

3. The progressive Europeans of Australia and Africa use it and their relations with India are increasing day by day.
4. Latin and Greek had brought resurrection in England; similarly these will do it in India.
5. Indians themselves are in favour of studying English more than Arabic or Sanskrit or Persian.
6. Indians might be made learned in English literature and it is the duty of the Government to make efforts for it.
7. The students of Oriental Institutions want the financial help whereas the students reading in English schools are ready to pay fees, etc.

12.6 Unit-End Exercises

1. Elucidate the merits and the demerits of the educational system introduced by the British.
2. Write a note on the positive effects of the system of education as introduced by the British in India

12.7 References

1. Aggarwal, J. C. (1996) *Teacher and Education in a Developing Society*, New Delhi: Vikas Publishing House. Pvt. Ltd.
2. Chandra, S.S. (2003) *Indian Education Development, Problems, Issues and Trends*, Meerut: R. Lall Book Depot.
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5. Rai, B. C. (1999) *History of Indian Education*, Lucknow: Prakashan Kendra.
6. Rai Garg (1977) *Indian Education. Review and Preview*, Ambala Cantt, The Associated Publishers.
7. Rawat, P.L. (1981) *History of Indian Education*, Agra: Rain Prasad and Sons.

After our independence the first action of real significance taken by the Government of India in the field of education was the appointment of a University Commission in 1948 under the Chairmanship of Dr. S. Radhakrishnan. The Commission laid stress upon the standard of Education and pointed that secondary education, which was the weakest link in Indian Education, was mainly responsible for the low standard. Simultaneously it laid a stress upon the need of technical education, along with agricultural and medical professional education.

12.5 Answers to ‘Check Your Progress’

‘Check Your Progress’ - 1

1. European literature and science will be propagated among the Indians.
2. Funds will be employed only for encouraging English education.
3. Future allocation of funds to oriental students and teachers will be stopped.
4. No funds will be available for printing of oriental works.
5. The medium of education will be English.

‘Check Your Progress’ - 2

The Hunter Commission left the organization of the curriculum on provincial Governments with the suggestion that they should organize the same in their respective areas according to the needs of the locality concerned. At the same time the Commission also suggested that subjects useful for life should be incorporated in the curriculum. It opined that agriculture, physics, trigonometry, geography, medicine and accountancy should be included in the curriculum as these subjects are closely related to life.

Check Your Progress - 3

Macaulay advanced the following facts for proving English to be the most useful language for Indians.

1. It is the language of the Rules and highly placed Indians use it.
2. It is possible that it might be the language of trade and commerce in the Eastern Waters.

5. Indians themselves are in favour of studying English more than Arabic or Sanskrit or Persian.
6. Indians might be made learned in English literature and it is the duty of the Government to make efforts for it.
7. The students of Oriental Institutions want the financial help whereas the students reading in English schools are ready to pay fees, etc.

Medium of Instruction: The Wood's Despatch pointed out that due to dearth of course books in Indian languages, the medium of education should be English. But this should be used by those people who have proper knowledge of English and are able to understand the European knowledge through this language.

‘Check Your Progress’ - 3

1. What is contribution of Lord Maculay towards medium of instruction?

12.4 Let Us Sum Up

With this unit, we complete a long journey of British rule in India. In 1947, in free India our educationists summed up both the aspects of Indian education.

Putting forward, the criticism of British Education in India, Indian Educational Policy of today was planned and organized by a foreign agency and has been submitted to the severest criticism. It is described as a foreign plant, not suited to Indian soil and therefore showing an unseemly growth. It is described as an attempt to make India lose her National Characteristics and make the people, ‘Indian by Birth’ and ‘English in taste, manners and outlook’.

Repudiation of Orientalist's Ideas: Opposing the Orientalists, Lord Macaulay wanted to discontinue the Oriental Educational Institutions. He said, "The admirers of Oriental system of education have used another argument, which, if we admit to be valid, is decisive against all changes". He concluded that to assist the oriental system of education means to put a deadlock in the way of future progress.

Medium of Instruction: Criticizing the native literature and languages, Lord Macaulay advocated English to be made the medium of instruction in India. He said, "A single shelf of a good European library was worth the whole native literature of India and Arabia". He maintained that current Indian languages are mostly incomplete, inefficient and lacking in scientific vocabulary. Hence, important books may not even be translated in those languages. Therefore, Macaulay discarded the local languages and degraded these literatures. He cracked many malicious jokes on Sanskrit literature, which proved his ignorance of it.

Support to English: Lord Macaulay flourished in an age when English nation and English language were, progressing throughout the whole world by leaps and bounds. British had taken their own culture and literature as the best in the whole world. They were trying to gain political and cultural supremacy throughout the world. In support of English, Lord Macaulay said, "It stands pre-eminent even among the languages of the West... whoever knows had ready access to all the vast intellectual wealth which all the wisest nations of the earth have created and hoarded in the course of ninety generations. It may also be said that the literature now extant in that language is of greater value than all the literature which three hundred years ago was extant in all the languages of the world together".

Macaulay advanced the following facts for proving English to be the most useful language-for Indians.

1. It is the language of the Rules and highly placed Indians use it.
2. It is possible that it might be the language of trade and commerce in the Eastern Waters.
3. The progressive Europeans of Australia and Africa use it and their relations with India are increasing day by day.
4. Latin and Greek had brought resurrection in England; similarly these will do it in India.

education through English medium for the Indians. However, it recommended for the development of Indian literature. It suggested that the books of Western literature and science should be translated in these languages. Also original books should be written and the writers should be rewarded and encouraged.

Employment: About employment Wood laid down the following principles:

1. While selecting the candidates for Government services their academic qualifications should be considered well.
2. Academically, highly qualified persons should be preferred than the others for Government services.

The Hunter Commission left the organization of the curriculum on provincial Governments with the suggestion that they should organize the same in their respective areas according to the needs of the locality concerned. At the same time the Commission also suggested that subjects useful for life should be incorporated in the curriculum. It opined that agriculture, physics, trigonometry, geography, medicine and accountancy should be included in the curriculum as these subjects are closely related to life.

‘Check Your Progress’ - 2

1. Briefly explain Hunter’s ideas towards curriculum.

12.3.3 Medium of Instruction

Positive effects of English language- It is believed by several thinkers that the introduction of the English language led to the opening of the doors of the West to the East. They are also of the view that even at present after about six decades of independence though the influence of tradition persists, the impact of the west on the attitudes; dress habits and manners etc. of the educated class is obvious.

Schools and the Number of Students: Historian Mill had said that each village of Madras had a primary school, but the number of the students per school was very little. Sir Munroe accepted that in the population of 1,25,00,000 only 1,88,000 people were reading. It means that out of each 67 persons only one boy was going to school. In the districts of Bellary and Kanara the average number of students per school was about 12. Some people used to educate their children at their homes. Generally they did not go to schools. Sir Munroe accepts that 26,903 students were being educated at their Homes in Madras city. This number was five times the number of the students going to schools.

Most of the students were Hindus. Very few of the girls entered the schools. In Bellary district the data show that out of 9,941 students, there were only 91 girls. The general condition of the schools was unsatisfactory. Most of them were giving ordinary education in provincial language. Twenty-three schools were teaching Sanskrit and only one in English. There was no uniformity in the course of study. Some schools were giving education in Persian and Marathi. Nevertheless, primary schools were, in general, teaching ordinary arithmetic, reading of manuscripts and documents. Students were made to learn by heart beautiful poems and read stories and also good instructions.

Course of Study: Wood recognized the usefulness of Sanskrit, Arabic and Persian, and recommended them as subjects of study in regular institutions. Like Macaulay, he also recognized the usefulness of Western knowledge for Indians.

Education of women: Despatch threw light on women education and praised the persons engaged in this pious work. It suggested for its further encouragement through Grant-in-aid and other measures. It also approved the declaration of Governor-General that the Government should favourably assist the female education in India. It said, "The importance of female education in India cannot be over-rated. We cannot repair from repressing cordial sympathy with the efforts which are being made in the direction".

Muslim Education: About Muslim education, Wood said that Muslims are too backward in education. He suggested that they should be encouraged to gain more education and efforts should be made in this direction.

Vocational Education: The Despatch paid attention to the vocational education. It suggested that schools and colleges should be set up at suitable places for vocational education so that people may get such education.

Encouragement to the Oriental Education: The Despatch supported Western

Causes of Failure

Thus, Filtration Theory failed as a government policy in India due to following reasons:

1. Expansion of Mass Education: The Government began to increase the number of English schools. It was, however, unable to provide jobs to all the educated Indians. Naturally many of them started new schools to get themselves employed. This began to create more job seekers.

2. Awakening: As the number of schools increased a lot, this system only fulfilled the need of education of the common people. Educated on Western lines some people were of wide vision and without caring for Government services and self-interest they started schools for educating general public. Thus, an awakening took place. People became conscious of their real status. Later on-led by Mahatma Gandhi they played leading roles in the national Movement and the British rulers had to leave India.

The aim of Education: According to Wood's Despatch (1854) the aim of education was to raise intellectual fitness and moral character of the educands.

'Check Your Progress' -1

1. Which are changes enforced by March Resolution in Indian education?

12.3.2 Curriculums

Sir Thomas Munroe, the Governor of Madras, ordered all the Collectors of the Province of Madras to survey the educational condition of the province and report to him. On the basis of these references he (Sir Munroe) prepared his own report as follows:

to all, or should it be given to only a selected few.

This Unit discusses about aims, curriculum and medium of instruction as practiced in India at the time of British system.

12.2 Objectives

After going through this Unit, you will be able to:

- explain the aims of British System of Education.
- describe curriculum as suggested by different Commissions of Education, and
- analyse the Problem of medium of instruction.

12.3 British System of Education as practised in India–A Critical Evaluation with respect to

12.3.1 Aims

As is clear by the text of the resolution of March 7, 1835, the following changes were enforced in Indian education by it:

1. European literature and science will be propagated among the Indians.
2. Funds will be employed only for encouraging English education.
3. Future allocation of funds to oriental students and teachers will be stopped.
4. No funds will be available for printing of oriental works.
5. The medium of education will be English.

Filtration theory fulfilled the aim of Lord Macaulay and the directors of the Company. It decided the education policy of India supported by the higher authorities. The higher education began to progress rapidly. The declaration of Lord Hardinge of 1844 gave preference to people educated in English schools for the Government service. So, the main aim of education was securing Government job for which a large number of Indians started studying in English schools. After getting Government service, the educated persons were cut off from the common people. Thus, education created a false vanity among the educated persons. They became more self-centered. They started thinking themselves higher than an ordinary Indian. They maintained very little touch with common people. They became Anglicized to such an extent that even their daily routine and behaviour became westernized. Sometimes it used to be worse than that of the European officers. The higher and rich class went on progressing and common people went on degenerating. 'Filtration Theory' continued to cast its shadow up to 1870 after which it faded from Indian soil.

UNIT - 12 : BRITISH SYSTEM OF EDUCATION– AS PRACTISED IN INDIA

Structure

- 12.1 Introduction
- 12.2 Objectives
- 12.3 British System of Education as practised in India–A Critical Evaluation with respect to
 - 12.3.1 Aims
 - 12.3.2 Structure
 - 12.3.3 Curriculum
 - 12.3.4 Medium of Instruction
- 12.4 Let Us Sum Up
- 12.5 Answers to ‘Check Your Progress’
- 12.6 Unit-End Exercises
- 12.7 References

12. Introduction

During the period from 1813 to 1833 education was expanded. The responsibility for expanding education fell on the Company. It was asked to spend at least one lakh rupees per year on education. The Company had not been given any specific instruction on this issue. Consequently, the direction of education remained uncertain during these 30 years due to the following:

The Medium of Instruction: It could not be decided whether the medium of instruction should be English or Indian languages. There were many developed languages in the country such as Hindi, Urdu, Sanskrit, Arabic, Persian, Gujarati, Marathi, Bengali, Tamil, Telugu, Kannada and many others. So the question arose as to which languages should be taken up as the medium of instruction. Many groups with divergent views on this issue came up on the surface.

System of Education: Allied to former question was another issue was how to expand English education in the country.

Aim of Education: This was the problem to solve. Should education be made available

2. Compare the recommendations of Hertog Committee with Hunter's for reforms in education.

11.8 References

1. Aggarwal, J. C. (1996) *Teacher and Education in a Developing Society*, New Delhi: Vikas Publishing House. Pvt. Ltd.
2. Chandra, S. S. (2003) *Indian Education Development, Problems, Issues and Trends*, Meerut: R. Lall Book Depot.
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6. Rai. Garg (1977) *Indian Education Review and Preview*, Ambala Cantt, The Associated Publishers.
7. Rawat, P.L. (1981) *History of Indian Education*, Agra: Ram Prasad and Sons.

- a. Infant classes should, as far as possible, be entrusted to trained teachers; and for this and other reasons the development of educational provision of girls and women is of paramount importance.
- b. The education of children in the primary school should be based more upon the natural interests and activities of young children and less upon book-learning. Concentration on narrow learning is unsound.
- c. The curriculum of the rural middle school should be closely related to children's environment; and if English is taught to any children of "middle school" age it should not be allowed to result in an excessive amount of linguistic grind.
- d. The mother tongue should as far as possible be the medium of instruction throughout the high school stage, but English should be a compulsory language for all pupils at this stage. But the teaching of English should be made more domestic.
- e. More systematic attention should be paid to the teaching of Fine Arts; and steps should be taken to secure for high schools a supply of qualified teachers of Fine Arts.
- f. The pre-service education course of teachers of primary and middle schools should be a three year course without any gap.

'Check Your Progress' -7

7. Four types of institutions are necessary. (a) junior Technical or Industrial Institution or Trade School with a two year course after the Senior Basic Stage; (b) Technical or Industrial Institution or Trade School with a two year course after the Senior Basic Stage; (c) Technical High School with a six year course after the Junior Basic Stage, (d) Senior Technical Institution the duration of course is to be fixed in consultation with employers; and (e) University Technological Departments, providing facilities for research work. Part-time schools are also necessary.

11.7 Unit End Exercises

1. Examine critically the main recommendation of Wood's despatch with reference to vocational education.

13. **Vocational Education:** The Despatch paid attention to the vocational education. It suggested that schools and colleges should be set up at suitable places for vocational education so that people may get such education.
14. **Encouragement to the Oriental Education:** The Despatch supported Western education through English medium for the Indians.
15. **Employment:** About employment Wood laid down the following principles:
 - (i) While selecting the candidates for Government services their academic qualifications should be considered well.
 - (ii) Academically, highly qualified persons should be preferred than the others for Government services.

‘Check Your Progress’ - 5

Defects of Higher Education

- a. As the only aim for acquiring higher education is to get an employment, the scope of education has become narrower. The persons who are not selected for Government jobs are unable to get into other jobs as well.
- b. Undue importance is attached to the examination system. Therefore, the students aim only at passing the examination.
- c. The courses are absolutely bookish. Very little attention is paid towards intellectual development. Instead of attaining real knowledge, students try to get through the examination by cramming the material.
- d. The development of Indian languages has been stunted due to the importance given to English.
- e. Industrial and technological education is neglected. The persons who acquire this education do so only to get Government jobs. Vocational education is not properly attended to.

‘Check Your Progress’ - 6

Recommendations of Wood Abbott Commission

The most important recommendations outlined in the first part are:

of Public Instruction should be set up in all the provinces. Its highest official should be designated as the Director of Public Instruction. He should be assisted by Deputy Educational Director, Inspectors and Deputy Inspectors of Schools.

6. ***Establishment of Universities:*** The Despatch suggested for the setting up of the universities at Calcutta, Bombay and Madras and if necessary at other places too.
7. ***Establishment of Regular Institutions:*** The Despatch emphasized establishment of the graded schools as follows:
 - a. Universities
 - b. Colleges
 - c. High Schools
 - d. Middle Schools
 - e. Primary Schools
8. ***Extension of Public Education:*** As 'Filtration Theory' failed, Wood emphasized useful education for the public. As the public itself was unable to get such education, increase in the number of Primary, Middle and High Schools was emphasized.
9. ***Grant in aid System:*** Wood's Despatch suggested Grant-in-aid system for the institutions which fulfilled certain qualifications. He also suggested that the rules and regulations for Grant-in-aid should be framed on the lines practiced in England.
10. ***Training of Teachers:*** Despatch expressed the desire of opening schools in every provinces of India, as they were in England so that teaching work could be conducted properly and efficiently.
11. ***Education of women:*** Despatch threw light on women education and praised the persons engaged in this pious work. It suggested for its further encouragement through Grant-in-aid and other measures.
12. ***Muslim Education:*** About Muslim education, Wood said that Muslims are too backward in education. He suggested that they should be encouraged to gain more education and efforts should be made in this direction.

year shall be set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of India and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India”.

‘Check Your Progress’ - 3

1. Meaning of the word ‘Literature’ means English literature
2. Indian scholar means a scholar in Locke’s philosophy
3. Medium of instruction should be English
4. Support to English
5. Proposal for preparing code in English.
6. Repudiations of orientalist’s ideas
7. Religious concept and
8. Ways of Grant English utilization.

‘Check Your Progress’ - 4

Wood’s Recommendations

Wood’s Despatch is a long report consisting of 100 paragraphs. In it all the important educational points have been dealt in detail. The main recommendations of the Dipsatch are as follows:

1. **Acceptance of Educational Responsibility:** For the first time the Despatch clearly accepted the responsibility of British Government for education in India.
2. **The aim of Education:** According to Wood’s dispatch (1854) the aim of education was to raise intellectual fitness and moral character of the educands.
3. **Course of Study:** Wood recognized the-usefulness of Sanskrit, Arabic and Persian, and recommended them as subjects of study in regular institutions. Like Macaulay, he also recognized the usefulness of Western knowledge for Indians.
4. **Medium of Instruction:** The Wood’s Despatch pointed out that due to dearth of course books in Indian languages, the medium of education should be English. But this should be used by those people who have proper knowledge of English and are able to understand the European knowledge though this language.
5. **Department of Public Instruction:** The Despatch recommended that Department

educational reorganization committees, and their reports have considerable local significance. The Inter University Board also discussed many important educational problems during their annual meetings.

So far we have been concerned with indigenous types of education in India. But as India came more and more in contact with European countries their way of life, including their system of education, was bound to be influenced. Before the introduction of education on Western lines into India instruction was confined to a very small portion of the population. Those of the lower castes and outcastes were practically without any literary education. Persons belonging to the landholding and trading classes were often receiving some kind of education preparing them for their work in life. In this unit, more emphasis was on changes brought by education commissions.

11.6 Answers to ‘Check Your Progress’

‘Check Your Progress’ -1

1. The aim of these Mission schools was religious propaganda so the teaching of Bible was essential.
2. All the schools were running regularly with asset course of study. School hours were fixed and Sunday was a closed day.
3. The curriculum of these schools was vast. It included Vyakaran, History, Geography, etc.
4. These Missionaries had arranged for the publication of text book. Due to their efforts dearth of text books was removed.
5. Previously, one teacher used to teach all the classes, but these Missionaries arranged for more teachers. On the modern lines they-started teaching through different teachers.
6. The medium of education in these schools was local language.

