

CHAPTER-III

RETROSPECT OF INDIGENOUS ELEMENTARY EDUCATION (1848 to 1947)

The history of village education in India is as old as the hills. In the formation of village in India, a prominent place was given to the priest who was assigned duties of teaching the children in village, alongwith certain other religious duties. This means that from the very early period India had a system of education. The rich lore of Sanskrit literature which has come down to the present century, indicates the quality of instruction that was in existence in those days. During the Buddhist period education was open to all, irrespective of man-made distinction of caste, creed or religion. In the medieval period with the ascedency of the Muslim power, a foundation of the Muslim education was laid down. They disorganised the Hindu Indigenous schools and started Muslim schools in villages and towns. Side by side, during this period schools of the western Missionaries were also in existence but their scope was limited and wholly confined to the education of the children of their servants. They could not exhibit common feature of Indian culture and tradition.

At the advent of the British rule in India there existed mainly two types of native schools viz. (a) elementary

(b) schools teaching the three R's through mother tongue and (b) schools of higher learning. All these schools were termed as the Indigenous schools. Because they were run on native methods by the native people.

Though the aim of this study is not to trace the origin of this system it is pertinent to make a brief reference on its starting point. According to some past studies these schools existed even before King Ashok. Once upon a time Satara was under the control of Buddhist People.¹ Three inscriptions of about 200 B.C. recording gift by Karad (Karhakada) pilgrims at the Bharat Stupa, and a group of Buddhist caves that can be found in various places of this district lent support to the fact that Satara was a part of Ashok Empire. Once this fact is established it can be claimed that there must have been wide-spread of popular education in this territory during the reign of King Ashok. For, the system of popular education in connection with the Buddhist monasteries is an ancient tradition and it is found that the presence of Buddhist monasteries in India in ancient Indian times implies a widespread popular education there during the time that they flourished. However, there does not seem to be any clear evidence of this. But silence in the works of this kind is not a certain evidence that provision of elementary education did not exist. In the following ages beginning from the early period of the present century almost down to the middle of the

19th century Satara was a part of the empires of a series of dynasties such as the Sutavahans, the early and Western Chalukyas, the Rashtrakuthas, the Western Chalukyas, Silhahas, Deogiri Yadaos, Muslim rulers - Brahmani, Adil-Shah, the Moguls and the Marathas. In this long and chequered history the rulers of the times made efforts to promote learning and diffuse of education among the people. A very few reminiscence of education centres so far known are Satara, Wai, Bijapur, Salotgi etc.² However, such efforts should be appreciated apart from the quantitative number of schools and the credit due to them should in no way be diminished by the meagreness of their efforts evidenced from the available records.

INDIGENOUS EDUCATION PRE-BRITISH PERIOD :

It was only in the beginning of the 19th century valuable record of the indigenous schools then existed was found when the British Government undertook in the various provinces, the surveys of the Indigenous schools, of which a brief reference has already been made elsewhere. One of the drawbacks of the survey was that they did not include the territory of the Indian Princely States. It is then no wonder that the Surveys taken prior to 1848 in the Bombay Province are silent about the state of education in the district of Satara which was under the power of the Raja of Satara (1818-1848). However, an authentic evidence in the

form of letter dated 12-7-1826 by Mr. John Briggs, the Resident of Satara to the Secretary to the Governor of Bombay is available for reference. This letter can be found in the office of the Archives and Archeological Department of the Maharashtra State (O A A D M S). The necessary extract of the said letter is given below :

"I am happy however, to inform you that His Highness is by no means unmindful of the great advantages of education to all classes. He has long established a private school, in the place wherein are (15) of his own relations. Besides which there is no less than (43) schools at which (505) boys attend daily, in other parts of his small town and I find on inquiry that all towns and villages are with schools so that the rudiments of education as far as mere reading and writing go, are tolerably widely diffused. Simple and instructive books, however, are much wanting and his Government seem well disposed to encourage their instruction."

Thus from the contents of the letter it is clear that the Raja of Satara had given patronage to educational institutions and there was a wide of indigenious schools in his state as early as 1820s.

The British Government abolished the Peshava rule and established the Raja of Satara, ceding him only a small portion of the Maratha Kingdom. Thenceforth (1818) the two Rajas of Satara (Pratapsinh and Appasaheb) reigned the kingdom efficiently till the year 1848. "These Rajas, it is told, were very kind rulers. Their personal way to life was very creditable to themselves and agreeable to their subjects. The Resident after Resident, Governor after Governor who paid visits to Satara bore testimony to the character and great ability with which these rulers administered the affairs of the State. These rulers of Satara left their impression on the history of their times. They made Satara an attractive town by opening several handsome streets and constructing grand palaces and buildings. They undertook and complete a very expensive and useful work in the shape of aqueduct which supplied the town with abundance of water throughout the year. The machinery, for the administration of law and order, was efficient, not inferior to that of the British. The Raja (Appasaheb) wisely did away with the cruel and inhuman system of 'sati'. He banned the trade of slaves in his kingdom which shows his love towards humanity. He established a free hospital of a modern type and dispensary for the pauper, for promoting vaccination and giving medical aid to his subjects. Medical pupils were trained at the hospital to fill in subordinate situation in that institution. He suppressed insurrection movements and arrested notorious offenders. All these economic development and social reforms have direct

bearing on education. These rulers made efforts to promote learning and diffuse education among the people by starting schools and encouraging people to send their sons to schools run on the indigenous system."³

