

# *EDUCATION IN BARODA*

BY

**THAKORLAL RANCHHODLAL PANDYA,**

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SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIRE-  
MENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY  
IN THE FACULTY OF PHILOSOPHY, COLUMBIA  
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1915.

TO  
**MODERN BARODA**

AND

**ITS MAKER**

**His Highness Maharaja  
Sir Sanaji Rao Gaekwar,**

**G. C. S. I.,**

**Sena Khaskhel Samsher Bahadur.**

## PREFACE.

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THE educationists and other inquisitive people of the United States of America, had been hearing a great deal about the ruler of Baroda and his pioneer work in matters educational. However, they had no definite facts to know the greatness of the work. To satisfy this want, this subject was suggested to me by my professors, for my dissertation, at the Teachers College of the Columbia University. Hence this humble effort. The necessary data were collected during 1910-11, and they were compiled into the present form in the beginning of 1912. This work was done for the American public, under American atmosphere, as a student of an American University. Owing to some personal difficulties this compilation could not be published earlier.

The first chapter on History of Education in India, has been written to show what we as a nation possessed before the modern influences began to set in, forming a sort of a back-ground for the present developments.

Since this was written, education in Baroda has been steadily progressing and several reforms, like the introduction of Kindergarten classes, the opening of a reformatory, an additional Teacher's College for men, changes in the curricula, raising the compulsory age limit to fourteen, and many others have been inaugurated.

My warmest thanks are due to Mr. Manubhai N. Mehta M.A., L.L.B., Amatya Sahab (Counsellor) to the Baroda State, for writing a valuable and instructive intro-

duction to this volume. He has been greatly instrumental in the present educational development in the State, being the Counsellor to His Highness the Maharaja Gaekwar in matters pertaining to the educational department. I am indebted to Mr. C. T. Modi, the retired educational Inspector of the State for supplying me with all valuable information on the subject, while I was in the United States. I also owe my sincere and heart-felt thanks to Professors Monroe, Strayer, Sachs, Suzzallo, and A. V. W. Jackson for reading the manuscript and especially to Professor Farrington for reading it over with me and making numerous useful suggestions. I cannot conclude without expressing my deep sense of obligation to my friend Mr. K. M. Munshi B.A., L.L.B., Advocate, High Court, Bombay, for his help in seeing this book through the press.

T. R. PANDYA.

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## VITA.

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## INTRODUCTION.

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It was probably the saying of Epictetus that you would do the greatest service to the State, if you raise, not the roofs of houses, but the souls of citizens; for it is better that high souls should dwell in lowly houses than for mean slaves to lurk in great houses. The problem of National Education that the present Ruler of Baroda, has undertaken to solve in India has for its object the extrication of his subjects from the dismal abyss of hoary superstition and ignorance and exalt them to the status of citizens. Compulsory Education is the one plank in the edifice of reforms inaugurated by His Highness Maharaja Sayajirao Gaekwad which is likely to serve as the mystic ladder to National Regeneration.

It was therefore a happy inspiration that suggested to Dr. Pandya the idea of writing a history of Education in Baroda as his thesis for the Doctor's Degree. Dr. Pandya finished his education at the Columbia University and he is only redeeming the debt he owes to Baroda and its beneficent ruler in placing this record of Educational progress achieved in an Indian State before the great American Commonwealth. The judgment of a free and independent Nation on the Educational work of an Indian State that has done great service in popularising democratic ideals in the country will be impartial, and helpful to future progress. Its good points will be correctly appreciated at their proper worth; and its defects pointed out without reserve. The youngest Nation will thereby impart the vigour of fresh life to the oldest Nation with a living civilisation.

Dr. Pandya's work commences with an erudite review in which the successive epochs of ancient civilisation in India rapidly march past before our imagination and leave an impress of the magnitude of the task lying before the Indian patriot, of rebuilding the edifice to the noble heights from which the nation has fallen. It reveals the crest, only dimly discernible, in the shadowy splendour of the empyrean and serving as the beacon to guide his devoted efforts at advancement.