‘Check Your Progress’ - 2

1. Clause 43 of the Act stated, “It shall be lawful for the Governor-General-in-Council to direct that out of any surplus which may remain of the rents, revenues and profits arising from the said territorial acquisitions, after defraying the expenses of the military, civil and commercial establishment and paying the interest of the debt, in manner hereinafter provided, a sum of not less than one lakh rupees in each

universities, three types of training schools have been suggested for non graduate teachers, viz., (a) Pre-primary teachers, (b) Basic teachers and (c) Non-graduate teachers of high schools. Refresher courses for trained teachers have been considered necessary.

8. An efficient medical service to see that the children are made and kept healthy.
9. Special schools for children suffering from mental and physical handicaps.
10. The creation of employment bureaus.
11. Social and recreational activities on a fairly large scale.
12. A proper educational administrative system with a strong Education Department at the Centre. But the provinces are to remain as the main units for educational administration except in regard to university and Higher Technical Education, the activities of which are to be coordinated on an All-India basis. It would also be necessary for provincial governments to resume all educational powers from local bodies, except where these are functioning efficiently.

‘Check Your Progress’ - 7

1. Which are the four types of institutions suggested by Sargent?

11.5 Let Us Sum Up

An attempt to solve educational problems of the vast population of this subcontinent on the sound line of ‘basic’ education and the proper follow up through well designed stages of secondary, university, technical and adult education is not an easy task. Besides the reports discussed in this Unit, several other reports were published during the period. Almost all the State Governments appointed their own

Schools) are to be of two types: (i) Academic High School, providing instruction in arts and pure sciences; and (ii) Technical high schools, specializing in applied sciences and also in industrial and commercial subjects. Girls' schools are to teach Domestic Science, besides the subjects meant for boys. Mother tongue is to be used as the medium of instruction in all high schools.

4. University education including post-graduate and research facilities for picked students, viz., one in ten to fifteen high school leavers. The minimum length of a university degree course is to be three years and the present intermediate course is to be abolished the first year of the course being transferred to high schools and the second to universities. For unifying and coordinating the activities of different universities, the institution of an all India body on the lines of the university Grants Committee of Great Britain is also suggested.
5. Technical, Commercial and Art Education, the amount, type and location of each type of institutions to be determined to large extent by the requirements of industry and commerce. Four types of institutions are necessary.
 - a. junior Technical or Industrial Institution or Trade School with a two year course after the Senior Basic Stage;
 - b. Technical or Industrial Institution or Trade School with a two year course after the Senior Basic Stage;
 - c. Technical High School with a six year course after the Junior Basic Stage,
 - d. Senior Technical Institution the duration of course is to be fixed in consultation with employers; and (e) University Technological Departments, providing facilities for research work. Part-time schools are also necessary.
6. Adult Education, both vocational and non-vocational for 9 crores of illiterates (age group: 10-40).
7. Full provision for the training of teachers. The Scheme will require 2,217,733 teachers, viz., 2,000,000 non graduate teachers (33,333 for the pre primary stage, 1,196,200 for the Junior Basic Stage, 625,560 for the Senior Basic stage and 181,320 for the junior departments of high schools) and 181,320 graduate teachers for the senior departments of high schools. But while the graduates are to be trained in training colleges and teaching departments of

5. The Government should establish a vocational training college, working in close association with an ordinary training college.

‘Check Your Progress’ - 6

1. What are the recommendations of Abbott Wood for primary education?

Sargent Report (1944)

The need for providing India with a system of education in approximation to those available in other civilized countries drew the serious attention of leading educationists of the country. Sir John Sargent, the then Educational Adviser with the Government of India, was asked by the Reconstruction Committee of the Viceroy’s Executive Council to prepare a memorandum on Post-war Educational Development in India. At their meetings in October, 1943, and January, 1944, the C.A.B.E. accepted the memorandum, which was published as a report entitled “Post-war Educational Development in India”. But Dr. Sargent’s name is closely associated with it. The report is, however, a patch-work of different reports published from time to time by the C.A.B.E. to consider the different aspects of Indian educational problems. It aimed at attaining the educational standard of contemporary England within a minimum period of forty years. It provides for:

1. A reasonable provision of pre-primary education for children between 3 and 6 years of age about 10,00,000 places in nursery schools or classes.
2. Universal, compulsory and free primary or basic education for all children between the ages of 6 and 14, divided in the Junior Basic (6-11) and Senior Basic (11-14) stages on the lines suggested by the Second Kher Committee. The first type of schools is to be compulsory for all, but the second type is meant only for those who would not proceed to the high school.
3. Secondary or high school education for six years for selected children in the age-group of 11-17. Admission to this stage is to be made on a selective basis, and only promising children (about 20 percent, from Junior Basic

the natural interests and activities of young children and less upon book-learning. Concentration on narrow learning is unsound.

3. The curriculum of the rural middle school should be closely related to children's environment; and if English is taught to any children of "middle school" it should not be allowed to result in an excessive amount of linguistic grind.
4. The mother tongue should as far as possible be the medium of instruction throughout the high school stage, but English should be a compulsory language for all pupils at this stage. But the teaching of English should be made more domestic.
5. More systematic attention should be paid to the teaching of Fine Arts; and steps should be taken to secure for high schools a supply of qualified teachers of Fine Arts.
6. The pre-service education course of teachers of primary and middle schools should be a three year course without any gap.

The main recommendations of the second part are:

1. The expansion of vocational education should not greatly outstrip the development of industry.
2. General and vocational education is not essentially different branches, but the earlier and later phases of a continuous process. Each subject in the vocational school has its origin in the non-vocational school.
3. Vocational education must be based on an adequate general education. The entrance standard should not, as a rule, be below that reached at the end of the middle school (Class VIII). Pupils from this stage can be admitted to junior vocational schools. Pupils who have successfully completed the higher secondary school course can be admitted to senior vocational schools.
4. The junior vocational school, receiving its pupils at the end of Class VIII and providing a three year course, would be parallel to the higher secondary school. The senior vocational school, receiving its pupils at the end of Class XI and providing a two year course, would be parallel to the higher secondary school. Part time schools should be provided for further education of young men already in employment. A limited number of higher secondary should have an agricultural bias.

The committee then examined secondary and university education. They were looked upon as designed to produce competent officials. The committee was satisfied, no doubt, with the general condition of secondary education, but it pointed out the large failure at the matriculation examination as mere wastage. The main causes were:

1. laxity of promotion from class to class in earlier stages, and
2. the pursuit of higher education by too large a number of undeserving students.

Even here, the committee was not without suggestions. The remedies as suggested were:

1. introduction of varied curricula in middle vernacular schools and the retention of a large number of pupils in such schools;
2. the diversion of more boys to industrial and commercial careers at the end of the middle school stage;
3. the provision of alternative courses in the high school stage, and
4. class promotion in lower classes should be given strictly.

The committee felt satisfied at the growth of university education but even in that respect it had remarks to offer.

Wood-Abbott Report (1937)

As the CABE felt that expert advice was necessary for educational reorganization, Government of India invited Messrs. A. Abbott, formerly Chief Inspector of Technical Schools, Board of Education, England, and S.H. Wood, Director of Intelligence, Board of Education, England, for making necessary suggestions. They visited the country during the winter of 1936-37 and submitted their Report in June 1937. The report is divided into two parts, viz., (1) General Education and Administration by Mr. Wood, and (2) Vocational Education by Mr. Abbott.

Recommendations of Wood - Abbott Commission

The most important recommendations outlined in the first part are:

1. Infant classes should, as far as possible, be entrusted to trained teachers; and for this and other reasons the development of educational provision of girls and women is of paramount importance.
2. The education of children in the primary school should be based more upon

2. Stagnation, i.e., retention of a child in a class for more than one year.

Wastage was ascribed to:

1. absence of a systematic organization of adult education, which resulted in the increased chances of a relapse into illiteracy;
2. the difficulty of providing schools in villages with a population under 500;
3. uneven distribution of schools - large areas having few schools, while distinctly narrow areas having too many schools plagued with almost unhealthy competition;
4. an inadequate utilization of existing schools, which meant that in spite of schools being in close proximity, a large number of children failed to attend them;
5. the demand for separate boys' and girls' schools, or separate schools on communal or religious basis;
6. bad teaching owing to either too much of paired or tripled class-teaching in single-teacher or two-teacher schools, or unsatisfactory training attainment of teachers or inadequate and inefficient inspection;
7. unattractive curricula because unrelated to actual conditions of life; and
8. unsatisfactory provision of compulsory primary education. Such is the critical analysis of Wastage as tabulated by the Hartog Report.

The following remedies were offered for combating against wastage:

1. adoption of a policy of consolidation, i.e., the weeding out of inefficient schools;
2. liberalization of school curricula, adjustment of school hours and holidays to seasonal requirements, and the fixing up of the minimum duration of the primary course to a period of four years;
3. provision of suitable training, refresher courses and salaries for teachers;
4. need for a keen vigilance over the lowest classes for reducing wastage and stagnation;
5. strengthening of the inspectorate;
6. the village primary school should serve as a centre for rural reconstruction; and
7. introduction of compulsion after a careful preparation of the ground.

secondary education should be put on the right track for giving a desirable direction to university education.

Hartog Report(1928)

In May 1928 the Simon Commission (an Indian statutory Commission for inquiring into social, political and economic progress of India) appointed a sub-committee with Sir Philip Hartog as the chairman to inquire into the growth of education in British India and potentialities of progress. The committee submitted its report in September, 1929. The report admitted that during 1917-27 there had been a rapid growth in the bulk of education in all branches and that it had become widespread among all the communities. There was a considerable improvement in the quality as well. Striking signs of interest in education were also noticeable. It became evident that the interest should be maintained through well-devised plans.

But the committee was not satisfied with the progress of literacy made during 1882-1922. There were two main causes for such a poor progress: (1) neglect of primary education and (2) too much attention paid to higher education in the past. The report enumerated obstacles which hampered the progress of primary education in this country, viz., the rural problem formed the chief difficulty, as 74.4 percent of Indians depend on agriculture; again owing to the scantiness of roads and means of communication a great difficulty was encountered in collecting children in schools. Physical obstacles, low density of population, general poverty, ignorance and conservatism, irregular attendance owing to seasonal illness, superstitious beliefs and caste barriers, religious, communal and linguistic differences, and above all the unsatisfactory attempt of provincial legislatures at introducing universal, compulsory primary education — one and all of these went a long way in not helping the proper growth of mass education in India.

The committee further observed, “Primary education is ineffective, unless it at least produces literacy. On the average, no child who has not completed a primary course of at least four years will become permanently literate”. But on examination the committee found that in British India, out of every hundred boys in Class I in 1922-23 there were only 19 reading in Class IV in 1925-26. The diminution in number was attributed to two main causes:

1. Wastage, i.e., premature withdrawal of children from any stage before the completion of the primary course, and

Commission. Most of the recommendations of the Commission were patterned on his views.

The Aims of the Commission

The Commission was required to examine the condition and workings of the Calcutta University and suggest measures for its reforms. It was authorized to study the condition of other universities in the country. After the name of its chairman, this Commission is also popularly known as Sadler Commission.

Functions of the Commission

In March, 1919 the Commission submitted its report to the Government. This report was in 13 parts and it had elaborate suggestions for reforms of Calcutta University. The suggestions, though for Calcutta University, could be equally applicable to other universities in the country.

The Commission started its report with the examination of secondary education, as it considered it as the basis of University education. The Commission studied the various problems of University very carefully and gave constructive suggestions for the reforms of both secondary and university education. The Commission examined the organization, nature and working method of the University and gave suggestions for their improvement.

Defects of Secondary Education

The Commission drew attention to the following defects of secondary education:

1. The secondary schools are suffering from lack of useful educational tools and equipments.
2. Secondary education had become narrow because of being over influenced by public examination.
3. The standard of secondary education has fallen down to a deplorable degree.
4. The secondary schools are not inspected periodically and they are not given useful suggestions for their improvement.
5. Suitable subjects for intermediate classes are not included in the curriculum.
The Commission was of the opinion that the study of subjects to be taught at the intermediate stage should be begun at the secondary level also.

The Commission opined that secondary education at the time neither prepared students for university education nor did it create self-dependence in youths. So the

1. Compulsory primary education should be introduced in the areas where a certain percentage was fixed by the Governor-General-in-Council.
2. After securing the sanction of the Government, the local bodies shall enforce the rule. Local bodies shall have the right to introduce compulsion in the whole or part of the area under their jurisdiction.
3. Local bodies were also given the right to levy cess to meet the cost of free and compulsory primary education.
4. Expenditure on education was to be shared by the local bodies and the provincial Governments in the ratio of 1:2.
5. Primary education should be made compulsory for the boys of the age groups of 6 to 10. The defaulting guardians should be penalized for non-compliance of the provisions of sending their wards to recognized primary schools.
6. The primary education shall be made compulsory for girls.
7. Guardians whose income is less than Rs. 10 should not be asked to pay any fee for their wards.

Although Gokhale's Bill was rejected it focused the attention of the entire country on education. The Government reconsidered its policy on education and a new educational policy was launched in 1913.

The Calcutta University Commission 1917-1919

Historical Background

The appointment of this Commission was proposed in 1914, but due to the outbreak of the First World War, it could not be possible. Because of the First World War, the proposed Chairman of the Commission, Lord Haildon had refused to head it. The Government, too, concentrated its attention and energy over the war. However, the Government had become keen to find out the defects in the educational system. It felt the necessity to do something for education in order to pacify the public opinion. So the Calcutta University Commission was appointed in 1917 under the Chairmanship of Sir M.E. Sadler. The Commission was named after, Calcutta University as it was principally required to look into the affairs of this University and suggest measures for its reforms. Sir Asutosh Mukherji, Dr. Ziaddin Ahmad, Dr. Gregory, Sir Hartog and Prof. Ramsay Muir were some of the more important members of the Commission. Sir Austosh Mukherji was the most influential member of the

to get education. At this time the Maharaja Sayaji Rao Gaikwad of Baroda had made primary education free and compulsory within the territories of his State in 1906. This attempt inspired Gokhale. As a member of the Imperial Legislative Council, he moved the following resolution on March 19, 1910.

“That this council recommends that a beginning should be made in the direction of making elementary education free and compulsory throughout the country, and that a mixed commission of officials and non officials be appointed at an early date to frame definite proposal”.

Following were the important suggestions contained in this resolution:

- a. Elementary education should be made free and compulsory in the area where 35 percent boys were receiving education. This provision should apply to the age groups of 6 to 10 years.
- b. The cost of primary education should be shared by the provincial Government and the local bodies in the ratio of 2:1.
- c. A Secretary should be appointed to organize, supervise and look after the primary education.
- d. There should be a separate department in the Central Government to draw up a scheme for the expansion of primary education. In the budget statement there should be a portion describing the progress of primary education at the primary stage.

The Government assured Gokhale that it would seriously consider the matter and so he withdrew his resolution. Later on, the Government accepted only last three recommendations of Gokhale. In 1940, a Department of Education was organized in the Central Government and the Secretary was appointed. The record of the progress of primary education also started to be published by Government. But the Government did not make the primary school education free and compulsory, while this was the main plank of Gokhale’s Bill.

Gokhale’s Bill 1911

Gokhale was not discouraged. He made further attempt to draw the attention of the people in India as well as in England towards the condition of education. He waged a stronger fight against the Government and presented a Bill on March 16, 1911 in the Legislative Council. The object of the bill was to provide for gradual introduction of principle of compulsion into the elementary education system of the country. The following were main suggestions contained in the Bill:

11, 1904. This later on became a law in 1904. It highlighted the defects of Indian education in the following manner:

Defects of Higher Education

1. As the only aim for acquiring higher education is to get an employment, the scope of education has become narrower. The persons who are not selected for Government jobs are unable to get into other jobs as well.
2. Undue importance is attached to the examination system. Therefore, the students only aim at passing the examination.
3. The courses are absolutely bookish. Very little attention is paid towards intellectual development. Instead of attaining real knowledge, students try to get through the examination by cramming the material.
4. The development of Indian languages has been stunted due to the importance given to English.
5. Industrial and technological education is neglected. The persons who acquire this education do so only to get Government jobs. Vocational education is not properly attended to.

‘Check Your Progress’ - 5

1. Discuss the defects of Higher education according to Indian University Commission.

Gokhale’s Bill 1910

Gopal Krishna Gokhale was very much concerned towards primary education in India. With the policy of the Government of India, enunciated in 1904, primary education was gaining a good ground. However, it was not in proportion to the growing population of India. Only 2.38 percent boys and 2.07 percent girls were able

2. Certain facilities for teaching should be given after amending the constitution of the universities.
3. There should be a suitable representation of the teachers and the scholars of the affiliated colleges in the University Senate.
4. There should be a suitable arrangement for teaching in the colleges affiliated to the universities. The rules for recognition should be strictly observed and enforced.
5. Affiliated colleges should be strictly supervised by the universities.
6. Universities should appoint teachers to impart higher education.
7. Suitable amendments should be made in the curriculum and the examination system of the universities.
8. Hostels should be built for the students.
9. Arrangement for scholarships should take place according to the position of the students.
10. The standard of the Matric examination should be high, while abolishing the Inter-Examination, the curriculum of B.A. should be three years.
11. There should be a managing committee for every college. Besides managing the colleges concerned, it should also appoint competent teachers. It should pay attention towards the discipline of the students and the construction of buildings and hostels, etc.

(iii) Evaluation: The Commission did not aim at introducing any revolutionary change in the system of university education. It sought to recognize the existing pattern, though its recommendations did not find favor with the Indian public. There was no representation of any Indian in the Commission though later on Dr. Gurdas Banerjee and Syed Hasan Bilgrami were made members. Even then Indians did not feel happy. They were suspicious of the intentions of Curzon. They thought that Government wanted to suppress nationalism. By recommending the abolition of second-rate degree colleges the Commission created a wave of anger among the Indian educationists.

Indian University Act (1904)

On the basis of Indian University Commission (1902) Lord Curzon decided to frame the educational policy of state. An Education Act was put forward on March

4. British Government will spend more money on education.

All the proceedings of Shimla Conference were not disclosed. It did not have any Indian representative in it. Hence, Indians took it to be a conspiracy against them and felt annoyed. They thought that probably the Government wanted to abolish the national feeling through discarding Indians from education field and handing it over to European and Christian missionaries.

Indian University Commission (1902)

In accordance with his education policy declared at Shimla Conference, Lord Curzon appointed 'Indian University Commission' in 1902. The main reason for an appointment of this Commission was that Curzon himself thought that an ideal university should have two aspects. Firstly, it should aim at expanding and encouraging knowledge and education. Secondly, it should build the character of the students. From this viewpoint, Calcutta, Madras, Bombay, Punjab and Allahabad universities had certain shortcomings which were responsible for lowering the standard of education. Thus, it was necessary to enquire into the present condition of the universities. British Government also considered Indian universities as Indian counterparts of London University. Since London University had been reorganized in 1898, Indian universities also needed to be amended.

(i) Terms of Reference: Following were the terms of reference of Indian University Commission:

1. To survey future prospects and the conditions of the universities in India established by the British Government.
2. To suggest ways and means for the organization and working of Indian universities.
3. To lay down the procedures by which the standards of Higher Education may go up at the earliest.

(ii) Suggestions: The Commission visited various universities. It put forward the report containing following recommendations in regard to Higher education:

1. The Senate and Syndicate should be re-organized. The members of the Senate and Syndicate should be reduced to 9 and 15 respectively and their term should be of five years.

it could not give any original suggestion or educational ideas. Its report was a revised and enlarged version of Charles Wood's Report of 1854.