Though the reign of Rajas (1818-1848) coincided with the early period of British rule in this presidency, they were traditional in outlook in-as-much-as the rules and regulations drawn up by them for the conduct of administration of law and order, of police, of military and of education gave clear idea of the old customs and policies by which the old Maratha rulers were guided in their administration. In his school at Satara he introduced Sanskrit, Persian and English, Physical Education, Astronomy, Logic, Grammar etc.⁴ Unfortunately no detailed account of their educational activities are available. But in spite of this fact it cannot be denied that there was fairly wide spread of education in the state of Satara. This can be evidenced from the survey of Indigenous schools 1855 which is described in detail somewhere in Chapter No. IV. In the meanwhile it is interesting to note the following piece of information on the extent of education in the district of Satara by the year 1852-53.

"An English and Vernacular school in the Capital, founded by the late Ex-Raja was the only establishment of public instruction in the Satara territories which received any aid from the late Government."

It appears that the amount granted annually by the late Raja for educational purposes in his territories was Rs. 5000/-. It further appears that the total number of indigenous schools is 448. Of these 313 are self-supporting and conducted by self-constituted teachers, giving instruction to about 5430 scholars, who support the schools by paying fees from two to four annas a month each. The remaining 134 schools are free being supported by the Brahmin devotes. One hundred and twenty seven of these are exclusively devoted to training Brahmin children as Hindu priests."⁵

In the first place the extract referred to above gives one an idea of the annual expenditure, that the Ex-Raja spent on education for his whole state. By considering the requirements of the times an expenditure of Rs. 5000/- annually was no doubt trifling amount. Even the British Government when launched the plan of education people in the district, earmarked an amount of Rs. 7000/-.⁶ Secondly in about 4th number of schools religious education and training were given. Thirdly the extract reveals the extent of education among the people. But mere number of schools and of the pupils in them do not give an idea about educational level in the State. It requires more data such as the population and towns and villages. The information on these aspects could be found from some other sources. The British Government for the first time took census of the district of Satara on 15th of September 1848.⁷ According to the Census the total population of the

district was 9,63,069 souls. Unfortunately the census report did not give information about the number of habitations. However, this deficiency could be made good by finding them from still some other sources. Thomas Ogilvy the then Commissioner of Satara had submitted an Annual Administration Report of the Revenue Department for the year 1850-51. A copy of the report can be found in the O A A D M S, Bombay. It is stated in the report that there were 1697 villages in the district of Satara. Thus the data collected from the various sources on the population, the number of indigenous schools, and scholars and the number of villages are shown in the following Table No. 3 (1).

TABLE No. 3 (1)

**Extent of Indigenous Education in
Satara in 1852-53.**

No. of Habitation	Popula- tion estimated at 6,100 p.a.	No. of indige- nous schools	No. of Sch- olers	Average villlges served by a school approx.	Average popul- ation served by a school approx.	% of scholars to the total population of boys of schoolgoing age i.e.15% of the popu- lation approx.
1697	987469	448	7616	4	2204	23%

Explanation :

1) In those days the population^{of} the children was calculated at the rate of 15% as per Thomas Munro's method. ^{6A}

This gives figure of boys and girls which were almost equal in the population. In those days only boys could go in for school. So the percentage of boys of school-going age was estimated at 1/30 of the population. At this rate, the total number of boys of school-going age was in 1852-53 was 32915 ($987469 \div 30$) which is divided by the number of scholars in schools of the time and multiplied it by 100 to compute percentage :

$$\frac{7616}{32915} \times 100$$

= 23% approx.

ii) Estimated population : The population figures in 1848 and 1855 were 9,63,069 and 10,05,771 respectively as per the sources available. So there was increase (10,05,771 - 9,63,069) of 42,702 during the period of seven years i.e. 6100 p.a. The period between 1848 to 1852 was of 4 years i.e. the growth in population within four years would be (6100 x 4) = 24,400, which was added to the figure of 9,63,069. The total 9,87,469 was shown in Table 3 (i) above. This ratio could be considered as the basis to assess the future development.

