

COMPARISON OF TRADITIONAL
AND BASIC EDUCATION
IN INDIA

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CHAPTER I

INTRODUCTION

A country is what its people are and people are what their education makes them. Under the British rule in India the main aim of education was simply the learning of the three R's and the producing of an army of clerks and minor officials to help the government in its administration. Moreover, the British system of education aimed at educating a class of people who could understand the English language and sympathize with the culture of their rulers.

More than a century has elapsed since the traditional system of education was introduced in India. It has unquestionably succeeded in producing an army of clerks, minor officials and public men, but it certainly has failed to meet free India's needs. That is why on the attainment of independence on 15th August, 1947, India was faced with the task of remodeling and vastly expanding her system of education in the national interest.

The constitution committed India to provide free and compulsory education for all children up to the age of fourteen and steps have been taken to provide the type of education which was deemed best suited to meet state and national requirements.

At the elementary level, the principle of what is known as "National Basic Education" was accepted by many states which was first evolved by Gandhi, the national leader of the country.

Bhatia¹ mentioned that Basic Education is 'national' because its aim is to provide free, compulsory and universal education, and 'basic' because it deals with the urgent basic needs and interests of the child on one hand, and with the basic needs and occupations of the society, on the other.

India's elementary schools are at various stages in respect to their acceptance of Basic Education and the experimental work in this field is going on.

The Problem

In this study an investigation was made of the set up of traditional systems of education with regard to its historical development, curriculum, and defects. Also, the principles of Basic Education were explored in order to look for the possibilities of removing the defects of traditional system of education.

The problem then resolved itself into two definite parts in answer to the two questions regarding educational system in India.

1. What were the main defects of traditional education system in India?

2. To what extent could basic education remove these defects?

Procedures

The procedures used in answering the questions concerning educational system in India were to:

¹Bhatia, M.R., "Concept of Basic Education", The March of India, 8:29, December, 1956.

1. Make a review of literature at Montana State College
2. Make a study of the publications of government of India
3. Make a study of the reports of Public Service Commission,
India
4. Make a study of the important authorities concerning Basic
Education

The history, curriculum and defects of traditional system of education are presented in the following chapter.

CHAPTER II

TRADITIONAL EDUCATION SYSTEM IN INDIA

Without knowing the traditional education system which is still existing in India, it is difficult to evaluate the system of Basic Education which started in 1937.

The purpose of this chapter was to understand and bring together some views and ideas of educationists about the traditional education system in India. The history of the traditional system of education comes first in the study.

Brief History of the Traditional Education System in India

From time approximating 1500 B. C., India had been a land of schools, of literature, and of philosophy, inseparably associated with the religions which dominated its people before the advent of the English. But due to the caste stratification in Hindu society, it was the Brahmin caste which had the exclusive right to education. The medium of instruction was Sanskrit, the language of the Vedic Literature. Many people did not like the castesystem and the monopoly on learning by Brahmins. This has been brought out in the Cyclopedia of Education:

Every religious movement that subsequently developed in India was a reaction against Brahmanic domination, the tyranny of caste and the monopoly of learning.¹

¹Cyclopedia of Education, Vol. 3, The MacMillan Company, New York, 1912, p. 400.

About the thirteenth century during the rule of the Mohammedans, the education imparted was to make the pupils staunch Muslims. Arabic and Persian languages were taught. To the study of language were added rhetoric, logic, literature, law and crude science. Education was open to all students. Desai characterized this education system in pre-British India as follows:

Neither individuality nor a rationalist outlook could develop among the pupils in these schools of pre-British India. The Education imparted was to make the pupils staunch Hindus or Muslims, uncritical subscribers to their respective religions and social structures sanctioned by those religions.²

At the advent of British rule in the nineteenth century in India, the educational system was organized for the triple object of (1) spreading western culture, (2) securing properly trained servants for the public administration, and (3) doing their duty to the sovereign by the Indian subjects.

The political, administrative, and economic necessity mainly urged the British government to establish schools and colleges in India where modern education could be imparted to meet the needs of the British government.

The urgent need of the British government was to have educated people in order to fill the subordinate posts in the state machinery as it was not possible to secure this supply of educated people from Britain herself. That is why after occupying India, Britain disregarded the indigenous educational system which had been in vogue in

²Desai, A. R., Social Background of Indian Nationalism, The Popular Book Depot, Bombay, India, 1959, p. 127.

India from time immemorial, without considering whether it was good or bad. They introduced their own system.

The British were also inspired by missionary zeal for spreading British education and culture. Maculay³, the legislative member of the council of Governor General, belonged to this group as he advocated the substitution of western culture for the Indian. Maculay held that the chief aim of education should be to form a class of persons "Indian in blood and color, but English in tastes, in opinions, in morals and intellect." He further declared that "the chief aim of the educational policy of government should be to promote European literature and science."

As a consequence of this aim, English schools were opened in all provinces and the use of government grants in printing oriental books was discontinued, and the funds thus set free were applied to promoting European studies through the medium of the English language.

The nature of the curriculum in the British system which is known as the curriculum of traditional education is given in the following section.

Curriculum of the Traditional Education System in India

The curriculum of the traditional education system has been nothing but groups and combinations of subjects and textbooks and while new ones were being continually added, it was seldom, if ever, that an old one was cast out. It is rigid for worship of tradition

³Encyclopedia of Modern Education, Philosophical Library, Inc., 15 E. 40th, New York, 1943, p. 389.

and is not concerned with the total experience of the child, his needs, interests, attitudes, and the behavior he is going to develop.

In this curriculum children acquire carefully graded and classified factual information from the teacher and the books. These children, in turn, go on storing this information by rote memory so that they may pour it back on paper in the examination.

Bhatia⁴ held that in teaching different subjects, facts are torn away from their original place in experience and they are presented to the child as an end in themselves and not a means. Besides this, there is no place in the curriculum for refinement of feeling or the development of practical sense and skill and there is no attempt at creating love for manual labor. In short, the traditional curriculum in India aims to provide purely academic knowledge, nothing more and nothing less.

At the primary level, only reading and writing ability is emphasized. In middle schools, British history, geography, English, arithmetic and general knowledge are taught and no importance is given to social studies and science and other useful subjects. These middle schools are intermediate between the high and the primary schools.

At the high school level, students are given the choice to take either Arts or Science subjects. Art subjects include history, geography, English, provincial language, general knowledge, arts,

⁴Bhatia, H. R., What Basic Education Means, Orient Longmans Private Ltd., Calcutta, India, 1957, p. 26.

drawing, painting, music and so on. Science subjects include chemistry, biology, physics, mathematics, botany besides general knowledge, English and provincial languages.

After high school comes the college stage. The colleges are subdivided into (a) Arts colleges, of which the majority are English and a few oriental, and (b) Professional colleges of Law, Medicine and Engineering.