The history of Education in Baroda is mainly a record of the spread of free Compulsory Education in the State. Dr. Pandya has presented some instructive figures illustrative of the progress achieved and of the stupendous work yet remaining to be accomplished. The percentage of population receiving education in the whole country comes to only 1.9 ; in the Bombay Presidency adjoining the State it rises to 3.2 ; while in Baroda it has mounted up to 10. in 1912-13. The latest Census has returned a total of 10,55,935 males and 9,76,863 females in the State ; and the percentage of children attending the Schools according to sex works out to 13 for males and over 7 for females. If the percentage of children of school-going age under the Compulsory Act is roughly calculated to be 15, the above percentages disclose the gratifying figures of 86 per cent of boys and 48 per cent of girls of school going age attending the schools. The average number of square miles served by one school in the Bombay Presidency comes to 16.7 as against 3.8 in Baroda, which spends over 10 per cent of its total revenues on Education. The total expense on education per capita in British India amounts to one sixteenth of a rupee ; in Baroda it amounts to three fourths of a rupee. Baroda thus gives the lead in Educational matters to the country, which has yet to make a great

head-way in the race as compared to other civilised nations.

It is not however in extent alone that Education in India needs development. The problem of intensive improvement is equally momentous. Besides enlarging the quantity or volume, the quality of Education demands considerable attention. What the Baroda Educational authorities aim at is not so much instruction as Education. The object of Education is accepted to be the cultivation of the powers of observation, the formation of character and the evolution of the mind. Education as now imparted only slakes the thirst for knowledge instead of ever whetting it; it prepares the student for the University and not for the world; it ceases with the school or the College instead of remaining a vital force ever reproducing an improved type, till to live to and to learn become one. "It is not" Says Jeremy Taylor, "the eye that sees the beauties of heaven, nor the ear, that hears the sweetness of music but the soul that perceives all the relishes of sensual and intellectual perceptions; and the more noble and excellent the soul is, the greater and more savoury are its perceptions. And if a child behold the rich ermine, or the diamonds of a starry night, because he makes no *reflex act* on himself and *sees not* what he sees, he can have but the pleasure of a fool or the deliciousness of a mule. True Education consists in stimulating this reflex act; which brings with it the proper discernment of the true, the correct determination of the right, and the artistic appreciation of the beautiful. Education is something very different from and higher than mere instruction; the latter only stores up for future use; but education sows the seed which ripens and bears fruit a hundred



fold. Knowledge is Power and yet it is inferior to wisdom. It was remarked by Cowper, that,

“ Knowledge is proud that she has learnt so much  
Wisdom is humble that she knows no more ”

It is this type of Wisdom which the object of true Education ought to be to cultivate. The ideal teacher ought to endeavour to build up right character in his pupils; and for this noble task of great moment the teacher himself has to be taught. Baroda maintains two Training Colleges which have this noble ideal in view and every year about four hundred teachers receive training in these Normal Schools. Dr. Pandya presides over one of these Institutions; and the impress he leaves on the character of the teachers trained up under him is so healthy that the task of building up a robust character among the rising generation is not without hope. The other Training College is also under the influence of another capable Educationalist, Mr. Dikshit who had also the benefit of completing his training at the London University. Both these gentlemen by their culture hold out attractive exemplars for the teachers and their pupils to imitate and profit by.

The problem of female education in India is fraught with peculiar difficulties. Fallen from their high estate the Indian Women of the day are strongholds of superstition and bulwarks of bias. Unlike their ancient ideals they are content with perpetual tutelage and have no desire to shake off the subjection which enthralled their sex. Ordinarily to the high class women their wardrobe is their only library; and in the middle and lower classes their every day life is solely taken up by the church, the children and the kitchen. The tedium of their hum-drum life is rarely relieved by books and they have not culti-

vated the inner eye which " finds tongues in trees, books in running brooks, sermons in stones and good in everything." The progress of a country is rightly gauged by the estimation in which its women are held ; and strenuous endeavour is necessary to awaken the public conscience to a right sense of the dignity the Indian women enjoyed in antiquity and to educate them in a manner worthy of their status and proud heritage. The commencement made in Baroda to educate the girls is noteworthy ; and its contribution to the task of female education is by no means mean.

