CHAPTER 2

INDIAN EDUCATIONAL SYSTEMS - AN OVERVIEW

2.0. Introduction

Tracing from the ancient through medieval to modern times, one can find different systems of education practiced in India. As Indian subcontinent is culturally pluralistic, the systems of education in India are bound to be multiple. Depending on the different epochs, the Indian education systems can be broadly classified into the following: (i) the ancient Indian educational systems, (ii) the medieval educational systems and (iii) the modern systems of education. In each pattern, there exist pluralities of educational practices or approaches. The Ancient Indian education systems include the Vedic, the Buddhist and Jainas. The Medieval system of education comprised of Islamic, early Christian and other Indian *Bhakti* traditions and the Modern systems of education include -the British and the post independent contributions to education. The present chapter attempts to study and expose the salient features of the different Indian educational systems which in turn would provide a focused and comprehensive understanding of Indian educational systems. Such a task will also facilitate a necessary critical analysis of the educational systems in the light of Paulo Freire’s pedagogy of education.
2.1. Ancient Indian Education System: The Vedic

Ancient Indian Education system is characterized by the Vedic, the Buddhist and the Jain systems of education. The Vedic education is an integral part of Vedic thought and life. The Sanskrit term *Veda* is derived from another word *Vid*, which means to obtain knowledge through the ways and means of achieving spiritual ends. It also means that the end cannot be known by direct perception or inference, but through *Veda* which determines the character of Vedic education. A Vedic student had to acquire the habit of simple life, honesty, modesty, cleanliness and a discipline in self-control. Education was mostly through oral traditions, folklore or folksongs. Community living itself was an immense source of learning. Less formal ways of gaining knowledge were kept alive in ancient India. The *guru-shisya paramabara* was the main stream of education, as pedagogic method that helped not only great body of Vedic literature, but also unbroken tradition of art, craft, music and dance. In a nutshell the object of ancient Vedic education is three: i) the acquisition of Supreme Knowledge ii) the inculcation of social and civic duties iii) the formation of character.

2.1.1. Educational Philosophy of Vedanta

According to Shankar’s Advaita Philosophy, the ultimate aim of education is to prepare the child for the realization of the Brahma. The Soul and God are one and the same reality. Hence, education should make the child realize his self in all its aspects to the fullest possible extent so that he could identify and realize the Ultimate Reality, which Shankara divides into three, namely reality as it appears, reality in our normal everyday experience and the absolute reality. Rig Veda mentions, as methods of learning, various forms of *Tapas* (austerities) such as *krichchha-chandrayana* that
renders the ascetic invincible (anadhrishya); sacrifices that enable attainment of heaven; and penances of the highest order (mahat).\textsuperscript{xlv}\textsuperscript{i}

\textbf{2. 1.2. Gurukula System}

Vedic education was propagated by \textit{Gurukula} system where the \textit{Shisyas}, used to live not with his parents but with the Guru at his own residence to obtain education. While performing daily works, the students would learn various skills from the \textit{Guru}. The chhandogya Upanishad speaks of the student as residing with the family of \textit{acharya} in the neighbourhood of guru’s family.\textsuperscript{xlvii} The term ‘\textit{antevasin}’ was used for the student. In the Vedic period, it was the teacher who occupied the primary place. The process of education passed through the three stages of comprehension, meditation, memory and \textit{nidhi-dhyaasana}.\textsuperscript{xlviii} Education was based on the Veda through hymns, formulas, and incantations, recited or chanted by priests of a pre-Hindu tradition and later Hindu texts and scriptures.

At the \textit{Gurukuls}, the teacher imparted knowledge of Religion, Scriptures, Philosophy, Literature, Warfare, Statecraft, Medicine, Astrology and History. Vedic education included proper pronunciation and recitation of the \textit{Veda}, the rules of sacrifice, grammar and derivation, composition, versification and meter, understanding the secrets of nature, reasoning including logic, the sciences, and the skills necessary for an occupation. And Medical knowledge on herbal medicines for various conditions or diseases, including fever, cough, baldness, snake bite and others.\textsuperscript{xlix}
2. 1.2.1. Relationship between the Teacher and the Taught