The traditional curriculum does not aim at the all round growth of personality. It is usually quite restricted and too academic. Support was given to the drawback of traditional curriculum by Desai who reported Shelvankar:

The educational system's object was to impress on middle class Indian youths the glory and grandeur of Britain and to train them to be competent servants of a foreign bureaucracy. It was vocational education with a vengeance: vocational education---which threw the weight of the curriculum on such matters as English syntax, Shakespearean prosody and the dates of the kings and queens, who had reigned over England.⁵

The discontent with the traditional curriculum is revealed in the eager haste with which 'extra-curricular activities' and other 'frills and fads' like nature study, social studies, and other sciences are being added to school programs. Why not candidly admit that the old scheme has failed and that a re-orientation is urgently called for. The traditional education has to have everything changed in its curriculum.

⁵Desai, Op. Cit., p. 142.

The nature of the traditional curriculum is quite limited and there are a number of defects to this system.

Defects of the Traditional Education System in India

It would not be an exaggeration to say that the traditional system of education has totally failed to meet free India's needs due to its many inherent defects. Its defects are legion. It violates all the known principles of good and scientific education. It runs counter to the laws of pedagogy, psychology, and public hygiene. In this section some major defects will be mentioned.

The system of traditional education is centered in books and is entirely literary. It lays all emphasis on the mastery of different subjects, on the acquisition of facts from different books.

The system is formal and as such is cut off from all life and reality. It gives knowledge but not understanding. These defects of the traditional system have been brought out by Kriplani:

It is intellectual in the narrow sense of the term. It deals in symbols to the neglect of the objects that the symbols signify. The system has little to do with actual facts and practical knowledge. It is passive, descriptive and abstract. The partial knowledge it imparts is neither unified nor integrated. Failing to develop all the faculties of the pupil, especially his will, it hampers the growth of his personality. In spite of all its show of intellect, it encourages dubious orthodoxies.⁶

Knowledge is divided into several unrelated and isolated subjects and then is imparted to students in a very artificial manner.

⁶Kriplani, J. G., The Latest Fad Basic Education, Central Art Press, 14, Singanna Naick Street, Madras, India, 1948, pp. 11-12.

Besides this, in the traditional system of education, the child gets no practical experience with things and that seems to be the reason why he lacks initiative and self confidence. The attitudes of inactivity which make young people sit still like parcels in the school are encouraged and commended. Due to its purely academic aspect there is no attempt to create love for manual labor. Kavaraceus also reflected the same views of the absence of vocational aspect in the existing system of education in his statement:

According to Gandhi, the existing system in India had failed not only because English was made the medium of instruction in all the higher stages, but also because vocational education was lacking, the educated classes had become unfit for labor and manual work.⁷

The traditional system of education is foreign to Indian culture as it is divorced from the actualities of Indian life. In view of having been the medium of instruction in all the higher branches of learning, English has created a permanent bar between the highly educated few and the uneducated many. This excessive importance given to English has cast upon the educated class a burden which has maimed them mentally for life and made them strangers in their own land. This defect was pointed out by Mathur in the statement:

Education as a preparation for complete living was nowhere to be seen. The educated Indian became a stranger to his own people and to his own soil, and thus proved a

⁷Kavaraceus, C. W., "Problem of Education in India", School and Society, 68:155, February 28, 1948.

dead loss to the country. It was with the help of such people that the British rule could survive for two centuries.⁸

It is also expensive. So all higher education because of its cost is inaccessible to the great majority of Indian people. Money spent on primary education is a waste of money in as much as what little is taught is soon forgotten and has little or no value in terms of the villages or cities. This point was stressed by Rajendra Parsad in the statement:

We have to remember the waste and futility of the present system of education. A very large proportion of those who pass out of our primary schools do not reach its highest classes and a large proportion of those who do so lapse back into illiteracy and thus lose the only thing they have gained in the school.⁹

Traditional education is also harmful to the students. Most of the boys are lost to the parents and to the occupation to which they are born. They pick up evil habits, are affected by urban ways, and get a smattering of something which may not be education. Thus

⁸ Mathur, V. S., Future in Basic Education, Basic Education Publishers, Published by Aimchand Suri, Jullundur City, India, pp. 1-2 (no date of publication given).

⁹ "Inaugural Address by Rajendra Parsad", Two Years of Work, Report of the Second Basic Education Conference, Jamia Nagar, Delhi, April, 1941. Published by Mr. G. L. Deans at Thompson and Co., Ltd., Madras, India, February, 1948, p. 19.

character building has no place in the curriculum which does not inculcate independence of thought and action, social responsibility, desirable skills, and attitudes. It does not foster community sense and does not teach the art of living.

Under the traditional system of education the school and the community grow apart. The school is an institution, in a way, isolated from the community and it assumes little or no responsibility for contributing to community activities, nor does it make any effort to promote community service or development.

Under this system, teachers and pupils have not much freedom to work. The teacher is to follow a rigid syllabus and draw up formal lessons. He is worried about finishing courses and textbooks in time for the threatening examination while the student is worried about cramming the books in order to get through in the examination.

The traditional system of education neglects individual needs and is not at all child-centered. It cannot impart learning or education in the real sense of the term.

In writer's interpretation and support given by Mahatma Gandhi and other writers, it seems quite apparent that the traditional system of education of the British time is about one hundred and fifty years old and does not meet the requirements of the democratic country in any shape or form as it has shown lots of defects. Awareness of these defects by some of the leaders has given way to a new type of education, Basic Education, which will be discussed in the following chapter.

CHAPTER III

BASIC EDUCATION SYSTEM IN INDIA

Transition from the traditional system of education to what is called Basic Education came about in the middle period of 1930 to 1940. It was a change from emphasis on a book-centered and subject-centered curriculum to one that is child-centered.

Basic Education apparently has come to stay. It has been adopted as the national system of education in order to serve the new India now being built.

In order to present an understanding of Basic Education, it seemed logical to treat:

- (1) The history of its development.
- (2) Its meaning and main principles.
- (3) Its philosophy.
- (4) The curriculum.

They appear in that order in the following sections.

Development of Basic Education from 1937 to the present

All eminent educationists of the world have recognized the value and efficacy of the principle of 'learning through activity'. In India, the idea of applying this principle on a large scale for the education of children between 6-14 occurred to Mahatma Gandhi as he realized that the only way to better the lot of humanity was to raise a better crop of people and that only better education could give us better men and women.