It is pertinent to assess the educational level in 1855-56 i.e. the beginning year of the new era of modern education in the province. The statistical information in above columns is given in Table No. 3 (ii) below :



TABLE No. 3 (11)

Extent of Education in Satara in 1855-56

Total habitation	S c h o o l s		Pupi- ls	Average villages served by a school approx.	Average popula- tion served by a school approx.	% of pupils attending schools to the total boys of school-going age i.e. of 15% the population approx.
	Indige- nous Schools	Govt. Scho- ls				
1697	194	26	6023	8	4571	18%

(Source : Figures taken from the Annual Report
of the D.P.I. 1855-56)

By comparing and contrasting the above two tables the following facts can be observed :

There was more number of schools in 1852-53 than in 1855-56 in Satara district. The number of indigenous schools showed ^astep decline; and there was not in place of these schools even number of increase in Government schools. Consequently proportions of average villages and population served by a school were less than that of the preceding year. Moreover, the percentage of scholars to the boys of school going age in 1852-53 was 23% as against 18% in 1855-56. This gave 56% decrease over a period of three years.

Thus it can safely be inferred that literacy in Satara was greater when the district territory was under the reign of the Raja of Satara. The relatively higher rate of literacy was culminated through the efforts of the progressive partnership between the people and the native kings. Upto the year 1851-52 no Government school was started in the British Satara. So it is supposed that the level of literacy in 1852-53 was due to the educational facilities provided by the Ex-Raja. Hence the figures of the two periods are compared.

Indigenous Education during British Period :



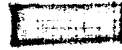
The various aspects of the Indigenous schools of the time in the district of Satara are discussed in Chapter-IV at length mainly on the basis of the data found in the Survey of Rose; and found out their origin, extent, curriculum, method of teaching, teachers and their qualifications, emoluments, students and their castes etc.

Now it is altogether important to trace the extent of education under the system of the Indigenous schools during the British period that followed from 1855. Because of its typical nature of isolated organization no individual or consolidated data on them are available. Whatever the data, that now available on the Indigenous schools, are left out by the four counts of the census of the Indigenous schools in 1855, 1863, 1875, 1882.⁸ Besides, the Director of Public Instruction, on the basis of the annual reports from his subordinates, made frequent references, in the annual administration reports of the Education Department are also useful to state the position of the Indigenous schools of the different times. The nature of the Indigenous schools was shown in the reports of the D.P.I. in various ways. In some reports they are shown under the specific heading of 'indigenous schools' in other they have been grouped under the 'aided and or private schools' and still in another places they are incorporated under the 'unrecognised schools'.⁹ unrecognised primary schools are mostly indigenous schools.

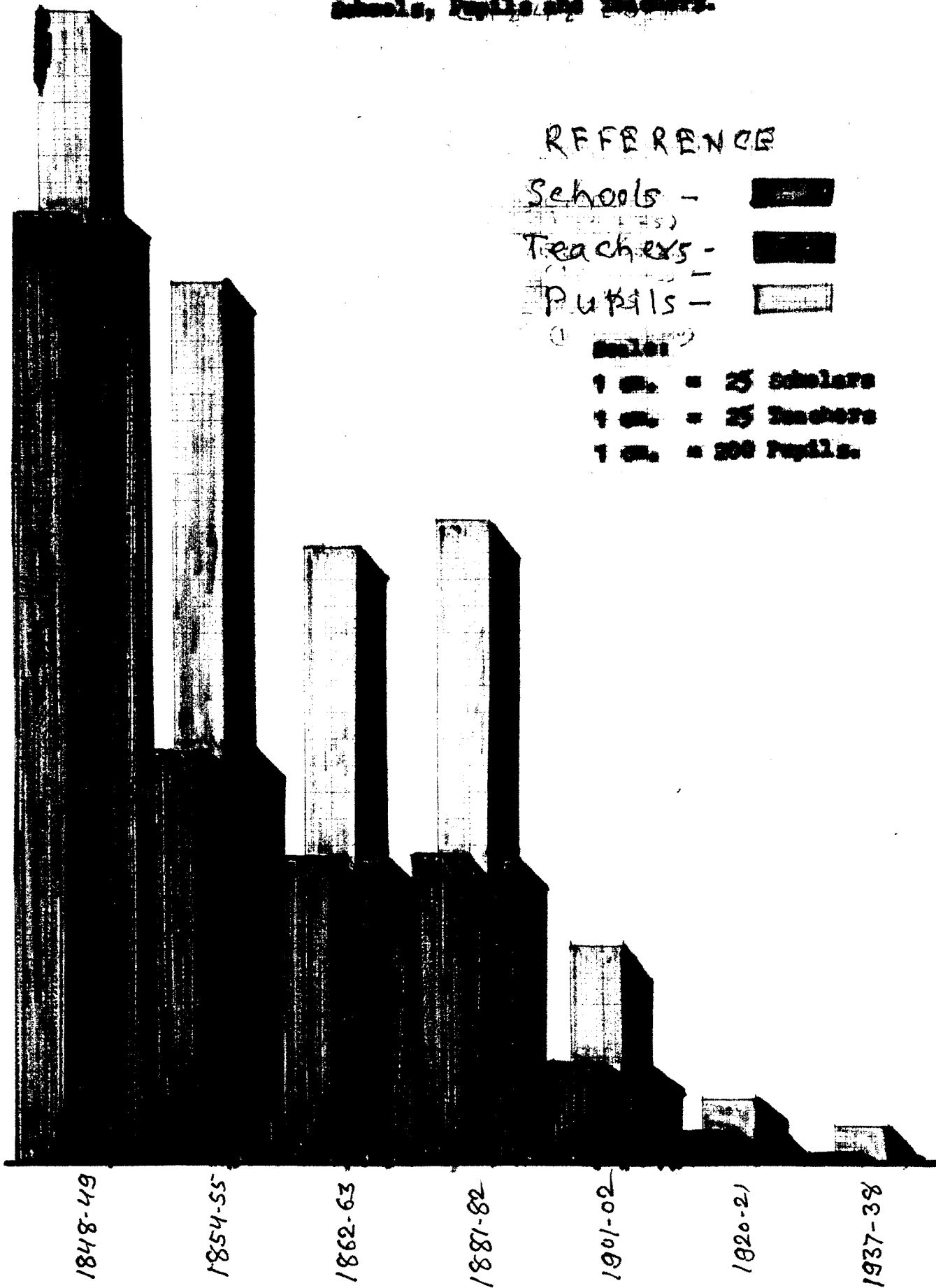
This chapter deals exclusively with the Indigenous schools which have not been absorbed or adopted by the Education Department. Those which have been registered for grant-in-aid are not considered. Because they are different from Indigenous schools. Before discussing at length the extent of Indigenous Institutions in the district, it is appropriate here to define it. The Indigenous Institution can be defined

