

CHAPTER-IV

ASPECTS OF INDIGENOUS ELEMENTARY EDUCATION

ORIGIN OF THE STUDY (1855) :

Having discovered from the disorganized data the extent of education at the middle of the 19th Century in the district of Satara, the researcher with the sense of curiosity attempts to give an account of the indigenous schools in the later part of the century in the following pages. At this stage the work is relatively less difficult as authentic survey reports made by the British Government of the time, were found. Before attempting ^{to} proper discussion on the features of the indigenous schools in the later part of the 19th century, it is necessary to describe the methods by which the so-called survey was undertaken and carried out in 1855-56.

In pursuance of the instructions of the celebrated Despatch of 1854, the Department of Public Instruction (D.P.I.) was created in each province of India. In May 1855 the D.P.I. was created in the Bombay Province. Before that the Board of Education was administering education in the Bombay Province. Mr. C.J. Erskine, who was appointed, for the first time, Director of Public Instruction of the Bombay Province, enjoyed himself in collecting information about the

the indigenous as well Government schools in the presidency. A series of letters was sent to the Collectors, the Educational Inspectors and visitors in the year 1855-56, asking them to collect the data on the indigenous and the Government schools, the number and castes of pupils and teachers, cost of education, nature of instruction, general condition and the management, etc. The information was called for in the prescribed forms. The spelling of the habitations given in the returns are old ones and their corresponding names in vernacular and current spelling are given in separate Appendix No. III in order to avoid confusion. True copy of the returns from the Collector of Satara is shown in Appendix-II.

The Secretary to the Government of the time also instructed the Collectors to extend their co-operation to the officers of the Education Department. Thus the main agency in the collection of the data on the schools was in general, the Government Departments and in particular the Education Department, Inspectors, the visitors and the teachers.

It would be altogether pertinent to give below the extract of the important instructions given to the officers for collecting the data with a view to understanding the nature of the survey.¹

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"5th on the first assuming charge of your appointment one of your earliest duties will be to obtain an accurate statement of schools, whether Government indigencous or Missionary, at present existing in every part of your division their number, objects, quality and management."

"6th you will likewise ascertain exactly the ages, qualifications, salaries and character of different school-masters and the rates of fees paid the description of teaching and names, contents and nature of the school books in general use."

"9th in obtaining information on these and other points, you will be naturally assisted by the visitors of schools who should be ordered, as soon as possible to visit every village within their respective charges and to report upon every school, after personal examination in as much details as possible."

"10th : It will of course be one of your most important duties to test by occasional inspections the reports and proceedings of the visitors. In order to effect this, it will be advisable that you should proceed from time to time into some district through which a visitor has passed, and on which he has reported and re-examine in his presence here and there, some of the schools which had been examined by him."

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"With : In addition to visitors of schools and school masters and officers of the Department you will have the support and assistance in all your inquiries and endeavours of all the other servants of the Government in every Department.....above all it will be well to lose no opportunity of securing the support of influential Native Gentlemen, whether hereditary officers or land-loads or men of independent means or position...."

From the above extracts it is clear that the Director of Public Instruction had given terms of reference of the inquiries and also suggested means to ascertain the correct information. The agency involved in the survey work was vast one and included all persons from Government District offices down to the common-man of village. Thus the data made available by such agencies could be held more reliable, presumably the work was carried out in sincerity and true to spirit of the rules laid down by the authority. But so far as the results of the surveys are concerned it can be said that though the data made available from them are valuable it cannot be claimed that they were carried out in keeping with the expectation. Omission of information, want of verification, ambiguity, these are roughly some drawbacks of the surveys. This point will again be discussed at length later in this chapter.

In pursuance of the instructions from the Director of Public Instruction, J.N. Rose the Collector of Satara submitted his returns on the indigenous schools on the 20th of August, 1885, through the Deputy Educational Inspector - Mahadeo Govind Shastri. It appears from the correspondence that the collector of Satara took four months to complete his survey work and to report thereon.

Statistics of Schools, Pupils and Teachers :

The survey report was exhaustive and covered eleven talukas of the district as follows : (1) Koregaon, (2) Targan, (3) Karad, (4) Walawa, (5) Satara, (6) Khanapur, (7) Bijapur, (8) Khatao, (9) Jaoli, (10) Wai and (11) Pandharpur. These talukas contained in all 194 schools giving average of 16.6 schools per taluka. Out of 1697 habitations the total number of villages in the district, only one hundred-thirty-eight had schools. Of 138 habitations, four were large towns that contained 13, 10, 8 and 4 schools. Three contained 3 schools each, nineteen 2 each and the rest one each. All these were single teacher schools as the total number of schools and teachers were equal (194). The following table No.4(i) gives detailed information about schools, teachers, pupils, habitations with and without schools etc.

TABLE No. 4(1)

Table showing talukewise educational facilities in 1855-56

Sr. No.	Name of the Taluka	No. of habitations	No. of habitations with Schools	No. of Schools	No. of teachers	No. of pupils	Average Villages per School	Average pupils per school
1.	Koregaon	73	21	25	25	406	2.9	16.0
2.	Tadgaon	180	5	10	10	187	18.0	18.7
3.	Karad	122	14	15	15	247	8.0	16.0
4.	Walawa and Shirala	195	28	32	32	596	6.0	18.7
5.	Satera	127	9	23	23	762	5.5	33.0
6.	Khanapur	146	14	18	18	311	8.0	17.3
7.	Majapur	93	10	12	12	161	7.7	13.9
8.	Khatao	158	9	11	11	269	14.0	24.0
9.	Jaoli	243	4	5	5	81	48.6	18.0
10.	Wai	188	13	23	23	614	8.0	26.69
11.	Pandharpur	172	11	20	20	499	8.6	24.9
Total :		1697	138	194	194	4145	8.7	21.39

N.B. : 1) Names of the talukas are given as per the current spellings as shown in Appendix-III.

2) Data compiled from the survey report (Appendix-II).

3) Figures for schools, pupils, teachers from Survey Report by Prof. Ross (Appendix-II).

Schools :

From the table No. 4(1) it is clear that for 1697 habitations there were 194 indigenous schools. This gives an overall average of 8.7 villages per indigenous schools. This could be regarded as a general index of educational provision in the district in 1855. Taking 8.7 villages per school as the standard, Targaon with 18, Khatao with 14, and Jaoli with 48.6 stood out inadequately provided with indigenous schools. On the other hand Koregaon, Karad, Walawa, Khanapur, Bijapur, Pandharpur and Wai with 7.2, 8.0, 8.0, 7.7, 8.0 and 8.6 respectively indicated satisfactory provision. Koregaon and Satara with average of 2.9 and 5.5 respectively showed high intensity of school-provision. Thus taking an overall view, all the talukas except Targaon, Khatao and Jaoli had fairly been provided with educational facilities under the indigenous educational system. The talukas of Targaon and Jaoli, because of their mountainous and woody aspect could not be conducive to spread of indigenous schools. Similarly in Khatao, in view of its barren and arid aspect, the number of indigenous schools could not flourish.