His concept of education was brought out by Bhatia in the statement:

By education I mean an all-round drawing out of the best in child and man--body, mind and spirit. Literacy is not the end of education, nor even the beginning. It is only one of the means whereby man and woman can be educated. Literacy in itself is no education. I would, therefore, begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. Thus, every school can be made self-supporting, the condition being that the state takes over the manufactures of these schools.¹

Having this point of the all-round development of the child in view, Mahatma Gandhi wanted to change the traditional system of education with his scheme of Basic Education, taking into consideration the conditions of the country. The necessity for this change in education was expressed by Rajendra Parsad in the statement:

He saw the appalling illiteracy in the country, the dire need for spreading education, the utter impossibility of making it universal with the present financial resources of the Government if present methods were pursued, and the utter futility and waste of energy and time involved in the method now pursued in educating our children.²

This scheme was first brought into prominence by a series of articles written by Mahatma Gandhi in the "Harijan" in 1937. The next step in the evolution of the scheme of Basic Education was the Wardha Educational Conference. At this conference, Mahatma Gandhi defined his concept of Basic Education and placed it before the assembled

¹Bhatia, H. R., "Concept of Basic Education", March of India, 8:29, December 1956, p. 29.

²Parsad, R., "Inaugural Address", Two Years of Work, Report of the Second Education Conference, Jamianagar, Delhi, April, 1941, published by Mr. G. L. Deans at Thompson and Co., Ltd., Madras, India, February, 1948, p. 14.

educationists and national workers for discussion. After a full discussion, the conference accepted the four principles of Basic Education. These principles have been reported by the Ministry of Education, Government of India as follows:

1. That in the opinion of this conference free and compulsory education be provided for seven years on a nation wide scale.
2. That the medium of instruction be the mother tongue.
3. That the conference endorses the proposal made by Mahatma Gandhi that the process of education throughout this period should center round some form of manual productive work, and that all other abilities to be developed or training to be given should, as far as possible, be integrally related to the central handicraft chosen with due regard to the environment of the child.
4. That the conference expects that this system of education will gradually be able to cover the remuneration of the teacher.³

A committee was then appointed under the chairmanship of Dr. Zakir Hussain to give concrete shape to the scheme. The report prepared by the Zakir Hussain Committee on the lines of these resolutions was accepted and Basic Education was adopted as the official policy of National Education by the Indian National Congress at its Haripura session held in March, 1938.

Bhatia quoted the words of the late principal P. Seshadari who was then President of the All India Federation of Educational Association, on the likely success of Basic Education:

³Ministry of Education, Government of India, Publications, Basic and Social Education, (Bureau of Education, Pamphlet No. 58), New Delhi, 1948, p. 7.

The scheme has burst like a bombshell on the somewhat placid waters of Indian education with proposals which may imply a radical departure from the existing state of things and which promise to become an important landmark in the progress of Indian education.⁴

In accordance with the desire of the Congress, a Board of Education, under the title of Hindustani Talimi Sangh, was formed to work out in a consolidated manner a practical program of Basic National Education.

The Central Advisory Board of Education realized the merits of the new scheme and appointed a committee under the chairmanship of G. B. Kher, then Premier and Minister of Education, Bombay.

The Kher Committee accepted the principle of educating children through purposeful activities which should gradually develop into productive work. The Ministry of Education of the Government of India mentions some of the other recommendations of this committee as follows:

1. The scheme of Basic Education should first be introduced in rural areas.
2. The age range of compulsion should be six to fourteen years, but children can be admitted to the Basic School at the age of five.
3. Diversion of students from the Basic school to other kinds of schools should be allowed after the fifth class or about the age of eleven plus.
4. The medium of instruction should be the vernacular of pupils.
5. A common language for India is desirable. This should be Hindustani with both the Urdu and Hindi scripts. Option should

⁴Bhatia, Op. Cit., p. 8.

be given to children to choose the script.

6. No external examinations need be held.⁵

In January 1939, the Central Advisory Board of Education appointed another committee under the same chairmanship to report on the co-ordination of the Basic system with higher education.

The committee recommended that Basic Education should comprise a course of eight years from the age of six to fourteen. This course while preserving its essential unity should consist of two stages. The first stage, the 'Junior'; should cover a period of five years. The second stage, the 'Senior'; would extend over the remaining three years.

The recommendations of both of these committees were accepted by the Central Advisory Board of Education and incorporated in post-war educational development in India in 1944. This report was generally approved by the government of India and the State governments.

In the meanwhile, the reports of the different education re-organization committees were completed and published. They accepted the main principles underlying the scheme of Basic Education and in many cases adopted the syllabus of Basic Education with minor changes to suit local conditions.

The whole scheme of Basic Education as first suggested has undergone some modifications. Now it is meant for both rural and urban areas and besides handicraft, the social and physical environment of the pupils may also be used for purposes of correlation. The self-sufficiency

⁵ Ministry of Education, Government of India, Op. Cit., p. 11.

aspect of the scheme is not to be over stressed. That is why the Central Advisory Board of Education does not insist that returns from craft work in basic schools are expected to cover the entire cost of Basic Education.

It is evident from this brief history of Basic Education that there had been a slow but steady progress during the years 1937 to 1941. After this, in the period following 1942, not much progress could be noticed as pointed out by Agarwal:

For a period following the "August Rebellion" of 1942, the scheme was allowed to "wither away" through official negligence and even hostility.⁶

In the year 1946 steps were again taken towards the progress of the scheme and after the achievement of political freedom in August, 1947, the Five Year Educational Development plans of both the center and the states envisaged a progressive conversion of ordinary schools into the basic type as well as a rapid expansion and increase in basic schools. The central Government initiated in 1958-59 a scheme by which financial assistance was to be given to voluntary organizations, as well as state governments, to enable them to start new basic schools and to convert primary schools into basic schools.

Thus the scheme that was thrown at the nation so abruptly and uncereemoniously and which gave it a powerful shock was in a fair way to prosper and bear fruit.

⁶Agarwal, S. N., "Mahatma Gandhi's New Education", The Education Digest, 15:14, April, 1950.

Meaning of and Main Principles of Basic Education

Special meaning is attached to Basic Education as it insists on learning by doing. It is education by means of crafts. But some people consider it a pedagogical technique, a matter of methodology. To a few others it is an oriental edition of the project method borrowed from the progressive educationists of the west, while others would call it constructive education. These interpretations seem vague and abstract. Then what is Basic Education? How is it defined?