Sam Weller has left on imperishable record, the complaint of a French parrot, " about insult being added to injury, in being not only confined in a cage but also made to speak the English language." Boys in the Indian Primary Schools also labour under a similar disability especially in the rural areas. Ever since the study of the Vernaculars was chilled under the cold breath of Macaulay's rhetoric, higher education through the Vernaculars has become a forlorn hope. To make an Indian boy learn Arithmetic and Geography, Sanitation and Sanskrit through the English tongue does not lead to conservation of energy or conduce to economy of time. Opportunities are wasted and one source of enriching the Vernaculars is hopelessly blocked. Baroda has been doing yeoman service in the uplifting of Vernaculars by largely adding to the stock of readable books in Gujrati and Marathi ; and the large network of stationary and circulating Libraries that has recently sprung up, helps the supply of Vernacular Books to the reading public in villages. Books on advanced subjects, in History Sciences and Philosophy are got prepared in Vernaculars and scattered broad cast over the country for reading. A Vernacular College for instruction in subjects of academic learning was also thrown open ; but it failed to attract a

large following for want of prospects of preferment and promotion. People care more for a "bread and butter" type of education than a scholastic one which does not help to feed their mouths ; and the experiment of evolving a Vernacular Academy was denied a fair trial.

The problem of class education has a peculiar significance in a caste-ridden country like India. Large communities of human beings rank low in the social scale and are regarded as untouchable. Birth carries with it a stamp of social degradation which no merit can redeem. Boys and girls belonging to these unfortunate classes are refused admission into the schools and they are left wholly unprovided so far as regards educational facilities. No tyranny is so oppressive as caste tyranny. Even so wise a man as Dr. Johnson laid it down as a self evident axiom that if every one learned to read it would be impossible to find any one who would do the manual and the menial work of the world. The dignity of labour is better understood in Baroda ; and few states in India have laboured as zealously as Baroda to snap the chains of caste hegemony and burst the barriers of birth-rights and vested privileges.....Separate Primary schools have been opened in villages for the benefit of these untouchables ; and they are also given free admission along with boys of " the chosen " classes into the higher Secondary Schools. Out of a total population of 1,74,290 of these depressed classes, no less than 16,249 boys and girls receive education in the schools of the State, thus showing a little above 9 percent to their entire number. When the commonest rights of humanity are denied to these human beings by the priest-ridden castes the tension of their embittered feelings and the depth of their depression can well be imagined.

Technical education in Baroda has not been neglected, but receives its due share of attention along with the humanistic studies from the Educational authorities. Time was when men in England were called upon to "sell their books and buy furnaces; forsake Minerva and the Muses as barren virgins and rely upon Vulcan." A proper scheme of education involves no such divorce of Athene, but combines the study of the Bible of Nature along with that of the Holy Bible. The importance of Science and the value of technical instruction, of manual training and the training of the eye are properly appraised, and no one limb is developed at the expense of the other in an ideal educational scheme. The Baroda Kala Bhuvan has been supplying this need for technical education in the country and attracts pupils from the far off Bengal, the Punjab and Sindh. About 400 boys receive technical instruction in various arts and crafts in this institution, which well serves the useful purpose of teaching its pupils to win their bread and butter and fight their battle of life. A sound system of education ought to satisfy this practical test of utility. Bacon wished our studies to be neither "a couch on which to rest; nor a cloister in which to promenade alone; nor a tower from which to look down on others; nor a fortress whence we may resist them; nor a workshop for gain and merchandise; but a rich armoury and treasury for the glory of the creator and the relief of man's estate." Such culture alone can ennoble life.

Ignorance is said to be the mother of evil; and a man who opens a school, closes a prison. "Of all Treasures, knowledge," says the Hitopdesha, "is the most precious; for it can neither be stolen, given away, or consumed." Learning is the greatest alms that can be given and it is a gift worthy of kings. Who will say,

however, that all kings use their power and wealth for the advancement of learning? Ruskin speaks of "Moth-kings, who lay up treasures for the Moth; and rust-kings, who are to their peoples' strength as rust is to armour, and who lay up treasures for the rust; and of robber-kings laying up treasures for the robber; but how few are kings who have ever laid up treasures that needed no guarding; treasures of which the more thieves there were, the better?" Dr. Pandya has well brought out in this brochure how Maharaja Sayajirao Gaekwad has enriched his State with this treasure. He can well say "most of my children are born to poverty; but I will take care that they shall not grow up to ignorance." Learning alone is the Sesame that will open up the doors. not of robbers', but of kings' treasures; and these are flung open to all in Baroda, both full and free.