Average Enrolment of a School :

In the whole district, the total number of pupils in 194 indigenous schools during the period under review, was 4145. This gives a district average of 21.39 pupils per school. The extent of average pupils per school in each

taluka is worked out and shown in the column No. 8 of the Table No. 4(1). A cursory glance to column No. 8 shows that the averages range from 13.9 being the lowest in Bijapur taluka to 33, the highest in the Satara taluka. The extent of the average pupils per school in the talukas of Wai, Satara and Pandharpur is above the district standard (21.39). While the rest of the talukas namely Koregaon, Targaon, Khanapur, Bijapur, Karad, Jauli and Walawa had lower averages than the district average. But this contrast is meaningless as all the talukas were not homogenous. Some had big towns with a number of schools which ascribed to increase the overall taluka averages. In order to overcome this difficulty an attempt is made here to split up the data into the 'urban' and 'rural' areas. This exhibits a certain degree of homogeneity.

Urban Vs. Rural :

In the Survey Report of Rose the concepts of 'urban' and 'rural' were not used. As a matter of fact, these concepts are latest ones in our country and eventually evolved from the phase of industrial revolution. During the whole of the 19th century differentiation of habitations was suggested by terms such as 'town' and 'village' or 'country'. But it is difficult to lay down precisely the distinction between a town and village in these days. Some rough idea of the difference may be got by the earliest census definition of terms 'Town'

and 'Village' : A town was held to include (a) every municipality, (b) all civil lines not included within the municipal limits (c) every cantonment, (d) every other continuous collection of houses inhabited by not less than 5000 persons which the provincial superintendent of census operation may decide to treat as a 'town' for census purposes. Of these (b) and (c) are of relatively little consequence and may be left out of account. The two main factors then, which according to the census standard, determine whether a locality is a 'town' or 'village' are (i) whether a Municipality has set-up in the locality and (ii) whether the population exceeds 5000. Thus the defined features of 'town' in the past coincide in some degree with that of the latest invented term 'urban'. This follows, that roughly the term 'Town area' of the past corresponds with modern concept of 'urban area'. Understanding the 'town' in this sense an attempt is made here to split up into urban and rural areas the statistics of schools and pupils presented in the survey report of 1855. As it is difficult to get the figures of population of each and every habitation of the distant times, the criteria of a population of 5000 is also left out of consideration. Thus the places of Municipal towns are included here in urban areas for the purpose of the study; and this will give rough idea of spread of education in this district. In 1855 there were thirteen Municipalities² one each in Satara, Wai, Rahimatpur, Shinganapur,

Karad, Vita, Mayani, Awasavali, Mhasvad, Ashta, Islampur, pandharpur and Sangola town. The following Table Nos. 4(ii) and 4 (iii) will give a fairly good distribution of habitations into urban and rural areas and educational facilities provided by the indigenous schools in the district of Satara in 1855.

TABLE No. 4 (ii)

Table showing Indigenous Education in urban area.

Sr. No.	Name of Taluka	No. of towns	No. of towns with Schools	Total Schools in all towns	No. of pupils in all Schools	Average per School	Towns without indigenous schools
1.	2.	3.	4.	5.	6.	7.	8.
1.	Koregaon	1	1	4	92	23	0
2.	Tatgaon	0	0	0	00		0
3.	Karad	1	1	1	45	45	0
4.	Walawa & Shirala	2	2	3	76	25.3	0
5.	Satara	1	1	13	604	46.5	0
6.	Khanapur	3	1	1	46	46	2
7.	Bijapur	0	0	0	00		0
8.	Khatao	2	1	2	50	25	1
9.	Wai	1	1	10	310	31	0
10.	Pandharpur	2	2	9	217	24	0
11.	Jaoli	0	0	0	00		0
Total :		13	10	43	1440	33.5	3
Data in Rural area		1684	128	151	2705	18.0	1556
Grand Total		1697	138	194	4145	21.39	1559

TABLE No. 4 (111)

Table showing Indigenous Schools in Rural Areas in 1955-56

Sr. No.	Name of the Taluka	No. of villages	No. of villages with schools	Total No. of Schools	No. of pupils	No. of villages without indige- nous schools	Average pupils per School	Average villages per school
1.	2.	3.	4.	5.	6.	7.	8.	9.
1.	Koregaon	72	20	21	314	52	15.7	3.4
2.	Talgaoon	180	5	10	187	175	37.4	18.0
3.	Kared	121	13	14	202	108	14.4	8.6
4.	Malawa and Shirala	193	26	29	522	167	18.0	6.6
5.	Satera	126	8	10	158	118	15.8	12.6
6.	Khanapur	143	13	17	265	130	15.6	8.4
7.	Mjapur	93	10	12	161	83	13.9	7.7
8.	Khatoo	156	8	9	219	148	24.3	17.0
9.	Mad	187	12	13	304	175	23.4	14.0
10.	Pandharpur	170	9	11	282	161	25.6	15.0
11.	Jaoli	243	4	5	91	239	18.0	48.6
Total Rural :		1684	128	151	2705	1556	18.0	11.0
Total Urban :		13	10	43	1440	3	33.5	
Grand Total :		1697	138	194	4145	1559		

M.B. : Schools in Malawa and Shirala are shown under Malawa Taluka

(Source : Both the Tables have been computed by splitting the data into rural and urban)

From Table Nos. (4 (ii) and 4(iii)) it is clear that of the 194 indigenous schools, 43 were situated in the urban area and 151 in the rural areas in the district of Satara. Table No. 4(ii) reveals that in three towns viz. Fuse-Savali and Mayani in the taluka of Khanapur and Shingapur in Khatao had no indigenous schools. There may be one possibility that in these towns the Government would have started schools. But the contemporary records showed that except Vita there was no Government school either at Fuse-Savali or at Shingapur where the Municipalities were in existence. This is indeed incredible matter as to how the politically and socially advanced people in the municipal area would lead their lives without having a school. This creates doubt on the quantitative aspects of the survey. However, the discrepancy observed here may not materially affect qualitative assessment of the state of education in this district. This aspect of the survey will again be discussed in detail in the following pages of this chapter.

The 43 schools located in the urban area had as many as 1440 pupils. This gives an average of 33.5% pupils per school. On the other hand in the 151 schools, situated in the rural area of the district had 2705 pupils giving average of 18 pupils per school. In urban area the average pupils per school was greater than that of the school in the rural area. Apathy of parents towards education ^{could be} ascribed to the

low averages in the rural area, while educational consciousness in city people attributed to the high average in the urban area. The column No. 8 of the Table No. 4 (iii) shows talukawise breakup of the 'average pupils per school'. Considering 18 as the standard average of the rural district, the schools in the talukas of Khatao, Wai and Pandharpur with 24.3, 23.2 and 25.6 averages, respectively were in better position as a matter of strength of pupils, while schools in Koregaon, Karad, Satara, Khanapur, Bijapur with 15.7, 14.4, 15.8, 15.6, 13.9 averages respectively had poor strength and the schools in the talukas of Taragaon, Walawa and Jaoli had strength of pupils just equal to the district average. Thus of the 151 schools 77 or 51 percent schools were in better position as matter of strength. This implies nearly 50% schools in the district had poor strength. This low averages in the rural area attribute to the facts that 'education in those days was not popular among the masses for the various reasons and it was not made compulsory by the contemporary rulers.'

