity? Schools and colleges are factories for making of character -- the end of knowledge must be the building up of character."  

30 G. B. N. E., One Step Forward, p. 199. (Quoting Bernard Shaw).
31 M. K. Gandhi, Basic Education, p. 73.
32 M. K. Gandhi, To the Students, p. 106.
When he was asked what his educational goal was going to be after India got her freedom, his reply was, "character building." Addressing a gathering of college boys, he once said:

Your education is absolutely worthless, if it is not built on a solid foundation of truth and purity of your lives; and if you are not careful about being pure in thought, speech and deeds, then I tell you that you are lost, although you may become perfect finished scholars.33

Gandhiji did not attach much importance to literacy in his scheme of education. To him, if education was synonymous with literacy, it might, like a surgeon's knife, be put to good as well as bad use. It could save as well as take life. In his book Hind Swaraj, or Indian Home Rule, he drew the following vivid picture of a farmer, who according to him, was rightly educated. He stated:

A peasant earns his bread honestly. He has ordinary knowledge of the world. He knows fairly well how he should behave towards his parents, his wife, his children, and his fellow villagers. He understands and observes the rules of morality; but he cannot write his name. What do you propose to do by giving him a knowledge of letters? Will you add an inch to his happiness? Do you wish to make him discontented with his cottage or his lot?34

Hence, Gandhiji was not opposed to literacy, but merely valued character building more.

33 Ibid., p. 107.
34 M. K. Gandhi, Hind Swaraj, pp. 63 - 64.
Ultimate Aim

The highest ultimate aim of education, according to Gandhiji, is a knowledge of God and self-realization. He, following the line of thinking of Indian Vedic philosophers, wanted self-realization of not only the best that was in himself as an isolated individual, but as one whose spirit shared with the immortal universal spirit. With reference to this aim of Gandhiji, Patel wrote: "Gandhiji also thinks in terms of the ultimate reality, rather than the immediate present. He thinks of the present so far as it is conducive to the realization of his highest aim in life." He regarded self-realization as the "summum bonum" of life and education, the ultimate goal after which human beings ought to strive, because to him spiritual freedom should be an important aim of all education.

Gandhiji also believed that service unto man would be service unto God, for God is in the hearts of every man. He said, "My creed is service to God and therefore of humanity... I am a part and parcel of the whole and I cannot find him apart from the rest of humanity." He regarded as unimportant the name by which God is referred, be it "Rama," or "Rehman," "Ishwara" or "Allah," "Christ," or "Budha." However, His essential unity cannot be changed. He stated: "God is neither in the temple of the Hindus, nor in the

35 M. S. Patel, op. cit., p. 43.
36 Ibid., p. 15.
church of the Christians, nor in the mosque of the Muslims. He is in the temple of the humanity."37

Gandhiji did not need logical proof of the existence of God. He declared:

There is an indefinable, mysterious power that pervades everything. I feel it, though I do not see it. It is this unseen power which makes itself felt and yet defies all proof, because it is so unlike all that I perceive through my senses. It transcends reason. But it is possible to reason out the existence of God to a limited extent. It is proved not by extraneous evidence but in the transformed conduct and character of those who have felt the real presence of God within. Such testimony is to be found in the experiences of an unbroken line of prophets and sages in all countries and climes. To reject this evidence is to deny oneself.38

Truth.—In later years Gandhiji emphasized that truth is God, rather than God is truth, the way of realizing this fact being "Ahinsa," or non-violence. To him, non-violence and truth were so intertwined that to separate them was practically impossible. He said, "They are like the two sides of a coin, or rather a smooth unstamped metallic disc. Who can say which is the obverse and which is the reverse? Nevertheless non-violence is the means, and truth is the end."39

37 Ibid.
38 Gandhi, Young India, op.cit., October 11, 1928.
Gandhi regarded truth as not a mere quality; rather, it had a divine significance, being the only reality which could never be destroyed. In this autobiography he wrote:

I worship God as truth only. I have not yet found him, but I am seeking after him.
...often in my progress I have had faint glimpses of the absolute truth, God, and daily the conviction is growing upon me that he alone is real and all else is unreal.40

Non-violence.— Gandhiji believed that violence could be defeated only by non-violence and that non-violent love was the surest means of knowing God. He based his whole philosophy of life on non-violence, whether it be in religious, social, economical, intellectual, or political fields. He wanted to base the whole system of education on the same principle. To him it was the only way to remove communal, national, and international strife. He attached no value to the achievements of Europe or Russia because their programs were based on violence. He regarded non-violence as positive and dynamic. It was not non-resistance or submission to evil, but resistance to evil through love. He wanted to use Basic schools to win freedom and to solve all evils. In 1938 he wrote in Harijan, "The non-violence I want is not non-violence limited to the fight with the British but is to be applied to all our internal affairs and problems, -- true active non-violence from which will

41 M. K. Gandhi, Basic Education, p. 57.
issue live Hindu-Muslim unity, and not a unity based on mutual fear like the pact, for instance between Hitler and Mussolini.  

**Satyagraha.** Along with the creed of non-violence, was also involved his ideal of "passive resistance," or "satyagraha," as he called it. He did not like the term "passive resistance" because it was not mere passive refusal to do things, but an active and aggressive effort to secure redress of wrong. It was to him a moral equivalent of war without involving all its horrors and evils. It was a method of securing a right by personal suffering and not by inflicting injuries on others. It was a non-violent, direct action which could be applied to individuals, groups, or nations to redress their suffering.

Basic Education was to be a great force for a silent social revolution, based on truth and non-violence. Education and violence are fundamentally opposed to each other, and only good education can teach people to hate violence and war. Gandhiji felt that Basic Education was one certain way of bringing about world peace because it aimed at eradicating exploitation, usurpation, unhealthy competition, and hatred. It was to be a force working for world peace.

**The Individual and Society in Gandhian Educational Policy**

Gandhiji believed that the individual and society could not be separated except possibly in theory. In actual

life both go together and are interrelated. In the words of Kriplani:

This interrelation can only be ignored at the peril of the individual and the society. Any overemphasis of the one will be at the expense of the other. Such overemphasis destroys the balance which a true and lasting civilization needs. Most of the trouble of the world has been due to the loss of this balance. Sometimes the individual with his anarchic tendencies produces confusion in society. At other times, society so crushes the individual that his initiative and personality are lost and becomes a mere automaton. Humanity has been oscillating between the thesis of the individual and the antithesis of society. 42

Gandhiji's philosophy of life and education tends toward a synthesis. The human individual attains his individuality within a group or a kind of society. He cannot grow in a vacuum. There can be no human growth without social background. Education is for character, which is not found in isolation, but in a social atmosphere. The group or society gives character whatever meaning it has. History shows various influences and aims of different societies. Some had military aims; others had goals of a spiritual, commercial, or industrial nature. Thus, each society devises an educational system appropriate to its dominant purpose.

Gandhiji was confident that if individuals were rightly educated, there need be no worry about the welfare of the

42 J. B. Kriplani, Latest Fad, p. 77.
society of which they were a constituent part. Such a society would undoubtedly be of free persons, without artificial barriers of caste, color, creed, wealth, and power.

Society forms a pattern of the development of individuals, but an individual is not bound to follow the pattern blindly. If he thinks that his highest good cannot be achieved through a particular social order, he has every right to revolt and chalk out a new path for himself. However, in such cases it should not be forgotten that a revolt of this nature is for the benefit of both the individual and society.

Gandhiji always dreamed of a society based on the principle of love, non-violence, truth, and justice. When a social order is based on these principles it will exclude all exploitation — economic, social, political, or even religious. The leader was opposed to all concentration of power, social position, or worldly goods in the hands of a few. He firmly believed that individually controlled, centralized big industry leads to exploitation. Moreover, essential industries which could not be decentralized should be publicly owned and controlled. For this reason he was against the landlord system. Furthermore, cities should serve as clearing houses for village products and should not be allowed to produce anything which could be produced as equally well by villages. Gandhiji's object was not to destroy cities, but to impose limitations on them.
Gandhiji was, however, not narrowly rigid in his beliefs. He believed in equal opportunity, although he realized that not all are equally capable; moreover, those who have greater talent should be allowed to earn more.

Bhatia suggested the following two ways in which school and community activities might be coordinated to promote the welfare of the individual and society:

In the first place the school program must have a strong local appeal. It would not be difficult to achieve this if they are based on local needs. Secondly, the school must keep the local community informed as to its program.43

Thus, the teacher of a Basic school must be a coordinator, one who has the added responsibility of promoting the growth of both school and society.

The Fundamentals of Basic Education

When Gandhiji put the scheme of Basic Education before the conference, he stressed on the minds of all that the existing system of education was wrong, corrupt, and badly in need of change. The conference accepted his views and organized a committee to formulate a well-thought-out scheme of education on the line of Gandhiji's ideals. The committee thus appointed was known as the Zakir Husain Committee, from the name of the chairman. Its responsibility was to organize the whole system of new education, working

under the guidance of Gandhiji. The committee worked out the whole scheme and put it before others. Experimental schools were then opened to test the proposed plan. Various aspects of the proposal are listed by Kriplani as follows:

(1) Education up to a particular minimum standard should be universal for all citizens, male or female. It may not be compulsory to begin with, but as facilities are available it is to be compulsory. This universal minimum education is called Basic Education. As the present system is of foreign importation, and anti-national, it is called Basic National Education.

(2) The course of this education is to run for seven years, beginning from the age of seven.

(3) Basic National Education does not concern itself, for the present, with the pre-school stage or the post-basic stage.

(4) Basic National Education must be imparted through the mother tongue.

(5) In its method it must be woven around some art or handicraft. All intellectual instruction must be imparted through the instrumentality of craft chosen.

(6) The craft chosen must be learned systematically and scientifically with a view to efficiency and practical results. It must not be learned merely as a means either for intellectual work or for economic self-sufficiency. It must be both a means and an end.

(7) The product of the craft must be economically paying.

(8) Efforts should be made to see that the money value of the work done covers the pay of the teacher.

(9) The state should provide the rest of the expenses, of school buildings, furniture, books, maps, and the whole of the apparatus including tools, etc. for the craft taught.
(10) The state should undertake to utilize the produce of the craft by which it may meet its own requirements or those of the local bodies where the school is established. For any excess of goods produced, the state should provide marketing facilities.44

These are in brief the main principles of the new scheme. As Gandhiji pointed out, his conception of education was neither more literacy nor more learning of mechanical craft. Education should aim at the highest physical, mental, and spiritual development. To him, education was "an all around drawing out of the best in child and man -- body, mind, and spirit."45

In the existing system, too much emphasis was put on teaching method, on curriculum, on discipline, on organization, on the spirit of competition, and on exploitation which could be justified neither on psychological nor ethical grounds. The Committee on Basic Education stressed very strongly that:

If education is to become an instrument for development of better individuals and of a better social order, then you will have to shift this emphasis from exploitation to service, from competition to cooperation, from the desire for annexing as much of the world unto ourselves to giving as much of ourselves to the service of the world as possible.46

Child the center.-- In the Basic system, the center of education is the child. His needs are to be studied,

44 J. B. Kripiani, op.cit., p. 43.
45 K. L. Shrimali, op.cit., p. 79. (Quoting Gandhiji).
46 C. E. N. E., One Step Forward, p. 198.
understood, and fulfilled. This philosophy is not new. In fact, it seems to have been influenced by such educators and philosophers as Rousseau, Pestalozzi, Froebel, Herbart, and Dewey. Basic Education also provides for a new movement with reference to child study and education, the uniqueness of the child, individual differences, the dynamic nature of the child, and so on. The Basic school is not intended to teach crafts and to raise production. To think so is a mistake, because the scheme is one of education and not of production. Its main object is to utilize the resources implicit in craft work for educational purposes and not mere to produce craftsmen at the age of fourteen. Attention is given to the work of the individual child as well as that of the group. This aspect will be considered in more detail in the chapter on curriculum.

Knowledge as a whole—In Basic Education, knowledge is treated as a unified whole. The existing system places total emphasis on the mastery of subjects and the acquisition of informational facts from books. Under such circumstances, Bhatia commented:

The schools had no choice but to function as knowledge shops where teachers pour out factual knowledge into the willing or unwilling heads of the pupils, and where they, in turn, went on storing it up by rote memory till they were called upon to pour it back on paper in an examination.47

Basic Education does not follow a narrow abstract and rigid pattern of uniform courses and textbooks; it is a growing and changing program for the growing and changing world. The shift of emphasis from subject to activity demands that knowledge be treated as one integrated and unified whole, and not as a jumble of subjects, each dealing with facts of one kind only.

**Self-activity.** In Gandhiji's view, education should aim at developing the whole man through craft. In Basic schools children learn through self-activity, and not through mere listening, reading, or memorizing. With reference to this aspect, Bhatia declared:

The child who is not curious about things, who does not wish to handle, pull or push things, who does not play with, break or build things, does not learn much if he learns anything at all. It is the alert, active child who makes the most of his environment that learns most. Mental alertness usually goes with bodily alertness, and the sluggish inactive children who just take things around them for granted are not learning anything.48

Basic Education recognizes the truth of the statement that the child's own efforts and real experiences help him to grow better. Real experiences may be in skill or knowledge, in social feeling or spiritual awareness. It has also accepted the truth that the human organism is a dynamic whole that grows and develops in free interaction with an active environment. The new system revealed a gap between the natural

48 Ibid., p. 22.
interest of children and the demands of abstract, artificial, and intellectual tasks imposed on them. It treats normal, natural interests of children as instrumental aids in promoting the wholesome growth, direction, and development of their interests.

The present system is one-sided. It gives children mere knowledge and book learning, but does not teach them how to live. They learn many facts from books but make little actual use of them in real life situations. Gandhiji maintained:

A really and fully educated person should not only know things and think great thoughts but should also have the practical sense to translate those thoughts into action and the broad sympathy to take pleasure in that translation.49

Efforts should be made to give knowledge as well as feelings and practical skill. It is the aim of Basic Education to satisfy by self-activity of children both these aspects of learning. In the existing system, no attention is given to practical experience; hence, children lack self confidence and initiative.

Purposeful and productive activity.— Pupils in Basic schools do not do things or take up activities merely for the sake of activity; each activity always has a definite purpose behind it. The outcome in most cases is creative and productive. The proceeds from the sale of articles made

help to meet a part of the cost of the school. The idea behind the activity is both economic and educational. This method gives even small children self-confidence and self-respect with regard to producing something which has some economical value. This feature of Basic Education, known as the self-supporting aspect, will be discussed in a later chapter.

Educators have not seriously tried out this self-supporting aspect; hence, there are varied opinions in this respect. Moreover, Basic schools have certain handicaps which impede their progress, some of the most glaring of which are:

(1) Teachers are not fully trained and enthusiastic about it.

(2) Teachers lack knowledge of craftsmanship.

(3) Classes are very small.

(4) Inadequate equipment in quantity and quality.

(5) Children leave school when they reach higher elementary grades.

(6) Raw materials are not cheaply and easily available.

Once these handicaps are removed, Basic schools will really make progress in becoming self-supporting.

Freedom.—In Basic schools teachers and pupils have greater freedom to work and learn but this freedom is not interpreted as license. All activities are teacher-guided, but pupils are allowed to take the initiative. The pupil's freedom is regulated by his own purpose and the interests
of the group. The regular course of study is fixed, but teachers do not need to follow it rigidly. In certain cases where teachers are not qualified, to finish the course through activity becomes a problem. However, as new experience is gained, educators become more proficient because of added guidance. If a teacher is unqualified, frightened, or suppressed, there is little possibility of his pupils acquiring self-confidence and initiative.

Social progress.— Basic Education brings the school and the community together. The child's needs and interests are attended to and his environment is studied. The immediate community constitutes the chief environment. The school aims not only to provide social understanding, but also to promote social advancement as well. It tries to create a new social order having no distinction of caste, creed, or rank.

Free and compulsory education to the age of fourteen, also, tends to promote social progress. India is a vast country, thickly populated, and poverty stricken. In addition, there is a very low percentage of literacy among both children and adults. Under such circumstances India will have to wait a long time to have a system of free, compulsory, and universal education. Also, "certain aspects of the community, like sanitation, poverty, social backwardness, social ills, ignorance, and illiteracy will affect the objectives and program of the school. 50

50 Ibid., p. 49.
Method.— In connection with his philosophy of Basic Education, Gandhiji also proposed methods of teaching. His teaching methods will be discussed in detail in the chapter dealing with curriculum, but here a passing reference is made to them because they constitute one aspect of Basic Education.

With reference to Gandhiji's educational methods, Kripalani pointed out the necessary connection between aims and method. In [Latest Fad] he wrote to the effect that whatever be the aim, method has to be scientific, psychological, and efficient. It must be easy and natural. However, certain methods in education are more appropriate to certain social ends than others.

Gandhiji himself expressed his views on teaching of alphabets. He wrote:

...Then as to primary education, my confirmed opinion is that the commencement of training by teaching the alphabets and reading and writing, hampers their intellectual growth. I would not teach them the alphabets till they have had an elementary knowledge of history, geography, mental arithmetic, and the art of spinning. Through these I should develop their intelligence.51

He pointed out that he would use spinning on "takli," first, to stimulate a child's interest, and then to train his hands, eyes, and mind. He further stated:

I should give six months to this preliminary training. The child is probably now ready for learning how to read the alphabets; and when he is able to do so rapidly, he is ready to learn simple drawing, and when he has learnt to draw geometrical figures, and the figures of the birds, etc., he will now draw, not scrawl, the figures of the alphabets. 52

The fundamental aspects of Basic Education may be summarized in terms of the following three main topics: psychological, sociological, and financial.

**Psychological aspects of the plan.**— The Wardha Scheme is founded on certain fundamental psychological needs of children. The chief need is affection and self-respect. Gandhiji did not treat the child as a young savage or an undeveloped man, but loved him as the spark of divinity. He expected the teacher to understand the child. He pointed out that, (a) natural interests and emotional drives can stimulate learning; (b) rate and quality of learning are affected by environment; (c) individuals differ in their capacity to learn; and (d) feeling can find expression in graceful movements, refined appreciations and healthy activities. He also stressed that, "manual work balances the intellectual and practical elements of experience and may be made an instrument of educating body and mind in coordination." 53


53 M. S. Patel, op. cit., p. 262.
Social aspects of the plan.- Gandhiji tried to build a society based on truth, justice, and non-violence. He did not mean to have a new social order as an end in itself, but as a means of attaining the ultimate goal of life-self realization. He wanted Basic Education to fit a person for playing a useful role in the new social order. He wanted to have a democratic society in which there would be free, compulsory, universal education for all, even to a minimum level. He believed group life to be essential for security and to provide a medium of cooperative activity and cumulative experience. He introduced dignity of labor and human solidarity for ethical and moral gain.

Financial aspects of the plan.- From an economic point of view, Basic Education gives greater reality to the educational process because it makes education economically remunerative and develops qualities of self-reliance and independence in children. Gandhiji insisted on the self-supporting aspect in education. 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 scores of our children." 54

Conclusion

The following talk of Gandhiji, given a few days before

54 Gandhiji, Educational Reconstruction, p. 50.
his tragic assassination, admirably sums up his philosophy of education in its ultimate form:

Basic Education is generally interpreted as education through craft. This is true to a certain extent, but this is not the whole truth. The roots of Nai Talim (Basic Education) go deeper. It is based on truth and non-violence in individual and collective life. Education is that which gives true freedom. Untruth and violence lead to bondage and can have no place in education.

This true education must be easily available to everyone. It is not meant for a few lakhs of city people but be within easy reach of millions of villagers. This education cannot be given through the dry leaves of books. It can only be given through the books of life. It does not need any expenditure in money. It cannot be taken away by force. It can have nothing to do with the teaching of sectarian dogmas or rituals. It teaches the universal truths common to all religions. The teachers of "Nai-Talim" can do their work effectively only if they have faith in truth and non-violence; then they can draw even the hardest hearts towards them, as a magnet.55

55 Report, Fifth All India Basic Conference, 1949, p. 36.
The Philosophy, Aims and Objectives of Elementary Education in the United States

It is generally believed that elementary education should concentrate on developing in the child a command of the fundamentals of learning. However, the modern philosophy of elementary education is much broader than this point of view. It includes the physical, intellectual, moral, and social development of the child. In other words, it strives to develop the whole child.

When this broader view of elementary education is taken, one should stop to reconsider the philosophy of education which points to new aims and objectives, new curriculum, new teaching procedure, and new methods of school organization and administration. All these newer aspects are the outcomes of the new philosophy of progressive education in the United States. John Dewey wrote:

If one attempts to formulate the philosophy of education implicit in the practices of the newer education, we may, I think, discover certain common principles amid the variety of Progressive schools now existing. To imposition from above is opposed expression and cultivation of individuality; to external discipline is opposed free activity; to learning from test and teachers, learning through experience; to acquisition of isolated skills and techniques by drill, is opposed acquisition of them as means of attaining ends which make vital appeal; to preparation for a more or less remote future is opposed making the most of the opportunities of present life; to static aims and materials is opposed acquaintance with a changing world.56

56 John Dewey, Experience and Education, p. 6.
This statement indicates that if one tries to understand the newer methods in elementary education he should have a clear conception of the new philosophy involved in it.

This chapter tries to bring to light the new educational philosophy that is being followed to a more or less extent in the modern elementary schools of the United States. Along with the educational philosophy, the chapter also includes general and specifically formulated aims and objectives of elementary education, the problems of democracy in education, and the new educational psychology and its bearing on child development and classroom practices. These different aspects of philosophy of education are dealt with under separate headings. The 'C' part of this chapter will try to show to what extent this philosophy is adopted in various school systems in the United States.

Educational Philosophy

What is education?—People have always felt the need of education, no matter whether they were civilized or not. It might have been given in any form but the adults always passed it on to the younger generation. As people began to think more and more they started defining and giving specific aims to education. Because of different environments, needs, and cultures of the times in which these people lived, their definitions of education differed considerably.

Plato said education consists of giving the body and the soul all the perfection which they are capable of receiving.
According to Amos Comenius, education was a development of the whole man. Locke called education the attainment of a sound mind in a sound body. Rousseau defined education as nothing but the formations of habits. In more recent times, Bode named education as development of capacities. Dewey called it the means of social continuity of life. He further clarified it saying, "It is that reconstruction or reorganization of experience which adds to the meaning of experience, and which increases the ability to direct the course of subsequent experience."57 Kilpatrick gives the following definition of education:

We learn only and exactly what we live; we learn what we accept as our way of living, and we learn it in the degree we live it. Education is thus the cumulative effect of all one's successive learnings.58

These are all different definitions of education but there is one thing clear and it is this, that all these people point to the need of making human life more significant and meaningful both for the individual and the society in which he lives.

**Why formal education?** - In ancient times when the people were not so civilized and advanced, it was easier to impart education to the younger generations. This was done mainly by the process of imitation. The young watched the


58 William Kilpatrick, *Philosophy of Education*, p. 120.
adults and learnt to imitate their modes of life. Later on apprenticeship was introduced which is still common in many parts of the world. In those days life span was shorter and the introduction of social changes came more slowly, hence it was easier to hand over culture or knowledge to the coming generation. Today the world has advanced greatly and it has become more and more complex. Now the life span is longer and more social changes are faced in one's life. Under these circumstances it has become necessary to give formal education to the young, so that they can face the complexities of life. As Dewey has pointed out, the function of education is the social continuity of life because individuals and groups will pass away but the life of the group will have to go on. Dewey wrote:

Education in its broadest sense is the means of social continuity of life. Every one of the constituent elements of a social group in a modern city as in a savage tribe, is born immature, helpless, without language, beliefs, ideas, or social standards. Each individual, each unit, is the carrier of the life-experience of his group, in time passes away yet the life of the group goes on. 59

As the group goes on and civilization grows, an increasing gap between the capacity of an immature being and the life of the mature society around is noticed. To remove or lessen this gap, schools become a social necessity and educators come forward. Thus various types of education increase but without proper direction or philosophy; the very

59 John Dewey, Democracy and Education, p. 3.
education itself becomes another means of bringing cleavage in society. For example, recent years have brought great changes in the ways of the living of the people. These changes are the direct results of social, political, economic, and educational changes. Education has brought a great many changes in life, but it has ended in one sided evolution of society. Society again faces the problem of a gap between tremendous technological advances and the comparative slight progress in social arrangement. A new problem of cultural importance has been felt, hence, educators have tried to develop a new philosophy of education which can be a means of bringing a new and ideal social order to the country. It is well to start changes in the very beginning of education and hence educational philosophers, generally developed and worked out their educational theories starting with little children.

**Philosophy of education.** To begin with, it should be stated that American education has been quite fortunate in having great philosophers like Dewey, Bode, Kilpatrick, Whitehead, Max Otto, and others, who made education their chief field for formulating, developing, and advancing their philosophies. Out of all these, Dewey's contribution is the greatest in bringing modern elementary education where it is today.

Philosophizing is the critical turning of thought upon the life process. It starts with life and returns to
life. On this point Kilpatrick points out:

Any organism, human or lower, abhors inactivity; its pattern is behaving; by behaving we mean responding of an organism to a confronting situation - this responding involves not only intellect but the person's whole being, his whole organism. The string wakes up a want, this want leads to the setting up of an aim or goal - following this the individual puts forth efforts to control the situation to the chosen end.60

This is how philosophy is developed. One discovers needs and sets up aims or goals to achieve them. Philosophy and education are not distinctly different things. They supplement each other. They are two stages of the same effort. Philosophy points out better ideals and values and education tries to achieve those values in life.

The twentieth century brought forth a new conception of philosophy in education. Philosophy was no longer to be concerned chiefly with setting up deductively logical and orderly patterns of society; now it was the chief concern of philosophy to work out every day problems and issues of life. Now the problems of classroom and society were to be studied. Educational philosophers and educational science were to supplement each other. Philosophy of education comes as a need to find out what education really is and how to improve it, pointing to richer and lasting values. In Dewey's thinking, Education is a process of growing and not the final growth. He considers process to be of importance and merely

60 William Kilpatrick, op.cit., p. 15.
not the result. In Education Today he wrote:

A truly healthy person is not something fixed and completed. He is a person whose process and activities go on in such a way that he will continue to be healthy; similarly an educated person is the person who has the power to go on and get more education.\textsuperscript{61}

Dewey did not agree with Rousseau and others who pointed out that a child was like a seed with latent capacities in him which ultimately yielded flowers and fruits. To Dewey, the growth of a seed was limited as compared with that of a human being. Human being, he said, "may become a sturdy oak, a willow that bends with every wind, a thorny cactus, or a poisonous weed."\textsuperscript{62}

It becomes clear that the fundamental function of the philosophy of education is to bring change in social order through schools. The teacher's job becomes very important because he is directly connected with the pupils and is a link between the school and the community. Each teacher must have his own philosophy and vision to bring about ideal social order. The teacher who has no visions of the results of his work in terms of richer lives for individuals and a better social order, will be like a factory that keeps a process going for its own sake. To illustrate this point Ragan gives the following story:

The story is told of a man who visited a large factory which had many buildings, great machines,


\textsuperscript{62} Ibid.
crowds of workmen, and piles of raw materials. He asked the manager what was being manufactured and was told that the factory produced lubricating oil for factory machines. He then asked how many factories were supplied with the oil from this plant, and he received the reply, "Not any. It takes all that we can produce to keep our own machinery running."63

From this story it could be gathered that the teacher does not live for himself but has to strive for the general or common good. But here another question comes up and it is to find out what should be taken as the common good or common social value for which the school and the teachers must endeavor.

The present world does not seem to have one set culture or pattern of life. Different countries and different races seem to believe in different ideologies. Because people live under different environments, social heritage and culture differ from country to country. Even in one country, one finds people who believe in different values. They have varied cultural backgrounds, hence, their philosophy whether on life or in education, is bound to differ.

Some of the different philosophies in education are mentioned here very briefly. Theodore Brameld gives the following five types of educational philosophies:64

(1) Eclecticism.— The Eclectic is one who believes

that the most honest approach to philosophy is one which refuses to commit itself to any unified or consistent pattern of belief, and which, therefore, rather insists that in all major outlooks there are grains of truth, segments of value that need to be recognized and respected for what they contribute by themselves.

(2) Essentialism.- According to this thinking, schools must be based upon the essentials that are tried and tested, and on heritage of skill, facts, laws of knowledge, which have come to us through centuries and especially through the modern period of civilization.

(3) Progressivism.- This view stimulates people to think with effectiveness, and to think is to analyze, to criticize, to select between alternatives, and to venture solutions upon the basis of both analysis and selection. In such an educational environment teachers are also partners in the common enterprise of intelligent social experiences and learning takes place through the vital utilization of that experience.

(4) Perennialism.- This view is closer to essentialism and believes in sound education and sound culture through the restoration of the spirit which governed education through the Middle Ages. It is not so much interested in social heritage as in emphasizing eternal, absolute principles of truth and goodness and beauty which are outside space of time; these are everlasting and therefore perennial.
(5) **Reconstructionism**— Those who believe in this line of thinking do not believe in returning to Middle Ages, but attempt to build the widest possible concept of the supreme aims which should govern mankind in the reconstruction of world culture. It believes in a world in which technological potentialities already clearly discernible are released for the creation of health, abundance security, for the great masses of every color, every creed, every nationality. It should be a world in which the dream of both ancient Christianity and modern Democracy are fused with modern technology and art into a society under the control of the great majority of the people who are rightly the sovereign determiners of their own destiny. Reconstructionism is thus a philosophy of magnetic foresight and philosophy of ends attainable through the development of the powerful means possessed latently by the people.

This classification into five type is used in wider terms according to Brameld's list. They include, as admissible, various aims of education as: social heritage and culture, vocation, discipline, knowledge, patriotism, democratic citizenship, morality, and others. These types again remind us that the specific educational tasks of the schools vary with the culture, ideology, and aspirations of the particular society of which the school is a part. Society is the most important factor relating to development of any culture. It seems obvious that there could be no culture
without the existence of a society. Culture is the guide to action, which differentiates one group from another and which provides the means for helping the new generation to start where the old left off.

Each culture finds out its own ways and means for training the child. It starts its own schools, churches, homes, and other institutions for imparting formal education. The society, in other words, tries to bring up the child in the pattern of culture that it has developed or adopted. This attitude affects education to a very great extent.

Kilpatrick carries this idea further and states:

Each type of world outlook demands its consistent type of education. The autocrat wishes docile followers, he therefore wishes a type of education to build docility and obedience. Democracy wishes all the people to be both able and willing to judge wisely for themselves and for the common good as to the policies to be approved; it will accordingly seek a type of education to build responsible, thinking, public-spirited citizenship in all its people.65

This statement also proves that the diversity of educational aims arises in the diversity of culture. The family has one aim, the church has another, and the state still another. Of course, some of these aims may be good and some bad, hence, there must be a standard for selecting good aims.

Although education differs on how the specific aims of education are to be broken down into a school program, nevertheless in the case of elementary education there is

65 William Kilpatrick, op.cit., p. 5.
pretty general agreement as regards common heritage of the race. Warner Lloyd in *Who Shall be Educated* states:

The elementary school provides the basis for common knowledge and common feelings. It teaches the three R's and it also teaches about Washington and Lincoln. Everybody learns to thrill to the words, "Give me liberty or give me death." It teaches the "Star Spangled Banner" and "America the Beautiful." Always through precepts and sometimes through practice it teaches the virtues of thrift, initiative, and ambition.66

Since elementary education in the United States is much influenced by the educational philosophy of Dewey, it seems advisable to discuss Progressivism a bit more extensively.

**Progressivism**— It should be noted that this school of thought or philosophy of education is enriched mostly by Dewey. He is the real founder of this line of thinking. However, there are also such figures as William James, Boyd H. Bode, William H. Kilpatrick, John L. Childs, H. Gordon Hullfish and others, who have contributed much to this philosophy. As pointed out earlier, this philosophy does not accept any fixed values or absolutes. It believes in continual reconstruction or reorganization of social culture. It has its own ways for developing moral values, but puts no blind faith in any divine being or supernatural power. Every thing has to be tried and experimented and accepted if it

stands reasoning. This is why this philosophy is also known as Pragmatism or Experimentalism. The Pragmatists believe in the scientific way of thinking or the method of intelligence as it is called. Explaining his views on means and ends, Dewey wrote:

Life is development and that developing, growing is life. Translated into its educational equivalents this means (1) that the educational process has no end beyond itself; it is its own end; and that (2) the educational process is one of continual reorganizing, reconstructing, transforming.67

Growth is the most important aspect of Dewey's philosophy. Since he believed in continual reorganization, he was more interested in growing than in final growth; in achieving than in achievement; in becoming than in being. Explaining his position on growth he said:

Since in reality there is nothing to which growth is relative save more growth, there is nothing to which education is subordinate save more education.68

Dewey was not willing to accept any theory or set of practices which did not allow critical examination of its underlying principles. He called such theory only dogmatic. This belief emphasizes the importance of experimentation in progressivism. Pupils are encouraged and stimulated to observe carefully and sense problems, form hypothesis, collect data, and evaluate their hypothesis on the strength of data

68 Ibid., p. 60.
collected; thus they come to a conclusion. Writing the foreword in Dewey's book, *Education Today*, Joseph Ratner stated:

> In Dewey's educational philosophy "experimentation" is not a loose term used to denote any kind of novel, spontaneous, or random departure from habitual way. For him it is a precise term, denoting the way of thinking and doing that is exemplified in its most highly developed form in modern science. Within science, experimentation is not a blind reaction against the old or habitual, against the knowledge and techniques that have already been developed. It is a way of creatively reconstructing the old. Every scientific experiment is based upon and utilizes the experience of the past for the purpose of solving new problems and discovering new truths.²⁹

> In the experimentation method, social heritage or culture as passed on without understanding from father to son can not be accepted. It is the duty of each generation to discover the meaning of this heritage. "The free life is not a gift that may be handed over from one generation to another."²⁰ Experimentation cannot be performed without academic freedom. This freedom is not of the type that Hutchins has advocated, but each society or generation has to fight for it, taking its lesson from the experiences of the past. There are conflicting values in the society and therefore the fight for academic freedom becomes difficult; still we do not end up in chaos because we share certain

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²⁹ Joseph Ratner, foreword in Dewey's, *Education Today*, p. 11.

²⁰ H. Gordon Hufish, *Keeping Our Schools Free*, p. 5.
basic values. Referring to this point Hullfish states:

The honest, worried citizen - and he is legion today - desires only that the schools do those things which promote "the good life." But our society has no official dogma by which all must live. Only the authoritarians come at life this way. Thus, what one citizen desires another will reject. What one community will commend a school for doing another will condemn. Yet we share a concern for certain basic values. Were this not so, ours would be a life of anarchy.71

Other philosophers of Progressive Education have said the same thing that aims or culture cannot be fixed and have to be continually evaluated.

All this discussion on culture and freedom, social values and social reconstruction, etc., leads now to examine what is Democracy and why it should be brought in schools. In fact, Progressivism best explains the concept of Democracy in education.

Democracy and Education

It seems that most of the modern elementary schools in the United States have accepted the development of democratic citizenship as their educational goal. This is evident from the curriculum, teaching procedure, evaluation, and methods of administration that they have adopted to a more or less degree. Undoubtedly this development in the schools is the result of Dewey's contribution in the field of education. The concept of democracy and education is best explained

71 Ibid., p. 1.
by Dewey in the book *Democracy and Education*, which, though published in the year 1916, is as up to date in the treatment of the subject as anything else. To understand Dewey's views on the subject one should have some knowledge of his pedagogic creed. He has explained this creed in *Education Today*.

**What is education?** - Dewey writes the following words:

All education proceeds by the participation of the individual in the social consciousness of the race. This process begins unconsciously almost at birth, and is continually shaping the individual's power, saturating his consciousness, forming his habits, training his ideas, and arousing his feelings and emotions. The only true education comes through the stimulation of the child's power by the demands of the social situations in which he finds himself.72

Dewey points out two sides of the educational process, one psychological and the other sociological. The psychological side is the basis. The child's interest and power give the starting point for all education. The social side is important because the society is an organic union of individuals, and if the individual is removed from the society, there remains only an inert and lifeless mass.

**What is the school?** - In Dewey's thinking, the school must be a place where a child is made to live as vital and real a life as he would find in his home or on the play ground. Schools fail because they try to develop values which are remote in future and neglect the present life of the child. He wrote:

The school is primarily a social institution. Education being a social process the school is simply that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends.73

Elementary school.- Dewey has also pointed out advantages and disadvantages of elementary schools. He believed that the elementary school is in closest contact with the wants of the people at large. It is the public school, the common school system which aims at universality in its range, at including all children. He wrote:

The elementary school has both the advantages and the disadvantages of its more direct contact with public opinion. It is thereby more likely to respond promptly to what the people currently want. But on the other hand, it is rendered liable to the fluctuations and confusions of the public expression of its needs.74

Democracy and education are not two separate things. People make mistakes in interpreting democracy as a form of government only, but it is not so. In Problems of Men, Dewey states that democracy and education are not different; the relation between them is a reciprocal one. According to him democracy is itself an educational principle because when people live together the very process of their living together educates them. Harold Algory interprets democracy thus:

73 Ibid., p. 6.
74 Ibid., p. 15.
Democracy is not merely a form of government but a way of living together in a highly complex society which is undergoing a rapid change.75

Alberthy further gives three interrelated ideals to interpret democracy. These ideals are:

(1) It is a form of social organization that holds that the optimal development of the individual - of all individuals, is the highest good.

(2) The optimal development of all can be realized only to the extent that people have faith in intelligence as a method of solving individual and group problems.

(3) Man can achieve his highest possible development only through acting in concert with his fellows, each individual sensitive to the effects of his acts upon others.76

Democracy believes in the development of each individual without any distinction of caste, creed, color or country. In a Democracy, education must promote social solidarity by providing equal opportunity through freeing people from narrow class prejudices and snobbery. It is the responsibility of the school to take each pupil as an individual and develop his personality. Bertrand Russell has stated:

Reverence for human personality is the beginning of wisdom, in every social question, but above all in education. No man is fit to educate unless he feels each pupil an end in himself, with his own rights and his own personality, not merely a piece in a jig-saw

75 Harold Alberthy, Reorganizing the High-School Curriculum, p. 38.

76 Ibid., p. 39.
puzzle, or a soldier in a regiment, or a citizen in a state. 77

Education thus prepares a pupil to live in a society or in a group. Each society must have values which should be acceptable to other social groups. For this acceptance, one needs a standard for judging the value of each group. Amidst these conflicting ideologies and varied environments, there is a great responsibility for the school that believes in the democratic way of life. Dewey has given two principles by which one can judge the values of any group. They are:

(1) How numerous and varied are the interests which are consciously shared?

(2) How full and free is the interplay with other forms of association? 78

He further explains:

All the members of the group must have an equal opportunity to receive and to take from others. There must be a large variety of shared undertakings and experiences, otherwise, the influences that educate some into masters, educate others into slaves. 79

Education is thus the fundamental method of social progress and reform. It is a regulation of the process of sharing in the social consciousness, and only by adjusting the activities of pupils on the foundation of that social consciousness that we can achieve reconstruction of the society.


79 Ibid., p. 97.
Democracy in education is also based on the needs of the pupils. As discussed earlier, the individual's development is one of the ideals of democracy hence education has to go after the needs, interests, and problems of each individual. This topic involves many aspects of elementary education as experience, activity, interest, effort and so on. Recognition of pupils' needs and efforts to satisfy them is one of the main functions of the school in a democracy. If the needs are not satisfied, there is bound to be an anarchy whether in a school, or a society or a state. Showing the importance of the present needs of the people, Dewey gives the following anecdote:

A woman told me once that she asked a very well known American what he would do for the people of this country if he were God. He said, "Well, that is quite a question. I should look people over and decide what it was that they needed and then try and give it to them." Because democracy is not something fixed in ideas and in its outward manifestation, needs are also not fixed. When new needs are felt, they should be developed and new resources should be sought for satisfying them. Only when schools understand these different aspects of democracy, we have assurance that they are meeting the challenge put to them by democracy. The schools should provide for the needs of both the child and the society. This could be done very well by reorganizing the whole curriculum.

80 John Dewey, Problems of Men, p. 35.
Elementary schools are laying more stress on social studies because the child's total development is based on the social environment. In other words, particular needs are felt because of particular social environment in which the child lives, acts, and reacts. Modern elementary schools endeavor to develop such attitudes in children along with various skills that they may grow more and more into democratic citizenship. The chief attitudes they try to inculcate in pupils are: social adjustment, cooperation, participation, self-direction, responsibility, open mindedness, creativeness, concern for others, group action, etc. When any school is able to develop these attitudes in children, it could safely be stated that the philosophy of that school is that of democratic citizenship. Any type of education which gives opportunity to its partakers for the higher quality of experience, both materially and culturally will be led to organize its affairs along democratic lines.

Specific Objectives in Education

Different philosophies of education and the need for democracy in schools have been discussed so far. That general discussion now leads to review a few specific educational objectives that have been listed by various individuals and organizations. One should also have a standard to judge educational objectives. Ragan has given the following standard for judging objectives:
(1) Objectives should be clearly stated.

(2) Objectives should be limited to those which the school has a reasonable chance to achieve.

(3) Objectives should be understood and accepted by those whose work they are supposed to influence.

(4) Objectives should reflect both individual and group needs.

(5) Objectives should be reasonably comprehensive.

(6) Objectives should have unity and consistency.

(7) Objectives should be susceptible of evaluation.

Herbert’s objectives.— It is said that Herbert Spencer was the first to popularize the classification of human activities as a basis for classifying educational objectives. He classified five major types of human conduct:

(1) Self preservation
(2) Securing necessities of life
(3) Rearing and disciplining of offspring
(4) Maintaining proper social and political relation
(5) The activities which make up the leisure part of life devoted to the gratification of the tastes and feelings.

"Seven Cardinal Principles".— The Commission on Reorganization of Secondary Education formulated seven principles as the objectives for secondary education. These principles are also important for elementary education because they marked a shift from subject matter to individual pupil. These principles were based on the needs of the society, on nature and capacity of the pupil, and on the

82 Herbert Spencer, Education, p. 32.
professional knowledge of education. These principles or objectives were proposed as guides. They are as follows:

(1) Health
(2) Command of the fundamental process
(3) Worthy home membership
(4) Vocation
(5) Citizenship
(6) Worthy use of leisure
(7) Ethical character

These seven principles were given in the year 1918.

Four objectives.—Educational Policies Commission, of the National Education Association gave four educational objectives in 1938. These four objectives are well known and are very comprehensive. They are quoted by many writers to point out educational objectives. They are listed here along with what each one tries to develop:

I The Objective of Self-realization. ...it includes:

-inquiring mind, speech, reading, writing, numbers, sight and hearing, health knowledge, health habit, public health, recreation, intellectual interest, esthetic interest, character.

II The Objective of Human-relationship. ...it includes:

-respect for humanity, friendship, cooperation, courtesy, appreciation of the home, conservation of the home, home making, democracy in home.

III The Objective of Economic Efficiency. ...it includes:

-work, occupational information, occupational choice, occupational efficiency, occupational adjustment, occupational appreciation, personal economics, consumer judgment, efficiency in buying, consumer protection.

IV The Objective of Civic Responsibility. ...it includes:

- social justice, social activity, social understanding, critical judgment, tolerance, conservation, social application of science, world citizenship, law observance, economic literacy, political citizenship, devotion to democracy, defence against propaganda, regard for national resources.

Again in 1944, The Educational Policies Commission expanded these objectives and analyzed them into Ten Imperative Needs. These needs are almost the same as objectives worked out by Nolan Kearney and others under Russel Sage Foundation in 1953.

Elementary school objectives - by Nolan Kearney. - The nine objectives pointed out by Kearney and others are as under:

(1) Physical development, health and body care.
(2) Individual, social, and emotional development.
(3) Ethical behavior standards and values.
(4) Social relations - about the ability of children to assume leadership, to work in teams in their community and state.
(5) The social world - about producing citizens who are valuable in home, school or community today and will be good Americans in the world of tomorrow.
(6) The physical world - the natural environment - about growth in knowledge of the physical world of plants and animals, nature, sciences, conservation.
(7) Ethical development - development both as consumers and producers, as enjoyers and creators

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in art, music, literature, drama, radio, T.V., etc.

(8) Communication - about competences in communication with other people through speaking, listening, reading, writing.

(9) Quantitative relationship - about the ability of children to count, measure, compute, estimate, and reason as they think quantitatively.85

All these above mentioned statements on elementary school objectives make it quite clear that schools have been assigned a very unique function in particular societies depending on their culture, ideology and aspirations. All these objectives can be summarized in specific functions of the school. Perhaps Henry Otto's summary suits best for this purpose:

(1) The school shall assist in perpetuating the culture by giving instructions on those essentials of the culture that are not learnt adequately throughout the school experience.

(2) Development of new social pattern, new way of behaving in new situations.

(3) Development of a creative role, new ways of doing or making, or using things.

(4) Coordination of the school of all the educational agencies of the community, state, and nation.

(5) To supplement these agencies by accepting responsibility for those aspects of child growth and development that are not adequately cared for by them.86

85 Nolan Kearney, Elementary School Objectives, pp. 42-43.

Throughout the consideration of the role of the school in social progress, two major trends of thinking have emerged. On one hand there are those, who are of the opinion that the function of the school is to line up with the forces of the status quo, and freedom should be exercised within this limit. There are others who think that schools should be in front in the effort to promote social progress and that they should have freedom to deviate from the status quo because education is a program of social action towards goals that are based on a scale of values. Of course, it should be remembered that the value depends upon how we use it. As Hullfish points out:

These shared beliefs provide us with a set of working principles. Their value is to be found in the way we use them. They become our masters if we follow them blindly, but they become our servants if we use them for what they are, ....

At this point it could briefly be pointed out how modern objectives are different from traditional objectives. Ragan has contrasted them as follows:

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<thead>
<tr>
<th>Traditional Objectives</th>
<th>Modern Objectives</th>
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<td>(1) Stated in terms of acquisition of knowledge and skill.</td>
<td>(1) Stated in terms of change of behavior.</td>
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<tr>
<td>(2) Emphasized preparation for the future.</td>
<td>(2) Emphasized effective living now.</td>
</tr>
<tr>
<td>(3) Mental growth only.</td>
<td>(3) Physical, mental, social, and emotional growth.</td>
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<tr>
<td>(4) Passing on the cultural heritage.</td>
<td>(4) Participation in the improvement of the future.</td>
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At the conclusion of this topic it can be said that objectives have validity if they are in harmony with the broader purposes, goals, or direction of the society which ultimately gives its character to school. Also the objectives must have reality in terms of the ability of the elementary school child to attain them. Here comes the important question of educational psychology. Even Dewey laid great stress on educational psychology because his creed was, "We learn what we do." He asserted that it was difficult for a child to learn anything that was psychologically remote from his experience. The importance of this discussion now leads to examine the old and the new psychology of education and to find out what they have to do with the education of the child.

Educational Psychology

In the previous discussion it was noticed that new elementary education has laid great stress on the individuality of the child. Also, if a child is to be educated to be a worthy member of democracy, one has to find out ways and means of his growth and development. New education is based more or less on the new psychology known as Organismic Psychology. To know how this new psychology functions in the education of the child, it should be pointed out how it is different from other older psychologies that guided education in the past. It is not intended to enter into a detailed discussion of all that has gone before in the field of psychology, but in order to show the difference of the new one
from the old, a brief review will be helpful.

It is the business of educational psychology to point out in what efficient ways one can achieve educational goals or objectives. The educational philosophers decide what values to impart to children, and educational psychologists point out how to impart those values to bring about changes in behavior. In *How We Learn*, Bode writes:

Our concept of learning has a direct bearing on method. It also has a bearing on educational aims and objectives because the question of what learning is can be answered only in the terms of what the mind is; and our concept of mind in turn will decide what we consider to be "good" for the mind in terms of an educational program. Thus if the mind has faculties, it is desirable that these should be trained, if the mind is some kind of function as present day psychologists are disposed to hold, then education will set itself some other purpose.89

In the light of the above statement, the discussion that follows tries to examine very briefly, the well known conceptions of mind in the process of thinking, and their bearing on the education of the child.

**Mind-substance theory.**—It could be stated that the development of educational psychology started from seventeenth century. It started with the theory of dualism which separated mind and matter. Mind was believed to be endowed with certain faculties or powers, and the development of these faculties was the chief aim of education. This theory put a sharp contrast on mind and body. Mind was divided into

various faculties, as reasoning, remembering, observing, etc., and there was a place or compartment assigned to each of these faculties, which was to be developed.

Because of this theory, subject matter gained importance in the curriculum formation. The selection of the subjects depended on their capacity to develop specific faculties of the mind. Arithmetic was pushed further because it developed reasoning power. History had its place because it helped memorization. In other words, those subjects which had such values to develop different powers of mind were given importance. In this classical tradition education was self cultivation. Since the effort was on mental discipline, it was believed that the development of faculties imparted culture too. So education was to meet twofold requirements - the development of the powers of faculties of the mind and initiation into a fixed cultural pattern through mental discipline. This theory had no concern with physiology whatsoever.

"Tabula Rasa." - John Locke came forward with another theory of mind. Instead of taking mind as composed of different faculties, he called it a "Tabula Rasa" or a blank sheet on which anything could be written. This theory gave importance to body because tablets of mind were bodily operations. Locke's creed was "A sound mind in a sound body." Since body was given importance, he laid stress on physical health. The dualism of mind and matter was maintained here.
Bode pointed out that at one time it was mind and at another
time it was matter that tried to dominate the other member
of the dualism.