The system of studentship began with an initiation ceremony called *Upānayana* by his chosen teacher called *Achārya*. *Upānayana* marks the Guru’s acceptance and confirmation of the student’s pupilage. The ceremony used to last for three days (*ratristisrah*) during when the teacher would impart to the pupil a new birth, whence the pupil emerges as the dvija or twice born. The student owed his first birth to his parents who gave him only his body. His second birth is spiritual. It unfolds his mind and soul, “the teacher recreates the pupil in a new body of learning”. After *Upānayana* the student had to undergo a twofold course of discipline: physical and spiritual. The physical disciplines comprised of wearing the *kusa* girdle and deer skin, letting his hair grow, collecting fuel and tending the household fire and begging. The spiritual discipline included offering fuel to and worshipping Agni twice daily, control of senses, practice of austerities, living a dedicated life and satisfying the teacher by gifts acceptable to him.

As regards the duties of the teacher, he is to possess the highest moral and spiritual qualifications. It is the duty of the teacher, when a fit pupil approaches him, to teach him the truth exactly as he knows it without concealing anything from him, for such concealment would spell ruin to him. The *Taittiriya Aranyaka* lies down that the teacher must teach with all his heart and soul. He was bound also according to the *Satapatha Brahmana* to reveal everything to his pupil who at any rate lived with him for one whole year, an expression which probably hints at possible changes of teachers by students.

2. 1.2.2. Education: Selective
An extensive enquiry into the capabilities of the pupil was made before imparting knowledge of sacred Vedic texts. The teaching of Vedas was not imparted to the person who had not accepted pupilage, not observed vows and was of impure soul. Education was made available to only those who were qualified to receive it. Education, at first freely available in Vedic society, became in course of time more discriminatory as the caste system, originally based on occupation, evolved, with the *brahman* (priests) being the most privileged of the castes. The knowledge in these orders was often related to the tasks a section of the society had to perform. The priest classes, the *Brahmins*, were imparted knowledge of religion, philosophy, and other ancillary branches while the warrior classes, the *Kshatriya*, were trained in the various aspects of warfare. The business classes, the *Vaishya*, were taught their trade and the working class of the *Shudras* was generally deprived of educational advantages. The book of laws, the *Manusmiriti*, and the treatise on statecraft the *Arthashastra* were among the influential works of this era which reflect the outlook and understanding of the world at the time.

**2. 1.2.3. Inner Disciplines of a Student**

The Upanishads require that *Brahmacharin*, before he is taught the highest knowledge, the knowledge of the Brahmin, should show that he is calm and unperturbed in mind (*santa*), self-restraint (*danta*), self-denying (*uparata*), patient (*titikshu*) and collected (*samahita*). To these are sometimes added purity of food and as consequence purity of nature(*sattasudhi*); the fulfilment of the vow of the head (*sirovratam*) which indicated either the rite of carrying fire on the head, or of shaving the head bare. For a *brahamachari*, marriage is incompatible with studentship. The
term Brahmachari, student, primarily refers to a person, who leads a celibate life in order to realize his educational ideals and ambitions.

“A special ritual named Medhajanana (fostering of intellect) was performed for this purpose soon after the Upanayana ritual, when a prayer was offered that the student should be favoured with an intelligence as attractive as the cows, as vigorous as the studs and as brilliant as the solar rays; it was hoped that it would be effective in spiritual, material and mechanical spheres.”

The pursuit of objective knowledge was not the chief concern of education in Vedic society. To which R.C. Pandya states: “education must concern with the inner self and then with the objective self, and the objective pursuit is to color the vision of seeker as to blind him to his goal, mere knowledge of objective world would tend to induce individuation of the fundamental unity.” Education was more concerned with subject to be educated rather than the object, the inner than the outer world. Vritti is the reaction of mind to matter and the process of this reaction is carried out and completed by the senses. Mind comes into contact with the matter and is transformed by it. The stage when mind takes the form of material object is called Vritti. By strenuous effort, controlling over the senses, detaching from the material objects, man was able to attain the state of equipoise.

2.1.2.4. Recitation as a Method of Learning

Every day the student started recitation of Vedic texts ‘before birds announced the break of day.’ In Rig-Veda education, the first step comprised the transmission of the sacred texts by the teacher to his pupil by means of regulated recitation and prescribed pronunciation which the pupil had to listen to Sruti and commit to memory.
The method of learning is as from the lips of the teacher and not from a Vedic Text because this education was thus primarily a matter of hearing and memorizing by repetition of its texts. The tradition of Vedic learning was to impart it to the ear as a secret doctrine to be contemplated and realized and not to make it available to all in a visible form of a scroll or book, irrespective of their fitness.