Education in India was developed with a greater stride during the 20 years that followed the appointment of Hunter Commission. The number of schools and colleges increased. But the standard of education fell down due to paucity of funds. The educational institutions did not have proper buildings, libraries and other necessary equipments. There were no trained teachers for schools. Bookish knowledge was overemphasized, the students were not given practical experiences useful in actual life situations. Thus, the education given to youths was one-sided. The sole purpose before the students was to pass the examinations with good marks. In fact, nothing useful in practical life was taught to them. In its report the University Education Commission of 1902 has remarked that, "the purpose of education in India is not to receive education but to pass examination". The Indian public was not unaware of this defect. However, two groups of people were thinking differently about education. One group was keen for expansion of education and the other group was perturbed over the fall of standard of education. Gopal Krishna Gokhale was the advocate of the first group. He insisted on expansion of education. He believed that the Indian youths should be educated on the Western pattern as the same would do well whether it was of poor standard or high. Thus, Gokhale emphasized quantity instead of quality. In a way, he was very right because it was from the quantity that quality could also come out. In view of the things as existing then this appeared to be the right measure also because of the very few people educated in English.

Shimla Education Conference (1901)

Lord Curzon convened a conference with himself in the chair with the view to reform Indian education. Education Directors from every province of India and the representatives of Christian missionaries were invited in this conference. It continued for 15 days and considered every aspect of Indian education from Primary to University. Here, for the first time, Curzon declared his educational policy as follows:

1. British Government will continue to control every item of the education and also direct Indian education.
2. Public institutions will be established as and when needed. They shall serve as models for the private institutions.
3. The Central Government will have complete control over Indian education. Their educational policy shall also be conducted and directed.

Hunter Commission (1882)

By 1882 it was considered necessary to assess the development of education in the country and to remove the defects which had crept into it. For this purpose Lord Ripon appointed the Indian Education Commission on February 3, 1882 under the Chairmanship of William Hunter, a member of the Executive Council of the Viceroy. The Commission, popularly known as Hunter Commission after the name of its Chairman, had twenty members, some of whom were Indians. Among these were Syed Mohmud, Anand Mohan Basu, P. Ranganada Mudaliar, Hazi Gulam, K.T. Talang, Maharaj Jitendra Mohan Tagore and Bhudeo Mukherji. Dr. Miller was its member as a representative of the missionaries, B.L. Rice, the D.P.I. of Mysore, was the Secretary of the Commission.

The Aims and Objectives of Hunter Commission

1. To assess the position of primary education and to give suggestions for its reforms.
2. To evaluate the work of the missionaries in the field of education.
3. To find out if the Government institutions should be allowed to continue.
4. To assess the utility of the grant-in-aid system. To find out the attitude of the Government towards the private Indian enterprises in the field of education. To find out if they received encouragement from the Government.
5. To study the problem of primary education and to suggest measures for its reforms. But the Commission also chose to look into the affairs relating to secondary and higher education.

Within ten months the Commission produced a report of about 700 pages after hard labour. This report is of historical importance. The Commission made several sittings for the first two months in Calcutta, then for the next eight months it toured round the whole country. The Commission elicited opinion from provincial Governments. It formed a number of committees in various provinces to study the problem of primary education. It obtained more than 300 suggestions from various groups of persons. Although the Commission worked very hard for full ten months,

literature and science should be translated in these languages. Also original books should be written and the writers should be rewarded and encouraged.

- 15. Employment:** About employment Wood laid down the following principles:
- a. While selecting the candidates for Government services, their academic qualifications should be considered well.
 - b. Academically, highly qualified persons should be preferred than others for Government services. Lord Stanley was the Secretary of State for India. This post was created when the power was transferred to the Crown from the East India Company after the revolt of 1857. Lord Stanley was a supporter of Wood's Despatch. He was keen to find out to what extent education was responsible for the outbreak of the revolt. He issued a Despatch in which he emphasized the importance of primary education neglected till then. He did not attach any importance to the grant-in-aid system which, in his opinion, was responsible for the neglect of primary education. So he urged in his Despatch that the government itself should take the responsibility of primary education and levy local taxes to meet a part of its expenditure. He was influenced by Wood's ideas and also by the educational policy then in force in Great Britain. At the time, public school system in Great Britain was being developed with the help of local taxes for education. Stanley desired that the same policy should be adopted in India as well. He also emphasized the necessity of training of teachers.

Due to Stanley's Despatch, the provincial Governments were made responsible for primary education. By 1871, the department of education came under the direct control of the provincial Government. During the regime of Lord Mayo the provincial Governments were authorized to make expenditure on education themselves. Lord Lyton increased this power further. Now the provincial Governments were empowered to spend on education a part of the revenue they received from law courts and irrigation departments. These developments could not make much difference to the shape of education as the same was governed by the educational policy of the Central Government which enjoyed this power up to 1882.

'Check Your Progress' - 4

1. Mention Woods recommendations towards women's education.
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- (i) Universities
 - (ii) Colleges
 - (iii) High Schools
 - (iv) Middle Schools
 - (v) Primary Schools
8. ***Extension of Public Education:*** As 'Filtration Theory' failed, Wood emphasized useful education for the public. As the public itself was unable to get such education, so increase in the number of Primary, Middle and High Schools was emphasized. In order to co-ordinate education at these various levels it was suggested to implement scholarships and other schemes.
 9. ***Grant in aid System:*** Wood's Despatch suggested Grant-in-aid system for the institutions which fulfilled certain qualifications. He also suggested that the rules and regulations for Grant-in-aid should be framed on the lines practiced in England.
 10. ***Training of Teachers:*** Despatch expressed the desire of opening schools in every provinces of India, as they were in England so that teaching work may be conducted properly and efficiently.
 11. ***Education of women:*** Despatch threw light on women education and praised the persons engaged in this pious work. It suggested for its further encouragement through Grant-in-aid and other measures. It also approved the declaration of Governor-General that the Government should favourably assist the female education in India. It said, importance of female education in India cannot be over-rated. We cannot repair from repressing cordial sympathy with the efforts which are being made in the direction".
 12. ***Muslim Education:*** About Muslim education, Wood said that Muslims are too backward in education. He suggested that they should be encouraged to gain more education and efforts should be made in this direction.
 13. ***Vocational Education:*** The Despatch paid attention to the vocational education. It suggested that schools and colleges should be set up at suitable places for vocational education so that people may get such education.
 14. ***Encouragement to the Oriental Education:*** The Despatch supported Western education through English medium for the Indians. However, it recommended for the development of Indian literature. It suggested that the books of Western

The Wood's Despatch (1854)

As Charles Wood was the Chairman of the Board of Control, so the declaration was christened as 'Wood's Educational Despatch', though it was written by John Stuart. It decided the educational policy of the Company Government. 'Wood's Educational Despatch' has a very important place in the History of Education in India.

Wood's Recommendations

Wood's Despatch is a long report consisting of 100 paragraphs. In it all the important educational points have been dealt in detail. The main recommendations of the Despatch are as follows:

- 1. Acceptance of Educational Responsibility:** For the first time the Despatch clearly accepted the responsibility of British Government for education in India.
- 2. The aim of Education:** According to Wood's despatch (1854) the aim of education was to raise intellectual fitness and moral character of the educands.
- 3. Course of Study:** Wood recognized the usefulness of Sanskrit, Arabic and Persian, and recommended them as subjects of study in regular institutions. Like Macaulay, he also recognized the usefulness of Western knowledge for Indians.
- 4. Medium of Instruction:** The Wood's Despatch pointed out that due to dearth of course books in Indian languages, the medium of education should be English. But this should be used by those people who have proper knowledge of English and are able to understand the European knowledge through this language.
- 5. Department of Public Instruction:** The Despatch recommended that Department of Public Instruction should be set up in all the provinces. Its highest official should be designated as the Director of Public Instruction. He should be assisted by Deputy Educational Director, Inspectors and Deputy Inspectors of Schools.
- 6. Establishment of Universities:** The Despatch suggested for the setting up of the universities at Calcutta, Bombay and Madras and if necessary at other places too.
- 7. Establishment of Regular Institutions:** The Despatch emphasized establishment of the graded schools as follows:

William Bentinck passed the following orders in resolution:

First: His Lordship-in-Council is of the opinion that the great object of the British Government ought to be the promotion of European literature and science among the natives of India; and that all the funds appropriated for the purpose of education would be best employed on English education alone.

Second: But it is not the intention of his Lordship-in-Council to abolish any college or school of native learning, while the native population shall appear to be inclined to avail themselves of the advantages which it affords, and his Lordship-in-Council directs that all the existing professors and students at all institutions under the superintendence of the Committee shall continue to receive their stipends. No stipend shall be given to any student that may hereafter enter at any of these institutions; and that when any professor of Oriental learning shall vacate his situation, the Committee shall report to the Government the number and state of the class in order the Government may be able to decide upon the expediency of appointing a successor.

Third: It has come to the knowledge of the Governor-General-in-Council that a large sum has been expended by the Committee on the printing of oriental works; His Lordship-in-Council directs that no portion of the funds shall hereafter be so employed.

Fourth: His Lordship-in-Council directs that all the funds which these reforms will leave at the disposal of the Committee be henceforth employed in imparting to the native population a knowledge of English literature and science through the medium of English language; and His Lordship-in-Council requests the Committee to submit to Government with all expedition, a plan for the accomplishment of this purpose.

Changes Enforced in Indian Education

As is clear by the text of the resolution of March 7, 1835, the following changes were enforced in Indian education by it:

1. European literature and science will be propagated among the Indians.
2. Funds will be employed only for encouraging English education.
3. Future allocation of funds to oriental students and teachers will be stopped.
4. No funds will be available for printing of oriental works.
5. The medium of education will be English.

Ways of Grant Utilization: Macaulay made a declaration stating the ways of expenditure of the money granted for education in India. Following points are worth mentioning in this regard:

1. British Government's main aim is to spread European literature and Science among Indians and so all the money granted for education will be spent for that purpose.
2. Oriental institutions will not be closed and their teachers and students shall continue to receive their pay and scholarships as usual.
3. Oriental literature will not be published in future as sufficient money had been spent on this item.
4. The money, thus saved, will be spent in the spread of English literature and Science among Indians through English medium.

This declaration decided the policy, medium, means and aims of education in India as adopted by the British Government. Governor-General himself was admirer of English education. Therefore, assisted by Lord Macaulay, he got the opportunity of enforcing his thoughts. He thought that many social evils will end with the development of English education.

'Check Your Progress' - 3

1. Write main features of Macaulay's Minute of Indian Education:

Resolution of March 1835

Lord William Bentinck accepted the arguments advanced by Macaulay in support of his educational policy. He observed, "I give my entire concurrence to the sentiments expressed in this minute". The Resolution of March 1835 was the first declaration of the British Government in the sphere of education in India. It determined the aim, content and the medium of Instruction in India. Promotion of Western sciences and arts was acknowledged as the avowed object.

became essential for her to issue another notification. In 1833 the notification concerning education in India was issued. Following facts were notable in the notification:

1. The missionaries of all the countries were given the facility of preaching their religion in India.
2. The Governor of Bengal was made superior to the Governors of other provinces and his policies were to be followed by others.
3. Any Indian or natural citizen of the emperor territory was not to be appointed to any service or post on the basis of caste, creed or some other consideration.
4. Educational grant was raised to Rs. 1,00,000 from Rs. 10,000.
5. In the Council of the Governor-General, a fourth member i.e. Law Member was added.
6. In due course of time, the provision of this Charter influenced the education in India to a very great extent. This Charter of 1833 occupies a very important place in the history of Indian education.

‘Check Your Progress’ - 2

1. Mention Charter Act, 1813.

Lord Macaulay came to India as a Law Member of the Council of Governor-General on June 13, 1834 during the violent Oriental and Occidental controversy. According to the Charter of 1833, he was appointed Law Member of the Governor-General’s Council. He was a learned scholar of English literature and a very fluent orator. He was appointed the chairman of the Society of Public Instructions of Bengal by Lord William Bentick. Thus, Lord Macaulay advocated Western education and English medium for education in India. He proposed to stop the grants of Oriental institutions and save the unnecessary expenditure. He wanted to utilize the money properly in opening English schools and developing the Western system of education in India.

He was of the view that medium of instruction should be the Indian language along with English as well. Special importance should be given to English in the education of Indian people, because it was through English that they could catch up with the latest trends in literature, science, philosophy, religion and other subjects. English alone would revolutionize the thoughts of the Indian people for enabling them to hold their own uniqueness ultimately. At first, English teachers should be appointed and later they might be replaced as able Indians were available. The British Parliament gradually accepted the suggestions given by Grant and the same were implemented. But this process took 40 years when in 1813 a Charter was published.

The Charter of 1813 A.D.

The Charter of 1813 was published due to efforts of Charles Grant. Wilberforce helped Grant immensely, in getting his ideas accepted. This Charter gave a new direction to education. Therefore, Charles Grant is regarded as the father of modern education in India. The charter of 1813 revolutionized the enlightened opinion in India. Now it became a responsibility of the Company to make arrangement for education of the Indian people. The British Parliament advised the Company that it should spend at least one lakh rupees per year on education. The Christian missionaries were made free to spread education in the country on their own lines. The Charter had a good impact on the Indian people. Many enlightened Indian groups opened their own educational institutions to protect their civilization and culture. Thus, there was expansion of education in the country before the next Charter was published after 20 years in 1833. During these 20 years, both the modern and indigenous system of education expanded.

In 1813 the East India Company was compelled to accept responsibility for the education of the Indians. Charter Act of 1813 made a provision for an annual grant of a sum of not less than one lakh rupees for the promotion of learning in India. Clause 43 of the Act stated, "It shall be lawful for the Governor-General-in-Council to direct that out of any surplus which may remain of the rents, revenues and profits arising from the said territorial acquisitions, after defraying the expenses of the military, civil and commercial establishment and paying the interest of the debt, in manner hereinafter provided, a sum of not less than one lakh rupees in each year shall be set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of India and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India".

The territorial boundary of East India Company was gradually expanding so it

In 1712, a training college for the teachers was founded and the trained teachers were appointed in Madras for the purpose of teaching English and the Bible to Tamil children.

‘Check Your Progress’-1

1. List out the characteristics of Missionary Schools.

11.4 Transformations Brought About by the Commissions - A Brief Account

The English people wanted to win the sympathy and support of influential Hindu and Muslim people. The higher class section of the Muslim population demanded the establishment of a Madarsa for higher education. The English people accepted this demand at once. Warren Hastings laid the foundation stone of the Calcutta Madarsa in October, 1780. Its main purpose was to educate the higher class Muslim gentry and to make them faithful supporters of the English government providing good government services.

Charles Grant was an ordinary officer of the Company. He had come to India in 1773. He played an important role in education of the period. He studied the problems of education in India very closely. After his return to England he wrote an essay entitled ‘Observation’. It contained a description of the conditions of the Indian people. It pointed out the deplorable affairs in the educational field. The description given in the ‘observation’ influenced the British Parliament and it took upon itself the responsibility of education in India. Some people criticized Grant for drawing a very uncharitable picture of the Indian people in his essay. Grant had observed that “Light must be brought through education in India. Then the people will learn to behave rightly. So far they have not been told about the right things. So education should be given to them for understanding things in the right perspective”. However, Grant’s real purpose was to help the Indian people.

(3) **The French:** The French established their trading company in the year 1664 in India and opened their factories at Mahe, Yaman, Karaikal, Chandranagore and Pondicherry. At these places, they started their schools too. They established a secondary school at Pondicherry where French language was taught. In the primary schools education was imparted by Indian teachers through the medium of local languages. In every school there was a religious missionary who preached the religion. Non-Christian children also were entitled to admission to these schools. They were, however, encouraged to go to the schools with the find bait of food, clothes, books and other necessary paraphernalia for educational purpose. Like their Portuguese brethren, the French were also the followers of the Roman Catholic. Their work was appreciable in relation to those institutions where education in religion was imparted. After the downfall of the French, their colonies came under the possession of the English and consequently the system of education too underwent a change.

(4) **The Danes:** In the seventeenth century the Danes established their factories at Tranquebar near Tanjore and at Serampore in Bengal. From political point of view the Danes could not rise in importance in our country, but their religious and educational spheres are of magnitudinous significance. It would not, however, be an exaggeration to affirm that the Danes were the pioneers of modern educational system in India. Later on, these Danish missionaries joined the English.

In the year 1706, the Danes sent two German missionaries named Ziegenbalg and Plustschau to Tranquebar - a Danish settlement in South India. Plustschau and Schwartz continued the work after the death of Ziegenbalg in the year 1719. They were assisted in their mission by 'Christian Mission Committee' when they did not receive financial help from Denmark. The Danes "substantially identified themselves with the English colonies in South India, halting where they halted and advancing where they advanced". Ziegenbalg and Plustschau learnt Tamil and Portuguese on their arrival in India and extended the field of their activities up to Tanjore, Madras, Tinevali and Trichinopoly. They converted 50,000 people into Baptists by religious conversion through education. But these Indian converts, it is true, were allowed to remain within their own castes even after the change of their religion.

The Danes established several elementary schools for the Muslims. The medium of instruction was the local language. With the assistance of Schultz, Ziegenbalg translated the Bible into Tamil and wrote a book on Tamil grammar. Schultz translated the Bible into Telugu. Besides, a Tamil dictionary was also compiled. They were considerably assisted in the work of the spread of Christian doctrines by the printing press. In the year, 1712-13 A.D. a press of Tamil and Roman scripts was established.

educational activities. Xavier did appreciable work in India in the field of education. In the year 1542, he preached Christianity by traveling on foot to distant villages and their streets. He had managed to place a number of books on Christian religion in every village. In 1575, he founded a University, i.e., St. Anne University at Bandra near Bombay and established a press at Cochin. Another religious missionary was De Nobiley, who called himself a western Brahmin and dressed himself like Indian ascetics as well as kept a Brahman cook for food. His services in the cause of Christianity are remarkable.

The Portuguese established the first Jesuit College in 1575 at Goa in India where three hundred students received education. By 1580, more colleges were established at Goa and other places too. Bernier has referred to a Jesuit college at Agra which had been founded by Emperor Akbar being influenced by the Jesuit priests. Here children of some thirty families received education. In seventeenth century, downfall of the Portuguese had taken place. Their educational efforts also came to an end with it. One of the chief causes of their downfall was their policy of intervention in religious matters which was strongly opposed by the Indians. As a matter of fact, their keen educational efforts can be explained by their objective to the spread of their religion. It is an incontrovertible fact that the educational efforts of these early missionaries were of mediocre character and their contribution to modern Indian educational system was insignificant and of no magnitude. The consequences of their religious policy forewarned the British too. After the downfall of the Portuguese some Indian Christians endeavored to continue educational ventures for some time but no remarkable progress could be achieved in it.

(2) *The Dutch:* In the beginning of the seventeenth century, the Dutch also established their trading companies in India. At that time, their naval strength was considered to be supreme in the world. They started their commercial concerns at Chinsura and Hoogli in Bengal. It is, however, worthy of note that from the very beginning they adopted an inflexible policy of non-intervention in religious affairs. They were not under the spell of propagating their religion among the Indians. They looked simply to their commercial interests. It is true, however, that they established some schools for the education of the children of Company's servants; the Indian children too were allowed to read in these schools. They tried to convert Roman Catholics into Protestants to a certain extent. They preached the tenets of the Protestant Church among the Christians through educational institutions. They extended the sphere of their activities even up to Ceylon.