In the rural area of the district of Satara, 1684 villages had 151 indigenous schools, giving an average of 11 villages per school, as against gross average of 8.7 of the whole district. The district gross average is less than the average of its rural area. This indicates that the number of schools in the rural area is relatively less and that accounts for a higher rate of average in the rural district.

It is obvious that a large number of schools with a few towns in the whole district may attribute to the low rate of gross average. This necessitates to review the data at the taluka level on the basis of urban and rural consideration, with a view to understanding the state of education in the rural part of the talukas. Of the eleven talukas of the district, three (viz. Talgaon, Bijapur and Jaoli) were exclusively rural and rest eight (Satara, Wai, Khatao, Pandharpur, Khanapur, Walawa, Karad and Koregaon) were partly urban and partly rural. In the column No. 9 of the Table No. 4(iii) gross average villages per school (average computed from all the schools in taluka irrespective of division into urban and rural areas) in each taluka is shown. According to the hypothesis stated above in the changed situation, the gross taluka average should have been less than the average rate of the same rural taluka where in a greater number of villages were without schools. This has been shown in the following table :

TABLE No. 4 (iv)**Relative Taluka Average Rural Vs. Urban.**

Taluka	Gross averages villages served by school	Average villages served by school in rural area
1. Karad	8	8.6
2. Walawa	6	6.6
3. Satara	5.6	12.6
4. Khanapur	8	8.4
5. Wai	8	14.0
6. Pandharpur	8.6	15.0
7. Koregaon	2.9	3.4
8. Khatao	14	17.0
9. Targaon	18.7	18.0
10. Jaoli	48.6	48.6
11. Bijapur	7.7	7.7

(Gross averages taken from Table No. 4(i) and rural averages from Table No. 4(ii))

The figures for the taluka gross averages and taluka rural averages of Karad, Walawa, Satara, Khanapur, Wai, Pandharpur, Koregaon and Khatao Taluka were (8 and 8.6), (6 and 6.6), (5.6 and 12.6), (8 and 8.4), (8 and 14),

(8.6 and 15), (2.9 and 3.4) (and 14 and 17). The fully rural talukas of Tanegaon, Bijapur and Jaoli had the even averages respectively. Even in the changed situation the hypothesis stands valid. Thus it can reasonably be concluded that the spread of indigenous schools in the rural area of the district of Satara was lower than in the urban area. This hypothesis indirectly suggests that in an educational planning wherein principle of the removal of regional imbalances is sought, it is meaningful to divide the territory into urban and rural areas. Even at taluka level overall average does not give true state of affairs of the whole taluka.

The different parts of the district exhibited variations in the provision of educational facilities. The extent of diversity in averages could be seen more or less in different talukas. Koregaon with an average of 3.4 villages per school had the highest educational provision in the rural part while Jaoli with an average of 48.6 villages per school had very poor educational facilities. Unfavourable geographical aspect of the Jaoli Taluka may be one of the contributory factors for its educational backwardness. In overall district of the 1684 habitations in rural part 1556 or about (94.4) percent were without schools and only about 6.6 percent villages had educational provision. The corresponding figures in urban area were 77% and 23% respectively.

The Rosa's Survey Report on the Indigenous schools in the district of Satara gives detailed account of the scholars in the schools of the time. The report deals with 38 castes of pupils and is useful to understand the position of education in different communities by the year 1855. It also throws light on the social conditions existed then in the district. The data at hand were so classified as to reveal various aspects of education of the times such as (i) pupils - their castes - sex, (ii) teachers - castes - qualifications - remuneration - sex - cosmopolitan nature, (iii) curriculum methods of teaching - school routine work, (iv) building accommodation, (v) cost of education, (v) extent of education. Besides the data at hand from the Rosa Report, some other references of the time were also taken into consideration to make discussion on those aspects more effective and meaningful.

The data provided in the Survey Report are classified on the basis of religions and castes of pupils. In those days pupils from the Hindu, the Muslim, the Jain, the Zoroastrian religions attended the indigenous schools. No Christian pupil seemed to have enrolled his name in the indigenous school. There must be two possibilities - (i) non-existence of the Christian community in the district or (ii) though it was in existence its pupils must have joined the school, run by the Christian mission, instead of an Indigenous school. An evidence found in the special

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 census of 1848³ revealed that there existed Christian (Portuguese) community in Satara Peta (taluka) only and the number of families and of their members were 8 and 23 respectively. Thus it follows that the second hypothesis can be ^{held} valid as there was a separate mission school established as early as 1834 in Satara. ^{3 A.}

Education of Girls :

In 194 Indigenous schools of the whole district, the number of pupils was 4145. There is no mention of a girl pupil attending any of the indigenous school in the district. This is by no means due to hurry or omission. The common schools were meant for boys only. However, there is one piece of information that could be found in the Dairy of Raja Pratapsinh Satara (in 1831)⁴. The relevant portion of it is translated into English : "(Raja Pratap Sinh) showed his disapproval to the act of his uncle who sent his daughter besides his son to school, by mentioning that girls must not be sent to (common) schools and affirmed that it was good to teach the girls at home with other ladies." From this two things follow : (i) There might be in practice the domestic system of education for girls in the district. But in absence of adequate evidence this aspect cannot be ascertained. (ii) Though it was not in common to send girls to mixed schools, the concept of female education was taking root atleast in the mind of the 'elites' of the time.

Education of Depressed Classes :

So far as the data presented by Rose in his Survey Report of the Indigenous Schools in Satara District, it can firmly be stated that no single boy from the depressed or the Scheduled Castes community attended any of the Indigenous schools. Though there were a few instances in some part of the Bombay Province, and particularly in Gujarath,⁵ of separate schools for the depressed classes or in recently evolved term what may be called the Scheduled Castes, it is doubtful whether a similar type of school was also in existence in this district. It is not necessary to enter into a full account of the caste system. Further than to observe in brief the social conditions which made them educationally handicapped. On the one hand these communities were locked down upon as one of the lowest classes of human beings and it was reckoned as an act of defilement to touch them under the strong prevalence of the caste system of the times and on the other being reduced to economical, social and psychological distressful conditions due to the persistent hard pressure on them, generation after generation, by the upper stratta of the hierarchy, the depressed classes did not recognise any necessity of education and remained ignorant in all the ages. If education means enlightenment, it is a glaring fact that the Indigenous schools of the

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times failed to take initiative in waging war against the enemies of human race - the grovelling superstitions, cruel caste system and the servitude of woman. In this respect R.V. Parulekar observed as follows, "on the whole it may be definitely stated that in the Indigenous system of education prevailing before the missionaries and the British administration started their own institutions, the depressed (or untouchable) classes had no access to schooling. They were, as a rule, not allowed to attend the indigenous schools whatever might be the caste or creed of the teacher. Tradition held them back with an iron hand, allowing no exception under any circumstances whatever. In this prohibition all castes joined hands and the Brahmin was only one of them."⁶ It is also evidenced that even the mission schools in those time observed spirit of caste distinction in their schools. However, in some of the modern primary schools of the times the untouchables were given admission but they were given place outside the school. The caste ridden teachers could not touch boys. Thus indigenous education failed to bring about change in behaviour and outlook in pupils and parents. However, the policy of the British Government towards the caste system was progressive. This is evidenced in the following statement of the D.P.I. : "Our first step in this movement should be not to allow separate low caste schools, but admit all into our schools without reference to caste or class. True education knows no castes."⁷