Meaning of Basic Education. In the 'India 1961', Ministry of information and broadcasting, the Government of India defines Basic Education in a very exact way as:

It is an activity centered curriculum wherein the process of learning is correlated with the physical and social environment of the children. Education is imparted through socially useful productive activities like spinning and weaving, gardening, carpentry, leather work, bookcraft, domestic crafts, pottery, elementary engineering, etc.⁷

In the world survey of education, Basic Education has been defined as follows:

Its objective is to develop the total personality of the child by providing instruction which will 'center around' some form of manual and productive work, and all other activities to be developed or training to be given should, as far as possible, be integrally related to the

⁷Government of India Publication, India 1961, Ministry of Information and Broadcasting, Government of India, Old Secretariat, Delhi-6, May, 1961, p. 94.

natural and social environment of the child.⁸

Mathur expresses the concept of Basic Education in a very beautiful way as given in the statement:

Basic Education is 'for life through life'. Formation of useful habits and of good national character comprise the greatest of the merits of the scheme. Herbert Spencer wanted education to be a 'preparation for complete living' but Gandhiji wants education to be 'life itself', a point which no thinking person can easily refute.⁹

From these definitions of Basic Education, it is clear that the first fundamental idea underlying this new education is the teaching of different subjects through some productive activity or craft. For example, the child learns spinning and weaving of cloth and as he learns the craft the teacher tells him about the geology of soils, the botany of the cotton plants, general science, geography regarding rain, climates and countries in which cotton is grown and cloth manufactured. He can also teach history of the growth of civilization and the use of different kinds of dress. Besides this, the social science of co-operative calculations and distribution and the arithmetic of numerous practical calculations involved in the process of carding, spinning and weaving can also be taught. An example of this idea was brought out by P. Pattabhi Sitaramyya as reported by Mathur:

⁸UNESCO, World Survey of Education, The United Nations Educational, Scientific and Cultural Organization, Paris, 1958, p. 540.

⁹Mathur, V. S., Future in Basic Education, Published by Aminchand Suri, Basic Education Publishers, Jullundur City, India, p. 14 (no date of publication).

When you take a lump of cotton and clear it of dirt, thrash it and card it, spin the yarn and weave the cotton, a whole range of agriculture and industry, of history and geography, of economics and politics is capable of being taught--centering round the craft on hand.¹⁰

It is quite clear that craft in Basic Education is not merely another subject added to the curriculum to shift the viewpoint in education. Rather it is to be the medium of instruction in the basic system.

Besides the crafts, the physical and social environment also play a vital role in the system of Basic Education. The home, village, or city environment is brought to the school so that the child finds no conflict and divergence between the school and the society; his craft, home, and the society become the medium of his education. The importance of this view was expressed by the Zakir Hussain Committee as reported by Mathur:

All the teaching should be carried on through concrete life situations relating to craft or to social and physical environment so that whatever the child learns becomes assimilated into his growing activity.¹¹

This association of different subjects with craft and physical and social environment of the child is called correlation in the basic system of education and it is believed that correlation is the only natural and successful method of imparting knowledge. But correlation should be natural and not forced. There arise occasions when the 'why' and 'how'

¹⁰Ibid., p. 10.

¹¹Ibid., p. 30.

of things creep into the minds of children. Correlation must be evolved from these 'whys' and 'hows'.

The second fundamental idea underlying the Basic Education is that the sale of products of educational handicrafts should be marketable so that they may help to meet a portion of the cost of the school. This point was brought out by Mahatma Gandhi who said:

I would begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training.¹²

This is called the self-supporting or self-sufficiency aspect of Basic Education which has been criticized by many people due to its wrong interpretation. They think that basic schools aim at high profits, nothing more and nothing less. But it is a wrong view of the self-supporting aspect of Basic Education. The idea of this aspect was presented by Mahatma Gandhi himself:

When I used the word self-supporting I did not mean that all the capital expenditure would be defrayed from it, but that at least the salary of the teacher would be found out of the proceeds of the articles made by the pupils. The economic aspect of the basic system is thus self-evident.¹³

Even this idea has undergone some modification and it is now believed that if the sales of the finished products help the school to some extent it is well and good but this aspect is not to be over-

¹²"Gandhi on Education", Education Digest, 14:25, September, 1948 (Reported from the Indian Journal of Education V. XII, March, 1948).

¹³Gandhi, M. K., Basic Education, Navjivan Publishing House, Ahmedabad, India, May, 1951, p. 81.

stressed. Because Basic Education is not a scheme of production but a system of education, Bhatia¹⁴ reports that according to the Central Advisory Board of Education craft work is to be used for its educative and psychological implications and not for the income it brings.

It is quite evident that the system of Basic Education accepts the principle of 'learning by doing' and aims at all-round development of the child's faculties.

After reviewing the two fundamental ideas that give meaning to Basic Education in the previous sections, teaching of different subjects through some productive activity and sale of education handicrafts, it seems reasonable to take a look at the basic principles which have been kept in view in the general development of the system of Basic Education.

Main Principles of Basic Education. It was realized by the leaders of the country that education should grow out of the atmosphere prevailing in the country, should be in response to it, and should be designed to cope with that atmosphere. In a country like India, education is to take into account the atmosphere which pervades India's seven hundred thousand villages and its millions of inhabitants. It must remove the gulf which lies between the village and urban people. It must also revive the village life again based on handicrafts and agriculture. It should create a respect for manual labor. Basic Education has grown out of this atmosphere.

Education up to the age of fourteen years should be free and

¹⁴Bhatia, H. R., What Basic Education Means, Orient Longmans Private Ltd., Calcutta, India, 1957, p. 33.

compulsory if the nation is to progress. For the realization of this aim, education should be made self-supporting to a certain extent because of the limited finances and the great number of children, otherwise it would remain a mere dream.

Education should be imparted through the mother tongue and English should be given second place. This idea was well brought out by Mahatma Gandhi in the following statement:

I would have our young men and women with literary tastes to learn as much of English and other world languages as they like, and then expect them to give the benefits of their learning to India and to the world. But I would not have a single Indian to forget, neglect or be ashamed of his mother tongue, or to feel that he or she cannot think or express the best thoughts in his or her own vernacular.¹⁵

The center of education should be the child and knowledge should be treated as a unified whole.

True education of the individual which is the all-round development of his faculties is best obtained through action. If education is to draw out to the fullest extent the latent capacities of the child, it has to be through a craft. For it is a craft which is capable of being manipulated by the child that sets problems to him and calls out in relation to them his thought, character, and artistic sense. Craft should be the medium of instruction.

Education should have a deep relation with the social and physical environment of the child, and it should be founded on India's culture, civilization and the genius of the nation, besides fostering a community

¹⁵"Gandhi on Education", Op. Cit., p. 27.

sense in the child.

It should teach the art of living together, involving sharing of responsibility by co-operation and consultation. It should prepare citizens fit for a democratic India.

No sectional religious training should be given. Fundamental universal ethics should have its full scope in Basic Education.

To conclude it can be said, as pointed out by Shamsuddin¹⁶ that the main principle of Basic Education is not to make students intellectual giants but humble men of the world leading a pure and serene life and thus it should make for world peace.

Underlying the basic principles of Basic Education there is always a definite philosophy of the scheme.