Earlier Missionary Efforts

In the very beginning of the seventeenth century, the Western immigrants had begun pouring into our country. Following the advent of the Portuguese in India, the Dutch, the French, the Spaniards and the English came to our country. They established here primarily their commercial companies and at the end of Moghul Empire, they founded business houses in the distant ports in India. Soon their trade flourished. Later on, these trading companies, taking advantage of the political weakness of the country, entered into war engagements with one another in order to establish their empires. The East India Company, established in the year 1601, also participated in this conflict and at length succeeded in establishing her empire in India.

The object of the European traders' settlement in India was missionary too. They said that they "came to India in search of Christians and Spices". Therefore, soon after their arrival, they established their schools aiming at the education of the children of their Anglo-Indian servants and spreading the Christian religion. In the initial stage, they undertook only the elementary education in their hands.

The East Indian Company too, on her part, made education as a means of the propagation of their religion in the beginning, but in course of time, she had to have recourse to the policy of religious neutrality for certain political and administrative reasons and followed this policy until 1813. Thus, the reality, the Company did not put forth any appreciable endeavors in the direction of the educational progress of the country within a hundred years of its formation.

(1) The Portuguese: It was in the year 1489 that the first Portuguese voyager named Vasco de Gama had disembarked at Calicut. Afterwards different groups of Christian missionaries began to preach and propagated the creed of Roman Catholicism at Western sea coast of India. As a result of their efforts, a new system of education was born in this part of the country. They established various schools for the sake of propagating their religion and educating the children of the Portuguese, the Eurasians and Indian converts. Their main centers of operation were Bombay, Goa, Daman, Diu, Ceylon, Chittagong and Hoogli, etc.

Indeed, the Portuguese can well be regarded as the founders of modern system of education in India. They started schools for elementary education where in education was imparted mainly in religion, local language, Portuguese, arithmetic and crafts. For higher education they established Jesuit colleges, where they imparted education in Latin, Religion, Logic and Music and trained the bishops.

The most eminent of all the early missionaries to come to India was St. Xavier. He was a follower of a schism of Jesuitism. These Jesuits were famous for their

naturally drew their inspiration from English models rather than from Hindu or Muslim traditions. This unit describes all important commissions of education along with mission schools.

11.2 Objectives

After going through this unit, you will be able to:

- trace the role of British Education in India
- list out the characteristics of missionary Schools
- point out the implication of Macaulay's minutes
- explain recommendations of Hunter's Commission of Education
- bring out the significances Gokhale's Bill
- explain the recommendations of Hortog Committee
- review the Sargent Report on Education

11.3 Salient Features of Mission Schools

During the period 1813 to 1833, a large number of Primary schools were started by the Missionaries and if it be minutely seen, then, it will be clear that due to the virtues of these Missionaries, the education in India got reorganized and modern schools were organized on the lines of the Missionary schools. Their characteristics were as follows:

1. The aims of these Mission schools were religious propaganda and so the teaching of Bible was essential.
2. All the schools were running regularly with asset course of study. School hours were fixed and Sunday was a closed day.
3. The curriculum of these schools was vast. It included Vyakaran, History, Geography, etc.
4. These Missionaries had arranged for the publication of text book. Due to their efforts dearth of text books was removed.
5. Previously, one teacher used to teach all the classes, but these Missionaries arranged for more teachers. On the modern lines they started teaching through different teachers.
6. The medium of education in these schools was local language.

UNIT - 11 □ EDUCATION DURING BRITISH PERIOD

Structure

- 11.1 Introduction**
- 11.2 Objectives**
- 11.3 Salient Features of Mission Schools and earlier Missionary efforts**
- 11.4 Transformations brought about Commissions- A Brief Account**
- 11.5 Let Us Sum Up**
- 11.6 Answers to ‘Check Your Progress’**
- 11.7 Unit-end Exercises**
- 11.8 References**

11.1 Introduction

India has a rich heritage. The centers of education in ancient India attracted scholars from every corner of the world. Taxila and Nalanda have been the best known of such ancient Universities. But with the passage of time, these centers were closed because of the hostile Muslim invaders. Even then, the schools of learning continued in every part of the country, which were organized by the individual teachers, who devoted their whole life for the cause of education.

In 1600 A.D. East India Company was established in England, when, Akbar the Great was Indian Monarch and Mughal Empire was at its glory. For more than 150 years, this Company was occupied with its commercial establishments and contemporary rival companies. No educational activities were undertaken for about one hundred years. Its attention was drawn to educational matters in 1698, when in England a Charter Act was passed, which required the company to maintain schools in its garrisons. It had nothing to do with the education of Indians, as the provisions of the act were meant for the children of the Company's European servants. Thus it was no surprise that company did not accept the responsibility of educating Indians.

By the middle of eighteenth century the company had established itself politically. It was then that the company was called upon to encourage education among its subjects as the earlier Hindu and Muslim rulers had done. But the court of Directors

2. Biswas A. and Aggarwal, S. P, *Development of Education in India*, Concept Publishing Company, New Delhi (1986)
3. Murthy, S. K., *Contemporary Problems and Current Trends in Education*, Prakash Brother Educational Publishers, Ludhiana (1982)
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3. Secular and religious subjects were taught in Madarsahs. Apart from religious subjects, the other subjects taught were languages, literature, logic, philosophy, astrology, arithmetic, history, fine arts, medicine and agriculture.

‘Check Your Progress’ - 3

1. lecture
2. blessings
3. sanads

‘Check Your Progress’ - 4

1. (d) All the above
2. (b) Strict paradah system was followed

10.6 Unit-end Exercises

1. Write a brief note on Muslim education and its common characteristics.
2. What were the two types of educational institutions and the curriculum prescribed in these institutions?
3. Draw out the differences between Muslim education and Vedic education with respect to the following aspects
 - a. Teacher- pupil relationship
 - b. Student discipline
 - c. Women education
4. Critically analyze the strengths and weaknesses prevailed in Muslim education system.
5. If you find any Maktabs and Madarsahs in your city, visit them and write a detailed report about the process of education going on there.

10.7 References

1. Bhatnagar, S, *Education Today and Tomorrow*, Loyal Book Depot. Meerut (1983)

- Pupil was initiated through a formal ceremony called “Bismillah” in Maktabas.
- Curriculum included religion, literature and practical subjects.
- Discussion, analytical and inductive methods were employed for imparting instruction with rote memory and lecture method.
- Teacher - pupil relation was good. Individual attention was given to students.
- Encouragements like rewards were given and severe corporal punishment was given.
- Hostel facilities were provided to the students and staying in hostel was comfortable for student.
- Women education was not encouraged.
- Spiritual education was not much in practice.
- Education was confined to cities and state capitals.

10.5 Answers to Check Your Progress

‘Check Your Progress’ -1

1. Weapon
2. Urdu
3. Religion
4. Motivation

‘Check Your Progress’ - 2

1. (e) Initiation ceremony
(f) Primary education
(b) Teacher
(a) Higher education
(c) Prayer
2. In Vedic educational system it is ‘Upanayana’ and in Buddhist educational system it is ‘Pabbajja’ ceremony which resembled ‘Bismillah’ ceremony.

so strictly prescribed in Muslim period. Compared to Vedic and Buddhist education, students in this period enjoyed comfortable stay in these hostels with slackened discipline.

10.3.9 Women Education

Women remained generally deprived of education owing strict pardah system. They could not attend Maktabs or Madarsahs like male students. With a few exceptions of learned women, there was absolutely no universal system of women education prevalent during this period. The daughters of royal family and those of nobles were educated privately at home. We get references of princess having proficiency in literature, music, military art, warfare, politics and administration.

‘Check Your Progress’ - 4

Choose the right alternative for the following statements.

1. There was state patronage for education in Muslim period. We can say this because -
 - a. Rulers appointed learned men in various administrative posts.
 - b. There was encouragement for art and literature.
 - c. Mosques and schools were built.
 - d. All the above.
2. “Women education was neglected in Muslim period” the reason is
 - a. More schools were not there.
 - b. Strict pardah system was followed.
 - c. Women were considered inferior to men.
 - d. Women themselves were not interested.

10.4 Let Us Sum Up

- Muslim education developed during the reign of Delhi Sultans and Mughal emperors.
- It was based on religion and verses from Quran were taught.
- It imparted secular as well as religious education.
- In Maktabs, primary education was provided and Madarsahs, higher education was provided.

‘Check Your Progress’ - 3

Fill in the blanks

1. In Madarsahs method of teaching was in practice.
2. Teacher’s were considered as important to attain knowledge.
3. There was the convention of awarding or certificates at the end of academic career.

Hints: blessings, lecture, tamghas, sanads.

10.3.7 State Patronage and Growth of Education

Learning was held in high esteem and the learned were loved and respected all over the country. The state encouraged the learned in every possible way. Judges, lawyers and ministers of religion were taken from these classes. Many Hindus, with a view of reaping these benefits felt allured to receive Islamic education, and efforts were made to attain proficiency in Persian and Arabic languages and secured high posts in the state.

Some of the Mohammedan who invaded India did not put much effort for advancement of Indian Education. Some of them ruined the centers of education already existed and built mosques and schools in those places. Afterwards certain rulers encouraged education in the country. Some rulers were great patrons of arts and literature and kept artists, historians and poets in their courts. The Sultans of Delhi made proper provision for the education of Mohammedan masses, there were two Maktab in every Muslim colony. Madarsahs were established and liberal grants were sanctioned. Later, some of the kings withdrew state financial aid from educational institutions. On the whole, most of Muslim rulers encouraged education in their respective ruling period. History gives reliable evidences to educational development.

10.3.8 Hostels

For Maktab students hostel facilities were not provided except in a few places. But there were hostels provided for students studying in Madarsahs. Big *jagirs* or estates were attached to these Madarsahs and hostels for the purpose of meeting daily expenditure, and maintenance purpose. These hostels were situated amidst the town where all the means of comfort for the students were provided conveniently. Here, we can see a distinction between the early Vedic and Buddhist education system as far as comfort of student is concerned. The hard mode of living was not

10.3.4 Methods of Teaching

In Maktabas, the method of teaching was very simple. It was an oral method and students learnt verses of Quran by cramming and memorizing. After that they were taught alphabets to write. In Madarsahs also lecture method was in practice. Individual attention was paid to the abundant development of students. Sometimes discussion method, analytical and inductive methods were also adopted. Monitor system was in practice, that is, students of higher classes were teaching to the students of lower classes. Students were also used to learn in solitude doing self-study.

10.3.5 Teacher - Pupil Relationship

The teachers were also called as *Ustads*, *Shaiks*, or *Imams*. They were held in great esteem and were highly religious minded and enjoyed a unique position in society. Pupils would revere their teachers and serve them. Like ancient Indian education system, teachers regarded pupils as their own sons. Teachers came into close contact in Madarsahs where there was hostel arrangement. Service of teachers was deemed as the sacred duty of pupils. Teacher's blessings were considered important to attain knowledge. Teachers of Maktabas and Madarsahs paid individual attention to the students.

10.3.6 Student Discipline

Discipline, moral conduct and humility were regarded as the essential attributes of students. Corporal punishment was much in practice in this period where as we see this less in Vedic education. Modifying the behaviour through proper practice and providing a model or setting example in front of students by the Guru was there in Vedic period. In Buddhist period in the Monasteries students were under strict supervision. But in the period of Muslim education, guilty student was publicly caned, whipped or beaten with fists. We get references of some severe kind of punishment in literature in this period. On the other hand, intelligent and able students were properly rewarded. There was the convention of awarding *sanads* or certificates and *tamghas* or medals to the students at the end of their academic career at some specific stage.

Curriculum

Two types of subjects were taught in these centers, one of the secular and the other of the religious kind. Subjects like Persian, Arabic, grammar, prose, composition literature, logic, philosophy, astrology, arithmetic, history, fine arts, geography, medicine and even agriculture were taught which come under secular subjects category.

Medium of instruction in higher education was Arabic. Usually lecture method was followed to give instruction. The religious education included a comprehensive and profound study of the Quran commentary, traditions of the prophet Mohammed, Islamic law, and tenets of Sufi creed. King Akbar established separate institutions for Hindu children, wherein Hindu philosophy and literature were taught along with Persian.

‘Check Your Progress’ - 2

1. Match the following

- | A. | B. |
|----------------------|------------------------|
| i. Bismillah | a) Higher education |
| ii. Maktabas | b) Teacher |
| iii. Moulvis | c) Prayer |
| iv. Madarsahs | d) Religion |
| v. Namaz | e) Initiation ceremony |
| f) Primary education | |

2. Name the initiation (admission) ceremonies performed in Vedic and Buddhist education system which resembled “Bismillah” ceremony.

3. What were the subjects taught in Madarsahs?

would engage a teacher for the education of their children at their own houses. Besides Maktabas, there were monasteries (Khanqahs) and shrines (Dargahs) where education was imparted to the children of Islam.

Admission Ritual

Education used to begin with the performance of the initiation ritual known as Bismillah which was performed at the age of 4 years 4 months and 4 days. We can very well say that it resembled the ceremony like upanayan (in Vedic period) and Pabbaja (in Buddhist period). At the time of this ceremony the child used to wear a new crown while Maulvi recited verses from Quran inaugurating the child's education.

Curriculum in Maktabas

Persian script was taught, but first only to see and read then writing and grammar. Good writing was essential and more practice was done in that. Verses from Quran were taught for daily prayer, some ritual prayers were taught. Stress was given on correct pronunciation. Knowledge of moral values was taught through the medium of related literature and poetic works also were taught. With all these the elementary arithmetic, mode of conversation, correspondence skills, drafting of petitions etc., were included. Theoretical and practical knowledge was given in most of the subjects. With Persian language, Urdu was also studied in these Maktabas.

Madrasah (Higher Education)

Madrasahs were like higher education centers. Higher Islamic education was imparted there. Like present day higher education system, eminent scholars, famous teachers used to deliver lectures in these centers. Teachers were appointed either by state or by private parties. A private body or respective benefactors looked after the administration. Land grants were given to these institutions.

Admission Procedure

Religious rituals were not conducted to permit the student in these centers. The student who has completed education in Maktabas normally used to get direct admission in Madrasahs. The course was of a period of ten to twelve years. Apart from the grants, the State Government provided for lodging and boarding facilities to the students in hostels.

successive dynasties or the rulers changed. The main aims were as follows:

- propagation of knowledge, as Hazrat Mohammad’s message reveals “knowledge is divine and without it salvation is not possible”.
- propagation of religion, that is the spread of Islam.
- propagation and forming of major laws of Islam and expound of social tradition.
- preparing the individual for material and worldly progress and for future life.
- strengthening the administration and special political principles through education.
- evolve special system of morals based on Islamic doctrines.

‘Check Your Progress’ -1

Fill in the blanks with appropriate words given below:

(religion, motivation, weapon, administration, Urdu)

1. Education was likein the hands of kings to serve their own interest.
2. A new language was emerged from intermixing of Arabic and Persian languages.
3. Propagation ofwas one of the main aims of Muslim education.
4. With introduction of hostel system devices like reward and punishment were in practice.

10.3.3 The Two Types of Educational Institutions

Education in this Muslim period was given at two levels - primary and higher. The primary course lasted for 10 - 12 years after which students could take up higher education. The two types of institutions were Maktab and Madarsahs.

Maktabs (Primary Education)

In Maktabs, pupils were given the knowledge of the alphabet and religious prayers. The child’s primary education took place in these schools. The students here were taught writing, reading Quran, namaz or prayer, azaan, arithmetic, drafting, conversation, letter - writing etc. The term ‘Maktab’ is derived from Arabic Kutub, means a place where writing is taught. The teachers were called Moulvis. Maktabs were attached to mosques. Majority of the children of a locality assembled in the Maktab and received regular education. But some of the rich or well to do people

have been different with different rulers. After the Gulam, Khilji, Tughlak, Sayyad and Lodhi dynasties, Mughal kings established many educational institutions in India. This education had its roots in religion. The Holy Quran which was the collection of messages of Hazrat Mohammed became the instrument of social direction for the Muslim kings to serve their own interest. To quote a relevant example from the history, we have understood that king Akbar aimed at organizing the nation on a new pattern by harmonizing political, religious and social aspects of society, where as the sole objective of Aurangzeb, on the contrary, was to spread Islamic education and culture.

Therefore, it is a tough task to describe this Muslim education system under common headings but an honest effort has been made to bring most popular common features of this period. In this unit you are going to study Muslim education and its salient features and other characteristics.

10.3.1 Common Characteristics of Muslim Education

In spite of the different educational features prevailed in the period which stretched more than seven decades, we find some common characteristics in Muslim education. Most important among them are listed below.

- The education of this period was profoundly influenced by Islam religion.
- Muslim education had practical and materialistic viewpoints. Apart from religion, subjects like sculpture, agriculture, medicine, military science, painting, construction, manufacturing of weapons and other various manual skills were taught.
- Arabic and Persian languages were taught; even people from other religion learnt these languages. A new language “Urdu” emerged from inter- mixing of these two languages.
- State encouragement was there as rulers provided state grants to educational institutions. Muslim rulers helped to develop the art of writing history and literature.
- With the introduction of hostel system, motivation devices like reward and punishment was in practice.

10.3.2 Aims of Muslim Education

The aims of Muslim education underwent modifications as the attitudes of

Mughal dynasty in this country which ruled for fairly a longtime till the British clutches thronged upon the Indians. Though this medieval period is filled with political and military disturbances and upheavals, still we find that a system of education did evolve, mainly for the propagation of Islamic religion. This is called as 'Muslim Education'. The Muslim rulers in India generally took a keen interest in education. Hindu and Islamic systems of education influenced each other to a great extent.

10.2 Objectives

After studying this Unit you will be able to:

- know the beginning of Muslim education and the influence of rulers on it.
- compare the aims of Muslim education with the earlier systems of education in India.
- name the subjects taught in Maktabas and Madrasas.
- analyze the methods of teaching.
- describe teacher-pupil relation and compare it with earlier systems of education.
- understand punishment and reward system prevailed at that time.
- recognize the role of state in promoting education.
- give reason for negligence of women education.

10.3 Muslim Education

According to Hazrat Mohammed, of all the gifts that parents can give to their children, the best gift is liberal education. The ink in the pens of student is purer and noble than even the blood of martyrs. When Muslim kings came to India, for them the time was very favourable. The rulers established permanent empire in India and they introduced a new educational system of their own. Those days, the ancient systems of education like Vedic, later Brahmanical, Buddhist and Jain were prevalent in the country.

In the early period, the personal character of the ruler was the most important factor affecting education. If the ruler was of a literary taste, education and learning were encouraged and the royal court attracted poets, philosophers, scholars and literary men. On the other hand, if the ruler was devoid of literary tastes, there was a definite setback, in learning.