Apperceptive mass. - Locke's theory was challenged,
and as a result a new point of view was adopted which reduced
all experiences to mental states. Johann Herbart's name has
been associated with this theory. He pointed out that learn-
ing has to do with the formation of apperceptive masses. It
is a process of organizing experiences so as to give depth
of meaning to new facts. According to this view the educator
had to join the new experience with appropriate background.
The task of the educator was to select the right material to
form apperceptive masses. This theory influenced curriculum
too, because suitable subject matter was demanded to connect
the new experience with the old.

Herbart suggested five steps of teaching procedure to
achieve the required goal. Even today they are used in some
schools. These steps are known as Herbartian Steps; they
are: (1) Preparation, (2) Presentation, (3) Comparison,
(4) Abstraction, and (5) Generalization.

Association theory of learning. - Edward Lee Thorndike,
who has been called the father of modern psychology advanced
this theory of Association. It is also known as S-R Bond
Theory of Learning. His doctrine is "The whole is the sum
of its parts." S-R refers to some connection or relationship.
Learning is purely mechanical here. In early studies it was
pointed out that association was controlled by such factors as contiguity, intensity, primacy, and recency. Later on Thorndike gave basic laws of learning; - Laws of Readiness, Exercise, and Effect. He also concluded that satisfaction with results had a tendency to confirm learning. It has also been identified with trial and error learning. This theory laid stress on drill and habit formation hence educational measuring and testing was developed; objective type of examination was also introduced and emphasized.

Conditioned reflex.- This was a further development in the Stimulus Response Theory. Russian psychologist Pavlov, and American psychologist J. B. Watson were the first to advance this theory of conditioning reflexes. They brought purpose and motivation in psychology. They tried different experiments on animals and infants to prove that learning could be affected by conditioning reflexes. Now matter again became a prime factor in learning and mind was out of the picture. This brought out the question of human behavior. Behavior was observed because all the problems of behavior were to be accounted for, in terms of psychological response to stimulus. Learning now became a process of building and conditioning new reflexes. Alberty lists the following practices in connection with the theory of learning of the Associationists:

(1) The daily recitation system with its emphasis upon the acquisition of facts and information.
(2) Excessive reliance upon standardized tests as a basis of evaluation.

(3) So called objective marking systems in terms of normal curves.

(4) The fixed curriculum determined by job or activity analysis, imposed upon the learner without giving due attention to his needs and interests.

(5) Excessive reliance upon repetitive drill as a basis for learning at the expense of the use of reflective thinking.

(6) Teacher domination of the classroom at the expense of cooperative teacher - student planning.

(7) Excessive emphasis upon external rewards and punishments as a basis for motivation.90

Gestalt psychology and Field theory of learning.—Kurt Koffka and Wolfgang Kohler advanced the Gestalt Psychology. This is also known as Organismic Theory of Learning. It did away with the question of dualism, because mind and matter were no longer considered to be separate. The new thinking was based on the maxim of "The whole is more than the sum of the parts."

H. Wheeler, Karl Lashley, Kurt Lewin, Robert Ogden, specially advanced this theory in the United States, and made it applicable to learning situations. "The period of trial and error is presumably cut short through grasp of the meaning of the problem in terms of the total situation."91

90 Harold Alberty, op.cit., p. 65

91 Gertrude Hildreth, The American Elementary School, p. 35.
Field theory takes account of the whole learner with reference to his total environment. It also holds that the organism does not act like a machine, it functions as a whole and without changing the whole we cannot change any part.

The Gestalt theory stresses the unitary nature of experience and individuality of learning on both psychological and philosophical grounds. It further led the educators to take the child as a whole with all his interests, needs, and abilities. It brought significant insight and change in modern education. Schools got new principles which made learning meaningful and easier to give and take.

As listed by Alberty, the following are important generalization concerning learning which come as a result of this new Organismic Psychology.

(1) Learning is an active process which involves the dynamic interaction of the learner and his environment.

(2) Learning is most effective when the learner is motivated by goals which are intrinsic to the activity.

(3) The most significant type of learning in a democratic society is characterized by reflective thinking rather than by mechanical habit formation.

(4) When problems are of common concern, group thinking is the most effective approach of learning.

(5) Skills, appreciations, and understanding are most effectively developed as a unified whole rather than each in isolation from the others.

(6) Transfer of training is most effective when the learning situation is so organized as to facilitate generalization and the recognition of relationships.
(7) The development and modification of attitudes is a problem of learning which has great significance in our democratic society.92

As Boyd Bode has pointed out it could be seen that major psychological theories have had a direct bearing on educational aims, and each has tried to help the process of learning, one way or the other. Now it is for the educator to see which theory best answers the modern educational problems, and then adopt it in the development of the child.

In the light of this new theory of Educational Psychology, it will be easier to understand the topic of child development and growth.

Child Growth and Development

The growth and development of the child has become a great and important science today, and has taken its place right in the center in the circle of education. It has created its own history, and it could be seen how it has evolved gradually to the present level. It is not the intention to discuss the history of child development here but it could be said that from the time of Amos Comenius to John Dewey, and to this day many factors helped the growth of this science. It is a well organized science today due to the results of research in many areas, specially in the last fifty years. Some of the factors that helped it are the works of pediatricians, educators, psychologists, cultural

anthropologists, sociologists, home economists, religious leaders and so on.

Its present important position in the field of education is specially due to the introduction of new organicist psychology and the philosophy of progressive educators.

Unique child.— Today the child is considered as unique, and his training is organized to fit his uniqueness. The child differs from other animals and creatures. He is the most immature when he is born, and takes a long span of time to reach his maturity. In other words he cannot be left alone but has to be brought up by others till he can look after his needs himself. Also there is a different concept of his growth. "Biology reveals that the human being is multi-potential. He is not born with one possible self but many; which one emerges depends upon the environment in which he matures."93 Studies also prove him as an active, dynamic child who has his own interests and purposes. It is also believed that, "the present child, his disposition, his interests, are looked upon as products of experience, not the gifts of the gods."94

For this experience it is essential to set purpose, motive or goals for him to achieve. Today the child’s education should be carried out from this point of view of his uniqueness. Each child should be taken as an individual and

94 Ibid.
not as a class. His present level and immaturity should be noted first. As Kilpatrick has stated, we shall take each child where he is and teach him in respect to what he might be in future.

For an educator, the knowledge of child development is essential because it helps him to know what and when to exact particular things in children. In the absence of this knowledge, teachers are likely to expect too much or too little from children of particular age. Both these aspects will harm a child. This knowledge will also help the teacher to know when to stimulate growth in a child and when not. The teacher should also know the factors that influence this growth.

Factors that influence development.- Elizabeth Hurlock lists the following factors that influence the development:

1. Intelligence - high grade intelligence is associated with a speeding up of development and low grade at retardation.
2. Sex - girls reach maturity sooner.
5. Fresh air and sun light.
6. Injuries and diseases.
7. Race - children in Mediterranean region mature earlier than in countries of Northern Europe.
8. Culture - culture overlays a more basic substratum of behavior.
9. Position in the family - second and third born develop sooner than the first born.95

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95 Elizabeth B. Hurlock, Child Development, pp. 50-53.
It was formerly believed that heredity plus the process of maturation determined child's growth, but recent research shows that social and environmental factors are much more influential than they were formerly believed. Millard compares the growth of a child to that of a flower. Nature decides the kind of flower that will grow and how large it can become, but whether it will reach its maximum potentials or not is determined by soil, water, and sunshine. In the case of a child it is similar. Heredity sets the pattern, but to what extent he will grow in this pattern, is decided by environment.

Principles of child development.- The following are some of the basic principles of child development to be remembered in his education. Various writers have given these principles in different terms but they all refer to the same things, generally. Henry Otto has listed them as follows:

(1) The child's total educative environment consists of all of his activities and interactions with the persons, objects, events, and physical phenomena in the course of daily living and out of which interaction changes take place in the child.

(2) How the child can use and interact with the components of his environment depends upon the degree of maturity the child has reached.

(3) The child's educative environment is constantly changing because the child is continuously growing and developing.

(4) The child's growth and development are manifold. These phases may be thought of in four broad categories: physical, mental, social, and emotional growth and development.
(5) Learning takes place through the child's interacting with the components of his environment.

(6) Growth and development in children are a gradual and continuous process.

(7) A good portion of a child's education consists of being inducted into the culture of the group.

(8) The culture of the group constituted an important source of educational objectives.96

When one looks to these new principles of learning which are formed on the basis of child development, he at once realizes that in the past, there were unsound and erroneous conceptions of how children learn. Even today the same old practices are found in some schools. For example, children's needs are not taken into consideration; pupils are taken as passive recipients of learning; blind following of text-books; emphasis on drill and memorization; neglect of individual differences in children; use of rewards and punishment, etc.

It is mostly due to the effort of John Dewey and his emphasis on the child that in modern elementary schools one finds new practices. Child development has brought a new point of view in teaching. It has brought reorganization of the curriculum; it has brought change in methodology; and it has made organization and administration more effective and inspirational. It was Dewey who brought activity into schools;

it was he who brought experience in education; and it is to
him that people ascribe interest and effort in education, and
the method of intelligence in teaching and learning. His
books like, Experience and Education, or Interest and Effort,
and many others are living examples of what he did for element-
tary education. All the practices that he tried and recom-
mended are in keeping with the laws of learning under child
development.

New ways in child-discipline.- Child development
knowledge brought significant change and new outlook in the
field of discipline also. The old method of disciplining
the child was by physical punishment for any fault of children.
Today it is realized how harmful and uneffective it was. Now
it is known that the child's badness has two parts in it.
One part is that, a child acts naughty and the other part is,
he feels naughty. Under older methods people used to deal
with one part and neglected the other, that is, they looked
to the actions and neglected his feelings. Today it is made
clear that emotional hunger lies at the root of disciplinary
problems. A child wants affection and love and lots of it.
He wants the feeling of belonging. He craves for some one
to recognize him, accept him, and understand him. He wants
to satisfy his desires for achievement. Regarding this point
Dorothy Baruch writes:

When a child feels a lack of love, a lack of
belonging, when he feels that his yearning
for bodily pleasure is wrong, when he feels
that he is incapable of achieving what people
The ability on the part of the teacher to feel as the child feels can be a great source of strength. The teacher should see that child's hurts, angers, fears, and such other things be released and drained out because only when the muddy water that blocks the path is drained out, does fresh water flow in. This might not be done over night, it might take time but the teacher must have patience. If parents and teachers are aware of the ways a child develops and grows, and if they act on these principles there would be no cause to fear. Much should be done in times of peace to reduce tensions in times of stress.

The task of the teacher. The teacher should be conversant with all the developmental tasks. He should know how biological, psychological, and emotional basis, affect this development and what educational implications they hold. It should also be remembered that since a teacher also is a part of the culture, his culture, background, attitudes, etc., are most effective in determining what he does in a particular situation than all the training he has undergone in a college. But the teacher should modify his own cultural background by increased knowledge and skills in dealing with children. As pointed out earlier, the child is multi-potential and therefore as Brim has stated;

97 Dorothy W. Baruch, New Ways in Discipline, p. 17.
Educator’s task is to raise the growth potential. This can be done by insuring good physical health, emotional poise, the absence of repressions and fears, and by providing a stimulating environment that develops motive. 98

**Implications of child growth in education.**—Viola Themann, in 13th Year Book of John Dewey Society has dealt with this topic on emerging concepts of child growth. She deals with educational implications of child growth. This chapter will be closed with quoting the full list of the implications she has pointed out:

First, there is need for an insightful approach to the multiple and interrelated influences shaping human development:

- by clarification of research results and by additional research directly related to the classroom situation,
- by fostering among teachers a greater awareness of and consistency with regard to the values they hold and stress,
- by initiating and encouraging the study of human growth and development as an integral part of pre-service and in-service programs for teachers,
- by developing and transmitting from teacher to teacher developmental data essential in understanding the individual pupil's growth and development,
- by evaluations of the pupil that facilitate his continued and maximum growth in all respects, and
- by adapting the curriculum to the developmental tasks of the child. 99

She has also pointed out that there is a need for teachers to recognize, accept, and provide for individual differences among children, both as individuals and as members

98 Orville Brim, op.cit., p. 11.

of a classroom group. She has explained how this could be done as follows:

by provision of rescue and learning materials within the classroom that are readily accessible to pupils and appropriately varied in content and in difficulty,

by close cooperation with the child's family and by seeking knowledge of his other out-of-school groups and influences,

by provision for daily experience in democratic living and learning,

by helping the child to set goals he can attain and to achieve a measure of success and awareness of his growth,

by provision for some sociometric classroom groupings made by pupils,

by promotion of friendships among children's age-mates and among older or younger children with similar interests,

by fostering both group goals and individual goals, and

by increased self and mutual understanding and respect among pupils and teachers.100

100 Ibid., p. 85.
A Comparative Analysis

The educational philosophy of Mahatma Gandhi and the philosophy of elementary education in the United States have already been discussed, hence, what is intended here is to make a comparative analysis of certain aspects of the two philosophies. After having attempted to point out certain aspects of similarity and difference, it is also desired to show briefly if, and how, there can be mutual give-and-take between the two. In other words, this will refer to the points that Indian educational philosophy may have to offer to others, or may have to adopt from other philosophies, to enrich itself.

Points of Similarity

Child centered education. - It cannot be argued that the entire philosophy of Basic Education is the result of Gandhiji's own thinking. No doubt, there are a few unique features of Basic Education which are not found elsewhere in the world, but the roots of the philosophy of Basic Education are sure to be found in the ancient Indian educational systems and also in the educational thinking of great educators such as Rousseau, Pestalozzi, Froebel, Herbart and Dewey. All these educational philosophers revolted more or less against the existing contents and methods of education.

Gandhiji also agreed with other philosophers and educators against filling the minds of children with mere
book knowledge. In the past, the child was either entirely neglected, or kept in the background. The only emphasis was to the subject matter. Basic Education is child-centered, or it may better be called "child-in-society" centered education. Basic Education respects the child and tries to lay the foundation of primary education on the needs of the child. This is certainly a common feature of elementary education in India and the United States.

Basic Education is also based on the belief that there is much to be learned outside the classroom, and the best way to teach a child is to allow the child's experiences to interact with the environment. The philosophies guiding education in both countries are based on the belief in the importance of ever growing contacts of the school and the community. Of course, India has not made much progress in this direction because Basic Education has just been started; but this is definitely a feature of elementary education that is common to both the countries.

Interest and effort through activity.- Dewey and other educational philosophers tried to join interest and effort in education, because only when pupils take an interest in education are they ready to make a sincere effort. Elementary education in the United States encouraged interest in education by the introduction of various activities, both inside and outside the school. Children get first hand experiences through various activities, and education has
become real and practical. Basic Education too, is trying to replace the old, traditional, subject-centered curriculum by introducing an activity centered curriculum. Activity is brought into schools by means of productive handicraft. This has brought interest in education. It may also be mentioned here that there is a trend away from the rigid following of text-books in classrooms. Many modern elementary schools in the United States have adopted the broad unit type of curriculum and do not follow any fixed text-book procedure. No doubt text-books are there but they are being used more and more as reference books in individual and group activities. Basic schools also have started in this direction.

Apart from craft activities, there are non-craft activities which are equally interesting to the children and are rich in educational implications. Both Dewey and Gandhiji thought of education not in terms of mere learning, but in terms of experience, knowing that learning would be a consequence. To both these men, school is the place where children are working rather than listening; learning life by living.

**Democracy as the corner-stone of education.**—Elementary education in the United States is more indebted to Dewey than to any one else. Both Dewey and Gandhiji had profound faith in democracy. Through their writings and speeches, they fought for the equality of opportunity for all so that every individual might be fully developed. They
both wanted a classless society in which people would have
the freedom to express their views under a democratic govern-
ment. The emphasis on the development of democratic citizen-
ship is perhaps the strongest of all the common points in the
two philosophies that are under comparison. The need of public
universal education as the fundamental aspect of democracy,
and the importance of the teacher as a builder of democracy,
and the importance of the teacher as a builder of democracy,
are the most significant aspects in both the systems of
education.

Points of Difference

Although the philosophy of Basic Education has many
points in common with the philosophy of elementary education
in the United States, still there are certain aspects of
education in which they differ. In previous chapters these
aspects have been referred to, but since the points of dif-
fERENCE are here, they may briefly be reviewed.

Basic Education, suitable for village environment.—
Basic Education is primarily meant for the village population
in India, the reason being that the greatest need for elemen-
tary education is in those neglected villages. Basic Educa-
tion has strongly emphasized village environment and uplift
work through the introduction of village handicrafts and
other activities. Elementary education in the United States
does not make this distinction. There are more or less equal
opportunities for all children, whether in rural or in urban
area.
Handicraft as the medium of instruction.— A prominent difference that one will find in Basic schools in India, and elementary schools in the United States, will be in the objective of organizing different activities in the school. All past educators such as Rousseau, Pestalozzi, Froebel, Dewey, and others brought activity or industry in the classroom but the purpose for bringing these activities was different from that of Basic Education activity. The past experiments of the West with activity programs were based on social or on economic grounds. Rousseau revolted against existing social conditions and therefore based his program on a conception of the given nature (inner) of the child. Pestalozzi tried to develop sense perception through activity. Even in Dewey's philosophy, manual training was to supplement literacy training. Gandhiji, on the other hand, did not want to add merely another subject to the curriculum by introducing a basic craft. He made manual training the means, medium or vehicle of education or intellectual training, and at the same time made the activity meaningful and practical by stressing its productive aspect.

Gandhiji's interpretation of the productive aspect is different also. For example, when Russia attempted this experiment, she tried to attach every school to a productive unit of some sort - a factory, or a state or collective farm. Gandhiji did not attach a school to a factory or a workshop; to him the school itself was a workshop, where work was an essential instrument of learning.
Vocational aspects of education.- In elementary schools in the United States, the objective of the activities followed is not to teach any vocation. If a craft is taught, it is simply because through it the child can express himself better, and learning may be more practical and lively. In Basic Education schools, the activities are guided toward preparation for a future vocation too. The selection of the crafts is done with reference to the social environment. The craft is taught very scientifically, covering all the important stages. The child gets a sound knowledge of the craft and in the future, if he finds it necessary to make that craft his vocation for earning a livelihood, he is able to do so. For example, a pupil that has learned spinning and weaving for seven years becomes a good weaver when he quits school. He may not engage in weaving as a profession, but if he does, he is trained.

Basic Education and non-violence.- When it is said that Basic Education is founded on the principle of non-violence, it is not intended to imply that educational philosophy of the United States is based on violence. The only point that is being emphasized here is this that Gandhiji has laid great stress on non-violence in his educational philosophy. In other educational philosophies, non-violence is not so unique a feature as in Basic Education.

Immediate and ultimate aim.- Modern progressive schools in the United States are more interested in the
immediate present than in the remote future. It is said by some that leaders of progressive schools believe in means as more immediately important than ends. Dewey's philosophy of education, that seems to have brought new life in elementary education in the United States, is also against the concept of ultimate aim in education. Of course, in Dewey's philosophy there is a joining of means and ends and not a separation. On this point of ultimate aim in education, Gandhiji's philosophy of education differs from that of Dewey's. Basic Education while taking care of the present needs of the child, wants to prepare him for the ultimate aim in life, too. Of course more emphasis is laid on the immediate basic needs of the child but at the same time teachers try to develop the child's spiritual life, also. In other words, Basic Education has more religious significance than what is commonly noticed in modern public schools in the United States.

Has Gandhiji's Philosophy Anything to Offer

It has been emphasized several times before that different countries have different traditions, heritage, and culture, and their roots have gone down so deep in the lives of some people, that if someone tries to bring about a change, they not only hate it but oppose it very bitterly. Very often it has been noticed in the past that certain countries have been involved in terrible wars in trying to defend their own culture. The present troubles that some countries have with
Russia may be due to the same thing. No country can, or should have a monopoly of selling her culture as the best or ideal culture to others. However, there is another side of this vital question, too. Today modern means of communication and transportations have brought the countries of the world very close together. The spirit of cooperation and mutual sharing is growing stronger every day. There is a fast and extensive exchange of people and ideas between different countries. People are trying better to understand and respect the cultures of each. Under these circumstances, a country can honestly express before others, those principles she truly believes in and why.

Basic Education may not have anything to offer to the outside world, but it can surely have a privilege of expressing before others that for which it stands. The views expressed here may be absolutely wrong in the sight of others, but since this is a comparative analysis of the two philosophies, they may as well be expressed, without the least motive of selling them. Some of the points to be discussed here have already been referred to in the previous section, to some extent, so this will be just a type of consolidated summary with a little more clarification.

Religious tolerance is a great need of the world today. Bloody riots that took place in India and Pakistan were the direct results of religious differences. In many other countries of the world, also, wars have taken place because
of religious differences. Leaders of Basic Education believe that religious tolerance is one of the strong factors in achieving peace. This is why fundamentals of different religions are taught and discussed in Basic schools. Not only that, but Basic schools celebrate the chief religious festivals of all main religions, and all pupils and teachers of all communities take active interest in such celebrations. This type of activity enables pupils to learn more about, and respect other religions. This indeed, is a worthy element of Basic Education. This is neither indoctrination or sectarianism of any kind. There is no reason why it could not be followed else where.

Along the same line, there comes the question of teaching non-violence. Here also Basic Education recommends that education should be based on the principle of non-violence so that children may grow in the environment of universal love and peace. This will gradually remove the seeds of hatred, cruelty, oppression, exploitation, enmity, and so on, from the hearts of all, and people will begin to trust in the basic virtues of the good life more than putting their faith on destructive worldly forces, as bombs, tanks, machine guns.

Basic Education has not only stressed the principles of human equality, which is basic to democracy, but the attempt has also been made to put it into practice. The caste-system was a great problem in India. The children of
the low caste people or the 'untouchables', as they were
called, were not admitted in schools, or if they were, they
were kept separate from other pupils. Basic Education has
almost removed this social evil. Basic schools do not be-
lieve in any caste distinction and hence they have been a
great factor in wiping out this evil from the whole of the
country. With the help of the legislature, such a step can
be enforced, but such a measure cannot change the hearts of
the people. Basic Education has achieved this measure in a
peaceful way by changing the hearts of the people. Democracy
and segregation cannot go together, one of the two has to be
abandoned.

Basic Education has adopted productive craft as a
medium of instruction. This is a unique feature of elemen-
tary education. When any activity is taken up as an "extra"
activity only, there may be some wastage of material, because
pupils know that it will not matter if their work is not
exact. But when any handicraft has to achieve some productive
value, pupils should be more mindful of their work and will
tend to be very careful and exact with their material and
will not waste time. Perhaps some may not agree to this and
may even propose counter arguments, but this is what leaders
of Basic Education believe and try to achieve. Of course,
as better methods are discovered the present method will be
modified.
Elements for the Enrichment of Elementary Education in India

This section is based on the information the writer gathered by visiting different school systems in different states and also on the returns of the questionnaires that were completed by principals of different schools in various parts of the country.

The writer is impressed by the fact that many elementary school staffs have formulated their own philosophy. This is indeed a worthy thing to do. When a school staff formulates its own philosophy, the experience tends to result in progress toward the goals stated in the philosophy. Every teacher tends to become aware of his responsibility and knows what is expected of him. The school must have both general and specific aims which should be developed with the cooperation of school administrator, principal and the staff, pupils and parents. This procedure of forming the school philosophy was noticed in many schools. A few specific statements of objectives are briefly quoted here.

The following is a paragraph from the Winnetka public schools objectives:

- No one can know in what circumstances a child of today will find himself as an adult of tomorrow. But these qualities are intrinsic, valuable in every circumstance, in prosperity or in adversity, in business or in the home, in peace or in war. No mortal may expect to attain all of them in perfection, yet their cultivation is the task of education. For the ideal product
of education is not merely a well adjusted personality. It is all of these, to be sure, but it is more. It is all of these in a happy man.101

The chief aim of the Francis Parker School in Chicago suggested by the statement is, "A school should be a model home, a complete community, an embryonic democracy."102 The visitation of this school convinced the writer that the school was really trying, and successfully too, to achieve the goal formulated by its founder.

It is not necessary that all schools should have the same type of philosophy. This quite a different issue; what the writer wants to point out is that the school must have its own philosophy and must try to achieve it. For example, parochial or private schools have their own formulated objectives, which are not completely applicable to public schools, but since they are accepted both by the school and the community, it is the duty of the school to achieve them. A private school of the Greek Orthodox Church was visited in the city of Chicago. The school had its own philosophy which stated:

Above all, the Plato School is pledged to instill into the hearts of its pupils the deep and abiding love for the creator and to inspire in every soul reverence and devotion for the principles of our Orthodox faith.

101 Committee of Parents, The Idea of Winnetka Public Schools, p. 5.

102 Francis W. Parker, Francis W. Parker School, cover page.
We feel that at the Plato school, as at no other place, we are preparing our youth for proper leadership in our communities and churches of tomorrow.  

This was a private school and wanted to remain so because it wanted to stick to its beliefs and objectives.  

Basic Education has its own general philosophy, but each school must know what it is trying to achieve. Blindly doing a thing which has been dictated by a higher authority is of no use. When each teacher knows what is expected of him, he will do much better work.  

Another point to be remembered is this, that there should be a continuous evaluation of the school philosophy, and if needed, there should be a reconstruction of the set objectives. In other words, it should always point towards higher and richer goals.  

The programs of basic schools in India are established on the theory of relationship of child development and learning, but actually teachers in those schools do not know much about child growth and development. Many progressive schools in the United States base their school programs on physical, social, intellectual, and emotional development of the child. Basic school teachers should have enough knowledge of the fundamentals of child development. They can try for the total development of the child only when they know more about this subject. The Gestalt theory of learning is hardly known to basic school teachers. Even in the matter of correlated  

teaching of the subjects, they still follow 'Herbartian Steps' which are now considered invalid. This new theory of learning should be widely taught and spread because it will make Basic Education still richer.

Most progressive schools have adopted new procedures in dealing with the problem of discipline. This is a result of the advancement of the science of child development. This new method suggests that a child should be respected, he must have feelings of belonging, recognition, security, and so on. Elementary school teachers in India must have more and better knowledge of these new ways of disciplining the child. This should be an essential subject in teachers' training programs. The subject is taught in India, but there should be more emphasis put on it, keeping in mind the new developments in the field.

Basic Education has emphasized the aspect of dignity of labor, but it is yet mostly theoretical and has not reached to a higher level in practice. Gandhiji always emphasized that no work was to be considered low. He himself started doing the work which people considered low, so that others could get a lesson from him. Yet this ideal has not reached the general public. It seems America is far advanced in this field. There is no work considered to be low; even janitors are respected and very often in school matters their advice is sought. No doubt, Basic Education has adopted this ideal but it is the duty of the school to spread it to the general public and make it more practical in daily life.
There are yet other aspects of American education that may be adopted in elementary school system in India, but as they do not directly come under this chapter, they will be included in the chapters on comparative analysis of curriculum and administration.
CHAPTER III

A COMPARATIVE ANALYSIS OF BASIC EDUCATION CURRICULUM
IN INDIA AND THE MODERN ELEMENTARY SCHOOL
CURRICULUM IN THE UNITED STATES

The Curriculum of Basic Education

In the last chapter, while dealing with the educational philosophy of Mahatma Gandhi, it was pointed out why and under what circumstances Basic Education was planned and put to work. To recapitulate some of the ideas, it might be pointed out briefly that Basic Education was planned especially for the 85 per cent of the village population of India for the following reasons: To renovate the villages of India, to be a purely national system of education, to develop in young minds the highest love for the country, to increase the importance and dignity of labor, to develop democratic citizenship, to bring back interest and effort in education, to develop the child's whole life, to lessen to some extent the states' financial burden for education, to establish anew the ideals of human relationship, to join the efforts of both the school and the community in child's education, and to remove the glaring defects of the old system of education.

All the above mentioned points and perhaps a few more that might have been left out are involved in the ideology
of Basic Education. In this chapter more emphasis will be laid on technical aspects of the Basic Education curriculum.

Foundation of Basic Education

Mahatma Gandhi laid the foundation of this new education on four fundamental features. These are:

(1) To impart free and compulsory education for seven years.

(2) To make the mother tongue the medium of instruction.

(3) To introduce manual and productive craft to be the center of education.

(4) To enable Basic schools to be self supporting to the extent of teachers' salaries.

The idea of correlating activities to the teaching of subject matter was new in Basic Education but it was not so in the West. It was tried long before in some of the western countries; perhaps, Mahatma Gandhi even got this idea from the West. However, what was new in it was the applicability of this principle to the local situation in India on an entirely new basis - the basis of introducing a productive and educative craft to the whole system of education. Some people say that Basic Education is the same as progressive education of the West. Of course, there are many things common but there is one main difference. An Indian educator points out this difference in very emphatic terms. He writes:

In other countries experiments in education through industries have been carried out; attempts to develop the talents of the child through work have been done; and experiments also to draw out the child and secure the
all-round development of his personality have been conducted; but has any one educationist other than Gandhiji conceived of education as the basis on which a new self-sufficient cooperative social order can be built up? Surely not.¹

Some of the western educators long before had realized that the educational system needed a change. The old method was lacking in so many respects, the chief being that it was not psychologically sound. To the young child the traditional division of the curriculum into subjects which are not only unrelated to one another but are also out of touch with the realities of life is often unintelligible, but to an educator it offered a great problem. The subjects are to be related to life situation in a child's life and that situation should be a native or local situation. To Gandhiji it was clear that the western system of education which was imposed on Indian children had utterly failed to meet the most urgent and the passing need of Indian life. Regarding the old system of education in India, the first committee on Basic Education curriculum stated:

It is neither responsive to the realistic elements of the present situation, nor inspired by any life-giving and creative ideal; ...it has no conception of the new cooperative social order which education must help to bring into existence to replace the present competitive regime based on exploitation and violent force.²

¹ Narayan Desai, "Report of the Sixth All India Basic Education Conference," p. 49.

² Zakir Husain Committee, Basic National Education, p. 7.
Any educational plan to be effective has to take into account the specific local cultural pattern of the group for which it is designed. Gandhiji stressed upon the minds of the educators that education had to be related to the realities of life and "plant its feet firmly on the soil of the village which after all is the backbone of Indian life and culture." It was evident that India must build up a system which is suited to the social, economical, political, and cultural needs of its own people. To Gandhiji, the word national meant "truth and non-violence," so Basic Education was to be built up on that foundation.

Any scheme of education designed for Indian children will in some respects radically differ from that accepted in the West. For unlike the West, India has adopted non-violence as the method of peace for achieving all-round freedom. Our children will therefore need to be taught the superiority of non-violence over violence.

This statement indicates that local needs and cultures are essential for founding any system of education. In the basic curriculum drawn up by the committee, certain fundamental things have been stressed but enough freedom has been allowed for details of the picture to be filled in according to local needs.

Experience as foundation of the curriculum.—In Basic Education great emphasis is laid on children's personal

3 K. G. Saiyidain, One Step Forward, p. 77.
4 Zakir Husain Committee, op. cit., p. 8.
experience. Knowledge and skill are not to be acquired for their own sake; they must be closely related to the needs and purposes of the child and his environment. Subject matter is organized into significant and comprehensive units of experience which enable the child to understand his environment better and to react to it more intelligently. In other words, curriculum is based on purposeful learning.

It is also the object of the new curriculum to develop in the young minds a spirit of scientific inquiry and to form independent judgment. The committee on Basic Education said:

We have really attempted to draft an activity curriculum which implies that our schools must be places of work, experimentation and discovery, not of passive absorption of informations at second hand.5

If curriculum is visualized as a set of fixed subjects to be taught by the teacher and assimilated by the child, it will be a mass of dead, inert informations which cannot quicken the child's interest or enrich his activity. The curriculum therefore should be an activity program and the school be transformed into a place of work and experimentation and discovery.

The curriculum should aim not merely at imparting knowledge but at developing certain significant social, intellectual, and moral attitudes which should distinguish an educated from an uneducated person.6

5 Ibid., pp. 48-49.
6 K. G. Saiyidain, Introducing the Basic Curriculum, p. 8.
The fundamental principle in the formation of the curriculum is that it should start from the child's innate interests and impulses, should take into account his natural modes of self expressions and the need of his environments, and build up all its superstructure of knowledge gradually and imperceptibly on this basis. Below are given four factors as listed by a great champion of Basic Education, to be kept in mind while laying the foundation of a curriculum:

(1) Take into account the nature and psychology of the child at various stages of his development because education cannot be child centered unless it is based on the spontaneous interests and instinctive tendencies of the scholars who are to be educated.

(2) The special needs, occupations, geographical features and social traditions of the environment community must be given their due weight.

(3) The curriculum will also be influenced considerably by our educational ideology, our conception of the type of human beings we want to produce in our schools and the aptitudes we want to inculcate in them.

(4) It is essential that the curriculum should be so organized that it respects the unity and coherence of the human mind and does not tend to disrupt it by the introduction of many unrelated and miscellaneous items.7

Of course there are yet many subject-centered old type schools, but since Basic Education has been adopted as the national system of education all these schools are rapidly being converted into Basic schools.

Since elementary education is to be centered around

7 Ibid., pp. 9-12.
a craft it requires more money to start a new basic school or to convert an old type one into a basic one. Craft equipment and other facilities do require more money to begin with, but in the near future all the elementary schools in India will be Basic Education schools. New research and experiments are being tried every year and their results guide and direct the foundation of Basic Education according to local needs.

Techniques of Curriculum in Basic Education:

Three Environments

It is the purpose of education to help the individual to adjust actively and intelligently to the new and changed environment. As Shrimali puts it:

The individual affects the environment and he is also affected by it. This process of interaction and adjustment between the individual and the environment goes on throughout life. It is therefore appropriate that the syllabus of Basic Education should be built around three integrally related centers.8

To give unity to the Basic syllabus three environments have been taken into consideration; the child's physical, social, and craft environments. Different subjects are prescribed in line with that connection.

Physical environment comprises general science as Physics, Chemistry, Botany, Zoology and Astronomy. Actual objects found in the environment as air, water, fire, plants, plants, 

beasts and birds, food, stars, different seasons, health problems, etc., should be and have been made the starting point. The child from birth is surrounded by the forces of the physical world. He has first to adjust himself to physical phenomena. It is the function of the new curriculum to orient the child toward it. The child should be able to appreciate the beauty of nature and should utilize some forces for this purpose.

Social environment comprises social studies. It represents the child, the human affairs, and institutions. It usually covers subject matters of history, geography, and civics. Environment of time and space are both represented by history and geography. The child learns how geographical factors have influenced the lives of men in different places and also how human culture has evolved from the early times. This is an important environment because the teacher is responsible for the child's best adjustment to the growing social world. It gives a new and effective principle that we should keep in mind in working out the detailed syllabus of social studies. The teacher himself should have interest and wide knowledge of human problems. He should be able to develop worthwhile attitudes in children's minds as, toleration, cooperativeness, humanity, understanding. It is the reorganization of the entire program of the school curriculum - methods, discipline, social life in the spirit which can slowly but surely modify children's disposition and their reactions.
Craft environment is very important because it is the heart of Basic Education, and around which is based the whole system of this new education. The committee that first organized the syllabus of Basic Education under the guidance of Gandhiji wrote:

Psychologically craft is desirable because it relieves the child from the tyranny of a purely academic and theoretical instruction against which its active nature is always making a healthy protest. It balances the intellectual and practical elements of experience and may be made an instrument of educating the body and the mind in coordination. The child acquires not the superficial literacy which implies, often without warrant, a capacity to read the printed page but the far more important capacity of using hands and intelligence for some constructive purpose. Thus if we may be permitted to use the expression, which is "the literacy of the whole body."9

**Correlation.** Correlation is one of the most important elements of Basic Education. This will be an attempt to examine its technique. In India there are mostly two types of curricula, the subject centered and the craft centered. In this second type, which in other words is Basic Education, there arises the need of correlation. According to Gandhiji, the whole education should be woven around some basic craft. The school has to select any basic craft and other important life activities and try to correlate all school subjects with those activities. Before this is further explained with illustrations, the meaning of correlation should be clarified.

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9 Zakir Husain Committee, *op.cit.*, pp. 9-10.
If the teaching of any craft is scientific and intelligent, children will be interested in other informations about that craft or activity. That might include, "...its raw material, its origin and distribution, the process employed in transforming it from a crude to a finished condition, the appliances and sources of power used in this process, the condition under which the workmen connected with them carry on their life and activity."\(^{10}\) The imparting of this knowledge to the children along with the activity will be correlation. Part of that teaching may come before the actual activity, that is during planning period; some, during the activity, and some at the end of the activity. As the child's knowledge and capacity to read and write increase, "he is naturally impelled in the direction of understanding the why and the wherefore of the process going on not only in the school but also outside the school."\(^{11}\) This way, by weaving education around a craft, it will not be cut off from life and will stop becoming verbal, formal, and artificial. Studying interrelated subjects in correlation to each other as they present themselves in real problems of life will be the best method of education. The informations will be intelligent and scientific and will be given at the right moment when the need will be felt by the pupils. Every-

\(^{10}\) K. G. Saiyidain, *One Step Forward*, op.cit., p. 78.

\(^{11}\) Ibid.
thing that will be taught will be to satisfy the desire and
curiosity of the child. Kriplani writes:

Every step that is taken will be correlated
and coordinated with his personal experience,
in the getting of which he is the chief and
the principal agent. His knowledge will not
be confined to results worked out by others.
He will learn the process by which information
is gathered and knowledge acquired.12

Explaining the meaning of correlation, a well known
educator of India gave the following illustration:

A clever barrister while arguing his case
weaves into his brief a fair amount of legal
knowledge. His purpose is not to teach law
but to establish his case, yet like an artist
he must decide upon the right proportion of
legal knowledge necessary for his purpose and
the right psychological moment when to intro-
duce them and the most attractive method of
introduction. Thus, if the barrister knows his
job, even a layman attending the court, purely
for the fun of it, will in time unconsciously
acquire a fair amount of legal knowledge. This
is the method of correlation. ...the task of a
good teacher of Basic Education is the same as
that of a good barrister. He has to weave into
the teaching of the basic craft as much of
knowledge and information as is necessary for
the purpose.13

Mahatma Gandhi believed in the training of mind through
the hands. This concept of correlation was difficult for
many laymen and even educators to grasp perfectly. In the
next one or two pages exact words of Gandhiji are quoted as
he tried to explain his concept of correlation. He was asked
how mind could be trained through hands? His reply was:

13 Kaka Kalelkar, One Step Forward, p. 82.
The old idea was to add a handicraft to the ordinary curriculum of education followed in schools; that is to say the craft was to be taken wholly separately from education. To me that seems a fatal mistake. The teacher must learn the craft and correlate his knowledge to the craft so that he will impart all the knowledge to his pupils through the medium of the particular craft that he chooses.

Take the instance of spinning; unless I know arithmetic I cannot report how many yards of yarn I have produced on the takli, or how many standard rounds it will make and what is the count of the yarn that I have spun. I must learn addition and subtraction, multiplication and division. ... take geometry next. What can be a better demonstration of a circle than the disk of the takli? (It is a small gadget with a round disk and a rod used to spin). I can teach all about the circle in this way without even mentioning the name of Euclid.14

Gandhi further goes on stating how spinning can open the topics of history, geography, social science, and many more subjects when cotton, cotton crop, cotton trade, and lots of other things are brought into discussion. He showed the difference between teaching a craft mechanically and doing it scientifically. When teaching is intelligently conducted it will stimulate interest. When a handicraft becomes the method, medium and the language of instruction, that will bring out the child's potentiality and will give him joy in the work and in the whole school life. The teacher will cease to be a hard task master but will turn out to be his elder playmate, friend, guide and leader. The teacher will not have to teach anything at random but will have to guide

14 M. K. Gandhi, Basic Education, pp. 73-74.
learning experience and organize it. Craft and individual subject matters will be correlated as need is felt, but in Basic ideology correlation goes still deeper. In the words of another educator, there will be three types of correlation. "The first is to build up all the subjects in the syllabus around life activities; the second is the correlation between the teacher and the student; and the third is between the school and the society. These three types together make real correlation of life activities."15

Planning and teaching.—Planning has great importance in Basic schools; it is not necessarily one-sided, but both the teachers and the pupils have a joint responsibility in planning. Of course the teacher has greater responsibility and when in his judgment the pupils are wrong, he tries to explain the situation and guides them, or sometimes allows the pupils to try their own planning and find out for themselves that they have to modify their plan.

The whole curriculum is planned in activities and the teacher has to use his experience to select the activity. Of course each elementary school is not free to have its own syllabus because the whole school system is state controlled and directed. However, it is up to the teacher to select the best activities, in the light of the prescribed curriculum, bearing upon the three environments. From the yearly work assigned, the teacher can plan the course of study on

15 Narayan Desai, op.cit., p. 50.
monthly, weekly, and daily basis. He may plan the whole week's work in advance. Pupils' help in planning comes mainly when the particular activity is to be taken in the class.

The craft activity period is usually a long period. It comprises two periods taken together, usually of forty minutes each. In actual teaching this period is divided into two parts; one for the craft and the other for the correlated subject teaching, or there may not be two divisions. There may be time set aside for craft activity both in the morning and in the evening as the school time table would allow, and in the remaining periods correlate subjects be taught, related to the activity done. There is of course a standard set up both for attainment in craft and in academic subjects, so the teacher uses his judgment how best to help the children attain both these standards. In teachers' training schools and other basic schools where two periods are set aside for correlated craft, they usually utilize one period for craft activity and the other for correlated subject teaching. Activity and correlated teaching may even go on together whenever there is opportunity for it. There is no special time for that. The teacher should always avail himself of the opportunity to teach a subject from the beginning of the planning until the end of the activity.

The teacher prepares the atmosphere for the activity. The need for the activity may have arisen because of pupils'
needs or it may have taken place in accordance with the teacher's planning. The teacher discusses the objectives of that particular activity and discusses how to proceed. The different steps to be followed to accomplish that activity are listed by children's help and discussed fully. As any craft activity always requires tools, the class, while planning, takes note of the tools needed and arranges the work according to the tools available. The class is divided into groups if it is a group activity, and each group is assigned the work that it has to accomplish. Class leaders and group leaders are selected or elected by the whole class. When the planning is all complete, the activity starts. During the activity, the teacher keeps on moving with all the groups or individuals and guides and helps wherever necessary. Sometimes subject teaching is done during the process of the activity.

At the close of the allotted time, as planned before by the class the activity stops. The class is then rearranged as before, necessary cleaning is done and the children are ready for more learning. The most important step here will be self or group evaluation of the whole process with reference to their planned objective and the result achieved. This is important because either the individual or the group or the whole class will appraise their work. The defects will be pointed out, causes for these defects will be searched out and discussed and guidance will be given by the teacher for future work.
The teacher then takes up any topic that might have been created by pupils curiosity, or if not, the teacher himself makes the pupils see the connection between the activity done and any appropriate subject matter. As the subject matter arises from their activity, the pupils get interested in the why and wherefore. Important and lively discussion follows and children are stimulated to know more about the subject; they study at home or next time continue the same discussion. At times, the teacher has to teach some topics quite separately without any activity because there may not be any way to relate them to an activity. In the next few paragraphs there will be a discussion of actual activities that could be taken and how different subjects could be related to them.

Five steps could be mentioned to summarize the planning and teaching of an activity lesson in a Basic school:

(1) The aim of the activity
(2) The planning of the activity
(3) Children's work
(4) Evaluation of the activity
(5) Correlation of the subject matter with the activity completed.

All these five steps well covered, contribute to a successful activity lesson in a Basic school. Any craft activity may be planned for each individual grade or at times the whole school can take up a single project and each class according to its capacity may contribute to it. The paragraphs that follow will try to explain correlated lesson units a little more fully.
Correlated Lesson-units

(A) United on craft environment.--- Each of the three specific environments that have been pointed out earlier will be dealt with here with reference to lesson units. Craft is the most important environment in Basic schools. The main basic craft accepted in most of the schools is spinning and weaving, though other crafts are agriculture, carpentry, leather-work, and so on. Lower grades do mostly spinning, and higher grades do spinning and weaving both. All activities starting from cleaning cotton (if the school does not grow cotton) to yarn making are done by the pupils. These activities include ginning, carding, slivering, and spinning. The class may take up any activity as needed to attain the yearly goal and at the same time watch for the number of opportunities to correlate different subject matters. While working with cotton, pupils learn about different kinds of cotton, cotton crop, cotton plant, types of land best suited for cotton growing; they also learn about the life of a farmer in cotton growing areas; cotton growing countries of the world; Indian methods of agriculture as different from western methods. They also learn about different agricultural tools in different countries.

When spinning is done, they learn about spinning tools, kinds of spinning wheels, evolution of the spinning wheel, different kinds of spindles, mechanics of spinning wheel, and so on. Arithmetic is correlated when the teacher refers to
the need of counting the rounds of spun yarn, or to find out the strength and the count of the yarn.

In weaving, and especially in the higher grades, the pupils learn the history of the cotton cloth; ancient Indian culture; village industries of India; about handmade cloth versus mill made cloth; kinds of hand looms, power looms; cloth industry of India as related to other cloth manufacturing countries like England and Japan. They learn arithmetic based on weaving; profit and loss from the finished products, and so on. They prepare ground for geometry from the needs of geometrical designs or patterns in weaving. In science, they learn about dyeing, bleaching, and sizing materials used in different processes; they also learn about different kinds of wood used in making looms.

There may be many such topics from different subject areas which are directly or indirectly related to the activity. Activities are planned for the whole year tentatively and are followed systematically. There may be a need to reorganize planning and this is done weekly. At the end of the month there is a study made of what was planned and how much could be done and how much was left out and why.

Along with such class activities, pupils also visit cloth manufacturing mills and learn much about mill-made cloth and different weaving machines. They also prepare small tools out of bamboos and wood, which are useful in their activities in spinning and weaving. All the subjects
are graded and each teacher tries to cover the topics giving his pupils personal and first hand experience.

(B) Units on social environment.- Each class may plan and carry out its own activity, having its bearing on any social environment. Sometimes the whole school joins in a single project. A definite illustration might be useful here.

A class while taking an activity of preparing a monthly calendar, say for the month of December, learns that December 25th is a Christmas holiday. Now schools in India are secular schools but to teach religious tolerance, important religious festivals of different religions are celebrated in the school. The class thinks of celebrating Christmas, and plans to do it on the whole school base. The pupils of this class contact the pupils and teachers of other grades and plan the total program. They may plan different activities with the help of the general committees of all the grades, and make each grade responsible for one or two of the planned activities.

Lower grades perhaps, prefer to make paper flags to decorate the place for this celebration, or may make paper and clay toys for their Christmas tree. One class may make a Christmas-star, using paper and bamboo. Another class prepares handmade Christmas cards. One grade may plan to collect Christian books and pictures and prepare a small exhibition. Perhaps more than one class may get busy preparing a Christmas program - songs, plays, games, etc.
Perhaps pupils in higher grades collect Christian pictures and make an album for the school, or they may make a hand written magazine, dealing with the stories and parables of Christ. The top class takes the responsibility of the whole celebration program. This might include; sending invitations, selecting a speaker and inviting him for the program (either a Christian minister of some Christian worker). They also make seating arrangement and organize the whole thing. The teachers will help them whenever necessary but they will leave the initiative in the hands of the pupils.

This is an example of how different grades with their continued activities can set up one nice program. This type of program does two things - firstly, the children learn about other religions. In this particular activity, they, for instance, learn about the history of Christian religion, life of Christ, geography of Palestine, winter seasons in other countries of the world, and so on. Of course the material to be taught will be selected according to the capacity of different grade levels. Secondly, an activity like this will create in the hearts of the pupils a feeling of religious tolerance, because most of the pupils and the teachers will not be Christians and still they will celebrate this Christian festival with equal joy and interest. If there is no Christian teacher on the staff, they usually take help from other available Christians round about and see that they do not misrepresent that religion. This is one example of
social environment but there are many opportunities for relating different subjects to social activities.

(c) Units on physical environment.— Here any activity from physical environment can be taken. For example there may be a short trip to a garden or a river or a lake or any other place in natural surroundings. If it is a trip to a river, pupils learn about the origin of a river, its usefulness for drinking and irrigation purposes, about industries connected with a river, other rivers in the whole country, life of people living on water (as in Kashmir); perhaps about the holy rivers of India and the religious festivals of the Hindus. There is a great scope for language lessons too. They can study prose and poetry lessons on rivers or write essays and paragraphs on rivers and so on. Pupils try to interpret the meaning of river in terms of their own experiences and social surroundings. These illustrations though scattered will show how different environmental activities can be the means of correlating different subjects to each other and with the child's whole life.

Other activities.— Children are engaged in other healthful activities also. They are taught actually and in the school, how to bathe, brush their teeth, wash their clothes, or prepare and sew buttons on their garments. Cleanliness is much stressed and pupils clean their own class rooms, school compound, including even bath rooms and latrines.
They also engage in productive activities in kitchen-gardening. They grow various vegetables and fruits and earn money for school. They get practical knowledge about many other things when they learn how to make soap, toothpaste, boot polish, some common medicines and many other things.

In card board and paper work, they prepare envelopes, writing pads, small boxes, photo frames, lamp shades, and many other things.

In weaving, apart from making cloth, they weave small handkerchief, bath towels, cot-tapes. From the wastage of yarn they prepare beautiful rugs. They are also taught how to make ropes. Girls do all the above activities but take special delight in sewing or needle work or embroidery and cooking.