Philosophy of Basic Education

It can truly be said that Basic Education is identified with a philosophy, a way of life, an ideal social order. K. S. Acharlu holds, as reported by Thirtha¹⁷ that Basic Education is not only a pedagogical theory, but it is a philosophy of life. It is a means of establishing a new social order accepting labor as the basis of life and dignity. It cannot be said to be a clever technique or an efficacious charm. But it certainly can be said to be an idea and a creative thought having at its back a deep philosophy.

¹⁶Shamsuddin, "Some Facts About Basic Education In India". Education 78:175, November, 1957.

¹⁷Thirtha, N. V., Community Activities in Basic Education, Ajanta Printers, Secunderabad, India, 1957, p. 7.

According to the Gandhian school of thought, education should be rooted in truth, non-violence, and other fundamental eternal values of life. Mahatma Gandhi stood for a society based on truth and non-violence, in which there will be dignity of labor and no chance of exploitation and where there would be ample scope for the development of both the individual and the society. The Basic Education is essential for bringing about a silent and non-violent revolution in our economic and social framework. Support was given to this social philosophy of Basic Education by Mahatma Gandhi as quoted by Thirtha:

My plan to impart primary education through the medium of village handicrafts like spinning and carding, etc., is thus conceived as the spearhead of a silent revolution fraught with the most far-reaching consequences. It will check the progressive decay of our villages and lay the foundation of a juster social order, without the horrors of a bloody class war.¹⁸

Mahatma Gandhi has been a social reformer even in his political activities and Basic Education has been conceived by him as the most potent instrument of social reform because the ultimate aim of Basic Education is self-realization, the proximate aims being different facts of a decent ethical life, livelihood, character, citizenship, and so on.

The social philosophy of Mahatma Gandhi admits of no totalitarianism or indoctrination in its educational counterpart. On the contrary it is highly democratic in character. In Basic Education, therefore, there is scope neither for indoctrination nor for any aspiration to achieve quick and striking results, but instead gradual and good results. It emphasizes not only a balanced and harmonious individual

¹⁸Ibid., p. 12.

but a balanced and harmonious society.

Work-centeredness in Basic Education has a sociological purpose. The work in a basic school is intended to make its young citizen a member of the progressive, non-violent society. It follows, therefore, that craft in Basic Education is not unqualified. Apart from the fact that craft should possess educational potentialities for it to become a medium of education in the basic system, it should be a craft that could find a natural place in the social pattern of a decentralized and co-operative non-violent society.

Besides social philosophy, Basic Education has a deep political philosophy in its background. It is well known that Mahatma Gandhi was first and foremost an apostle of freedom. His concept of freedom is as much individualistic as it is social and Basic Education is based on the essential synthesis of freedom and authority. Thirtha remarks on this aspect as follows:

It tries to make the individual progressively self-reliant. The logical conclusion of this progress is not a state of anarchy. It is only a state where the force of the state progressively withers away in proportion to the increasing voluntary co-operation brought about by the education of the individual constituents.

He further says:

According to Gandhiji, a state happens to use violence in proportion to its centralization. Therefore, Basic Education aims at a self-regulated state in which everyone is his own ruler. He rules himself in such a manner that he is never a hindrance to his neighbor; trying to achieve the small democratic units--called by Gandhiji 'village republics' in which voluntary co-operation is the condition of dignified and

peaceful existence.¹⁹

Keeping in view this idea of village development Mahatma Gandhi visualized Basic Education as rural education in its essence though now it is meant for both rural and urban areas. First and foremost in Gandhian ideology, therefore, is decentralization of power and second the generation of the self-reliant power of the people.

As far as the moral philosophy behind the concept of Basic Education is concerned, it can be said that the system emphasizes moral education to a great extent as Mahatma Gandhi himself said:

Fundamental principles of ethics are common to all religions. These should certainly be taught to children and that should be regarded as adequate religious instruction so far as the schools under the Wardha scheme are concerned.²⁰

Not only did Mahatma Gandhi believe in ethics but he was also a great worshipper of humanity. He realized that the urgent need of the world is a method of solving human tensions without destroying man himself. Therefore, he believed that Basic Education should aim to imbue in its pupils this love of humanity which will enable them not to wait for the transformation of the whole world but assert by giving up their lives if necessary or the truth of their conviction that humanity is one family with a religious faith and idealism so that humanity may be awakened.

¹⁹Ibid., p. 8.

²⁰Gandhi, Op. Cit., p. 70.

Mahatma Gandhi believed in culture of all the lands but he had a great love for his own culture and he wanted Indian students to know and respect their own culture as is clear by his statement:

I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible, but I refuse to be blown off my feet by any.²¹

Thus Basic Education has a deep philosophy in its background of meeting the cultural, social, political, spiritual and economic needs of the country and it cannot be said to be only a technique of teaching.

The switch over from traditional to the basic system of education was made with a view of removing the defects in the educational system as Basic Education had some underlying philosophy based on certain basic principles which were definitely superior to the traditional way of education which simply aimed at making the person literate without the development of his body, mind and soul.

In presenting the nature of the curriculum of Basic Education the basic principles and underlying philosophy will be revealed.

Curriculum of Basic Education

It is apparent that a curriculum is a reflection of the objectives of education which a school wants to achieve. In Basic Education the effect on the whole personality is more important than mere formal knowledge and the curriculum has been constructed with this aim in view.

²¹"Gandhi on Education", Op. Cit., p. 26.

The syllabus formulated and published by the Central Ministry of Education, Government of India²² (pamphlet No. 58) has more or less followed the lines chalked out by the Zakir Hussain Report. They recommended the following subjects for use in junior basic schools:

1. Craft work
2. Mother tongue
3. Mathematics
4. Social studies
5. General Science
6. Art including drawing, music and aesthetics generally.
7. Games and physical activities
8. Hindi (where it is not the mother tongue)

The crafts recommended for senior schools are:

1. Spinning and weaving
2. Agriculture including gardening
3. Fruit and vegetable gardening
4. Carpentry
5. Claywork and pottery
6. Bookcraft including paper and cardboard work, leading to wood and metal work
7. Leather craft
8. Home-craft domestic science including cooking, sewing, home management, laundry work, etc.

All these crafts are meant for both boys and girls, though home craft would be especially suitable for girls.

According to the recommendations of the committee²³ set up by the Government of India in order to construct the curriculum both for junior

²²Ministry of Education, Government of India, Op. Cit., p. 16.

²³Ibid, p. 18.

and senior basic schools covering the period of five years and three years respectively, starting at the age of six, all junior schools will have appropriate "activities" leading to the craft or crafts in the senior schools. For example, there will be gardening leading to the craft of agriculture, spinning leading to the craft of spinning and weaving, clay modeling leading to pottery and woodwork, and so on.