Indigenous Schools (1848-1937)
Schools, Pupils and Teachers.

REFERENCE

Schools - 
 Teachers - 
 Pupils - 

1 sq. = 25 scholars
 1 sq. = 25 Teachers
 1 sq. = 200 Pupils.



as one established or conducted by natives of India on native methods. It includes elementary indigenous schools, pathashala, special schools, 'unrecognised primary schools' and the institutions started under the National Movement sponsored by Mahatma Gandhiji in 1920s. The following Table No. 3 (iii) gives information about the number of Indigenous Institutions modern primary schools and the number of pupils in them during the period from 1855 to 1881-82.

TABLE No. 3 (iii)

Indigenous Schools and Primary
Schools and Pupils in the
1855-56 - 1881-82. *in Sahara*

Period	Schools		Pupils			
	Indi- genous	Govt. Pri- mary Schools	Indigenous Schools Total	Average per school	Govt. Primary School Total	Average per school
1855-56	194	26	4145	21.36	1872	72
1862-63	145	49	2911	20.00	2335	48
1870-71	219	143	4380 +	20.00	8441	59
1874-75	146	222	3040	20.00	11762	53
1875-76	178	228	3264	18.33	10987 +	48
1877-78	105	210	1868	18.00	10213	49
1879-80	112	228	2175	19.00	11441	50
1880-81	122	218	2604	21.00	12220	56
1881-82	145	224	3024	21.00	12795	57
Average				20.00		55

(Source : Statistical data were taken to compute the above table from the annual reports of the D.P.I. of the respective years)

+ Estimated.

From the above table the following facts can be observed :

i) The number of Indigenous schools decreased from 194 to 145. With all other things the territorial changes during this period may be one of the causes of their decrease. For instance during this period the talukas of Pandharpur and Bijapur were transferred to neighbouring districts. So the total number of 32 schools in 1855 in these talukas could be deducted. This gave the figure 162 (i.e. 194-32) on the contrary the number of these schools in 1881-82 was 145. The decrease in the number of schools was not very significant.

ii) The number of pupils in indigenous schools decreased from 4145 to 3024. However, the average roll of the schools remained the same through out the period.

iii) The Government schools during this period increased from 26 to 224. The rise was about nine times which could be considered significant in point of quantitative aspect. The average increase in the number of these school was about 22 schools per year which was not commendable.

iv) The number of pupils in the Government schools increased from 1872 to 12795. The rise was 6.8 times greater. Due to the increase in the number of schools, the number of pupils are bound to increase. But the average pupils per school was 55,



v) In comparing and contrasting these two types of schools it can be revealed that there was downward trend in the number of Indigenous schools and the total number of pupils. But in case of the Government school the position in both respects shows inverse. The average enrolment of the Indigenous schools was less than that of the Government school. This was natural because the Government schools were located in relatively bigger places.