All these activities offer unlimited scope for learning by doing and teaching correlated subjects. This is a great success in Basic Education. It has brought motivation, insight, interest and effort in education.

Difficulties of teachers.- India is educationally a backward country and the teaching profession lacks many things. Patel, in the book on the Educational Philosophy of Mahatma Gandhi writes these words:

The teaching profession in India has failed to attract the best brain of the country because it is neither adequately remunerative nor socially respectable. Teachers are the ultimate arbiters of the education process and unless they are contented and sincere, no
scheme, however good, can meet with success.16

Gandhiji also knew that if teachers were not up to the standard, they would turn each activity school into a factory. Teachers are not well qualified for this work and do not know what correlation is. Some educators have doubted and honestly questioned if every subject could be taught through a craft. All teachers have not understood the technique of correlation. They find it unpracticable to correlate all subjects to a basic craft. Gandhiji meant that different subjects should arise from different activities, but teachers try to find activities to cover up subject matter, and naturally when they come across certain topics in a subject which could not go with any activity, they bring in forced correlation. Of course subjects are to be related to life activities to bring greater understanding, but when relationship is impossible, artificiality should not creep in. Teachers look from their own point of view. They have to reach a yearly craft attainment and at the same time complete the prescribed syllabus for the year, so they try to bring forced correlation and go ahead with both the subject and the craft. This was not what Gandhiji meant. He did have a desire to teach through hand work all the subjects like history, geography, arithmetic, science, languages, painting and music, but he knew, all these subjects could not

16 M. S. Patel, Educational Philosophy of Mahatma Gandhi, p. 131.
be taught through a craft. He therefore said, "We will teach as many of these subjects through the 'takli' (or another basic craft) as possible, the rest we cannot leave untouched."\(^{17}\) Even the Basic curriculum guide uses the words 'as far as possible'. K. G. Mashruwalla, perhaps the most authoritative interpreter of Gandhian philosophy of education, thinks that:

All training will be principally through the medium of and in correlation with such industry. Thus history, geography, mathematics, physical and social sciences and general literature will center around and be related to that industry; other matters in the above subjects will not be omitted, but greater emphasis will be laid on the former.\(^ {18}\)

This means that direct subject teaching without activity, at least when one cannot possibly correlate subjects, is allowed. Under new development in Basic Education curriculum, if the writer has properly understood, teachers are instructed to work under a new procedure. Certain topics in subjects where activity is not possible, may be taught directly, but in the beginning the teacher should show its bearing on any one of the three environments. For example, a teacher wants to teach about "Taj Mahal," the world famous structure in India. The teacher cannot possibly take any direct activity to teach that topic, except to visit that

\(^{17}\) M. K. Gandhi, Educational Reconstruction, pp. 73-74.

\(^{18}\) Mashruwalla, Harijan, (weekly) Ahmedabad, 12-4-37.
place if it is near by. If this is not possible, he may
talk about famous structures of art which pupils might have
seen. He may talk about the great skill some people had in
carving and designing during the period of pre-British rule
in India. Thus he may stimulate and inspire his pupils to
learn about manual skillful labor and of the beautiful re-
sult that it might produce; after preparing this background
he may proceed to teach about the "Taj Mahal." This will be
a creation of social environment.

This means that the teacher should tackle the subject
as arising out of physical, social, and craft environments.
In this type of teaching also, the pupils are not passive
listeners; there is participation on both sides. In this
particular lesson there might be developed a need to collect
pictures of "Taj Mahal" or old artful structures in India
to make a class picture-album. So this simple teaching
period also develops into some sort of activity period.

The main difficulty is to get enough qualified teach-
ers imbued with Gandhian philosophy of education. When this
will be done most of the difficulties of teachers will great-
ly diminish.

Financial Aspects of Basic Education

Basic Education has self sufficiency as one of its
aims and hence it has direct connection with the activities.
For this reason, this topic on financial aspect is discussed
here although it might go under the topic on administration of Basic Education.

While dealing with Gandhiji's philosophy of education, his idea of self sufficiency or financial matters in Basic Education were briefly pointed out. To recapitulate some of the points of that discussion it might be pointed out that India is a very vast and thickly populated country (362 million today) and 85 per cent of this population lives in rural areas. Most of the people in villages are poverty stricken and illiterate. Gandhiji wanted to renovate these villages by giving them education which was denied them after the advent of the British in India. The government was poor and could not possibly spend more money for education especially when immense income from the excise department was lost due to the introduction of prohibition. He was thinking of a method which could lessen some of the burden of the department of education and at the same time impart some knowledge of handicrafts to village pupils which could help them not only to stand on their own feet in future but can well educate them for all life situations. From this point of self supporting aspect, this topic will be further discussed.

Basic Education was to be made free and compulsory and so it had to be self supporting. In Harijan, Gandhiji wrote, "looking to the needs of the villages of India our rural education ought to be made self supporting if it is to
be made compulsory.\textsuperscript{19} He felt that a child when he completes his seven years of elementary education in basic schools should be discharged as an earning unit. Children were of a very great help to poor parents in the matters of earning livelihood. This knowledge of the craft was to help the children in their responsibility towards their parents, and it was to cut simultaneously at the root of unemployment. Thus a basic craft becomes the nucleus of Basic Education and an important factor for making schools self supporting. This now leads us to another important point as to the selection of a craft, for self sufficiency in Basic schools.

Selection of craft for self sufficiency.- The first committee on Basic Education gave direction in this matter when it pointed out that:

First the craft or the productive work chosen be rich in educative possibilities. It should find natural points of correlation with important human activities and interests and should extend into the whole content of the school curriculum.\textsuperscript{20}

The second point to be remembered in selecting a craft is that it has to be taught as a medium of education and not merely as a vocational craft. The third point is that under this plan the school should be able to cover the major portion of their running expenses through their craft work. This

\textsuperscript{20} Zakir Husain Committee, \textit{op.cit.}, p. 10.
financial aspect will also serve as a check to find out how far the school and the teachers work efficiently. Selecting of the craft will be made looking to the local environment and local needs. In different parts of the country different conditions may prevail and there may be need to select different crafts. Adolph Ferriere, in *Activity School* writes:

What are the trades that I should recommend for the ideal activity school? I should not recommend any one in particular. The choice must depend upon local circumstances, or the materials available, or the local industries, and on the teachers' preparation. As circumstances and material resources dictate, one may use wood, iron, zinc, tin, copper, glass, paper, pasteboard, linoleum, cork, wicker, hemp, leather.21

Liveliness and inculcation of civic responsibility were the burning questions in Gandhiji's mind when he thought of craft. He wanted to show the truth of life to millions of starving and illiterate Indians. He has put this idea very beautifully in *Young India*. He wrote:

To the millions we cannot give that training to acquire a perception of beauty in such a way as to see truth in it; show them truth first and they will see beauty afterwards .... whatever can be useful to starving millions is beautiful to my mind. Let us give today the vital things of life, and all the graces and ornaments of life will follow.22

The craft should be useful to the starving millions and also the raw materials should be cheaply and easily

available. It is a grave folly to introduce a craft in a state which has to import raw materials from a different state at considerable expenses. This will go against the self supporting ideology of Basic Education. Spinning and weaving should be the main craft in cotton growing areas; fruit and vegetable gardening in the areas where this industry flourishes; agriculture, where there is enough rain or irrigation help; pottery in clay regions; carpentry, where forest trees are plentiful; leather work, where leather is easily and cheaply available; metal work, where iron and metal industries flourish. In short, the craft should be intimately bound up with the every day life of the child.

Why spinning and weaving? - Mahatma Gandhi recommended different crafts, however, he laid most stress on spinning and weaving; the reason being this that clothes is a basic need for all people, and again this craft is involved with all social, political, educational, and religious life of the people. Gandhiji's war cry in the fight for independence was, "Freedom at the cotton thread." It imbued in people the feelings of nationalism. Spinning was also a period of spiritual meditation and concentration for him. In Educational Reconstruction he wrote:

The reason why hand spinning has been given such a prominent place in this plan is that it is the one industry which can employ an unlimited number of people and with a minimum of outlay or expenses. It has all the natural advantages of raw material and moreover it has a long tradition behind it. It will further
the villages from economic exploitation by foreign countries as also by big industrialists.23

How to teach craft scientifically? - If the teacher is not well qualified or sincere in his work there is bound to be a lot of wastage and also it may not serve its full educational purpose. Gandhiji insisted that each craft was to be taught scientifically and not mechanically. The craft is really the core of Basic Education and not merely an addition to the curriculum; it is to serve as intelligent training. Gandhiji gave a good example from carpentry. He said:

A carpenter teaches me carpentry; I shall learn it mechanically from him and as a result I shall know the use of various tools but that will hardly develop my intellect. But if the same thing is taught to me by one who has taken scientific training in carpentry, he will stimulate my intellect too. Not only shall I then become an expert carpenter but also an engineer for the expert will have taught me the difference between various kinds of timber, the place where they come from, giving me thus a knowledge of agriculture. He will also have taught me to draw models of my tools and given me a knowledge of elementary geometry and mathematics.24

Scientific teaching will thus not only serve the educative purpose but will save wastage and make it more productive. This topic now brings us to examine the question whether the principle of self sufficiency has been successfully carried out in basic schools or not.

24 Ibid., p. 4.
Is self-sufficiency ideology successful? - When Gandhiji brought this idea of self-supporting schools he meant that initial expenses of building and other things were to be borne by the state but the school should be able to earn at least enough to pay teachers' salaries. Different states have tried this experiment seriously. Of course there is a good income from weaving, agriculture and other crafts, but it has not become enough to the extent of self sufficiency.

In the state of Bombay which is much advanced in Basic Education, after ten years of experimentation the government has come to this conclusion that self sufficiency is possible with regard at least to the recurring cost of craft work. Referring to this statement of Bombay government Patel makes the following statement:

This open confession by the government deserves serious consideration at the hands of those who take to the scheme with the zeal of a fanatic and refuse to budge and inch from the original stand taken by Gandhiji, who, it may be noted, never claimed infallibility or finality and who was ever ready to adjust his views to the changing circumstances.25

It is true, as Patel points out, that Gandhiji's experiments in South Africa were limited in scope; also a common teacher cannot work with the same zeal and sincerity as Gandhiji and his co-workers did. Patel further states:

The greatest reverence can be shown to Gandhiji not by blind acceptance of his

scheme but by our readiness to modify it in the light of our experience to suit the needs of time, place, and circumstances. Critical reflection on experience is the prime condition of progress and the moment we cease to reflect, the mind becomes inert and credulous.26

Different states have different figures to show their income from craft. One thing is certain that as time goes by and as teachers become qualified and inspired with Basic Education ideology, better results will come forth.

Precaution.—There is a danger that if this self-sufficiency aspect is too much stressed it might result in teachers' misunderstanding of the whole ideology. If the teachers' work is to be judged on the actual production or income level, some teachers will lay stress on the productive side of the craft only, neglecting its educative side. There is a warning both to teachers and administrators that in the working of this scheme the economic aspect may not be stressed at the sacrifice of the cultural and educative objectives. It is possible that "teachers may devote most of their attention and energy to extracting the maximum amount of labor from children while neglecting the intellectual, social, and moral aspects and possibilities of craft training. This point must be constantly kept in mind in the training of teachers as well as in the direction of the work of the supervisory staff and must color all the educational activities."27

26 Ibid.

It should not be forgotten that the object of this scheme is not to produce mechanical craftsmen or to turn schools into factories running for the sake of making money. The broad implication of self-sufficiency includes not the financial aspect alone, it implies that the children should be self-sufficient in regards to their mental and moral aspects. They should not depend upon others but may develop their mental and moral qualities while in basic schools, which help them to see their own way in life.

Importance of Individual Subjects in Basic Education

Basic Education has been planned for seven years for the children between the ages of seven and fourteen. The first curriculum organization committee did not think it advisable to prescribe a curriculum for each state, however, it gave general fundamental outlines for each subject to be worked out by each state with the help of its educational experts. Children differ from place to place so the special needs, occupations, geographical features and social traditions of the enviroring community must be given their due weight. On this point Saiyidain writes:

It is inadvisable to impose a uniform curriculum and syllabus with identical items of subject matter over a wide area composed of different vocational and cultural groups. ...in working out the details of the syllabus and in deciding where the emphasis is to be placed, the differences between rural and urban areas, between
culturally advanced and backward groups, between boys and girls, between agricultural and industrial people should not be ignored.  

Before taking different subjects for discussion it should be pointed out that the selection of a subject or its contents is not left to the discretion of the school. The state department of education has felt the need of teaching certain subjects in elementary schools. Subjects like language, arithmetic, science, social studies, etc., have a place and usefulness in life and hence they have to be taught in all the elementary grades. There is a regular graded curriculum for all the grades and it has to be completed when the pupil has reached seventh grade and is ready for the elementary graduation public examination. The subjects are the same as in the old curriculum but the whole set is new and the approach to all the subjects is basic approach, that is, most of the teaching is through craft or life activity.

The education department has also published booklets for guidance which show different graded activities for all the grades, along with the list of subject topics that could be correlated with them. A few illustrations of that type will be given in the appendix.

This explanation will show that there is no typical school program as such, but throughout the country all Basic schools are organized and run on this principle, that more

28 K. G. Saiyidain, One Step Forward, p. 95.
or less the same subjects and contents are to be taught but through different basic activities which are accepted under different environments and needs and interests of the pupils, not losing sight of the productive aspects.

The place and importance of crafts have been shown hence important subject areas are discussed below. Education has to be imparted through the child's mother tongue so the first subject area is that of mother tongue or languages.

Languages.- Basic Education revolted against the teaching of the mother tongue artificially to the child. Language has grown with the development of human activities, so the child should learn it in that context; that is, familiarity with the activities around him. The child should not be entangled in the intricacies of alphabets before he has learnt to express himself freely and fully. Basic Education teachers do not understand fully how to teach a language through a craft; they do not realize that a language is a record of human activities, and the whole business of life is carried on through them.

Ordinarily the teaching of language means the teaching of reading and writing. The real purpose of teaching a language to a child is to help him to define and express all the activities of life through beautiful and accurate speech. ...the child's first reading material can and should be built around his first years experience of the selected basic craft.
Activities of the child in all the three environments, physical, social, and craft should be utilized for language teaching. The Basic Education syllabus gives the following objectives for language teaching:

(1) The capacity to converse freely, naturally and confidently about the objects, people, and happenings within the child's environment.
(2) The capacity to speak lucidly, coherently, and relevently, on any given topic of every day interest.
(3) The capacity to read silently, intelligently, and with speed, written passages of average difficulty.
(4) The capacity to read aloud clearly, expressively, and with enjoyment, both prose and poetry.
(5) The capacity to use index, dictionary, reference books and the use of library for information and enjoyment.
(6) The capacity to write legibly, correctly, and with reasonable speed.
(7) The capacity to describe in writing in a simple and clear style every day happenings and occurrences.
(8) The capacity to write personal letters and business communications.
(9) An acquaintance with, and interest in the writings of standard authors.30

Hindustani.—India faces a great problem in the lack of a common language. There are many different languages and dialects which make country-wide communication difficult. Basic Education has introduced Hindustani as a lingua franca to facilitate general communication. This language is made compulsory in all Basic schools. English is not included in basic syllabus because it is not only a foreign language but it is not known to the vast majority of the population. Along

with the child's mother tongue, the teaching of Hindustani is equally emphasized. This language is selected because it is the most important product of the cultural contact of the Hindus and the Muslims in India. It is also very easy to grasp.

Social Studies.- Basic Education does not believe in the mere mental development; it strives to build definite social attitudes without the means of indoctrination of any kind. The pupils are encouraged to use their own intelligence. Values such as love, truth, justice, cooperativeness, universal brotherhood are inculcated. Stories, legends, biographies, and many other things are selected to enrich the curriculum. The material is selected from the pages of history and from the literature of different religions. The syllabus of history, geography, civics and current affairs is framed to meet the needs of changing Indian society and to focus attention on these ideals which Indians have inherited and on the experience of the contemporary society. Geography will not be a mere study of plant, animal and human life, or maps and charts, weather phenomena or transport and communication. "There will be studies with the object of developing in pupils a proper understanding of his social and geographical environment."31 A study of civics will familiarize children with self-governing bodies and make them aware of their rights as citizens in a democracy. Stories

31 Ibid., p. 105.
of superiority of truth and non-violence will be highly stressed in social studies. Also, celebrations of national festivals will be an important feature in every school program.

Mathematics.- The introduction of mathematics in the curriculum does not rest on its utilitarian value alone. It is considered important for cultural and intellectual traits. It helps children to be accurate and exact and enables them to benefit by logical arguments in some abstract or concrete problems. In regards to craft, it helps to solve speedily some arithmetical and geometrical problems arising in craft activity. The teaching of mathematics will be closely coordinated with life situations arising out of basic handicraft and out of innumerable problems in school community.

General science.- This branch of knowledge will include nature study, botany, zoology, physiology, hygiene, physical culture, chemistry and astronomy. The objectives for this branch are:

(1) To give pupils an intelligent and appreciative outlook on nature.
(2) To form in pupils habits of accurate observation and of testing experience by experiment.
(3) To enable them to understand important scientific principles exemplified in, (a) The natural phenomena around, (b) in the application of science in the service of men.
(4) To introduce them to the more important incidents in the lives of the great scientists whose sacrifices in the cause of truth make a powerful appeal to the growing mind.
Music and drawing.- The objective in teaching music is to teach pupils beautiful songs and to cultivate love for music. The child's natural sense is to be developed. Special emphasis is placed on group or choral singing. In teaching drawing the child's eyes should be trained in observation and discrimination of color. He should be able to appreciate the beauty in nature. Emphasis is also laid on the practical side of drawing. The children should be taught design, decorative and mechanical drawing so that he can make use of it in every day life.

To summarize discussion on these curriculum areas it could be stated that Basic Education has laid emphasis on three aspects in curriculum development. These three aspects are:

(1) It has a definite social orientation. The child is to be made a fit citizen of future democratic society with his full faith in truth and non-violence.

(2) It has a definite emphasis on the practical aspect of education. India has to fight against poverty so this scheme promotes means of livelihood and also inculcates the values of civic responsibility.

(3) It aims at the development of national consciousness. This will not be narrow but with reference to the entire world.

Daily Program in Basic Institutions

Basic Education is being introduced in day schools but there is a growing tendency to start "Ashrams" or boarding houses where boys and girls stay for twenty-four hours under the new environment. In a way these ashrams are better
institutions than Basic day schools because all the activities in an ashram, from the early morning till the time of retirement at night are based on Basic Education philosophy of life. A brief description of a daily program in an ashram and a Basic school is described here briefly.

Ashram.- All boarders get up at an early hour and collect for common prayer or worship. This worship service is not with reference to any religion or religious beliefs; it is a common form of prayer in which all participate, regardless of their own faith. After prayer there is mass drill for some time at the end of which the students are given time for personal cleanliness. At the appointed time community-life-activities begin. Community life period is an important phase of Basic Education. The organization of community life services is carried on by elected student-officers called ministers. Once chief, and assistant ministers are democratically elected by the general body of the students for different works. For example, there are ministers for kitchen work; for kitchen store; for essential purchases; (needed for the kitchen or other requirements) for cleanliness; for cultural activities, and so on.

Each minister distributes work to different groups or individuals. Community-life duties include, preparing of all meals, washing and cleaning latrines, sweeping rooms and the whole compound area, looking after garden (planting, weeding, watering, etc.), arrangement of cultural programs, and so on.
These different duties are allotted daily or in some cases are fixed on weekly or monthly basis. Every month new ministers are elected so that different persons may get different experiences.

The individual has to do his job at the fixed time. At the end of these duties students get busy with their individual or group project in craft or do their individual study or work. Dinner is served at the appointed time. Cooking, serving, dish washing, cleaning are done by students themselves. After dinner the school starts at about eleven o'clock. At this time, outside students also may join. Those children that come from home directly are mostly very young and come just for schooling. Regular Basic school program starts now; this program will be described later on so it need not be repeated here. The school closes at about five o'clock in the evening. After the school hours, again different groups or individuals get busy with community-life duties. Those free, play games and have recreation. For the supper they again collect at the fixed time in the big dining hall. At night there are night classes when children take care of their individual studies and consult the housemaster for difficulties if any. Before retirement, there is again a mass common prayer.

An ashram is like a big family system which works cooperatively for the common good. The food bill at the end of the month is equally shared by all. The main activities
of life are woven in the full day schedule and the children are much benefitted.

These ashram children very often grow their own corn, raise their own fruits, and vegetables, and keep their own cows for milk. They also prepare their own clothes by their individual spinning and weaving. This cuts down a part of their expenses.

**Day-school program.**— A regular Basic school is not like an ashram. It is a common Basic school for fixed time when children from the community come to study. Unlike ashrams, they have less opportunity for community life work. However, the school work is planned in such a way that each child finds a share in the total working of the school. Daily school time table runs something like this:

Generally the school starts from ten or eleven o'clock in the morning to five or six o'clock in the evening. Each school fixes its time table according to its own conveniences so details will not be given but the general working of the school is described. The school starts with a mass prayer when all the children and the complete staff collect on the prayer ground. This time is also utilized in making school announcements, in giving a character building talk of some kind, and in reporting important news-local and world. After the mass prayer children go to their respective classes and get busy with cleaning and decorating their classes with flowers or by drawing colored designs in front
of their class rooms. There is general examination of children's physical cleanliness by the teacher. He inspects their teeth, nails, hair, clothes, books and so on. This daily inspection enables and inspires children to come to school clean and tidy.

The teacher now plans the whole day's work with the help of the pupils. The children do not change the fixed time table but they plan their work or their activity in the light of the fixed schedule. In other words, they merely work out the plans for the activities for the day. When actual work begins it may be based on some simple subject period or double correlated period with a craft. There may be any activity or trips as planned by the class. The activity may be spinning, weaving, kitchen-gardening, agriculture, card board work, carpentry, and so on. Whether it may be a single or double period work, but it arises out of the three environments which have been discussed earlier.

There are short and long recesses during school time when children find time for lunch, or afternoon tea. Evening time is generally spent in physical activities, either drill or games. The school closes with a common prayer; this may be mass or individual class room prayer.

In regards to craft it should be pointed out that usually there are two craft activity periods; one in the morning and the other in the evening. The rest of the periods are related to the activities done. It is up to each class
to plan its own daily program as it chooses, without disturbing the total working of the school.

School activities offer enough opportunities to children to build up their lives. Each activity or class work emphasizes leadership or group work; each pupil in turn helps in some type of leadership work. It is a regular experiment in democratic living and the concept of democratic citizenship becomes a part and parcel of the child's life. It develops children's creative power and helps them to master some vocation. Children passing through Basic schools have been found to be better than other children from other non-Basic schools, in many respects. A worker in Basic Education after his experiments gave the following observation:

(1) The pupils are cleaner, quieter, and better disciplined. They are forming habits of cooperative work and mutual help.
(2) There is a new spirit of self-reliance and independence in them.
(3) The general standard of their health is better and they give more attention to sports, games and physical exercises.
(4) They show greater readiness to help their parents in their field and home work.32

Conclusion.— The approach of Basic Education to curriculum development is functional and dynamic. It aims at what the curriculum does rather than what it is. Children are considered as active agents capable of self activity, self-direction, and self-growth. Basic curriculum is taken

32 Naranaribhal, Parikh, One Step Forward, p. 150.
as an integral unity whose component parts are closely interrelated through their coordination with crafts and through the principles of activity. The new curriculum has no longer to follow a narrow, abstract, and rigid pattern of uniform syllabi and text-books but is itself a growth, a growing and changing program for the growing and changing child in an ever growing and ever changing world.

The significant features of Basic Education curriculum are summarized in the following paragraph:

Basic Education curriculum attempts to adjust the growing child to his environment and to exploit the resources of the environment for educative purposes. It takes the child's rich and practical experiences as a starting point and bridge the gulf between real experiences and book knowledge. It is an activity curriculum and through various activities the child not only acquires knowledge but also develops certain significant social, intellectual, and moral attitudes. In Basic curriculum essential subject matter is organized into a number of significant and comprehensive units which are not remote from life but are closely related to it. It gives handicraft a great importance and attempts to provide co-ordinated training of the hand and the mind. Thus it attempts to bring about a far-reaching and desirable revolution in the education imparted to children in elementary schools in India by building education on the foundation of the psychology of child's mind and the sociological requirements of the community.
Harold Shane, in *The American Elementary School*, writes:

As America moves into the last half of the present century it is becoming increasingly evident that public schools are challenged by the accomplishments of the past. Educators are challenged continually to prove the value of the people's public schools as important and worthy objects of the traditional faith bestowed upon them in the American dream. This is a statement particularly applicable to the elementary school - the common school which is ...distinctly a product of American genius.33

The reply to this challenge to prove the worth of the public schools can only be made by organizing an ideal curriculum in modern elementary schools. Here wider meaning of the word curriculum is taken because traditionally, curriculum has meant the subjects offered in schools or the course to be studied. There has been a tendency to use the term in a wider sense to refer to the whole life and program of the school. In its broader sense it includes all of the experiences of children for which the school accepts responsibility. Caswell explains the broader meaning of the term curriculum as under:

The word curriculum is now generally viewed in more dynamic terms. It is held to be composed of the actual experiences which children

undergo under the guidance of the school. Under the older conception the curriculum was static and fixed; it could be dealt with objectively and arranged and rearranged at will; what actually happened to the child was secondary to curriculum organization. According to the present view, the curriculum is lived by children and its goodness or badness can be tested only in the quality of such living. The curriculum worker therefore, has as his point of focus an actual concern, the succession of educative experiences for which the school accepts responsibility.\textsuperscript{34}

**Curriculum foundation.**—Since the curriculum has greater responsibility today, it requires sound organization also. Organized education is the greatest social invention of all times. Never in the past has the need been more urgent; never has the challenge to organize education been so urgent. A growing faith in education is noticeable throughout the world today. Curriculum can foster good will, international understanding, and respect for the individual; or it may build antagonism, prevent understanding of others, and subordinate the rights of the people to those of the state. It may help individuals to meet the problems of their daily lives or it may be so abstract that very few can profit from it. Schools are coming forward to meet this new challenge in varied ways. In the United States especially, a new design of education is being developed; one could find various organized subjects, different types of curriculum, units of work, broad field programs, areas of living, and so on.

\textsuperscript{34} Hollis L. Caswell, and Wellesley A. Foshay, *Education in the Elementary School*, p. 226.
An organized curriculum is needed today because education is not aloof from the life of an individual or from social culture. Great educational philosophers like Dewey, Bode, Kilpatrick and others have pointed out that our modern culture is complex and becomes more and more every day. The life span is longer than the new changes one faces in the life and therefore the social environmental experiences that help children in their educational growth need to be simplified, purified, and balanced. In *Democracy and Education* Dewey writes:

The first office of the social organ we call the school is to provide a simplified environment...in the second place, it is the business of the school environment so far as possible, to eliminate the unworthy features of the existing environment from influence upon mental habitudes. It establishes a purified medium of action. Selection aims not only at simplifying but at weeding out what is undesirable ... in the third place it is the office of the school environment to balance the various elements in the social environment and to see to it that each individual gets an opportunity to escape from the limitations of the social group in which he was born and to come into living contact with a broader environment.35

William H. Kilpatrick, in *Remaking the Curriculum*, also writes as follows:

...But where the culture is complex and contains discordant element, personal thinking and choice becomes inevitable and there arises consequently as capital achievement of civilization the conception and ideal of personal liberty,
of individuality, and of the conscious improvement of society.36

In the previous chapter it has been pointed out that new philosophy of education has given new educational aims and objectives, so while talking about new curriculum, new concept of educational purposes be kept in mind. Referring to this point, Foshay writes as follows:

If the teacher seeks informations as a major goal, and the three R's as the skill to be developed, then the treatment tends to involve a detailed pre-plan and culminates in evaluation through tests of informations and skill development. If on the other hand, the teacher seeks the development of intellectual independence and skill in problem solving as major goals, then the treatment requires a plan to provoke thinking by the children about the selection and development of the topic or problems to be studied, on the assumption that the detailed plan will evolve as work progresses and that children will profit by participating in the entire process.37

Improvement and change.—— The elementary school curriculum has expanded very rapidly during the past century. This development was briefly pointed out in the chapter on the historical development of modern elementary education. This expansion was partly due to the desire of educators to adapt the school program to changing social order, and partly to the insistent demands of pressure groups in society with special interests. The result, according to some people is

36 William H. Kilpatrick, Remaking the Curriculum, p. 40.

that the curriculum has become disorganized and unwieldy. It consists of many different unrelated subjects, and it is a real problem for those responsible for education to reorganize or reconstruct the school curriculum.

There are so many other factors that play important roles in this reorganization of curriculum. Some of the influencing factors are: new philosophy of education with its emphasis on democratic process; the new educational psychology laying stress on the conception of mind and learning process; child development; educational research in various branches of education; psychiatry; new and varied text books, etc.

The scientific movement in education has had profound effect on curriculum development. There have been experiments and researches in nature of learning, human growth and development, functional curricular experiences, individual capacity, ability and achievement, method of working with pupils and so on.

In recent years learning is interpreted as the modification of behavior which comes about through interaction with the environment. This is not enough; an individual must have experience which influences his behavior. What Johnny has done to arithmetic is important, but what arithmetic has done to Johnny is still more important. Today, organismic concept of learning influences education more than anything else. The mechanistic concept of learning is no more important
now. Referring to this point Ragan writes:

The mechanistic concept of learning assumes that wholes are built up from parts, adding of bricks to a wall, and that repetition and drill are sufficient to produce learning. According to the organismic concept, learning is a growth process and follows the pattern of growth of living organism.\textsuperscript{38}

Ragan has tried to compare and contrast mechanistic versus organismic concepts of learning; these columns will be important to refer to in the discussion of the improvement of curriculum.\textsuperscript{39}

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<tr>
<th>The Mechanistic Concept</th>
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<td>(1) Human behavior follows the same laws as mechanics.</td>
<td>(1) Human behavior follows the pattern of growth of living organism.</td>
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<td>(2) Learning is an addition-al process.</td>
<td>(2) Learning is a growth process.</td>
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<td>(3) Parts come first.</td>
<td>(3) Wholes come first.</td>
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<td>(4) Parts have meaning in isolation.</td>
<td>(4) Parts have meaning only because of their relationship to wholes.</td>
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<td>(5) Learning represents the formation of specific bonds or connection in the nervous system.</td>
<td>(5) Learning involves the whole organism.</td>
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<td>(6) Learning is the result of repetition.</td>
<td>(6) Learning is the result of insight, maturation, differentiation.</td>
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<td>(7) Learning is piecemeal.</td>
<td>(7) Learning is unitary.</td>
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<td>(8) Mental growth follows a set of laws different from those governing physical growth.</td>
<td>(8) Physical and mental growth follows the same laws.</td>
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<td>(9) The learner repeats to a simple stimulus from the environment.</td>
<td>(9) The learner reacts to a configuration or field of stimuli.</td>
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<td>(10) Facts and skill are learned by drill in isolated parts.</td>
<td>(10) Facts and skill are learned in connection with meaningful activities of which they are integral parts.</td>
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\textsuperscript{38} William B. Ragan, Modern Elementary Curriculum, p.42.

\textsuperscript{39} Ibid., p. 46.
The discussion that follows attempts to show how this new knowledge, based upon newer philosophy and newer psychology of education, have been incorporated in the curriculum of American elementary schools.

**New types of curriculum organizations.**—Modern elementary schools are activity schools. John Dewey was not the first to introduce activity curriculum, or learning by doing in elementary schools. However, he was the first and the greatest American educational philosopher who gave a new philosophy of education based upon the child — his activity, interests, and effort in education. Perhaps the term activity school is no longer applied to American elementary schools today; however, the progressive schools are run on the basis of activity curriculum. Before referring to the newer types of elementary school curriculum, the ideal of activity school needs to be examined.

Adolph Ferriere, the author of *Activity School,* wrote:

> Spontaneous, personal, productive activity, this is the ideal of the activity school.
> It is by no means new. It is the ideal of Montaign, of Locke, of Rousseau, Pestalozzi, Fichte, Froebel and others; they made it the center of their educational system. It is in short the ideal of all gifted intuitive teachers of the past, the forerunners.

Ferriere further tries to give five elements in the child's creation:

(1) The creation results from the spontaneous inspiration (one does not create to order).  

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(2) This inspiration is changed with affective potential (joy is necessary to creation).

(3) This inspiration pursues an end (a mental picture to be brought to realization, an idea, a new ordering of old elements acquired or imitated). This is intellectual element of creation.

(4) It is expressed by an activity of the mind or more commonly, of mind and body, whatever the proportion of one element to the other.

(5) Finally this expression is relatively new, a fact which distinguishes it from imitation pure and simple.41

The closing years of the nineteenth century saw the laying of the foundation of activity movement in the United States. Francis Parker and Dewey were the chief proponents in the new movement. This new movement was a significant change from the old because in the old school the teacher was the center of the stage. The highest praise of the teacher was, 'you can hear a pin drop in that room'. It was generally assumed that the school children should put away childish things. They should become concerned with their future, when they would assume adult responsibilities, and they should behave in school pretty much like adults.

Through 1920's a child determination of the curriculum and the activities of the school was accorded major attention. Freedom versus authority was a popular phase and the child centered school was the slogan of the day.42

The child's own experience and his interest were the

41 Ibid., p. 67.

42 Hollis Caswell, op.cit., p. 7.
watch words in activity schools. Educators had realized the defect of subject centered curriculum wherein subjects are taught in isolation and are not made part of children's own experience. Of course experience may be good or bad and that is why it is the responsibility of the school to select worthwhile experiences for the children. After selecting these experiences they should be integrated with the children's own experiences.

Experience has two important elements; the individual, and the environment. When there is interaction between them, there is experience for the child. Integrating experiences provide work, creative activity, play, and rest, which help the child to achieve a coordination and unity of action through which his problems are solved, his needs are met, his life situations successfully faced. Burr, Harding, and Jacobs, discussing the implications of the process of integration for the curriculum of the elementary school, suggest the following major ideas:

1. If learning experiences in the school are to be truly integrative, there must be close connection between that which is learned and its use in real life situation.

2. The curriculum must be concerned with aiding the individual to the richer and better.

3. The school aims, purposes and interest of each child must be incorporated to some extent into the program of the school.

4. The curriculum of each child must be directed towards helping him meet with increasing satisfaction his physiological, emotional, social, and intellectual needs.
(5) The curriculum must provide for richer socializing experiences.

(6) A major part of the curriculum must be organized about broad units through which children work cooperatively on large common problems and gain insight into and increase control over some significant areas of experience. 43

In *Interest and Effort in Education*, Dewey wrote:

Genuine interest simply means that a person has identified himself with, or has found himself in a certain course of action, consequently, he is identified with whatever objects and forms of skill are involved in the successful prosecution of that course. 44

Types of Curriculum

There are mainly two types of curriculum; subject centered, on the one hand, and experience centered, on the other. The latter, however, has taken several forms, though the purpose of all these different ones is more or less the same.

**Subject centered curriculum.**—This curriculum consists of logically organized subject matter which is entirely different from other subjects and taught separately. Many schools still follow this type, and put the following arguments in defence. They say that for the effective interpretation of experience, systematic organization is necessary; it is also simple and easily understood and therefore, most

43 James B. Burr; Lowry W. Harding; and Leland Jacobs, *Student Teaching in the Elementary School*, p. 84.

and parents like it; it can also be easily changed and evaluated.

The chief attack against this type of curriculum is this, that it is psychologically unsound and is remote from democratic values. Day by day problems do not divide according to history, arithmetic, spelling, science, etc. Since the focus of curriculum organization is found within the subjects, day by day life problems are generally utilized for illustrations rather than being made the center of the child's experience. There is compartmentalization of action and belief. It breaks the problem of the child into many small unrelated parts.

Some schools add many subjects to the total school program, but that will not remedy the educational needs of contemporary living. The Committee on the Third Year Book of Dewey Society expressed the views: "We believe that a fundamental reorientation must be accomplished, one that cuts through the academic departmentalization of knowledge, on that centers the life of the school around the basic problem of actual cooperative living - health, leisure, work, conservation of material resources, effective utilization of human resources and the like."45

Experience centered curriculum. - Different educators have tried to classify this curriculum in different forms.

A brief review will make this point more clear.

Arthur Foshay, in the American Elementary School, gives the following types: (1) The Experience Curriculum, (2) The Need Curriculum, (3) The Emerging Curriculum, (4) Persistent Life situation Curriculum.

Saylor and Alexander, in Curriculum Planning for Better Teaching and Learning, group them under such headings: (1) Fusion or broad field Curriculum, (2) Social function of Living Approach, (3) Curriculum on the basis of the interests, needs, and problems of learners, (4) Core-curriculum.

Ragan, in Modern Elementary Curriculum, classifies as: (1) Correlation, (2) Fusion or Broad field type, (3) Emerging Curriculum.

From the above review it could be observed that these classifications are similar in many ways. In the next few paragraphs each type of curriculum is discussed very briefly.

Broad field type.— In this type, individual subjects are replaced by a broader subject area. For example, separate subjects as history, geography, and civics have been replaced by a broader subject field, simply designated as social studies. There are some advantages in this type because fragmentation is avoided. Instead of twelve or fourteen subjects there are only five or six kept by the integration of subject matter. There is longer time and there are longer units of study. It also provides for amore functional
knowledge. It places emphasis on basic principles and generalization rather than on information of facts. But there are disadvantages of this type, too. It is said that this type provides only a sketchy knowledge of a subject area. It may also result in an abstract academic type of course that is beyond the grasp of many students. It does not enable the learner to grasp the inherent logic of subject matter.

**Experience curriculum.**— The experience curriculum seeks to organize the curriculum like learning experience itself, desiring for a consideration of the nature of experience, a plan for learning. It would evolve like experience itself. "It would not, like the child centered school, rely mainly for its organization on the developing needs of the children; it would take these needs into account by developing a rich, exciting classroom life, in which experience would be allowed to run its course, so to speak."46

The major purpose of the school is to teach the process of problem solving, or reflective thinking. There is no extensive pre-planning of the content of the curriculum. The teacher's task is to provoke thinking on the part of the children and to help them think, not to do it for them. Experience curriculum is good because it utilizes, to a great extent, both physical and social environments. It also helps

in developing democratic values. It is consistent with the new psychology of learning, and it unifies the school and the community and various aspects of school living. Some educators, however, argue that the experience gained by the children is not permanently retained, and when children have to apply it to new situations, they find it difficult. They also argue that parents do not welcome it and that teachers are not well qualified to teach it.

The emerging curriculum.— This type is very similar to experience curriculum. In the latter type, educational experience is much stressed, whereas in the former, the content is mostly drawn from the child's world. The curriculum emerges as the direct consequence of attempts to meet the problems posed by the child's development. The needs of children cannot be anticipated and therefore the curriculum must be planned by the individual teacher and the pupils he teaches. It is from this conception of planning that the term, emerging curriculum, is derived. Of course, there is no planning in advance; still there should be continuous study and discussion by all members of the professional staff.

Need curriculum.— In this type of curriculum, experiences are selected and organized according to the child's need. Basic human needs are analyzed here; for example, food, clothing, love, belongingness, security, and so on. Here there is continuous evaluation of the interest of children because their interest will be indicative of their need. The
teacher should, however, be aware of both felt and unfelt needs of the children. "The actual class room activity carried on in a need curriculum might be a unit, or even a subject. The selection of activity, however, will be based on an analysis of the children's needs." 47

There are arguments against this approach also. It is said that it is difficult to determine genuine interests, needs, and problems of children. It might also minimize the social responsibility of the school. It is further argued that need approach does not provide for an adequate mastery of subject matter and presents great difficulty in developing organized educational program. It may result in serious gaps in a child's educational experience. Lastly, it is said that it is not feasible in many present day schools.

Persistent life situation or social function of living approach.— This curriculum is based on an analysis of the child along with his needs, and of the society in which he lives. The life situations of greatest significance are those that persist throughout life; as for example, do the situations requiring choice of food, getting along with others, and making moral choices. Here, also, the experience would not be highly pre-planned, but complicated problems will be more emphasized. It appears that persistent life situation approach is more comprehensive and practical.

47 Ibid.
The major social functions of living designs are more significant and meaningful to the learner; it also provides for better integration of learning experiences. However, Saylor offers the following points against this approach:

1. The major social function of living approach may result in an artificial organization of learning activities.
2. The major areas of social living are adult rationalizations and not genuine life activities.
3. The major social function of living approach present a practical difficulty in utilizing this method in present day school.

Unit of work.- In planning or organizing the curriculum, a unit of work plays an important part. It involves a central theme or problem of some kind, and it is the teacher's plan for the selection and organization of school experience. It must meet the needs, interests, and abilities of children, and must seem worthwhile to them. Robert Lane, in *Progressive Elementary School*, writes that a good unit of work should not only meet children's interests but should help them to:

1. build good social habits;
2. acquire those simple skills necessary in everyday life;
3. acquire knowledge which will function in helping the child to understand the world in which he lives;
4. develop attitudes which represent a respect and affection for our American cultural heritage;
5. develop those qualities in each child which makes him an individual and not a standardized robot.

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49 Robert Lane, *The Progressive Elementary School*, p. 79.
A unit of work indicates that educative experience is whole — of one piece — and learning should be on the basis of problem solving. These problems are not those defined by a subject matter discipline, but they actually exist and should be treated accordingly. Teaching by unit of work brings vitality and interest in the school experience of elementary school children. Skillful teachers employ many kinds of activities in the classroom; also, there is considerable amount of individual work and small committee work. There is an emphasis on "multi-dimensional" learning.

**Broad unit of work.**— Broad unit of work is generally accepted in progressive school programs. It provides integration of experience. Burr and others define Broad unit of work as "a series of closely related experiences through which children and their teacher attack a large common problem which they recognize as important, or through which they gain further knowledge and understanding of a broad area experience."^50

It is a large learning situation which includes many smaller related experiences, each of which contributes to the cause of the major one. A Broad unit of work may last for several weeks or in some areas even for an entire term. It will give opportunity both for individual and group work.

Burr, Harding, and Jacobs, give the following characteristics of Broad unit of work:

^50 James B. Burr, and others, *op. cit.*, p. 86.
(1) A broad unit of work should deal with some area of experience or problem of living sufficiently significant to justify careful study.

(2) A broad unit of work should be vital, interesting, and challenging to all of the children.

(3) A broad unit of work should harmonize with the developmental level of the children and deal with problems and materials within the comprehension of the group.

(4) A broad unit of work should provide rich first-hand experience.

(5) A broad unit of work should provide a variety of experiences and activities for the classroom group and for the individual children.

(6) A broad unit of work should involve wide research that can be done by the children.

(7) A broad unit of work should provide for socialization of children.

(8) A broad unit of work should encourage and stimulate the creative abilities of children.

(9) A broad unit of work must be an integral part of the total curriculum plan of the school. 51

As regards selecting the study, there should be cooperative effort of the faculty, the classroom teacher, and the children. Of course, the classroom teacher should have a chief role in the selection. He has to provide a setting and also guide the children in the selection and in the exploratory experiences. He also informs the children of the limitations.

Lay Participation in Curriculum Organization

The discussion of different types of curriculum organizations has made one thing very clear and that is this,

51 Ibid., pp. 86-89.
that it is believed by educators that the task of curriculum organization is not the responsibility of only those who are directly connected with education. Under the new concept of curriculum the whole community is involved in this important work. Ours is a democratic society and it faces extremely difficult and complex political, social, and economic problems that are incident to a rapidly changing social order. The society is passing from a period of extreme individualism to one of cooperation. These vast social, economic, and technological changes have affected the work of the school profoundly. Leo Brueckner, stresses the importance of school and community relation in these words:

It is the recognized task of education to help the pupils master the tools by which intellectual activity is carried on, to build in him an enlightened social intelligence, and to prepare him to participate effectively in the affairs of a changing, industrial, democratic society. The work of the school must therefore be more significantly integrated with life in the community.52

Olson also has pointed out the need of school-community relation in this changing social order. According to him the school is on an island and the community is on the mainland; the island has to be connected with the mainland by means of various bridges in the form of community resources and lay participation in curriculum development. The school needs to understand the community. The ongoing work of the

52 Leo Brueckner, The Changing Elementary School, p. 98.
world is a laboratory for the school; and adults in the community are potential teachers. Only as lay citizens and professional school people work together can public education become and remain what it ought to be. Participation is not only inevitable but is desirable.

Helen Storen emphatically points out that the schools in America belong to the people and justify their existence only if they serve the needs of the people. Campbell and Ramseyer, give the following five points why there should be lay participation in school;

(1) To learn the educative process.
(2) To determine the purpose of the school.
(3) To implement the school program.
(4) To help appraise the school program.
(5) To see what the school ought not to do.\footnote{53}{Ronald Campbell, and John Ramseyer, \textit{The Dynamics of School Community Relationships}, p. 149.}

The question now arises as to what extent there should be lay participation. The criteria for determining the extent of lay participation might be – laymen may participate in any way which results in a broader, richer, and more realistic experience for children.

Some typical schools call in representations from health welfare, religious, and civic organizations directly concerned with education. Several school systems have used the vocational basis of representation for curriculum council.

The role of central office in curriculum improvement should also be referred to here. Caswell has well tried
to enlist the important points in this connection:

(1) The central office should provide leadership in a continuing analysis of curriculum problems and needs and in the formation of a comprehensive program to meet them.

(2) The central office should foster a sense of group purpose among the instructional workers in a school system.

(3) The central office should provide for the coordination of the activities of various instructional workers, so that a unified curriculum is developed.

(4) The central office staff should provide a resource specialist, needed upon occasion, but not continuously in the individual school.

(5) The central office should stimulate creative leadership among the entire teaching force.

(6) The central office staff responsible for curriculum improvement should arrange working relation with personnel responsible for other phases of school operation so that development of a good curriculum is facilitated.

Some Specific Problems with Implication for Curriculum

For a thoughtful American there are some public problems which affect and will continue to affect the elementary school curriculum. Foshay has listed ten such problems that affect elementary school curriculum in the United States today. They are:

(1) War and threat of war.

(2) Remaining barriers to social mobility as they relate to equality of opportunity.

(3) Inter-cultural tension and the problems of prejudice.

(4) The increased physical mobility of the American population.

54 Hollis Caswell, Curriculum Improvement in Public School System, chapter 4.
(5) Greatly increased urbanization.
(6) The new organization of our country and its institutions into big government, big labor, big private industry.
(7) The changing character of middle class.
(8) The emergence of the United States as a dominant world power.
(9) The changing character of our national resources.
(10) Renewed need for re-examination of the implication of our moral and spiritual values.\(^5^5\)

There may be many more similar problems which one can pick up from current literature and publications on problems in the United States; however, along with other professional and technical problems in education, they do emphasize that they, also, should be considered equally.

Teaching Procedure, Teaching Aids, and Planning

There are three important questions asked in the educational world, and on the answers of these questions depend the educational system in any country of the world. These three questions are:

(1) What to teach?
(2) Why to teach?
(3) How to teach?

The answers to the first two questions depend on, or deal with the educational philosophy or need of any community or country. This factor may vary from place to place and from country to country. The third question is entirely

\(^5^5\) Arthur Poshay, \textit{op.cit.}, pp. 125-126.
different from the first two and it depends mainly upon the knowledge of child development and on theories of learning involved in educational psychology, which in turn is based on research and experimentations in education.

Theories of learning have changed as knowledge increased. At this point it is not intended to discuss again theories of learning or conception of mind; the only idea is to mention the new teaching procedure that is being adopted in modern elementary schools. The old method of teaching was recitation method which is being replaced at many places by newer methods based on organismic psychology, known as Gestalt Psychology, or Field Theory of Learning.

V. T. Thayer, in *The Passing of the Recitation* wrote:

> The recitation method was based upon psychology of learning which is no longer accepted, out of harmony with the broader objectives of education and inconsistent with our fundamental democratic aspirations.\(^{56}\)

Previous discussion has shown how interest was brought into teaching by activity approach. In modern elementary schools learning is by doing, and the child is more important than the subject to be taught. The teaching procedure is one of cooperation, rather than competition. The pupils have enough freedom to learn about their own needs, interests, and problems, both individually and in a group. Cooperative study is one of the important characteristics of core-curriculum. These core periods give freedom to pupils to learn what

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\(^{56}\) V. T. Thayer, *The Passing of Recitation*, p. 3.
they like best and what is considered pertinent by their teachers. The teacher is always there to guide and direct them in their cooperative efforts to solve their problems. There is always group planning and cooperation between the teacher and the taught. There is enough scope both for individual and group development. Modern elementary schools lay much stress on group dynamics. Pupil participation is the main teaching procedure in modern schools. The pupils are no longer passive listeners but are chief participants in classroom procedure. There is both give-and-take on the part of the teacher and the pupils.

Modern teaching is a scientific method or the method of intelligence. There is no blind acceptance of whatever the teacher says, because learning is a problem solving process. The pupils apply the method of intelligence in most of their activities. Of course the teacher is always there to guide the pupils in whatever way they need his help, but he does not take the initiative in his hands unless it is absolutely necessary. Pupils are partakers in planning, organizing, executing, and in self or group evaluating.

Another important development in teaching and learning in modern schools, is the increase of extra-curricular activities. In preparing the pupils for democratic citizenship, these activities play an important role. Whether inside or outside the school, in classroom or on playground, these activities develop worthy traits of character. The
values are not taught but are learned by children in their actual living, in the classroom or outside of it. Values, like social sensitivity, cooperativeness, creativeness, reflective thinking, tolerance, appreciation, etc., are acquired by the pupils when they live and study in this ideal situation at school.