MANUBHAI N. MEHTA.

BARODA,  
1st February 1915.

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APPENDIX A.  
MEGASTHENE'S ACCOUNT OF  
ADMINISTRATION OF A HINDU KINGDOM  
IN THE FOURTH CENTURY  
BEFORE CHRIST. <sup>1</sup>

Those who have charge of the city are divided into six bodies of five each. The members of the first look after everything relating to industrial arts. Those of the second attend to the entertainment of foreigners. To these they assign lodgings, and they keep watch over their modes of life by means of those persons whom they give to them for assistants. They escort them on the way when they leave the country, or in the event of their dying, forward their property to their relatives. They take care of them when they are sick, and if they die, bury them. The third body consists of those who inquire how and when births and deaths occur, with the view not only of levying a tax, but also in order that births and deaths among both high and low may not escape the cognizance of the government. The fourth class superintends trade and commerce. Its members have charge of weights and measures, and see that the products in their season are sold by public notice. No one is allowed to deal in more than one kind of commodity unless he pays a double tax. The fifth class supervises manufactured articles, which are sold by public notice. What is new is sold separately from what is old, and there is a fine for mixing the two together.

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<sup>1</sup> McCrindle, J. W. *Ancient India as Described by Megasthenes and Arrian*, pp. 86-88

The sixth and last class consists of those who collect the tenths of the prices of the articles sold."

The military officers "also consist of six divisions with five members to each. One division is appointed to co-operate with the admiral of the fleet; the second with the superintendent of the bullock trains which are used for transporting engines of war, food for the soldiers, provender for the cattle, and other military requisites. The third has charge of the foot-soldiers, the fourth of the horses, and the fifth of the war-chariots, the sixth of the elephants."

A third class of officers superintends agriculture, irrigation, forests, and generally the work of administration in rural tracts. "Some superintend the rivers, measure the land, and inspect the sluices by which water is let out from the main canals into their branches, so that every one may have an equal supply of it. The same officers have charge also of huntsmen, and are entrusted with the power of rewarding or punishing them according to their deserts: they collect the taxes and superintend the occupation connected with land, as those of the woodcutters, the carpenters, the blacksmiths, and the miners. They construct roads, and at every ten stadia set up a pillar to show the byroads and distances."

*Number of Pupils in different Standards of  
Vernacular Schools.<sup>1</sup>*

	Special Insts.	Fund Schools.	Schools under Inspt'n.	Aided Schools.	State Village Schools.	Other state elementary Schools.	Total.
No. Schools... ..	12	3	3	30	1,563	1,192	2,816
No. pupils special studies ... ..	2,095	...	32	179	...	...	2,891
No. pupils 7th Stand. ...	...	...	16	...	10	97	113
No. pupils 6th Stand. ...	...	17	15	31	49	...	2,814
No. pupils 5th Stand. ...	...	16	25	50	254	4,193	4,528
No. pupils 4th Stand. ...	...	21	25	80	1,233	6,558	7,917
No. pupils 3rd Stand. ...	...	29	52	157	3,896	8,874	12,508
No. pupils 2nd Stand. ...	...	34	42	281	7,108	15,598	23,068
No. pupils 1st Stand. ...	...	64	38	368	11,039	22,845	34,854
No. pupils below Stand.	...	111	51	840	87,902	38,154	77,058
Total No. pupils ...	2,096	292	296	1,986	60,991	99,605	165,266

<sup>1</sup> Baroda State, Report of Public Instruction 1908-9.