The 1882-83 to 1920-21 Indian Education Commission of 1882 appreciated the role of the indigenous schools and recommended that¹⁰ (i) the indigenous schools be recognised and encouraged if they serve any purpose of secular education. (ii) Methods of encouraging the indigenous schools of high order be ascertained by the officials of the Government. (iii) special encouragement be afforded to the indigenous school masters to undergo training. This was encouraging step towards the indigenous schools. But during this period primary education was handed over to the municipality and the District Local Board. Thus Indigenous schools remained at the mercy of these Government and Semi-Government agencies. However, the Indigenous schools showed some degree of increase for some time during the period from 1884 to 1901.

The next period 1901 to 1921 was very difficult time to the indigenous schools. Because epidemic of plague and famine in the beginning of the present century led to close

down their schools. Similarly, the first world war and the influenza epidemic of 1918 worsened the position of these schools. This period was the dawn of the compulsory education act. The local Board and the Municipalities were very active in starting schools in villages and towns. So these schools were over shadowed by this policy. During the period of Diarchy 1921-22 to 1936-37 the Bombay Primary Education Act was passed. The control of finance came into the hands of the Local Boards and the voluntary agencies were to depend upon the Local Authority. This has adverse effect on the indigenous education system.

When the popular Ministry came into power in 1938 it launched the programme of liquidation of illiteracy under the voluntary schools system. So the registered schools got impetus. They started the schools in small villages having the population below 500. Thus the place ^{of} erstwhile ^{indigenous schools} was taken by the aided schools. Thus this policy ^{caused} to dwindle down the number of Indigenous schools. The position of the Indigenous schools and primary schools during the period 1883-84 to 1946-47 is given below in Table No. 3 (iv)

Schools

The Decline of The indigenous schools and Growth of Modern Primary Schools of the Govt. and Local Authorities (1855-56 - 1946-47)

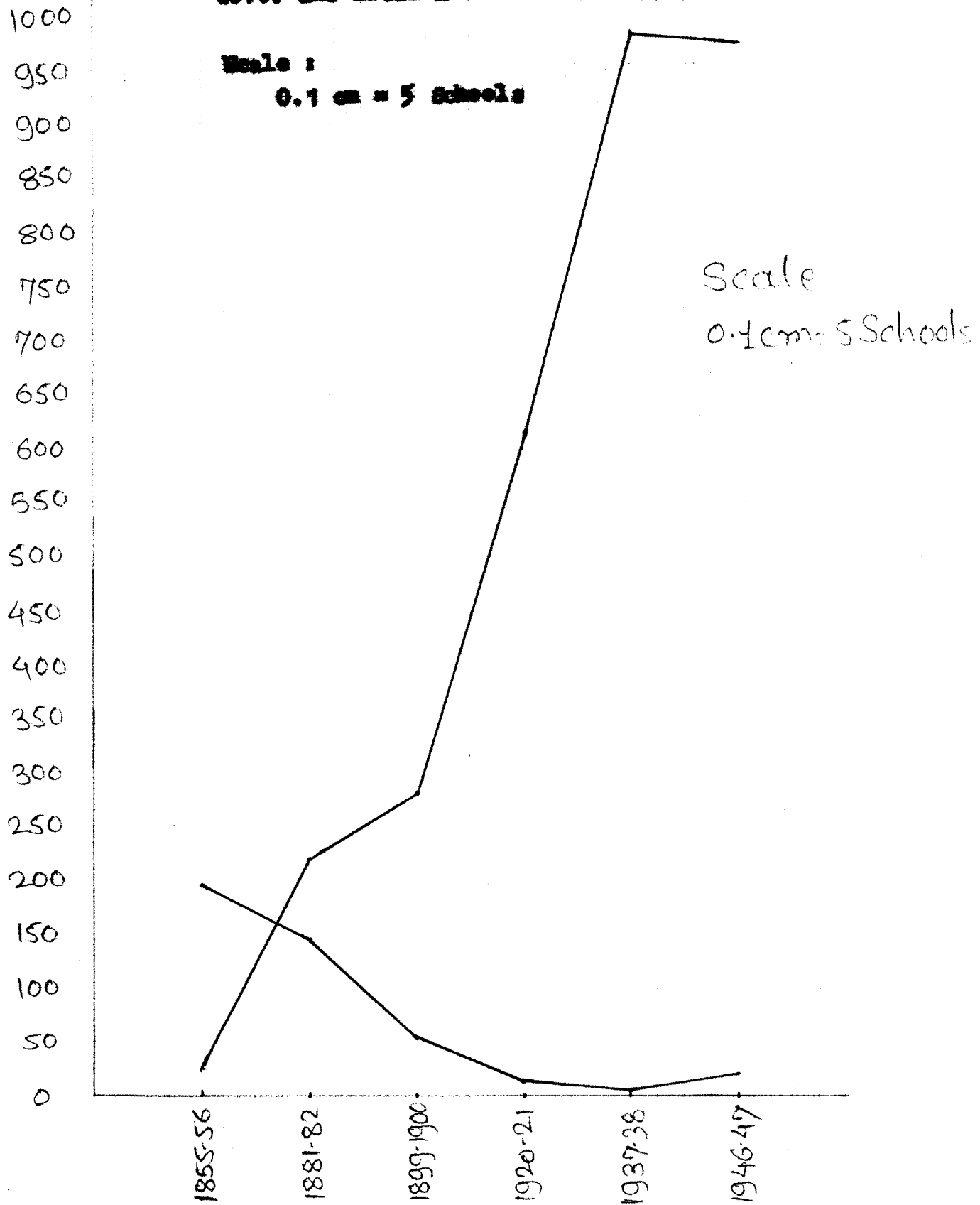


TABLE No. 3 (iv)