In the old traditional schools, community life was nowhere on the school scene. There was a wall created between the school and the community, and as soon as the child came to school, it was assumed that he had entered an altogether different world. Today in modern schools this barrier has been broken and the doors of the schools are flung open for the whole community. At the same time, the school also makes the most use of the community. The educators have realized that both the community and the school implement each other's work.

Storer has given an example as to how a community can be of tremendous help to a school. The following are some of the units that can be sponsored by the members of a community:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Unit</th>
<th>Community Sponsor</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>the home .......... a home maker</td>
<td></td>
</tr>
<tr>
<td></td>
<td>air plane .......... a mechanic</td>
<td></td>
</tr>
<tr>
<td></td>
<td>transportation ... a passenger agent</td>
<td></td>
</tr>
<tr>
<td>II</td>
<td>The school ...... a city council man</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Indiana .......... a person who lived on Indian reservations</td>
<td></td>
</tr>
<tr>
<td>Grade</td>
<td>Unit</td>
<td>Community Sponsor</td>
</tr>
<tr>
<td>-------</td>
<td>----------------</td>
<td>----------------------------------------</td>
</tr>
<tr>
<td>III</td>
<td>flower.........</td>
<td>a florist</td>
</tr>
<tr>
<td></td>
<td>housing.......</td>
<td>a lumberman</td>
</tr>
<tr>
<td>IV</td>
<td>dogs...........</td>
<td>a veterinarian</td>
</tr>
<tr>
<td></td>
<td>games.........</td>
<td>a retired army officer or a polo player</td>
</tr>
<tr>
<td>V</td>
<td>church.........</td>
<td>a sunday school teacher</td>
</tr>
<tr>
<td></td>
<td>music..........</td>
<td>a musician</td>
</tr>
<tr>
<td></td>
<td>garden.........</td>
<td>a landscape gardener</td>
</tr>
<tr>
<td></td>
<td>art...............</td>
<td>chairman civic art center</td>
</tr>
</tbody>
</table>

The modern elementary schools base their curriculum on the needs, interests, and problems of the children. But some people raise an issue here, saying, who should determine these needs. Now, whether the needs or problems of children are determined by the children themselves, or predetermined by the teacher, is a matter of difference and should not be bothered much, so long as the children get the real life education. Teachers always try to give their children direct first hand experience, whether in class periods or in work periods. Direct purposeful experience has become the foundation of progressive teaching. Edgar Dale has cleverly tried to show the importance of direct, purposeful experiences by drawing a Cone of Experience which is as under:58

57 Helen Storen, Laymen Help Plan the Curriculum, p. 46.

The Cone of Experience

Verbal symbols

Visual symbols

Radio, recordings, still pictures

Motion pictures and television

Exhibits

Field-trips

Demonstrations

Dramatic Participations

Contrived Experiences

Direct, Puposefull Experiences

This cone of experience gives a pretty complete picture of how teaching should be planned and carried out in modern elementary schools.

Learning materials.- The terms instructional materials, instructional aids, teaching materials, teaching aids, aids to learning, resources of instructions, etc., are often used interchangeably. In selectin materials for the school it should be remembered that no learning material is either good or bad in, and of, itself. Each material must be evaluated in relation to its specific effects upon a given child, or group of children, as used at a given time, and under certain
circumstances. Some aids to learning, such as movies, film strips, field trips, are needed in group situations to help the group understand important things. There should be a balance of materials selected with regard to children's all-around development. At times, children will also help in selecting materials. Criteria for making selections must be developed according to the particular situation. Edgar Dale has made six generalizations bearing on teaching materials, as follows:

(1) The implications for more effective learning inherent in teaching materials are tremendous. Today the list may be small for an elementary teacher but tomorrow it may be so great as to seem fantastic to the teacher of today.

(2) Children are, or should be, prepared to cope with the abstractions of adult life by first being introduced to concrete first hand experience of its closest equivalents.

(3) The sound approach involving teaching materials seeks to uncover the ground rather than to cover it. A limited amount of rich experience is probed more deeply.

(4) Teaching aids are means to help children more from concrete to abstract, from the comprehensible specific to the increasingly general.

(5) Textbooks should neither be naively accepted nor peremptorily rejected; many textbooks help to unify group experience. The profession must encourage and support publishers who are willing to pioneer.

(6) The best teaching aids are able teachers and inventive, imaginative children. They need to share their expressions among one another.59

Planning. — A plan may be a rigid draft, form, or diagram; or it may be a flexible arrangement, procedure, or

59 Edgar Dale, Ibid., p. 248.
method of action. Planning is dependent upon objective or purpose and therefore it must be flexible to suit our purpose. The school curriculum may be broad or functional, or it may appear quite normal. In both these cases planning is essential. Planning gives security in selecting and carrying forward each activity. In modern elementary schools, children are involved in different activities and therefore planning on the part of the teacher is very important. Burr and others list a few factors that should be considered in planning. These factors are:

(1) The teacher keeps in mind the major goal of the school.
(2) The teacher considers the previous experiences, maturity, abilities, needs, and interests of the classroom group.
(3) The teacher consciously preserves and enhances democratic values.
(4) The teacher recognizes the importance of children's learning to use the scientific method in thinking.
(5) The teacher takes into account the constant nature of change.

There may be pre-planning for a teacher; he can have a large range planning or a daily or work period planning. Planning helps the teacher to utilize the purpose and stimulate the interest of the children. It also gives the children opportunity to think and plan too. Because of planning, the classroom program is synchronized with the total school program. It provides the teacher opportunity to work with each child.

60 Burr, and others, op.cit., pp. 62-63.
The primary functions of the planning period are the identification of needs, the discovery and stimulation of interests, the focusing of interests and purposes, the organization of work, and the reaching of agreement upon responsibilities.61

Resource unit. - In this discussion on the need for planning on the part of teachers, it is worthwhile to see very briefly, what is a resource unit and how it is useful in planning, as well as in teaching. The schools that follow core-curriculum or broad unit of work, or such other type, see a need for preplanning and its bearing on educational values. Alberty has discussed at length the topic on resource unit in *Reorganizing the High School Curriculum*. The principles are the same, whether the unit is for elementary or secondary schools, hence a few points from the above mentioned book are quoted here. Alberty gives the following steps in organization and content of resource units:

(1) Introduction.
(2) Philosophy and objectives -- philosophy and purpose of the school and also of the particular unit.
(3) Scope -- brief outline of the general problem area covered by unit, problems, issues, hypothesis.
(4) Suggested activity -- useful activity for the unit.
(5) Bibliography and teaching aids -- including books, pamphlets, periodicals, film, film strips, models, pictures, maps, etc.
(6) Evaluation -- suggestions for final and continuous evaluation.
(7) Leads to other units -- probability of developing other resources or learning units.

61 Ibid., p. 75.
The use of the unit -- various possibilities of using the material in various phases of developing a learning unit.\(^{62}\)

He further gives the following generalizations for the development of a resource unit.

- Resource units are best developed by a group of teachers rather than by one teacher.
- Resource units are likely to be most effective when they are used by the group that prepares them.
- The resource unit should be organized and indexed for effective use, and published in a form that facilitates frequent and easy revision.
- A program of resource unit development requires that ample provision be made for physical facilities, released time for participants, secretarial and consultant service, and the like.\(^{63}\)

Curriculum Areas

While discussing curriculum development, it has been noticed that the child's interest is an important factor to be remembered. His interest in physical activity, use of tools, mental activity, and activities of people around him, are four major fields in which the child naturally reacts with interest. However, in selecting subject matter, one should not look only to child's interest, as there are other factors too. If the subject is within the child's experience, power, or needs, he takes interest in any subject. There

\(^{62}\) Harold Allbery, Reorganizing the High School Curriculum, pp. 424-425.

\(^{63}\) Ibid., p. 515.
are four factors which should be helpful in curriculum areas:

(1) Purposes.- They refer to the changes we wish to make in the child.
(2) Learning process.- This step includes procedure to be used in making changes in all phases of development; physical, mental, emotional, and social.
(3) Instrumental material.- This will refer to subject matters, experiences, materials, which can be utilized to make desired changes.
(4) Development of the child.- This will be in reference to his power, ability, and interest.

It should always be remembered that there should be interaction or inter-relationship between all these four factors.

Streitz emphasizes two criteria in the selection of subject matter. She writes:

Direct sensory experience is the first criterion for the selection of subject matter in the primary grades, and this selection should be made jointly by teacher and children working together cooperatively and as equals in the undertakings. A second criterion for the selection of subject matter is that the topic of study must have social significance. In other words it must be concerned with persons.64

In the modern development in elementary school curriculum, subjects have been classified in different experiences, as: social experiences, language experiences, number experiences, scientific experiences, healthful experiences, and creative experiences. It will be proper to discuss very briefly and individually these various experiences.

Social experiences.- The purpose of education has

changed and it has affected this area the most. The concept of mastery of several facts is changed and today the new goal of social studies is to help the child to meet more effectively the situations involving social relations.

Lee and Lee write:

No longer should a controversy arise as to whether this part of history or that phase of geography should be taught. The curriculum cannot be constructed by asking the subject matter expert in one narrow field, what, from his field should be placed in the curriculum. Rather the start is made from what are those situations involving social relations which the child is or will be meeting and how he can be helped to meet more effectively those situations.

Recent emphasis can be characterized under the following terms:

Democratic living and relationship within the classroom and the school,
International understanding,
United Nations and UNESCO,
Atomic age and Air-age,
Community school,
Improvement of environment - housing, food, clothing,
Economic understanding,
Improvement in teaching American History.

In short it could be said that socializing experiences during the whole of the school day are in reality part of the social studies program.

Language experiences.— The purpose of language is to improve and make easier communication. Lawrence H. Conrad pointed a new direction of language arts program when he wrote,

"A child will use language as one eats with a fork, as one rides a bicycle, as one drives an automobile, without conscious reference to the laws of physics or of mechanics, but with thoughts of the message of the meal and of journey."66

Research shows that since each of the language arts is just a facet of the larger process of communication, there should be a great deal more inter-relationship between reading, writing, hearing, and speaking. San Diego schools in California, point out the following objectives of language experiences:

(1) To improve the quality of thinking through a word delineation of experiences.
(2) To develop an appreciation of personal experiences which are increased in significance through language.
(3) To develop ability to observe environment more accurately and through communication to share this observations with others.
(4) To develop appreciation for effective usage as a means of improving expression.
(5) To develop appreciation of a rich vocabulary because it makes possible more adequate expression.
(6) To develop ability for clear expression in every day speech and writing.
(7) To develop more adequate personalities in social relationship through improved facilities and accompanying ease in communication.
(8) To improve personal integration through the use of language in creative constructive activities and as a rational procedure in problems of mental health.67

Number experiences.—It is the responsibility of elementary education to make it possible for each child to

become increasingly effective in meeting situations, both in the present and in the future. The acceptance of this point of view provides a criterion for the determination of arithmetic experiences. Harding in *Functional Arithmetic* has emphasized the new concept of arithmetic in teaching and learning. According to him, in a very real sense each child repeats the race experience in developing ideas of quantity and number. One of the implications is that meanings are not in number symbols. He writes:

The world is filled with objects. Men dealing with objects observed characteristics of their relationships with each other and with himself, intellectualized those relationships, and generalized them into a convenient set of abstract tools - numbers. Since knowledge is not transmitted by heredity, for each child number meanings or concepts are developed through the functional inter-relationships between child, objects, and symbols.68

Arithmetic is an integrated system of ideas, principles, and when characteristic of objects are observed and experienced, principles and processes are developed. Harding further gives the following objectives of arithmetic instruction:

1. To record accurately the quantitative relationship of objects.
2. To communicate ideas of facts about quantity.
3. To aid in understanding fields of knowledge such as science, social studies, art, music, and health.
4. To classify, organize, and record results of research and other work.

68 Lowry W. Harding, *Functional Arithmetic; Photographic Interpretations*, p. 5.
(5) To help in gaining understanding of present culture through the history of number and measurement in earlier civilization.69

Scientific experiences.— The real concern should be directed to science as a way of thinking, and a way which may or may not contribute to social good depending upon control. Even in elementary schools this function should be stressed. Science program of elementary schools will be concerned with the contribution of science to the changes in man's natural environment, in social environment, and intellectual life. Increased interest is one of the aims of elementary science. Great educational philosophers like Dewey, Bode, and others have emphasized the value of science as a way of thinking, a way of problem solving. The following are the objectives for science teaching:

(1) Functional informations on facts about matter such as: Earth, Sun, Moon, Planets, Lunar body.
(2) Functional concepts such as: Earth is very old; space is vast.
(3) Functional understanding of principles such as: All living things reproduce their kind.
(4) Instrumental skills such as: Ability to read science content with understanding; reading of maps, charts, etc.
(5) Problem solving skill; abilities as: To sense a problem, define it, to form tentative hypothesis, to collect data, to test hypothesis, accept, reject, or modify it, conclusion.
(6) Attitudes such as: Open mindedness, intellectual honesty, etc.
(7) Appreciation such as: Appreciation of contribution of scientists, etc.

69 Ibid., pp. 8-9
(8) Interest such as: Some phase of science as recreational activity, hobby, science as a field of vocation.

Healthful experiences.- Elementary school can make one of the greatest contributions to a child by sending him out full of health and vigor for the whole of his life. Educational Policies Commission and other bodies have put a great stress on the subject of health both in elementary and secondary schools. A school is a place where children live and learn healthfully.

In lower grades such topics may be dealt with as: safety on the way to and from school; fire prevention; safety at play; safety at home; treatment of injuries, etc. In upper grades such topics as: how the community helps protects life and property in the school, protection from fire, first aid, common recreational facilities, vocational activities, etc. As regards the healthful experiences, the schools try to follow the following points:

(1) Develop habits and attitudes favorable to healthful living, emotional as well as physical.
(2) Provide information when needed as a basis for healthful living.
(3) Develop ideals, attitudes, and habits of safety in all situations.
(4) Provide physical activities conducive to good health.
(5) Bring to conscious recognition of the pupils, the recreatory possibilities of healthful physical activities.

70 N.S.S.E., Science Education in American Schools, pp. 28-29.
(6) Provide opportunities to live, work, and play together in situations conducive to development of good emotional health. 71

Creative experiences.— Creative experiences could be developed in music, drawing, painting, modeling, sculpturing, constructing with paper and clay, etc. There are areas which offer enough scope for individual thinking and planning, knowledge and skills, habits, appreciation, and attitudes. Children's experiences must be rich. They must have ideas and feelings they wish to express. Situations must be free and materials be easily accessible.

Mutual evaluation raises the caliber of the work. This should not generate into fault finding or contesting. Every remark must be constructive. Even creative writing should be emphasized. The creative work should not be cheap imitation but the children should be encouraged to do their own original work.

Conclusion.— The curriculum organization is of utmost importance in any good system of education. Now the concept of curriculum is considerably changed. More value is attached to what the curriculum does to the child rather than what the child does to the curriculum. The whole concept of what is subject matter takes a new meaning, new interpretation, and new joys for the learner. "Subject matter is not something to be learned, an end in itself. It is instead the means to a wider, richer, and more socially useful life — a life filled

71 Lee, and Lee, op. cit., p. 530.
with significance, a life of color, atmosphere, and simpli-
licity, a life of imagination and vitality.\textsuperscript{72}

This part of the chapter has brought out a few sig-
nificant facts that should be kept in mind while planning
or reorganizing curriculum. First of all, the curriculum
organization should be based on a continuous cooperative
study and planning, and this planning should be a continuous
effort of the school staff, the pupils, and the community.
The curriculum should provide a well balanced day of living
for children; this could be done by providing for con-
tinuity and sequence in the learning experiences of the
child; in other words, the child should be oriented to the
life about him. The curriculum should provide for unified
learning and the development of fundamental skills. The
appraisal should be in terms of the behavior of children,
as well as in terms of what they know and what they can do.
Above all the curriculum should develop worthy traits of
character in children and thus make them ideal citizens of
a democracy.

\textsuperscript{72} Ruth Streitz, \textit{op.cit.}, p. 342.
A Comparative Analysis

This section of the chapter represents an effort to compare the Basic Education curriculum in India with that of modern elementary schools in the United States. The first two parts of this chapter might have indicated that in the two curricula the points of difference are more than those of similarity. Of course, there is a fundamental difference in the actual set-up of the two systems of education; however, the writer is of opinion that the superficially apparent great difference may be due to the fact that the two systems of education are at different levels of development. Basic Education is a unique system in certain aspects, yet it needs more elements for its enrichment. American elementary education appears to have certain rich elements which Indian school systems may need. Hence, more attention will be paid in the following discussions to the section dealing with the topic, 'What has American elementary education to offer?'

Similarity and Difference

This comparative analysis of the curricula chiefly refers to the modern systems of elementary education in India and the United States. There are still many schools in both countries which run more or less along the same old traditional pattern. The writer visited a few such schools
in this country, which were mostly one-room schools or small schools in which the teacher or teachers did nothing but formal teaching through text-books. Such schools are not referred to for the time being, the present analysis being based on modern progressive schools.

One of the important factors of similarity between Basic schools and modern elementary schools in America is the fact that they both base much of the instruction upon an activity program. In other words, they are both "activity schools." Basic schools have different crafts as the main activity, and the schools in this country have various types of activities, both curricular and extracurricular, but there is a strong similarity in the basic design and approach.

It may be pointed out that subjects are also more or less the same in both the countries. Teachers in elementary schools of the United States attempt to integrate or unify subjects. There is a unification of subjects in India too. Basic schools do not have separate subjects as history, geography, and civics, but are unified under one broad subject such as social studies. Basic schools teach all the subjects which are commonly found in elementary schools in the United States. In Basic schools, the class teacher is responsible for teaching all subjects, and the same thing is true in the United States too; in fact, there is a fast growing trend toward self-contained classrooms.
The main difference between the two systems is that of correlation of subjects. In Basic schools, as far as possible, all subjects are to be correlated with a basic craft or some other useful activity. This is not true in American elementary schools. Subjects are taught through activities but they are not directly connected with any practically useful craft or activity.

Another aspect of basic curriculum is the importance of three portions of the environment physical, social, and craft, in teaching school subjects. All the teaching must arise from one of the three environments, as the program is conducted in India.

The self-supporting aspect stressed in the basic Education curriculum is not correspondingly emphasized in the elementary schools in the United States as they are not required to show any income through activities undertaken. Craft activities in Basic schools are not selected at random. In other words, craft is taught scientifically from the very beginning, to achieve its specified end. It is a gradual process, which develops grade by grade. Since there are not craft activities as such in elementary schools in America, organized or graded craft curriculum is not observable.

Basic schools always begin the school day with a mass prayer of all the grades assembled usually at one central place. As is commonly noticed in the United States, there is no repeating of allegiance to the national flag every
morning. In India, only on very few and significant national days is the national flag hoisted and a general salute, in the form of allegiance, given. India may be right or wrong, but the sight of national flag is not made so common. The flag is never kept hoisted permanently on any school building.

Some sort of school-community-life work is usually taken up in all the basic schools every morning. It may be mass cleaning, or decorating, or gardening, etc. This also is a unique feature of basic schools in which all pupils of all grades take part.

What Has American Elementary Education to Offer?

This section continues to deal with the differences between the two systems but instead of pointing out mere differences, more stress is laid on the aspects of American education that can enrich education in India. As pointed out earlier, the curriculum of modern elementary schools in the United States seems richer and hence it can be a guide or inspiration to educationally backward countries, in their struggle for improvement.

Wider meaning of curriculum.- One of the first things an outsider notices in the educational system of this country is the wider meaning in the use of the term curriculum. In modern American schools, curriculum does not mean merely courses of studies or some type of syllabus. In other words,
it is not what is written, but what is done. The curriculum in a good elementary school reveals a combination of thoughtful planning, intelligent guidance of children's experiences, and meaningful appraisal. "It is never supposed that the curriculum is made when a book is published; rather it is made as children live." 73 This wider meaning of the term curriculum is more significant, and it can well be adopted by those countries which do not have it. It signifies an entirely new framework for education. San Diego County in California has interpreted it as follows:

We not have a framework for a new education. Its form is molded by the American democratic traditions; its substance recognizes the realities of American life today; and its internal design reflects a theory of learning which provides for the all round development of children. 74

Planning and group studies. Planning, and especially pupil-teacher planning, is another good aspect of American schools that can be copied. Basic schools put great stress on planning, in fact no activity begins without planning; however, the teachers have mostly failed to grasp fully the significance of planning. The writer was thrilled to observe the planning by pupils of their own activities in some modern elementary schools in the United States. In most Basic schools teachers plan activities with the help of the pupils, but


when it comes to correlated teaching, their planning stops, and the teacher begins to teach the subject in the formal way. Pupil-planning is also necessary in the matter of correlated teaching. Intelligent planning of the activity and the correlated subject areas will remove this defect. It is high time that elementary schools in India give up following old "Herbartian Steps" of teaching, and follow the "Whole method" of teaching, according to "Modern theories" of learning.

Teachers' pre-planning is as important as pupil-teacher planning. Teachers' planning must include appraisal of the personnel of the group, review of needs, interests and characteristics of individuals in the group, appraisal of children's past experiences, and appraisal of future needs and interests as indicated by previous teachers. The staff of the Ohio State University School lays great stress on pupil-teacher planning. The staff believes that:

...always it is desirable to involve youngsters in helping to decide the procedure and arrangements involved in living together, particularly if they will be given a chance to participate in making the major decisions of selecting a group study.75

There should be definite criteria for the staff in selecting a study. The staff must see whether the problem decided upon for group study has come up because of particular

75 The University School, Group Studies in the Elementary Grades, The Ohio State University, p. 8.
interests, needs, or experiences of the children in the group. The maturity level of the children for the study of a particular problem should also be kept in mind. The problem should challenge the thinking of the child and there should be enough facilities for the study of the problem. When any problem is decided upon, which satisfies these criteria, it has already achieved some of the purposes.

Referring to this point, the committee of the Ohio State University School staff points out:

The group study or unit of work thus decided upon becomes not a "whim" or "fancy," not merely something "we want to do," but rather a group undertaking arrived at through thinking and weighing values. Therefore every child is closely related to the problem and feels a definite commitment to help make the group study successful.\footnote{Ibid., p. 16.}

The success of this method of pupil-teacher planning has been noticed in various schools, and therefore, this aspect of curriculum is stressed as a guide for schools in India.

Individual instruction.- Modern elementary schools in the United States are far advanced in the matter of individual instruction in the classroom. Of course the size of the class is a disturbing factor, but if the teacher is sincere and intelligent, he can do a reasonably effective job even with large classes. The writer noticed this method of teaching in most of the schools he visited, whether in Ohio or elsewhere. The Ohio State University School, and
other schools that he visited in the states of Ohio, Indiana, Illinois, Pennsylvania, and Florida, followed the same procedure. The Winnetka schools, and Francis Parker School in Chicago seemed to be quite advanced in individual instruction. The Hershey elementary school in Pennsylvania had an unusually small number of children in each class, generally not more than fifteen or twenty. The school has the financial support of Hershey Chocolate Factory, making this possible. The reason this school is specifically noted is this that the school had a readiness class for each grade up to three. The pupils who were found not quite ready for the upper grade, at the end of the year, were put in the readiness class for one year. The system was organized like this: kindergarten, readiness class for first grade, first grade, readiness class for second grade, second grade, and so on. Not only this, but there was a separate class for the accelerated group of each division too. Of course, every school cannot afford to have this costly arrangement, but this is an illustration which shows the effectiveness of individual instruction. Usually it was noticed that the teacher divided her class into sub-groups, and helped each group according to its needs. This is what elementary schools in India can also try to accomplish. Some schools may be doing it but it should be made more common.

Bread unit of work and problem solving.- The analysis of the returns of the questionnaires that were sent out showed
that most of the schools followed the "broad unit" type of curriculum. The characteristics of the broad unit of work were discussed earlier, but having seen the successful working of this method, it may be stated that it seems to be a good method of dealing with the curriculum.

The Basic Education curriculum is planned and followed more or less along the same line, but still there is a great scope for improvement. Let craft be the medium of instruction, but the intended subject matter to be taught can well be distributed into the broad unit type of work. This will necessarily bring in correlation of other subjects too, and the principle of relating the subjects with the craft or with any other activities will be maintained. Craft activities are not the only activities that are followed in Basic schools. There is a broad range of other activities too, so it is believed that the broad unit type of curriculum will be more suitable.

Since the topic of "broad unit" is discussed here, it may be worthwhile to see some of the typical units that are organized in some schools. Ohio State University School gives a list of typical units that can be taken up in elementary schools. These units are:

First Grade - How people live, work, and play on the farm?
Second Grade - How and where we get our food?
Third Grade - What makes things go?
Fourth Grade - Communication.
Fifth Grade - The story of the earth.
Sixth Grade - Ways people live. 77

77 The University School, Curricular Experiences, The Lower School, The Ohio State University, p. 7.
Broad unit type of work offers a greater opportunity for the distribution of group work. For example a class was studying the countries of Europe as a unit; the class was broken up into different small groups and committees, and each committee was working on a separate country. Each group made a thorough study of the unit according to its ability and, under the general guidance of the teacher, reported its findings before the class. This way the whole class gathered a good amount information for this whole unit on Europe. Another class in a school in Pennsylvania was studying colonial history. The writer was much impressed to hear how the history was divided into different periods and different small groups in the class were working on a particular period assigned to it. The pupils took a continued interest in the unit for a long time. The materials collected and prepared by this class were enough to arrange a small museum depicting the colonial history, in which the whole school might be interested.

The most important aspect of this method is the development of problem-solving experience, or the development of the "method of intelligence." The problem that a group works on includes all of the exploration, collection of information, first hand and vicarious experiences, expression, organization, and evaluation. This is indeed a great experience to the pupils. The child will be required to use his intelligence and solve his own problems. Thus what he will try to learn
by his own effort will be a first hand experience to him and will be a part of his life. When problem solving procedure is adopted, the teacher should keep the following steps in mind. (1) Recognizing and defining problems; (2) Making plans to solve the problem; (3) Finding and verifying information; (4) Organizing data and informations; (5) Drawing and checking conclusions or data; (6) Evaluating actions.

Lay participation.- Lay participation appears to be a great success in elementary schools in the United States. It has been noticed in many schools that parents and laymen not only help in the reorganization of the school curriculum, but give active cooperation in the actual teaching in the class also. Very often when the pupils are busy with their group studies, they find it very profitable to invite persons from the community to help them in their group project. Most of the modern schools in the United States use community resources, both inside and outside the classroom. Pupils in Basic schools do take field trips, but not enough persons are brought into the classroom for various type of help. This aspect of American education will definitely improve the elementary school program in India. The Parent-Teacher Association is another aspect of such help which will be discussed in the next chapter.

Resource units.- Preparations of resource units does not seem to be very widely spread in elementary schools in the United States. However, it appears to be a great help
In selecting, planning, and executing the unit of work, Basic schools do undertake a little of this type of work, but it is not yet well organized. Alberty's guide in preparing resource units, which has been discussed earlier, can be a general help in this matter of resource units.

Extra curricular activities. From the visitations of the schools and from the returns of the questionnaires, it is noticed that elementary schools do not have as many activities as secondary schools, however, some good schools do have quite an extensive extra curricular program. Band, music, scouting, dramatics, athletics, picnics, and so on, seem to be some of the common activities. Different subject-clubs, as history club, geography club, etc., appear to be a worthwhile thing that elementary schools in India can start. It has been especially noticed that certain schools encourage their pupils to exchange letters with pupils in other countries. This is indeed an excellent method to gather first hand facts about foreign countries, and also to develop international friendship. This may be an expensive thing for elementary school children in India, nevertheless, if some children could afford it, and if the work could be organized, it should be encouraged. The problem of English language will be the greatest block to elementary school children in India; it might be possible on the secondary school level.

Curriculum Areas Illustrated

It has been pointed out earlier that the major curriculum
areas are the same in both countries. So, what is intended here is to point out certain useful practices that are followed in some good schools in the United States in connection with certain school subjects. It may be that these practices will be of some additional help in dealing with some subjects in Basic schools.

Reading.—Developing reading readiness is indeed a very remarkable factor in teaching reading. It is not intended to discuss the subject of readiness here, but this point is brough up because it can be of tremendous help with young children in India. This is a new thing for elementary teachers in India, and the subject should be thoroughly studied by teachers there with reference to children's physical, mental, emotional, and social maturity.

Another point in this connection is the preparation of experience charts. These types of charts play an important part in reading programs of lower elementary grades. They create a strong desire for acquiring a command of the skills of reading, writing, and spelling. Basic schools in India, take young children on many school trips too, and it will be useful if they can do a more successful job by preparing such charts.

Remedial reading needs a firm footing in schools in India. The teachers are not well qualified and they do not know much about the factors that block progress in reading. Teachers' training institutions should teach this subject
thoroughly so that when teachers go back to their own schools, they may have a more scientific knowledge of this phase of reading.

**Social studies.**—While discussing the topic on broad unit of work, it was pointed out how broad units can be selected in social studies. Instead of teachers telling pupils each specific fact, individual or group work by pupils is the best procedure in the subject of social studies. For example, a class had selected a topic on 'Dark Africa', and the pupils had collected pictures on Africa, painted their own pictures, collected different things made in Africa, made paper and clay models of African animals, and so on. All this work was done by different groups and their group reports before the whole class were discussed with great enthusiasm.

**Arithmetic.**—It is generally believed that arithmetic is a dull and difficult subject and pupils find it difficult to grasp the subject properly. If this is so, it is because teachers do not make their teaching meaningful to the pupils. On this point, Harding writes:

> It is important to identify the nature of "meaning" as one attempts to teach arithmetic. Meaning cannot be in the abstract symbol, in the concrete object which it represents, or in the person. Meaning is the significant relationship between the three, arising through interaction between them.  

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78 Lowry W. Harding, *Functional Arithmetic; Photographic Interpretation*, p. 81.
Most schools use visual materials to teach arithmetic; this makes the teachers' work easy, interesting, and effective. To make addition and subtraction meaningful, for example, a number relationship should be presented in the terms of some known quantitative situations. When children recognize their own needs, it is easier to deal with arithmetic problems. In elementary schools in the United States, great stress is laid on personal experience while teaching arithmetic. This makes learning easier. Harding, on the strength of the findings of certain studies states:

...learning is easier and more thorough when based upon personal experiences with physical and objective materials. Teachers with initiative and insight find it relatively easy to provide situations in which problems are based on experiences of the children. In some cases such problems are almost too plentiful. They need only to be identified to become material for instruction.79

It was an interesting sight to see sixth grade pupils in a Winnetka school doing fractional multiplication with the help of cardboard pieces that were cut to show different relationship of parts to the whole; for example, 1/4, 1/2, 1/6, 1/8, 3/4, and so on. The writer failed to understand how the pupils were doing it, but they seem to understand what they were doing because their teacher had made the subject quite meaningful to them with the help of these cardboard pieces. An intelligent teacher uses various methods and devices to make the teaching of arithmetic meaningful.

79 Ibid., p. 164.
Inexpensive gadgets for illustrative purposes can be invented by teachers themselves if they get interested in the subject.

Science.— Very often the need to study science arises in sharing periods, or while discussing individual interests or hobbies. When the pupils themselves feel the need to study a particular subject, they take lively interest in it and do excellent work in that area. It was interesting to note that at the Ohio State University School, units on science are usually selected by the pupil themselves to satisfy their interests and curiosity. A class in a school in Pennsylvania was observed studying a unit on the water system of their town. This unit had aroused so much interest in the pupils that they made a very intensive study of the subject. They covered such a vast area in that particular topic that it might put to shame even senior students of a traditional high school.

When a unit is based on the needs, interests, and problems of children, they can master any subject without much difficulty. This procedure is followed in many modern elementary schools in the United States. These good qualities of teaching and learning should serve as a guiding factor and inspiration to schools in educationally backward areas.

Other subjects like music, physical education and drawing are also taught in the same meaningful way, and pupils get direct knowledge from their own personal experiences.
Conclusion

Some people severely criticize modern public education. They find fault with modern practices adopted in elementary schools. This criticism seems to be misdirected, when one sees the good results of modern school practices. There is a definite change both in the behavior and knowledge of young children. They have become more active, energetic, and eager to learn new things. They are no longer shy, nervous, or fearful, but boldly come forward for any activity. The writer noticed this behavior of children, not only in the Ohio State University School, but in many other schools that he had a chance to visit in different states. In certain schools, children took the visitor on the school tour and even explained all important aspects of school program. So often the pupils explained their group projects with such vividness and thoroughness that the writer was thrilled. In certain classes, at times, the children were asked to narrate their own experiences on certain topics; after each narration intelligent discussion by the whole class followed. The result was impressive.

Young children are not only eager to learn about new things but are anxious to meet and hear people from different countries of the world. The motive of the writer in visiting different schools was to observe new and varied phases of American elementary education, but in most of the schools that he visited, he was usually requested by the pupils to
give talks on his country. So, instead of observing things in the classroom, he became an object to be observed and listened to. This of course shows how young children, even in elementary schools, are eager to learn new things.

Besides developing the skills mentioned above, children develop good attitudes, too. They seem to be more concerned with the desirable qualities of life than are pupils in drill-type programs. A visitor once spoke in a class in the Ohio State University School. After he was gone, the class teacher was trying to make an appraisal of the activity. A very sincere and observant pupil commented that he was sorry to notice that the behavior of certain pupils in the class was not as it should have been, when the speaker was in the class. The pupils thus referred to, defended themselves, but the comment brought forth a very strong, intelligent, and honest discussion from both sides, which ended in stressing so many good qualities of behavior. The pupils, through their discussion, showed a very great insight into the affairs of everyday life. This impressed the writer and he was certain that the school was developing good attitudes in the children. This is definitely the result of modern curriculum practices which are followed in most of the elementary schools in the United States. Educationally backward countries should try to incorporate these practices in their school systems in the form that may best suit their own environment, culture, needs, interests, and problems of their children.
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CHAPTER IV

ORGANIZATION AND ADMINISTRATION OF ELEMENTARY EDUCATION IN INDIA AND THE UNITED STATES, WITH A COMPARATIVE ANALYSIS OF BOTH SYSTEMS

The Organization and Administration of Basic Education

Basic Education is the new system of education in India today. It is known as Basic National Education because it has been approved and recommended by the Ministry of Education of the Central Government for the whole nation, and all the states are advised to make adequate provision for it as early as possible. It is rapidly spreading over the whole country, and in the near future all the traditional elementary schools will be converted into Basic Education schools.

There is no separate administration for Basic Education, and the same bodies are responsible for elementary education whether converted into basic or not. Hence the discussion that will follow here will be based on the entire elementary school system in general.

This chapter will try to explain the general organization and administration of Basic Education and will also throw some light on the administration of the teaching staff of pupil personnel, of instructional material, school plant,
etc. Basic Education is also connected with the uplift of rural life and social education, so a part of this chapter will also cover adult education, or social education, as it is called in India today.

General Organization and Administration

Central government and education.—Education is a state responsibility but the central government influences education a great deal. The central government has a minister of education who receives help from educational advisers and also from different educational secretaries. The ministry of education at the center recommends educational policies to the state governments. These recommendations are usually the findings of the commissions of educational experts appointed by the central government.

The central government is directly responsible for education in centrally administered areas. It is also responsible for the administration of nationally important institutions for science or technical education which are financed wholly or partly by it. It also helps the states financially in carrying on their educational programs.

State government and education.—The task of bringing education to the masses is the immediate responsibility of the states. In the state also, education is in the charge of a minister, who has the help of a deputy minister, and educational secretaries who are the permanent heads of various divisions in the department of education. Immediately
under the minister of education there is a director of education who acts as an expert adviser to the minister of education. The director controls the supervisory and the teaching staff of the governmental institutions. He and his various assistants and their offices organize and control education in the states.

Besides the state department of education, there are other bodies also responsible for the administration of elementary education. These are explained below.

Local governing bodies.- Local governing bodies include municipal governments in towns and cities and district local boards in rural areas. The state government has control over these agencies through the government supervisory staff. The municipalities control their own schools. They have their own supervisory staffs for administration. They have their own ways and policies but they have to abide by the general regulations of the state department of education.

District school boards.- District school boards are the creations of the district local boards. These are semi-governmental agencies. They generally operate schools in rural areas. They have their own elected school board chairmen. The school board forms its own educational policies for the rural district and puts them into effect through its staff. The chief administrative officer for education is the state government servant who works in cooperation with
the school board chairman. General regulations of the state government are binding to the district school board also. The administrative officer pays the teachers and handles administration. He can transfer teachers from one place to the other in the whole district; he selects teachers for special study in training institutions, at the cost of the district school board. The district board schools are financed by the state government.

Private educational bodies.—There are private agencies as missionary boards and private individuals, etc. that run elementary schools, both in rural and urban areas. If they follow all the regulations of the government, they are recognized by the immediate authorities; in cities they are recognized by the municipality and in rural areas by the district school board. They are also open for any governmental supervision at any time.

Pattern of elementary education.—Under this new Basic Education, there is the same organizational pattern recommended for all the states. There is a recommendation for pre-basic and post-basic education too, but at present the whole attention is devoted to the main Basic Education. This includes grades one through seven. The curriculum is the same for all the schools for the whole country, but the medium of instruction is the local language of the particular area. The teaching procedure is the same, i.e., correlation of subjects with the basic crafts; however, the crafts differ
in different areas. This topic has been discussed before. The classes are self contained and the grade teachers are expected to teach the selected crafts. In some of the bigger schools there are craft experts, also.

Single-teacher schools. - There are many single-teacher schools in rural areas. This is because of lack of funds and also because of the scattered and sparse populations in most of the rural areas. Regarding this type of school, the report of the government says:

It has been generally recognized that the single teacher schools are not efficiently managed and are responsible for a great deal of wastage. The large number of small and widely scattered villages, scanty means of communication in the rural areas, paucity of funds at the disposal of local bodies, and insufficient number of pupils in sparsely populated areas constitute some of the important reasons why they cannot be abolished altogether.1

Compulsory education. - The main tasks in the field of education that confronted the national government after independence were the provision of universal, free, and compulsory Basic Education for all children of school-going age, and of social education for illiterate adults. Soon after getting independence the Indian government set up a committee to study the problems of educational development. One of the recommendations of this committee was that the state should aim at introducing universal compulsory education

for children of the 6-11 age group within a period of ten years. The program was to be extended over a longer period if there was financial difficulty, but was not to be given up.

Many states had put this scheme of compulsory and free education in force after 1947, and had achieved considerable success. In certain states there were attendance officers appointed by the government who checked the attendance of the pupils, and very often parents were fined if they neglected to send their children to school.

To enroll children in schools was one problem, but to maintain their regularity was another and more serious problem. There are still more studies to be made of the school attendance of children. Only on the basis of such studies, methods could be evolved to improve attendance. Regarding this serious problem the report of the ministry of education states:

Even the passing of legislation for punishing the parents of defaulting children and appointment of attendance officers have failed to bring about a marked increase in attendance and reduction in wastage, the chief obstacle being the economic conditions of the parents. The laboring and agricultural classes require their children of school going age, to work in the fields to supplement their lean family budgets. The non-availability of trained teachers, scarcity of buildings, the passing of light sentences, and lack of sufficient funds also hinder progress.2

2 Ibid., pp. 59-60.
Besides effective government control there should be a real awakening of interest and a sense of responsibility in local bodies to make compulsion effective. It could however reasonably be expected that with more funds at their disposal and with the cooperation of the public at large, the state governments will gradually be able to overcome the difficulties and move forward more quickly and contentedly towards the aim of introducing free and universal, compulsory, elementary education.

School supervision.— In India, the terms "inspection" and "inspector of schools" are used for supervision and school supervisor. This supervisory power is centered at the top and goes down to other subordinates in lesser and lesser degree. As mentioned above, the director of education is at the head of the department of education, and there are district inspectors working under his office. If there is more than one main language in a state, the state is divided into language zones or divisions, and there are different inspectors appointed over these divisions. Formerly there was one chief inspector for one division, which included several districts, but at present the policy is changed and the division is divided into different districts. Now there is one inspector on each district. (This policy has come into force in the State of Bombay). He has a deputy inspector as helper and there are several assistants to the deputy also. All these men are in the charge of school inspection, whether elementary or high school.
Formerly each supervisor was responsible for one hundred to one hundred fifty schools, but a supervisor of basic schools will not be expected to supervise more than fifty or sixty schools, because he has added responsibility of the craft work too. There was also a feeling of awe attached to school inspection; it was like a strict police inspection but today that attitude is fast disappearing.

Referring to the topic of supervision, the first committee of Basic Education stated:

Supervision should not be mere inspection, it should mean personal cooperation and help offered by one who knows more to a less experienced or less resourceful colleague. Supervisors should, indeed, be able to play the role of leaders and guides in the educational experiments.  

Craft supervisors.- In certain states there are separate craft supervisors appointed in each district. The Basic teachers are expected to teach craft; however, the craft supervisor visits schools to improve the craft efficiency of both teachers and children. Formerly Basic schools were started in very compact areas but now more and more basic schools are opened everywhere, therefore craft supervisors have been increased in number. There is a craft organizer also over all the districts in the division. He remains in contact with craft supervisors and guides them in their work in various reports to be submitted to the government. The

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3 Hindustani Talimi Sangh, *Basic National Education*, p. 35.
craft supervisors have to keep records of the quantitative side of the craft work and help the schools in buying craft equipment and raw material for the school.

Education is under government control and these inspectors and supervisors are all government servants, therefore people do not have any direct voice in their work. Of course under this new scheme of Basic Education, all supervisors keep contact with the people by various ways, and this is a good development in the direction of school and community relations.

Financing of education.—As mentioned earlier, elementary education is controlled by the government and local bodies. Municipalities in towns and cities give free education or sometimes charge a small fee. The educational budget has its share from the total municipal income. The state government also assists municipalities according to their needs and amount of work done.

District local board schools and government schools are financed wholly by government funds. The state has its income from land revenue, and from different taxes as, sales tax, entertainment tax, property tax, and so on. Each state gets financial aid from the central government every year.

Private schools such as missionary schools and others give free education. If there is no religious instruction given, and if the school authorities wish it, they get
yearly grants from the government as help in their educational expenses. Privately owned schools charge fees and also receive some grant according to some specified standard. The government does not object to these types of private ventures, because they also help a great deal in the removing of illiteracy in India. Regarding the question of fees, the report of the government says:

Primary education was free to all in the areas under compulsory education. Government and most of the local board schools did not charge any fees. In private schools fees were levied at rates which varied considerably. There was however ample provision for freeships for children of soldiers and poor parents and those belonging to scheduled castes, tribes, and other backward communities.4

Pre-primary education.— Although there is a great need for providing pre-Basic Education before the compulsory age, there is very little progress achieved in this field. There is a great financial burden on state governments because of Basic Education, and also there is a dearth of properly trained teachers. Because of this difficulty there has not been any step taken in this direction.

There are some private kindergartens but they charge rather heavy fees and only the children of the rich could take advantage of that. These are mostly in cities but in rural areas, where nearly 80 per cent of the people live, there is no such facility.

4 Ministry of Education, op.cit., p. 69.
Of course pre-Basic and post-Basic schemes are under consideration and when Basic Education is spread throughout the country these other schemes also will be started; just now the attention of both the national and state governments is on the spread of Basic Education.

Administration of Instructional Personnel

For the success of Basic Education the proper training of teachers is the most important condition. Even in normal circumstances, the quality of the teachers generally determines the quality of the education imparted. When a radical reconstruction of the entire educational system is contemplated, the importance of the teachers who work out these changes is greatly accentuated. It is quite essential that Basic Education teachers should have an understanding of the new educational and social ideology inspiring the scheme combined with enthusiasm for working it out.

Teachers' training.- In India there is a vast difference between the qualification and training of teachers for elementary and secondary schools. There is a vast difference in their pay scale too. A person who has passed the final public examination at the end of the seventh grade is considered an elementary school graduate. There are lots of teachers who teach in elementary schools with this qualification. They are of course untrained
teachers and to be trained they have to join the Elementary Teachers' Training Institute. The period of this training is of two years. At the end of two years there is again a government public examination; if they get through this, they are considered trained teachers for elementary schools. During both these years they have to do a great deal of student teaching and have to study academic subjects and special subjects in education. Learning of basic crafts is another part of their training for both years while they are in the training institution. They have to satisfy a standard of attainment in academic subjects, crafts, and community life activities which are equally important for passing the final examination. If they fail to attain the required standard in any of these fields, they have to repeat the examination the next year.

Those who are high school graduates (having passed eleventh grade public examination) who want to join any training institution meant for elementary teachers have to study only for one year. On the strength of their high school graduation work, they are exempted for one year, but they have to do intensive student teaching work for one year, and also have to attain the standard of efficiency in basic craft. They have to take the same examination along with others at the end of the year.

Graduate basic training center.- Those who work on the staffs of training institutions are all college
graduates, also having an additional bachelor's degree in teaching and a special diploma in Basic Education.

When the government undertook the expansion of Basic Education, and thought of converting teachers' training institutions for elementary teachers into basic training centers, it felt the need of basic trained staffs for these centers, so the state department of education opened training centers for those college graduates. (B.A., B.T.) The said graduates were kept under training for one year, and their training had the following special features:

(1) The teaching of the following crafts, one as the main craft and another as a subsidiary craft: spinning and weaving, card board modelling and wood work, kitchen gardening and agriculture.

(2) Training in community living by getting students to manage all their daily life on the principle of self reliance and self sufficiency.

(3) Training in the principles and theories of Basic Education and mainly in the technique of correlated teaching.

(4) Training in social work by encouraging students to establish contact with the people around, to share their life and to try to improve it, and to carry out educational and social surveys as a basis for constructive work.  

Graduates thus trained were taken on the staff of the elementary teachers' training institutions, which were to prepare basic trained teachers for schools that

5 Hindustani Talimi Sangh, Report of the Sixth All India Basic Education Conference, pp. 28-29.
were already converted into Basic Schools or were going to be in future.

Certification.— India is very backward educationally and there is a great dearth of teachers so even elementary school graduates, that is, those who have passed the seventh grade examination, are accepted as teachers both by the government and the private bodies. In some cases the teachers may not have even reached this minimum level. A person should be willing to teach and there should be a vacancy for him as a teacher. Of course, this condition is fast changing as trained teachers have started coming out in increasing number; however, there are yet thousands of teachers in service who have put in a number of years of service with this minimum qualification.

There is no certification of teachers as such by the state or by the local bodies. The primary school certificate or teachers’ training certificate is enough to get a teacher’s job. This may even last him his whole life if he wants to continue as a teacher without any further qualification. Also there is no question generally, of going from one state to another to teach in a primary school, because different states have different languages as medium of instruction and this will make such transfer impractical. Teachers stick to their own language areas. This illustrates why there is no continuous certification requirement for teachers in India as is usually found in
In-service training.- As pointed out above, there are many relatively untrained teachers serving under municipalities or local board schools or in private schools. As a means of improving the situation, the respective administrative officers each year select teachers for further training and deputize them to training institutions on full pay or on stipend. Elementary school graduates thus selected, go out and study for two years and go back to their posts with a training certificate.

At times government runs short-term courses or refresher courses for teachers and here again the administrative officers select teachers to undergo this short training.

Basic Education is a new and growing program and there are many teachers in service who were trained as teachers in non-Basic teachers' training institutions. Now when schools are being converted into basic schools, such teachers have a problem as they were not basic trained. To remove this difficulty some states have started opening six-months classes which are conducted by basic training institutions. Non-basic trained teachers join these classes and in six months time learn particular crafts and the technique of correlated teaching. They were already trained before so they do not have to learn any other subjects except those related to craft
and new theory and technique of Basic Education. They are also given practice in this new method of teaching.

Teachers' training institutions have to take their students for village work for about two weeks every year. When such camps go out into villages, the student teachers also work in village schools and try to show local teachers how craft or activity centered lessons are to be conducted. This in other words is a good in-service training for the local teachers. At times, the instructors who accompany them in such camps, give model lessons in Basic Education and teachers from all villages round about come to observe these model lessons. There is always a good and lively discussion at the end of these lessons and non basic trained teachers get much help.

In monthly educational magazines, both government and private, model lesson notes are often published in full details, and they often give good insight to new as well as old teachers into Basic Education teaching program. These are some of the ways in which teachers are given some new experience or are made conversant with the new program of Basic Education.

Teachers training institutions.- The Basic Education is primarily meant for the uplift of rural areas, and hence it is generally the policy of the state government to start new training institutions in purely village areas. It is also not the policy of the department of education
to give separate kind of teachers' training for rural and urban areas. Regarding these points the First Basic Education Conference stated:

Every attempt should be made for making the teachers village minded so that they may sympathetically understand the special problems of village life and strive to deal with them - Teachers for rural and urban areas should be trained in the same training institutions and not separately, so that they might develop a common national outlook.6

Basic teachers training institutions are residential ones, open to all classes and creeds, and free from restrictions relating to untouchability and interdining. In these institutions expert artisans and craftsmen are employed to give craft training. Cultural, professional, and industrial refresher courses are also organized by them. Demonstration schools are attached to every training institution which serves as a laboratory for the development of new methods of teaching and such other things. It serves as a link between the school and the community. As new basic trained teachers will be turned out by these institutions for teachers, more and more schools will be converted into basic schools; the work is far under progress in these days.