The committee was of the opinion that approximately half the school time should be devoted to craft work, which includes not only practical work but also the teaching of other subjects through the craft. A school day of say five and a half hours could roughly be divided on the following basis:

Physical Activities	20 minutes
Mother tongue	40 minutes
Social studies and	
General science	60 minutes
Art	40 minutes
Arithmetic	20 minutes
Craft work including	
study of correlated subjects	2½ hours

These time allotments represent averages which should be aimed at during the week by all schools.

In the basic curriculum every subject has a theoretical as well as a practical aspect. Mathur²⁴ mentions that the basic curriculum provides things of the head, mind and heart. For instance, art and craft include work of hand, mathematics, general science and other subjects provide food for the mind while social sciences (history, geography,

²⁴Mathur, Op. Cit., p. 33.

civics), literature and art provide food for the heart. These subjects develop the general interest of the child as well.

As far as the practical aspect of the curriculum is concerned, it is evident that the curriculum of Basic Education has a vocational bias as it trains the students in some or the other handicraft which is ultimately related to the needs and demands of the community.

The Basic Education curriculum not only develops the general interest of the child but it also develops the special abilities of the child through its various optionals in the upper grades. Thus the curriculum essentially stresses an all-round development of the child's personality.

In the curriculum there is a great deal of flexibility. The shift of emphasis from subject to activity demands that knowledge be treated as one integrated and unified whole and not a jumble of subjects each dealing with facts of one kind only. That is why the Basic Education curriculum has been described as an integrated curriculum. Bhatia²⁵ mentions that the basic curriculum is integrated in two directions. On one side it is integrated with the growing and maturing interests of the child while on the other side it is integrated with the changing environment.

Thus in the basic system of education curriculum takes into account the interests and needs of the child and is organized in terms of problems, issues and topics around certain goals, units of work and worthwhile experiences, and is not supposed to follow a narrow

²⁵Bhatia, What Basic Education Means, Op. Cit., p. 20.

abstract, and rigid pattern of uniform syllabi. Creative activity is the medium of instruction which requires a very efficient teacher. This fact has been emphasized in beautiful words by Uttam Tomar Singh in the statement:

It demands a very careful, carefree and well-trained teacher with the industry of a farmer, the mind of a scientist, the heart of a mother and the feelings of an artist.²⁶

To conclude it can be said that the success of the Basic Education curriculum depends upon the basic teacher to a great extent. It should be treated just as a guide by the teacher while the child, his environment, and the circumstances are the most important factors.

Certain comparisons have been made in the traditional and basic system of education. It was felt that detailed comparisons were essential and so the consideration of such points as aims of education, place of child, and activity, and school-community relations will be presented in the following chapter.

²⁶Uttam Tomar Singh, "Basic Method of Correlation", Two Years of Work, Report of the Second Education Conference, Jamianagar, Delhi, April, 1941. Published by G. L. Deans at Thompson and Co., Ltd., Madras, India, February, 1948, p. 188.

CHAPTER IV
COMPARISON OF TRADITIONAL AND
BASIC EDUCATION IN INDIA

The effectiveness of either the traditional or basic system of education cannot be determined until a comparison between the two is made.

The purpose of this chapter is to present a comparison of the traditional and Basic Education and then to determine which of the two educations seems best suited to India, taking into consideration the democratic needs of the country.

Comparison between the two systems of education was made keeping in view the differences in the following items:

1. Aims of education in two curriculums.
2. Place of child in subject-centered and integrated approaches.
3. Nature of subject matter emphasis.
4. Place of activity in traditional and basic system of education.
5. Place of learning in each curriculum.
6. Problem of discipline in traditional and basic school.
7. Teacher-pupil relationship in both programs.
8. School and community relations in both the systems of education.
9. Development of desirable attitudes and skills under traditional and basic scheme of education.

Aims of Education in Two Curriculums

It is recognized by Indian educationists that in India traditional education lays unduly greater emphasis on the training of intellect rather than on the development of the physical, emotional and moral aspects of the pupil's personality. By virtue of having a very narrow objective, it results in one-sided and therefore defective development of the young generation.

On the other hand, the aim of Basic Education is very broad as it seeks to develop all the sides of the pupil's personality, intellectual, moral, emotional and social, and to help him evolve into a synthetic man. The comparison between the two systems of education was expressed by Mahatma Gandhi in the statement:

Our system of education leads to the development of the mind, body and soul. The ordinary system cared only for the mind. Nai Talim was not confined to teaching a little spinning and a little sweeping. However, indispensable these were, they were valueless unless they promoted the harmonious development referred to.¹

It is evident that traditional education aims at the teaching of the three R's and thereby concerns itself only with the development of the intellectual side of the pupil. On the contrary, Basic Education focuses on three H's, that is to say, education of hand, heart, and head and thus aims of Basic Education are like the aims of education in other progressive countries.

¹Gandhi, M. K., Basic Education, Navjivan Publishing House Ahmedabad, India, May, 1951, p. 95.

Place of Child in Subject-Centered and Integrated Approaches

In the traditional system of education, the most important thing is the subject and the textbook. According to Bhatia², the vast body of knowledge now classified into 'subjects' is the accumulated experience of the human race. Its classification has created a gap between the experience of the child and that of the race. Not only this, but, in teaching these subjects facts are torn away from their original place and are presented to the child as an end in themselves.

Thus, in teaching these subjects as isolated areas of knowledge to the children, there is less chance of being effective because the subject matter is not as related to their needs, problems and interests.

In the basic system, the center of education is the child and it regards the child as 'the educational consumer' whose needs must be studied and understood, catered to and fulfilled.

The importance of the shift of emphasis from subject to child has been recognized by great educationists like Rousseau, Pestalozzi, Froebel, Herbert and John Dewey. Basic Education is in line with the modern plea that personality of the child should be as much respected in the school as the personality of the adult is respected in society but traditional education still emphasizes the old trend of subject-centered education.

²Bhatia, H. R., What Basic Education Means, Orient Longmans Private Ltd., Calcutta, India, p. 15.

Nature of Subject-Matter Emphasis

The best method of education, the one that is true to life, is to study groups of subjects that are related in connection with each other as they present themselves in concrete problems of life.

In the traditional system of education, subjects are not correlated among themselves. Education is never concretely integrated and thus it is cut off from life and its concerns. It becomes verbal, formal and artificial.

Contrary to this, in Basic Education knowledge is treated as one unified whole and its division into a number unrelated and at times, mutually exclusive subjects is not favored. Education is woven round a craft in the basic system of education which avoids the artificial separation and isolation of subjects. For example, while teaching the craft of agriculture, it is taught not only in connection with biology, physics and chemistry but with reference to economics and politics as well. While the traditional education gives the agriculturist a knowledge of the physical sciences and leaves him to acquire the necessary economic and commercial knowledge, as best he may, by blunder and trial and personal experience dearly bought.