2.1.2.5. Varying Learning Capacities

Self-realization by means of tapas would be possible for a few only depending on the capacities of the students. In X, 71, 7 the Rig-Veda itself points out “Classmates (sakhas, i.e. those of same knowledge samanam khyanam jnanam yesham) or who have studied the same Sastras (samaneshu sastreshu kritisramah) may have equality in the possession of their senses like the eye and the ear but betray inequality in respect of their power or speed of mind (asamah manojabeshu = manasam prajaveshu) or the knowledge or wisdom which is attained by the mind”. According to Sayana, the interpreter of sacred text, there are three grades of students: the Mahaprajnan (those with high abilities), Madhyamaprajnan (those with medium abilities) and the Alpaprajnan, (those with low abilities). In Rig- Veda I, 112, 2 refers to pupils (dhiyah) seeking instruction from the teacher called Vachas (one possessed of sound learning). Attaining the knowledge of the Absolute Parabrahma-jnana is not the same as acquiring knowledge of the objective sciences, arts and crafts. Parabrahma-jnana is the method of realization of the highest and ultimate truth called Rita and Satya by inhibition of the senses and by virtue of meditation sustained by
austerities, tapas or yoga. The begging of the daily food has been enjoined on the student as a religious duty. This injunction occurs in sacred texts from the Vedic age downwards.  

2.1.2.6. Organization of Temple Colleges

South Indian inscriptions portray a vivid picture about the functioning of the temple colleges flourishing there but throw very little light on their internal organization. It would appear that they were probably administered by the temple sub-committee of the village council, within whose jurisdiction they fell. It was this sub-committee which administered the estates given as endowments and appointed the teachers of the institution. What subjects were to be taught and how many seats were to be reserved for each of them may have been settled by the temple committee in consultation with the views of the head of the institution. Temple colleges were usually located in spacious halls and apartments adjoining the temples, to which they were attached. Stipulation for fees was vehemently condemned in ancient India. No student could be refused admission. It was held that the cause of education was a sacred one.

2.1.2.7. Financial Support to Education

Stipulation for the payment of fees as a condition precedent to admission was condemnably. Yet there is no objection to teachers accepting voluntary gifts to have an adequate living. Teaching was a sacred duty. The teacher's honorarium (gurudakshina) became payable only at the end of education. Society was always anxious to help the cause of education in a variety of ways. Rich persons used to help the cause of education in more substantial ways. Making grants of land to meet some
recurring expenses was a combination of *Vidyadana* and *Bhumidana*. Sometimes village communities and trade guilds also would organize and finance educational institutions from their own resources. In Vedic literature patronage of education was one of the most important duties of kings.\(^{\text{iixi}}\) Brahmanas had found a colony of their own, endowing villages to meet the expenses of the new settlers. This was tantamount to founding a new college, for these *Brahmana* colonies used to develop into famous centres of education. The tradition of giving direct monetary help to learned Brahmanas promoting the cause of education continued. Governments used to help the cause of education in many indirect ways, like offering scholarships to students.\(^ {\text{lxiii}}\)

2.1.3. *Values of Vedic Education System*

2.1.3.1. *Liberation of the Soul*

The aim of education was the liberation of soul from the worldly ties and the achievement of the final goal, i.e. the *Moksha* or emancipation. But along with the spiritual attainment, education was developed on the lines of social needs, thereby showing considerable degree of growth in practical and vocational education. Values like service to teacher, sociability, tolerance, co-operation, proficiency in family affairs and righteousness were inculcated in pupils. Through the education of agriculture and animal husbandry, economic independence was ensured and sympathetic attitude fostered among students. Moral education received impetus and a good co-ordination was noticed between intellectual, practical and moral education. The life of a student was fostered with mental, moral and practical values.

2.1.3.2. *Illumination and Power*
Education in ancient India in a wider sense was sought as the means of salvation or self-realization and in a narrower sense it hinted at instruction and training given during studenthood. Education, as the source of illumination, was considered the third eye. And in spiritual spheres, it led to salvation from mundane life. Education also meant sharpening of the intellect, enabling people to understand various viewpoints in a reasonable way and keeping people away from committing errors. The goal of education was the transformation of people’s nature and the harmonious development of individual’s physical, mental, spiritual and emotional faculties.