Teachers pay scale, leave, provident fund, transfer and related factors.- Pay scales of primary teachers

6 K. G. Salvidain, One Step Forward, p. 187.
differ not only from state to state but even within the same state there is a considerable disparity in the salaries offered by schools under different managements, viz, state department of education, district school boards, municipalities, and private agencies. The salary of elementary teachers is generally very low. Government schools in all states have regular pay scales for teachers. All state governments pay dearness allowance to all the teachers and this varies under different managements too. The private school teachers are usually low paid teachers. Referring to the pay scale of the teachers, the ministry of education states:

Though the various state governments have tried during the past few years, to improve the condition of teachers, much still remains to be done, particularly in the case of local board and private schools. There is hardly any need to emphasize that the salaries paid to the teachers should not only offer a reasonable standard of life but should not at least compare unfavorably with those prevalent in other professions and services requiring equal educational qualifications. It is only then that the teaching profession can attract and retain the right quality of persons.7

Provident fund.- Retired government school teachers have pension schemes but district local board teachers and municipal teachers have provident fund schemes. Every month a little percentage is deducted from their salary and an equal amount is added to it by the management.

7 Ministry of Education, Govt. of India, op.cit., p. 64.
This is accumulated and handed over to the teacher when he retires or leaves his job. If the teacher leaves the job before completing five years of service, he is not entitled to get the share of the management.

Leave.— Teachers are eligible for fifteen days casual leave every year, and over and above that they can get sick leave on full or half average pay as decided by the management. They have to produce a medical certificate from any government doctor, either in town or village.

Transfer.— Both government and district school board teachers are subjected to transfer. The administrative officer may transfer them to any place in the district under his jurisdiction, to suit the administrative policy of the schools. At times teachers do not like this sort of transfer when they are sent away from their native places.

The rights of selecting new teachers, or selecting permanent teachers for further training, or withholding the yearly increment for any reason, or the question of teachers transfer, or suspending or dismissing a teacher from the service, etc, rest with the particular managements.

Administration of Pupil Personnel

Grouping.— The enforcement of compulsory education has increased the number of children in schools. This has
created one administrative problem because there are not enough schools for the increased number of children. This is a special problem in growing towns and cities and some of the bigger villages. Lower grades are often crowded and therefore the managements have introduced shift systems. Half the number of children come in the morning and half in the afternoon. Some classes are unusually big and the number runs into fifty or sixty. Under this circumstance the teacher can hardly do any satisfactory work. In a school where there is more than one class of any one grade, grouping has to be done; but this grouping does not follow any set principle. Mostly there is random heterogeneous grouping, and this is done by the teachers concerned with the help of the principal. A better method of heterogeneous grouping is needed today. The teachers have no records to look into for such groupings, except the marks of the final examination. This is described below.

**Evaluation** - Examinations were the only standard of evaluation of pupils' work until recently but now basic schools have gone a step further. In most schools promotion from grade to grade still depends on the final examination, that, is, mostly essay type in upper grades and partly oral and partly written in the lower grades. For the first six grades, the local schools give their own examinations and promote or retain the pupils; however when the pupil reaches the seventh grade, there is a
final public examination administered by the department of education. This is a government examination, and is common for all the schools in the state. On the same date and at the same time, the common questions are set to all who appear at this final examination. The state department conducts this examination in different districts. The answers are assessed by both government and non-government educators. The committee decides the result, and on a fixed day the results are published in local newspapers throughout the state.

The director of education is the top authority for this public examination and he delegates his power to other subordinates. If there are language divisions in a state, the same questions may be translated into different languages. The number of successful students usually does not exceed fifty per cent of the total number; of course different schools will have different percentages depending on the number of their pupils that are successful. Those who fail either give up their study if they so desire, or repeat the examination for the second, third, fourth year etc., until they get through.

The Basic Education board has realized the inadequacy of such examinations, and has stated:

As a measure of the work of individual pupils, or the schools, by a consensus of expert opinion examinations are neither valid nor complete. They are inadequate and unreliable, capricious and arbitrary. We shall take care to guard the
the prevalent method of examination the time is
usually wasted on memorizing "nuclei" and "revisions"
which precede the ordeal of examination. Pupils often
neglect text books and try to memorise notes and guides
for passing the examination. Before the examination days
numerous commercial publications come out with such titles:
"one week before the examination," "one day before the
examination," "one hour before the examination," or "history
(or any other subject) in a nut shell," or "likely
questions and answers."

Under Basic schools system, the school examinations
and the public final examinations are still there, but
they have started taking into consideration some other
things too. The teacher notes the record of pupil's work
in craft and community life for the whole year. When
promotion is decided, these records are also taken into
consideration. There are practical examinations in craft
too. This is a small beginning, but as years pass by,
there will be enough changes made in the method of evalu­
ation in basic schools.

Reports\* Reports to parents are almost unknown
in most of the village schools. Most parents are

8 Hindustani Tallat Singh, Basic National Education,
p. 56.

illiterate and the only responsibility they know is to
send their children to school. In some schools the re­
sults of the final examination is sent home telling the
parents of the marks obtained by their children in the
final examination, and whether they are promoted or re­
tained in the same class. During the year there is hardly
anything done by way of reporting. In some schools in
towns and cities, a monthly report of the progress of the
pupil is sent home, and it often carries some of the re­
marks of the teacher. Personal contact of teachers and
parents is almost nil; only in rare cases parents visit
the school and inquire of the progress of their children.
Basic schools have started inviting parents to various
school functions and the contact of this type is growing
year by year, but there is a lot to be done yet in this
matter.

Guidance.- Guidance is not to be found in elemen­
tary schools; only in a few secondary schools has guidance
been introduced very lately. Of course, Basic Education
takes interest in the total development of the whole child
and guidance will be introduced as an essential part of
school program in future.

School meals.- Sufficient attention is not paid to
the problem of providing lunch or mid-day refreshment to
the children in school. This is because of the lack of
funds from the government. In some states they have some
sort of lunch program, free for backward pupils, and with
some fees for the others. However it could be said that
the lunch program is almost non-existent, in most schools,
especially in villages. Some of the private elementary
schools provide lunch but it costs too much so only those
who can afford it can take advantage of it. Generally,
pupils go home for lunch if they happen to live nearby, or
they bring their own lunch with them. Some schools provide
milk to a number of selected children who do not get much
nourishing food at home.

Health and medical service.- In this field also the
country as a whole is very backward. A few states give
more facilities than others. In villages there is hardly
any attention given to medical service. Of course in basic
schools, teachers supervise pupils' health and physical
cleanliness everyday and keep record of their weight,
height, eye-sight, and such other things, but this is re­
peated once every year. Medical services are not avail­
able but basic school teachers do a better work in health
program than other non basic schools.

Municipal schools in cities and towns manage to bring
their own municipal doctors for a check up of each pupil
every year. This also differs from place to place. In
basic schools more weight is put on physical labor by
means of different activities and craft, so pupils get
good exercise for keeping their physical health good.
School activities such as washing of clothes, bathing, or personal cleanliness, are good impetus for physical health. Medical services are lacking because of the general poverty in the country.

**Education of scheduled and other backward class children**—The caste system has had very strong roots in India; the so-called untouchables were totally neglected by the higher class people for centuries. In other words, they had no social status whatsoever. Because of the teachings and efforts of Mahatma Gandhi, it is fast being wiped out. They were totally neglected educationally, but now these scheduled castes and other backward peoples in this country receive special considerations from the central and the state governments for their educational amelioration. Both states and national governments have many scholarships for the backward class children and give them almost free education and other educational facilities too. The report of the educational ministry states:

Bombay recorded a very remarkable progress in the education of the scheduled castes, the aboriginals and other educationally and socially backward classes. The children of these classes continued to receive the special concessions sanctioned for them by the government.  

**Education of handicapped children**—There are no basic schools yet started for the handicapped, but this

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9 Ministry of Education, Govt., of India, op. cit., p. 165.
education in each state, and the entire institution of national education would be able to render valuable help in this connection. It was the duty and the responsibility of each state to prepare necessary books for the introduction of Basic Education.

There was and still is a great demand for suitable literature, both for teachers and pupils. "Graduate Basic Training Centres," which have been referred to previously, are trying to produce good basic literature that could be used in basic schools.

The standing committee of the Central Advisory Board of Basic Education was of the opinion that the proper development of Basic Education was seriously handicapped for want of suitable literature, both for basic teachers and pupils. It therefore recommended that the Central Advisory Board of Education should take immediate steps to publish literature of the following types:

(a) Booklets for students on subjects taught in basic schools;
(b) Booklets on the teaching of basic crafts;
(c) Handbooks for the guidance of teachers of basic schools;
(d) Booklets on correlated activity practised in schools;
(e) Accounts of useful experiments in the field of Basic Education;
(f) Bibliography of useful books of reference in various languages pertaining to Basic Education.¹⁰

Equipment.- To turn a traditional school into a basic

school is not an easy job financially. Since craft is going to be at the center, schools require lots of craft equipment. For example, say, spinning and weaving is to be introduced as a basic craft, from grades one to seven. For this craft, lower grades require spinning equipment, i.e., 'takli', or spinning wheel, and other necessary equipments, too, for such other activities connected with spinning, as, ginning, carding, slivering, etc. They also want enough cotton for all grades. In upper grades where weaving is to be taught, they must have small and big hand looms for preparation of cloth. There are other requirements, too, along with the process of weaving. There is another problem also with pupils; many tools would break and get out of order and require either replacement or repairing. Even before the introduction of Basic Education, when the equipment cost was not heavy, the schools in the most of the states were poorly equipped. One state reported:

All that a school possess is a few black boards, two or four rickety chairs, a time-piece generally out of order, and a box for the teacher to lock the school registers and apparatus in.\textsuperscript{11}

Now under Basic Education program, schools have started getting enough craft equipments and other facilities too. In some of the bigger basic schools in towns or larger villages, pupils have their own desks, suitable for craft

\textsuperscript{11} Ibid., p. 72.
work, and teachers have fairly good equipment both for teaching academic subjects and for craft work.

Lack of funds is the main problem with the state government, as India is still a growing country and so many other things are needed. When enough funds are procured, the problems of equipment will be solved.

**Libraries.** The importance of providing a net-work of well equipped libraries and reading rooms in any large scale scheme of education cannot be overstressed. The provision of such facilities, not only in educational institutions but also for the public at large, is an essential feature of these schemes.

Newly founded basic schools are still fighting to get good library books. Most schools are trying to develop both, class and school general libraries. In cities the position of the schools is a little better, but in villages there is still a lot to be done. The idea of using a library for self study has not yet gone deep in the minds of children because the Basic Education ideology is not yet firm in the minds of teachers and the general public. There is still an atmosphere of traditional methods in teaching. This position will change only when all the schools become Basic Education schools, and the whole program of education has a new scheme of both teaching and learning. However, it should be pointed out that school libraries are gradually developing.
Libraries are important for adult education too, so under the topic of adult education, a few more details on libraries will be added.

**Exhibitions.** Local, state, and national exhibition programs, showing the worth of basic schools, play a great role in the spread of this new ideology of Basic Education. An exhibition is considered a necessity to spread this new philosophy of education. Both state and national governments take interest in putting up such exhibitions from time to time. Individual basic schools of the town or the area combine to arrange a big exhibition for all the schools and the public. The state also collects things from different districts and stages a big exhibition at the time of some educational conference. From time to time, the education department of the central government also collects good things from all the states and arranges a big nation-wide exhibition.

An exhibition is generally divided into sections as: (1) training of teachers, (2) education of children around the basic craft. There are various items for the training of teachers, eg, various educational charts, graphs, pictures, paintings, posters, different teaching aids, various types of ideal lesson-notes for correlated lesson units, and so on. There are various kinds of things exhibited showing pupils productive activities as:12

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yarn and cloth and carded cotton, articles of paper, card board, wood and leather, miscellaneous products of leisure hours or hobbies, simple things of beauty made out of waste material or raw material available in the villages together with the necessary raw materials and tools used in the process of production - form the nucleus of the exhibition round which the rest of the exhibition is arranged.

Another refreshing aspect of the exhibition is a continuous striving towards not only the useful but also the beautiful in productive work.

Extra-curricular activities.- There are not many extra-curricular activities for pupils in elementary schools, however there are a few things in which both teachers and pupils take delight. The main one of these is social activity. Pupils in basic schools take delight in cleaning dirty areas in towns or villages; they also help in building new roads, or in preparing places for park and gardens. These are social service activities, but there are other activities too, as, field trips, excursions, hikes, scouting, preparing entertainment program both for the school and the community. Most schools prepare hand written magazines for the school and prepare pictorial albums for the use of the school or the class. Many pupils take delight in collecting things for a little museum of the school. Craft work at home is the main hobby with the pupils in basic schools.

School plant.- The school building for elementary
schools, especially in villages are very poor. There has not been appreciable progress in this direction; the main difficulties being scarcity of building material, rise in prices, and inadequate finances at the disposal of the local and private bodies. A large number of schools continue to be housed in rented buildings, built for other purposes and therefore unsuitable as schools. Basic schools require so many facilities, and more space for craft work, especially for gardening etc. This is not possible in many schools in the towns and cities. One report from a state states:

The condition of private buildings which have been turned into schools without any material attention having been made in them for the purpose, are most appalling. Children, like so many sheep are bundled in their stinky, dirty, dusty, ill-ventilated and ill lighted rooms, and sit there day after day and week after week trying to fathom the mystery of letters and numbers.13

In many villages the school buildings are poor huts. The local school boards modify them to suit school purposes. The walls are made of mud wattle supported by bamboo frames with a coating of whitewash and broken by many windows of bamboo frame work. The roofs are thatched with grass or leaves; the floor is made of mud and cowdung. The doors are often of bamboo frame work with iron hooks for fastening or unfastening.

13 C.P. and Berar report, Ministry of Education, Govt., of India, op.cit., p. 70.
In some basic schools especially in villages there are movable trench latrines made of corrugated iron sheets and supported on iron posts. Dry earth is provided to meet the problem of sanitation. These latrines are kept mostly in fields so the trenches also fertilize fields.

Hand looms for weaving purposes require space and therefore basic schools at times create a real problem, when there is no space to place a weaving loom. The new schools are built with all these facilities in mind, but there is a very slow progress. The report of the Indian Education Ministry states:

The problem of primary school buildings deserves very serious consideration and some way has to be found to secure the huge sums of money required for accommodating lakhs of children in buildings, which will conform at least to the basic educational requirements. In the existing financial circumstances, the creation of such buildings in large numbers has been regarded as outside practical possibility. But the whole question of designing school buildings, what will be suitable and reasonably cheap, must be courageously faced as its indefinite postponement will react very adversely on the whole progress of primary education in the country. 14

Basic Education and Public-Relations

Basic Education seeks to have close contact with the community. It is the main responsibility of the basic school supervisor and the principal and the staff of the schools to maintain good relation with all the people of the community. In basic school programs there are many

14 Ibid., p. 71.
opportunities for the people to come in close contact with the school. Of course neither the elementary nor the secondary schools in India have any well organized P.T.A. groups, as in this country. Basic schools observe parents day once a year, or invite parents to attend various celebrations of the school, but there is no organized association of the parents and the teachers. Most parents come to the school program once a year if they are free and that is the only direct contact with the school.

Day by day, as Basic Education gets firmly established in schools in India, this relation of the community and the school goes on increasing. Basic schools celebrate all big festivals of all the religions and also observe other national big days. These celebrations include for example, - Hindu New Year, Christmas and Christian New Year, Id of Moslims, Independence Day, Republic Day, Gandhiji's Birthday, Harijan (untouchables) Day, (their social acceptance, every way) parents day, and so on. There are also special weeks observed as; literacy week, cleanliness week, prohibition week, etc. When such celebrations take place in schools, usually parents are invited, and those that do come, get opportunities to meet the teachers of their children. Especially in villages such celebrations have great values, and illiterate parents know many things which may be useful in their lives and work from day to day.
Adult education.- This is one form of special education through basic schools. Adult education is a great problem in India and both states and national governments are endeavoring to spread it as rapidly as could be. About 85 per cent of the village population is illiterate, and it is the duty of the democratic government to make these people literate and also to give them social and cultural education. The best approach to this problem is through village teachers, hence most of the states in India have entrusted this work of adult education to elementary school teachers.

Since the spread of adult education is the responsibility mainly of Basic Education teachers in India, this topic of adult education will be discussed with a few more details here.

History of adult education in India.- Adult education can be said to have started in the year 1918. It went through ups and downs through many periods, till 1947, when, in free India it entered a new era of hope which still continues.

During the period between 1937 - 1942, for the first time in the history of India, adult education was accepted as a definite responsibility of the government, and organized work in this field was taken in hand. Also the new curriculum of adult education was not confined to mere literacy, but included some civic education as well.
The most memorable event was the founding of the Indian Adult Education Association in the year 1938.

India got independence in 1947 and soon after that the national and state governments took interest in this work. Different state governments showed different characteristics in this new field of education. Some states emphasized recreational activities, some laid stress on teachers camps in villages; some made use of wide libraries; some took up community projects; some had mobile exhibition vans, and mobile stages.

During six years, 1947 - 1953, six million adults passed through social education classes in the country; half of them are reported to have achieved literacy. In this field of removing illiteracy, the work of the foreign missionaries is also very commendable.

Purpose of social education.- While the main purpose of the adult education is removing of illiteracy, there are other purposes such as; remedial, vocational, health, social skill, recreational, self development. Social education has four fold purpose in India.

(1) promoting social cohesion,
(2) conservation and improvement of national resources,
(3) building cooperative groups and institutions,
(4) inculcating social ideology.

The psychology of adults.- All men have basic urges which shall not be discussed here, but one should know the
difference in behavior between an adult and a child.

The ego of the adult is more developed than that of a child; an adult is therefore more sensitive to the social atmosphere around him. He also has a philosophy of life, so an adult educator has to create a desire or provide motivation. An adult is more sensitive to success and failure than a child and has stronger and more permanent sentiment than a child. An adult has to face unfavorable conditions as, lack of leisure, misuse of leisure, lack of mental peace, lack of physical comfort and boredom. Some of the favorable conditions may be class atmosphere, good teachers, and effective motivation.

Materials for teaching.- The teaching materials for adults can be divided into (a) reading materials and (b) audio-visual materials.

Reading materials include, books and pamphlets, daily newspapers, periodicals, charts, graphs, and maps. Some of the states have special newspapers for adult literacy work. The bold type and simple matter of these newspapers help adults to read and understand the daily news.

When there is special material prepared for adults, great attention should be given to the physical make up, printing, illustrations, vocabulary, style, contents, and general suggestions.

A wider use of audio-visual aids as, films, slides,
film strips, radio, gramophone, maps, charts, pictures, models, exhibits, is made these days in the field of adult education.

**Methods of teaching.**— Mostly lectures and counselling methods are used in adult education classes, but there are discussions also sometimes. More stress is laid on the teaching of reading and writing and therefore the method is mostly teacher dominated. Of course as the work progresses there will be more improvement in the method of teaching. The work is mostly carried out in rural areas and the great needs of the people in these areas are food, health, and literacy; so social education workers mostly explain these topics through their talks. The villagers are told or explained by visual aids how to remain healthy, how to grow more food or take good care of their land and improve their crops; how to keep their homes and surroundings clean. At times there is lively discussion in adults informal groups, and it helps all alike.

**Who could work.**— Mainly teachers are entrusted with this responsible work but state department of education pays a little allowance to social education workers and therefore people other than teachers also come forward to do this work. This personnel may include: teachers, college students, educated unemployed, pensioners and retired people, voluntary workers in social service organizations, clerical and other administrative staff, people
belonging to religious organizations.

**Difficulties to be overcome.** To work with the adults is not an easy thing and there are many difficulties too. Some of these difficulties may be:

1. The teachers as well as adults get tired after day's hard work and show no inclination to teach or learn.

2. Adults are apt to get discouraged quickly and easily; they think that it is impossible to learn at their age.

3. Irregularity on the part of both the teacher and the adults is quite discouraging.

4. Vested interests make anti-propaganda, because they know they cannot exploit adults anymore.

5. Lighting and seating accommodation is often very inadequate.

6. Teachers are unqualified and do not understand that adult psychology is different from child psychology.

To overcome these difficulties, the teachers should be given special training in social education work, and there should be complete backing and support of the government officials to this work. The training of adult workers should meet the needs of three types of social education workers,—the administrators, the organizers, and field workers. All the workers should be given training in special technique of social education and psychological and socio-economic needs of the adults. Special short term courses are often run by the department of education to train teachers for this great work and teachers should
be encouraged to join these courses.

**Agencies of social education.**— The work of social education in India is carried out by formal and informal agencies. The formal includes schools, colleges, libraries, museums, etc., and the informal includes, camps, meetings of people at religious fairs and on weekly market days.

**Formal Agencies**

**Schools.**— The scope of social education in India is very vast and it is not possible to entrust this entire work to one paid organization, hence the fullest use of existing educational agencies should be made. The report on social education published in 1955 stated:

With the contemplated introduction of compulsory education in the country, every village of reasonable size would sooner or later have a primary school, and many towns and all large cities will have secondary schools located in them. Obviously, therefore, the most widespread agency at our disposal for social education would be our primary and secondary schools.\(^{15}\)

In selecting schools for adult education work, there are other advantages too. Every school has a building of some sort; it has also some pieces of furniture and teaching equipment and certain educational standing. These schools are not used in the evening or at night so they could conveniently be used for adult education work. The school can also have adult education library and it can serve as a

meeting place for community functions. The village school master can get the support of the village leaders who can influence people to take part in this social activity. Usually in such classes the teacher starts the work with singing religious hymns and music. He then gives some advice on moral and social life and also tells the important news of the country and sometimes of the world. There are often talks and discussions on problems of farmers and so on. After this opening, the teacher teaches them how to read and write. There are various groups of adults such as beginners, advanced, and so on. The teacher moves freely in the group and tries to help each one in his effort to learn.

**Colleges and universities.**—There is not much done by these institutions, and it is hoped that some sort of university extension work as in England and America be started here too. Some colleges have voluntary groups of students who do social education work. There has been an unsuccessful movement that each student, before he takes his university degree, be expected to do some social education work in villages round about. This will be a good movement if and when it is accepted.

**Libraries and museums.**—The role of a library as a social education agency is unique. With a varied book stock it can appeal to all ages, classes and occupations. Its offerings are never forced and, therefore, are the more
readily acceptable. Above all, it is an agency for continued education.

The best place for a village library is the village school. If it is not available, other places such as, the informal gathering place of villagers like a 'panchayatghar', or village grocery shop, or the house of a person who is popular, be accepted by courtesy. The person in charge of such a library, may be a village school master, or a community center organizer, or a willing educated volunteer. The books selected must be varied in style, matter, and set up. In many towns and villages there are mobile libraries also.

**Museum**—The object of a museum is to exhibit objects of interest in chosen fields. The educative value of exhibits can be enhanced by adding written or printed work. Museum authorities also arrange popular lectures. The best device is to have guide-lecturer to educate visitors. At present only cities and big towns have museums but there is a move towards having mobile museums, and setting up local museums. Every region has something that is worthy of display. This type of local museums could be set up with the help of school children, teachers, parents, and social education workers. When this will take place, a local museum will become an important visual education aid for the basic schools as well as the adult center of the community. Some of the basic schools have already
started to have their own school museums.

Informal Agencies

Camps.- Summer camps organized by schools, colleges, and social education centers are doing wonderful work in villages. Students and teachers go out into distant villages and camp for two weeks or a month. Sometimes to minimize the expenses of the individuals, every week a new group comes, but the work of the previous group is carried on the same line, and from the point where it has stopped. The organizer of this type of camp stays with each group, so he knows how to continue the work on the same line. The work is very effective with student-teacher camps. Student teachers from training colleges do all types of work. They look after their own camp-mess, and do all cleaning themselves. They take up community work as cleaning of dirty spots in the village, showing new teaching methods in local school, teaching adults in spare times, doing village survey, and in the evening planning entertainment program for the whole village. Such programs usually draw big crowds. In these programs, short plays and dialogues or comic pieces are woven around the worthy ideas of social education and people get much out of that. This provides, both entertainment and education.

Religious fairs.- Much social education work could be done in religious fairs. Religion plays an important
part in the life of an average Indian, and hence religious fairs are largely attended by people. The report of the ministry on social education points out the opportunity of such fairs for social education in these words:

The holding of periodical 'melas' or fairs and the observation of festivals at different places on different occasions are a regular feature of rural life; such fairs may be held at holy places or at the birth of places of great religious teachers. Since large numbers of people from many parts of the country meet together at fairs, workers in social education should naturally take advantage of such gatherings.16

Some of the social education works that could be done in such fairs are: arranging social education exhibition, short and specific lectures at different places in the fair, rendering social service (restoring lost children, lost property, first aid), demonstrating the value of cooperation (value of queue system, etc.), teaching health and hygiene, forming personal contacts, and so on.

Market days in villages.- Market days also occupy an important part in Indian rural life. Indian villagers are accustomed to make their purchases at weekly markets, which are not held everywhere but only in certain central villages. At such places, people from the surrounding areas collect for marketing. Many of the above suggestions of social service and education given under religious fairs, could equally be applied here too. In most villages

16 Ibid., p. 94.
market places are not well organized and there is a vast field of work for social education.

**Conclusion.** To summarize what has been discussed in this section it should be pointed out that administration and organization of Basic Education in India have been discussed with reference to the following aspects: general administration of education; administration of instructional personnel; administration of pupil personnel; administration of instructional material and school plant, etc; and administration and public relations.

The agencies responsible for the administration and control of elementary education in India are: (1) state governments, (2) local bodies, and (3) private bodies, which may be aided or unaided. Of course federal government does not interfere directly in the affairs of state governments, however, it does direct general educational policy, and also gives financial aid.

Basic Education is a new and growing system of education in India. This new development has engaged the minds of educationists all over the country. The tasks that confront state and federal governments are to provide free and compulsory Basic Education for all the children of school going age, and to make provision for social education for illiterate adults. There are many difficulties in the path of progress. The state governments have limited financial resources because there is
no public tax support for education. There is a dearth of
trained teachers, scarcity of suitable school buildings
and above all the poverty and illiteracy of the masses.
Conditions differ from state to state, however, the
difficulties of all state governments. There is a great
scope for the improvement in teachers' professional edu-
cational program, and also in classroom practices and
instructional materials. For effective administration
and organization of Basic Education, what is needed today
are more funds and more living contact with the public.
More enlightened public will take more interest in ed-
ucational programs and thus it will be a tremendous help
to state governments and other bodies responsible for the
spread of good education. Adult education work has been
given great impetus in Basic Education scheme and in days
to come this work will certainly bear worthy fruits and
strengthen the foundation of democracy in new and in-
dependent India.
It is difficult to discuss organization and administration under two separate headings. Commonly, people hardly notice any difference while talking on these two subjects and they refer to them as having the same function. However, it is understood that organization is a structure or plan, the creation of which is a function of administration. It is essential to develop certain administrative policies in order that organization may operate within accepted theory. The procedures employed or the technique used in operating the organization in accordance with established policies constitute administration. With reference to schools, organization may be viewed as the structure or the framework which supervisors, teachers, pupils, and others operate to carry on the activities of the school. This will differ in different schools because it will depend on what view of learning is followed.

This chapter will attempt to show briefly how organization and administration of elementary schools is commonly carried out in the United States. It will also point out the different systems of administration followed in different states, although it will be noticed that there is more of similarity than difference. Topics referring to the administration of instructional employees, of pupil personnel, of
instructional material, of school plant, and of public relation will also be dealt with. It will be impossible to do justice to all the aspects of organization and administration so only those which appear striking from the standpoint of comparative analysis will be taken up.

Organization and Administration - General

The education of several millions of children in elementary schools in the United States is a challenge to educational administration. Referring to this, Wahlquist writes:

The key person in American democracy is neither the business man nor the politician. It is the public school administrator who in the long run shapes the communities, the states, and the nation. 17

This statement shows the importance of all those who are responsible for the successful organization and administration of schools. The schools require administrative leadership, guidance, curriculum improvement, professional in-service program, adequate salary schedule, unified school-community activities, and so on. In other words, administration encourages experiences which include the entire school program. Undoubtedly in no other country do the schools belong to the people to this extent nor is the administration of the schools is as close to the people as it is found in the United States. In most foreign countries

there is only one school system for all, but here each state has its own school system. The forty-eight states have forty-eight different school systems because there is no central or Federal control. From this point of view of organization and administration, it could be said that there is no "American system of Schools" as in the sense that there is an English, or a French, or an Indian system of schools.

However, the school systems are more similar than dissimilar. In details they may differ but in fundamentals they are similar. They have, for example, somewhat similar forms of organization, financial support, and curriculums. All states have superintendents in charge of education; all states have compulsory attendance laws; all states have organized school districts under the control of local boards of education or school committees, which are authorized by state legislatures. These common features are due to the mobility of the United States citizens and efforts of American educators, who share their ideas with other states through professional association, and various publications. Newsapers, magazines, educational films, radio, television, etc., also contribute to its cause a great deal.

Another interesting feature to note about the American public education is its gradual development. As Gordon Hullfish writes:

American education was not developed by men who were following a blue print. What is now the system of public education grew as the needs of a developing country were
established and met. Education has been of concern to the American people from the first colonial days, yet the constitution of the United States ratified in 1789, made no specific reference to education.18

Educational pattern.- By the end of the nineteenth century public education in the United States was generally organized on the basis of an eight year elementary school. In the South a seven year rather than an eight year elementary school was the rule. During the first half of the twentieth century the organization of American public education was markedly changed. In the place of 8-4 plan, many schools adopted 6-6, or 6-3-3 plan. The middle three years were set aside for junior high schools. Still there are different patterns in elementary schools. Some schools begin with kindergarten and go up to sixth, seventh, or eighth grade; (K-6) (K-7) (K-3). Some do not have kindergartens and start from first grade and go up to sixth, seventh, or eighth grades; (1-6) (1-7) (1-8).

Along with these different grades there is also a question of classroom organization; whether it should be a self-contained, that is, a one-teacher-per-grade classroom, or a departmentalized classroom, where different teachers teach different subjects. The system where one teacher teaches all subjects is especially for the broad field type of curriculum. The teacher can provide more integrative

learning program, and can know each child much better. Of course arguments are put against this that it limits specialized guidance, and the child does not come in contact with other teachers, or if a child happens to get a bad teacher, he has to continue to be under his influence for the whole year. There was a trend towards departmentalization but now it is reversed and the schools seem to come back to the one-teacher-per-grade system. Departmentalization is clearly a plan designed to fit a subject centered school. Referring to this Elsbree writes:

If one is firm believer in a curriculum of pre-established essentials, the plan has the advantage of being designed specially to teach those essentials. Furthermore, the teachers will each be specialists in a given subject and therefore presumably able to make that subject richer and more meaningful for the pupils.  

Against this view he further explains that education should be life-problem centered rather than subject centered. In departmentalization teachers will be teachers of subjects and not teachers of children. Also the teacher does not get a chance to know each child because he teaches in many classes. The pupils cannot keep continuity of interest because when the bell rings the teacher has to close the topic and go elsewhere.

There are other plans also based on individualized instruction, such as the Dalton Plan, Winnetka Plan, but as

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19 Willard S. Elsbree, and Harold McNally, Elementary School Administration and Supervision, p. 91.
they have already been discussed elsewhere, nothing will be added here. The school system may follow any type of organization but it should follow certain principles. Elsbree gives the following principles:

Proposed Principles of Elementary School Organization

1. The organization should facilitate ultimate knowledge of the pupils by the teachers through extended association.

2. The organization should provide for the grouping of children in relation to the educational objectives to be sought.

3. The organization should be designed to attain greatest flexibility in the use of time, space, staff, and field resources.

4. The organization should promote unity and continuity of the learning program.

5. The organization should be in harmony with known principles of psychology, hygiene, and child development.

6. The organization should be simple and administratively feasible.

7. The organization should be consistent with democratic principles and processes and should facilitate the learning and operation of them.

8. The organization should be sensibly and efficiently related to local conditions.²⁰

Pre-elementary education. - Before discussing the topic of the administration of public education, it will not be out of place to have some idea of pre-elementary educational systems in the United States.

Nursery schools. - The nursery school is outside the public school system and its place is somewhat similar to

²⁰ Ibid., pp. 95-98.
that held by the kindergarten for many years. It has still
to wait before it can enter into the American public school
system as the beginning unit. When kindergarten will become
a universal or compulsory part of elementary school system,
and go a step forward, its place will be taken by nursery
school. Regarding this, the Educational Policies Commission
states:

The nursery school now is the new child in
the family of public education. If it is
wanted and accepted, it will win a place for
itself and enhance the value of other members.
At first it may seem a stranger, but after it
has made its contribution felt, we in public
education will gradually realize that our family
circle was incomplete until it arrived.21

A school for very young children, eighteen months to
four years of age is commonly called a nursery school. It
is a downward extension of kindergarten. The curriculum of
the nursery school, if one can technically call it such, is
broad in scope, for it is planned to meet all the needs of
growing youngsters from two to four years of age. The
following activities provide the requisite learning exper-
iences. Health supervision, health practices, eating, sleep
and rest, toileting, washing, work play periods outdoor.

Kindergarten.- Kindergarten education usually covers
the period of schooling just before the child enters the
first grade, whether he had nursery experience or not. The
entrance age is set at four or five years. The general aim

21 Educational Policies Commission, Educational
Services for Young Children, pp. 27-28.
of the kindergarten, which is unhamped by subject matter requirements, is to give the child abundant opportunities for enriched experiences. It is a continuation of the work started in the home or the nursery school. In kindergarten right health habits are practiced and established. Regarding the purpose of kindergarten, the Educational Policies Commission states:

Among the many and varied factors considered in planning the program are the ages of children, their interests and needs, the number and preparation of personnel, the place of parents in the program, the hours of school, the weather, the arrangement of rooms, the facilities and equipment, and the space involved.  

All the learning experiences that are pointed out in nursery schools are continued here also, and to facilitate the transition from kindergarten to first grade, emphasis is laid on developing reading readiness.

The modern kindergarten does not teach reading but provides indirect preparations for reading. Much emphasis is centered upon creative self expression. Many multisensory aids, such as phonograph records, films, etc., help the child to understand the wondrous world of material things. They also help teachers to interpret to parents the role of the kindergarten. Referring to the future of kindergarten, De Young writes:

The gradual acceptance of the kindergarten as a legitimate and permanent part of the public school system is inevitable. It will continue

22 Ibid., p. 29.
its vestibule function and open doors to wider horizons. Qualitatively the work of the kindergarten will rise with the uplift in standards for the physical facilities for the educational program and for the education of teachers. 23

Administrative of public education. As referred to earlier, the people of the United States have been given great freedom to adopt the kind of school system they prefer. In the pages that follow, different systems of administration of public education will be briefly discussed. De Young tries to picture the whole process of educational administration by means of a figure that is shown on the next page.

Although the American constitution does not mention education or schools, the Federal government has a direct and indirect interest in public education. The chief educational agency of the United States is the office of the education, with its commissioner of education, in the Federal Security Agency. The Federal government has an interest in education because America is a democratic country and education is indispensable to democracy; also democracy is a necessity for education. The basic goal in American democracy is equal educational opportunity for all. President Conant of Harvard University wrote:

We believe in providing education for all American children and all American youth, not a privileged few, and have deep concern to make them all men and women imbued with a high sense of dignity as individuals and

We the People

President of the United States appoints
National Board of Education appoints
Commission of Education

Governor of State appoints
State Board of Education appoints
State Commissioner of Education

County Board of Education appoints
County Superintendent

Local Board of Education appoints
Superintendent of Schools recommends
Teachers instructs pupils

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24 Ibid., p. 3.
devoted to the historic freedom of this nation.
Our educational goal is admittedly ambitious -
first-rate free education for all future citizens
of this country.25

Federal interest and participation is necessary to implement
these basic principles of education. Thus Federal participa-
tion is necessary though the administration of public educa-
tion is the responsibility of the states. However, generally
people believe that national interest in education should not
be accompanied by Federal control.

The adoption of the Tenth Amendment to the constitution
of the United States, made education primarily a state func-
tion. Although the state may delegate some of its authority
to the local or intermediate districts, the state commissioner
of education serves as the chief centralizing agent for
public education within the state.

State system of education.- Most of the states have
a central board of education and its duties vary from state
to state. The usual pattern in state systems of education
comprises three things.

(1) The state board of education which is
responsible for forming the policies.

(2) The state superintendent, who is the
chief executive of the board.

(3) The state department of education with
its staff members, who carry out the
policies of the board under the direc-
tion of the board.

25 James B. Conant, "Strengthen Education to Strengthen
Democracy in a Divided World." School Life, January 1949,
p. 13.
The state board of education is the chief educational authority and it helps to develop policies and programs for the state department of education. It creates both long and short term planning. The power of this board has greatly increased now and is responsible for the general oversight of the entire state public school system. It appoints the state superintendent, makes appointments recommended by the superintendent, and approves budgets prepared by him.

Duties of state superintendent.— The state superintendents' duties can be divided into the following categories:

1. Statistical — to compile data on the schools of the state.

2. Advisory and judicial — to advise school boards and county superintendents to interpret laws.


4. Administrative — to distribute state money; certificating of teachers.

5. Coordinative — to attend meetings of various state boards and integrate various educational elements.

County school units.— The state educational system embraces county, township, town, and local school districts. County unit administration also differs but usually authority is vested in a county board of education, and a county superintendent of schools who is either elected or appointed. In most counties the superintendent is assisted by a staff of educators. The United States has more than three thousand counties which vary in size from a few square miles to several thousands. (New York County 22 square miles; San Bernardino County, California, 20175 square miles).
In most states the county superintendent is elected by popular election. Different states have different standards of qualifications for this office. The minimum professional education should be a master's degree. His office is the channel through which school money is distributed. He is often the certificating agent of the state because no one is legally qualified to teach without his sanction. He also interprets school laws and serves as a technical adviser to the local boards of education. Smaller school units are absorbed into larger ones by his advice. He is the direct representative of the state department of education in his county.

In most states, some type of county board is in control of education.

Michigan is an example of one of the states where the civil administrative board for the county, viz. the board of supervisors, looks after the schools as well as the roads, the county jail, and other agencies. Thus education is only one function of the supervisory board rather than unique responsibility, as is the case with a strong county board of education.26

Townships and town units.— Civil townships, which number about twenty thousand in the United States are smaller than the county and usually larger than the towns. Some townships have more taxable wealth and more school children than the small districts. Under the township system many cities, incorporated villages and some consolidated schools are set

26 De Young, op.cit., p. 79.
apart as independent school districts.

The administration of the township district is usually governed by a township board of education consisting of three or more members, each of whom is elected by the voters of the entire township. The power of this township board varies in states. Both the township and town school administrators assume on a small scale some duties of a typical county superintendent. In some states as in Indiana, either a single trustee or a multiple-member board of school trustee administers the schools.

The qualified voters in each township elect a township trustee who holds office for four years. This trustee has to see to a proper allocation of all moneys belonging to the township for road, school and other purposes. He has charge of the management of all property belonging to the township, including the school houses. He employs teachers and performs the functions of most boards of education.27

It is said that "the township trustee is clothed with almost autocratic power in all school matters."

In town school districts the educational affairs of each town are managed as a unit by one town school committee, elected by the people of the whole town, and all of the schools of the town-city, village, and rural areas are under its control.

Local school districts.— The local school district is the smallest administrative unit in a broad sense. It embraces a very small geographical area. It is usually administered by a board of education, averaging five members

27 Ibid., p. 85.
and a superintendent of schools with his staff. Usually the states delegate the major responsibilities to the local educational sub-division, which may be small or large in areas. Legally then the control of the school system resides in the board of education elected by the people in the district. Although there are limitations, the board has broad legal powers such as the right to buy and sell property, erect buildings, and enter into contracts.

**Financing American education.** The Americans have faith in public education and this could be seen from the widespread of public school system. He pays taxes for which he has voted and the bill for education is paid out of that income. In other words the local community is the chief source of income for educational funds.

The chief source of income is a tax on property; of course for wealthy communities this is no problem but for small towns and areas where people do not have enough taxable property, it does create a problem because they find it difficult to build and support their schools from their property tax income. State financial aid is necessary in these cases and the state arranges to give minimal educational opportunity for all the children irrespective of their school district. The state on the average bears 40 per cent of the school expenses. Federal aid is mostly limited to instruction in agriculture, home economics, and trade and industrial subjects in the high schools. It provides for preparing teachers of
these subjects. Elementary education does not get any Federal aid except a subsidy in their school lunch program.

**Private schools.** — Educational development in the early years of the United States was largely the result of public concern for ability of every person to read the Bible. There were religious objectives behind the educational development. Today, when religious instruction of a sectarian nature is forbidden in schools by law, various private church schools impart religious instruction without any financial aid from the state. In the parochial field, the Roman Catholic Church maintains the largest number of elementary and secondary schools. De Young writes:

> The parochial schools have been, are, and will be educational and spiritual bulwarks in a nation that practices freedom of religion — one of the basic four freedoms. 28

There should be close coordination of private schools with public schools. Only by such cooperation can education present a solid, unified front against the common enemy, ignorance and superstition. The responsibility of the superintendent is quite great in this important task. He is the only person who, with the help of other assistants, can bring unity, not only in different schools but also between the school and the community.

**Supervision.** — Of course supervision is included in administration and the operation of school today, it is difficult, if not impossible to draw fine distinctions between

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28 Ibid., p. 103.
administrative and supervisory functions. Of course there are some activities which fall clearly in one or another of these categories, but number of activities overlap. J. B. Sears divides administration into five parts:29

(1) planning (2) organization (3) directing (4) coordination and (5) control. All these five elements of administrative process can be kept in mind in supervision.

A school supervisor is not an inspector who enters a school to find faults or to criticize; his aim should be to help the teachers in the great work they are doing. The basic function of supervision is to improve the learning situation for children. To some, a supervisor appears to be an autocrat because he decides what is to be done and how it is to be done. He just inspects whether or not his orders are carried out. To some, supervision is "diplomatic manipulation." Here the supervisor knows the opposition, so he simply and gently guides people into doing the things that he wants them to do. He does not give orders directly but in diplomatic ways arranges things in such a way that teachers generally accept his point of view. Some supervisors adopt a laissez faire policy. The teachers are free to do as they think best. There is very little or no interference on the part of the supervisor.

An ideal supervisor believes in democratic procedure. He believes that his job is to help others to define what

29 Jesse B. Sears, Nature of Administrative Process, p. 4.
they are going to do; thinking with them about ways of doing it, assisting them in executing the plans, and evaluating the results with them.

Kimball Wiles points out five skills that a supervisor should have in carrying out his functions.\(^\text{30}\)

(1) Supervision as skill in leadership

The supervisor should give leadership in all possible ways and field. He should lead teachers in eliminating confusion and conflicts, in sharing ideas and procedures in using materials, in bringing ideas and resources to them in sharing decision making, and so on. He should be able to build high morals among the staff by his leadership.

(2) Supervision as skill in human relations

The supervisor has to create a wholesome emotional tone in the staff of the school. This he could do by respecting the personalities of all individuals. He should be able to place the desires of teachers ahead of his own. He should have a sympathetic attitude towards the out-of-school life of the teachers. His responsibility is to find out needs or weakness of each teacher in teaching and try to develop his self confidence. He should see that teachers feel secure in their work by helping them realize that they are all members of a big family which strives for the common good of all.

\(^\text{30}\) Kimball Wiles, *Supervision for Better Schools*, pp. 11-19.
(3) Supervision as skill in group process

Persons grow as they share with others. Learning takes place through the reconstruction of experiences, and experiences are reconstructed as they are brought into contact with the ideas and experiences of others. The supervisor should give enough opportunities for effective group work; he should help the group to evaluate its own procedure. An important part of good group process is organization and the supervisor should help in group organization. He should also involve the community in the group work of the school otherwise his work will fail. He should not feel that he is above the group; he must be a part of the group. He must abolish the absolute veto. Faculty meetings, workshops, and such other means will be best used for developing group process.

(4) Supervision as skill in personal administration

In all actions of administration, the supervisor should look to the common good rather than his personal fame or interest. In guiding teachers in technical things or in selecting new teachers, in interview, in conferences and in such other activities he should make effective use of his abilities.

(5) Supervision as skill in evaluation

Evaluation involves skill in defining goals and establishing standards by which to judge the amount of change, applying the criteria and making judgment about the worth of
change and revising plans in terms of the judgments. The supervisor with skill in evaluation will be able to help teachers in all these activities. He should equally be concerned about evaluating his own work. He must have a self-rating form and a way of bringing the intelligence of the total staff to bear on finding better ways of work.

Administration of Instructional Employees

In modern education the child is at the center, and efforts are being made to train the whole child. The responsibility and importance of the teacher, and specially of the teacher in elementary schools has increased to a great extent because she is the person who has to lay the foundation of a strong education and mould the life of the child from the very start, to fit him in our democracy. This is why it is said that teachers are in the front line in the defence of democracy. When such is the importance of the teacher, we should try to find out what is done, and should be done to get the best type of teachers for this noble profession.

Number of men teachers increases.— For the past century elementary school teaching has been dominated by women. It could be stated that low salary of elementary teachers was one reason; it was also believed that women were particularly fitted by virtue of their sex characteristics to teach young children. Now the trend seems to be changing and many men teachers have started coming to the elementary school. The single salary scale both for elementary and secondary teachers
is an important factor. It is also realized that young children need the influence of both men and women in school just as they do in home.

**Teachers' professional education.** - Teachers' training first evolved in this country only a little more than a hundred years ago. At first it progressed slowly but during the latter part of the nineteenth century it grew quite rapidly. Although the first state normal school was founded at Lexington, Massachusetts in 1839, there had been private teachers' training institutes some years earlier.

In the beginning those who had finished elementary school were admitted for training, then the level was gradually increased when they demanded a few years of high school, or high school graduation. After high school graduation also the period of training was not fixed. It was one year of college training first, then it became two years, three and then four years of training. Today four years of a college training is the length of program mostly accepted and found throughout the country.

(1) The four year general and professional program, leading to a bachelor's degree. - In this case both general and professional education are spread throughout the four years.

(2) The professional sequence type of program. - This is similar to the first type except that general education is rather concentrated in the early years and professional
education given relatively greater emphasis in the later years. The major distinguishing feature is provision for sequential development of professional courses and experiences. Both phases run throughout the entire curriculum.

(3) The two-year program.—Here the professional education is offered only in the last two years with general education given full attention in the first two years.

Even after completing four years of training, one should not be satisfied with his qualification. Training for a teacher never stops and every day he has to learn something new as the world progresses fast. It is a professional sin with some teachers when they remain in a sort of mental stagnation. Explaining this, Reeder writes:

Where as teaching should be one of the most stimulating and intellectualizing professions, many teachers permit themselves to get in a rut and soon to become old fogies. Unconsciously many put on blinders and do their work in a mechanical and half hearted way. 31

To help this type of teacher, the United States has good systems of in-service training and certification.

In-service training.—Many teachers enter the teaching profession with only two years of training and hence in-service training is needed for these inadequately trained teachers. This is necessary because teaching efficiency cannot remain static. Knowledge of teaching, as in other professions goes on progressing rapidly. Educational theories are under

31 Ward G. Reeder, Public School Administration, p. 163.
constant criticism and revision. New research and experiments show new techniques of teaching. The teacher must be familiar with the recent developments. A teacher once prepared is not always prepared.

Different states have different requirements for the continuous growth of their teachers. It is not intended to enter into technical discussion of these requirements but a general method will be pointed out. The school administrator is mainly responsible for the in-service training of teachers. He can personally guide and instruct teachers in various ways and also make provision for teachers to get more information. Some of the methods that can be used are reading good books and magazines, visiting other schools, preparing addresses, attending state and national educational conferences, making school investigations, attending summer schools, travelling, pursuing extension and correspondence courses and taking part in educational workshops.

Certification of teachers.- Certification is simply the process of giving legal sanction to teach. It includes all types of licenses, whether permanent or temporary, short term or long term, of emergency nature and those which meet regular statutory requirements. Parkinson writes:

A teacher-certificate serves to protect its holder against unfair competition with unqualified would be teachers; to give control over teaching personnel to the state and its subdivisions rather than to some other agency; to protect children against incompetent teachers; to provide a means for the improvement of instruction; and to yield informations
on which a continuous inventory of teachers and their qualifications may be based.\textsuperscript{32}

Certification is usually regarded by the typical undergraduate student in education as a passport to the teaching ranks. It is more significant than that. It is not merely "a major and two minors plus thirty hours of education." Certification has aided professional education in developing standards of training and programs for carrying them out. It varies from state to state and lacks uniformity. It creates a problem for one who gets trained in one state and goes out to teach in another state.

**Personal requirements.**—In 1951, minimum requirements for certification were as follows:

(1) Nineteen states and the district of Columbia required the bachelors' degree.
(2) Five states required three years of training.
(3) Thirteen states required two years or more but less than three years of training.
(4) Seven states required one year or more but less than two years of training.
(5) Four states required less than one year of training.

Today there are different certificates available both for elementary, and secondary, and they could be changed from one to the other by taking ten to twenty extra semester hours of credit. Emergency certificates are issued in times of war and emergency when there is acute shortage of teachers.

\textsuperscript{32} B. L. Parkinson, "The Certification of Teachers," Orientation in Education, p. 422.