Indigenous and Government Schools and
Pupils 1883-84 to 1946-47

Year	Schools		Pupils			
	Indige- nous	Govt. & Local Autho- rity	Indigenous Total	Average pupils for school	Local Authority Total	Average pupils per school
1883-84	37	227	996	27	14,545	64
1888-89	142	267	2405	17	17,377	65
1893-94	145	273	2904	20	19,489	71
1899-1900	55	281	986	18	18,230	65
1905-1906	43	367	784	18	20,445	55
1910-11	15	445	261	17	23,509	53
1915-16	6	536	142	23	26,555	50
1920-21	14	618	290	21	35,538	58
1925-26	19	946	357	19	56,610	60
1930-31	3	991	125	42	65,007	66
1936-37	17	1001	592	35	77,085	77
1937-38	6	984	177	30	83,911	85
1942-43	24+	979	801	33	91,986	94
1946-47	22+	979	506	23	1,02,325	105
Average :			24.5		69	

(Sources : Figures of schools and pupils are taken from the annual reports of the D.P.I. of the respective years)

N.B. +1) These are unrecognised schools and some of them were indigenous schools.

2) The figures of the aided schools are not included in the above table.

From the above table the following facts can be deduced :
The

i) There was increase in the number of Indigenous school upto 1893-94. This can be ascribed to the policy of the Education Commission of 1882. But then followed downward trend in the number of schools throughout the period except a few exceptions. The numbers shown for the year 1942-43 and 1946-47 were unrecognised schools and some of them were the Indigenous schools. There is no source available to split up the data. This gives fair idea about their number. During the period of famines plague, and influenza epidemic the number of schools decreased. So natural calamity may be one the causes for their decrease.

During the period from 1938-39 the number of the recognised schools of the voluntary agencies increased from 217 to 545 under the liberal policy of liquidation of illiteracy in the district. That might also be one of the causes for the decline in the number of Indigenous schools.

ii) The average number of pupils in Indigenous schools during this period, increased over the average of the previous period.

iii) The number of schools of Local Authorities (District Local Board and the Municipalities) increased from 227 to 979, giving over all average of 54 schools per

year. However, during the period of the Popular Ministry (1938-47) there was decline in the number of these schools. As the number of schools of voluntary agency increased there was little scope to increase the activity for the Local Authority who generally conducted schools in big villages.

iv) The average number of pupils of the schools of the Local Authority went on increasing from 64 to 105. This could be regarded as the significant progress.

v) At the close of the period of this study there was about 22 indigenous schools with about 505 pupils, as against 979 with 1,02,325 pupils of the local authorities. Thus the latter agencies have captured the field of the Indigenous education system which was supreme agency in the beginning of this period of study (i.e. 1848).

vi) With the rise in the number of the schools of the Government, Local Authorities and recognised voluntary agencies, the number of the Indigenous schools have gone down.

In the Bombay Province the Indigenous institutions came to an end by the year 1936-37.¹¹ However, it is difficult to mark definite year of the end of the era of the Indigenous schools. It is proper to state that by the Forty's of the present century, the Indigenous system of

education ceased to exist in Satara; and as in the Bombay Province; and this is clearly revealed in the table as the number of schools of this type from 1929 were not significant. In the district of Satara a very few institutions of the type existed by the year 1937-38. It may be said that by that year hardly any school of the old indigenous type was remained in the district.

Though the Government had started her schools in villages and towns, indigenous schools continued to function side by side and survived upto the 40's of the present century in the district of Satara as in the Presidency. It is interesting to analyse the salient causes that led to perpetuate the system of indigenous education in the district and the state.