Students, at this juncture we have to understand that the aim of Muslim education

UNIT : 10 □ EDUCATION IN MEDIEVAL INDIA

Structure

- 10.1 Introduction**
- 10.2 Objectives**
- 10.3 Muslim Education**
 - 10.3.1 Common Characteristics of Muslim Education**
 - 10.3.2 Aims of Muslim Education**
 - 10.3.3 The Two Types of Educational Institutions**
 - 10.3.4 Methods of Teaching**
 - 10.3.5 Teacher-Pupil Relationship**
 - 10.3.6 Student Discipline**
 - 10.3.7. State Patronage and Growth of Education**
 - 10.3.8 Hostels**
 - 10.3.9 Women Education**
- 10.4 Let Us Sum-up**
- 10.5 Answers to ‘Check Your Progress’**
- 10.6 Unit-end Exercises**
- 10.7 References**

10.1 Introduction

Islam religion was spread rapidly in the world after the death of the prophet in 632 A. D. It is both interesting and instructive to study the rise and growth of Islam, particularly in India. The founder of Islam was Prophet Mohammed. Prophet Mohammed emphasized the unity of God and asked his followers to have faith in the angels which brought messages from God. The Holy Quran was declared to be a revealed book of Islam religion.

The beginning of the eighth century A.D. marked the event of Mohammedan invasion in India. The history of Muslim education has been the history of a system of government and a social system extending over 700 years. Babur founded the

9.7 References

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- Rawat, P. L. : *History of Indian Education*, Ramaprasad and Sons, Bhopal (1986)

- ii. Dhammam Sharanam Gacchami
 - iii. Sangham sharanam Ganchchami.
3. Upasampada is the second and final ordination in Buddhist education system. The minimum age of the student is 22 years and sharamana was converted into a perfect monk or Bhikshu having no relation with his family or world.
 4. The two stages of Buddhist education were (i) Primary - aimed at reading, writing and arithmetic (ii) Higher education comprised teaching in religion, philosophy, medicine, military science and other vocational subjects.

‘Check Your Progress’ - 2

1. argumentation
2. pali
3. upadhyayas
4. missionaries

‘Check Your Progress- 3

- i. (c) important center of education
- ii. (a) the center of Mahayana
- iii. (e) Convener of Buddhist Council
- iv. (b) the famous author

9.6 Unit-End Exercises

- i. Write in brief the two admission procedures in Buddhist education system.
- ii. With reference to the methods of teaching and teacher-pupil relationship bring out the similarities and difference between Vedic and Buddhist system of education.
- iii. Explain the contribution made by Buddhist centers of learning in education system of India.

9.4 Let Us Sum Up

Buddhist education laid the foundation stone of a high culture. It introduced certain innovations and alterations in already prevailed system. It was very popular and attracted people from China, Japan, Korea, Java, Burma, Sri Lanka, Tibet and other countries. The foreign students made a very profound study of Indian religion, literature and system of education and disseminated the seeds of Indian culture in their own lands. The most important thing which we can notice in Buddhist education is that there were no differences of caste and social status like what prevailed in earlier days. All the students were provided equal opportunities of the development of their character according to their capacity and aptitudes. Secular education formed an essential part of Buddhist education.

This system contributed in the formation of world renowned educational institution like Nalanda, Taxila and Vikramshila where religious and secular education was provided. This educational system was purely Indian developed and excelled under peculiar Indian conditions. Mass education, women education was in vogue. An important contribution of this period is the imparting of education in various practical subjects, a tradition which has come down to the present day. It was in this period that the method of collective teaching and the presence of numerous teachers in a single institution was evolved. Educational institutions were formally organized and established in this period. The system of determining a minimum age for higher education, providing a set of rules and taking a test for admission is even today guiding the educational structure. It is also true that the educational method of the Buddhist period provided new standards in the sphere of morality and discipline.

9.5 Answers to ‘Check Your Progress’

‘Check Your Progress’ - 1

1. Spread of Buddhist philosophy, principles and teachings which has to lead the people from miseries of life to eternal happiness was the main aim of Buddhist education.
2. The Student has to pledge oath of “three Refuges” these are -
 - i. Buddiham sharanam Gachchami

were main contributors of Buddhist education in their respective periods. Some of the monasteries had developed into institutions of international reputation. The educational method of the Buddhist period provided new standards in the sphere of morality and discipline. The accounts provided by Huen Sang, Fa Hein and other scholars throw light on the contributions of this age to education.

9.3.9. Characteristics of Buddhist Education

1. Monasteries were centers of education.
2. Aim of education was ultimate nirvana, salvation by renunciation of life.
3. Though Sanskrit was an important language, Pali and other Vernacular languages used as medium of instruction.
4. Two rituals of admission were very important in the life of a student 1. *Pabbaja* and 2. *Upasampada*.
5. Strict discipline was maintained by learners.
6. Education was universal in nature and open to all, irrespective of caste and country.
7. Women education was equally popular.
8. Centers of higher learning came into existence; monasteries developed into colleges of international repute.
9. Teacher-pupil relation was cordial.
10. Any kind of sacrifice was prohibited.
11. It gave equal importance to Technical, Vocational and Arts/crafts education.
12. Popular in various countries like china, Japan, Korea, Java, Burma, Sri Lanka and Tibet.

‘Check Your Progress’ - 3

1. Match the following

- | A | B |
|------------------------|-----------------------------------|
| i. <i>Taxila</i> | a. The center of Mahayana |
| ii. <i>Nalanda</i> | b. The famous author |
| iii. <i>Kanishka</i> | c. Important centers of education |
| iv. <i>Ashvaghosha</i> | d. Religious education |
| | e. Convener of Buddhist council. |

Taxila: Taxila was the capital city of Gandhar and was an important center of education. This university provided education in numerous subjects such as the Vedas, Vedanta, Grammar, Ayurveda, military science, astrology, agriculture, commerce, magical charms etc. Princes from different parts of India used to come here to learn archery. Many eminent scholars of olden days were alumni of this center. The lodging and boarding facilities were provided to the students and minimum age of admission was sixteen years. We get other details from historical references regarding fee structure, various other facilities provided in hostels, library facilities, administrative procedures etc.

Nalanda: The Nalanda University was situated in the state of Bihar 40 miles away from Patna. It was an internationally famed Buddhist center of education. Admissions of students were done after entrance test to the students desirous of joining the university. The university building had eight large assembly halls and 300 rooms for study, a nine storied library comprising books from all religion. There were hostels with all facilities. It was said that 10,000 students lived and received free education in this institution. Villages were gifted to the university and kings also used to give donations. Being a center of Mahayana, a branch of Buddhism Nalanda also provided education in Hinayana, Vedic and Jain religion. The Vedas, Vedanta philosophy, the puranas and medicine were also taught there. The method of teaching was discussion and question answer. Nalanda continued to serve, preserve and propagate Indian culture for over 800 years.

9.3.8 Spread of Education

Some historians are of the opinion that the percentage of literacy during king Ashoka's (272 to 232 B.C.) reign was higher than that achieved during the British rule. The Gurukulas and Buddhist monasteries served as residential educational institutes where students lived with their preceptors and learned scholars, and learned at their feet. Great stress was laid on obedience to parents, preceptors and elders ; proper treatment of the high and the low, the aged and the distressed; and the development of virtues like charity, compassion and truthfulness.

King Kaniska (120 to 143 A.D.) convened a great Buddhist council in Kashmir which was attended by 500 Buddhist scholars who made a thorough examination of theological literature from the remote antiquity and Ashvaghosha, the famous author, was the vice-president of this learned council. Kings like Ashoka, Kanishka, Chandragupta Vikramaditya, Harsha, Raja Bhoja, dynasties like Satavahana and Guptas

and intellect and produced taught women of high caliber who guided the society in the fields of religion and philosophy. We find the examples of renowned social reformers in this period. Women religious missionaries used to go to foreign countries in order to propagate the Buddhist religion. Highly educated women undertook teaching work and were known as Upadhyaya.

Women were given education in politics, administrative techniques, criticism (Mimamsa), Vedanta, Ayurveda and Literature of higher order. The Upanayana ceremony which was compulsory in Vedic period disappeared in Buddhist education system and it had its own adverse effect on women education in later period.

‘Check Your Progress’ - 2

Fill in the blanks with appropriate words given below:

(upadhyayas, argumentation, missionaries, pali, Nalanda)

1. Discussion and on different religious and philosophical subjects were daily held in monasteries.
2. Use of vernacular language especially was used as medium of instruction.
3. The pupils and would live together in monasteries.
4. Women religiousthe Buddhist religion.....used to go to foreign countries in order to propagate Buddhist religion.

9.3.7 Prominent Centres of Education

During Buddhist period of education, some prominent centers of education came into existence. All the institutions were of collective nature and they had very good association with Buddhist Viharas and monasteries. All kinds of people had accessibility and equal opportunity to continue education in these centers. The educational centers were of international repute and foreigners came over to receive the education. Among the most notable universities were Taxila, Nalanda, Vallabhi, Vikramshila, Odantpuri, Nadia, Jagdalla and Banaras. Some of the other famous centers were Mithila Vallabhi, Kanchi, Rala Gunda and Navadveepa.

Students, in this section we will make an attempt to learn the educational activities organized in only two of the famous centers named Taxila and Nalanda, which would give us clear idea of the education system prevailing in Buddhist period.

Students were trained in the art of debating from the very beginning of their academic career. The students used to go on journey at the end of their career in order to give a realistic and practical shape to what they had learnt at the monastic schools. Reasoning and analysis formed an important part in the method of teaching in higher education. The method used in teaching of technical subject was both theoretical and practical. The students in arts and crafts, spinning, weaving etc. were served a term of apprenticeship under some expert artisans. Use of vernacular language especially *pali* was used as medium of instruction. With mother tongue, Sanskrit was also an important language of instruction.

9.3.5 Teacher-Pupil Relationship

The pupil was called Siddhiviharaka. He acquired knowledge by serving his Upadhyaya (teacher). Like Vedic system, in the Buddhist education system the teacher and pupil relationship was very affectionate, cordial and harmonious. Individual attention was paid to students. It was in accordance with ancient Indian tradition.

Teacher also had responsibilities and duties towards his pupils. Teacher used to treat the pupil as his own child. It was the highest and most sacred duty of the teacher to impart intellectual and spiritual education of a higher order to his disciples. The teacher put an ideal before his pupils by the simple and pure mode of life. There were no gurukulas under the Buddhist system of education as they had been during the Vedic age. Pupils lived in the monasteries or Viharas either as Shramanas or full-fledged monks. The pupils and the upadhyaya would live together in monasteries. In educational center like Nalanda each teacher had ten students under his charge.

Buddhist Viharas were the educational centers used not only for religious learning but also as centers for secular arts and crafts. Technical education in various arts and crafts such as painting, sculpture and architecture etc. was also imparted in Viharas. Teacher and pupil were united together by mutual reverence, confidence and affection. The student was to help his teacher by doing a variety of manual work for him. The teacher was to teach the student the rules, discipline, chastity, abstinence from pleasures and help him in his intellectual and spiritual progress.

9.3.6 Women Education

During the initial stage of Buddhist education, much encouragement was given to women education, and separate monastic schools were established for this purpose. The education provided to women helped to raise the standard of women's character

2. Which were the three oaths a student was expected to pledge at the time of *Pabbajja*?

3. What is *upasampada*?

4. What are the two stages of Buddhist Education?

9.3.4 Methods of Teaching

Though the art of writing had considerably advanced in the Buddhist period it had not reached the masses and it was not more in practical use. The method of the Buddhist education was mainly oral as it was during the Vedic age. There was a kind of direct method of teaching in use. The teacher would suggest a lesson to students and students used to learn it by heart. Teacher used to help the learners to understand the lessons thoroughly.

In vihars and monastic schools, Hetu-Vidhya or Inductive method was adopted and the intellect of the pupils was trained through it. Discussions and argumentations on different religious and philosophical subjects were daily held in the monasteries.

as living under a tree, eating food obtained in their begging bowls, wearing clothes begged from others etc. The total period of education was twenty-two years, composed of twelve years as pabbajja, and ten years as upsampada.

9.3.3 Curriculum

The Buddhist education was spiritual in essence. It was thoroughly saturated with religion, since its chief ideal was attainment of Nirvana or Salvation. The three pithikas - namely *Suttanata*, *Vinaya* and *Dhamma* - which were the religious scripture of Buddhism formed the main core of curriculum. Subjects like literature, philosophy, arts, commerce, agriculture and the methods of warfare were taught in the educational centers. Other vocational subjects included in the curriculum were spinning, weaving, printing of the cloth, tailoring, writing, accountancy, painting and sketching. For the benefit of students, Sanskrit literature, astronomy-cum-astrology, medicine and works of law polity and administration, Ayurveda, Surgery and Coinage arts and Crafts, architecture were also taught to the students.

Education was categorized into two stages :

1. Primary
2. Higher education.

Primary education was aimed at reading, writing and arithmetic (3 Rs). Higher education comprised teaching in religion, philosophy, medicine, military science and the like. Though the Buddhist education was religious in nature and its aim was to educate the monks belonging to the order, but at the same time we find that it had not ignored occupational and technical aspects of life. The masses were trained in agriculture, commerce, cottage industry and animal husbandry.

‘Check Your Progress’- 1

1. What was the main aim of Buddhist Education?

A. Pabbajja (First Ordination)

Prabrajya or Pabbajja was the first preparatory ordination for education. The student of age eight years after the performance of the ceremony of Pabbajja would enter the monastery as a “Shramana” (who is going to become). Before the admission the student has to pledge oath of “Three Refuges” those are -

- Buddham Sharanam Gachchami (I take refuge with the Buddha)
- Dhammam Sharanam Gachchami (I take refuge with the Religion)
- Sangham Sharanam Gachchami (I take refuge with the Order).

Varna distinction was not there for admission though it was forbidden to slaves, criminals, soldiers, inflected persons etc. Lord Buddha himself held the view that just as all the rivers by merging into the Ocean become one with it, in the similar way, different Varnas became one after being admitted to the order. The other conditions for the student were:

1. Undergo the ceremony of ‘Pabbajja’ at the age of eight.
2. Student has to live under the guidance of his teacher after leaving his home.
3. The student was strictly forbidden to commit violence, speak untruth, take intoxicants and eat meat.
4. Physical health was important pre-condition for admission.
5. These were strict rules in admitting students for these courses.

There were no caste restrictions for admission. The scholar had to affirm his faith in the Buddha, his Dhamma (gospel) and Sangha (the order). Student has to follow strictly the rules and discipline of the order, if he was guilty of any serious breach of discipline, he could be expelled. The pupil remained in the monastery for about twelve years, after which he takes the final ordination called ‘upasampada’.

B. Upasampada (Final Ordination)

Upasampada was the second and final ordination in Buddhist education system. The minimum age of the student was twenty years for performing the ceremony. Whereas in Vedic period after *snataka* or graduation the student was permitted to be settled in household life. The Buddhist upasampanda converted the shramana into a perfect Monk or *Bhikshu* having no relation with his family or the world. This discipline was imposed on women students also. This ceremony was performed before all the Monks. The ceremony ends with student monk selecting his *upadhyaya* and join *sangha*. If the student is not ready to join *sangha* then he was to declare his weaknesses. After this ritual, the male monks were called “*Bikshu*” and the female monks “*Bikshuni*”. At this stage, monks were required to observe such rules

acquiring education. The doors of these institutions were thrown open to all, irrespective of any considerations of caste or country and their outlook remained non-sectarian. Kings like Ashoka, Kanishka, Chandragupta Vikramaditya and other kings from the famous dynasties like Shatavahanas, Guptas played important role in popularizing Buddhist education in their respective periods. The Buddhist monasteries served as residential educational institutions where students lived with their teachers and learned scholars and studied at their feet. Great stress was laid on obedience to parents, teachers and elders and development of virtues like charity, compassion and truthfulness.

In this chapter we will study some of the salient features of Buddhist education in detail.

9.3.1 Aims of Buddhist Education

Buddhism held that the worldly life was full of sorrow and that the salvation could be possible only by renouncing it. Later, to win public sympathy and support for the spread of the gospel, they extended education to rising generation, and to the whole community. Spread of Buddhist philosophy, principles and teachings which has to lead the people from miseries of life to eternal happiness was the main aim of Buddhist education. Apart from this some of the other aims were:

- a. Formation of character and discipline of highest order.
- b. Preserve the culture, religion and literature.
- c. Provide equal opportunity for all the people irrespective of class and caste.
- d. Provide secular education to masses.
- e. Finding out concrete solution to various problems of life.
- f. Provide education to women.
- g. Inculcation of social responsibility and promotion of social happiness.
- h. Preservation and transmission of essential culture.
- i. Pursuit of freedom from the earthly desires.
- j. Improvement of spirituality.

9.3.2 Admission to the Educational Institution

There were two ordinations for entering the order. Pabbajja, the preparatory ordination at the age of eight and Upasampada, the final ordination at the age of 20.

Buddhism can be regarded essentially as a product of these circumstances. It was in the name of Tapas (asceticism) which Lord Buddha regarded all this as futile and purposeless and preached the path of renouncing the world to attain salvation (Nirvana). The other ideologies being same as Vedic period Buddhism regarded as one of the phases of multi-faceted Hinduism. But we see different type of educational system in Buddhism.

Buddhism came into existence about 600 B.C. The main educational centers of Buddhism were Monasteries or Viharas. The entire educational scheme was controlled and supervised by the monks. It comprised both religious and secular types of education. In this unit we will make an effort to learn educational system prevailed in the Buddhist period.

9.2 Objectives

After studying this Unit you will be able to:

- trace the beginning of Buddhist education and the rulers who influenced it.
- list out the important aims of Buddhist Education.
- distinguish between Vedic and Buddhist education systems.
- describe the methods of teaching in Buddhist education.
- explain teacher-pupil relationship in Buddhist education, and
- know about the popularity of Buddhist Education.

9.3 Buddhist Education - Salient Features

Buddhist Education:

Buddhist system of education enriched human life considerably by providing moral education and discipline. The Buddhist education laid a strong foundation for our harmonious, cultural, political and economic relation with other Asian countries. There was no fundamental difference between Vedic and Buddhist education regarding its theory and practice. In the beginning, Buddhist education was purely monastic, confined to those who entered the order but after some time, it was extended to the whole community. Buddhist education centered around monasteries as Vedic education centered around the sacrifice. Buddhist monasteries developed into corporate educational institutions, some of them viz., Nalanda, Vallabhi and Vikramshila became international centers of learning. People from different countries like China, Japan, Korea, Java, Burma, Sri Lanka and Tibet were attracted and they visited India for

UNIT - 9 □ EDUCATION IN ANCIENT INDIA - II

Structure

- 9.1 Introduction**
- 9.2 Objectives**
- 9.3 Buddhist Education - Salient Features**
 - 9.3.1 Aims of Buddhist Education**
 - 9.3.2 Admission to Educational Institution**
 - 9.3.3 Curriculum**
 - 9.3.4 Methods of Teaching**
 - 9.3.5 Teacher-Pupil Relationship**
 - 9.3.6 Women Education**
 - 9.3.7 Prominent Centers of Education**
 - 9.3.8 Spread of Education**
 - 9.3.9 Characteristics of Buddhist Education**
- 9.4 Let Us Sum Up**
- 9.5 Answers to ‘Check Your Progress’**
- 9.6 Unit-End Exercises**
- 9.7 References**

9.1 Introduction

Dear students you have studied the educational system prevailed during the Vedic period in the previous unit. After the Vedic period, there were little changes in post-Vedic educational system. In this period, we come across the period of sutras and epic period where the social system influenced the educational system. Then there was the Brahaminical period which witnessed a marked expansion and development in curriculum. In this period importance was given to harmonious development of physical, mental and spiritual aspects of human life.

It is in the social, religious system that we see most of the extremities and formalities followed in Vedic and post Vedic period. Ritualism had increased, and people were profoundly troubled. A sense of aimlessness prevailed in society.