\textsuperscript{33} C. V. Millard, and A. Hugrett, An Introduction to Elementary Education, p. 343.
Staff morale.— There are more growing developments seen everywhere to give stability to teachers in their profession. The teachers' morale is the first important and vital thing that should be looked into in teaching profession. If teachers find themselves insecure in many ways, they will not put their whole heart in the teaching. There are a few things that could be pointed out here in this connection.

Job security.— Tenure, when defined as the right of a teacher to hold his job as long as he renders efficient service has added greatly to the security of teachers in their position. Over half the states now have some sort of tenure law. Of course some may be better than others but all indicate a better trend.

Retirement.— Proper retirement provision for teachers have added much to the desirability of working conditions. Teachers contribute a fixed amount of their salaries, usually 5 per cent, and the state or the school district, or both combined matches this amount. Each teacher has an individual account to which his funds are credited. When the teacher retires, the total amount that has been paid in plus interest buys a certain annuity. With security in old age provided for teachers will do much better work in the school room. Freedom from fear is an important factor in emotional balance and in general efficiency.

Sick leave.— Teachers today are given much more favorable sick leave than was true a few years ago. Formerly there
was deduction of salary for any absence. In many cities unused leave is cumulative to the extent of fifty or more days. Teachers are now covered by liability insurance while on the job. This protection was unknown a half century ago.

Principal and his responsibility.- The principal is also a member of the staff and while we talk about the teachers, it will be worthwhile to refer briefly to his responsibility also. The principal's duties will depend somewhat upon the size of the school and on the type of the community in which the school is located. Referring to his duties Elsbree points out:

A principal must be a versatile individual to fulfill all the responsibility demanded of him. He must be skillful in the realm of personal management; he must understand the school plant and know how to operate and maintain it efficiently. He must be conversant with modern school business practices. He should know how to work with the public and should be able to give leadership to his staff in curriculum improvement.34

His main responsibility should be in helping the total growth of his staff and the pupils. His information should be up to date, and he should be able to give leadership in all phases of the school. His knowledge of school laws should be perfect and should be alert to legal responsibility. Accidents to pupils, field trips, safety patrols, first aids, meeting the emergency, corporal punishment, etc., are also some of his concerns.

Administration of Pupil Personnel

In the previous chapter we have referred to the various problems of child growth and development so here the administration of pupil personnel will be mainly discussed. When we talk of organization of pupils in classes, we first face the problem of grouping.

Grouping.- Since the advent of graded schools, classifications for pupils has been an important responsibility of the principal. Different schools use different methods of grouping; e.g.

1. by the result obtained in standardized achievement tests in the fundamentals of subjects;
2. by results of I. Q. tests or achievement tests;
3. by arranging names alphabetically;
4. by drawing names out of a hat;
5. by studying individuals fully with the help of parents and teachers and then to put a child in a group where he will be most benefitted.

Homogeneous grouping.- Ability and homogeneous groupings are not synonymous; the latter may be effected on many other bases than ability. Of course complete homogeneity would be impossible because of wide differences that exist among pupils. Varied bases were used to group pupils homogeneously, viz, group intelligence test score, I. Q., marks in achievement tests, teachers rating, mental age, health, industry, social maturity, home environment, etc.
Unfortunately still it is not determined as to what should be the exact basis for grouping, but it seems that now the trend is towards heterogeneous grouping.

**Heterogeneous grouping.** It is now believed that each room must have its share of the bright, the average, and the slow learner, and consideration should be given to the distribution of the interests and skills of the pupils. It is a fact that children learn from one another. Pupils who are gifted in intellectual matters, do not have a corner in all knowledge and skill. Modern elementary schools look to many things, and not merely subjects for the development of appreciation. There should be a cross section of pupils population in each grade. Our society should guard against caste system, whether economic, social, or intellectual. Public elementary school is a big melting pot. Intellectual snobbery creates rifts and is an obstacle in the way of cooperation.

**Objective of grouping.** The objective of grouping is to place each individual within a group in which he will work better, where he will have a sense of belonging and status, where his mental health will be safeguarded and improved.

Recent study made of the research division of the N.E.A. indicates that today the trend is away from ability grouping. In 1829, 2/3 of the cities used ability groupings but today the number has gone to 1/2.

**Grouping within the class.** There will be need for grouping within classes to meet the requirement of individual
pupils. Pupils of various age groups should be brought together. By grouping within the class, the teacher will be able to help each child to go on with his work at his own speed and according to his own interest and ability. Understanding and cooperation are fostered through these types of interrelationships.

**Promotion.** Another important question is that of promotion. Many schools give promotion to all and some retain a few pupils, if needed, in the same grade for several reasons; however, before taking this step they first contact the parents. Referring to promotion, Elsbree writes:

> A number of investigations have pointed out that failure does not result in improved learning, that it is not desirable or effective motivation, that it does not appreciably reduce the variability within grades, and that it frequently has harmful effects upon the personalities of those who suffer it. 35

Of course promotion for all sometimes creates problems also and there are arguments against it too, but our responsibility is not only to cure the disease but also to remove the causes of the disease.

Promotion and judging the ability of the pupils, now take us to another big problem in education today and that is the method of evaluation or appraisal of pupils' work.

**Evaluation.** Under the older psychology of learning it was believed that learning was acquisition of knowledge and skill, and hence evaluation was limited to paper and pencil

tests. Now newer instructional practices have grown out of newer psychology of learning which emphasizes the modification or behavior, continuous growth, multiple learning, and insight. Evaluation is not limited to measuring academic achievements but is concerned with attitudes, interests, work habits, physical development, and personal and social adjustment.

**Characteristics of modern evaluation programs.**—Burr, Harding and Jacobs give the following characteristics of modern evaluation program:

1. Consistent with accepted educational objectives.
2. Democratic in providing for participation by all concerned.
3. Continuous throughout the child's years in school.
4. Integral with teaching.
5. Comprehensive in treatment of all phases of child development.
6. Flexible in the selection and use of an appropriate variety of technique.
7. Descriptive in terms of desired behavior.
8. Specific with reference to desirable teacher objectives and the appropriate abilities and interests of children.
9. Good for the children whose behavior is being appraised.

Today we find that there are different purposes of evaluation too. Regan gives the following purposes of modern evaluation:

**Purposes of evaluation.**—

1. To reveal to teachers what is happening to each child.

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(2) To motivate learning through furnishing pupils with informations concerning success in various areas of the curriculum.

(3) To furnish teachers with a means of appraising teaching methods, text books, and other instrumentalities of the educative process.

(4) To provide a basis for continuous improvement of the curriculum.

(5) To give pupils experiences in evaluating their own progress.

(6) To reveal the progress which the school program is making toward the achievement of the objectives accepted.37

Evaluation is not one-sided when only a teacher evaluates the child. Now the child also evaluates his own work, and not only that but the teacher uses group method of evaluation too. The whole class group is made responsible for both individual and group evaluation. Other teachers and parents also help in the modern appraisal.

There are various methods of evaluation used in the modern schools, and some of the important ones are given below:

Accuracy test - Achievement test - Anecdotal record - Aptitude test - Autobiography - Case history - Conference - Correspondence - (Parent teacher, pupil teacher) - Cumulative pupils' record - Health record - Home visitation - Oral tests - Performance tests - Questionnaire - Projective methods - (includes free association tests, ink-blot tests, sociodrama, and pictorial tests) - Rating scales - Readiness test - Social contacts - Sociometric tests - Standardized tests - Student diary - Subjective tests, etc.38


38 Lowry Harding, "Evaluation in Elementary Schools," Education 749, Ohio State University.
Reporting. - In modern elementary schools numerical or letter grades are not regularly used as in the traditional schools, to rate or to compare one member of a class with other members. It is now believed that the old methods of grading placed emphasis on memorization. Now reporting to parents goes beyond the level of concern with subject matter achievement.

In reporting to parents, modern elementary schools send written progress reports. These reports include all informations about the child including his strength and weakness in all areas of school life as a whole; in other words, of the total development of the growth of the child. In many cases a face to face conference between teachers and parents is arranged. This type of comprehensive conference is held at least once a year for each child but special conferences are arranged whenever they are necessary. These face to face conferences provide opportunities to talk out problems of concern to both home and school. The schools also prepare special bulletins and handbooks for parents and lay citizens to inform them about the policies of the school.

A good teacher remains in continuous contact with parents through report cards, conferences, visitations at home, phone calls, informal notes, by school bulletins, and by many other ways. She does not write anything in the report which is likely to go against the welfare of the child.
She also tries to help the parents understand their role in the development of their child. One important thing to be noted about reporting is that reporting policies are revised cooperatively by teachers, parents, and principals.

Guidance.- Guidance is becoming more and more important even in elementary schools today, as the educators are trying to meet the needs of the whole child. The responsibility of the teacher has increased and is required to take the help of the experts in the problems of guidance because the whole child development movement has focused attention upon the importance of the non-intellectual aspects of the child's school-life and the home and community influences upon the child's behavior and progress in school. Regarding guidance in elementary schools, Roy Willey writes:

Most issues in guidance at the elementary school level are obviated when we assume that good guidance is just good teaching and guidance in elementary school requires an organismic growth concept, that is, a consideration of the whole child, whose any one phase of growth becomes an integral part of the organismic development.39

Since life is a unit, the guidance of each individual should be a unitary process. Keeder has pointed out seven kinds of guidance as follows:

(1) School guidance - refers to selection of school, choice of curriculum, adjustment to educational program.
(2) Vocational guidance - refers to choosing an occupation, preparing for it, and securing a position in it.
(3) Leisure time guidance - assistance in utilizing more worthily his leisure time.

39 Roy D. Willey, Guidance in Elementary Education, chapter 1.
(4) Health guidance - for best physical and mental health.
(5) Character guidance - for the development of ethical character and the moral sense.
(6) Home membership guidance - to make an individual an efficient member of the family.
(7) Civic guidance - to help the individual to be an efficient factor in the government of the community, state, nation, and the world.40

In arranging and conducting a guidance program, four functions should be kept in mind.

(1) Securing and providing informations.
(2) Cooperating with other agencies.
(3) Placing and following up students.
(4) Counseling of pupils.

Health education.- Good health is needed for the child to realize his potentialities in school and also when he leaves the school to take his place in the work-a-day world. After the stages of health protection and remedial work, now the schools are under the stage of health promotion by such means as physical education, free lunches, and hygienic school program. Of course this program varies from school to school; some are far advanced and some are still behind. Many good and well to do schools have good equipment for health programs. They have doctors and nurses, and special examination rooms, with proper psychological, medical, dental, and other necessary apparatus.

In carrying out the health program the school should try to utilize all private and community resources. Many

40 Ward Reeder, op.cit., pp. 541-542.
people are willing to help the school in this program.

Every pupil should have his own health report card with all important details. This card should be both permanent and cumulative and should follow the pupil from grade to grade.

The responsibility of the teacher is the greatest in this program. Most of the health instruction should be given by the teacher because the physician or the nurse cannot spend much time in the classroom. The teacher's own example is of greater importance. She should have daily health inspection in the classroom, and should teach good healthy habits to the pupils. The school building and the classroom should be thoroughly ventilated; the water supply should be free from all contamination; the principles of hygiene and sanitation should be applied to the school room and its furniture.

Lunch program.— Today many larger schools provide lunch. The lunch period should not be merely an eating period but it should be a vital part of the educational experience of the pupils. There should be a standard meal for all, and it should be changed each day. A good lunch program should provide a high standard of etiquette, and this period must be enjoyable, health contributing, and of socializing experience.

Many children are malnourished because of parental ignorance of the principles of nutrition, and also because of
poverty. This should be a chief concern of the school officials. If the public funds are not sufficient, private funds should be raised by parent teacher association and other welfare agencies.

Safety education.— In the United States, especially, people live in the days of speed and machines, and hence accidents are numerous. The chief causes of accidents are, automobiles, railroads, drownings, burns, poisonous gases, fires, and so on. Most of the instruments that cause accidents are the part of civilization of the times, but to avoid accidents from these instruments, habits and customs of people should change. It is the duty of the school to teach safety habits to all the pupils.

Most accidents occur in the gymnasium, in the shops, and on the streets and highways, and the schools should prevent such accidents. Most schools fight for the prevention of such accidents along the following four fronts:

(1) The making of school sites, buildings and equipments more safe for the work and play of pupils and employees.
(2) The securing of closer supervision of the pupils while they are on the school premises, and when they are on their way to and from school.
(3) The providing of instructions in safety.
(4) The securing of cooperation between the school and other public and private agencies for the reduction of accidents, particularly traffic accidents.41

Administration of Instructional Material and School Plant

Since the school curriculum has already been discussed

41 Ibid., p. 572.
here only a few more details will be given on extra curricular activities. Many educators object to the term "extra curricular" because it sounds as if it referred to something outside of the real function of the school. They recommend terms as "co-curricular," "semi-curricular," "collateral," or "extra-class" activity.

The need for semi-curricular activities is greater today because the responsibility of the school is to prepare children for life. Johnston and Faunce in Student Activities in Secondary School, quote from the bulletin of the Michigan Department of Public Instruction these words:

If the fundamental task of the school is to prepare children for life, the curriculum must be as wide as life itself. It should be thought of as comprising all the activities and the experiences afforded by the community through the school, whereby the children may be prepared to participate in the life of the community.42

The aim of the schools today is to develop in pupils an understanding of the world in which they find themselves, and therefore extra curricular activities are greatly needed. But we should remember that these activities are not separate or different from regular class work. Fretwell write, "Wherever possible, extra curricular activities should grow out of curricular activities and return to them to enrich them."43

42 Edgar Johnston and Ronald Faunce, quoted from bulletin, Michigan Department of Public Instruction, Student Activities in Secondary School, p. 7.

To make these activities successful, the teachers must recognize their value and accept sponsorship. There should also be a thoughtful planning, and the school should continually evaluate the outcomes of various activities in school program. Some of the activities may be: participation in the management and control of the school, religious and social welfare club, athletics and other physical training activities, school publication, dramatics, subject clubs, assemblies, home room, miscellaneous club, and so on.

Textbooks.—The textbooks in the United States are the best in the world in excellence of subject matter, illustrations, typography, and binding. In most of the school subjects several textbooks are available. In some states free textbooks are distributed, and in some, parents buy them for their children. A few school systems follow rental system. In half the states there is a uniformity of textbooks, specially at the elementary level. In case of pupils or teachers transfer from one place to the other, it helps; of course it is argued that this does not permit teachers to use the books they like the best.

Most states have the term of selection of textbooks, and there are textbook committees too, to select good books. They have a standard of selection and pay attention to such factors as the local adaptability, subject matter, arrangement and organization, aids to instruction and study, mechanical and special features.
Library.— The library should be centrally located at a place which is far from noise and other distractions. Lighting, heating, ventilating should be adequate, and the floor should be as nearly sound proof as possible. The library equipment should include, reading tables, chairs, magazine rack, card catalogue, book truck, clock, bulletin boards, etc.

There should be varied and wise selection of books. In small elementary schools, generally there are class libraries and it is the responsibility of the teacher to see that the pupils make a good use of the library books. To make pupils take interest in the library, the teacher can use various methods as, use of bulletin boards for posting newspaper clippings, book exhibits, short lively talks in the class to introduce new books. In school publications also there should be a column for library activities and book reviews.

School plant.— The school site is as important to the complete educational program as classrooms. While selecting a site for a new school the following factors should be kept in mind. Its location, nature of the soil, location of the building, outdoor activity spaces, service areas and facilities, etc. Designing of elementary school building is fast changing these years. The historic pattern of two story building is fast disappearing. The new buildings are now one story building. Architects, educators, and laymen have
recognized that school buildings are instructional equipments and as such they must be planned to implement the educational objectives and philosophy of the community.

Large sites have permitted the development of modified campus plans with many innovations in building style, attractive landscaping, walks, driveways, parking areas, garden plots, etc. Lighting, temperature control, ventilation, attractive colors for walls, large classrooms, movable furnitures, are the modern attractions.

In modern school buildings there are other general service rooms as auditorium, gymnasium, play rooms, swimming pools, cafeteria or lunch room, art room, home economics room, industrial arts room, library, museum, and nature study rooms, toilets, and so on.

School janitor is also an important member of the school personnel. He is important because he is the custodian and the user of valuable property. He is also responsible for the use of hundreds or thousands of dollars worth of supplies. He determines the housekeeping standards of the school building. He has to keep the building in such a state that the health of pupils and teachers may not be harmed.

Administration of Public Relations

It is the responsibility of the school administrator to bring the school and the community together. The school can also be an ideal place and instrument for adult education. In India, adult education is the main responsibility of the
elementary teacher, hence the writer desires to have a few
details in the field of adult education in the United States,
although this topic is not directly connected to the elemen­
tary education. It is not possible to discuss all the topics
of adult education in a few paragraphs, hence only a few
significant things will be referred to. To bring the con­
nection of this topic with elementary education, we shall
start with P.T.A., and then go to some of the other aspects.

P.T.A.- An association of parents and teachers is of
great significance in bringing the school and the community
together. It is by far the most frequently found organization
of adults which takes an active interest in the school and
cooperates with the teachers in carrying on certain phases
of the work. Mothers club, grade teacher-parent group, etc.,
are helping in the total development of the child. According
to Otto, the aims of P.T.A. are: 44

Aims of P.T.A.

(1) To promote the welfare of children and youth in
home, school, church, and community.

(2) To raise the standard of home life.

(3) To secure adequate laws for the care and protection of
children.

(4) To bring into closer relation the home and the school
that parents and teachers may cooperate intelligently
in the training of the child.

(5) To develop between educator and the general public such
united efforts as will secure for every child the

44 Henry J. Otto, Elementary School Organization and
Administration, p. 575.
highest advantage in physical, mental, social, and spiritual education.

Many schools have parent councils also. These councils help in clarifying the purpose and developing the program of the school. It also assists in solving school problems and lends influences towards meeting the needs of the school.

The parent grade group meeting offers opportunity for families to become more than just acquainted. These are small groups and parents ask their difficulties and take part in discussion. Where groups often meet for social functions, there is active participation. One group at Ohio State University has enjoyed a three day family camp for four consecutive years. It is really worthwhile to have a parent group for each grade. It is a real adult training too.

Objectives of adult education.— Malcolm Knowles says that adulthood is a problem, and all adults are not mature. He is right because the world is becoming more and more complex today, and is changing fast, hence no one can keep pace with all the changes so as to master all the needs for future living. Today adults want to improve their lot because they have realized the gap between what they are and what they want to be.

There are various needs and objectives for the adults to learn. They have physical needs, needs for security, need for new experience, need for love and affection, need for recognition and acceptance, and so on. Knowles gives the following incentives for adult learning:
(1) People want to gain - health, time, money, security, comfort, etc.

(2) They want to be - Good parents, creative, efficient, gregarious.

(3) They want to do - resist domination, satisfy curiosity, win affection, appreciate beauty, etc.

(4) They want to save - time, money, doubts, risks, etc.

Characteristics of adults basic to education.- The psychology of learning in the adult involves largely the physiological well being of the learner. Chronological age, in and out of itself is not a sufficient clue to the physiological condition of the body. Since insecurity, anxiety, and feelings of fatigue interact, the need for psychological readjustment becomes very important over the whole adult range.

Studies by Lorge show that quality of work does not decline very rapidly after age forty-five; however, visual acuity decreases steadily throughout the life span. Auditory acuity also becomes poorer as people grow older. The best time for any activity from all points of view is considered to be round about the age of twenty.

It is also found out that when the instruction is adapted to the tempo, adult in the middle years can master the same quantity of material that they were able to cover at the age of twenty or younger. Ability to remember declines in later years but the memory is selective so that best remembered events are those of greatest initial intensity.

45 Malcolm Knowles, Informal Adult Education, p. 16.
Adults differ from children in four ways.

(1) Adults are responsible for the function of government.

(2) They are responsible for economic stability of family, or self, and the community.

(3) They have responsibility of parenthood and adjusted family life.

(4) They are responsible for providing social culture and spiritual environment to future generations.

There is also a difference between the education of the children and that of the adults. Adults' education is a part time affair; they have immediate needs and problems; they are eager to learn; their education is voluntary; the patterns of their educational programs should be flexible.

Methods of adult education. - There are variety of methods that could be used in adult groups. The teachers of adults should know the advantages and disadvantages of each method in particular situations. Some of these methods are:

Lecture. - This is probably the most efficient method for presenting a large number of facts in a short time.

Questions and answers. - It allows for interaction between the teacher and the students.

Group discussion. - This is considered a basic method of adult education. It achieves the highest degree of interaction between the teacher and the students. It also helps to develop social attitudes. There are different variations of group discussion as, lecture forum, symposium, panel discussion, debate forum, dialogue, group interview, and so on.
The project method. - It may be individual or group project. It stimulates interest, and allows students to follow their own interest.

Laboratory method. - Here the subject is studied first and then tested through actual experiment. Of course it requires more time.

Apprenticeship. - Students learn with skilled practitioners. It is learning by watching and doing.

Demonstration. - It helps students to visualize a process that might be difficult to understand from purely verbal description.

Individual investigation. - The students learn by trial and error methods; it will be advantageous if it is carried out under guidance.

Drill. - It is a process of learning by repeated practice. Drill is necessary for perfecting one's skill but it should not become dull.

All the methods have different unique characteristics and the teacher must use them in combination as needed in different situations.

Materials. - Literature and audiovisual aids form the chief material in adult teaching. A good teacher knows the value of each material and plans its use in a way to get the most out of it. Some of the commonly used materials are: literature and textbooks, motion pictures, film strips, exhibits, radio, television, recordings, models, charts, black board, pageants, field trips, role playing, etc.
While using these teaching aids the teacher should have regular planning. He should select the right one and should also inform the students beforehand about the intended use of that aid. After the use of that aid, there should follow a meaningful discussion on the informations presented. The summary should be related to the other aspects of their learning.

**Administration of adult groups.**— The administration of the adult work should be based on democratic philosophy. The organization should be founded on the real need and interests of the adults, and the policies should be decided by the group of the participants. There should be a spirit of freedom, team work, and willingness to accept responsibility voluntarily. The work should be distributed in various committees. The appointed or elected members of the committee should include representatives of the various points of view, and special interests. The individual committee member can often perform specific services such as: counseling, money raising, certain administrative work, and publicity.

Knowles points out three important informations of an adult education committee:

1. What is being done now?
2. What are the important unsatisfied needs?
3. For what of these unsatisfied needs should plans be made?46

As regards finances a detailed plan should be formulated for producing whatever income is required. Some of the sources for finances are: charge to participants, appropriation from the general funds of an organization, contribution from outside sources. Budget should be pre-planned and regular accounts should be kept and audited.

Advertising and publicity play a great role in adult education and their value should not be underestimated. For publicity newspaper columns should be used. Other means be, radio, direct mail and printed materials, folders and booklets, posters, displays, exhibits, personal contacts in the community, etc.

An overview of adult education in the United States. Sheats writes in _Adult Education_ to this effect that quantitatively American effort in adult education is unequaled in any other part of the world; qualitatively much remains to be done for improving. He also points out adult education activities in the United States as:

- Cooperative agricultural and home economics extension services,
- Commercial college and school radio and television,
- Public school adult education program,
- University and college extension services,
- Private correspondence schools,
- Armed forces educational program,
- Adult education library. 47

There are others also like alumni education, forums, lyceums, P.T.A., chautauquas, prison education, vocational rehabilitation,

47 Sheats, Jayne, and Spence, _Adult Education_, Chapter 1.
vocational education and guidance, federal, state, and local services.

The Agricultural Extension Service is the largest tax-supported adult education institution in the world. It was established in 1914 by the Smith Lever Act. Over 95 percent of the counties of the United States have agricultural agents, and 70 percent have demonstration agents. Extension work is carried out by the land grant colleges in cooperation with United States Department of Agriculture. It has no basic pattern of curriculum and grows out of the needs and interests of the people. The method used is demonstrations, oral methods, and written and printed materials.

University extensions are also doing a remarkable work. They hold classes and lectures, offer correspondence courses, work through audio-visual libraries, have short term institutes and conferences, and offer credit and non-credit courses.

Public schools and libraries also do a great amount of work. There is a great number of voluntary agencies that work among the adults. Some of these are Y.M. and Y.W. Associations, Rotary clubs, Kiwanis, Lions, P.T.A.'s, church groups, veterans' organizations, men's luncheon clubs, and so on.

It could be pointed out that adult education in the United States developed because of factors such as: change in technological process; communication in knowledge, in social organization, and in patterns of living; rising pro-
portion of older people in the population; shortened work-week and more leisure hours; increase in communication through radio, telegraph, teletype, television, books, magazines, etc.

The federal government also helped adult education by passing such acts as, Smith Lever Act of 1914, Smith Hughes Act of 1917, George Reed Act of 1930, George Ellazy Act of 1934, George Barden Act of 1936, G.I. Bill of 1944. These acts supplied money for agricultural extension work, for home economics, and for business, industrial, and technical education, and for veterans' education.

Private foundations such as, Carnegie Corporation, Ford Foundation, Kellogg Foundation, and others, helped adult education in publishing adult literature, in supporting research financially, and in starting several kinds of great books, programs, and in many other ways.

Obstacles in adult education program.- There are several obstacles, too, in developing an adequate adult education program. Sheats lists them as follows:

The inadequacy of present efforts.
Lack of agreed upon definitions and ethical commitments.
Lack of trained personnel.
Absence of coordinated community planning.
Failure to evaluate results.  

Adult education administrators also point out such factors as, lack of funds, lack of community interest, shortage of qualified teachers, lack of knowledge of the needs of community,

48 Ibid., chapter 20.
lack of competent directors, lack of administrative support, and lack of interest on the part of board of education.

Still there is a great need for research in the areas of adult education. The reasons why so very little research is made in this area may be these, that the instructors in adult education have not much training in research methodology. Few students plan to major in this education. The well trained research personnel in psychology, social psychology, sociology, etc., have not seen the fields of adult education as a field where they could secure research funds.

To overcome this lack, there should be increasing project grants available for research teams. Fellowships and other aids should be given for encouragement and there should be real planning to go deeper into this important field of education.

There should be varied methods employed to evaluate the work in this field. For evaluation the educator may use such methods as: interviews, questionnaires, various tests, case studies, control groups, production records, and so on.

At the end it could be pointed out that adult education is one of the greatest needs in all the countries of the world, and it should be given greater importance. Knowles states:

Adult education faces a task of immense proportions in the immediate years ahead, the task of helping millions of grown up people all over the world to transform themselves into mature adults.49

49 Malcolm Knowles, op.cit., p. 252.
Conclusion.- Administration and organization of public education is as important as that of any gigantic and complex business. Every business, whether public or private, has to be properly administered if it is to pay dividends in money or in service. The school is also a great enterprise, and both the people and the school officials must strive to make it a success. There are hundreds of details incident to the running of an efficient school or a school system for which some one must be responsible. Plans and policies must be properly made and executed. Information must be collected to show whether the plans are operating efficiently or not, this information will also become a basis for better plans and policies in future.

School administration does not exist for itself; it is only a means, not an end. The purpose of schools is to provide means of education. School administration exists for the pupil, and its efficiency must be measured by the extent to which it contributes to teaching and learning. It must be dynamic, and never static. The essential features of a good elementary school include the following: (1) good teachers, (2) good buildings, (3) good instructional material, (4) good leadership, (5) good curriculum organization, and (6) good community relations.

Lastly, in administration and organization of public education democratic aspects should not be forgotten. Whether educational facilities are for the children or for the adults
but administration should be of democratic type. If democracy is to be made to function to the fullest, it must be practiced in every opportunity, and especially in public institutions. The school should provide a type of administration and organization wherein officials, employees, pupils, and the general public may cooperate in determining purposes and the procedures for accomplishing those purposes.
A comparative Analysis

The methods of organization and administration of Basic Education in India and of elementary education in the United States have been discussed at length, so in this section of comparative analysis only broad points of similarity and difference will be indicated. Also, as has been done before, certain elements that can enrich elementary education in India will be pointed out. Again it should be mentioned that this generalization will represent the writer's own viewpoint only.

Similarity and Difference

There are many fundamental differences in the organization and administration of elementary education in India and the United States. There are hardly any major points of similarity. The only significant things that can be pointed out in this brief treatment is that in both countries, education is the responsibility of each state. Of course there are a few minor points of similarity, but they do not amount to much. For example, both countries believe more or less in having self contained classes; both countries give certain benefits to their teachers in the matter of sick leave, provident funds, and so on.

When there is a talk of difference, a number of things that are strikingly different can be pointed out. In the
United States there is more local public control of education. In India education is controlled by state government. This control starts from the top, that is, from the ministry of education, and is passed down in turn to various subordinates, with less and less authority.

Local tax support of public education in America is another point of contrast in the administration of education. In India, it is not local tax support of education but education department gets funds from the state government. The state government by setting aside a sum from the total income of the state revenue, and from the financial aid given by the central government meets the educational expenses.

There is a tremendous difference in the training of teachers in both countries. In the United States, several states have adopted a single or uniform salary schedule for all teachers, whether elementary or secondary. This is because of the fact that they require the same amount of training from both. In India, this is not true. Elementary teachers have comparatively less training than the secondary teachers, and hence there is a great disparity in their salary scale. Requirements for the certification of teachers which are followed in several states in the United States is also a new thing for India. The state of Florida requires six credit hours of work every five years for the renewal of a teacher's certificate. The state of Indiana demands five credit hours every five years. The state of Pennsylvania
requires six credit hours within the first three years after receiving a degree. In most states, such extra work gives a teacher a permanent certificate, and after that she does not have to do any extra work. This type of requirement may be applied in several other states too. Some states do not have any requirement of this type. This is a good method of keeping teachers familiar or up-to-date with the new developments in the field of education. In other words, this is a form of in-service training.

In the matter of classroom administration, there is a great difference in India and America. In India, the method of examination is different. As pointed out earlier, for graduation public examinations are a requirement. The method of grading pupils' work is also different. India does not follow letter grades, but rather a system of numerical marks. In reporting pupils' work to parents, schools in the United States seem far advanced. Guidance is almost unknown in elementary schools in India. Even at the secondary level, the importance of guidance is not yet recognized. Only very recently have educators begun a move in this direction, but it is in vocational guidance. Counseling or guidance is effectively carried out in most of the modern elementary schools in the United States. The Winnetka schools seem to have a very good guidance program. A booklet published by Winnetka schools states, "The Winnetka schools were among the first in the country to recognize the value of psychiatric help
in some cases, and trained psychologists have been on the staff of the school for approximately twenty years."50

Hollis Caswell gives four points as a guide for guidance: These points are:

(1) The school's function is to help each child to achieve his highest potentialities.
(2) The emotional life of the individual child is a proper concern for the teacher.
(3) The child functions as a whole, and the teacher's work is with the whole child.
(4) An adequate guidance process gives help wherever it seems to be needed.51

The question of guidance is very important in dealing with maladjusted children. Hershey Elementary School in Pennsylvania, has an effective guidance program too. The school has the services of a full time psychologist who holds conferences from time to time with maladjusted pupils, as well as with teachers, as the need arises. The psychologist examines and recommends all candidates for special education classes, exclusion cases, and for other specially maladjusted cases.

In promotion too, the Hershey school follows a special program. They have made it a practice that each elementary class teacher should remain with one group of pupils for two years. This means that when pupils are promoted to the next grade, the class teacher also is "promoted" to work with


the same group in the next upper grade. This way the teacher gets better acquainted with her pupils and can help them more effectively in their total development.

Crippled children are not neglected in schools of the United States. There is a good provision for the education of such children. Along with other facilities, these crippled children have services of efficient occupational and physical therapists. It is a delight to see educational facilities provided for these children.

New elementary school plants in the United States are wonderful in many ways. As pointed out earlier, they are one floor buildings, and classrooms are self contained. Most of them do not have any basements, and no boiler in the building for heating purposes. Heating pipes are brought from outside. Classrooms are painted in different colors, and the whole set up, both inside and outside, is attractive.

Crow Island elementary school at Winnetka is a typical new building. Referring to this new school building, a few statements are quoted from the Chicago Daily News. They were as follows:

(1) The most influential school of modern times.
(2) The school marks the dividing line between the old time elementary school and the new.
(3) Among the first to be designed almost entirely from the child's point of view.
(4) The Crow Island type of classroom has come to be considered an absolute "must" among modern school planners.
(5) Glass walls, low window benches, movable seats, an adjoining work-room, and separate toilets are features. Each classroom opens to the outdoors and there are special play areas.
Soft pine paneling provides a ready-made
tackboard to display work and teaching
materials.\textsuperscript{52}

Even in the matter of equipments, modern elementary
schools in this country are most up-to-date. They have many
teaching aids and facilities such as a good library, a museum,
a gymnasium, an auditorium, a spacious play ground, movie
projectors, slide projectors, educational movie films and
film strips, tape-recorders, record players, models, pictures
and charts. There is a wide variety of activities in work-
shop periods, too. It was noticed that certain elementary
schools had costly microscopes for children's use. All this
material and equipment indicates a wide difference between
elementary schools in India and the United States.

In the matter of public relations, the United States
has more efficient techniques. The Parent Teacher Associ-
ation deserves special mention at this point. This is a
common feature of elementary schools in the United States.
This will be discussed a little later.

Some elementary schools have activities, a few of which
may be mentioned here. Regular fire-drill, P.T.A. - honor
flag system, which is a good device to encourage parents to
attend P.T.A. meetings. In a general monthly meeting, a class
that is represented by the most mothers, gets an honor flag,
which remains in the class as a mark of honor until it is won
by another class.

\textsuperscript{52} "Winnetka School Wins New Honors," Chicago Daily
Many parent-teacher groups have book rental programs. This was noticed in several schools in Indiana. The parent association buys books for particular classes, and every year a nominal fee is charged the pupils for the use of these books. Certain groups may collect clothes for poor and needy school children, thus aiding parents with insufficient income.

A school in Richmond, Indiana has an art gallery attached to the school. Every month new paintings are displayed and parents and general public visit the school regularly to see the new pieces of art. They have a painting which cost them twenty-five thousand dollars. Various schools try various methods to develop good relationship between the school and the community. American schools are far advanced in this respect.

Certain Phases of American Public Education that can Enrich Elementary Education in India

In the previous section, many aspects of American elementary education have been pointed out which are either different or richer in their qualities as compared to elementary education in India. In this section, it is intended to discuss briefly whether these richer aspects of American education can be incorporated in the Indian school system.

It appears to the writer that the training given to the elementary teachers in India is not quite adequate. There is still a considerable scope for improvement, but it does
not seem possible in the near future. The selection of elementary teachers for teachers' training should be based on the completion of a high school education rather than on elementary education, as it is commonly the case today. Elementary teachers are responsible for laying the foundation of a good education and therefore they should be well trained. Even after high school graduation, the minimum period of training should be at least two years. This change would definitely give more status to elementary school teachers. In the curriculum of teacher education institutions, more emphasis should be placed on such subjects as child development, child psychology, psychology of school subjects, and modern research in the field of different school subjects.

In-service education is another neglected factor in elementary education in India. India should have more of the workshop type of education. This would be something new for the teachers in elementary schools. The education department should hold more educational conferences, and teachers should be encouraged, and given the opportunity to attend such conferences. It has been noticed that in certain areas teachers acquire certification credits on the strength of their educational traveling. This is a type of in-service training for teachers, because traveling with an educational motive is a great asset to a teacher in his work. India can also have periodical meetings for all teachers in the local district. These meetings can be sponsored by the education
department, and many educational problems and important issues can be discussed there.

The method of evaluation requires reconsideration in India. Instead of depending only on the examination marks, other important factors also should be taken into consideration, and total appraisal must be based on the basis of all the factors involved. India can follow some of the means of evaluation that have been discussed previously in connection with evaluation in American elementary schools.

Reporting also needs to be made more vital and effective. Of course some schools do send descriptive letters or notes to parents, but this is not a regular or common procedure. Some schools do not even send home any sort of report card. Besides these letters to parents, parent teacher conferences also need to be introduced.

As pointed out earlier, systematic guidance is almost unknown in elementary schools in India. Maybe some states do have it to some extent, but the writer is not aware of it. However, generally speaking, it may be stated that systematic guidance has not yet reached elementary schools. Guidance or counseling is very necessary for child development, and teachers should be taught the fundamentals of guidance.

In the matter of school buildings, India may have to wait a number of years before she can afford to have better school buildings. People should not wait for the government to do this job, but local communities should come forward
with new schemes to help the cause of education. This will, of course, require some sort of financial sacrifice on the part of the public, but where there is a will there is a way. Rich industrial concerns or factories should take interest in schools and help them with better school buildings. A good school building plays as important a role in the development of education as any other factor. If better buildings are not possible at this stage, the schools should at least have better teaching equipment, including a satisfactory number of library books. India cannot afford to have costly modern equipments, as in the United States, but a change or addition could be made in the present status of the school. There is a great area of possible improvement in the textbooks. Textbooks for the elementary school children should be made more attractive both in the outward appearance and in the contents. Textbooks used in elementary schools in the United States are ideal in many respects.

More attention should be given to the health problems of the children. So many schools in the United States have a full-time nurse to look after the health of the children. Hershey school has a full time dentist on the school staff. This dentist is supplied with all equipment that is needed for this type of work. Another impressive fact that the writer wants to point out is this, that in some schools the local board of education makes arrangements to teach a pupil at home if he is to be confined to bed for a long period of time.
A teacher from the local school staff is appointed for this service, which is free for the child. India cannot offer many of these facilities, but more attention could be paid to the health of the children.

A parent teacher association is the most effective factor of school and community relationship. The writer feels that both elementary and secondary schools in India must start this type of organization. Having this type of organization is beneficial to both the school and the community. Since there is no expense involved there is no reason why schools in India should not have effective P.T.A. programs.

Adult education in India is a growing thing. It is provided in connection with the elementary schools and is making rapid progress. An encouraging aspect of adult education is that it is offered free, and federal and state governments in India take keen interest in its progress. However, the ministry of education has pointed out one need. Its report says:

Actually, however, the present position is far from satisfactory. There is not only no real cooperation between official and voluntary agencies but there is also an obvious lack of coordination amongst the various departments of government so that often the work done by one department is not known to others and, consequently, there is considerable waste of effort and resources.

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Universities and colleges in India should take more interest in the field of social education. Universities can organize correspondence courses and extension lectures. They can also help the movement by the production of suitable literature for adult reading, and by training special teachers for this type of work. The purpose of adult education work is to remove illiteracy, which is India's urgent need. However, in towns and villages various classes should be started with people's interest in mind. The type of work that Y.M.C.A.'s and Y.W.C.A.'s are doing in the United States should be started. A few large Indian cities are doing this type of work but it should be extended to all smaller towns and bigger villages too. To make rapid educational progress in the country, India should open two fronts - one with the children, and the other with the adults. If the people are ready to adopt good educational practices from other countries, which be well suited to their country, educational development and progress will be remarkable.
CHAPTER V

SIMILARITY AND DIFFERENCES IN THE CRITICISMS OF PUBLIC EDUCATION IN INDIA AND IN THE UNITED STATES

Major Questions Concerning Basic Education

This part of the chapter deals with a few selected questions that cover briefly various aspects of Basic Education. There is not much by way of public criticism of Basic National Education and the possible reasons for this shall be discussed in the 'C' part of this chapter. The criticism, if that term may be used, is mostly from educators. It is made not so much to "run down" the new system of education as it is to get more information about the scheme. When the scheme was newly introduced by Gandhiji there were many aspects of it which educators failed to understand and, therefore, they asked Gandhiji to explain exactly what he meant.

Of course a craft centered curriculum is quite new in India, so at times there is some lay criticism that craft takes away much of the valuable time of the children and weakens the academic side of education. It is also held that it spoils rigid discipline in the class, and so on. These are only the comments of some parents and laymen. There is no organized and published criticism, especially these days. As mentioned above, the questions are asked
more for clarification.

A careful reader will notice that some of the questions dealt with in this chapter are discussed to some extent also in previous chapters but the intention to repeat a part of that discussion here in question-answer form is to facilitate understanding by the reader who may be interested in reading only this portion of the work to get a gist of the total questions concerning Basic Education. The writer has tried to distribute these questions under broad headings but some overlapping occurs because it is difficult to make clear-cut divisions. Explanations of the questions asked are based mostly on Gandhiji's own writings and speeches.

The questions are distributed under these five headings: (1) philosophy of Basic Education; (2) curriculum; (3) financial and self support; (4) administration; and (5) social and religious aspects.

Questions Pertaining to Philosophy of Basic Education

Is Basic Education utopian?—It is said that Gandhiji periodically shocked the country by placing before it new and untried schemes. His ideas surprised the public because they ran counter to past experience and were not in keeping with the usual mode of thought and action. His scheme of Basic Education was no different on this score and also surprised the people.
In the beginning the people called it "The Latest Fad," or a "Platonic idea," some people believed that the scheme was utopian and, hence, was impracticable. One writer says that this type of criticism of Basic Education is not based on the merit of the scheme but on the manner of its introduction. He said this because he believed that Gandhiji was not in the habit of elaborating any of his schemes sufficiently, usually starting by announcing his conclusion. Kriplani referring to this trait of Gandhiji wrote:

The logical process by which the conclusions are drawn is not quite apparent. He produces no books on the subjects he handles. He writes no thesis. He makes no effort to make out a case. He refutes no opponent real or imaginary. He gives few facts and figures. He quotes no authority. He behaves as if he were the first to deal with the particular subject that he takes up for the time being; and what does he not dabble in?1

This practice of Gandhiji created misunderstanding and invited criticism. Those who have applied this scheme for a few years, however, are of the firm opinion that it is not utopian. They believe it can be worked out if honest effort is made by the government and the people in a spirit of cooperation. The scheme was not tried for a long period. This was a handicap but the plan has now passed the stage of trial and is more and more being accepted on a nation-wide scale.

Gandhiji often said that his word was not gospel

and that the scheme was open for any modification in the light of further experience. Some of the features of the scheme, for example, the self supporting principle, seem to be rather beyond the possibility of practice at the present time. To throw the scheme aside as utopian, however, is certainly not warranted.

**Does Basic Education set back the clock of civilization?**—It is argued that in the age of aeroplanes, hydrogen bombs, and all types of modern inventions, Basic Education takes the school and students back to medieval industries by adopting hand-spinning and weaving as the medium of instruction. When Gandhiji was asked this question, he merely asked the people to look to the 700,000 villages of India and consider the pitiable state of the life of the people in these rural areas. He was trying to lift up the villages to a better life. He asked whether it was possible to replace in every village these village handicrafts by modern machinery? Secondly, he stressed the point that the handicrafts were to be selected in terms of their educational possibilities. Basic crafts were suitable to the village environment and were a convenient means of imparting education to village children. Explaining this stand of Gandhiji, Patel wrote:

Even if every village is provided with modern amenities of life like radio, electricity, and motor cars, the rural handicrafts should
not be abolished in view of their wide educative possibilities. Civilization, however, advanced, cannot afford to ignore its best treasures of art and industry inherited from our ancestors.²

This explanation suggests that Basic Education was not conceived to set back the clock of civilization but was an attempt to do what the time demanded, as well as to find an effective means of educating young people.

Why should there be military training in the days of Basic Education, founded as it was on non-violence? In the beginning of the introduction of the scheme some people advocated complete non-violence. Some Muslims objected to this, saying they were ready to accept a policy of non-violence in political fields but that they believed it should not interfere with education or social culture. The question has come up again in new form. Some people argue that the national government has adopted a Basic Education that is based on non-violence, and yet has introduced military training in schools and colleges and ask how this is to be explained?

Kalelkar, a close follower of Gandhiji, tries to explain this situation by declaring that the training of people in methods of killing is not education. It is miseducation to take a man away from his culture and civilization. He believes, however, that as long as we find injustice, persecution, and exploitation going on in

² M.S. Patel, The Educational Philosophy of Mahatma Gandhi, p. 135.
the world, we must have strength and training to oppose it. Non-violence as advocated by Gandhiji was not simply of negative quality. A person has to fight evil to set it right. But the significant point is this, that in spite of having the strength to oppose the evil forcefully, a person has to develop equally the trait of character to win the opponent with love and non-violent means. The defense of that which is right should not be blind. It must have those good qualities of life such as bravery, fearlessness, farsightedness, discipline, and planning; some sort of training is necessary therefore.

When there is a flood in a river, or a house is on fire, or when a community riot breaks out, people have to fight against such forces to bring order again. If training to fight such things is given under the name of military training, it should not be objectionable to the Gandhian philosophy of education. Basic Education has to spread this principle of non-violence and love and to continue its effort in this direction until all people accept this principle. There will then be no need of defense, with the world living in terms of love, peace, and brotherhood.

When Basic Education is planned for the elementary level in rural areas, what about cities, and secondary and higher education? In reply to this question Gandhiji said:
If we can solve the educational problems of seven lakhs (700,000) of villages, it will be enough for the present. No doubt educationists are thinking of the cities too. But if we take up the question of the cities along with that of the villages, we shall fritter away our energies.

Another follower of Gandhiji, explaining the so-called neglect of secondary schools and higher education, said that people should not worry about the upper portion so long as the base or the foundation was strong. He meant to say that Basic Education was laying the foundation until the age of fourteen and would influence higher education, too. Of course, it should be pointed out that there are plans going on both for pre- and post-Basic Education. This will take time to realize however, because Basic Education has yet to be made universal. The Zakir Husain Committee on Basic Education reported:

We have only to point out that this is a scheme of universal and compulsory Basic Education for all children to be followed in due course by higher education for those who are qualified to receive it; and when that scheme is drawn up, it will have to be coordinated with the scheme of Basic Education so as to ensure continuity as well as proper intellectual equipment for those who are to proceed further with their education.

Why not try for quantity first, then quality?

Basic Education has been accepted by all the states and the country as a whole, still, some educators believe that

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4 Zakir Husain Committee, Quoted M.S. Patel, op. cit., p. 133.
it will not be a rapid way of removing illiteracy and contend, therefore, that some changes should be made in the whole set-up. A well known educator in India, Parulekar, stated that it was wrong to emphasize quality before raising the quantity. He meant to say that Western nations emphasized the qualitative program after the quantitative expansion was far under way, whereas India, in a futile drive for qualitative reform, was sacrificing both quality and quantity.

He recommended that instead of seven years of compulsory education it should be broken into two parts; a junior course for four years and a senior for three years. When the first part is reached and when there are enough funds, the second part may be extended. He also suggested that contrary to the Basic Education principle more than thirty pupils should be put under one teacher. To have only thirty pupils per teacher is, according to him, a luxury, which a poor country like India cannot afford at this time. This step, to him, is a lesser of the two evils. He also suggested simplification of the curriculum, because the qualitative aspects of education will make it costlier. The new curriculum should mainly emphasize the three R's.

Rajgopalachari, another Indian leader suggested that to lessen the cost of education and to reach more pupils we should have only a three day school for children; and
for the remaining three days village children could help their parents in their work or learn apprenticeship. A new group could come for the other three days making it possible for a teacher to work with two sets of pupils for three days each. This would double the capacity of the schools and teachers. As he explained the idea:

The four days off will give time to recuperate and furnish opportunity for the boys and girls to assimilate and to apply and to benefit from schooling. Indeed I think, this would improve the quality of the instruction and the assimilation all round.  

These are, of course, opinions of different educators in India who differ from certain principles of Basic Education, but the national department of education has examined Basic Education from many different angles and has found that in the present form it will solve the educational problem of India. Therefore, the scheme is universally recommended and is being accepted.

Questions on Basic Education Curriculum and Craft

What are the places of the mother tongue, Hindustani, and of English in Basic Education?—Basic Education has prescribed that the medium of instruction be the mother tongue, the vernacular of the pupils. But India has many languages and dialects and this has impaired the unity of the country. It creates a problem for the children of

5 Rajgopalachari, Quoted by D.M. Desai, Universal, Compulsory and Free Primary Education in India, p. 329.
servants of the government, especially the Federal Government, when they are transferred from one state to another.

To overcome this the Commission on Basic Education has recommended 'Hindustani' as a 'Lingua franca' for India. Hindustani is made a compulsory subject in all Basic schools, and certain state governments have also made it compulsory for their employees to learn that language within a specified period of time. This movement is well under progress. It is hoped that in the future, Hindustani will be the medium of instruction in primary and secondary schools as well as at the college level.

The question of English raises considerable difference of opinion. Some are for it and some are totally against it. The Wood-Abbott Report emphasizes the mother tongue, yet it permits the study of English, at least as an optional subject to be included in the curriculum of some of the lower secondary schools when there is public demand for it. The Committee on Basic Education stated that English should not be included in the curriculum of Basic schools. When Gandhi was asked his opinion on this matter, he commented:

I love the English tongue in its own place, but I am its inveterate opponent, if it usurps a place which does not belong to it. English is today admittedly the world language. I would therefore accord it a place as a second optional language, not in the school but in the university
course. That can only be for the select few—not for the millions. Today when we have not the means to introduce even free compulsory primary education, how can we make provision for teaching English? Russia has achieved all her scientific progress without English. It is our mental slavery that makes us feel that we cannot do without English. I can never subscribe to that defeatist creed.

Does not craft work take away much time of academic work?—It is argued that Craft Activities consume much time and academic work suffers as a consequence. In answer to this it is pointed out that the time allotted to the basic craft is not meant to be spent only on the mechanical practice of the craft, but also on oral work, drawing and expression work connected with it. Scientific and intelligent understanding of the craft are included also in that time. It is said, "The object of the scheme is not primarily to produce craftsmen able to practice their craft mechanically, but to exploit the resources implicit in craft work for educative purpose." 7

Should the same craft be selected for rural and urban schools?—Basic Education is planned to develop the whole child and not merely to teach him any profession. The craft is merely the medium of instruction, and as such it should not make any difference in the life development of the children throughout the nation. Crafts may differ on the basis of environments but not on the basis of

7 Zakir Husain Committee, Basic National Education, p. 57.
villages or cities. Basic Education desires to act as a bridge between a city and a village, and between an educated person and an uneducated laborer and therefore, it is recommended that the same basic national crafts should be common for all schools whether in cities or in villages.