2.1.3.3. Personality Development

The personality development was another feature of the educational system. The student was always to remember that he was the custodian and the torch-bearer of the culture of the race he belonged to. Its welfare depended upon his proper discharge of his duties. The Vedic educational system seeks to develop students’ self-confidence in a variety of ways. The element of self-restraint was also emphasized by the system. Simplicity in life and habits was very much insisted upon. He was to lead a life of perfect chastity. Self-discipline was developed mainly by the cultivation of proper habits during the educational course. Development of the powers of discernment and judgment was central to the proper personality development of the students. Vedic system of education, due to its uniqueness of close intimacy between teacher and the taught, opened the path of development of whole personality of the pupil.

2.1.3.4. Piety and Religiousness
Infusion of piety and religiousness was a key feature of Vedic education. Rituals were performed at both the beginning and the end of life at gurukulam. At the gurukulam, during the course, all the residents were expected to observe vratas. Daily prayers and festivals were intended to inspire piety and religiousness in the mind of the young student. The spiritual strength gained through vratas aided the student to withstand the temptations of life and to govern his conduct, mould his character and determine the ideals of his life.

2.1.3.5. Civic and Social Duties

The inculcation of civic and social duties was one of the aims of the educational system. The graduate was not to lead a self-centered life but teach his lore to the rising generation even when there was no prospect of a fee. He was enjoined perpetuation of race and culture by raising and educating progeny. He was to perform his duties as a son, as a husband and as a father conscientiously and efficiently. His wealth was not to be utilized solely for his own or his family's wants; he was expected to be hospitable and charitable. Particularly emphatic were the words in the convocation address, emphasizing these duties.\textsuperscript{lxiv}

2.1.3.6. Heritage and Culture

The preservation and spread of national heritage and culture was one of the most important aims of the Ancient Indian System of Education. Education was the chief means of social and cultural continuity. Vedic education had a deep concern for the preservation and transmission of the entire literary, cultural and professional heritage of the race. A section of the Brahmana community had a life-long devotion to
the cause of learning to ensure the preservation of the sacred texts by committing to
memory. Others fostered the studies of different branches like logic, law and
philosophy. Preservation of cultural traditions was kept up by emphasizing svddhyaya
and nshitarparia; the former enjoined a daily recapitulation of at least a portion of
what was learnt during the student life and the latter required a daily tribute of
gratitude to be paid to the literary giants of the past at the time of morning prayers.

2.1.3.7. Efficiency

The promotion of social efficiency and happiness was yet another feature of the
Vedic education system. Education was not imparted merely for the sake of culture or
for the purpose of developing mental and intellectual powers and faculties. Primarily
it was imparted for the purpose of training every individual for the social duties in the
society where the theory of division of labor was accepted. The educational system
sought to qualify the members of the rising generation for their more or less pre-
determined spheres of life. Each trade, guild and family trained its children in its own
profession. Differentiation of functions and their specialization in hereditary families
naturally heightened the efficiency of trades and professions, and thus contributed to
social efficiency and prosperity.

2.2. Buddhist Educational System

Buddha or the enlightened one discovered and proclaimed to the world the law
of deliverance i.e. known as Buddhism. Picture of Buddhist education as it existed
in India is obtained from the records left by certain Chinese Buddhist scholars, who
visited India in the fifth and seventh centuries. Fa-hien, who was in India between 399 and 414 A.D., makes frequent references to monasteries, and says that the regular business of the monks was to perform acts of meritorious virtue and to recite their Sutras, and sit rapt in meditation. Fa-hien spent three years at Patna learning Sanskrit and Sanskrit books, and making copies of the Buddhist sacred works. In Punjab he found that the oral method of instruction was used, but in the more eastern regions of India writing was more freely used. Hiuen Tsiang (629 to 645 A.D.) found Buddhism still flourishing, though a revival of Brahmanism had taken place. The Mahayana form of Buddhism was spreading and the Hinayana form declining. At Tiladaka, only twenty-one miles west of Nalanda, there was a monastery, with regard to which he says that learned men from different cities and scholars from different countries flocked together in crowds, to abide in that sanghasrama. There were thousands of priests in it who were experts in the Great Vehicle. Hiuen Tsiang makes frequent reference to it as a place of learning and describes that the priests were men of the highest ability and talent. Their conduct was pure and unblemished. They followed in sincerity the precepts of the moral law. The rules of the convent were severe and all the priests were bound to observe them.