As time passed the old Pantoji began to die out rather quickly and their place was largely taken by teachers educated in the Government schools run on the modern type. This is evidenced in the remarks of the D.P.I. Report 1885-86. The Director of Public Instruction observed : "Many of the Head Masters are the young men who, having received their education in Government schools are well acquainted with these features and do their best to reproduce them in their private "advanture schools."¹²

Indigenous elementary schools began to use printed books and maps etc. In this connection a piece of information could be found in the annual administration report of the D.P.I. for the year 1862-63 : "Many of the independent native village schools throughout the presidency are beginning to employ class books, a feature of which distinguished them from the genuine indigenous schools."¹³ Again in the report for the year 1886-87 a similar evidence could be found : "The new schools (Indigenous elementary schools) are mostly started by young men who have received their education in Government schools and ... adopted the Departmental books, maps even copy slips are freely used, while in some schools the course of schools is regulated according to Government standard."¹⁴ Mr. Giles reports : On the whole there is a considerable tendency towards the use of books and maps where formerly the only apparatus consisted of sand and for the writing boards and cane.¹⁵

In large towns, the indigenous schools were not greatly affected by establishment of Government schools, as they served the role of the feeder schools to them (Government schools). The proof of this could be found in the fact that even in towns the indigenous system was regarded as preparatory to the Government schools. In the biography of Annasaheb Chiramule the founder of the then western India Life Insurance Company Ltd., Satara, it was revealed that he had his primary education in an indigenous school started by one Pandu Anna

Kashikar in 1860's.¹⁶ A number of persons who came to the fore by the end of the last century had privilege of learning their "O Na Ma" and the numerous multiplication and other native tables and to read and write in purely indigenous schools of old type before their education in Government primary schools.

The Indigenous school system was more economical. The state could not go on establishing its own vernacular schools to an indefinite extent in view of the limited financial allotment towards education. This point was well tressed by one V.N. Pathak, Head Master, Government High School, Satara, in his evidence statement before the Indian Education Commission 1882. He conveyed his views to the Commission as follows : "The annual cost of maintaining a state vernacular school of the lowest grade cannot be less than Rs. 150/-. But this amount would go to maintain three or four indigenous schools, not much inferior to the state schools."¹⁷

But this factor was not so significant for the growth and survival of the indigenous schools; as the Government could not follow the liberal policy in aiding the indigenous schools. This is evidenced further in Pathak's statement : "But a small sum is generally allotted in the Education budget of each district for aid to these schools; and the Deputy Educational Inspector only distributes this small sum

to a few of the best of them. For example, out of the total number of 2789 indigenous schools in this Presidency only 75 or 2.5 percent were aided in 1880-81."

It can be observed that inavailability of the Government or Local Authority school in some locality attributed to the existence of indigenous schools there. In this context a piece of information could be found in the Annual Administration report of the Education Department of the Bombay Province for the year 1874-75. It was mentioned : "It may be asked why are there so many indigenous schools ? Why do about 3000 pupils attend the indigenous schools and do not come to Government schools ? The answers are first, because the Government Department does not allow schools to be opened or retained in any place unless there are on an average about 30 boys on the rolls; and secondly that it does not make provision to open infant schools for the convenience of small boys living in large towns who cannot walk over to great distance to and from a Government school four times a day." "A large majority of primary schools (indigenous schools) aim at imparting instruction in the rudiments of the three R's and serve the needs of villages where district school boards cannot attend to have their own schools."¹⁸ Still another evidence could be found in support of the cause. "The young men who having received their education in Government schools are well acquainted with the features and to their best to represent them in their private

'venture schools'. Thus the eighties of the last century the concept of the new 'Venture School' came on horizon and they began to gain ground.

The rise of national movement in 1920s under the leaderships and influence of Lokamanya Tilak and Mahatma Gandhi led to establishment of national schools. The Tilak National School was started in Satara in 1921. Rayat Shikshan Sanstha was established in 1919. Prajna Patha Shala was opened in 1915. "With exception of a few National Schools.....most of them are indigenous schools which prepared children in the rudiments of three R's."¹⁹ "The National schools do not follow the Departmental Curriculum but work on independent lines. The vernacular is the medium of instruction for the subjects other than English and special emphasis is given on physical education, simplicity of life and specialising at suitable stage in some vocational or industrial branch."²⁰ During the period of the non-cooperation movement it was in swing. Students from the Government institutions have left the schools and colleges and participated in the national movements of 1930 and 1932. Teachers from the National schools also joined the movement. In facts they were the pioneers and they did everything to spread this movement far and wide in Maharashtra. But due to the oppression from the Government, they had not only suspended their activity but had some times to close those institutions totally. Thus it can be observed that the problem of National Education was closely linked up with

the problem of National Independence and the circumstances further proved that unless independence was won it was not possible to carry on a large scale the experiment of national education and to achieve phenomenal success. It is worthwhile to note the remarks of the D.P.I. : "The increase in the number of (indigenous school) appears to be chiefly due to non-cooperation movement". Further it is evidenced a decline in the progress : "The decline in the number is due to the closure of national schools". The national schools increased in number but in little while they dwindled down. Lack of funds forced the workers to close down many schools; in some cases the number of pupils thinned for various reasons - unrecognition, political bias policy, lack of future prospect etc. and lastly they were closed for want of pupils. In Satara the Tilak National School was closed in 1932. It is altogether important to make side reference in point of the impact of these schools on development education in contemporary society. Though educationally these institutions may not have done much in a short span of life, they have served a living centres of political faith. They have been successful training grounds for public workers and have also been a welcome refuge for all those who did not know where to lay their own heads in times of storm and stress. The merit of the system can be found in a long prospective period. Though initially the national schools failed to deliver goods they succeeded in achieving a phenomenal development in education during the post-independence