When cotton is not grown everywhere, how can spinning be taken up in all schools and in all homes?—This type of question was often asked of Gandhiji by different people. He always maintained that like food, clothing is a basic need of every individual; and to enable a person to clothe himself through his own efforts, when the alternative is to go naked, is, in itself, an education. To Gandhiji, spinning and weaving was a craft which was rich in educational values and could easily be correlated to most school subjects. He did not agree that such a craft with such educational implications should be put aside because of difficulty of obtaining the cotton. He wanted the spinning wheel to hum in every school and in every home. At one place he wrote:

> If England can become an exporter of textiles to India and to the whole world, although she does not grow a pod of cotton I cannot understand why we cannot introduce cotton spinning in our home, merely because cotton would have to be obtained from a neighboring province or district. As a matter of fact, there is no part of India where cotton was not at one time grown.

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Of course the above opinion was strictly Gandhiji's but some educators believed that where cotton was not easily obtainable, spinning and weaving were not to be introduced.

Why should a child waste seven years on learning a craft when his real profession is going to be something else? This question was asked of Gandhiji and the questioner added the following example to further illustrate his question. He asked why should a banker's son, who is expected later to become a banker, learn spinning for seven years? The following are the exact words of Gandhiji as he answered this question:

The question betrays gross ignorance of the new scheme of education. The boy under the scheme of Basic Education does not go to school merely to learn a craft. He goes there to receive his primary education, to train his mind through the craft. I claim that the boy who has gone through the new course of primary education for seven years will make a better banker than the one who has gone through the seven years of ordinary schooling.....the new education scheme is not a little of literary education and a little of craft. It is full education upto the primary stage through the medium of a craft.

Can every subject be taught through a craft? This question has been discussed in previous chapters, so just a few passing remarks will be made here. It is strongly argued that all subjects cannot be taught through a craft. In the beginning Gandhiji had a desire to teach all subjects through a craft, but he, too, was aware that every

subject cannot be taught through a significant craft.
Later he said that as much as possible should be taught through a craft and the rest could be taught directly. Of course the difficulty is to correlate subjects with a basic craft or to any useful life activity, and the teachers in Basic schools force artificial correlation. This is what is objected to and much criticized in the Basic Education program. Gandhiji often said that the scheme was open for any change or modification on the basis of experience.

Questions on Financial and Self-supporting Aspects of Basic Education

Can Basic Education be conducted minus the self-supporting basis? There is a lot of discussion, criticism, and misunderstanding about the self-supporting aspects of Basic Education. It will be better to answer this question fully in the words of Gandhiji himself. He stated:

---you can certainly try, but if you ask my advice, I will tell you that in that event, you had better forget Basic Education altogether. Self-sufficiency is not an 'a priori' condition, but to me, it is the acid test. This does not mean that Basic Education will be self-supporting from the very start. But taking the entire period of seven years, covered by the Basic Education plan, income and expenditure must balance each other. Otherwise, it would mean that even at the end of their training, the Basic Education students will not be fitted for life. That is the negation of Basic Education. 'Nai Talim' without the self-support basis would, therefore, be like a lifeless body.10

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Is it true that children are exploited in the name of Basic Education and made to earn for the school? Some people who are not quite conversant with Basic Education ideology criticize it on the ground that schools have stopped teaching academic subjects, and in the name of Ideal Education have turned schools into yarn producing factories. Of course, the criticism is entirely wrong and shows lack of knowledge of the whole set-up of the scheme. A Basic school does make some income from the craft, but it cannot be said that it has become a factory. As pointed out earlier, the Basic schools are still a long way from the self-supporting aspect, so how could they become factories? Again, since the craft is the medium of instruction, more practical knowledge is imparted to pupils through the craft than mere bookish knowledge.

Of course, there is danger that perhaps some teachers, to show more efficient work in craft, may lean more towards production but we cannot generalize anything from individual cases. The answer to the above question may also be taken here to explain the thing better. If the Basic schools are wasting their time in the production of yarn, how is it, that in public school examinations, Basic schools pupils show better results than the non-basic schools? Better understanding of the whole system of education will certainly remove this type of ignorant criticism.
What should be done to dispose of produce of schools? - Basic Education is government sponsored national education and hence, state governments take care of this need of the schools. Local school managements try to sell the products first to the pupils at a low price, and then it is open for public sale. The money thus earned is credited to the management if it is a government institution. Usually the produce is not too much to be handled by local managements. It has been recommended by the Basic Education Committee that a central agency in each state undertake to collect and sell such articles, but the state government in each case should undertake the direct responsibility for their organization.

Will there not be a good deal of wastage of raw materials when children handle them? - Gandhiji did say that there would be wastage of raw material but that would mainly be in the first grade where children are small and just beginning to learn the craft. As they gained experience the question of wastage lessens. Another thing he suggested was that even from the wastage useful things could be prepared. As a matter of fact, there are many schools which make beautiful rugs from the wastage of spinning and weaving. A good teacher will always be careful that his pupils do not waste raw material. His very teaching will be so scientific and real from the very start that the pupils will feel much
concerned about their wastage.

Will a society educated through Basic Education survive the strain of future of industrialization?- This question is similar to one discussed previously about village handicrafts and their place in the development of rural life. Industries are gradually being developed in India, but as compared to the vastness of the country and the thickness of population, the move of industrialization is just a small step. In answering this question, Gandhiji said:

This is not a practical question. It does not affect our immediate program. The issue before us is not as to what is going to happen generations hence, but whether this basic scheme of education answers the real need of the millions that live in our villages. I do not think that India is ever going to be industrialized to the extent that there will be no villages left. The bulk of India, will always consist of villages.\(^{11}\)

Questions On Administrative Side of Basic Education

How fast can administration make Basic Education universal?- This question involves the administrative side of Basic Education purely. To spread Basic Education faster more schools should be opened in rural areas. To open more schools more funds are needed, and to operate these schools more basic trained teachers are required. At present both these problems are acute. The

\(^{11}\) Ibid., p. 71.
The government does not have enough funds either for starting more Basic schools or to train more Basic teachers. Funds, perhaps may be obtained in the future by more taxation, but the question of teachers' training requires more attention.

The status of teachers is very low and ways and means must be devised to improve their status. Only in the hands of more qualified teachers we can safely put the execution of the new scheme. The state government should plan for the future expansion of Basic Education in the shortest possible time. The question of funds should not hinder its progress, for education should be given top priority in the program of development. Stressing the need of teachers' training Patel writes:

> If we can afford to spend more than half the revenue of the country on the unprofitable business of killing men beyond the borders, why should we find it difficult to spend even a greater sum on the most vital nation-building activity of educating our masters.\(^\text{12}\)

Is not the age of seven years rather late for starting the compulsory Basic Education?—A criticism was, that the age of seven years, fixed for the start of Basic Education, was late. The Basic Education Committee, in answer to this question pointed to the future educational program in which, pre-basic education would start at the age of four. The age of seven years was

\(^{12}\) M.S. Patel, *op.cit.*, p. 132.
fixed because the committee had thought it advisable to keep the child at school till he was fourteen. The reasons they gave were these:

(1) He will receive the essential modicum of social and civic training which, for psychological reasons, is not possible earlier.
(2) He will become a better citizen.
(3) His literary training will be thorough enough to make a lapse into illiteracy impossible.
(4) He will require sufficient skill in this basic craft to practice it successfully if he adopts it as his vocation.

Should there not be a change in the method of examination in Basic Schools? Even today there are public examinations in Basic schools for elementary graduation. Some people now feel that this public examinations should give way to examinations within the schools. The Kher Committee on Basic Education reported that promotion from grade to grade should rest entirely with the school on the results of its own tests. The papers and work of the pupils, and the results of the tests should be reviewed by the inspecting officer at the time of his visit. At the end of the school course, the school itself can grant a leaving certificate after a final examination stating merely that the pupil has satisfactorily completed the course of the Basic school. The certificate may be countersigned by the

supervisory officer after he has reviewed the pupil's work in the final test if an additional check is considered necessary. It is hoped that in future there will be a change in the present method of examination.

Should the administration make any change in the courses of studies for the girls in upper classes?—Basic Education is to be made compulsory from ages seven through fourteen, but girls may be withdrawn from Basic schools after the completion of twelve years if their guardians so desire. A suitably modified syllabus will therefore be necessary for those girls who continue their education in senior Basic schools, that is, in grades six and seven. The Committee on Basic Education recommended that courses should be framed especially suited to the aptitudes and requirements of older girls and should include such subjects as cookery, laundry, needle work, home craft, care of children, first aid, etc. The rest of the instruction should correlate with these practical activities in accordance with the general principle of Basic Education scheme.

Should Basic schools have self-contained or departmentalized classroom?—It is believed that Basic schools classes should be self-contained classes. Since craft is the medium of instruction, with all other subjects correlated with it, or any other activity, the person who teaches the craft should be able to teach all subjects,
also. In other words, the class teacher should be responsible for teaching both craft and subjects.

Opportunities for teaching different subjects may arise from any one activity and hence the teacher is required to have knowledge of all subjects. It is also said that pupils should not feel that at different times he is learning different subjects. The teacher should plan his teaching in such ways that he can produce it as a unified whole. In departmentalized class systems this is not possible because different teachers will be required for different subjects and the life of the pupils at school will be divided into different compartments. Basic Education set-up is such that classes should always be self-contained. Of course subjects like art and music may offer some problem but Basic school teachers are trained in these aspects too.

Questions Relating to Social Classes and Religion

How can poor parents afford to send their children to school on full time basis?—This is a big problem for villages in India. People are all generally poor and children help their parents in work to earn more money for the family expenses. If the children are in school all the time, parents lose their income, so either they do not send their children to school or the children leave school earlier. The states have no funds to help poor parents
in this difficulty, so they must find out ways by which children can earn and learn simultaneously. J.P. Naik, an educator in India, recommends that school time be reduced to only three hours a day so that during the rest of the time the children can help their parents. Concerning this problem, Desai writes:

It may be pointed out that the scheme of Basic Education does not provide an effective remedy against the parental poverty. The articles produced by children may save some money to the state, but they are no help to the parents. If the students are allowed to retain the whole or the part of the produce, the parents may gain but the state loses. Basic Education, therefore, can meet, at best, only one of the two difficulties, poverty of the state or poverty of the parents, but not both. Part time instruction on the other hand, meets both the difficulties; it saves money to the state and does not embarrass the poor parent in any way.¹⁴

Is Basic Education in favor of co-education?—

Gandhiji's approach to this vexed question of co-education is characteristically Gandhian in the sense that it is original and unorthodox. Gandhiji is not certain whether co-education will be successful in India. He once replied:

As for co-education the Zakir Husain Committee has not made it compulsory. When there is a demand for a separate school for girls, the state will have to make provision. The question of co-education has been left open. It will regulate itself according to the time-spirit. So far as I am aware the members of

¹⁴ D.M. Desai, op.cit., p. 327.
the committee were not all of one mind. Personally I have an open mind. I think that there are just as valid reasons for as against co-education. And I will not oppose the experiment wherever it is made. 15

There is a general tendency in India to encourage co-education at the primary and higher stages of education but most people are not in favor of it during the period of adolescence. When an education minister of a state objected, saying he would not favor co-education in training schools, Gandhiji said:

If you keep co-education in your schools but not in your training schools, children will think there is something wrong somewhere. I should allow my children to run the risk. We shall have to rid ourselves one day of this sex mentality. .... supposing if some accidents do take place we should not be frightened by them. They would take place anywhere. Although I speak this boldly, I am not unaware of the attendant risks. 16

What is the attitude of Basic Education towards religious instruction in schools? India is a land of several living religions. In a country where there are so many different religions, and where the population is heterogenous in religious composition, it is difficult for the state to take the responsibility of religious instruction. Along with this there are other reasons why religious instruction was not included in Basic schools curriculum.

15 M.K. Gandhi, Quoted M.S. Patel, op.cit., p. 238.
The absence of all religious teaching from the curriculum was adversely commented on and the question showed fundamental difference of opinion. On the other hand, it was contended that if the state makes education compulsory for all, then the state must make provision for religious education. Muslim members pointed out that religious instruction is an essential part of general education and any scheme of compulsory education which excludes religious instruction will be resented by that community. Gandhiji stated at one place:

Unless there is a state religion, it is very difficult, if not impossible, to provide religious instruction as it would mean providing for every denomination. Such instruction is best given at home. The state should allow enough time for every child to receive such instruction at home or elsewhere.17

T.N. Siqueira strongly criticized this omission of religious teaching and called Basic Education a monarchy without a king. Referring to the above remark of Gandhiji, he said:

.....this however, cannot be done at home. The homes from which the pupils of the elementary schools come are not theological colleges, nor have their parents the knowledge or time to impart to their children the religious education they need;...this is just why schools have been invented. The duty has therefore, to be undertaken by the school of instructing the pupils entrusted to it in the principles of their religions.18

18 T.N. Siqueira, Quoted Shrimali, ibid., p. 217.
Gandhiji was firm on his stand of excluding religious instruction from the Basic curriculum. He further explained his opinion saying:

We have left out the teaching of religion from the "Wardha Scheme" of education because we are afraid that religions, as they are taught and practised today, lead to conflict rather than unity. But on the other hand, I hold that the truths that are common to all religions can and should be taught through words or through books. The children can learn these truths only through the daily life of the teacher. If the teacher himself lives up to the tenets of truth and justice, then alone can the children learn that truth and justice which are the basis of all religions.19

Basic Education aims at developing tolerance and mutual respect for all religions. The curriculum therefore, includes stories from different religious scriptures of main religions.

The majority of the members on the Committee on Basic Education felt that religious teaching was best left to the parents or to the communities concerned, but that the state should permit religious instruction to be given in school buildings, out of school hours.

Conclusion.- This section brought to light certain aspects of public criticism of Basic Education. It also revealed a number of questions of general information about the new scheme of education. The criticism and the questions include important aspects of Basic Education,

19 M.K. Gandhi, Quoted in the Reports of the Committee on Education in India, Bureau of Education, India, 1944. p. 8.
namely, philosophy of Basic Education, curriculum, administration and organization, and social and religious side of Basic Education.

There is a lack of public criticism of Basic Education in India and this may be due to the vast majority of illiterate public. It has been pointed out that Basic Education is neither utopian nor does it take civilization back. It is in keeping with the needs of the people of India in present times. The people have not yet fully understood the ideology of Basic Education and therefore they raise all kinds of questions. The importance given to village handicrafts and its correlation with school subjects is criticized but this criticism will vanish when people will realize that at present one of the greatest needs of India is to educate the poor villagers who form the bulk of Indian population. Their education will gradually remove the disparity between city and country people. Handicrafts are introduced to make education more practical and interesting and also as means to help pupils earn livelihood if they fail to get any other work at the end of their studies. The educators in India will have to continue their effort to improve education. They will also have to impart more and better information to the public. Gandhiji founded the scheme of Basic Education on his own philosophy but no philosophy can control education forever. It will have to be changed and
reconstructed if, and when time demands. The growing needs and interests of the people of the country will be a deciding factor in that work of reconstruction. Public criticism of education will diminish when public contact will increase and the needs of the people will well be looked into.
Public Education Under Criticism In The United States

The purposes of this chapter are to indicate some of the points of criticism leveled against modern public education in the United States, and to express the views of some educators as they have tried to defend the modern trends and practices in public education. Along with some major points of criticism, a few questions that people generally ask in connection with modern education will also be discussed. It is the intention of the writer to show both sides of each issue as given; thus, in the interest of precise accuracy, direct statements will be quoted as far as possible.

The material to be included in this chapter will not refer entirely to elementary education; in some cases, it may refer to both elementary and secondary education, as public education in the United States is a unified whole extending from kindergarten through college. Therefore, not much distinction between secondary and elementary levels will be made here, although stress will be put upon the elementary level.

In many ways, the United States is the most advanced country in the world. The people have more freedom, and hence, all types of controversial issues are discussed freely. This, indeed is not a defect; on the other hand
it is the sign of an evolving, growing, organism. De Young uses a beautiful illustration to explain this point:

A teacher had given her pupils the assignment of writing an example of a complete sentence. After the work had progressed for a while she looked over the shoulder of one of the boys and said, "Jimmie, this is a good sentence, but where is the period?" Jimmie replied, "Oh, that's still in the pencil." Many trends in the American public education are still in the pencil - they cannot be written with a period as "finis." As long as education is an evolving, growing organism, it will have a future tense. This means it will be characterized by uncertainty, constant flux, and innumerable controversial issues.20

Critics of Public Education and Some Important Issues

Scott and Hill, in the book, Public Education Under Criticism have pointed out that critics of public education in the United States, have greatly increased in the last ten years or so. He refers to the summary of entries in the educational index under the heading of Public School Criticism. In the year 1942, there were only three entries; but this increased year after year until it reached forty-nine in the year 1952. Many other renowned American educators have supported the above fact, that criticism of public schools has increased a great deal. Edgar Knight, in Fifty Years of American Education writes these words:

Probably at no other time in history was there such a wide discussion of acute educational issues as in the second quarter of the twentieth

century. Not in any other period had there been such severe criticism of the work of the school.21

Hollis Caswell, V. T. Thayer, and scores of others have expressed the same opinion on this matter. The critics of modern education, include scholars, professional educators, professional writers, and outright enemies of education. The language these persons use, for making favorable or unfavorable criticism, varies with the critics. "Some speak with the logic of a philosopher or a scientist, others with the fervency of the religious zealot, and the most dangerous group with the language of the skillful propagandist."22

Of course one thing is certain, that this type of criticism can interrupt, but can never terminate the process of education. Both teachers and parents welcome honest criticism, but the seeds of irrational distrust must not be allowed to thrive and spread.

Alberty has given the following issues, directed against public schools:

(1) Schools are not effectively teaching fundamental skills.
(2) Schools are not developing obedience, respect for authority, a sense of responsibility.
(3) Schools fail to stimulate competition among students.
(4) Schools are trying to educate many young people who cannot profit sufficiently from such education.
(5) Schools have not interpreted effectively their program to the public.

21 Edgar W. Knight, Fifty Years of American Education, p. vi.
22 Winfield Scott, and Clyde Hill, Public Education Under Criticism, p. 5.
(6) Schools fail to develop a wholehearted allegiance to the American way of life.
(7) Schools are taking over the functions and responsibility of the home and other institutions.
(8) Schools are not teaching boys and girls to make living.
(9) Schools have not kept pace with social changes.
(10) School personnel are incompetent to deal with the complex problems the modern school faces.

The above issues could generally be applied to both secondary and elementary levels, however, referring to the role of elementary schools, some educators especially point out issues as:

(1) Should gifted children be sorted out for special training?
(2) Should we teach the same things to all children?
(3) Should it be assumed at elementary level that secondary education be common to all?
(4) Should there be a division between home and school regarding some aspects of child growth?
(5) Should the elementary school be concerned with developing patriotic citizens of the United States, or with orienting children to one world citizenship?
(6) Should the demands of society or the nature and needs of the individual determine the goal of the elementary school?
(7) Is the main job of the elementary school to provide fundamentals for later learning?

There are major and minor issues as listed above and may be many more. However, the discussion that follows deals briefly with such criticism:

Modern public education is said to be anti-intellectual; that is, the knowledge of the three R's is neglected to a

23 Harold Alberty and others, "Let Us Look at the Attacks on Schools," College of Education, Ohio State University, 1951, p. 3.
great extent. Another important criticism is that public education has ignored religion or is even anti-religious. Still another is that public education does not insist on formative discipline, which alone, it is said, can promise proficiency in doing and thinking. Experimentalism, or the pragmatic approach, in education is also severely criticized. It is argued that approach to social problems is not with reference to principle but by pragmatic testing, to determine not what is right but what is expedient. The critics of progressive education also say that under the impact of pragmatic thought, American education is concerned largely with means and has only the foggiest notion of ends.

There are issues as to whether public education should be common to all without the distinction of color, caste, or creed. The issues as to whether controversial subjects be discussed in the classroom or whether schools should indoctrinate any belief in the minds of the young, also present serious problems in public education.

A Few Major Issues

Is Public education anti-intellectual?- The critics who raise this criticism, that public education is anti-intellectual, express the opinion that the American public has a right to ask the school administrators if the educational achievement of the public schools is commensurate with the money and effort that have been invested in them. They
say that modern schools try to interfere unsuccessfully in many aspects of life and ignore the important one. It is nonsense, they say, that the school has to meet all the needs of the child. If this were true, the school would be in the business of supplying food, clothing, and shelter. They seem to believe that the school has to supply only the intellectual needs of the pupils, because there are other agencies, as family, church, medical profession, government, private business, that take care of other needs. The school has its own job to do, and that is to supply intellectual means to take care of vital needs. A critic writes:

No agency but the school can provide the systematic, disciplined, intellectual training required. This has always been the function. The nation is betrayed if the school shirks this responsibility or subordinates it to any other aim however worthy in itself.24

The criticism of this type is based on the opinion of the critic that the knowledge of the three R's is neglected. The educators who reply to this type of criticism point out that teaching procedure is much changed in these years. Now child psychology and the science of child growth and development have brought many changes in the classroom practices. The schools do take care of the fundamental skills but through a different approach. Individual differences among pupils is first taken into account and teaching

is based on the purpose, needs, and experiences and interests of pupils. Harding, in his article on, "How Well are Schools Now Teaching the Basic Skills?" points out:

In former days when knowledge was not available regarding the growth and development of children and youth, perhaps a single curriculum was sufficient, but today it is imperative that good schools provide various curricula which take into account the wide range of interest and ability in achievement manifested at different group levels. All learning experiences - books, material, activities, must be used to provide for the maximum growth of each child.

Several studies reviewed by Harind emphasize this fact that if the pupils fail to learn basic skills, it is also due to such personal or social factors as emotional problems, problems of personality adjustment, relations with other members of the family, social acceptance, etc. For example, failure in reading, involves physical, emotional, and social factors.

There are critics who seem totally to neglect these aspects of child development and try to misguide people in their criticism of modern school practices. For example, Rudolph Flesh, in his book Why Johnny Can't Read, has stirred the public against the modern methods of teaching reading. He emphasizes only the phonetic approach but seems to forget other vital factors involved in reading.

George Dickson, in Ohio Schools, has listed some of


the factors that play an important part in teaching reading. He has pointed out that reading is a developmental process and that there should be physical, mental, social, and emotional development of the child. He also states that the modern reading program emphasizes individual differences - and this should be done by sub-grouping the class. The need of developing reading readiness is also there, and other methods besides phonetics, e.g., word form clues, context clues, picture clues, structural analysis, be also used. One thing is important, that modern reading programs develop meaning more than ability to pronounce words. When criticism of neglecting the teaching of the three R's in schools increased, the N.E.A. examined many studies and declared, "Many studies showed that the present day groups average as high, and usually higher on the same tests given at the same grade levels as the pupils of thirty or more years ago."27 This type of evidence clearly points out that it is not fair to say that public modern schools today are doing a poor job of teaching the fundamental skills. The defect with the critics of modern education is this, that they prefer a more convenient device of grounding broad and sweeping generalization in the testimony of a few individuals. V. T. Thayer replies to these critics by saying that they do not stop to consider the conclusions of investigation and research into academic achievement of young people of today as compared

with those of similar grades and age of yesterday. He further states:

Pupils of elementary and secondary schools are younger than they once were and attend school longer; but the experiences outside of school that formally gave body and substance to what they learn from books are increasingly inadequate. ...they enter school even college with deficient in first hand contacts with life and lacking the primary matrix out of which to develop the working habits, the working ideas, and concepts essential for understanding and mastering their world. ...to offset these undernourishments, educators have devised the enriched curriculum of modern schools.28

Modern schools try to give more liberal education which can enable pupils to establish themselves better in the present day social order. In this connection, perhaps a few words could be added regarding liberal versus practical education. Of course elementary education is not much concerned with vocational education, however, there is also an issue involved here. To those who favor vocational education at an early age so that they can learn an art of living, Hutchins says:

Vocationalism and specialism are not the only defects of American education but they are worthy of the attention of every enlightened American at this time, for if they could be eliminated education and the country would be much better off. ...Vocational education is a fraud because it deprives him of his rights as a free man. It teaches him how to exist but not how to live. It is a form of slavery as it is training in its lowest form.29

28 V. T. Thayer, Public Education and Its Critics, p. 119.

29 Robert Hutchins, Quoted by Scott, op.cit., pp.55-58.
Are public schools anti-religious?—To some people this is a very big and serious issue. They seem to believe that public schools are becoming more and more Godless. Of course, this is not a new issue. It was Horace Mann, who, a hundred years ago fought to exclude from the school any narrow sectarian religious teaching. He nevertheless entertained the hope that schools would find a way to foster religious faith in a non-sectarian way. Today some people are growing impatient and are trying to bring back religion in the public schools. They oppose and strongly criticize the pragmatic theory of denying the existence of God. It is their attack that progressive schools are influenced by pragmatism and therefore they are anti-God, or anti-religion. A critic writes:

If God has no claims on man and if man has no destiny in a greater life to come, how is he any better than any other biological organism? Why has he any greater dignity than a head of cabbage? 30

Another critic says:

....great teachers from Socrates to Whitehead and Toynbee, who were aware of the more and spiritual implications of knowledge, accept fully the responsibility for passing them on to their students and to the world. 31

There are other people who believe that what the country needs today is not sectarianism in public schools

30 John H. Sheerin, "What was the Question at Pasadena?" Catholic World, October 1951, pp. 1-5.

31 Mrs. Rustin McIntosh, "Are the Goals of Progressive Education Sufficient?" Quoted Scott, op. cit., p. 71.
but more religion in the churches. Answering this issue, if the public school is Godless, Conrad Moehlman writes:

Religion has never deserted the curriculum, the classroom, or the campus of the American public school. It is not the formal, structured, sectarian religion of the churches, but a flexible religion able to adapt itself, to the new religious synthesis gradually evolving in the American environment. ...What the twentieth century needs is a rebirth of reverence for human life, sensitivity to human values, faith in mass progressive ethical discernment, the acquisition of complacency to interpret and appreciate life, and emancipation from teaching what reduces man to zero. 32

He further goes on to illustrate how a public school inculcates religion:

We teach religion in arithmetic.... by accuracy, languages.... by learning to say what we mean, history....... by humanity, Geography..... by breadth of mind, handicraft.... by thoroughness, astronomy..... by reverence, on playground.... by fair play,

We teach religion by kindness to animals, by courtesy to servants, by good manners to one another, and by truthfulness in all things. 33

Members of the public school staff may not teach religion; however, the teachers' own spiritual concepts and values are an integral part of their personality and are reflected in their teaching. No doubt it is these qualities which inspire and stimulate pupils to see lofty goals. Dewey


33 Ibid.
also tried to emphasize the same point in his writings, especially in Common Faith. He distinguishes between a religion and religious. He states:

Any activity pursued on behalf of an ideal and against obstacles and in spite of threats of personal loss because of conviction of its general and enduring value is religious in quality.\textsuperscript{34}

He further writes in the same connection:

If I have said anything about religion that seems harsh, I have said those things because of a firm belief that the claim on the part of religions to possess a monopoly of ideals and of supernatural means by which alone it is alleged, they can be furthered stands in the way of the realization of distinctively religious values inherent in natural experience.\textsuperscript{35}

Is there no discipline in public schools? – This is a criticism of public schools, that they have no discipline. Of course a person who believes in 'pindrop silence' in a classroom, as the criterion of good discipline will be disappointed if he were to visit a modern school classroom. The whole philosophy and procedure of teaching are changed and there is self activity and group work in the classroom. Pupils will be freely moving here and there, busy studying their own or group problems. There will be free discussion in the classroom. All these things will look strange to an outsider but that does not mean that the classroom is lacking in discipline; it is all self education. Of course the class

\textsuperscript{34} John Dewey, \textit{Common Faith}, p. 27.

\textsuperscript{35} Ibid.
teacher sees that the pupils do not turn this liberty into license.

Discipline is wanted in the classroom but not teacher dominated, it should be self discipline, and that is what the modern schools stand for. This self discipline process allows greater freedom of behavior to pupils than in a classroom where the teacher rules over the class completely. Modern schools believe that pupils will not learn discipline if some one in authority is continually imposing discipline. The Handbook of University School Parents, of the Ohio State University School states:

*University school students can cite many instances where they or other members of their group have paid the price for violating agreement of a class, or for behaving in a manner which was unacceptable to their teachers. The general level of behavior on the playground during noon recreation, in the corridors before and after school, and in other free social situations, indicates that the youngsters have made good progress in learning to discipline themselves and their class mates.*

Should public schools discuss controversial issues, and should they try to indoctrinate? This is not so much of an issue in an elementary school, still in upper grades of elementary schools this question often arises. The opinion of the public seems to be divided on this point. Some are of the opinion that controversial issues are not to be discussed at all in the classroom. Of course progres-

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sive schools generally do not see anything wrong in discussing controversial issues; no doubt they follow certain conditions too, with reference to this step. It is believed to be the function of the school when dealing with the issues on which men are not of one mind, to enlighten and to further a sympathetic and intelligent understanding of all sides of a question, together with the reasons that prompt people to adopt one position as against another, but not to indoctrinate any belief in the minds of the young. Alberty summarizes this topic of controversial issues in these words:

The teaching of controversial issues is inseparably related to the ideals and values of democratic living. Therefore, if the school accepts as its supreme obligation the progressive enrichment of living, it must insist on its right to deal fairly with every significant controversial issue that is of interest to students, and at their maturity level. Along with this right must be placed the obligation to refrain from propagandistic activities, which are certain to undermine the confidence of the community in the integrity of the school.

Close cooperation with the community group is essential to good understanding, but the school should not forget that its primary obligation is to promote desirable changes in the behavior of the students rather than to serve the community directly.37

Is racial segregation in public schools lawful?—Racial segregation is a big issue, especially in the South, where there are separate schools for the children of the Negroes. People who are against this practice raise a big protest in

37 Harold Alberty, Reorganizing the High School Curriculum, p. 365.
the name of American democracy. They do not want to make
any distinction of color, caste, or creed, and favor equal
opportunities to all. Yet in the South there are people
who fight tooth and nail, any move towards integrated schools.
This is, of course, a big and serious issue because there
are so many other political elements woven around it; however,
it must be pointed out that the situation is improving be­
cause of the decision of the United States Supreme Court,
against racial segregation. Many school districts are
coming forward to provide equality of opportunity. Modern
progressive schools believe in integrated schools and there­
fore those who are against it find fault with the system of
public education and directly or indirectly criticize it.

Some Administrative Problems as Issues

**Shall federal aid be granted to education?**— The need
for and advantages of federal aid have for years been weighed
against the dangers and disadvantages. There are people who
are in favor of federal aid for education and there are also
people who are against it. People who oppose it want educa­
tion to be free from federal control. De Young subdivides
this great question into several related issues, as (1) Will
federal control accompany federal aid? (2) Shall federal
aid be granted to all states? (3) Shall such aid be given
to all schools?38 Explaining the first issue, he states

38 Chris A. De Young, *op.cit.*, p. 610.
that there must be some federal control of expenditure especially when money is to be spent for a particular purpose. The provision of the law must be met. He is not in favor of federal interference with state or local education. Federal interference in education need not accompany material aid. The federal aid should be given to states to enable them to improve and more efficiently operate their educational systems. As to the second issue, the public opinion seems to be divided. Some prefer and advocate flat grants for every state while others favor more help for poorer sections but oppose a general overall program of assistance to all the states. The third issue is a more important one because it involves some vital problems. The main issue is whether private and sectarian schools shall benefit by federal funds. It has been pointed out already that religion is separated from school, and as such, those schools that teach religion, are not to get any financial aid, federal or state. Since educational expenses are met by taxing people, some people argue that all people pay taxes for the support of education so why should not private schools also get financial help from the taxes they pay. For example, the Catholics usually run their private schools; they also pay taxes and therefore they have a right to get help for their schools. When help is not given legally, some point out that Protestant groups should be asked to stop making use of public school buildings and facilities for the purpose of any religious indoctrination.
These are, of course, great issues which are not yet settled by congress. What the ultimate answer will be is a matter of speculation. In this connection it must also be pointed out that about half the people are not willing to pay more taxes for the support of education.

In a Gallup poll, 3000 representative voters throughout the country were asked, "Would you be willing to pay higher taxes for school aid?" In response, 15 per cent had no opinion, 30 per cent were opposed, but 55 per cent were willing to pay more for education.39

Are teachers worth their pay?- Another issue that involves the administrative side of education is concerning the teachers' salary. Some people raise a cry whether teachers are worth their pay. Another group says that teachers are not properly paid and therefore good teachers also leave teaching. Some are of the opinion that more money should be spent throughout the career of the teacher. He must spend two or three years in professional training and must serve an apprenticeship as in other professions. Regarding the lack of training of teachers, Dorothy Thompson writes:

Only 15 American states require a college degree for teachers and more than half of all teachers in the country have none. Over 6 per cent of American public school teachers have had no training beyond high school. Between 34 and 35 per cent have had less than two years of post high school training, and over 14 per cent hold sub-standard certificates, indicating incapacity to meet even

39 Ibid., p. 614.
the minimum requirement of their states.40

Of course there is a general demand that the teacher's salary be raised. Douglas Rugh very humorously refers to a notice on a seminary which read thus:

Wanted a Teacher -
with the memory of a parrot, the sagacity of an owl, the strength of an eagle, the speed of a hawk, the gentleness of a dove, the friendliness of a sparrow, up with the lark, at work with the robber, and when caged content with the feed of a canary.41

Should teachers be required to take loyalty oaths?- In these years teachers have been asked to sign many loyalty oaths and there has been much controversy about this step. The trend is to require teachers to swear allegiance to state and country. Many people consider this as unimportant. Referring to this matter, Hullfish writes:

The story of the oath is not a pretty one. It is doubtful that loyalty oaths have ever made any one loyal. Nor have they unearthed a disloyal person. They have been used as a weapon in the search for non-conformists, and they are usually so worded as to utilize the dangerous principle of guilt by association.42

People argue about how it could be found out that among all those persons who have signed the oaths, there are disloyal ones too. When all have to sign, loyal and disloyal persons are not differentiated. Hullfish further writes:

40 Dorothy Thompson, "Are Teachers Worth Their Pay?" cited by Scott, op.cit., p. 186.
41 Douglas Rugh, Quoted by Scott, ibid., p. 248.
42 H. Gordon Hullfish, Keeping Our Schools Free, p. 12.
The signing of the oath does not get to the root of the matter, the location of those whose plans for subversion are not thus publicly displayed. Not what the teacher has been our concern. This can be most fairly judged by the teaching profession itself.43

Regarding this point De Young, also, states:

It goes without saying that the ideals, traditions, and constitution of the United States must be upheld by Americans of all ages and classes. But education that inculcates an innate love of country is a more potent means to this end than is legislation that involves external compulsion.44

A Few Other Questions Raised in Public Education

Here are a few more questions that people ask in order to understand the modern educational practices better. Of course they are not issues of much importance but people do ask them of school authorities.

Is it true that in progressive schools pupils are allowed to do anything they please? Ohio State University School answers a question of this type saying that it is certainly not true. This type of question is asked because people do not understand properly the value of teacher-pupil planning. While planning a unit of study, pupils are generally asked to suggest what they hope to get from the unit. The pupils' interests and needs are important factors for consideration.

44 De Young, op. cit., p. 601.
Teacher-pupil planning is a cooperative affair, but the final decision must rest with the teacher who is in charge of a particular phase of the instructional program. While children are invited, urged, and expected to contribute ideas in the selection of a study, the final decision can never be that of a single student or even a group of students if that decision is unacceptable to the teacher.45

Are younger children capable of helping to select their unit of work?—Younger children in kindergarten or first grade are not much used to this teaching procedure, however, in sharing period they bring many things from home and thus increase their vocabularies and develop reading readiness; of course, they can make some minor decisions in the class in regard to their units. These types of experiences increase and as they come to second grade or go upward they can use their experiences in judging the value of a proposed study. It has been found that even younger children have good judgment and every year desire to learn something new which interests them the most; of course teachers' guidance is always there.

How can you encourage pupils to study without giving grades?—Progressive schools do not generally give numerical grades and therefore some people feel that the real incentive to study is lost sight of. It has been noticed that when children become interested in something that they find important, they work hard even without extrinsic rewards. This

45 Ohio State University School, op.cit., p. 55.
trait has been clearly pointed out in child growth and development.

It is probably true that most outstanding work in literature, art, music, and science, has been done by persons who have lost themselves in the satisfaction and importance of their work rather than by persons who are interested in comparing their work with that of others.46

Pupils' work in modern schools is evaluated in many different ways. This has already been discussed in the previous chapter, so the only point to be stressed here is this, that a child is evaluated in terms of his individual capacity and that is more encouraging to him than giving competitive grades.

This point brings to notice the question of competition and cooperation in school work. There are people who want to emphasize competition in classroom but modern schools have found out that more and better work can be done by cooperation rather than by competition.

Should United States history be taught in schools? Teaching of the United States history also raises a question in some areas. Some states want their schools to teach it compulsorily, whereas some are not particular about it. People who want the history of the United States to be taught in schools say that no one can love anything or take pride in it without first knowing something about it. They

46 Ibid., p. 31.
also say that without the knowledge of American history, its traditions and its accomplishments, there can be no adequate appreciation of America and what it represents. Of course, it is said that this teaching should not develop a sort of pride that we are superior to all other races in the world. "This is the pride through which the angels and the Nazis fell."

At what age should public education begin? This is a difficult question because very few public schools offer both nursery and kindergarten education. People have begun to realize the need of this pre-elementary education, and both nursery and kindergarten schools have started taking an integral place in American public education.

Some people, however, believe that younger children should be educated in the home or by private means. Many people are against this early education for all children at public expense because of the additional taxes involved. De Young writes:

Despite this opposition, the American people are gradually accepting at least the theory that kindergarten may be included as a part of the public school system. ...several states have taken a generous attitude toward kindergarten support, but by and large, few states and local communities have furnished nursery education.47

Shall more male teachers be engaged in elementary schools? This topic has been referred to briefly in the

47 De Young, op.cit., p. 576.
previous chapter, however, it may be pointed out here, that there is a growing trend toward employing more and more men teachers in elementary schools. Young children need the company of both men and women teachers equally. So far only female teachers were employed in elementary schools. Although women obviously make better teachers in the primary grades, yet in the upper grades especially, more men teachers are needed.

Shall the elementary education be activity centered? Many people have not yet fully understood the meaning of activity centered education. To them activity involves only muscle activity. This point could well be explained in the words of Paul Woodring, who wrote:

The charge that there is an anti-intellectual trend in the schools seem to stem from Dewey’s much misunderstood “We learn by doing” dictum. Of course Dewey, who in his day made significant contribution to learning theory, was well aware that reading and thinking are forms of doing; it was Dewey himself who said, “theory is in the end, the most practical of all things,” but it appears that some of his less able interpreters have assumed that “We learn by doing” means that intellectual and symbolic activity should be largely replaced by large-muscle activity.48

The elementary school is, and will be more progressive than the secondary education or the college. The elementary school has steadily moved toward an activity school, toward a progressive school. People may laugh at the progressive

movement and discard the name too, but as De Young says, it is this progressive spirit of education which will continue to characterize much modern education, especially in the elementary school.

How to Face Criticism

People who have realized the value of modern practices in schools have nothing but praise to offer. It is generally ignorant or half informed people, or those who have some other motives, who criticize modern educational practices.

Public schools have a great share in the development of the United States, which has the oldest public school system in the world. A writer has pointed out that the Law of 1647, which set up a system of community supported schools in Massachusetts, was something new under the sun. It has no precedent in world history.

Out of several tasks imposed on public schools, the most important one was that of Americanization. "Each decade after 1840 saw from two to eight million immigrants pour into America. No other people had ever absorbed such large or varied racial stocks so rapidly. The children of these new immigrants went to public schools adopting themselves to American ways." 49

The same writer who made the above statement, defends

49 Henry S. Commager, "Our Schools Have Kept Us Free," Reader's Digest, January 1951, pp. 119-123.
modern public education. He says that before people pass any criticism on public education, they must realize the contribution it has made to this great nation. He further states:

It is ironic to hear people who rear their children on comics complain that the schools fail to instill a love for literature. It is shocking to hear the very people who support the teachers' oaths and textbook censorship contend that the schools are failing to encourage greater intellectual independence. If the society clearly defines the new duties it wishes our schools to fulfill and if it steadfastly supports them not only with money but also with faith, they will surely justify that faith in the future as they have in the past.50

The world is progressing every day and education has to progress with the world. There is no sense in sticking to the old practices which are no longer useful in the classroom today. On this point V. T. Thayer comments:

To suggest a return to the horse-and-buggy days in education is as ill advised a proposal in education as it is in any other sphere in which new conditions spell new problems and the necessity for new answers.51

Many thoughtful writers and educators attempt to suggest ways out of all these attacks and criticism leveled against public education today. Most writers agree that the effects of recent attacks on education are partly our faults. We know, they say, that public education depends upon public support, and public support depends upon public understanding,

50 Ibid.
51 V. T. Thayer, op. cit., p. 121.
yet we have not taken the people into our confidence. Gordon McCloskey points out that those responsible for education are negligent in four respects:

(1) We have failed to devote sufficient efforts to the creation of public understanding.
(2) We have explained the purpose and values of education poorly.
(3) We have involved ourselves in needless and artificial controversy.
(4) We have been defensive. 52

For carrying out efficient changes in any school program the support of the public is very essential, and it is the duty of the school administrators and teachers to spread a knowledge of the newer methods in education as widely as they can. They should also invite the public to see the good results of those new practices. Hullfish also lays stress on public relations. He writes:

The simple fact is that education must become more public than it has been heretofore. Mr. Goalin might have provided the material for quite a different Pasadena story had he seen this need, as he must surely be able to see it now in retrospect. 53.

The richest treasure of the American heritage is the democratic aspiration, and deep within that heritage lies the commitment that has grown stronger with the time. Every American should believe that public schools are the chief and most effective means of making the democratic aspirations


fully meaningful in the lives of the succeeding generations.

The above brief discussion has brought to light some of the issues and important questions confronting public education today. There are still some decisions to be made and how the people of the United States decide to shape their modern public schools with respect to these decisions, will constitute their final answer to contemporary attacks upon education.

Conclusion.- This part of the chapter revealed certain major and minor issues in the field of public education today. It is a fact that many of these crucial issues in education are born of deeper problems in society. The recent increase of attacks on public education imply that something really is wrong in the relationship between schools and the community they serve. While it is true that some of the critics have been misinformed and others have ulterior motives, it is also true that many of the criticisms of contemporary education come from honest and informed citizens who are sincerely concerned about certain aspects of the current educational trend.

If educators think themselves as the experts, and do not care for the public opinion, little improvement will result in the present situation. What is needed today is cooperative approach to the common problems of the day. A single point of view is not desirable. Dewey, in his Experience and Education, cautions against aligning oneself
too positively with a single point of view. He writes:

It is the business of an intelligent theory of education to ascertain the causes for the conflicts which exist and then, instead of taking one side or the other, to indicate a plan of operation proceeding from a level deeper and more inclusive than is represented by the practices and ideas of contending parties.54

The teacher needs a personal philosophy of education and living, rooted in the best of the past and nourished by the conditions of the modern society. The only promising method of meeting these criticisms is, for school people and the citizens in the communities these schools serve, to work together in a spirit of mutual trust and support on the problems that concern both parents and teachers. There are feelings of fear and insecurity in the minds of many people and only through reduction of these feelings, and by developing better agreement as to purposes, content, and methods of education, can lasting educational progress be made.

54 John Dewey, Experience and Education, p. v.
A Comparative Analysis

First two parts of this chapter have referred directly or indirectly to many aspects of public education. The reference to public education was made either by the way of criticism, or by including questions for clarification and understanding. In this section of comparative analysis, an effort will be made to discover if there are any points of similarity or difference in the criticism that has been made of public education in the United States and India. A question that was raised earlier as to why public criticism of Basic Education is less than it is found in the United States the writer will also attempt to answer. Finally there will be a discussion of whether anything could be gained from this type of criticism of public education in both countries under consideration.

Is There a Lack of Public Criticism of Basic Education

This is a difficult question to answer, but the writer wants to base his analysis of the answer on his past experience in the field of education in India, and on the expressed views of certain critics of Basic Education. Basic Education, as it has already been pointed out several times before, is not the creation of any educational commission or a conference. It was purely the original thinking of Mahatma Gandhi. He was the original founder of this new method of education.
It may have its own drawbacks and limitations, but the very fact that it came from the brain of a man who was considered to be the father of the nation, led people to accept it without much criticism or hesitation. It is argued that the unlimited personal prestige of Gandhiji, and the attitude of hero worship on the part of Indian public, gave a sound backing to this method of education. Patel gives the arguments of a few critics in these words:

...Gandhiji has been the greatest leader of mankind since Gautama Buddha and Christ, and has much larger following than any one of them. It is, therefore, quite natural that anything coming from his lips or pen may well pass as authoritative and be accepted by his countless admirers as gospel truth without scrutiny.55

Secondly, it should be pointed out that Basic Education is an educational scheme, recommended and introduced, both by the central and state governments. People are generally afraid to criticize any policy or scheme of the government, hence, to criticize Basic Education is to be disloyal to the government. Of course, those who are educated and can think for themselves do not think this way. Especially, the employees of the government think it unwise to criticize.

Thirdly, it should be remembered that the Indian public is mostly illiterate. The percentage of literacy is only about fifteen or so. More than 80 per cent of the

55 M. S. Patel, The Educational Philosophy of Mahatma Gandhi, p. 127.
people live in villages. Under these circumstances, what do people know of education? Or how can they criticize public education when they themselves do not know what good education is? Whatever slight criticism there is, comes from city people, and even that from a limited number of educators or political opponents of the congress. It is natural that under these circumstances public criticism of Basic Education will be at a minimum.

Fourthly, people see the results of the new scheme. They observe how pupils are becoming more alert and more informed in the every day affairs of life. This is the result of Basic Education. The schools also come in direct contact with the community, and do things which are useful and accepted by all in the community. This type of work was not noticed in the traditional schools and hence people realize that the new scheme of education is definitely better than the old. For this reason, they do not criticize Basic Education.

Fifthly, most members of the general public are not very enlightened in the matter of education. In fact, most people do not bother to learn anything about education. They are satisfied that their children go to school and learn. All these factors taken together may perhaps explain why there is not much public criticism of Basic Education.
Common Points of Criticism

Of course there is not much criticism of Basic Education, as was pointed out in the previous section. However, whatever little there is comes from some disinterested or less informed people and has certain common points of agreement in criticism of public education in line with the United States.

The criticism in the United States, that modern education is anti-intellectual, is also leveled against Basic Education to some extent. This point has already been referred to so only a passing remark will be made. Craft activity takes much of the time of the pupils and they do not have much time for academic subjects; this is a criticism of Basic Education. Activity schools of the United States are also somewhat criticized on the same point.

That modern schools fail to develop a sense of discipline is a common point of criticism in both the systems of education. In India, those people who fail to see the total development of child's individuality also find fault with the free discipline of Basic schools. These people, in their school days, passed through very rigid and severe discipline and they cannot think of any discipline that comes short of that. Lack of discipline, want of respect, waste of time; these are some of the common points of criticism.

Neglect of religious instruction is also a point of criticism, in both the countries. In India, however, this
does not seem to be a strong point. Free India is a secular state, and like the United States, direct teaching of religion is forbidden. But even before this measure was enforced, public schools did not teach any religion, so it is not taking away religion from public schools. Of course, mission schools did teach religion in regular school hours, and yet they used to receive financial aid from the government. Now under the new constitution, it is different. No school that is recognized by the government, and gets state aid for education can teach religion. One point needs to be clarified here. Indian population is composed mostly of the Hindus. They are all religious minded, but their mode of worship is more individualistic; that is, there is little mass worship as it is found in Christian churches or in Muhammadan mosques. This is why perhaps, there was no direct religious instruction on Hinduism, as on Christianity, in mission schools. Today of course, church and state are separate and religious instruction is forbidden by law.

Where Lies the Difference

In the previous discussion, a reference was made to certain points in both systems of education, which were not exactly points of criticism, but general questions which people asked in order to know more about public education. Some of those questions along with a few other points of
criticism are to be pointed out here to show the difference of their application under two different situations or cultures. They will be taken one by one.

It has been pointed out that because of a more educated and refined public, the criticism of public education in the United States is both extensive and intensive. More democratic freedom, different cultural backgrounds, and the traditions of immigrants, are additional factors making for a difference in the amount and type of criticism in each country.

Modern elementary education in the United States is the same for both villages and cities. The writer noticed hardly any difference between educational practices used in rural and in urban schools so no question arises as to whether a particular curriculum should be for rural or urban areas. In India, this question of difference is raised because Basic Education is meant more for the rural areas. Even Gandhiji stressed that Basic Education was primarily meant for the village population.