*Number of Pupils in the Vernacular Schools according to Different Castes and Communities and their percent. of the Total Number of Pupils.<sup>1</sup>*

	Village Schools.		Other vernacular schools		Total.		
	No.	Per cent	No.	Per cent	No.	Per cent	
HINDUS.	Brahmins ... ..	2,265	3·8	12,137	2·8	14,502	8·8
	Kshatriyas Writers ...	161	·3	650	·6	811	0·5
	„ Warriors ...	4,593	7·5	4,487	4·8	9,080	5·5
	Merchants, Lawanas and Bhatias ...	623	1·0	1,256	1·2	1,879	1·1
	„ Banias ...	997	1·6	5,865	5·1	6,862	3·8
	Farmers, Patidars and Kunbis ...	15,617	25·6	23,305	22·4	38,922	28·6
	Religious mendicants (non-Brahmins) ...	1,002	1·7	954	·9	1,956	1·2
	Wandering and low profession class ...	7,024	11·5	9,022	...	16,046	9·7
	Unclean castes ...	4,213	6·9	10,38	9·9	14,451	8·8
	Arya & Brahma Samajists.	115	·2	97	·1	212	·1
	Others ... ..	...	...	...	...	29,736	18·0
Total Hindus ...	48,889	·1	85,068	81·8	133,957	81·1	
Jains ... ..	892	1·5	3,90	3·7	4,793	2·9	
Animists ... ..	7,596	12·4	2,864	2·7	10,460	6·3	
Parsis ... ..	101	·2	895	·8	496	·3	
Mahomedans ... ..	8,406	5·6	12,028	11·5	15,429	9·3	
Christians... ..	94	·2	15	...	109	·1	
Jews ... ..	6	...	...	...	6	...	
Sikhs ... ..	7	...	9	...	16	...	
Total ...	60,991	100·	104,275	100·	165,266	100·	

<sup>1</sup> Baroda State, Report of Public Instruction, 1908-9, p. 33.

*Distribution according to Age of Boys Attending the  
Vernacular Schools.<sup>1</sup>*

	Village School.		Other Vernacular Schools.		Total.	
	No.	Per cent.	No.	Per cent.	No.	Per cent.
Above 20 years ... ..	5	...	504	'7	509	'4
Of 20 " ... ..	7	...	214	'8	221	'2
" 19 " ... ..	6	...	248	'8	254	'2
" 18 " ... ..	24	'1	462	'7	486	'4
" 17 " ... ..	27	'1	751	1'0	788	'6
" 16 " ... ..	78	'1	1,241	1'7	1,319	1'1
" 15 " ... ..	262	'5	2,052	2'8	2,314	1'9
" 14 " ... ..	713	1'5	3,526	4'9	4,239	3'5
" 13 " ... ..	1,847	3'9	5,847	8'0	7,694	6'4
" 12 " ... ..	4,438	9'8	8,114	11'1	12,552	10'4
" 11 " ... ..	6,729	14'2	9,440	12'9	16,169	13'5
" 10 " ... ..	7,526	15'9	10,814	14'8	18,340	15'3
" 9 " ... ..	7,840	16'6	10,507	14'4	18,347	15'8
" 8 " ... ..	7,058	14'9	7,882	10'8	14,940	12'4
" 7 " ... ..	6,689	14'0	6,399	8'8	13,088	10'8
" 6 " ... ..	3,199	6'8	3,548	4'8	6,747	5'6
" 5 " ... ..	958	2'1	1,464	2'0	2,422	2'0
Total ...	47,366	100'	73,013	100'	120,379	100'

<sup>1</sup> Baroda State, Report of Public Instruction, 1908-9, p. 34,

*Number of Vernacular Schools and Pupils Examined,  
and Number of Pupils Passed in each  
Standard and percent.<sup>1</sup>*

		Village Schools.	Other Vernacular Schools.	Total.
No. Schools Examined	...	1,499	1,226	2,725
No. Pupils on Rolls	... ..	59,477	104,420	163,897
No. Pupils present at Exa- mination	... ..	38,256	78,076	116,332
Special Studies...	... ..	.....	1,025	1,025
No. Pupils Standard 7th	...	.....	30	30
Passed Standard 6th	...	40	1,647	1,689
" Standard 5th	...	75	1,768	1,843
" Standard 4th	...	321	2,667	2,988
" Standard 3rd	...	971	3,696	4,667
" Standard 2nd	...	1,925	5,142	7,067
" Standard 1st	...	4,872	10,552	15,424
"     " Below	...	10,805	16,867	27,672
Total		19,009	43,396	62,405
Percent. of Pupils passed to those on Rolls		32·6	44·5	88·1
Percent. of Pupils passed to those Present		49·5	55·6	58·7

<sup>1</sup> Baroda State, Report of Instruction, 1908-9, p, 35,

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