Thus the new curriculum has no longer to follow a narrow, abstract, and rigid pattern of uniform syllabi where subjects have no relation with each other. In Basic Education, correlation of different subjects with the craft, physical, and social environment of the child is the main thing. Support to the concept of correlation has been expressed by Mathur:

Correlation seeks to overcome the present unconnected and compartmentalized form of teaching. It is such a relation or link between the different sciences that a unity may emerge out of the variety in knowledge.³

It would not be wrong to say that in the traditional and basic systems of education the nature of subject matter emphasis is quite different. In one knowledge is treated as a jumble of subjects, each dealing with facts of one particular kind, while in the other, education is treated as one integrated and unified whole.

Place of Activity in Traditional and Basic System of Education

'Learning by doing' or 'activity' is today regarded as the best medium in child education. But in the traditional system this activity has no place. The accent is on rote memory and the ability to give back as it is given. The student does not participate in his own education except as a passive receptacle and thus he becomes unable to apply the subject matter which he has learned in solving problems of life or for its practical application. Brembeck⁴ rightly held that the old behavior of cloistered inactivity must give way to practices of vigorous mental application and hard work.

³Mathur, V. S., Future in Basic Education, Published by Amin Chand Suri, Basic Education Publishers, Jullundur City, India, pp. 33-34 (No date of publication given.)

⁴Brembeck, C. S., "Education For National Development", Comparative Education Review, 5:228, February, 1962.

Basic Education is in line with this modern concept of activity as it is based on the belief that education is best when it is an orderly process of living and grows by activities related to the child's physical and social environment.

In accepting self-activity as the main principle of education, the basic system recognizes the great psychological truth that the child grows and develops better through his own efforts and through his own real experience. It is not what we do to or for the child that educates him but what we enable the child to do for himself. That is why in the basic system the normal natural interests of child are treated as a great asset and Basic Education provides for a wholesome growth, direction and development of these interests.

Thus the principle of learning by doing plays a vital role in basic schools while in the traditional schools it has little or no significance.

Place of Learning in Each Curriculum

In the educational process the most important thing is the learning. Thorndike found out that learning is influenced by readiness of the child to learn, by exercise, and, by the effect it has on the child. In the traditional type of education, these things are not considered important for learning.

It would not be wrong to say that the child learns more when the learning involves some activity because the child has a special tendency to do and undo, break and mend something or the other. But traditional education does not take into account the fact that the child

is quite fond of activity and his genius for understanding abstract ideas and generalizations is strictly limited. It is difficult for him to learn by abstract. In traditional education, all emphasis is given to subject and text books.

The child does not find any pleasure or satisfaction in traditional type of education that is why it does not have a good effect on him.

The dictum 'practice makes perfect', is very important in the learning process. In the traditional system, the child is not supposed to learn any skill except memorizing his textbooks so he does not find any opportunity to exercise his hands and other organs of the body. This fact about the abstract nature of learning in the traditional system was clarified by Kriplani in the statement:

It is a recognized principle of psychology that up to the age of fourteen or fifteen the child has a remarkable capacity for grasping the concrete. He must, therefore, learn by means of the concrete. Merely to stuff his mind with generalizations and abstracts, by means of instruction and textbooks, is to reverse the order of learning presented by the child nature and child psychology. It is to cripple him.⁵

Thus learning which should be the main purpose of education has little or no role in the traditional system. The student becomes literate but not learned.

⁵ Kriplani, J. B., The Latest Fad Basic Education, Central Art Press, 14, Singanna Naick Street, Madras I, India, 1948, p. 20.

In Basic Education, on the other hand, learning is of greater significance because in the basic system there is place for activity, scope for the development of good qualities and good effects, and bright chances for the exercise of the skill. Support to this concept was given by Mathur:

By centering education round some purposeful activity (craft) as also around the child's social and physical environment creates in the child an inner urge to learn. There is a whole-hearted appeal to the child's instinct of curiosity. By indulging in a purposeful activity, the child goes on getting the satisfaction and self-confidence and such a mental attitude is certainly very helpful to learning. The idea of exercise can be applied with greater utility in Basic Education because its utility is highest in the learning of a skill.⁶

It is clear that in Basic Education, learning takes place in the real sense of the term which clearly indicates that Basic Education stands on sounder psychological principles than traditional education.

Problem of Discipline in Traditional and Basic School

Discipline is a grave problem in ordinary schools because in these schools the child's restless and exuberant energy finds no useful and appropriate field for manifestation and so it runs into destructive channels and assumes the form of rowdyism and mischief. Naturally, the misuse or disuse of a child's power and energy will result in discipline.

⁶Mathur, V. S., Op. Cit. pp. 9-11

By providing children with activities and opportunities, as is the case in a basic school, discipline becomes natural.

In a basic school, discipline does not mean order and external restraint but an intelligent use of freedom.

In brief, it can be said that discipline in the true meaning of the term, occupies a significant place in the basic system of education because of activities and relating knowledge to the needs of children. On the opposite, discipline is a great problem in traditional system of education because in this education, neither knowledge is related to the needs of children and nor there is any place for activity.

Teacher-Pupil Relationship in Both Programs

In the traditional school, neither teachers nor pupils have much freedom to work because in this system all emphasis is placed on the examination. The teacher sticks to the syllabus and textbooks rigidly, for his students must pass the examination and students point all their learning towards the threatening examination. Emphasis being on rote memory, drill and mastery of facts, self-expression and creative activity are not possible under the traditional system of education.

In a basic school, both teachers and students have much greater freedom to work. Because the teacher is not to follow a rigid syllabus nor draw up formal lessons. Nor is he worried about finishing courses and textbooks in time for the external examination. He works out for himself such methods of teaching as may use his powers to the best advantage and be best suited to the needs and conditions of the school.

In a basic school there is also a syllabus and books to be used but there is much flexibility because the teacher is concerned more with the child than with the subject matter, with his total experience, his total learning, his present needs, interests, attitudes, and the behavior he is going to develop.

Students also enjoy freedom as the fullest possible chance is given to them to take pleasure in their work and acquire useful knowledge through work. They are not to worry about the external examination.

The teacher is supposed to keep cumulative record cards and records of daily achievement followed by occasional new type tests. There is internal assessment of students in the basic system and no external examination as there is in the traditional system of education.

Investigations and researches are going on to formulate better ways and means to help teachers to have a true picture of the work and development of pupils in Basic Education.

Thus in Basic Education the spirit of the freedom for a teacher and student is as essential as sunshine and rain for the flower. This freedom is of fundamental importance in developing the scientific mind and the spirit of democracy among young people while in traditional education it is absent.

