

## CHAPTER-VI

### SUMMARY AND CONCLUSION

So far discussion on Indigenous education in Satara district has thrown light on its various aspects, its extent and extinction during the period of a century. Now it is a task to examine the following issue : Has the Indigenous system of education left any impress upon educational history ? or is it a dead issue ? Certainly it is not a dead issue. But it has left the impress upon educational history in as much as this system has far reaching effect at least on four fields : the society, the Government, the educational organisation and the Pedagogy. Its principles of simplicity and economy influenced the Government particularly of developing countries to execute educational planning to attain high rate of literacy at low cost. The single teacher school of late days is nothing but a modified form ~~of~~ though not exactly, of the age-old indigenous school. Its extent is now so vast that not less than 35 percent of the total schools in this state belong to this category. The monitorial system owes its existence to indigenous school. Dr. Andrew Bell and Joseph Lancaster had introduced this Indian system in England in early period of the 19th century, by which she made a great advance in the instruction on her people. Secondly, its principles of simplicity and austerity gave rise to voluntary agencies in the field of education in post-independence period in Maharashtra. Now-a-days education at secondary and

collegiate level is practically controlled by voluntary agencies. Of late days demand for pre-primary education is cropping up and it has been met also by voluntary agencies. Thirdly, wherever Government failed to provide educational facilities, the local people induced somebody to start a school to impart instruction in the rudiments of three R's by giving him donations and making him available space for holding classes. This principle of self-reliance was one of the characteristics of Indigenous system. Even in urban areas the mushroom growth of tuition classes can be attributable to the principles and method of indigenous system. Fourthly, in the pedagogy, the concept of Monitorial system Methods of drilling and revision - Parvacha - individual attention to pupils, occasionally found filial relationship between teacher and taught, copy-writing to <sup>improve</sup> ~~improve~~ hand are some of the flagrant reminiscences of the old indigenous systems that can be found in modern education.

The reminiscences of the old indigenous system of education could also be traced in the district of Satara. One of the well-known voluntary Agencies of Satara viz. the Rayat Shikshan Sanstha experimented the programme of 'Illiteracy Drive' in the district in 1939 by espousing some of salient principles of old system of indigenous education and successfully carried out by starting about 700 primary schools within a decade all over most neglected parts in the smaller

villages of the district. Under the scheme, villagers were expected in each case, to provide with free building to the Sanstha to house its school and to make arrangements of boarding and lodging of its teachers who were paid in cash, in addition to his basic amenities of Rs. 15/- p.m. as salary. The villagers, in most cases, gave their village temple for holding school classes and its teacher was given lunch and dinner every day by his pupils at their homes by turns. By virtue of its economy, the scheme proved to be popular among village and Sanghans to increase literacy in the district. This was reflected in the census hand book of Satara District of 1961 : "The improvement has been very substantial in the decades of 1931-1941 and 1951-1961. (in literacy).... State Government and the well known Rayat Shikshan Sanstha of Satara may be other two contributory factors" (Raise the Levels of literacy so high).<sup>1</sup>

The Deccan Education Society, Poona, the Prajna Path Shala, Nal the Higan Stree Shikshan Sanstha etc. are the relics in the revised form, of Indigenous education.

It is very interesting to observe general progress at the presidency level. In 1937 the Congress Ministry came into power in Bombay. The objective of the Government was to liquidate illiteracy. So they launched programme of voluntary schools. The result of was very striking. The D.P.I. observed in his annual report of 1938-39 as follows :

"The increase of 2790 aided primary schools is a striking feature of the year which set land-mark in the history of private enterprise. A sum of Rs. 4,00,000/- was earmarked to encourage the establishment of approved schools by local initiative and by the effort of voluntary agencies in village with population of less than 700.... The response from the public was spontaneous that the provision of Rs. 4,00,000/- was not only utilised in full but an additional allotment of Rs. 22,000/- had to be found during the year. There is thus a net-work of schools in smaller villages in all over districts of the province."<sup>2</sup> No doubt this policy of the Government has brought about significant development in primary education. The work of voluntary schools was glaring evidence of the potential power of Indigenous education system. Had it been encouraged by the British Government India would not have remained backward in the field of education. In this respect Justice Ranade observed, "the facts and figures are proof of a wonderful vitality in the Indigenous system of education, for without such natural adaptation to the wants and inclination of the people it cannot lightly be supposed that these schools, competing with the comparatively free Government schools, without any help from the State and without any prestige and organization, could have maintained their ground so long and so well."<sup>3</sup> Such view was also held by Adam as he says, "The whatever extent such institutions may exist, and in whatever condition



timely initiative and spirit of tenacity, educational history of Maharashtra would have lagged behind by a century or so.