The question of mother tongue, Hindustani, and English create a problem in India. English is to be dropped, Hindustani is to be made national language, and vernaculars are to be fully developed. In the United States, the question of a common language does not arise because English is the common language in all the forty-eight states.
Basic Education is criticized because it still follows common public examination system and its practitioners believe in numerical grades for evaluation. This criticism also is not applicable in the United States because no public examinations are set up and each school is responsible for evaluating its own pupils in any way that the staff and the administrator decide.

Some people in India argue for the quantity first, and then quality. In the United States the order is reversed. The quantity is already there and now it is only the question of improving the quality, or how to make rich quality still richer.

The adherents of Basic Education believe in handicraft and village industries and hence some people raise a cry that it is against industrialization. In the United States, this problem does not arise because the country is already highly industrialized, and schools do not cling to any productive craft for the sake of making an income. The modern elementary schools are free to take any activity that is suitable for teaching any unit in any subject. To those people who object to the place given to handicrafts in Basic Education, it should be pointed out that even where people live in the machine age and in the midst of immense industrialization, they admire and love handmade things. Handmade things have their own charm, beauty, and appeal. If Basic schools try to keep these handicrafts alive, why should
there be an objection? Of course, this is a problem that India has to solve since the United States is not concerned about it for herself.

The poverty of parents has also created a problem in the educational developments in India. Poor people cannot afford to send their children to school for the whole day. If they do, they lose their income. This problem has been discussed at great length and criticized in India. In the United States this problem does not arise because there is little poverty or starvation. In the United States people may be poor but rarely to the extent that they do not have enough to eat.

Racial segregation in the South is a problem in the United States. Despite the Supreme Court decisions, individual states cling to their own beliefs and policies. Basic Education does not face this problem. The government solved once for all the question of untouchability and that of the caste system in India. Basic schools are open for all without any distinction of caste, color, or creed. The old caste problems will not bother public education anywhere in India today.

Loyalty oaths do not create any problem in India, as they do to some extent in the United States. In India all teachers in public schools show their allegiance to the state by signing or repeating the oath orally, when needed. In fact, they hardly realize that there could be anything otherwise.
Because of the high educational level and freedom to speak and think, questions like controversial issues or indoctrination come before public schools in the United States. In India so far, there have hardly been any questions raised, or criticism made, on such problems. This may be due perhaps to the lower educational level of the people as compared with the United States, but at this stage it may be pointed out that leaders in Basic Education do not fear this problem.

There is an important issue in the United States as to whether federal aid should be given to public education. There are arguments both in favor and against, but as yet there is no decision. In India, this question does not affect Basic Education. Elementary education is financed mostly by the state and other semi-government managements. State governments try to finance their own educational needs, and each state is given an annual subsidy by the central government. So the question of federal aid to public education does not arise at all in India.

What Should Be Done

In the previous sections an effort was made to compare the points of similarity and difference under the heading of criticism of public education in India and the United States. It was noticed that certain factors were common to both and certain were applicable to one country only.
One realizes that differences are bound to occur because each country has a different culture, different traditions, and exists under a different environment. The countries are at different levels of educational development and civilization. Under these circumstances it is difficult to exchange certain practices without changing the culture involved. This might make the situation more complex.

One thing should be remembered, however. Criticism in itself is not bad when it is a healthy criticism, and made with a view to improving the situation. More public criticism sometimes indicates a healthy sign of growth because that makes it evident that people are interested in education and at the same time have learned to use their intellect. The function of philosophy of education is also one of healthy criticism and therefore it should be given its due place in the development of all systems of education. In other words, the schools should decide their philosophy and try to live it to their best.

Criticism should be encouraged if it is creative. Only when it is destructive rather than creative should it be objected to. It is a healthy sign in the United States that criticism is not forbidden. There are people who study both sides of the questions and try to explain to the people what it is, and what is true. Very often criticism is due to the lack of correct knowledge. The way to stop this ignorant criticism is to enable the people to get facts and
figures. Especially in the field of education, public contact can do a great deal of good. In the United States there is a growing trend towards increasing public contact. India can also follow the footsteps of America in this matter. If there are mistakes or drawbacks, they should be corrected, but no one should try to defend his side because it is his side. Impartial judgment is what is required today when criticism of public education is growing considerably.

Much criticism of public education indicates that too much is demanded of the public schools today. Educational problems are becoming more serious day by day. At times schools find themselves involved in complex and serious situations which create a lot of anxiety in the minds of teachers, administrators, and parents, but this should not discourage the real workers in the field of education. It only invites greater attention, and more efforts and sacrifice on the part of the teachers. In the words of Hullfish, "Anxiety has not yet become chaos."56

Of course staffs of schools cannot do justice to all that is asked of them, but they should be willing to work up to their full potentiality. Hullfish writes:

Schools can hardly live up to all that is required of them by the demands of our present culture. They

56 H. Gordon Hullfish, Educational Freedom In An Age of Anxiety, p. 224.
ought not knowingly do less, however, than their acceptance of responsibility as instruments of a free people demands.57

Blind faith in anything is not what is required today in this changing world. People should use their intelligence while deciding any issue. It is no use following any country blindly since certain things may not be applicable under different environment. It is always advisable therefore to look to the home situation first and then judge whether the change being considered is in keeping with the needs and problems of the country and the people.

Creative criticism of public education should not be the privilege of educationists only. It should be the responsibility of all those who are interested in education. When people are able to make and face creative criticism without any bitterness, and try to cooperate with all those who are responsible for the spread of education, public schools will be strong fortresses to fight against any evil that may endanger the future growth of the society and mankind in general.

57 Ibid.
CHAPTER VI

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter presents a brief summary of the important aspects of elementary education that have been dealt with in this study. It also includes a list of specific recommendations that may be of some help in improving the quality of elementary education in India. This list represents the writer's own point of view and, hence, it should be considered as an individual's opinion.

The comparative analysis of the five chapters has brought to light the points of similarity and difference in the elementary education in India and the United States. It has also indicated that India is very backward in the field of education. There is a lot to be done and both the central and state governments are endeavoring to raise the scope and standard of education. The central government has completed the First Five Year Plan and is now engaged in the Second Five Year. It is hoped that in the next five years India will make considerable progress in education.

India is still a growing nation and it is too early for her to stand on her own feet. She should not be discouraged, however, but should continue her efforts in the direction of building a strong democratic country. Real democracy means much more than adult suffrage and parliamentary government; it means a reordering of social relationships in terms of new values. These new social
values can well be introduced and made widespread through a well thought out and organized scheme of education. Education is of basic importance in the planned development of democratic set up, the role of education becomes crucial, since democracy can function effectively only if there is an intelligent participation of the masses in the affairs of the country.

Basic Education was planned by Mahatma Gandhi, keeping in mind the chief objective of developing democratic citizenship. He wanted to develop the whole child and make him a worthy citizen, not only of India but of the whole world. Patel explains this philosophy of Gandhiji in these words:

By education Gandhiji means an all-round drawing out of the best in child and man-body, mind, and spirit. In his view, literacy is not the end of education, nor even the beginning. He firmly believes that an unsophisticated shepherd who is possessed of character is much better citizen of the world than one who is a finished product of mere literacy training in a school. In his philosophy of education, the personality of the educand is of primary importance and not the tools and subjects.¹

By introducing Basic Education Gandhiji tried to achieve another important objective, to help bring about a natural coordination between the village and the city. This is a great necessity in India, it being an agricultural country. Gandhiji recommended village handicrafts in Basic Education because he was aware of the social dangers associated with large scale production centered in a few

¹ K.S. Patel, The Educational Philosophy of Mahatma Gandhi, p. 261.
great industrial cities and towns. He wanted to see established an intimate relationship between villages and cities and, also, between agriculture and industry.

The United States is certainly much advanced in many respects but it does not behove India to follow blindly all that she does, in education or in any other field. It should be pointed out that though India attempts to preserve what is best in its own civilization, this is not a concern to bring about a mere revival of the past. It seeks to assimilate whatever is good in other cultures, too, without losing its own identity or values. In the words of Shrimali, "It must, however, be made clear that Indian nationalism does not aim at creating barriers against new influences or modern scientific advancement. It is really aiming at true cultural growth which is based on assimilation and not on imitation." ²

In the preceding five chapters there has been considerable discussion on the important aspects of elementary education. These aspects included: historical development, philosophy of education, curriculum, administration and organization, and public criticism of education. The next few paragraphs will try to summarize these important aspects of education.

² K.L. Shrimali, Wardha Scheme, p. 234.
Historical development of education.- The historical development of education in different countries shows that nation and culture areas around the world have changed at different rates of speed. The systems of education and their progress cover a wide range. In the words of Koehlman, "We are all passengers on the same planet, but we follow very different paths, educationally and culturally speaking." Today it is quite evident that no country can content itself with a narrow national view of education. Every citizen is faced with a need to know more about other people and their systems of education. This may help him to understand their way of life and the choices they tend to make in work and play, in peace and war.

It should also be noted that the educational systems of no two nations can be identical. It is not possible for any nation to say that her educational problems are unique. What is unique are the ways in which each nation approaches her educational problems. A country that has passed through many vicissitudes of time, however, and has been able to develop a seemingly successful system of education, can certainly inspire backward nations in their effort to develop their own systems of education. The United States has

certainly this status of progress and can inspire other nations in the development of education. There is nothing more vital to be learned from the historical development of an educationally forward nation than that her efforts and successful gradual progress in the field of education may be a guiding star to all nations that may still be groping in the dark.

Philosophy of education.- Philosophy of education is an important factor in the development of any system of education. In fact, it is the soul of education. A body without a soul is useless, similarly any system of education without its guiding philosophy is equally without purpose. A nation may formulate its own philosophy but it should not do so, by any means, in final terms. There should be a continuous appraisal and reconstruction of that philosophy because, with the advancement of civilization, the needs of the society will change and, hence, change should occur in the directing philosophy, also.

Although the United States of America is a democratic country, democratic ideals have not been fully realized in all public activities of all the states. In public schools in a number of states, and in various school districts of some others, for example, children have been segregated by color.

The writer's visits to different schools in different
states of the United States and the answers to the questionnaire show that such conditions are changing. There is a growing trend towards adopting the objective of democratic citizenship in the educational philosophy of the schools of America. Racial integration in schools is still a problem in the South, where many people continue to favor segregated schools. It appears that integration is directly connected with the formation of individual school districts because even in the same state, certain school districts have adopted racial integration and some have not. In other states, integration is a matter of residential preference or necessity. That is, if a school district is populated by white people or Negro people exclusively, the schools of that district are segregated in the sense that children will be of one type. On the other hand, in school districts populated by people of two or more races or colors, schools are not segregated. In certain school district areas there is no habitation of the Negro population and hence, they had or have not to face this issue so far.

It was not long ago that the Supreme Court of the United States rendered a decision that racial segregation in schools is unconstitutional. This decision has helped to clarify this issue of racial segregation and more schools are moving towards integration. In some of the states in the South this issue is very crucial because some factors as political, social, etc., seem to be involved in it.
The trend is definitely towards racial integration but to show the successful working of the democratic form of government to the rest of the world, the people have to accept fully the ideal of racial integration in schools, as the country has, through the decision of the Supreme Court, decreed.

The extensive study conducted by Gunnar Myrdal, *An American Dilemma*,\(^4\) has shown the intricate nature of the factors involved, and suggests that a steady evolutionary trend, rather than a rapid shift, is to be expected.

The whole topic of the development of philosophy of education can well be explained in the words of De Young, who stated:

> Philosophy is a particularly obstinate effort to think closely. A deep, sustaining philosophy is more likely to result from the leisure meditation of the Indian Oriental who spends hours in contemplative thought than from the mile-a-minute dash of the occidental who does much of his thinking while he talks. There is imminent danger that teachers will seek to "sinonize" their curriculums by applying hastily a thin top coat of diluted educational philosophy. A frame of reference cannot be formulated in one teachers' meeting - it is evolved from life through continual reflection. Furthermore, caution must be expressed against the current practice of parroting the trite phrases of educational theorists instead of building a strong philosophy upon the inner convictions and first hand knowledge of those who work daily with pupils and who have digested the thoughts of yesterday's and today's scholars.\(^5\)


Curriculum.- Organizing and reorganizing of the curriculum is also an important factor in the development of successful education. The importance of an activity-centered curriculum is recognized in many countries of the world today. In American modern elementary education, stress is put on "learning by doing." Basic Education has accepted craft and other activities as the medium of instruction. Curriculum work requires cooperative effort. "One postulate of democracy is that persons enjoy those things in the building of which they have shared. This is doubly true in regard to the curriculum of the school. The course of study is not a dictator's manifesto or an executive fiat."6

In India, the development of the curriculum is wholly the responsibility of the state department of education. There is no local control or responsibility in this important aspect of education. India can stand no comparison with the United States in this aspect. In the United States, local people, parents and other laymen, do have a voice in organizing or reorganizing the curriculum. It may be pointed out, however, that this is not true in the whole of the United States. There are many schools where local people have no voice in the work of curriculum organization. Another example can be quoted here from the summary of the questionnaire (See Appendix C).7

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6 Ibid.
7 See Appendix C.
Modern curricula should be based upon democratic traditions and be developed through the interactive processes of living. The participation should not be limited to teachers and administrators, but should include pupils, parents, interested patrons, and specialists in correlated fields. The curriculum should be life-centered. The child—his nature and needs; the way he learns; and the society of which he is a part, its goals and values; and the kind of citizens it needs—should be the basis for curriculum development.

There are yet many elementary schools in the United States which are rather subjects centered and carry on their work in the traditional way. Some of these schools are good schools, according to the standards of many of their supporters, and provide efficient instructions by way of imparting knowledge. As all types of curriculum have certain strengths and weaknesses, the subject-centered type curriculum also has certain good points in its favor. There are many occasions when a subject has to be
taught directly. However, the staffs of more and more elementary schools in the United States seem to be realizing the importance of providing an experience curriculum and of individual instruction in teaching. The lecture method as an exclusive method of instruction is becoming an event of the past. There is more of problem solving and pupil participation in classroom procedure. This fact also can be analyzed with the help of the questionnaire (see Appendix C).  

<table>
<thead>
<tr>
<th>Teaching procedure</th>
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</thead>
<tbody>
<tr>
<td>Lecture, pupil participation</td>
<td>13</td>
</tr>
<tr>
<td>and problem solving</td>
<td></td>
</tr>
<tr>
<td>Pupil participation</td>
<td>10</td>
</tr>
<tr>
<td>Pupil participation and</td>
<td></td>
</tr>
<tr>
<td>problem solving</td>
<td>6</td>
</tr>
<tr>
<td>Lecture and pupil</td>
<td></td>
</tr>
<tr>
<td>participation</td>
<td>1</td>
</tr>
</tbody>
</table>

The problem solving method, which in the professional literature is frequently termed "method of intelligence," not only stimulates interest in education but, in addition, it makes knowledge more real, practical, and lasting for the pupil. There should always be pupil participation in teaching-learning procedures. The final thing to remember in this connection is that there should be a continual appraisal and reconstruction of the curriculum. It should never be static. It should always point towards higher goals.

Administration and organization. Much has been said

8 See Appendix C.
about administration and organization of education. Administration of instructional personnel, of pupil personnel, of instructional materials, etc., require attention. There is still a great scope for improvement in teachers' professional education and in-service training. As to pupils, there is much to be done in the fields of grouping, guidance, evaluation, reporting, and so on.

The summary in the appendix C, under the heading of methods of evaluation, will indicate that along with school achievement tests and standardized tests, schools have started putting more weight on the daily work of the pupils and on observations made by the teacher. This represents progress towards newer methods of evaluation and it should be developed more and more.

In reporting pupils' progress to parents, there is yet much scope for improvement. Some schools do write explanatory letters to parents and arrange parent-teacher conferences, too, yet many schools cling to formal grade cards as a method for reporting pupils progress. The summary of the questionnaire bears out this fact (See Appendix C).  

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9 See Appendix C.
Guidance also needs to be further developed. Out of thirty schools that completed the questionnaire, eight stated they had no guidance program; thirteen left the matter to classroom teachers. When the writer visited different schools, he found that good guidance programs needed development in many schools. In elementary schools, guidance problems may not be as critical as in the secondary school, however, it should be developed, especially in the upper elementary grades.

Elementary schools in India rarely have any school publication, because of the general poverty of the school and, also, of the lack of efficient teachers. Even in the United States, elementary schools do not seem to be doing much that is satisfactory in the matter of school publications. The Appendix will show that out of thirty schools seventeen had no publication of any kind, and two had a very irregular one. Publications may be but a part of extra-curricular activities but they encourage pupils to do creative writing and give them a sense of achievement.

Administration is not an easy job, requiring a great amount of patience, intelligence, and knowledge of the
society wherein it functions. The goal of administration should be that of strengthening the roots of democracy.

Referring to this, Keeder writes:

The tree of democracy has vexatious thorns as well as abundant fruits. The school administrator should be conscious of these thorns and do everything possible to eliminate them. Probably the most frequent and irritating of the thorns is the lack of broad training and wide perspective on the part of many of the persons who cooperate.10

**Criticism of public education**.- It is a fact that criticism of public education has increased in recent years. Of course, if the criticism is healthy and constructive, it should be invited. It has been pointed out previously that if the public would get more and correct information about modern educational practices, criticism would diminish considerably. In handling criticism, those responsible should maintain and increase their effort to improve education. They should also be positive and demonstrate the value of the work they do, avoiding being maneuvered into artificially defensive positions. Educators should do a more thorough job of informing parents and others about the achievements of children. They should also learn to make effective use of all modern public information techniques.

When educational systems are better organized, criticism will lessen and turn out to be more constructive.

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Never has the need been more urgent, never has the challenge to organize education been so imminent. Throughout the world there is reflected a growing faith in the power of education. The present increase in the amount of criticism of modern public education is because of this urgent need and the earlier this responsibility is understood the better it will be both for those who learn and those who teach.

Specific Suggestions for Improving Elementary Education in India

The five sections which present a comparative analysis of elementary education in the United States and India have brought to light many aspects of similarity and differences in these systems. Basic Education has its own philosophy of education and will cling to it unless a better one is formed and developed. Some of the elements of Basic Education philosophy are: the basing of public elementary education on the principles of ultimate truth and non-violence; religious tolerance or mutual respect for all religions; racial equality or universal brotherhood; dignity of manual labor; revival of village handicrafts; and imparting education through the medium of a productive craft.

Some of the fundamental differences of Basic Education and American elementary education may be summed up as
follows: Basic Education is centrally controlled and there is little local control of education; education is not supported by public taxes as in the United States; the educational philosophy of Gandhiji is religious in spirit; Basic Education is inclined more towards the needs of villages and village people; handicraft is the medium of instruction in schools; crafts selected for schools are productive in nature; community life is considered an integral part of education; evaluation is still in the form of public examinations.

A list of specific suggestions for the improvement of elementary education in India seems to be an appropriate conclusion to This Study. These suggestions were reached as a result of (1) the writer's personal visits to different school systems in the United States and (2) the results compiled from the questionnaires returned. The writer saw many good practices being followed with considerable success in various schools; and, hence, it is his opinion that with some modifications to suit the national environment, if these suggested elements are put into practice in the schools in India, they may improve elementary education. They may not increase the quantitative aspect of elementary education in India at this stage. They can improve, however, the qualitative aspects to a considerable extent.
Recommendations

(1) **Local Control of Education.** Instead of having full central control of education, local control of education should be brought forth gradually. This will make local people take more interest in education.

(2) **One-track System.** Honest and patient efforts should be made in the direction of bringing public education to the "one-track" system of education from the traditional "two-track" system.

(3) **Public Tax Support of Education.** Though most Indians are poverty stricken, they should be inspired to make financial sacrifices, to some extent, for the improvement and the development of education.

(4) **Continual Reconstruction of Education.** There should be continual appraisal and reconstruction of educational policies and this task should be shared both by government officials and the public.

(5) **Emphasis upon Educational Philosophy.** More weight should be put on philosophy of education and each school should be encouraged to form its own philosophy, in keeping with the general philosophy of the nation and the local environment. The schools should be helped to work towards their goals.

(6) **Emphasis on Child Development.** More attention should be given to the subject of child growth and development. All teachers should have special training in this field.

(7) **Dignity of Labor.** The theory of the dignity of labor as incorporated in Basic Education should be made more and more practical. This should be done not only in schools but should have widespread execution in the community, too.

(8) **New Concept of Curriculum.** The teachers should be made to realize the new concept of the term "curriculum". It should not be restricted to the courses of study but should apply to all the items of responsibility that the school undertakes.

(9) **Individual Instruction.** More emphasis should be placed on individual instruction since classes in India are usually large.
Group Studies. Group studies and committee work should be given its due place. This is now done to some extent in craft activities but should be extended, even in the matter of correlated teaching and learning.

Problem Solving Method in Teaching. The subject-centered approach should give way to the problem-solving approach. This can be done both in individual and group processes.

Planning. Planning, both in craft and academic work, should involve pupils more. In planning, democratic procedures should be given free and ample scope.

Broad Unit of Work. Most of the lesson units may be planned on the basis of broad units of work. Suitable craft or other activities may be included in planning these units of work.

Resource Units. In the absence of suitable textbooks in Basic Education, more weight should be put on organizing and developing resource units. Teachers' training colleges can give direction to this development.

Extra-curricular Activities. A number of extra-curricular activities should be organized for elementary school children. Their interests should be directed towards forming clubs for the study of different subjects such as history clubs, geography clubs, science clubs, etc.

Lay Participation. There should be lay participation in reorganizing the curriculum. Individuals should be invited to school to share their interests and knowledge with the children.

Pre-elementary Education. Ways and means should be discovered for the introduction of pre-elementary education. There is a plan for pre-Basic Education and it should be put into force wherever possible.

Teachers' Professional Education. Teachers' professional education should be made more extensive and intensive. Recent developments in the field of education should be brought to their notice and the subject of child growth and development should be more emphasized.
(19) **In-service Training and Certification.** Certification of teachers may not be possible at this stage in India but in-service training of teachers should be encouraged and developed. This will give old teachers a chance to learn new methods and thus they will be able to keep in touch with the progress of the educational world.

(20) **Evaluation.** Traditional methods of public examinations should slowly give way to local methods of evaluation. In appraising pupils' work, apart from their knowledge of fundamentals, a number of other factors should be looked into. (The list of these is given in Chapter IV).

(21) **Reporting Pupils' Progress.** Reporting of pupils' progress to parents must be made more effective. Informative letters, explaining details about the child, should be written to parents. Parent-teacher conferences are essential and should become a common practice.

(22) **Guidance.** Guidance or counseling is an important need of school children. Experts may not be available at this stage but teachers should be trained in this field.

(23) **Instructional Materials.** More instructional materials should be made available for elementary school children. Most of the schools have meager or no teaching aids. Ways and means must be found to equip schools with the needed teaching aids. The local community can be of great help in procuring these materials and should become involved in the project.

(24) **Textbooks.** Good and illustrative textbooks are an urgent need in basic schools. Educators should be encouraged to prepare more books for the elementary school children. These books should not only be written from the child's point of view but be made more attractive in the outward and inward make up. This should be done in the patterns of textbooks produced for American elementary schools.

(25) **School Plant.** When new school buildings are built they should be built from the point of view of children's needs and interests. When funds and extra places are available, old school plants should be remodeled. This may not be possible at this stage in India; a small beginning may be made, however.
Parents and teachers. Parent-teacher associations are certainly effective as instruments to foster better school-community relationships. All schools in India, whether in cities or in villages should start this type of association. Administrators should give guidance and encouragement in this important aspect of public education.

Adult Education. Adult education is growing day by day but instead of mere literacy training, other needs and interests of the adults should be looked into, also. This type of additional training can easily be started in cities and small towns, and, later on, even the villages may take it up.

University Extension Courses. Colleges and universities should organize extension courses in adult education. They should also take a lead in publishing and supplying good literature for adult education work. Even primary teachers' training schools can do a useful work on this score.

Attitude Towards Public Criticism of Education. Public criticism of education should not be forbidden. People should have the right to say what they feel about public education. Of course, the criticism should be constructive and healthy. If the critics show that they lack correct information, educators or those responsible for public education, should make it available. Only when the public secures correct information, will unfair criticism stop.

As pointed out earlier, these recommendations represent the writer's personal conclusions. He sincerely believes that elementary education in India will be benefitted as these elements from American education are incorporated in public school systems. India is still at the bottom step in climbing the ladder of national development and progress. Honest and patient efforts on the part of the government officials, educators and the public, however, will take her to a considerable height of progress in the years to come.
APPENDIX

A. Activity-centered Correlated Lesson Units in Basic Education

B. A Copy of the Questionnaire Sent Out in Connection with This Study

C. A Tabulated Summary of the Returns of the Questionnaire
# APPENDIX A

## ACTIVITY - CENTERED CORRELATED LESSON UNITS

### IN BASIC EDUCATION

<table>
<thead>
<tr>
<th>Grade I</th>
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</table>

<table>
<thead>
<tr>
<th>Activity</th>
<th>Correlated units</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cotton picking and cleaning</td>
<td><strong>Mother tongue</strong>&lt;br&gt;Oral -&lt;br&gt;Conversation on picking and cleaning&lt;br&gt;Reading - 1. Lesson on cotton&lt;br&gt;2. A poem on cotton&lt;br&gt;<strong>Mathematics</strong>&lt;br&gt;Weighing of cotton in pounds and tolas. Addition and subtraction of weight in pounds and tolas&lt;br&gt;<strong>Geography</strong>&lt;br&gt;1. Cotton growing fields in the village and their location according to their popular names&lt;br&gt;2. Idea of directions&lt;br&gt;<strong>Watering</strong>&lt;br&gt;(a) Water supply through rain&lt;br&gt;(b) Watering when no rain water is available&lt;br&gt;<strong>Drawing and handwork</strong>&lt;br&gt;Oral -&lt;br&gt;Talk on sources of water - mainly rain&lt;br&gt;Written work -&lt;br&gt;A few sentences on rain&lt;br&gt;Reading -&lt;br&gt;A lesson on Indra who sends rain. A few suitable poems on rain&lt;br&gt;<strong>History</strong>&lt;br&gt;Nature Myth of Indra&lt;br&gt;<strong>Science</strong>&lt;br&gt;Effects of rain on plant in rainy season&lt;br&gt;Discussion on need of watering plants&lt;br&gt;<strong>Spontaneous excursions</strong>&lt;br&gt;<strong>Rainbow</strong>&lt;br&gt;<strong>Drawing</strong>&lt;br&gt;Picture of a rainbow in crude colors</td>
</tr>
</tbody>
</table>
### Grade I

<table>
<thead>
<tr>
<th>Activity</th>
<th>Correlated units</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Mother tongue</strong></td>
<td>Conversation on the rainbow followed by a suitable lesson and/or poem if available</td>
</tr>
<tr>
<td><strong>Science</strong></td>
<td>Seven colors of the rainbow, emphasizing the red, blue, green and yellow colors. Observation of the position of the sun and the rainbow</td>
</tr>
</tbody>
</table>

### Grade II

<table>
<thead>
<tr>
<th>Activity</th>
<th>Correlated units</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Agriculture</strong></td>
<td></td>
</tr>
<tr>
<td>Preparation of soil for nursery and general crops</td>
<td></td>
</tr>
<tr>
<td><strong>Drawing</strong></td>
<td>Free hand or memory drawing of simple tools used</td>
</tr>
<tr>
<td><strong>Mother tongue</strong></td>
<td>Oral - Description of different processes as in Grade I</td>
</tr>
<tr>
<td><strong>Reading</strong></td>
<td>Any suitable material in prose or poetry</td>
</tr>
<tr>
<td><strong>Mathematics</strong></td>
<td>Rough idea of fractions 1/2, 1/4, 3/4, etc.</td>
</tr>
<tr>
<td></td>
<td>Geometrical designs based on rectangles, squares, and circles</td>
</tr>
<tr>
<td><strong>Geography</strong></td>
<td>The sketch plan of the plot</td>
</tr>
<tr>
<td><strong>Science</strong></td>
<td>The soil to be considered as a store-house of wealth.</td>
</tr>
<tr>
<td></td>
<td>What the soil provides for plants -- space, support, food and water</td>
</tr>
<tr>
<td></td>
<td>Selection of sight for nursery bed. Need for flat and raised seed-beds</td>
</tr>
<tr>
<td>Activity</td>
<td>Correlated units</td>
</tr>
<tr>
<td>-----------------------------------</td>
<td>----------------------------------------------------------------------------------</td>
</tr>
<tr>
<td><strong>Spinning</strong></td>
<td></td>
</tr>
<tr>
<td>Ginning with plank and rod</td>
<td><strong>Mother tongue</strong></td>
</tr>
<tr>
<td></td>
<td>Oral - Description of the process</td>
</tr>
<tr>
<td></td>
<td>Written - A few lines about the precautions to be taken while ginning</td>
</tr>
<tr>
<td>Mathematics</td>
<td>Table of weight. Addition, subtraction and multiplication of compound quantities.</td>
</tr>
<tr>
<td></td>
<td>Calculation of quantity of lint available from a given quantity of cotton (simple</td>
</tr>
<tr>
<td></td>
<td>problems only)</td>
</tr>
<tr>
<td>Science</td>
<td>The plank and rod gin. Its size, surface, etc. What happens if the surface is</td>
</tr>
<tr>
<td></td>
<td>uneven, or when it gets hollow</td>
</tr>
<tr>
<td></td>
<td>Precautions to be taken while ginning</td>
</tr>
<tr>
<td>Activity</td>
<td>Correlated units</td>
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</tr>
<tr>
<td>Agriculture</td>
<td>Drawing Free-hand or memory drawing of a basket</td>
</tr>
<tr>
<td>Manuring</td>
<td>Mathematics Problem regarding the quantity of manure required from the rate given for different types of manures</td>
</tr>
<tr>
<td></td>
<td>Science Manures and plant growth. Common manures and their uses, their effects on crops Need and methods for conserving available manures Disposal of night soil, cow-dung and filth, their value as manures</td>
</tr>
<tr>
<td>Harvesting</td>
<td>Drawing Drawing of some vegetables and fruits. Action drawing of figures by lines and circles in depicting harvesting operations</td>
</tr>
<tr>
<td>and disposal</td>
<td>Mother tongue A report of the season's work in the garden</td>
</tr>
<tr>
<td></td>
<td>Mathematics Recording yield in weight by the Indian system Accounting the income, if any, by the Indian system</td>
</tr>
<tr>
<td></td>
<td>Science Selection and storage of seeds Methods of dispersal of seeds</td>
</tr>
<tr>
<td>Spinning</td>
<td>Picking cotton Drawing The sketch of cotton field with cotton ready for picking</td>
</tr>
</tbody>
</table>
## Grade III

<table>
<thead>
<tr>
<th>Activity</th>
<th>Correlated units</th>
</tr>
</thead>
<tbody>
<tr>
<td>Geography</td>
<td>Filling in outline map of the district showing cotton growing areas of different varieties</td>
</tr>
</tbody>
</table>

## Grade IV

<table>
<thead>
<tr>
<th>Activity</th>
<th>Correlated units</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spinning</td>
<td></td>
</tr>
<tr>
<td>Spinning on spinning-wheel</td>
<td>Drawing</td>
</tr>
<tr>
<td></td>
<td>Drawing of spinning-wheel, above and below the eye-level</td>
</tr>
<tr>
<td></td>
<td>Mother</td>
</tr>
<tr>
<td></td>
<td>A poem on spinning-wheel</td>
</tr>
<tr>
<td></td>
<td>tongue</td>
</tr>
<tr>
<td></td>
<td>A lesson on the importance of spinning to the villagers</td>
</tr>
<tr>
<td></td>
<td>Composition work on the life of people of Kashmir living on spinning wool, etc.</td>
</tr>
<tr>
<td></td>
<td>Mathematics</td>
</tr>
<tr>
<td></td>
<td>Elementary idea of ratio (from the revolution of the two wheels of the spinning wheel)</td>
</tr>
<tr>
<td></td>
<td>Fractional multiplication and division by whole numbers</td>
</tr>
<tr>
<td></td>
<td>Finding the strength and evenness of the yarn</td>
</tr>
<tr>
<td></td>
<td>Graphical representation of speed, production, etc.</td>
</tr>
<tr>
<td></td>
<td>Geography</td>
</tr>
<tr>
<td></td>
<td>Life of people living on cotton spinning, etc. Life of people living mostly on wool spinning (Kashmir).</td>
</tr>
<tr>
<td></td>
<td>An outline showing Textile Industrial centers</td>
</tr>
</tbody>
</table>
### Grade IV

<table>
<thead>
<tr>
<th>Activity</th>
<th>Correlated units</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Science</strong></td>
<td>Slippage in spinning. Number of revolutions of the smaller wheel for one revolution of the bigger wheel. The relation between the wheel and the spindle. Effect of slanting position of the spindle on spinning. Setting up of the Yeravada Charkha (A special type of spinning wheel)</td>
</tr>
<tr>
<td><strong>General Activity</strong></td>
<td></td>
</tr>
<tr>
<td>Celebration of Health Day</td>
<td>Drawing and handwork Preparing posters regarding the infection and its remedy</td>
</tr>
<tr>
<td><strong>Geography</strong></td>
<td>Regions where Malaria takes a great toll</td>
</tr>
<tr>
<td><strong>Science</strong></td>
<td>Cause of diseases, germs, spread of the diseases, mosquito. How germs can be destroyed. Common infections</td>
</tr>
</tbody>
</table>
### Grade V

#### Activity | Correlated units
--- | ---

**Agriculture**

<table>
<thead>
<tr>
<th>Activity</th>
<th>Correlated units</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preparing a compost pit from fresh cowdung, leaves, stalks, sweepings, etc.</td>
<td>Mother tongue Discussion on the importance of conserving all available material in the farm for manure and writing composition on &quot;manure&quot;</td>
</tr>
<tr>
<td>Digging a pit for manure. Measuring the plot</td>
<td>Mathematics Measurement of the pit for manure. Calculation of the quantity of manure required for the plot. A number of problems on fractions, ratio, etc., can be given in this connection</td>
</tr>
<tr>
<td></td>
<td>Science Farm-yard manure. What it is made of. Transformation due to decomposition</td>
</tr>
</tbody>
</table>

**Isolated Activities**

| Activities | 
| --- | --- |
| Gautam Buddha Jayanti (Buddha Day) and the spread of Buddhism | Drawing and handwork Paper cuttings and/or models of Buddhistic relics and temples, collection of the pictures of the same |
|  | Mother tongue Lesson on king Ashoka and his inscriptions |
|  | History Trace the origin and growth of Buddhism in India and abroad |
|  | Geography Life and customs of the Chinese and the Japanese |
### Grade V

<table>
<thead>
<tr>
<th>Activity</th>
<th>Correlated units</th>
</tr>
</thead>
<tbody>
<tr>
<td>White-washing the classroom</td>
<td>Mathe- Area of the four walls.</td>
</tr>
<tr>
<td>when convenient</td>
<td>matics Cost of white-washing, etc.</td>
</tr>
<tr>
<td></td>
<td>Science Property of lime, color and</td>
</tr>
<tr>
<td></td>
<td>other materials used in white-washing</td>
</tr>
<tr>
<td></td>
<td>Geography Areas of lime mines</td>
</tr>
</tbody>
</table>

### Grade VI

<table>
<thead>
<tr>
<th>Activity</th>
<th>Correlated units</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agricultural</td>
<td></td>
</tr>
<tr>
<td>Sowing and Planting</td>
<td>Mother A dialogue between an orthodox tongue and a modern farmer</td>
</tr>
<tr>
<td></td>
<td>Mathematics Calculation of quantity of seeds from the rate per acre and its price</td>
</tr>
<tr>
<td></td>
<td>Percentage of germination of seeds</td>
</tr>
<tr>
<td></td>
<td>Geography Crops raised in Tropical countries like India and Africa. Study of Africa. Factors of climate and its effect on vegetation</td>
</tr>
<tr>
<td></td>
<td>Science Testing seeds or germination-propagation by methods other than sowing of seeds; e.g. cuttings of roots or stem (sugarcane, potatoes) Use of selected seed only, proper spacing. Knowledge of the rate of seeds for the crops grown</td>
</tr>
<tr>
<td>Activity</td>
<td>Correlated units</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>-------------------------------------------------------</td>
</tr>
<tr>
<td><strong>Weaving</strong></td>
<td></td>
</tr>
<tr>
<td>Disposal of cloth</td>
<td>Mathematics</td>
</tr>
<tr>
<td></td>
<td>Profit and loss, calculating the cost of raw materials</td>
</tr>
<tr>
<td></td>
<td>and wages and fixing the selling price</td>
</tr>
<tr>
<td><strong>Specific Activity</strong></td>
<td></td>
</tr>
<tr>
<td>Measuring of local time</td>
<td>Geography</td>
</tr>
<tr>
<td>with the help of Sun-dial</td>
<td>Standard and local time, international date line, etc.</td>
</tr>
<tr>
<td><strong>Seasonal Festivals</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mother tongue</td>
</tr>
<tr>
<td></td>
<td>Reading of comparative passages by two or three authors on the same seasonal festivals</td>
</tr>
<tr>
<td></td>
<td>Suitable poems, e.g., a Cuckoo bird describing spring</td>
</tr>
</tbody>
</table>
## Grade VII

### Activity | Correlated units
--- | ---
**Weaving**
Weaving on hand-loom | Mathematics: Weaving arithmetic, arising from warp and waft<br>Mother tongue: Any suitable material connected with weaving. Creative writings of the pupils<br>History: Mahatma Gandhi's life and his village uplift movement<br>Hand-made cloth versus mill-made cloth; development of hand-loom<br>National movement in India<br>Science: Study of chemicals used in bleaching, dyeing, sizing, etc.

**Agriculture**
Preparation of soil | Mother tongue: Reading—Use of mechanical implements and the type of a farmer in U.S.A. or Russia<br>Mathematics: Estimating the budget for the year. Keeping accounts of craft work, as occasions arise. Tests of good furrowing. Parallel furrows<br>Geography: Comparison of implements used in India with those used in Russia and America. The prosperity of these countries in agriculture
<table>
<thead>
<tr>
<th>Activity</th>
<th>Correlated units</th>
</tr>
</thead>
<tbody>
<tr>
<td>Science</td>
<td>Organic matter in soil, its origin and utility and its importance in improving sandy and clay soil Sub-soil. Water movements in the soil. Methods of cultivation of the chief field, fruit and vegetable crops of the locality and dry farming</td>
</tr>
</tbody>
</table>

Note: These lesson units are taken mostly from the Scheme of Activity Program for Basic Schools, published by the Department of Education, Government of Bombay, India, 1949.
APPENDIX B
A COPY OF THE QUESTIONNAIRE SENT OUT IN CONNECTION WITH THIS STUDY

1. Number of students, (a) white (b) Negroes (c) others.
2. Number of teachers, (a) white (b) Negroes (c) others.
3. Is the area (a) rural or (b) urban?
4. What is the philosophy or purpose of the school?
5. Who is responsible for curriculum reorganization? (a) state department of education, (b) local school board, (c) superintendent, (d) principal and staff, (e) parents, (f) combination of - (indicate)
6. How do you cover your courses of study? (chief emphasis) (a) textbook procedure, (b) broad unit of work, (c) core program, (d) __________.
7. To what extent do you use the following teaching procedures? (a) lecture, (b) pupil participation, (c) problem solving, (d) __________.
8. Which classroom system do you follow? (a) self-contained, (b) departmentalized.
9. What is your school organizational pattern? (a) K-6, (b) K-7, (c) 1-6, (d) 1-8, (e) ______.
10. Do you use community resources in teaching? If so, how?
11. Do you give religious instruction in school?
12. Do you permit any pupil during regular school hours to attend religious instruction classes conducted by a religious group in the community?
13. What extra-curricular activities do you have?

* A few questions that were asked in the original questionnaire but which are not directly connected with the purpose of the present study are omitted here.

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14. How often does a general supervisor visit your school?

15. Do you have provision for the in-service training of teachers? If so, how?

16. What percent of the staff has above the minimum teaching qualifications required for certification?

17. At what levels are teachers' salaries? (a) minimum salary, (b) maximum salary, (c) average.

18. Is the school plant adequate?

19. In what ways does your community use school plant and other school facilities?

20. How do you develop international fellowship in your pupils and teachers?

21. What method do you use in evaluating pupils' work?

22. What is your method of reporting pupils' progress to parents?

23. How often do you send report cards home?

24. Do you have an effective guidance program? In what way?

25. Do you have regular school publications? If so, how often?

26. Does your school have any unique features? If so, what?
### A Tabulated Summary of the Returns of the Questionnaire*

**Summary.**

<table>
<thead>
<tr>
<th>Question</th>
<th>Yes</th>
<th>No</th>
<th>Only White Teachers</th>
<th>Only Negro Teachers</th>
<th>Mixed Staff</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Racial integration in school</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Racial integration in school</td>
<td>Yes</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Racial integration in school</td>
<td>No</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Racial integration in school</td>
<td>Only White</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Racial integration in school</td>
<td>Only Negro</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Racial integration in school</td>
<td>Mixed Staff</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Area of the school</td>
<td>Rural</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Area of the school</td>
<td></td>
<td>Urban</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Area of the school</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Mixed</td>
</tr>
<tr>
<td>3. Chief objective or philosophy of school</td>
<td>Individual Development</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chief objective or philosophy of school</td>
<td>Democratic Citizenship</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chief objective or philosophy of school</td>
<td>Service to Society</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chief objective or philosophy of school</td>
<td>Rural Education</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chief objective or philosophy of school</td>
<td>Basic Skill, etc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chief objective or philosophy of school</td>
<td>Blank</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Responsibility for curriculum organization</td>
<td>Principal and Staff</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Responsibility for curriculum organization</td>
<td>Sup., and school staff</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Responsibility for curriculum organization</td>
<td>Sup., local board, and school staff</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Responsibility for curriculum organization</td>
<td>School staff and parents</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Responsibility for curriculum organization</td>
<td>State and local board</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Responsibility for curriculum organization</td>
<td>State, local board, sup., school staff and parents</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* This summary includes the answers supplied by thirty elementary schools from sixteen states of the United States. The numbers shown represent the number of schools responding out of the total of thirty.
5. Chief emphasis on the courses of study

   Textbooks .......... 4
   Broad unit of work .......... 7
   Core-program .......... 2
   Textbooks and broad unit of work .......... 17

6. Teaching procedure

   Lecture, pupil participation and problem solving .......... 13
   Pupil participation 10
   Pupil participation and problem solving .......... 6
   Lecture and pupil participation .... 1

7. Classroom system

   Self-contained .... 25
   Departmentalized .. 3
   Mixed .......... 2

8. School organizational pattern

   K-6 ................. 7
   K-8 ................. 9
   1-6 ................. 12
   1-8 ................. 1
   Blank ................. 1

9. Community resources in teaching

   Field trips .......... 19
   Lecturers .......... 13
   Materials from the community .......... 11
   Nothing done .......... 1

10. Religious instruction in school

    Yes .......... 3
    No .......... 22
    Released time .......... 2
    Bible reading .......... 3

11. Permission to attend religious instruction classes during school hours

    Yes .......... 13
    No .......... 8
    Depends on parents .......... 2
    One requested .......... 6
    Blank .......... 1

12. Extra-curricular activities

    Scouting .......... 8
    Band .......... 9
    Music .......... 17
    Games .......... 15
    Athletics .......... 13
<table>
<thead>
<tr>
<th>Club</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Picnics</td>
<td>3</td>
</tr>
<tr>
<td>Safety patrol</td>
<td>3</td>
</tr>
<tr>
<td>Dance</td>
<td>3</td>
</tr>
<tr>
<td>Craft</td>
<td>1</td>
</tr>
<tr>
<td>No activity</td>
<td>2</td>
</tr>
</tbody>
</table>

13. Supervisor's visits

<table>
<thead>
<tr>
<th>Frequently</th>
<th>11</th>
</tr>
</thead>
<tbody>
<tr>
<td>Never</td>
<td>5</td>
</tr>
<tr>
<td>Every month</td>
<td>4</td>
</tr>
<tr>
<td>Three to six</td>
<td></td>
</tr>
<tr>
<td>months</td>
<td></td>
</tr>
<tr>
<td>Once a year</td>
<td>1</td>
</tr>
<tr>
<td>Every two years</td>
<td>1</td>
</tr>
<tr>
<td>Every five years</td>
<td>1</td>
</tr>
<tr>
<td>Only special</td>
<td></td>
</tr>
<tr>
<td>supervisors</td>
<td></td>
</tr>
<tr>
<td>Every week</td>
<td>1</td>
</tr>
<tr>
<td>every two months</td>
<td>1</td>
</tr>
</tbody>
</table>

14. In-service training

for teachers

<table>
<thead>
<tr>
<th>Yes</th>
<th>23</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>5</td>
</tr>
<tr>
<td>Blank</td>
<td>2</td>
</tr>
<tr>
<td>Workshops</td>
<td>5</td>
</tr>
<tr>
<td>Conferences</td>
<td>7</td>
</tr>
<tr>
<td>Visits to other</td>
<td></td>
</tr>
<tr>
<td>schools</td>
<td>2</td>
</tr>
<tr>
<td>Teacher's</td>
<td></td>
</tr>
<tr>
<td>organization</td>
<td>4</td>
</tr>
<tr>
<td>Staff meetings</td>
<td>11</td>
</tr>
<tr>
<td>Outside speakers</td>
<td>2</td>
</tr>
<tr>
<td>Extension courses</td>
<td>2</td>
</tr>
</tbody>
</table>

15. Percentage of above

the minimum qualification of the staff

<table>
<thead>
<tr>
<th>100 per cent.</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>90</td>
<td>6</td>
</tr>
<tr>
<td>80</td>
<td>2</td>
</tr>
<tr>
<td>75</td>
<td>3</td>
</tr>
<tr>
<td>65</td>
<td>4</td>
</tr>
<tr>
<td>50</td>
<td>3</td>
</tr>
<tr>
<td>20-30</td>
<td>3</td>
</tr>
<tr>
<td>10-20</td>
<td>5</td>
</tr>
</tbody>
</table>

16. Teachers' salary

average

<table>
<thead>
<tr>
<th>5000-5500</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>4500-5000</td>
<td>6</td>
</tr>
<tr>
<td>4200-4500</td>
<td>7</td>
</tr>
<tr>
<td>4000-4500</td>
<td>1</td>
</tr>
<tr>
<td>3600-4000</td>
<td>2</td>
</tr>
<tr>
<td>3300-3600</td>
<td>3</td>
</tr>
<tr>
<td>3000-3300</td>
<td>3</td>
</tr>
<tr>
<td>In experience</td>
<td>3</td>
</tr>
<tr>
<td>Blank</td>
<td>4</td>
</tr>
</tbody>
</table>
17. Adequacy of school plant
Adequate ............. 20
Inadequate ........... 9
Blank ..................... 1

18. Use of the school plant by the community
Much use ................. 4
Average use ............ 15
Less use ................. 7
No use ..................... 3
Blank ..................... 1
Mention of PTA groups ..................... 13

19. Ways of developing international fellowship
Social studies .......... 14
Correspondence ........ 4
Visitors ................... 2
Lectures ................... 4
Movies ..................... 7
Programs ................. 3
School children live together ........... 3
Blank ..................... 6

20. Methods of evaluation
Daily work ................. 8
Standardized tests ....... 9
Teacher's judgment .......... 13
School tests ............... 21
Blank ..................... 1

21. Methods of reporting pupils' progress home
Descriptive letters .......... 8
Conference with parents .......... 16
Grade cards ............... 21

How often
Once a year ............... 1
Six months ............... 1
Four months ............... 1
Three months .............. 3
Nine weeks ............... 6
Six weeks ............... 14
Every month ............... 2
Blank ..................... 2

22. Guidance program in school
Yes ....................... 8
No ....................... 8
Left to the teachers .......... 13
Blank ..................... 1
Some of the features. - The following are some of the points that different schools pointed out in the matter of special features of the school:

1. Five years ago our school was 99 per cent white; today it is 50-50.

2. We have all day school program for the children of the working parents. Children come at eight o'clock in the morning and go back at six in the evening.

3. Our school has 85 per cent Latin American children; 40 per cent cannot speak English on entering.

4. We have introduced honor program at lunch.

5. Our school is moving towards integration.

6. Parent-advisory council meets every month in our school.

7. Annual trip to Shrine Circus is arranged regularly by our school.

8. Our county operates nine schools out of which eight are one-teacher school (Bronson, Michigan).
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AUTOBIOGRAPHY

I, Hamilton Govindji Satvedi, was born at Bulsar, Bombay State, India, on June 17, 1916. I received my secondary education in a public school at Bulsar, Bombay. I passed the final matriculation examination of the high school education in 1935. My undergraduate training was obtained at M.T.B. College, Surat, and at Wilson College, Bombay, both colleges being affiliated with the Bombay University. I received the degree Bachelor of Arts in 1940. I worked as a teacher in an Irish Presbyterian high school at Surat, from 1940 to 1945. During these five years I continued my college graduate work and received the degree Master of Arts in 1945, from Bombay University. In 1946, I also received from the same university, the degree Bachelor of Teaching. I joined the government high school as a teacher in Bombay in the year 1946. I was deputed in 1948 by the Government of Bombay to complete a government diploma course in Basic Education. After receiving the diploma in Basic Education, I taught in an elementary teachers' training college for men at Ahmedabad, Bombay State, from March, 1950, to July, 1954. I came to the United States in August, 1954, and joined the Graduate School of Ohio State University, in the Fall Quarter of 1954. I continued my studies at this University for eight consecutive quarters to receive the degree of Doctor of Philosophy in Education.