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Education of the Mohamedans :

Of 4145 pupils in the whole district, 117 (or 3%) belonged to the Muslim Community. Only two schools seem to have run by the Muslim community in the district, one at Ashta taluka Walawa and the other at Bhalvani taluka Pandharpur. Both the schools had masters and all the pupils were from the Muslim community. The curriculum of these schools consisted of Arabic, reading and writing of Persian and Arabic. Not only the number of schools of the Muslim was meagre but also the number of pupils attending schools was scanty. This indicates, in the main, high illiteracy rate among the Muslims. A contemporary piece of information supplied by Frere the first Commissioner of Satara also supports this view, when he writes : "throughout Bijapur and its neighbourhood I could not find a single Arabic scholar competent to give any trust-worthy account of the volume (in the library of Bijapur)"⁸ After the fall of Adilshahi, the glory of Bijapur empire began rapidly to wane and the efforts made by the Sultans or private individuals to erect and endow educational institutions became much more rare in course of time. In the district the estimated population of the Muslims was 47614⁹ in 1855 considering the 117 muslim pupils in the school it can be said that only 7% boys of school-going age were in the school as against 18% of the whole Hindus.

Of the 4145 pupils in the schools, pupils from Hindus were 4024 and that of Islam were 117. The number of pupils from Zoroastrian was only 4. The break-ups of the pupils of main castes and religions are shown in the following Table No.4(v). The 'others' included Jangam (10), Rajput (11), Dhanger (18), Carpenter (19), Gurev (14), Panchculasi (33), Gosavi (7), Zari (2), Lonari (3), Kumbhar (6), Goluk (6), Jingar (1), Mali (1), Suwasa (7), Washerman (2), Tergool (7), Barbar (7), Charkalsi (2). Thus the total of these pupils was 156.

TABLE No. 4 (v)

Education among the pupils of various castes and religions - 1955-56.

Sr. No.	Castes of Religion	No. of Pupils	% to the total Number of pupils
1.	Brahmins	1632	39.00
2.	Kunabi	1184	30.00
3.	Wani	550	13.00
4.	Tailors	164	4.00
5.	Gujar	85	2.00
6.	Goldsmith	54	1.00
7.	Jains	57	1.00
8.	Kosti	44	1.00
9.	Sali	52	1.00
10.	Kasar	46	1.00
11.	Others	<u>156</u>	<u>4.00</u>
	Total Hindus	<u>4024</u>	<u>97.00</u>
	Islam	117	3.00
	Zoroastrian	<u>4</u>	<u>0.00</u>
	Total all castes and Religions	4145	100.00

The data compiled from the Survey Report)

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Among the scholars of the Hindu Community as a whole about 40 percent belonged to the Brahmin Community. Considering the fact that the Brahmins formed 6 percent¹⁰ of the Hindu population, there is no doubt, that they took advantage of schools to a considerable extent compared to the other sections of the Hindu Community. The ^{causes} causes of their high percentages in schools was that "it is disgraceful for a Brahmin to be unable to read and write so that a regard for the credit of their order is a strong inducement to acquirement atleast rudiments of learning. With this is combined desire to qualify themselves to earn a livelihood." The other Hindu castes figured prominently in the number of pupils attending the indigenous schools of the time were the Wanis, the tailors (Shimpi), the Gujars, Jain the Goldsmith, the Salis the Kasars and the Koshtis. This indicated that person who indulged in trade and the higher profession recognised the importance of education.

On the other hand the Kumbis or Marathas population formed about 50 percent of the Hindu population, but the percentage of their pupils who attended the Indigenous schools of the times was meagre and appalling. They were educationally backward. The remaining castes such as the Dhangars (Shepherds) the Carpenters, the Jingars, the Jangams, the Gurasos, the Barbaras, the washerman, generally the poorest were most ignorant.

The facts and figures, revealed in the Survey Report clearly show that the major bulk of the pupils in the Indigenous schools of the time came from the Brahmins, the Wanis, the Tailors, the Sali, the Koshti etc. or the advanced and communities generally enjoyed in trade and commerce.

It is pertinent to observe educational condition of Kumbis or Marathas in other districts of the province. Throughout the province the Kumbis or Maratha remained educationally backward. They could not take advantages of the schools to the extent of the strength of ^{their} its population. The contemporary reports gave causes of their backwardness. The main cause given is the dire poverty of this class. Mahatma Jotirao Phule also observed the lamentable position of this class and propagated free and compulsory education for the educational welfare of these people.

In this respect a piece of information in annual report of the Board of Education for the year 1840-41 can be found. It states, "But the number of cultivating class in school is comparatively small. The hindyences are two-fold, a want of an apprehension of the benefit of learning and real need to the parents of the services of children in keeping fields, tending cattles and such like labours."^{11 A}

The Teachers :

The number of teachers so far returned in the Survey Report of 1855 in all the 194 schools of the district, was

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194. This gives one teacher for each school in the district. As a matter of fact there was not a single multi-teacher school in the district. Shastri in his returned specifically mentioned : "There does not appear to be any instance, in which two teachers are employed in the same school."¹² Thus all the schools reported in the Survey Report were single teacher schools. Of the 194 teachers 138 or 71 percent were from the Brahmins, 16 tailors, 14 Marathas or Kunabis, 5 Jains, 4 Wanis, 3 Muslims, 2 in each caste of the Barber, the Jangam, the Dhangars and the Guraos; and one in each Kolh, Gosevi, Gondhali caste. Thus it can be seen that the majority of teachers in the indigenous schools of the time came mainly from the Brahmin community, the priestly (Guraos, Jangam, Gosevi), trading and business communities. However, it can be inferred that though the majority of the teachers were from the Brahmin community, people from other castes, though in insignificant proportion, employed themselves in the teaching profession. The other glaring feature of the teachers of the time was that not a single lady teacher was on the staff of the schools. It is fact that in those days education of girls was virtually neglected as a result no girl found opportunity of education and of being [^]teacher. There is no point in discussing the matter at length.

Cosmopolitan Nature :

As already been stated elsewhere the common schools were open to all the communities except the depressed classes. Although most of the schools were run by the Brahmin teachers, they admitted pupils from all the caste - Hindus, the Muslims, the Jains to their schools except depressed classes. Similarly the Brahmin pupils also joined the schools belonged to the teachers of the other castes. For instance, though it is not lone, in the taluka of Talgann a school belonged to the Brahmin teacher had 7 Brahmin pupils and some pupils from other castes Hindus, while a school run by the Maratha teacher in the same locality had a Brahmin pupils with other pupils of different castes. At Urun 2 Brahmin pupils attended school run by the Brahmin teacher while the corresponding number of the Brahmin pupils who attended schools belonged to the teacher of the Koli caste was 5. There was a number of such cases where from it can be observed that the Brahmins sent their children to schools belonging to teachers of the Koli, the Barber, the Tailors, the Jains, the Maratha Communities or vice-a-versa, even though there existed in the same locality the other school run by the Brahmin ^{community} ~~community~~. Thus it seems that in a village or town having more than one school run by the teachers of the different communities or castes, the people of the time would have taken into consideration merits of the teacher rather than the spirit of caste-affinity while

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selecting the schools in village or town for their wards. However, it could not be denied that there might be a number of other considerations in the minds of parents while selecting schools for their wards such as geographical proximity, fee concession, accommodation, personal relationship, unhealthy competition among the teachers etc. But sufficient data are not available to give justice to all these points. Any way it could not be ignored that in those days the merit of teacher was one of the important and influential factors in the minds of parents in selecting schools for their wards. There was good mobility of pupils in all schools run by teachers of different communities. Leaving aside the point of the depressed classes there seemed to be cosmopolitan spirit in the field of education.