Another Chinese scholar, I-Tsing (673 to 687 A.D) stayed ten years at Nalanda which was still a flourishing centre of learning. I-Tsing gives us a most interesting idea of the study carried on at Nalanda. He says that the pupil, after attending to the service of his teacher, read a portion of scripture and reflected on what he had learnt. He acquired new knowledge day by day, and searched into old subjects month after month, without losing a minute. In speaking of the method of learning he referred
to Panini’s Sutras and other grammatical works which he says had to be learnt by heart. Apparently some preliminary study was often done before entering Nalanda, for he says that after studying grammar, etc., under instructors, they pass two or three years at Nalanda or in the country of Valabhi (Western India). There was nothing to prevent a man who had joined the Buddhist order from returning to the world. After the visits of these Chinese pilgrims we have but scanty evidence as to the course and development of Buddhist education in India, but the monasteries long continued as centers of education and literary study.\textsuperscript{ixix}

The fundamental postulate of Buddhism is that the world is full of sorrows and that the salvation can be obtained by renouncing desire. Buddhist education was chiefly concerned with the proper training of a monk in his life, in religion and practice. They were of the view that ethically perfect conduct meant monastically correct conduct. But later on, Buddhism took up the education of the common folk. Buddhist Education offered to impart education to all. Many people shifted to Buddhist system of education. It was during Buddhist movement that education was institutionalized for the first time in India on a large scale. It is also a historical fact that with the arrival of Buddhist era great international centers of education like Nalanda, Takshashila, Vikramshila, Ballabhi, Odantapuri, Nadia, Amravati, Nagahalla and Saranath were in prominence. Educational centers in Buddha period developed in Viharas and Sanghas, more significantly these educational institutions attracted students both from within and outside the country.
2.2.1. Principles of Buddhist Education

Some of the principles of Buddhist Education are the following: removal of ignorance (*Avidya*) which is the root cause of sufferings; peaceful surroundings and an ambience, which is congenial to study, in Buddhists monasteries, *viharas* and organized educational institutions; a democratic atmosphere for effective learning; avoidance of luxury for students; and, framing of a few commandments for the *Suddhvi, Harika* (new entrant) at the time of ‘Pabajja’ ceremony. A ritual called *pabajja* was necessary for admission to a monastery for education. Educational period for this phase was 12 years and after 20 years of age *Upsampada* ritual was performed to gain an entry into higher education. Rules for second ceremony *Upasampada* were also laid down.

2.2.2. Objectives of Buddhist Education

Buddhist education did not merely aim at the development of mental, intellectual and spiritual powers for the sake of culture, but it had the primary purpose of training every member to meet the callings of society. The Buddhist educational aims were comprehensive as they were based on knowledge, social development, vocational development, religious development and character development. The aims also included following the moral values of Buddhist religion; adopting good conduct and violence; achieving the final goal of Nirvana; propagation of Buddhism; eradication of Vedic *karmakanda* or ritualism; abolition of caste system; dissemination of the teachings of Buddhism to the masses; generating awareness about the uselessness of *yajna* and sacrifices for achieving knowledge; imparting
education, instead of in Sanskrit, in the language of the masses; and promotion of progress and development of the society rather than the individual.

2.2.3. Monasteries and Education

The Buddhist monasteries were developed as educational institutions. Buddhist monks were the true custodians of Buddhist culture. Buddhist Sanghas were based upon common democratic principles. The monks had a right to receive religious and general education. They established public educational institutions in order to win supremacy over the already prominent institutions of Brahmanas and Samanas. The aim of these monasteries was to infuse democratic spirit and a sense of civic responsibility among monks.