School and Community Relations in Both the
Systems of Education

Thirtha⁷ mentions that inter-action among the community, home and school makes the school rich in learning situations, the home more beautiful with newer ideas of living, and the community socially and culturally a happier place to live in.

This observation of Thirtha is true because of good school-community relationships the proper development of the child results in the improvement of the community, and the improvement of the community results in the child's growth.

Under the traditional system of education, the school and community have no relation with each other. Both of them exist apart.

In the basic system, the school and community have deep relations with each other. This concept was clarified by Bhatia as follows:

In a Basic school the aim of teaching has shifted from subject matter to serving the child's needs and it is not possible to serve those needs without closely understanding them in relation to the environment of the child. The immediate community constitutes the chief environment and the teacher in a basic school needs to study the educational implications of this community environment just as he needs to study the child's physical and psychological characteristics.⁸

It is expected from the basic schools in the first place that the school programs will have a strong local appeal and

⁷Thirtha, N. V., Community Activities in Basic Education, Ajanta Printers, Secunderabad, India, 1957, p. 2.

⁸Bhatia, H. R., What Basic Education Means, Orient Longmans Private Ltd., Calcutta, India, 1957, p. 46.

secondly that the school will keep the local community informed of its programs. In short, it can be said that Basic Education wants to establish schools which are of the community and which exist for the community. On the opposite, in traditional system of education, school and community grow apart.

Development of Desirable Attitudes and Skills Under Traditional and Basic Scheme of Education

To make the democracy succeed it is very essential to develop in youngsters desirable attitudes and skills. Knowledge must be enlisted for the nation's good, rather than for itself alone, and education for national development means education for change.

The traditional system of education has served largely to reinforce traditional values. It has been stubborn in its resistance to change. It has totally failed to develop desirable attitudes and skills in the children. It does not create in the children a dignity for work. Neither does it develop in them the fine feelings of comradeship and co-operation. It has no real social purpose. It bestows status on those fortunate few who possess it because they just possess it. It entitles one to have 'white hands', divorce himself from practical work, and enjoy the fruits of belonging to the intelligentsia.

Now a new demand has arisen. Having an education is no longer enough. Possession is not the end. It is only the beginning, the preparation for work. Basic Education realizes this change and is supposed to develop desirable attitudes, skills and competencies which are required in new India, the constitution of which aims at promoting

among all citizens as reported by Desai⁹, "Fraternity, assuring the dignity of the individual and unity of the Nation".

Under the system of Basic Education, the doctrine of 'dirty hands' gains respectability because subjects are taught through craft or activity. In this connection Link¹⁰ points out that in the basic system of education much stress is laid upon work as it is believed that work-centered education teaches democracy by actions and not words.

Saiyidain et al.¹¹, made a very good comparison between the students of traditional and basic schools. They reported:

All who have had occasion to compare pupils of a basic school with those of an ordinary primary school would agree that the former are more alive and alert not only physically but also mentally. Also, they are better behaved because the spontaneous interest aroused by manual activity absorbs much of their superfluous energy and keeps them away from mischief, and, what is more, they develop an easy sense of responsibility which can only be ascribed to the natural discipline imposed by all interesting craft work.

⁹Desai, A. R., Introduction to Rural Sociology in India, Indian Society of Agricultural Economics, Bombay, India, 1953, p. 79.

¹⁰Link, E. P., "John Dewey and Mohandas K. Gandhi as Educational Thinkers", Comparative Education Review, 5:215, February, 1962.

¹¹Saiyidain, et al. Compulsory Education in India, The United Nations Educational, Scientific and Cultural Organization, Paris, 1952, p. 133.

It has been found out by reports of Hindustani Talimi Sangh that the average all-around attainment of those who have completed the eight years of Basic Education is decidedly superior to those of the average students of an equal period of eight years in the traditional primary-middle schools.

After seeing the different points of comparison in both the systems of education it can be concluded that the traditional education cannot hold good now as its objectives are narrow, it is not based on the psychological principles, its techniques are unable to impart learning as there is no place for activity for the child, and the child is not considered the center of attention in education. Its liberal aims remain hazy or even distorted. It does not set to itself the ideal of turning out citizens armed with modern knowledge who may use that knowledge for the untrammelled material, and economic, social, and cultural advance of the nation to which they belong.

Indian union aims at creating a democratic society free from all forms of inequalities and exploitations and based on individual liberty, social solidarity, and cooperation. Basic Education fits in with this work of national development as it is based on democratic principles and wants to develop citizens physically healthy and strong, emotionally rich, intellectually alert, and capable of social co-operation.

Besides the emphasis on democratic society, the aims of Basic Education are broad, its techniques are much better and it is based on psychological principles where there is significance of the child, activity, and learning in the true sense of the term.

CHAPTER V

SUMMARY AND CONCLUSIONS

This investigation was conducted to find out the defects of traditional education which is about one hundred and fifty years old and then to determine as to what extent could Basic Education remove these defects which started in 1937. To arrive at a valid conclusion as which of the two educations was best suited to India taking into consideration the needs of the country, material was accumulated through literature, government of India publications and by contact of places in Indian agencies which formed the basis to compare traditional and Basic Education.

Summary

Reports from individuals who wrote about traditional education revealed the following characteristics of traditional system of education.

1. The traditional education is centered in books and is entirely literary.
2. There is no place for activity in it.
3. It concerns primarily the intellectual development of the pupil as it aims at the teaching of the 3 R's.
4. It is formal and cut off from life and reality because it takes the child away from his environment.
5. It is expensive.
6. It gives too much importance to English.
7. It does not develop desirable attitudes and skills in children as it has no real social purpose and does not provide social activities in the curriculum.

In brief, all reports indicated that traditional education is too academic. Down through each generation new subjects were added in it without taking anything out.

The majority of authorities cited in reference to Basic Education acknowledged the following characteristics of basic system of education.

1. Basic Education is child-centered.
2. It accepts the principle of 'learning by doing' as education is given through the medium of craft.
3. It makes the education partially self-supporting as the cost of education is met to some extent by the sale of handicrafts produced by pupils.
4. It gives primary importance to the mother tongue.
5. It relates education with physical and social environment of the child.
6. It focuses on the education of three H's, that is to say, education of hand, heart, and head, and guarantees the all-sided development of the pupil.
7. It develops desirable attitudes and skills in pupils as it is based on democratic principles.

Thus the literature indicated that Basic Education is essentially child-centered.

Conclusions

From the previous summary, the following conclusions were drawn.

1. Basic Education is the one that will fit in the movement for national regeneration as it is a system of universal education which aims to provide free and compulsory education to all children upon the age of fourteen and thus it extends to rural population which was not provided in traditional type of education.

2. Basic Education fits in the educational movements of the world and is psychologically sound because it is child-centered and accepts the principle of 'learning by doing'.

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