Qualification :

Rose failed to mention the qualifications of teachers of the time. However, a piece of information on the qualification of teachers of indigenous schools can be found in a brief report of Rasahab Mahadeo Govind Shastri, The Deputy Educational Inspector of the 1st Division. He mentioned : "From the very nature of instruction imparted in these schools, it is very easy to form some idea of the abilities and acquirements of those by whom they are managed. All the teachers of the Indigenous schools with perhaps a few exceptions, are poor uneducated men, who are not fit for

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any other employment and who take-up the avocation of teacher as a casual employment and are alike destitute of experience and special preparation for the task. From this it is natural to infer that such men will do the children a very great deal more harm than good by instilling into their minds absurd notions which it is almost impossible to eradicate."¹³

It is true that most of the teachers were not qualified and properly educated persons. There were no training colleges to train the teachers; and the State did not lay down any qualifications for a teacher. The laissez-faire system in education field gave an opportunity to any aspirant individual to start a school in any locality. The nature of curriculum was so simple that it hardly required by any specialised training of teaching. But these factors could not be ignored while considering the qualifications of teachers. It is better to say that the qualifications of the teachers of the times were suited to the time and were in keeping with the needs of the contents of the syllabus. Even in England during the contemporary period the status and qualifications of teachers was not superior to that of Indian teachers of the time. It will be interesting to review the views of Macaulay who expressed in the House of Commons on April 18, 1847 on the position of the school masters in common schools in England. He expressed, "The

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masters, the refuge of all other callings, discarded foot men, mined pedlars, men who cannot work a sum in the rule of three, men who cannot write a common letter without blunders, men who do not know whether the earth is a sphere or a cube, men who do not know whether Jerusalem is in Asia or America. And to such men, men to whom, none of us would entrust the key of his cellar, we have entrusted the mind of the rising generation."

If one weighs the contemporary views of Raosabab M.G. Shastri and of Macaulay on the qualifications of the teachers in common schools of the times, one will find common features in the both ^{the} countries. They were in keeping with the needs of the time. Thus there is no point to oppose over this controversy.

Emoluments :

It was pointed out earlier in this chapter that the pupils in the Indigenous schools of the times received instruction by paying nominal fees to the teachers. Rose's Survey Report on the Indigenous schools in the district of Satara also gives schoolwise monthly rates of fees. The following Table No. 4(vi) gives information about the total monthly emoluments and average emoluments received by the teacher in each taluka; the data are classified from the facts given by Rose in his Survey Report on the Indigenous Schools of Satara:-

TABLE No. 4(vi)

Table showing extent of emoluments received by teachers in the Indigenous schools from the tuition fees, in the district of Satara in 1855-56.

Sr. No.	Name of the Taluka	No. of teachers	Monthly amount received by way of fees			Average emolument (monthly)		
			Rs.	As.	Ps.	Rs.	As.	Ps.
1.	Koregaon	25	69	14	9	2	13	4
2.	Tasgaon	10	27	14	0	2	12	7
3.	Karad	15	38	13	0	2	9	4
4.	Walawa	32	82	6	0	2	9	2
5.	Satara	23	124	2	0	5	6	4
6.	Khanapur	18	51	5	0	2	13	11
7.	Bijapur	12	28	5	6	2	5	9
8.	Khatao	11	34	12	0	3	2	6
9.	Jaoli	5	20	8	0	4	1	7
10.	Wai	23	125	14	0	5	11	9
11.	Pandharpur	20	67	3	0	3	7	2
Total :		194	671	1	3	3	7	4

Source : Table computed from the data of the Rose Report.

From the Table No. 4(vi) above, it is clear that the consolidated monthly income received by the 194 teachers was Rs.671-1-3 and the monthly average emoluments of a teacher was in fact 3-7-4.

From the data it seems that the monthly rates of fees varied, from school to school, ranging from one half anna being the minimum to Re. 1/- the maximum. Except one, all the schools in the district received fees in cash. In a solitary case of one school, fee was received in kind being one seer of Jwar per head per month. Even in the same school rates of monthly fees were not even. This naturally follows that the pupils in the Indigenous schools were charged in keeping with the financial position of parents. Besides regular fees in cash or kind there was a custom of the time to give gifts to school-masters on different occasions. But the details of items are not available in Rose's Survey Report. However, it could not be denied that the system of the occasional payment to the teachers was altogether not in vogue in this district. Even in of late days in village school run either by the Government, the Municipality, the Zilla Parishad or Voluntary Agency people offer, though not invariably, a coconut, a few betel leaves, a betel-nut, a little amount of rice, 'Halad' Kunku fried ^dpower and cash to the teacher on the occasions of admission of their wards for the first time, to school and on the auspicious day of 'Pati Pujan' or 'Slate Worship' held every year on the 1st day of the Hindu Year (Gudhipadava) and the Dasara (on tenth day of Ashwina). Thus teachers in Indigenous schools of the times would have received their remuneration partly in fees and partly in gifts in cash or kind. But for want of adequate data the extent of gift to teacher could not

be computed. However, there is a piece of information which throws light on this aspect. M.G. Shastri in his forwarding letter on the returns of surveys observed "I think that many of the Hindu teachers with all their perquisites and payments of every sort do not receive so much as Rs. 50/- a year. This will show that the position of the village teacher is a very humble one and his office in consequence is not eagerly sought after." Shastri alluded that on an average the amount of total emoluments of teacher in a year was about Rs. 50/-. It can be presumed as Rs. 50/- p.a. The teacher's annual emoluments by way of fees comes to Rs. 41-6-0 at the rate of Rs. 3-7-4 p.m. as shown in Table No. (vi). Actually he received more than Rs. 41-8-0. This 'more' above the regular emolument received by way of fees can be considered as the amount of perquisite paid in cash or kind or both by parents. Thus it can be concluded that a teacher in an Indigenous school of the time in this district was on an average receiving in a year an amount about Rs. 41/- by way of fees and about Rs. 9/- on account of gift in cash or kind or both. Now the question is whether the remuneration paid to teachers was adequate to meet the wants of his family and whether the profession was remunerative. These questions can be replied to by reviewing price levels of commodities of the time and contrasting the wage rates of the distant times. It need not be pointed out here that during the middle of the 19th century in terms of Economics, India was lingering in the

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self 'sufficiency stage'. Life of common man was simple and their wants were a few and no complexity of the present world had touched to common man's life. Whatever produced was consumed. Agricultural production, being main and sole, in relation to population, was in abundance. Consequently the prices of the commodities and staple grain were cheap and within reach of the common man. For instance "in the district of Satara the rupee price of millet which was the staple grain of the district was 70 lbs. in 1855 while the rupee prices of the wheat and rice were 59 lbs. and 31 lbs. respectively. During the period between 1840 to 1855 the rupee prices of millet, wheat and rice varied from 58 lbs. to 70 lbs., 64 lbs. to 59 lbs., 15 lbs. to 31 lbs.¹⁴ respectively. Thus, the prices of the commodities showed downward trend. Considering the price of rupee for staple food, and average size of family of about 5 members of the time, it could be inferred that the teachers' average monthly remuneration amounting to Rs. 4/- was not below subsistence level.