8.6 Unit-End Exercises

1. Draw out the similarities and differences between Vedic education system and present day formal education system.
2. List out the aims of Vedic education system and describe the teaching methods of that period.
3. Write a brief note on the following aspects of Vedic education.
 - a. Student discipline
 - b. Teacher's role
 - c. Student teacher relationship
4. Make a brief survey of whether a Vedic type of education is still continued in some of the subjects in India presently.
5. Analyze and give your clear opinion on the following issue:
Given an opportunity to start and run your own school/institution, what are the salient features of Vedic education you would like to include and why ?
Justify your opinion.

8.7 References

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- Vedic system was a kind of individualistic and domestic system of education.

8.5 Answers to ‘Check Your Progress’

‘Check Your Progress’ - 1

1. Four Vedas are Rigveda, Yajurveda, Samaveda and Atharvaveda
2. Education sharpens the intellect, improves the grasping power and develops the faculty of discrimination, removes our prejudices and makes us more reasonable.
3. The ultimate aim of Vedic education was to prepare the students for the attainment of Mukti, that is the liberation of the soul from the worldly bondages or self-realization.

‘Check Your Progress’ - 2

1. Universe
2. Sanskrit
3. Three
4. Self-study
5. Gurukulas

‘Check Your Progress’ - 3

- 1 -e
- 2 -f
- 3 -a
- 4 -b
- 5 -c

‘Check Your Progress’ - 4

1. (d) - all the above a, b, c.
2. (c) - Samavartana
3. (d) - inferior

- b. Conference
 - c. Samavartana
 - d. Brahmacharya
3. In the Vedic period, it is believed that despite the physiological differences, woman in no way intellectuallyto man.
- a. superior
 - b. above superior
 - c. equal
 - d. inferior

8.4 Let Us Sum Up

- India's educational and cultural tradition is the most ancient in the world's history.
- Attainment of knowledge was regarded as sacred duty and first priority.
- Vedic education system was based on Vedic literature, and the four Vedas are Rigveda, Yajurveda, Samaveda and Atharvaveda.
- The ultimate aim of education was to attain Moksha or self-realization.
- With four Vedas, the curriculum consisted of other subjects like philosophy, logic, drama, astronomy, geometry, architecture, law, medicine, fine-arts, military skills etc.
- Initiation ceremony was called Upanayana and the school, the house of teacher was called Gurukula.
- Sanskrit was the medium of instruction.
- The methods of teaching included three steps called Shravana, Manana and Nidhidhyasana.
- The teacher or Guru was regarded as God and enjoyed the utmost respect in the society.
- Strict discipline was there for Shishya, the student and Brahmacharya was strictly followed. Father-and-child relation was there between teacher and pupil.
- Examinations, degree awarding ceremony were part of educational system.
- Women were given equal opportunity to learn without any discrimination.

kind of education. The discipline of brahmacharya was observed by girls too in ancient times. Women had always constituted an educated, cultured and respected limb of the society, inseparable from it. In Vedic period, women enjoyed freedom to the highest degree. Girls were eligible to Upanayana or initiation ceremony, sacrifice to fire, study of Vedas and even in military training. In literature we get too many examples of women of profound learning and unquestionable high moral character. There was no major distinction between the educational system applicable to men and that of women. The prescribed course of study for women was Vedas.

8.3.11 Main Characteristics of Vedic Education

- a. Self realization or Moksha was the main aim of education;
- b. Strict discipline; both for student as well as for teacher;
- c. Character formation, personality development;
- d. Affectionate relationship between the teacher and the taught;
- e. Individual attention;
- f. Development of a sense of humility;
- g. Discipline of brahmacharya or celibacy was compulsory;
- h. Equal importance to both physical and mental activities;
- i. Preservation of culture;
- j. Cultural unity, harmony and national integration were promoted;
- k. Stress was on verbatim and rote memory;
- l. Education was primarily religious in nature;
- m. Devotion to guru; and teacher was considered as father or God;
- n. Upanayana or initiation ceremony was compulsory;
- o. Gurukula system prevailed;
- p. Vedic text was the basis of education.

‘Check Your Progress’ - 4

Choose the right alternative

1. After learning, the student was made to face the tough tests participating in
 - a. debate and discussion
 - b. seminars
 - c. conferences
 - d. all the above
2. The degree awarding ceremony was called
 - a. Gurudakshina

deed; and worshipped him as his own father or God. From the Vedic age downwards the teacher has been held as the spiritual and intellectual father of the student.

‘Check Your Progress’ - 3

Match the following

A		B	
1	Vathsa	a.	Control of breath
2	Guru	b.	Basis of all values
3	Pranayama	c.	Succession of teachers
4	Dharma	d.	Qualification
5	Guruparampara	e.	Child
		f.	God and father

8.3.9 Examination and Awarding Degrees

Evaluation system was carried out in a scientific and systematic way. The responsibility of entire learning of students was taken by the teacher. Instant guidance was provided by the teachers to the students committing mistakes. More than bookish knowledge the application side of whatever learnt was given more importance. Illustrations were provided whatever necessary for proper understanding of the learning materials. Most of the time it was the teacher who used to follow the way of life explained in the Vedic texts. After learning, the student was made to face the tough tests, participating in debate, discussion, seminars, conferences etc. The examination was an oral one. The student was required to give oral answers in a congregation of scholars. If he satisfied them, he was given a degree or title. The consensus of the scholars’ opinion was essential for obtaining such a title.

The degree awarding ceremony was called Samavartana. Samavartana ceremony (returning of the student after finishing the course) was performed at the end of the brahmacharya period to mark the termination of the education course. The students who finished their education were honoured with the privilege in the beginning of Samavartana. Usually after this ceremony, the student used to bid farewell to his teacher after paying Gurudakshina (the honorarium).

8.3.10 Women Education

The Vedic period consistently believed that despite the differences in physiology, woman is in no way intellectually inferior to man. She possesses excellent memory, intelligence, and other mental powers, and hence she has the capacity to obtain any

and as such, he had to dedicate himself to a strictly regulated life. Apart from learning, the student had to bear the responsibility of feeding both himself and his teacher, and this was done through begging for alms. The other works students used to do were ploughing, loaming, helping in household works even bringing fuel and guarding cattle.

The student was to hold his teacher in deep reverence and honour him like the king, parents and God. The student was expected to do personal service to the teacher like a son, do all sundry work in his monastery or teacher's house. Belief was there that no progress in knowledge was possible without service in the teacher's house.

8.3.8 Teacher-Pupil Relationship

In the Vedic education period, the teacher (Guru) was expected to possess moral and spiritual qualifications. He was expected to have mastery over Vedic knowledge and needed to be a model for the pupil to evaluate. The knowledge was transmitted to the pupil through a succession of gurus. This came to be called guruparampara. The sacred duty of the teacher was to lead the pupil from darkness to light.

In the Vedic system of education, teacher was the centre of the system. He was used to be regarded as the possessor of vast knowledge and he was respected as equal to God. Teachers gave individual attention towards their pupils. They used to love their pupils and take care of them as if they are their own children. At the same time through a set of "do's" and "don'ts", a strict discipline was imposed on the pupils. Character formation was highly stressed. The development of discipline included the principles like *Yama* (self control), *Niyama* (following rules), *Asana* (disciplining the body), *Pranayama* (control of breath) which were compulsory.

The gurus were themselves of the highest mental discipline. The guru is soul who quickens the process of self-realisation in his *shishya* (disciple). The task of the guru was disciplining the mind of his disciple. He was a man of self-experience, and self-control, with well developed heart filled with kindness for the pupils. The *shishyas* had to submit themselves to their teachers, who they had chosen for themselves as the gurus, physically and mentally during their educational careers. Patience, resignation, supreme respect and utmost obedience to the teachers, control of mind, spiritual thinking, self-less service and doubtless devotion were some of the qualities of the pupils. Both had to pursue their own dharmas. Dharma was the basis of all values. There were three fold dharmas; the individual, the social and the spiritual.

It was one of the sacred duties of the pupil to serve his teacher. Being a residential pupil, he would look to the comforts of his guru. Frequently he would look to the domestic affairs of the teacher. He pledged devotion to him in thought, speech and

the child. The main duties of the teachers were teaching, making arrangements for the boarding and lodging of the students, medical treatment, taking care of the students.

Teacher's ability was measured in terms of his universality and his humility. The teacher not only treats the student as his own child, he must also impart to him true and complete knowledge, without concealing any knowledge from him. The *guru* or teacher was given highest place and utmost respect in Vedic society. The great importance was attached to the teacher and high reverence was shown in the society. They were themselves of the highest mental discipline. The guru was soul who quickens the process of self-realisation in his *shishya* (the student). The task of the guru was disciplining the mind of his disciple. He was a man of self-experience and self-control with well-developed heart filled with kindness for the pupil.

The teacher made his pupils learn the Vedic text or mantras by note. Vedic knowledge was imparted by the guru or the teacher to the pupil through regulated and prescribed pronunciation which the pupil would commit to memory, having listened to it alternatively. Only that knowledge which was received from the lips of the teacher was regarded as purely Vedic. Great importance was attached to the proper accent and pronunciation in the Vedic recitation, and these could be correctly learnt only from the lips of a properly qualified teacher. Spiritual salvation depended almost entirely upon his proper guidance. Teacher loved his pupils with utmost care and love. He used to call them 'Vathsa' (child) and showered 'Vathsalya' (affection) on them.

8.3.7 Student Discipline

The pupils would lodge and board at the house of their teacher that was Gurukula, after the Upanayan or initiation ceremony. Their mode of living was strictly guided by the prescribed disciplinary rules. The elementary education was accessible to all the students in general, whereas higher education was confined only to those who proved worthy of it. The pupil was eligible to admission to the Gurukulas only on the basis of his moral fitness and good conduct. The discipline of brahmacharya or celibacy was compulsory. It was one of the sacred duties of the pupil to serve his teacher. Being a residential pupil, he would look to the comforts of his Guru. Frequently he would look to the domestic affairs of the teacher. He pledged devotion to him in thought, speech and deed; and worshipped him as his own father or God. The ancient Indian pupil was the true embodiment of renunciation, asceticism, humility and chastity. He was required to follow both physical as well as spiritual disciplines,

through chanting the same *Slokas* again and again and holding discussion on several points. The third step was called *Nidhidhyasana* (contemplating). This step included meditation. The students were trained to sit and meditate the subject they studied. Though this method was used to transmit knowledge, the subjects like archery, sculpture, etc. were taught through practical demonstration. The intensive practice given to students in such disciplines made them perfect. There were question and answer sessions. There was encouragement for self-study i.e. *swadhyaya*, especially in Vedic education.

This type of education was imparted in three types of institutions, they were,

- a. Gurukulas or Ashramas: It was a domestic school run by the teacher. Admission was at the teacher's direction and the instruction was highly individualistic.
- b. Parishads (Academics): These were also called councils where senior pupils gathered together to quench their thirst for knowledge. It was a centre for advanced study.
- c. Sammelanas or Conferences or Assemblies: It was gathering of learned men in the court of king where enlightened discussions were held. Many times this was used to evaluate new recruits also. The king used to reward scholars at the end of the discussions.

'Check Your Progress' - 2

Fill in the blanks with appropriate words given below

(Sanskrit, Gurukulas, Universe, Self Study, Three, Shrivana)

1. The curriculum was diversified dealing with Life, Natureand Spirit.
2. In the Vedic periodwas the only medium of instruction.
3. The method of teaching mainly included.....steps.
4. There was encouragement forcalled Swadhyaya.
5. The domestic school called were run by the teachers.

8.3.6 Duties of Teachers

Gurukula was the house of the teacher, wherein students used to stay and learn. The main reason of keeping a student at the *gurukula* was that he availed himself of the opportunity to mould his life and character on the pattern of idealistic life of his teacher by living in close contact with him. The teacher serves as a model for

3. What is the ultimate aim of Vedic Education?

8.3.4 Curriculum

Although education of this period was dominated by the study of Vedic literature, historical study, stories of heroic lives and discourses on the Puranas also formed a part of the syllabus. Along with education, the performance of certain rituals was also regarded as essential. The curriculum was diversified, dealing with life, nature, universe and spirit. In Vedic education, students used to learn the various subjects like four Vedas, Upanishads, Astronomy, Geometry, Algebra, Prosody, Grammar, Etymology, Philosophy, Fine Arts, Sculpture, Architecture, Philology, Medicine, Ayurveda, Law, Veterinary Science, Military Skills, Archery, Trade and Commerce, Sanskrit Literature, Dharma Sutras and Current Languages. Thus the curriculum was very comprehensive including spiritual and materialistic knowledge of Gods, absolute, logic, ethics and conduct along with sacrificial rituals.

8.3.5 Methods of Teaching

Teachers used different methods of teaching at different times depending on the nature of the students and that of the subjects. Students' inherent tendency or aptitude (abhivrudhi) was also considered. In this period, the educational process was centered around the teacher; we can call it as teacher centered. Emphasis was placed upon understanding and giving practical implementation to aphorisms (Sutra). Sanskrit was the only medium of instruction. The home of the preceptor (teacher / Guru) served as the institution where the pupil lived after the Upanayana (sacred thread) or initiation ceremony. After Upanayana ceremony pupil emerges in the form of a dvija i.e., the twice born. His second birth is spiritual which he owes to his preceptor. When there were large classes, monitorial system was also adopted.

The general method of learning included imitation, recitation, memorization, model reading, elucidation, etc. The methods of teaching mainly included three steps. First step was called *Shravana* (Hearing). The students used to sit and hear what the teacher told them. After that, the second step was *Manana* (deliberation)

- a. achievement of four ideals of life - dharma, artha, kama and moksha (Mukti the ultimate)
- b. training people to lead the four phases of life, namely, brahmacharya, grihastha, vanaprastha and sanyasa ashramas or fourfold stages of life quite successfully.
- c. preparing the pupils for life, training in vocations, business and trades of the family, military skills and other craft and arts.
- d. to impart Vedic knowledge to sharpen the intellect.
- e. prepare the pupils to observe Vedic rituals, discharge religious duties and social duties.
- f. formation of character by the proper development of the moral feeling and spiritual training.
- g. developing personality by encouraging the sense of self-confidence, inculcating the virtue of self-restraint and fostering the powers of discrimination and judgement.

‘Check Your Progress’ -1

1. Name the four Vedas?

2. How education works as the agency of improvement?

ordinary life in Vedic India. It consists characteristically of charms to secure the good things of life and spells to drive off the bad. Each of the Vedas contains four sections. Samhita (a collection of hymns, prayers, sacrificial formulas etc.), Brahmanas (prose discussing the significance of sacrificial rites and ceremonies), Aranyakas (forest texts), and Upanishads (concluding portions of the Vedas and the basis for the Vedanta philosophy). Later the Upanishads have dominated Indian philosophy, religion, and life for nearly three thousand years. At the time of Upanishads, groups of pupils sat near the teacher to learn from him the truth by which ignorance is destroyed. The philosophy in it laid great stress on the distinction between the ignorant, narrow, selfish way which leads to transitory satisfaction and the way of wisdom which leads to eternal life. The Upanishad speaks to us of the way in which the individual self gets at the ultimate reality by an inward journey, an inner ascent. The ultimate identity of the individual soul (atman) with the world soul (Brahman) which is paramount.

8.3.2 Meaning of Education

Ancient Indians have used the term education in a wider as well as in a narrower sense. In its wider sense, education is self culture and self-improvement and the process will go on to the end of one's life. From the Vedic age downwards the central conception of education of the Indians has been that it is a source of illumination, giving us a correct lead in the various spheres of life. The illumination given to us by education shatters illusions, removes difficulties and enables us to realize the true value of life. The insight and guidance which education gives us effects a complete transformation. It works as an agency of improvement. It sharpens the intellect, improves the grasping power and develops the faculty of discrimination, removes our prejudices and makes us more reasonable. Education was regarded as a source of illumination and power, which transforms and enables our nature by the progressive and harmonious development of our physical, mental, intellectual and spiritual powers and faculties.

8.3.3 Aims of Education

The ultimate aim of Vedic education was to prepare the students for the attainment of Mukti, liberation of the soul from the worldly bondages or self realization. It was aimed at the development of the physical, mental, social, moral and spiritual selves. To quote important ones the aims of Vedic education were:-

8.3 Vedic System of Education - Salient Features

8.3.1 The Four Vedas

The term 'Veda' is derived from the Sanskrit root Vid, *Jnana*, to know and specifically sacred knowledge, thus means knowledge. Vedas are the books of wisdom. The cream or essence of Vedas is Vedanta, the science of spirituality. The knowledge part is *Jnana Pradhana* and the rest of the Vedas are *Karma Pradhana*, the operative, ritualistic part. The Vedic system of education is primarily developed on the basis of Vedic literature, which consists of four Vedas - namely Rigveda, Yajurveda, Samaveda and Atharveda. In this part we will make short appraisal of the four Vedas.

The Rigveda

The Rigveda is the earliest and the most illuminating work of the ancient Aryan religion in India. According to ancient Indian tradition, the Rigveda is that great treasure of learning which contains the knowledge and main trends of thought of that age. It is a history of the evolution of civilization and culture of the age. In its narrower sense, Veda refers to three collections of sacred knowledge known as Samhitas. They were composed and transmitted orally in an archaic form of Sanskrit called Vedic Sanskrit. It is compilation of one thousand and seventeen hymns. These hymns are dedicated to the invocation of Gods, about various ceremonies, philosophical hymns and those which contain description of supreme creator. The Samhita thus mirrors the culminating point of cultural development of the life in its various aspects.

The Yajurveda

Yajurveda, unlike the other Vedas consists of five Samhitas and these contain sacrificial formulas for the entire spectrum of the ritual.

The Samaveda

Samaveda, which refers to melodies, is a collection of similar hymns that were put to music to be sung during Vedic rituals.

The Atharvaveda

Atharvaveda has a large number of magic formulas. It provides us with a picture of

beginning of Indian culture, literature and science. India's ancient period has been so glorious and rich that foreign scholars have praised it lavishly.

In this period, people were intellectually efficient and the progress was made in culture and different departments of knowledge. The Aryan period is regarded as the healthy, peaceful, mature and practical age of education as Dr. Altekar has put it, "From the Vedic age downwards the central concept of education of the Indians has been that it is a source of illumination, giving us a correct lead in the various spheres of life". The highly learned scholars recited, understood and interpreted the Vedic texts. Education was regarded as sacred duty. The general aim of education was the sharpening of the intellect and developing the character. Though education was mainly religious in character, it had established harmony between materialism and spiritualism. Human life was headed towards greater perfection. The system of education that prevailed during Vedic times of Aryan migration is called as "Vedic Education".

As you know, since a long time, education has been given a very important place in Human Resource Development. During the time of Vedas education was imparted in a very different way than what you see at present, being done in educational institutions. In this Unit, you are going to study the Vedic system of education, its salient features, and its characteristics.

You have to study this unit carefully and try to answer the questions given in 'check your progress' to ascertain yourself as to know how much you have understood. If you are satisfied with the answer you have given, you can continue to study further or else, please go through the unit once again.