In order to be admitted to the sangha or community of bhikus, the applicant had to be free from certain diseases and be neither a slave nor a debtor nor in the king's service. If under age he had to first obtain the consent of his parents. The ceremony of admission is thus described in the Vinaya Pitaka: “Let him who desires to receive ordination first cut off his hair and beard; let him put on yellow robes, adjust his upper robe so as to cover one shoulder, salute the feet of the bhikkhus with his head; and sit down squatting; then let him raise his joined hands, and say: ‘I take my refuge in the Buddha, I take my refuge in the Dhamma, I take my refuge in the Sangha.’” Proper training in the different branches of religion and philosophy, arts and industry was given to the rising generations. And, much stress was laid on implanting civic responsibility. The ascetic colleges were neither sectarian nor purely theological in their courses.
2.2.4. Features of Buddhist Education

Buddhist was not only confined to theology, philosophy and logic but the ascetics had to engage themselves in various kinds of practical and secular works instead of being exclusively occupied in religious or spiritual deeds. Sanskrit, medicine, astronomy, law, administration were taught for the benefit of lay students in order to facilitate their way of getting service or follow useful professions in society. Various seats of learning imparted spiritual, intellectual education along with the general and practical education. There was a remarkable co-ordination between spiritual and professional education during this period and the gap between theory and action was not marked. The ideal synthesis between the theoretical as well as practical knowledge was one of the unique features of Buddhist education.

The rise of organized educational institutions in the interest of public, irrespective of caste, creed and culture, may be attributed to Buddhist influence. The doors of the temple of learning were open to prince and pauper alike. Lay adherents were recognized and duties laid down for their guidance. For rapid progress in spiritual improvement a life of retirement from the world was necessary. Those who wished to be earnest in their pursuit of spiritual liberation were urged to have freedom from earthly desires. A life of meditation in the solitude of a forest was considered to be the best of all. From the beginning this was adopted only by the most earnest of the monks, or bhikus. They lived as a community in monasteries. These viharas formed a characteristic feature of Buddhism. The essential aspect of Buddhist education was promotion of knowledge on the teachings of Buddha that Nirvana, the final liberation, was the highest end of human existence. However, material aspects of life, practical
skill development, development of personality, social development, and character development were also taken care of.

The Buddhist system of education was multi-dimensional. Firstly, it had the mystical dimension generating awareness and awe about the wonder and the mystery of the universe and the wonder of human beings. Secondly, it had the cosmological dimension enabling the learners to understand the universe in all its mystery. Thirdly, it had the sociological dimension as it supported and validated a certain social order. Finally, it had the pedagogical dimension in as much as it helped the learners lead a meaningful human life under any circumstance.\textsuperscript{lxix}

Altekar writes, “Buddhism therefore threw itself heart and soul into the cause of the general education of the whole community from about the beginning of the Christian era.”\textsuperscript{lxxi} Education was open to all and was not limited to only monasteries. There was no caste discrimination in education. The lower class society had now to undergo religious instructions and achieve real education. The aim of all education, professional or non-professional, was the freedom of the soul from the sufferings of life and discipline was the effective means to accomplish it.

\textbf{2.2.4.1. Nirvana (Deliverance)}

The Buddhist society was a society of both lay people and monks. According to Buddhist scheme, the attainment of Nirvana is the chief aim of education. Buddha was of the view that only the knowledge and learning can completely abolish the burden of sorrow and ignorance. Other religions prescribed the path of emancipation after death but to Buddhism it was possible in the existing life of human beings. Nirvana was treated to be another form of Mukti.
2.2.4.2. Methods of Teaching

Buddhist Educational method is the method of Buddhist congregations (Sanghas). Just as the ritual of the fire sacrifice (yajnas) were the centers of cultures in the Vedic period, the congregations of the Buddhist period were the centers of education and knowledge. In the Buddhist world, there was no opportunity for the individual to obtain education independently without the help of Sangha or congregation. The strict discipline within the monastery was responsible for bringing up change in behavior in the individual monk as well as formation of his character. Courses of specialization in religious studies were meant for their intellectual and moral training.

The methods of Teaching were mostly verbal, involving question and answer, discussion and debates, preaching and conference, agra shishya pranali (Monitorial system), travelling and nature study. Use of books was part of the method, while the medium of instruction was pali and other vernacular dialects.

2.2.4.3. Teacher-Centered Education

Buddhist monastic scheme of education placed teacher at the center. The pupil had to believe in service and respect of his guru. The sincere and enthusiastic devotion of the pupil to his guru elicited from the latter a sympathetic attitude and conduct towards his pupils. The teacher by his well-balanced personality, scholastic attainment, simple living, laudable character, self-discipline influenced his pupils. The student and teacher enjoyed the position of equality and discharged their duties and shared responsibilities by mutual co-operation. The teacher was individually responsible for pupil’s health and studies, manners and morals.
The teacher-student relationship was pure, good and affectionate. They were related together with a sense of confidence and mutual reverence. The happiest relationship between the teacher and the taught resulted in the development of good manners, habits, etiquette, a sense of peaceful co-operation and discipline among pupils. The formation given to students was responsible for their multi-directional, multi-dimensional development.