Now in order to answer the second query it becomes expedient to review the rates of wages prevalent in those days. The wage¹⁴ rates for a carpenter per day was $8\frac{1}{2}$ annas, for a blacksmith $5\frac{1}{2}$ annas, for a bricklayer $4\frac{1}{2}$ annas, for a mason $6\frac{1}{2}$ annas for an unskilled labour $\frac{1}{2}$ annas. Taking average monthly salary of teacher at Rs. 4/- inclusive of

gifts it gives an average wage of annas 2 and 2 pies or (about 13 nPs). This means the remuneration of teacher who was educated person in village, was undoubtedly meagre, poor and was just equal to that of the unskilled, illiterate labour of the locality. Thus there is a grain of truth that the teacher was low paid. As a matter of fact money was never held as deciding sole arbitrator in Indian life. More than that Indian culture attached importance to social service, self-sacrifice and devotion to duty. Traditionally teaching was profession of the Brahmins who propagated education generation after generation not in expectation of any monetary value of gain but with a view to discharging a 'social debt'. A similar observation can be found in the Wood's Despatch (1854) 'Throughout all ages learned Hindu and Mahomedans have devoted themselves to teaching with little other remuneration than a bare subsistence.¹¹⁴ It is no wonder then that a large number of Brahmins came forward with sense of duty to uphold the cause of education of the rising generation.

It is evidenced from the Survey Report that some schools were held for a period of six months in a year. This indicates that these schools might have been run by the teachers in their leisure time such as period after harvest. In such cases it can naturally be inferred that the teaching profession was held by some people as avocation wherein the material gain was held by subsidiary. One has to take into consideration these

aspects of education of the times while gauging the salary of teachers of the Indigenous schools. It is also interesting to note that although the average income drawn by teaching in the Indigenous schools was meagre the average salary of the teachers of the Government schools of the time was not significantly high. In this context a piece of information can be found in the report of the Educational Inspector of the Deccan. He wrote : "But the masters of Indigenous schools are not dependent alone upon these fees. They receive from time to time presents in kind as well as money, from the parents and children so that in this way their income is about equal to the income received on an average by the Masters of the Government Vernacular schools."¹⁵

Curriculum :

Of the 194 Indigenous schools in the district two were exclusively run for the Muslim pupils and the rest 192 schools were attended by both the Hindu and the Muslim boys. The contents of the syllabus of the Muslim schools was consisted of reading and writing of Persian and Arabic in schools at Ashta and Bhalavani. The Hindu schools formed its syllabus to include - items such as reading, writing of Modi and/or balbodh, Multiplication of Arithmetic or Arithmetic of fraction or Integers, Rule of three, or common Accounts. A piece of reference could be found in the evidence case of Vithal Narayan Pathak, the then Head Master of the (Government)

High School, Satara, before the Education Commission, 1882. He narrates, "The three rules are most thoroughly and efficiently taught in these schools. The numerous native tables - Multiplication, fractional of Weights and Measures and of Money - which are committed to memory before learning numeration or fractional and good many rules of practice and of aliquote parts all learnt by rote, make the students of the schools ready, practical and accomplished accounts." The readiness ease with which they work out without the aid of a slate or a slate or pencil a sum of practical arithmetic (i.e. interest, discount, percentage etc.) will put to shame a senior wrangler from Cambridge. These tables which are easily learnt by youthful minds, serve at the time to strengthen their memory. This may be one side of the shield. The other side which according to H.C. Shastri is gloomy and dark. In his cursory remarks on the returns of survey Shastri observed, "I had opportunity of visiting and examining many of the Indigenous schools in most of which the instruction seemed to me to be mere parrot work, no attempt being made either to interest the children in their studies or to teach them to think." Both the observers were servants of the British Government and had long experience in the field of education. But they had taken the extreme views on the working of the Indigenous schools. It is obvious that in those days pen and paper were not available. Under the circumstances the schools of the time had no other alternative

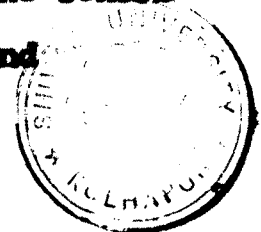
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but to be more practical. With this end in view the old masters aimed to acquire the ability to calculate sums orally with speed and precision. All the Multiple Tables, poems and even the paragraphs of prose were on the tip of tongue of the pupils. It is true that all these were not useful for all the time. But the want of books, the pupils had to store in their memory all these for the use of the future. One must take into consideration the contemporary circumstances under which the schools functioned. Thus there is not point to discuss this feature at length as R.V. Parulekar has already poured oil on this trouble water when he observed, "A wholesale condemnation of the course of instruction is not, therefore, just and proper. The aim of the course was low compared to what we may have today. But considering the circumstances of the time and the needs of the people in those days the course of instruction in 'common schools' certainly does not deserve to be styled as useless or pernicious."¹⁸

Methods of Teaching :

It is relevant here to review the method by which pupils were taught in schools. It need not be pointed out here that no teaching aids were used by the teachers of the time. It is very interesting to note the sarcastic remarks made by Pathak. He writes, "There is none of the complex organisation - class rolls, marks, ranks, time-tables, apparatus except the inevitable chhadi (cane)."¹⁹ It

implies the learning was passive, one sided and unpsychological. But this was not so; and could be evidenced from the routine work of the school." The instruction was given by the Pantoji (school master) and some of his senior pupils. There is a rough attempt at the division of the schools into classes, boys of the same attainments being made to sit in one line and the most advanced students in front of the Pantoji. The boy is spent in copy writing and learning the numerous tables and in the case of advanced students in working out arithmetical examples and problems. At the end of the day, the whole school recites in a loud tone, with the Pantoji and all the boys standing, the 'Paravacha' i.e. tables etc. which is very nice and enlivening exercise to the little children. This discription of the routine work of the Indigenous Schools of the time brings home many modern concepts of teaching. The classification of pupils suggests division of students on the basis of intellectual level or attainment : in learning, writing came before reading. Though there was no time-table in those days, the lessons were graded and given to different groups of students in school hours, at the same time. This was encouraging and inspiring to the brilliant students. The writing, reading and recitations were practiced in class. This suggests varieties of ways that the teacher employed in the teaching and making the matter more effective. This also removes the drudgery and monotony. At the end of the school day, the Paravacha or chorus recitation of poems and



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arithmetical tables implies learning by participation. Teaching by the fellow students to class relieves the burden of teacher who can find time to teach some other group of students either of high calibre or of duller pupils. In spite of all these, there was rule of cane over the class. It was philosophy of the days that the punishment was necessary evil. "Spare the cane and spoil the child" was motto of the school life. But it is observed by many that the cane was used with a sense of affection and for the well-being of pupils. In short, the life in Indigenous school of the times was not as unhappy or monotonous, undisciplined as one might infer.