However, great the achievement may be, one should not be complacent when the target that laid down by the Constitution to provide for free and compulsory education for all children until they complete the age of fourteen years within a period of ten years from 1950, has not so far been fulfilled. For instance in Satara district ~~there were~~ 40% villages were without schools by the year 1947.<sup>5</sup> The Third All India Survey of Education has recently revealed that about 12% villages are remained without schools in Satara.<sup>6</sup> Among the other causes, the turning away of voluntary agency from the field of primary education, since the advent of freedom, could be attributable to the incomplete progress. This might be due to the failure to understand the meaning of directive of the Constitution by the State Government and social workers in the field of education. It was their common mis-apprehension that the constitution has made State Government wholly responsible for primary education. But this controversy is now well settled and it has been held that the provision of universal, compulsory and free primary education is a joint responsibility of the Government of India, the State Government, the Local Bodies and the Private Enterprise. Thus the need of Voluntary Agency in spread of primary education is now clearly apprehended.

The indigenous school as a form of educational organisation is more suitable for its operation in small and scarcely populated habitations where Government could not approach on the ground of economy. Such naturally handicapped places can be provided with facilities of education by an individual on the principles of the old indigenous system of education with certain modification. Now-a-days there is no dearth of qualified unemployed persons to uphold profession of teacher. Spirit of social service among the young has not waned. The Government which is motivated by the directive of the Indian Constitution to attain general welfare of people and to provide educational facilities to all children upto age of 14 years, may encourage individual and even locally available teachers to open and run schools at schoolless places and ensure them patronage by giving adequate grant and proper guidance for the efficient conduct of school. In the changed situation, school, run on the line of the old indigenous system will not necessarily or actually be inferior.

Even after 37 years of independence Satara district could not provide schools to all villages. The Third All India Educational Survey<sup>7</sup> reveals the following facts on the habitations with middle schools :

Provision within habitations	59.03% villages
Upto 1 km.	7.66% villages
1 to 2 kms.	9.94% villages

1 to 3 kms.	4.69% villages
1 to 4 kms.	3.58% villages
More than 4 kms.	5.10% villages

Thus even to-day a large number of pupils from school less habitations (31%) are required to walk more than one km. to attend their primary middle schools in the neighbouring villages. Under the scheme suggested in the above paragraph these schoolless places will be brought under instruction with short span of time.

The Zilla Parishad should create such favourable atmosphere as to induce qualified individual to come forward to start and run independent pre-primary school on the principle of old indigenous tradition with modern method of teaching and outlook. Under this old tradition, particularly Mahila Mandals may put women on their mettle in achieving success in pre-primary field. Recently the scheme of Anganwadi is being implemented for adult education. It should be sincerely carried out. Similarly the Adult Education programme sponsored by the Central Government can be made successful with the collaboration of voluntary agencies.

*In* Indigenous system of education can be extended to areas of sugar factories which are increasing in Maharashtra year by year. Hundreds of workers with their members of families from the distant places are migrating towards these

factory areas for a period of 5 to 6 months. There is no so far special arrangements for the education of these children. So the Zilla Parishad or private individual<sup>vi</sup> may start part-time schools in collaboration with the sugar factories for the education of children of workers. The indigenous system of education will be very useful to mitigate the problem of education of workers at low cost.

It is not altogether claimed that the suggestions made heretofore, are new ones. Planning in education, as in other fields, has failed in India, not because it is in wanting of plethora of high ideals and ideology but because it lacks in proper suitable methods and tenacity of purpose on the part of people, to implement them. With this end in view 'Voluntary Teacher-Apprenticeship Scheme' should be implemented. The aspirant individuals will be given training vision and minimum aid to run schools. Such components apprentice teachers should be given priority in employment in whenever vacancies arise in Z.P. Schools. The salient feature of the scheme is that the Zilla Parishad by ensuring principle of economy can carry out a balanced educational development, in the naturally handicapped area under the phased programme without impairing standard of education. The scheme can also be implemented to bring about development in pre-primary education<sup>in</sup> systematic way.

**SUMMARY :**

1) The district of Satara is divided into three distinct and very dissimilar parts by chains of Sahyadri and the Mahadeo hills. This has brought about cultural, educational, economical and social variation among the people of Satara district.

2) The district of Satara came into existence in 1848 at the death of His Highness Shahaji Raje Bhonsale alias Appasaheb Raje, and thenceforth it was under the rule of the British Government till the attainment of independence i.e. 1947. This study is the history of hundred years from 1848.

3) As the title suggests the study is the history of education of Satara and mainly confined with the study of Indigenous education as one of the aspects of education that prevailed during the ~~rule~~ of the Rajas and thereafter.

4) The Rajas of the Satara were kind rulers and they made sincere efforts to promote learning and diffuse education among the people by starting schools and encouraging people to send their children to the indigenous schools started by self constituted teachers. The total number of such schools in 1852-53 was 448 of which 127 were exclusively devoted to train Brahmin children as Hindu priests. This shows religious aspect of education of the time.

5) The political movements started during the later part of the 19th century has contributed a lot to propagate the cause of education and to inculcate the spirit of nationality, social equality, justice among the masses. The topic is so vast as to form an independent study for research in education.