Pupils

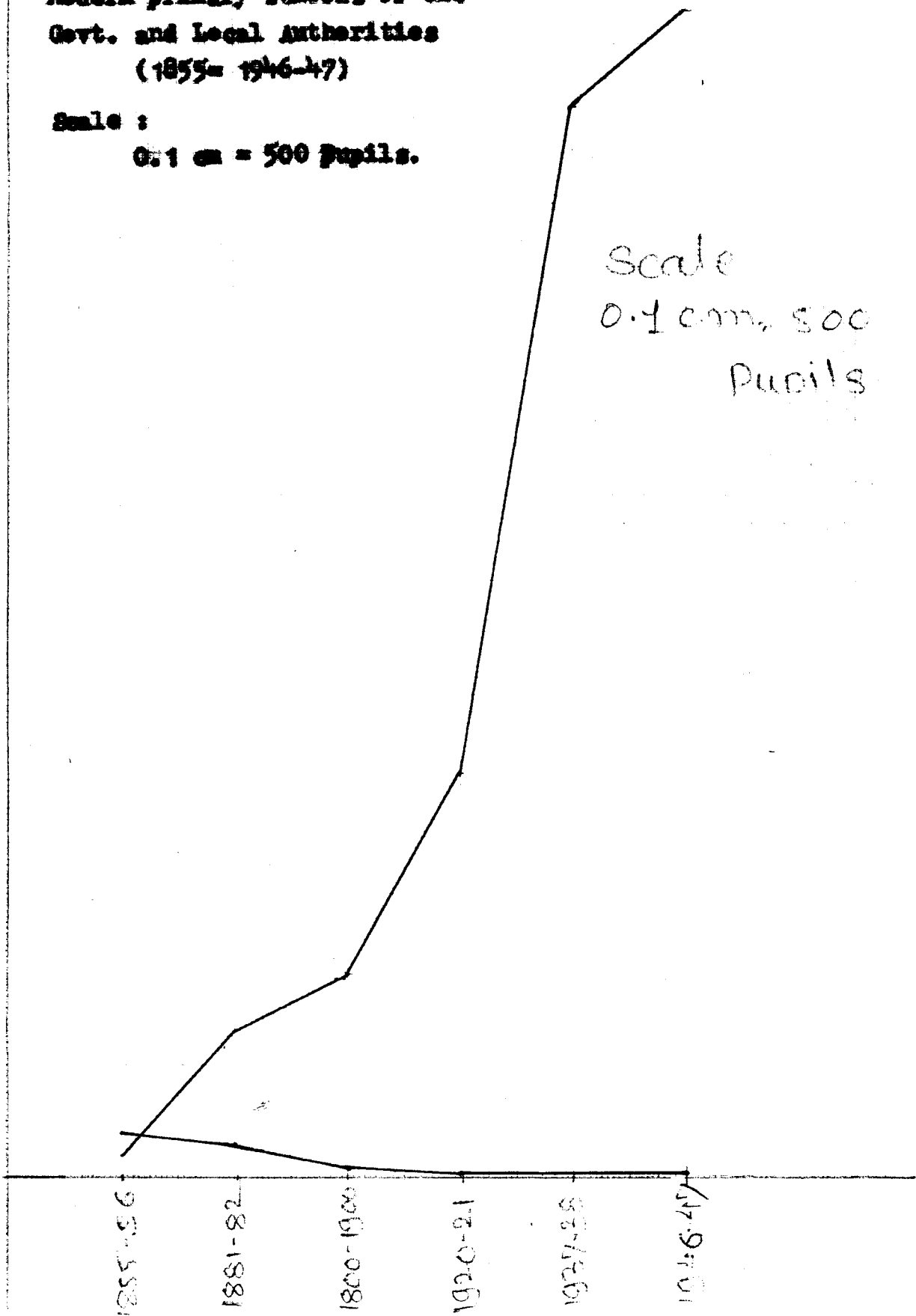
Thousand

105
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85
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45
40
35
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25
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15
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5
0

Pupils in the Indigenous and Modern primary schools of the Govt. and Local Authorities (1855-1946-47)

**Scale :
0.1 cm = 500 pupils.**

Scale
0.1 cm, 500
Pupils



period. Prospectively, it can be concluded that but for encouragement of Government no educational system, however, great may be in its philosophical aspect and useful from national point of view will survive to meet outstanding demand of public at large for a long period.

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- 2) B. Thomas, : Memoir on Satara Territory (1857) P.5
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