Books :

It is quite certain from the contemporary references that printed books were not used by most of the students in the Indigenous schools by 1855. Even the modern slate, pencil were not in existence in those days. According to V.N. Pathak, the use of printed books in the Indigenous schools started in the later period. Some of the modern Indigenous schools established by young men brought up in the state schools, teach in addition to the subjects named above Balbodh (printed characters), reading and writing and use of the state series of reading books. A little geography is also taught. The curriculum of the Indigenous school though simple was suited to the age and needs of the people. The number of pupils in school was so meagre that it was [^] sort of _^

individual teaching rather than modern class teaching. So all the modern concept could not be made applicable to the past.

Building :

The Survey Report is silent about the building accommodation of the Indigenous schools of the time. However, a piece of information in a casual form in the statement of M.G. Shastri in his forwarding letter supplies the nature of building accommodation in general. He stated, " With regard to the places in which these schools are held, I have observed that in most cases they are of the most wretched and miserable character. It is very painful to reflect that parents generally select a place for a school in the most neglected part of the town or village without any regard to the health and amusement of their children who are to spend several years of their life in it." It seems from the above reference that most of the schools were located in dinky, unhealthy places. Generally the village community offers to school its public buildings such as village temples or mosque or caravansary or ruined house etc. Particularly in Indian life it has been observed that common properties are things of neglect and they are not kept in order and in good conditions. A lack of servant to clean the place of school makes it dirty and ugly scene. These are common features of village schools and that can be found even in of

late days. Thus there is no exaggeration in the statement of Shastri who had an opportunity to receive education in the Deccan College housed in commodious buildings with a beautiful garden in clean premises.

Not only the premises of the school were ugly sight but the capacity of the building to accommodate pupils in, it seems, was limited. This can be seen from the fact that that the average number of pupils entering the schools and the leaving the schools was on an average the same with insignificant difference. From the Survey Report the columns of the averages of the number of pupils entering school and leaving are computed and shown in the following Table No. 4 (vii).

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TABLE No. 4(vii)

Table showing range of the boys entering and leaving the Indigenous schools in 1855-56.

Sr. No.	Name of the taluka	No. of Schools which supplied information	Average No. of entering	Average No. of Leaving	Difference
1.	Koregaon	14	62	63	- 1
2.	Targaon	9	27	26	+ 1
3.	Karad	10	31	28	+ 3
4.	Walawa	9	49	34	+ 15
5.	Khanapur	15	58	60	- 2
6.	Bijapur	10	27	24	+ 3
7.	Khatao	11	54	41	+ 13
8.	Jaoli	5	32	26	+ 6
9.	Wai	22	114	111	+ 3
10.	Pandharpur	14	97	101	- 4
Total :		119	551	514	+ 37

(Source : Compiled from the Survey Report, 1955).

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Of the 194 schools only 119 schools reported the data on the number of pupils entering and leaving the schools. In 119 schools the number of pupils admitted on an average was 551 giving an average of 4.6 pupils per school while the corresponding number of the pupils leaving the school was 514 with 4.5 average pupils per school. It has already been mentioned elsewhere that the average strength of schools was 21 pupils (Table No. 4.1) the average admission was 4.6 and average number of students leaving the school was 4.5 There is one of the possibilities that the majority of schools must have kept in tact the strength of schools by restricting admission approximately to the place of vacancies in view of paucity of building accommodation. Though no other evidence is found either in the Survey Report or in the observation of Shastri to support this conclusion there may be some degree of truth in it and it needs extensive study. It is obvious that buildings used for schools were generally ruined houses or a room of private person or temple. The size of the place of school was really inadequate.

Cost :

The modern concept of cost of education consists of three elements- (a) institutional cost - Salaries of teachers, equipments, apparatus, library books, contingencies, buildings, maintenance of play ground, building repairs or rent etc.,

b) Student cost - tuition fees, books and stationery and the incidental expenses, c) opportunity cost - loss of income by student had he gone in for employment instead of studying.

When one has to compute educational cost, one has to consider all these aspects of educational cost. But from the very nature of school building, curriculum, methods of teaching, discussed elsewhere in this chapter, it is clear that the elements of cost of the Indigenous school of the time was not so complicated process. The school-organization of the time was ~~not so~~ complicated process. The school-organization of the time was ~~not so~~ very simple one and was carried out without commodious building, equipments, pen, paper, books, roll-call, time-table, etc.²⁸ The only source of income of school in these days was village community who contributed to school funds to the extent of tuition fees and occasional payment in cash or kind for the services rendered by teachers to their wards. Thus the average monthly cost of education per pupil was Re. 0-2-6.6 Re. 0-2-7 (annas ~~six~~ and pies seven) equal to the amount of the tuition fee or yearly Re. 1-15 annas or Rs. 2/- per pupil (exclusive of perquisite) (Total fees collected Rs. 671-1.3 ^{from 4155} among ~~4126~~⁴¹⁵⁵ pupils) When the duration of the course is of only one year the yearly average cost may be the cost of education of that course. But when a course of study is more than one year the cost of education will be equal to the total expenditure involved during the

complete course. Thus it follows that cost of education varies with the length of the course of study. The data regarding the length of course in the Indigenous schools of the time are not available. There was no classification, no annual examination, no gradation. Some pupils left the school earlier while others remained in school for a longer period. In fact the words 'earlier' or 'longer' do not suggest the definite period of time. R.V. Parulekar who had studied with great interest the working of the Indigenous schools in the Bombay Province existed in 1820,²¹ threw glaring light on the dark features of the Indigenous schools obliterated in passage of time. According to him the length of the course in 1820 was 3 years in the Deccan and $\frac{2}{4}$ years in Gujarath. In fact the Indigenous schools were conservative in the attitude, it logically then follows that the length of course was the same as in 1820s. In other words it can be assumed that the length of the course in the Indigenous schools in the Bombay Province was of three years. But the available data in 1855s of different nature prevented one to assume the same length of course. In this context two references could be found to suggest that in the Bombay Province the length of course in the Indigenous schools in 1855s was of 5 years. Directors of Public Instruction in his report 1855 alluded that,²² "The pupils in the Indigenous school generally remain five or six years at school. The Indian Education Commission - the Bombay Provincial Committee

recorded its findings "A pupil takes at length Five Years to go through the complete course even under an exceptionally good teacher." Thus it can justifiably be referred that the length of the course in 1850's in the Indigenous schools might be of 5 years. Thus the total cost of the whole course in the Indigenous schools would be about Rs. 10/- calculated at the rate of about Rs. 2/- per annum per pupil. The cost did not include the expenditure on books, paper, pencil, etc. In the absence of the data on this aspect it could not be possible to work out the expenditure on these items. In absence of the reliable evidence it could not be said that there was no printed books in the Indigenous schools. Raja Pratapsinh had established at Satara a lithographic printing press as early as 1820s. He had established a good library at Satara. It was in 1855 a lithographic news-paper was published in Satara. The Raja of Satara used to purchase books from the Government Depository for his rural schools. From these evidences it can be inferred that the printed books and paper were in prevalence in some degree in the Indigenous schools of the time. But their extent, it is difficult to state.