6) The concept of 'Indigenous Institution' has been defined as one established or conducted by natives of India on native methods, and it includes elementary indigenous school, pathashala and all other type of primary schools except recognised ones by the Education Department during the period from 1855-56 to 1946-47.

7) Satara as in the other parts of India, had tolerably wide spread of indigenous schools at the advent of the British rule in the district.

8) Literacy in Satara was more when Satara was under the <sup>reign</sup> ~~reign~~ of the native kings (1818-1848) than what it was in the early rule of the British in the district. This relatively high rate of literacy of the time could be ascribed to the liberal policy of the last two kings of Satara, towards education of their subjects.

9) The first Survey Report prepared by Rose, the Collector of Satara in 1855, on the state of indigenous schools in the district was elaborate one. The following were some of its salient features :

i) In 1855 the district had in all 194 indigenous schools with 4145 pupils including two schools for muslims, giving average of 16.6 schools per taluka. All the talukas except Khatao, Talgaon and Jaoli had fairly been provided with relatively adequate educational facilities of the time. Of the 1697 villages only 138 had schools, giving average of 8.7 villages per school or only 8% villages were with indigenous schools.

ii) The number of schools in the urban area was greater than in the rural part of the district.

iii) The weaker section of people viz., women and depressed classes were totally deprived of educational facilities. However, the concept of female education was taking root.

iv) Though the number of pupils from the Brahmin community was greater, pupils from other communities, except girls and depressed classes, were also in schools. Among the majority of pupils joined schools were mostly sons of traders and businessmen (wani, Koshti, Sali, Gujar and Jains etc.). Low enrolment of pupils in school could be ascribed to poverty and ignorance of parents, social inequality, grovelling superstition, apathy of parents towards education and unpurposeful education. Proportion of pupils from Kunabi and Maratha community was very small.

v) All teachers of indigenous schools with perhaps a few exceptions, were poor, low educated men. Average monthly income of teacher was about Rs. 4/-. Though most of them were the Brahmins, persons from other communities except women and depressed classes, Muslims were also in teaching profession.

vi) The curriculum of indigenous schools of the time was simple and included provision of teaching of 3 R's. Monitorial system was in existence. Schools were housed in rent-free buildings which were not at all good. Duration of school course was of about six months to one year. Printed books were not commonly in use.

10) For every 22 boys of school-going age (7-14 years) there was one boy in Indigenous schools in 1855.

11) The spread of education in 1855 was uneven in the sense that there were more schools in the urban areas i.e. in 'towns' than in the rural areas. Similarly, the average number of pupils in the urban schools was greater than that of the rural schools. Indigenous system of education survived in the district of Satara upto the 1940's. The highest number of such schools was 448 in 1852-53.

12) The causes of their perpetuation could be ascribed to venture schools, adoption of new methods by teachers of indigenous schools, inability of education department to conduct schools at all the places, feeder schools and the Indian National Movement.

13) They were custodians of Indian tradition but highly conservative in their outlook. So they failed to bring about progressive behavioural change in their pupils and parents. So formal education of girls and depressed classes was totally absent in those days. These schools tried to maintain status-<sup>quo</sup>-~~quo~~.

14) The Indigenous schools in the district came to an end by about 1940's. Among the causes of the decline of indigenous schools were inefficiency of teachers, spread of modern type of schools of Government Department, adverse Government policy, natural calamity, territorial changes in district area and paucity of funds.

15) Quantitative aspect of data used by the Government in showing state of indigenous schools of the time was of doubtful nature. They were inaccurate, based on hearsay reports. The ephemeral and internal character of indigenous schools, non-cooperation of teachers to submit annual returns to the Government in time, were some of the difficulties of the Government in collecting the data.

16) Though, educationally, national schools may not have done much in short span of life they have served as centres of political faith and independent movement.

17) The form of educational organization, its method of teaching, its curriculum, etc. may change in keeping with needs of people of the time. The indigenous system of education is gradually culminated into the modern system of education which is also expected to undergo changes in future and as such there is no point to criticise the old indigenous system from the 20th century eyes. It is noticed that the old indigenous system has left the impress upon the educational history in as-much-as its salient principles of simplicity economy, self-reliance and self-sacrifice have been accepted by the Government, by the public and the Pedagogy to make headway in education of the time. The voluntary agencies by espousing and sponsoring of its principles have emerged as the vanguard of education of people.

18) Indigenous system of education has laid down veritably a sound foundation upon which, in the later period, a permanent super structure of national education is raised.

19) Even in the changed situations, the old indigenous school with certain modification will be useful to provide instruction door to door and to plant independent primary, pre-primary and part-time schools wherever possible. On the twin principles of austerly and self-sacrifice small villages located in arid and hilly part and sugar factories area are the ripe regions to start such schools. This will fulfil our cherished dream of cent percent literacy which is a long overdue.

**REFERENCES**

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- 4) Ibid., p. 245.
- 5) Government of India, The Third All India Survey of Education. Vol- 1 pp 49, 49a
- 6) Ibid.
- 7) Ibid.