The teacher, besides being a scholar of repute, must have in himself inspiring ideals. Like his students the teacher also used to spend life in simplicity, constant study, celibacy, following ideals and strength of character; both teacher and student were required the authority of reason and experience. Students were required to maintain the freedom of thought, disciplined in matters of morals and conduct and to maintain a self-restrained life. There were strict regulations for the conduct of the pupil towards the preceptor. “Let him arise betimes; and having taken off his shoes and adjusted his upper robe so as to cover one shoulder let him give to the teacher the teeth-cleanser, and water to rinse his mouth”\(^{lxxiii}\) The preceptor, on the other hand, had his responsibility towards the pupil.\(^{lxxiv}\) He was to see that he possessed an alms-bowl, a robe, and the other simple articles which a bhikkhu was allowed to possess. If the pupil was sick the preceptor was not only to nurse him, but to wait upon him and attend to him, just as the pupil was required to wait upon himself in health. He was to see that the pupil washed his robe, and to show him how to make and dye it. Only in certain prescribed cases could a pupil be turned away by his preceptor. A bhikkhu could not accept the office of preceptor till he had himself been a bhikkhu for ten years, and was learned and competent.\(^{lxxv}\)
The Buddhist monastic order included not only monks but also nuns (bhikkunis). The nuns were made closely dependent on the monks, and could only be admitted by them. No doubt those who joined the order would have received instruction in the Buddhist doctrines, and perhaps also in reading and writing; but we do not know whether the nunneries, like the monasteries, became centers of general instruction. There is no evidence for this, and the probability seems rather against our supposing it was so.

2.2.4.4. Two-Tier system

2.2.4.4.1. Popular Elementary Education

As regards levels of education, primary education took the form of worldly or materialistic education. Children of six were admitted to this level of education. Popular Elementary education was religious in nature and included worldly education. Till the age of twelve, pupils received instructions in reading, writing, arithmetic and religion. The curriculum of Elementary education was thorough learning of Grammar, Hetu vidya (Logic), Nyaya (science of reasoning), Adyatma vidya (philosophy), shilpa sthan (arts & crafts) and chikitsya vidya (medicine).

2.2.4.4.2. Higher education

Dr. Altekar opines that the Buddhists raised India’s internal stature considerably by the high level of education in their monasteries since students from as far as Korea, Tibet, Java and other distant countries were attracted to them. The higher level of
education was well organized and carried out at Buddhist monasteries and universities. Higher education was given to only those students who intended to be monks or nuns with emphasis on theoretical and practical aspects. The following subjects were included in the syllabus of higher education: Buddhism, Hinduism, Jainism, Theology, Philosophy, Metaphysics, Logic, Sanskrit, Pali, Astronomy, Astrology, Medicine, Law, Politics, Administration, Tantric philosophy.

2.3. Jain Education System

According to Jainism, knowledge is through senses and meditation, and teaching must develop these faculties. Assuming Jiva was essentially karmic, Jaina education was action-based and ideally oriented. The Jain Education holds that the truth is relativistic and pluralist, in a state of ‘may be’; self-realization as jiva is divine. Jain Education focused on his divinity and attempted to remove the material bond of soul. In addition, Jain education aimed at self-enlightenment and restoration of the full powers of jiva. Jain education also held that cessation of Karma would disassociate jiva from it and regain its power and glory. Finally, partly being the preparation for the next world, Jain education aimed at transmigration of soul.

2.3.1. Educational Features of Jainism

According to Jainism, ignorance is the cause of bondage and right knowledge, the act of liberation. Right faith, Right knowledge and Right conduct are the three jewels of Jainism. Its teaching focused on five vows: non-violence (ahimsa), truth (Satya), non-stealing (Asteya), celibacy (Bramacharya), and renunciation (Aparigraha). The last two are not for the laymen. Jainism holds that knowledge is
relative. It insisted on all round personality. The moral aspect of the individual’s
growth was emphasized in terms of right conduct.