In absence of the data on the 'student cost' it is fair to hold the institutional cost as an index of the educational cost. On this basis, the cost of education per pupil was also computed in the educational administration report of the Government of the times. It has already been

seen elsewhere that roughly average income drawn by a teacher from school was equal to the average institutional cost which amounted to Rs. 50/- per annum and included the amount of perquisites. At this rate the total cost of 194 schools would be Rs. 9700/- for the total number of 4145 pupils. This gives an average of Rs. 2.34 per pupil against Rs. 5-13²³ in the contemporary Government schools. It is obvious that the average per boy cost in the Government school was higher and ascribed to a number of factors such as higher rate of teacher's salary, expenditure on library and equipments, etc.

Merely the number of schools and of pupils in them could not give an idea of the extent of Education in the district. Total population with the figures of literate persons could, however, give an idea of literacy. But in the absence of the data one has to resort to some other measure to estimate literacy in a society. R.V. Parulekar while gauging the extent of education in 1820s in the Bombay Province devised a formula. In fact his formula is based on the method of the estimates evolved by Sir Thomas Munroe who assumed that the number of children between 5-10 were one ninth of the total population (1822) in Madras. R.V. Parulekar also presumed that in the Bombay Province a population of children between 7-12 years of age was one ninth of the total population. Further he gave weightage to the ratio in keeping with the length of the course in

the province. Thus by 1820s in Gujarath, according to his findings, the duration of the course was of two years and in the rest of Bombay Province it was of three years. Thus he concluded that the ratio of the children of school-going age to the total population would be $(1/3 \times 2/5) = 2/15$ for Gujarath and $(1/9 \times 3/5) = 1/15$ for the rest of Bombay^{* 23A} province.

Here R.V. Parulekar's formula could be modified in keeping with the average length of the course and average age-range of the pupils in Indigenous schools. Average age range of pupils in the school of the time was 7-14 and the average length of the school course was of 5 years. Now the crux of the problem is that the figures of the population of children between 7-14 is not readily available. However, an interesting piece of information can be found in the Annual Administration Report of 1850-51. It is stated "As the rule is often useful in practice, it may be well to restate it. In a population consisting of many millions, the children, from one day to fourteen years old, may be taken at 42 percent. Three sevenths (3/7) of these are computed to be of school going age viz. from seven to fourteen."²⁴ Thus from the following data it is convenient to compute the extent of education under the Indigenous system, in the district in 1855-56 :

- i) Average length of the course - 5 years.
- ii) Average age range of the pupils - 7-14 years.
- iii) Total population of the district 10,0771 souls.

The following table No. 4(viii) gives the figures of children attending schools and the boys ought to be in schools and their proportion :

TABLE No. V(viii)

Extent of Indigenous Education in Satara District (1855-56)

Total Population	Proportion of children between 1 day to 14 years	Boys of 7-14 years age ought to be in school	Boys actually in schools	Proportion of boys in schools to the total boys of the group.
10,05,771	1,81,039	90,519	4145	4.57% or 1 in 21.88 1 in 22

Explanation :

Proportion of children between one day to 14 years in the population of 10,05,771 in 1853

$$1,05,771 \times \frac{42}{100} = 4,22,423 \quad (42\%)$$

Proportion of children of school going age 7-14 years

$$4,22,423 \times \frac{3}{7} = 1,81,038.7$$

$$= 1,81,039 \quad (3/7 \text{ of children})$$

Proportion of boys school going age (7-14 years)

$1,81,038 \times \frac{1}{2} = 90,519$ i.e. half of the groups.

The actual number of boys in schools

4145.

Proportion of boys attending schools to the total boys that ought to be in school.

$4145 \div 90519 \times 100 = 4.57$

i.e. one boy in school for every 21.88 boys of school going age.

i.e. one boy in school for every 22 boys of school going age (7-14 years).

(The calculation is based on the principle stated above in the annual report of the Board of Education, Bombay, 1850-51).

M.G. Shastri had shown the extent of education by giving of pupils in schools to the total population. This gives 4.1% of pupils in a population of one thousand. To this low extent of education he observed in his forwarding letter "This number shows that the mass of the people have not even the opportunity of obtaining the slightest degree of instruction. The chief reasons of this want appear to me to be some of the instructions and customs of the Hindus. The institution of caste for instance, dooms a large number of their population, even before birth, to a state of mental

degradation. The custom denying the benefits of education to the female sex shuts out nearly one half of the Hindu population from all the learning of the country." Thus in brief it can be said that social conditions of the time were the main barriers in the spread of education. The 'hydra-headed monster as some call this caste system was a powerful counterblast in the diffusion of education. The rigours of custom; further made the society more static and educationally handicapped. Farmers and laborers who constituted a very major part of the population could not send their sons and daughters in great number to school due to the influence of the caste system. Apparently this is true so far as the circumstances of Indian Society are concerned. But there are ample evidences to show that in the western countries where caste system did not play significant role, the extent of education was not very high prior to the Industrial revolution. Thus to judge cause-and effect relationship one has to select a broader sample. During the medieval period the life was so simple that no highly specialized efforts were required to earn livelihood or to increase production. Though these people were, in the modern concept, illiterate, they were, in fact, not ignorant in the sense that they knew well how to cultivate their farms, how to carry out business with profit, how to construct instruments of their simple industries. They knew the seasons of the year, they possessed a some sort of knack to predict the future climate.

Due to the nature of the hereditary professions, carpentry, blacksmithy, masonry, agriculture, even teaching etc. were taught by fathers to their sons in practical fields. In spite of informal educational backwardness, these professions gave them sufficient what they desired - at least minimum subsistence - the concept of formal education is the product of the Industrial Revolution and as such it is no wonder that it failed to gain ground in the society which was, far and near, characteristically of the medieval type even as late as 1850s. Thus it follows that in the medieval characteristic society low literacy attributes mainly to simplicity of life rather than to economic poverty, rigours of custom or spirit of castism. The latter factors may be considered subsidiary. In other words progress of formal education is directly related to economic growth. The extent of education widens with the growth in industry and commerce, though their speed of growth may not be equal and even when commerce and industry of highly sophisticated nature did not show the sign of their existence and when there was absence of powerful and caretaking Government motivated towards welfare of the people, it is meaningless to look for the high percentage of literacy in society. It would have been a fair show. M.G. Shastri and the like critics ^{should} have taken into consideration these aspects of the

time while reviewing the extent of education. Apart from this it is evident that whatever achieved in the field of education though it may be a little or insignificant to the 20th Century eye, was in keeping with the needs of society and suited to the time. In spite of their limitation due to influence of unfavourable circumstances the indigenous schools, the very basis of voluntary agency in the field of education, played very important role in the spade-work of education among the people, the masses of the time.

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