8.2 Objectives

After studying this unit you will be able to:

- explain the meaning of Vedic education.
- name the four Vedas and explain their salient features.
- differentiate between the methods of teaching in Vedic Education system and present system.
- describe teacher-pupil relationship in Vedic Education
- explain the evaluation system in Vedic Education
- recognize the system of women education during Vedic period

UNIT - 8 □ EDUCATION IN ANCIENT INDIA - I

Structure

- 8.1 Introduction
- 8.2 Objectives
- 8.3 Vedic System of Education - Salient Features
 - 8.3.1 The Four Vedas
 - 8.3.2 Meaning of Education
 - 8.3.3 Aims of Education
 - 8.3.4 Curriculum
 - 8.3.5 Methods of Teaching
 - 8.3.6 Duties of Teachers
 - 8.3.7 Student Discipline
 - 8.3.8 Teacher Pupil Relationship
 - 8.3.9 Examination and Awarding Degrees
 - 8.3.10 Women Education
 - 8.3.11 Main Characteristics of Vedic Education
- 8.4 Let Us Sum-Up
- 8.5 Answers to 'Check Your Progress'
- 8.6 Unit-End Exercises
- 8.7 References

8.1 Introduction

Ancient Indian civilization is one of the most interesting and important civilizations of the world. India's educational and cultural tradition is the most ancient in the world's history. All that India is today, is the gift of its cultural and social heritage of the last 5000 years. If we want to understand it properly we must study its system of education which was preserved, propagated and modified during this period. The Vedas occupy the first place among ancient texts which provide knowledge about ancient Indian education and society. The Vedic period was the

7.6 Unit-End Exercises

1. What similarities and dissimilarities do you find in education of the ancient and medieval periods in India?
2. 'Indian Education has a long historical cogency of its own: Justify this.'

7.7 References

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Observation of Celibacy: Humbleness of the pupils was a highly regarded quality to receive education. Pupils had to observe celibacy strictly. They were free from the attachment to pleasures of life and severe discipline. Such disciplinary actions and observation of celibacy and humility helped them to attain supreme knowledge and to realize within themselves the capacity to identify with the absolute.

Upanayan Ceremony: Education would begin only after the Upanayan Ceremony. It was a ritual performed when the pupil attained between five to eight years of age at least, then the pupil would study under learned teachers. Whatever the educand learnt during his apprenticeship, he would remember forever. If the educand forgot what he was taught, it was considered as a sin. They selected rainy season for revision of learnt subjects, to keep the knowledge evergreen in the mind.

3. Attainment of Salvation: The foremost aim of Buddhist education was the attainment of Nirvana or Salvation or by renouncing the world and worldly pleasures. Knowledge acquired from education and the life of austere simplicity, could enable one to attain Nirvana, having faith in oneself, shradha and the spirit of renunciation. All through life, one should exhort others to keep full confidence upon their innate powers. Their soul should inculcate a spirit of self surrender, sacrifice and renunciation of worldly pleasures for inner enlightenment and the good of others. One would get spiritual freedom for the growth of self realization through education. According to Buddha, Soul and God are one and the same element. There is no distinction between the two. Education was given to students to realize Brahma and become one with this ultimate truth through real knowledge obtained by their preceptors in the monasteries.

4. Propagation of Shariyat: Propagation of Shariyat was the aim of Islamic education. Shariyat means a code of Islamic laws and rules of conduct to be followed by those who had belief and faith on Islamic religion and its principles. In the Maktabs and Madarsas, these rules and laws were taught to the educands by the Maulvis to prepare them to shoulder the responsibilities of the government and the mode of living in the society. Education was an instrument to teach those laws and principles to pupils and also making known to the kings, officers and common people about the essence of Shariyat.

1. The home of the preceptor was the seat of learning. A novice lived in the home of the preceptor after the Upanayana or initiation ceremony. The maintenance of the wards was the prime duty of the preceptor; he was the guide and philosopher.
 2. The pupil's moral quality was impeccable; conduct was the basis for the admission into the preceptor's institution. He should be free from the desires of the world and attachment to pleasures of life.
 3. The admission was opened to the pupils who followed Brahmacharya or celibacy. It was compulsory, and even though married, the novice was given admission to the Gurukula, but he should be cut off from having contact with the home.
 4. Pupil would pledge devotion to the Guru in thought, speech and deed; worship him as his own father or God. He would serve his teacher, when the home of the preceptor was the institution, does domestic affairs of his Guru. It was the sacred duty of the novice.
 5. Pupils who had run against the disciplinary rules would be debarred and thrown out from the institution on grounds of their impudent and arrogant conduct.
2. The most important factor of Brahmanical Education was religious. At the beginning religious education was imparted and later secular subjects were added. Following are the salient features:

Education for life: Brahmanic education gave importance to individual students to imbibe courage and a sceptic view towards society. Practical knowledge was given to students. Individual attention was paid to bring out hidden knowledge. At the beginning it was religious one and later by realizing warfare of life, started giving secular education which helped them to face the hurdles of life.

Universality of Education: the Upanayana ceremony was compulsory both for men and women. Education was given in accordance with willingness and capacity of students and all of them would receive education from the Rishis. They considered it sacred to receive such Brahman Acharyas, because education was restricted to be imparted only from the Brahman Acharyas or Rishis, but both sexes would receive education.

3. Explain briefly the important aim of Buddhist education.

4. Why is Shariyat considered as the aim of Islamic education?

7.4 Let Us Sum Up

The literature and culture of Ancient India was mostly the means of preaching religion, but it did not altogether neglect the worldly affairs. Religion was predominant in every sphere of life and therefore we can say that ancient India was built up in religious field much more than in political, economic and social. In India, the knowledge was not gained only for the sake of knowledge, but it was a means of gaining 'Salvation', because it means the highest end of life called Mukti or emancipation. The present unit discussed this aim of education in different periods.

7.5 Answers to 'Check Your Progress'

'Check Your Progress' - 1

1. The characteristics of Vedic Education are;

to learn Persian and Arabic and sought high positions in the state. The same way judges, lawyers and ministers were selected and given high posts in the State. The aim of Islamic education was to achieve material prosperity.

Indian educational system was controlled during medieval period and used education as an instrument to propagate the state religion, which was Islam. So the philosophy of life during medieval times saw great ups and downs. Aims of ancient Indian education changed due to the occupation of Islamic religion. Aggressive emperors of Islamic religion were busy with proselytisation programmes in every part of the country. So, religion entered into the field of education. Muslim education tried to develop critical insight and reasonableness or rational mind against all blind beliefs, conventions and activities. It had main impulse towards material prosperity, provided materialistic subjects, sought political and administrative support to strengthen its power over India. Thus, Islamic education achieved its goal; spread its religion among the masses of Indian people, by displaying its richness and using it as a bait to attract Indians to study in its educational institutions. The very structure of education was outwardly strong but due to the changing patterns made the education sink to its fathom. But it had its own importance, made remarkable achievements within six hundred years, in terms of development of education, establishment of different colleges and strengthened its quantity. This development was made by the state and rulers. We ought not to forget the ideals of education and love towards education and provision made by the great emperors Aurangzeb and Akbar the Great.

‘Check Your Progress’ - 1

1. List out the characteristics of Vedic education.

2. What are the salient features of Brahmanical education?

gives knowledge, that knowledge is nectar. Salvation is not possible without knowledge. Mohammad Prophet himself taught people the right ways of life, the right and wrong thoughts and deeds. Knowledge is necessary for all men and women according to Islamic religion and the same rays reflected during medieval education. That is why the very aim of Islamic education was to spread the light of knowledge among the ardent followers of Islamic religion.

Development of Morality: The third aim of Medieval education was the development of Islamic social morals which were based on Islamic doctrines, social traditions and political principles. To achieve this aim, Islamic students were taught religious books. At the same time, Maulvis taught children the ideals of morality to lead a pious life. To develop moral quality among the pupils, Vedic, Brahmanic and Buddhist principles, Islamic ideals were taught to the pupils of the medieval period.

Propagation of Shariyat: Propagation of Shariyat was the aim of Islamic education. Shariyat means a code of Islamic laws and rules of conduct to be followed by those who had belief and faith on Islamic religion and its principles. In the Maktabas and Madarsas, these rules and laws were taught to the educands by the Maulvis to prepare them to shoulder the responsibilities of the government and the mode of living in the society. Education was an instrument to teach those laws and principles to pupils and also making known to the kings, officers and common people about the essence of Shariyat.

Character Building: According to the prophet Mohammed, only a man of character could achieve progress and develop his 'self'. To supplement good character among the pupils of Islamic religion, Islamic education would give importance to their character building.

Achievement of Material Well Being: Islamic education honoured people, pupils and scholars by providing them all sorts of privileges, high posts, medals for the meritorious students, honorable rank and grants to educational institutions to retain interest among students. Materialistic encouragement was extensive. In the executive departments, some of the students were appointed as commanders of the army, judges in civil administration and Ministers - this was the ways of encouraging students during Muslim period. Education was highly respected and adored. When Islamic religion started giving facilities to the scholars, Hindu Scholars were attracted

order to save their skin, they used to give military education to Muslim boys. Military education was compulsory and occupied an important place in the curriculum. It was believed that the art of military education given by Muslims was far superior to the Hindus. Military education for boys of the royal families and princes included horse-riding, handling of fling, bow and sword, the art of attacking and other military arts were taught effectively. Muslim rulers had given an important place to military education to make the pupils to be the effective soldiers and would take them for defense purposes.

Aims of Muslim Education

The prominent factor of education in medieval times was its Islamic character in many parts of India. The following were the aims of Islamic education.

Propagation of Islam: The very first aim of Islamic education was the propagation of Islam in India. So the Maktabas and Madarsas were established in different parts of the country. Every Mosque had a Maktab, where Muslim children were taught to recite the Koran - the holy epic of Islam. Madarsas were the centers of higher education, where Islamic history, rituals together with higher knowledge of the religion was taught. The construction of mosques, Maktabas and Madarsas was considered as the sacred duty. Education was based on religion. It wanted to make the people religious oriented and the construction of Maktabas and Madarsas was the holy task of every Muslim ruler.

The Muslim rulers thought that free and liberal education was a more valuable gift to the children than any other gift given to them. The teachers had the highest position, they were considered as sacred and pious personalities, people wanted to be buried after their death in the premises of the Madarsas. They also thought that scholar's blood is holier than the blood of the martyr; such a great value was held by Muslim scholars and religion. Due to this religious fanaticism, they destroyed Buddhist Vihars, Monasteries and Hindu temples. There was imposition on Hindu students to study Arabic and Persian and Islamic Epic, the Koran during their course of study in the medieval period.

Spread of Islamic Knowledge among Muslim: Muslim theologians believed that the inculcation of Islamic ideals and values was the real education. So they emphasized upon education by religious Mullahs and Maulvies. According to the Islam, education

deprived from the educational facilities. So there was no universality of educational opportunities for all the strata of society.

Neglect of the Colloquial Language: During the Vedic and Brahmanical period of education, Sanskrit was the main language of teaching. During Buddhist education, Pali was the language of instruction, but during Muslim period, when they started educational institutions, the languages of teaching were Arabic and Persian languages unknown for the Hindus. Hindus had their own languages. The languages of the common people were ignored by Muslim rulers. This was the hard hot shot to the Hindus; because they could not get benefit out of educational privileges from Muslim education. Persian Language was the administrative language.

Teachers - Taught Relationship: Due to the want of philosophical and cultural strength, Muslim education aimed at the development of materialistic culture and the relationship between the teachers and taught was not reciprocal. There was compulsion behind learning. At the initial stage, teaches had an esteemed position in society and they would stay in the mosques. Pupils would respect their teachers; they taught that reverence to teachers would fetch knowledge. Teachers used to consider their pupils as their own children. At the beginning, there was a close relationship between the teachers and taught, later on, it declined enormously.

Examination: During Islamic education, examination was mainly the responsibility of teachers. Pupil's ability, sincerity, code of conduct etc. played an important role for promotion to the higher standard. It was mainly relied upon teacher's opinion and will. The examination of the Muslim period was completely different from what we have at present.

Women's Education: Muslim women observed the 'Pardah' system. Usually they were not allowed to get education. The primary education was given to the local women but not at Madarsas. They would learn only reading and writing. Maktabas were attached to the Mosques, so women used to attend the classes conducted in Maktabas. There was not separate provision made for their education and also there was no uniformity and so they remained backward in society.

Military Education: Muslim rulers wanted to confirm their status and seat of sovereignty. So they had to fight with the powerful Hindu emperors and kings. In

neighboring countries or kingdoms ever tried to attach. There was serenity and a banal atmosphere. Such metaphysically oriented Indians had not thought of extending the horizon of their geographical areas. Vedic, Brahmanic, Buddhist educational system and Upanishads made them to crave on spiritual entity. This was the motive of ancient Indian education system, but at the beginning of the eighth century, the eyes of Muslim rulers caught hold the Indian materialistic prosperity, and invaded the country with greedy minds and looted its richness to their own countries. Gradually, they started to establish their own kingdoms on the Indian soil. Among such dynasties were Khilji dynasty, Slave dynasty, Tuguluks, Sayyad dynasty, Mughal dynasty. They established permanent empires and ruled India. Among the Muslim rulers, Bakhtihar, Allaudin, Firoz and Aurangazeb, etc., have said to have been tried to destroy Indian education - Vedic, Brahmanic and Buddhist systems. So, North Indian educational standard had lost its charm and such educational institutions, temples, monasteries, vihars, libraries, etc. suffered due to Muslim invasions.

Salient Features of Muslim Education

Muslim invaders ravaged Indian wealth and disturbed the country's philosophical, cultural and political serene atmosphere. They established their own Muslim educational institutions and started spreading their religious ideals and wanted to establish their superior status. Let us discuss the salient features of Islamic education:

Encouragement of Education: Muslim rulers established a number of primary and higher educational institutions, along with them mosques, because each mosque had its own Maktab and Madarsas which had library facility, where in scholars were patronized by the State. Medals were given to brilliant students, the State would grant scholarship generously to the bright pupils. They were provided high posts in the state after the completion of their education. In this way, education received state patronage and developed enormously.

Lack of Universality of Education: Like the Vedic, Brahmanic and Buddhist educational systems, Muslim education also had religious essence. In the Maktabs and Madarsas, religious education was imparted. The languages of preaching were Arabic and Persian, so the Hindus were deprived of educational privileges of Muslim education. There was also the predominant role of social stratification. The pupils of higher and middle classes could get education but pupils of lower classes were

3. The discipline of celibacy was compulsory. When the pupil was admitted in the Monastery, he would have to follow Brahmacharya. Married pupils were not given admission into the Sangh. There were two grades of education practiced - primary and higher education.
4. Siddhiviharika's consecrated duty was to serve his Upadhyaya. Being the inhabitants of monastery, they would look after the comforts of their preceptors and keep the institution clean but they could maintain distance while following their preceptor and while begging alms. There was cordial relationship among the preceptor and Siddhiviharikas.
5. If any of the sharmanas failed to respect their Upadhyaya, he was expelled from the monastery and whose conduct was against the orders, he was debarred from education.

During the Buddhist period, much encouragement was given to their education, for women educands, separate monastic schools were established. It was evident that Sanghamitra, sister of Ashoka the Great, propagated Buddhism in Ceylon, now Sri Lanka. Subha, Sumedha and Anupama were the renowned women monks who practiced life-long celibacy. Learned women monks had taught in the monastery. They had become permanent Upadhyayas. Some of the women disciples were talented students. Vijayanka has been regarded as the second to Kalidasa by the poetic talent. They studied criticism, Upanishads, herbal medicines and spiritual literature which were meant for higher study. Though education was limited for women, higher learning was limited to the elite born womenfolk. Labourers, craftsmen, ordinary traders, peasants and such other common people were not provided education. Girls got married at an early age and they were deprived of educational opportunities.

During Buddhist period of education, the so called educated folk sought social services like serving orphans, the sick, etc., gained political knowledge, they were judges, philosophers, propagators of Buddhism. Some of the women monks had become poetesses and writers to supplement this purpose of Buddhist education. Dr. R. K. Mukerji said, "The Buddhist convent opened out to women, opportunities for education and culture and varied spheres of social services in which they made themselves the equal of men supplementing their work in the spread of their faith".

7.3.4 Education in the Medieval Period

Indian cultural, religious, philosophical ideals and material prosperity reached its summit up to the 8th century. No invasions and troubles from any part of the

sacred love among human beings and protection of animals and avoid useless rigid penances were the causes for its origin and spread.

Development of Purity of Character: The third aim of Buddhist education was to develop purity of character. Character development is a very important aim of education. So it was emphasized in the practice of brahmacharya through simple living and high thinking, wearing simple dress. Music, dance, use of scents etc., were prohibited. When the education restricted pleasures of life, they could develop purity of heart, there was no place for hatred, greediness, jealousy etc. In order to attain purity of character, one must possess proper vision, decision, speech, action, livelihood, industry, pure mentality should be reared and developed according to philosophical point of view. Herbert and Gandhi stressed on the purity of character.

Development of the quality of self-sacrifice: This was one of the aims of Buddhist education by training the senses to check the mind from the stimulation and attraction of the external world, the world of pleasures. By acquiring spiritual knowledge, one could discard means of materialistic happiness and get eternal bliss. They would accept required quantity of alms and stay away from homely atmosphere by following celibacy as the mode of their studentship in the monasteries. They accepted the truth that ideas are more important than objects. Ideas are the ultimate reality, whereas objects are temporary in essence. By keeping these ideals, Buddhist education tried to impose the quality of sacrifice and imbibe spiritual ideals among shamanas.

Salient Features of Buddhist Education

Like Vedic and post-vedic periods, even during Buddhist period, the system of education comprised of the same features. There were not many differences between the Hindu and Buddhist ideals, modes and aims, but places of study were monasteries and the method of teaching was the same. Let us see some of its salient features.

1. The monastery was the educational institution, where the Shramana lived after the Pabbajja and Upasampada, the first and final ordination. The preceptor shouldered the responsibility of the Shramanas and considered them as his children.
2. The pupil was eligible to seek admission on the ground of moral conduct, including consent of his parents. Patients with communicable and infectious diseases, government servants, soldiers and slaves were not given admission. Pupils with lower order of conduct were not allowed to seek admission.

and practical religion to follow, which came into existence as a reaction against Brahmanical education. So, the Buddhistic education came into existence.

Aims of Buddhist Education

Buddhist education has its own aims and Buddha himself understood the life which was fraught with sorrow and pain with a view to remove the affliction of life.

Attainment of Salvation: The foremost aim of Buddhist education was the attainment of Nirvana or Salvation by renouncing the world and worldly pleasures. Knowledge acquired from education and the life of austere simplicity, could enable one to attain Nirvana, having faith in oneself, shradha and the spirit of renunciation. All through life, one should exhort others to keep full confidence upon their innate powers. Their soul should inculcate a spirit of self-surrender, sacrifice and renunciation of worldly pleasures for inner enlightenment and the good of others. One would get spiritual freedom for the growth of self realization through education. According to Buddha, Soul and God are one and the same elements. There is no distinction between the two. Education was given to students to realize Brahma and become one with this ultimate truth through real knowledge obtained by their preceptors in the monasteries.

Propagation of Buddhism: Buddhist education was basically religious in character and to educate the monks belonging to the order and also to those persons who showed sympathy towards others religions. As we know, Buddhism is the refined form of Hinduism, but it has nuance between the principles of its own and the Vedic. But we should not forget the ideals of Buddhism. Its innate aim was to propagate and spread good social values. At the initial stage, the purpose of Buddhism was ignored, but later on, its simple, practicable principles, ideals, non-violence, no caste difference had the proper place in education and attracted common people. Its aim was to check the inordinate immolation of animals which was rampant in the name of the performance of Yagna and lower stratification of people who were kept away from the Gurukulas as they were down trodden. By having this ray of hope to put an end to these cruel deeds, Buddhism came into existence with the attire of Hindu principles. With the absence of religious rigidity, simplicity and multifaceted principles it tried to forbade the practice of mortification of flesh in the name of penances. By its simple principles, Buddhism wanted to spread its easily practicable principles and attracted all types of people and castes under its shelter. We must not ignore the ideals and principles which are easy to follow and bring sympathy, non-violence,

practical knowledge pertaining to day-to-day situations, to face future life with greater courage and determination.

The Brahmanic system of education was ideal and well-planned. Its aims were prosperous, and its salient features give rich information about the origin of education, particularly from Brahmanic period. Upanayan ritual was essential to enter into the home of the Guru to attain knowledge of the Supreme by direct contact with the preceptor, there was a provision for closeness in all respects to understand each other. To trace out the area of weakness of the pupils and to gain knowledge from the preceptor, pupils would possess meekness, assiduity, spiritual eagerness to acquire Supreme as well as secular knowledge. There was stratification in the society and education was imparted according to the caste system. It was the period of more religious and less secular approach to education, within this, they found it necessary that character building, growth of personality, self-respect, self-reliance, self-control and self-study were encouraged. Overall, the object of Brahmanical education was all-round development of life of the educands to face the hurdles in their practical life.

7.3.3 Education during the Buddhist Period

As we have learnt in the previous sub-section, education during the Vedic and Brahmanical periods, religion had occupied the esteemed place, besides caste system, Yagna, chanting of mantras, etc., But to its rigidity in traits, education of the masses was highly prohibited; ie., Sudras, being the lowest class in caste stratification were neglected from the provision of getting education under Brahmanic Acharyas. The aims of education of the Brahmanic period were formation of moral character, development of personality, formation of social aptitude, knowledge and citizenship, preservation of national culture and material prosperity. Due to the religious elements, yagna, animal sacrifices, severe austerity was pertaining to Vedic knowledge. It did not aim at providing individual freedom during the course of study. In spite of that, each of the pupils had shown interest to accomplish useful knowledge. Brahmanical education was one of the integral parts of national life. Students would spend more than twelve years in Gurukula under the preceptor's guidance; by chanting mantras by note method. Penances and tortures in the name of education were also given. Common people no longer tolerated humiliation from such educational institutions. It was a sort of bloodshed to please the Supreme, performing yagnas, cruelty to the core. Subjects of teaching were not so easy to understand to the common people, they were required to concentrate on religion, but avoid putting themselves in a vicious circle of various philosophical ideals and, teachings. They wanted a simple

of his disciples, as his own sons and educate them with all kindness. When the educands would spend their time with the teachers, they could clarify their spiritual doubts with an ardent manner. Acharya undertook the responsibility of providing shelter, food and knowledge of the scriptures. There was a reciprocal relationship between the Acharya and the disciples.

Transformation of Soul: It was believed that an individual's tranquility and inquisitiveness of mind is the product of heredity only, but later on environment is added to that. But both of these stimulate the development of personality. Jean, a great psychologist opined that the environment is the most important factor for the development of personality rather than heredity. Atharveda has given proper facilities for upbringing and education and there is nothing whatsoever the child cannot accomplish. Whatever may be the caste of the pupil, heredity and habit asserted his claim in the formation of individuality. Even though provision for the education of pupils was made on the basis of caste system, the goal was to transmit the soul from the base to supreme position by providing spiritual education to all classes of children and to help them to realize the existence of an innate soul.

Educating Individually: During Brahmanic education, instead of collective education, individual attention was paid, which helped the teachers to know the capacity of each pupil in the mode of learning, to establish a better rapport with each other. The individual treatment and attention was considered as a better mode of teaching. It was unlike Vedic system of education. So, education was made most useful for future better life. Individual attention was better than collective or group attention and innate tendencies could be understood in a better way.

Vast Course of Study: Apart from all the four Vedas, pupils were expected to study other secular subjects which would help to lead better conditions of life. Secular subjects for the study were Arithmetic, Astrology, Demonology, History, Agriculture, Geometry, Algebra, Astronomy, Physiology and Grammar. By comprising the knowledge of all these subjects reaping the cream of subjects, they could improve their domain of mind with worldly knowledge. So their course of study was not confined only to Vedas as in the Vedic period.

Theoretical Education: Unlike Vedic education, Brahmanical education gave importance to practical knowledge; it was not only religion based, but also considered

Education for life: Brahmanic education gave importance to individual students to imbibe courage and a skeptic view towards society. Practical knowledge was given to students. Individual attention was paid to bring out hidden knowledge. At the beginning it was religious one and later by realizing warfare of life, started giving secular education which helped them to face the hurdles of life.

Universality of Education: The Upanayana ceremony was compulsory both for men and women. Education was given in accordance with willingness and capacity of students and all of them would receive education from the Rishis. They considered it sacred to receive such Brahman Acharyas, because education was restricted to be imparted only from the Brahman Acharyas or Rishis, but both sexes would receive education.

Observation of Celibacy: Humbleness of the pupils was a highly regarded quality to receive education. Pupils had to absorb celibacy strictly. They were free from the attachment to pleasures of life and were severely disciplined. Such disciplinary actions and observation of celibacy and humility helped them to attain supreme knowledge and to realize within themselves the capacity to identify with the absolute.

Upanayan Ceremony: Education would begin only after the Upanayan Ceremony. It was a ritual performed when the pupil attained between five to eight years of age at least, then the pupil would study under learned teachers. Whatever the educand learnt during his apprenticeship, he would remember forever. If the educand forgot what he was taught, it was considered as a sin. They selected rainy season for revision of learnt subjects, to keep the knowledge evergreen in the mind.

Education was Psychological: Education was given to the educands on the basis of their interest, aptitude and mental set up. Teachers would observe their educands closely and trace out their inner capacities and weakness, and then only they would start imparting education. Therefore, there was no corporal punishment - it was considered as a crime. The Buddha, Manu, Vishnu, Apastamba and Yajnavalky were the great teachers who strictly opposed corporal punishment and also rejected humiliating words of the teachers during course of study.

The educand lived in direct contact with the Acharya: As in Vedic education, pupils were learning and staying with their Acharyas in Gurukulas (the home of the Acharya), where the whole responsibility was shouldered by the Acharya to take care

A man who would do Yagna without these qualities would be considered as futile, and without essence. Thus, the formation of moral character is one of the important aims to realize one's status in the society. Thus Herbert said, "The one and the whole work of education may be summed up in the concept of morality".

Development of Personality: Personality is viewed so seriously, and the attainment of supreme knowledge, adjustment in the hermitage with comrades, compassion, austerity, discipline, these include humanitarian virtues and also noble sentiments. The development of personality was the second important task of education, which goes to devotion and pursuit of the highest ideals namely truth, beauty and goodness, ultimately resulting in self-realization. Personality development includes physical, moral, mental, emotional and social development. Overall, it comprises development of the complete man. If any of these aspects remains underdeveloped, an individual will not be equipped and may go astray in some areas of his life.

Development of Knowledge of Sociability and Citizenship: By nature, man is a social animal, he cannot lead solitary life in the society. Life is an adjustment, cooperation, brotherhood, fraternity and fellow-feeling. So the third aim of Brahmanic education emphasized equally on the individuality, sociability of the educands as they are the integral part of society. This would develop among the students, the social consciousness and sense of service of the individual. Man must protect and make his life easy by enjoying his rights and duties. In turn he must see his reflection in the hearts of others also. He must not try to curb the happy life of other citizens, and follow the 'live and let live policy'.

Preservation of National Culture: Indian culture is rich in its essence. Globally, Indian culture is appreciated and adored because of its auspicious quality and its many-sided sharpness to synthesize human life. Nation's pride crumbles when its culture is ignored and neglected. All wealth and pride of many kings and kingdoms stood on the foundation of culture, so they lived in optimum prosperity and rich life. A nation requires its own culture and by keeping this in view, Brahmanic education gave its pupils knowledge about the culture of the nation, ways of protecting and sustaining it.

Salient Features of Brahmanical Education

The most important factor of Brahmanical Education was religious. At the beginning religious education was imparted and later secular subjects were added. Following are the salient features:

They brought the humanity from the darkness of ignorance to the light of knowledge throughout the world. Indian education system is the oldest in the world. It had peculiarities, which were not found anywhere else in the world.

7.3.2 Brahmanical Education

The past and the present give us a glimpse of knowledge of the past which is mirrored in the present. Education during the Vedic and post-vedic period was predominantly spiritual, the same was during the Brahminic period. Students would get the benefit of spiritual knowledge. 'Samhita' and 'Brahman' are the two divisions of the Vedas. The first division contains collection of Mantras and the latter describes the details of sacrifices.

The Brahman treatise has three sections, they are Brahmanas, Aranyakas and Upanishads. The first section deals with spiritual aspects of sacrifices, Aranyakas deals with lonely forest life prayer and amidst meditation, the last section, Upanishads deals with Vedic literature and these sections are for common use.

Rigveda, Samveda, Yajurveda and Atharveda were followed by Brahmins in Vedic Samhitas. Kaushiki and Aittareya are the two Brahmins of Rigveda. Among these two, Aittareya is the important one. Samaveda possesses a number of Brahmins, Tashandh is one of them and Brahmin is the good in the highest degree. It is also known as Panchavinsh. Atharveda is the work of Brahmin done during the Brahminic period after the post-vedic-period. It is Brahminic literature. Thus the Brahminic educational system evolved from Atharveda and also combined the essentials of Vedic and post-vedic systems of education, i.e., there is not much difference between Vedic and Brahmin educational patterns. Let us have a glance at the historical development of Brahmanical education.

Formation of Moral Character: During Vedic and Brahminic education, character was considered as the Kohinoor in the crown of human heart. It is considered as the topmost validity of the human soul. Without moral characters, man would become sub-human. They considered moral character the essence of God's clarion. It was not only protection and development of Indian culture during the post-vedic period, but also alms giving, charity and study of the three other Vedas that would culminate into amoral character. The human soul is not only confined to acquire Vedic knowledge but pertaining to the spiritual knowledge should eradicate affliction from the mode of life. Reverence to the Guru, love towards his own parents, men and animals are the basis for acquisition of moral character which is purity of mind, heart and deed.

1. upakrama, a formal ceremony performed preceding the study of Veda,
2. abhyasa, recitation of the texts,
3. apurvata, a ready grasp of the meaning,
4. phala, a comprehension of the outcome,
5. arthavada, the reading of elucidatory books, and
6. upapatti, attainment of final conclusion.

Describing the condition of education in ancient India, P. N. Prabhu has said, Education in ancient India was free from any external control like that of the State or Government or any party politics. It was the one of the king's duties to see that the learned pundits pursued their studies and their duty of imparting knowledge without interference from any source whatever. So also education did not suffer from any communal interest or prejudices in India". There were three agencies of education.

1. **Gurukula:** This, as the name indicates, was the family of the teacher and his residence where the students used to stay during the period of study. Gradually, the gurukulas were extended to include a number of buildings. However, the institution was built up around the family of the teacher. The primary duty of the student was to serve the teacher and his family. The students were like sons of the teacher and the whole institution lived like a family.
2. **Parishad:** These were bigger educational institutions where several teachers used to teach different subjects. This may be compared to a college.
3. **Sammelan:** Sammelan literally means getting together for a particular purpose. In this type of educational institutions scholars gathered at one place for discussions and competitions generally on the invitation of the king.

Discipline

The Vedic system of education very much emphasized the importance of discipline in the attainment of knowledge. This, however, was self-discipline. In fact, it was self-control which was realized by observance of rules of the Brahmacharya ashrama. The parishads or the local academies were initiated by the king. Therefore, the scholars and the aspirants of knowledge gathered at the parishads with it the perfect academic order. There was hardly any need for insisting upon rules and regulations as these were laid down by scriptures. No one questioned the scripture's command concerning discipline. Therefore, discipline was self-imposed as a part of self-culture.

Vedic Rishis spread the knowledge not only in India but in the whole world.

admission to the Gurukula, but he should be cut off from having contact with the home.

4. Pupil would pledge devotion to the Guru in thought, speech and deed; worship him as his own father or God. He would serve his teacher, when the home of the preceptor was the institution does domestic affairs of his Guru. It was the sacred duty of the novice.
5. Pupils who had run against the disciplinary rules would be debarred and thrown out from the institution on grounds of their impudent and arrogant conduct.

Ideals of Education

1. **Liberation:** The aim of ancient Indian education was initially laid down by the Vedas. According to Vedic world view, the world is pervaded by divinity and the aim of every living being is to achieve liberation. Thus, according to the Vedas the aim of education is liberation. According to a famous statement, "That is knowledge which gives liberation". Therefore, A. S. Altekar has rightly pointed out, "The knowledge is a third eye of man which gives him insight into all affairs and teaches him how to act. In the spiritual sphere it leads to our salvation, in the mundane sphere it leads to all-round progress and prosperity. The illumination given to us by education shatters illusions, removes difficulties and enables us to realize the true values of life".
2. **Control of Mind:** The cause of liberation and bondage, according to Vedic thinkers, is the mind or *chitta*. Therefore, liberation is possible only through the control of the mind. This was known as the technique of *chittavratti nirodh*. The Indian philosophers developed a whole technique for the control of the mind. Equanimity of the mind leads to self-realization. This self-realization is neither of the individual nor of the social self but Brahman which is the essence of the individual and the society. The Vedic axiology does not distinguish between the social and the individual values since according to it both are part of fundamental universal values.

Agencies of Education

According to ancient Indian philosophy knowledge may be gained by three steps, *Shravana* or hearing, *Manana* or Meditation and *Nididhyasan* or realization.

Shravana or hearing was further categorized into six types:

The Aims of Vedic Education

Religious preaching was the main errand of ancient Indian education, but it did not totally neglect worldly knowledge, the materialistic knowledge. The religious sphere was predominant that helped the society to develop morally than materialistic development, political, economic and social. Dr. R. K. Mukherji said 'Since the birth of the oldest Vedic poetry, we find Indian literature for a period of more than a thousand years bearing an exclusively religious impression, it would propagate the principles of religion unconsciously. This was the essence of literature during the Vedic period. Knowledge for the sake of knowledge was not the slogan. The knowledge should help to attain salvation. All other countries adore India's rich heritage and its complacent, opulent educational, i.e., philosophical ideas, which would help to realize oneself. Education was based on religious essence but modeled to suit materialistic life.

Realization of True knowledge: The main aim of Vedic education was realization of true knowledge. Knowledge is true power, perception of objects through their real existence, and the achievement of absolute or Brahma was the end of education during the Vedic period. Education enabled human beings to realize the God through the taintless soul. Soul is the master of man, and leading worldly life, man has become slave to his desires. The Vedas would make him to realize his activities which require sensitive knowledge, a power by which everything is being done in the universe. This is not possible for a man with sensuous cravings. The entire gamut destroys mind, heart and mouth in the absence of true knowledge of the Brahman or realizing oneself with God.

Main Characteristics of Vedic Education

1. The home of the preceptor was the seat of learning. A novice lived in the home of the preceptor after the Upanayana or initiation ceremony. The maintenance of the wards was the prime duty of the preceptor; he was the guide and philosopher.
2. The pupil's moral quality was unimpeachable; conduct was the basis for the admission into the preceptor's institution. He should be free from the desires of the world and attachment to pleasures of life.
3. The admission was opened to the pupils who followed Brahmacharya or celibacy. It was compulsory and even though married, the novice was given

viz., the development of individuality is not something new to India. The Bhagvadgita stressed long ago that a person should be given such training as would enable him to be a social being and to bring credit to his community. In this unit let us study about historical legacy of education in India.

7.2 Objectives

After going through this Unit, you will be able to:

- trace the historical development of Indian Education System
- identify the salient features of Indian Education,
- explain the Vedic education
- analyse the Brahmanical education
- describe the Islamic education in India

7.3 A Long Historical Legacy

7.3.1 Education in the Vedic Period

The pivotal sources for Vedic education were Vedas which comprise the knowledge of rituals, god, soul, universe, life and earth, incarnation, mysticism and sophism, etc. There were the scholars and thinkers who improved the attitude characterized by the above mentioned themes. Further, in the later Vedic age, this type of speculative thought had changed and strengthened further. As we know from our prosperous history, the sages, anchorites, rishis of the Vedic period brooded amidst nature, away from the dwelling places of masses. Their sophisticated experiences were acquired from the scriptures like the Brahmanas and Aranyakas. Later emerged the Upanishads. These were the granaries of the ancient rich culture and civilization. The Vedanta, a pivotal system in philosophical thought, had reached the highest point of development of knowledge of Vedas. This Vedic knowledge has been dealt through the pages of the Upanishads. The subject matter of Upanishads is the philosophical and metaphysical knowledge which has been analyzed and discussed thoroughly in them. So, the post-vedic education and civilization comprised sources of rich knowledge from the Brahmanas, Aranyakas and Upanishads. The origin and development, the propagation of the post-vedic education got immense exposure by various institutions like Sakhas, Charanas, Parishads, Kulas and Gotras. This education system was based on ordeal and these institutions improved traditional Vedic literature.

UNIT 7 □ EDUCATION IN INDIA–HISTORICAL PERSPECTIVE : AN INTRODUCTION

Structure

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- 7.2 Objectives**
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- 7.4 Let Us Sum Up**
- 7.5 Answers to ‘Check Your Progress’**
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7.1 Introduction

India is a country famous not for its ancient culture alone. It also presents to mankind the history of several races, differing in culture and religion entering the country from time to time and striving for political and cultural supremacy. Foreigners often fail to appreciate the vast magnitude of this country. It has been aptly termed a subcontinent.

India also claims, and has the right to take pride in an ancient and age-old educational system. Dr. F. W. Thomas, one of the most distinguished indologists, writes that it is exotic in India. “There is no country where the love of learning has so early an origin or has exercised so lasting and powerful an influence. From the simple poets of the Vedic age to the Bengali philosopher of the present day, there has been an uninterrupted succession of teachers and scholars”. The ideal of Hindu education was culture and not literacy. The main idea was to bring to the humblest man the highest products of human mind and heart. The system looked to the development of the ‘self’ and to enable an individual to lead the highest possible life in the circumstances in which he was placed. Even the modern aim of education,

BLOCK 02 : EDUCATION IN INDIA— HISTORICAL PERSPECTIVE

INTRODUCTION

India is an ancient country with a glorious, cultural and civilization and a history of four thousand long years. When most of the modern European countries were grouping in darkness of knowledge, India was shining at the top of ancient civilizations like Egypt, Mesopotamia and Babylon with its high level of Vedic knowledge and thinking. Naturally, education in India has a long history of its own. A student of education should know the historical development of Indian education. This block helps you to understand the history of Indian education.

This block consists of six units. In **Unit-7** provides a birds-eye view of the historical development of education in India. **Unit-8** introduces you to educational system that existed in India with reference to the Vedic education. Buddhist system of education is described in **Unit-9** and **Unit-10** throws light on the Muslim system of education which developed during the medieval period.

With British coming to India, initially as traders and later establishing themselves as the rulers, a new chapter in the history of education in India was added. The next two units of this block deal with British education in India. **Unit - 11** describes the British education system in India and **Unit -12** analyses the system that was practiced.

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