There was a strong emphasis on memory. Curriculum was based on the three
*Ratnas*: Right faith, Right knowledge and Right conduct. The mother tongue was the
medium of instruction. Debate and discussion were used as methods of instruction.
Residential life of the pupils was stressed.lxxvi

Most of the education in ancient times was imparted orally and the students had
to listen attentively. *Sravana* or *samana* (listening) came to be identified with student
ascetics who were supposed to be ardent listeners of a guru's teaching. Jaina faith lays
stress on charity as a path towards self-realization. This charity is fourfold consisting
of food, shelter, medicine, and donating of books. This aspect of charity has helped
the spread of education and learning in a great measure. Granthadāna or giving of
religious books was common to all faiths but among Jains, it took an institutionalized
form and helped masses a good deal in acquisition of knowledge.

Another feature of Jain education was the unique role of *upadhyāyas* who were
subject-teachers. *Sādhus* were also known as *sramanas* who were always on the move
and had close contact with the masses. A Jaina nun was known as *sādhvi* or *kanti* or
*ganti* and this class of *sādhus* and *sādhvis* have contributed a good deal towards
propagation and spread of Jaina learning. The local people administered jinalayamas.
Their total involvement in the maintenance helped organization of religious
ceremonies, festivals, and arrangement of lectures and discourses of moving *acharyas*.
Jaina mathas also came up, which were bigger establishments and catered to religious
and spiritual requirements of the community. All the Jaina Preceptors, *acharyas*,

upadhyāyas and sādhus or shramanas were recluses and did not have a family or place of their own but they belonged to the whole humanity. To avoid attachment to worldly things, they kept on moving. Jaina mathas and basadis that existed throughout the country made provisions for the stay, food and religious discourses of ascetics. These mathas provided shelter and education to students of other faiths as well.

2.3.2. Teacher Student Relationship

A Jaina Guru was the most respected in the Jaina community that have a good deal of pictorial evidence. Sculptures depicting teachers imparting lesson are several. Stools (tavanekolu) to keep the palm-book ready are depicted in numerous sculptures. Self-study was given due importance; a pictorial evidence shows a student as reading a palm-leaf book with great attention. In one sculpture, a mendicant is studying palm-leaf books under a tiled roof with oil lamp. Sallekhana samadhis or nishadi stone memorials erected for the departed revered, illustrate the teachers in preaching pose with palm-leaf texts in hand. The Jaina monasteries invariably had libraries of palm-leaf books and these included treatises on many secular subjects besides Jaina āgamas or holy texts. There were texts of other languages and regions as well. They are also witness to the care and attention they received for preservation over centuries. Perhaps many more old and rare manuscripts had been stored in the libraries of well-known Jaina monasteries. But these were not easily available to scholars of non-Jaina faith. The sādhus and student ascetics used to live together in the mathas and jinālayas. ajjis or aryakas or gantis also had a place there. With the arrival of Acharyas, the place buzzed with activity. The village community accorded warm hospitality and arrangements were made for the address of the acharya that were attended by the
whole congregation. The acharyas in assembly solved religious issues, and provided direction.

2.3.3. Jaina Mathas and Education

There was provision for education from primary level to higher education in a Jaina matha. Education of youngsters began at the age of five years. The Acharya or Upadhyaya initiated the young boys. Drawing letters of siddhamātraka or table started with Siddham Namah. The boys wrote on fine sand, spread on a board with their fingers. After mastering siddhamatraka they wrote on folding blackboards (kadata) with chalk (balapa) and finally went on to write on palm leaves. Ratnakarandashravakachara or code of conduct for householders was studied by heart by boys and girls alike. This handbook of 150 verses was written by sage Samantabhadra in Sanskrit but was translated in all Indian languages and studied in Pathasalas or schools attached to the basadis and mathas. Stress was laid on learning through regional language. However, learning at a higher level had to be in Sanskrit only. All existing sects deemed knowledge as whole and study of Vedas, Upanishads, different darsanas (schools of philosophy), shāstras (science) and puranas were studied by Buddhists, Jains, Tantriks, Shaktas, Shaivas and Vaishnavas. Tradition mentions sixty-four arts a person had to learn and Jains added eight more to the list. Special mention may be made of chemistry, science (vijnana) and manufacture of small machines. Perhaps the merchant class - the main patrons of Jainism - encouraged the study of these for the promotion of different arts and crafts.
2.3.4. Method of Education

The method of learning various subjects was traditional, i.e., memorizing, repeating, and reproducing. *Vada* or discussion formed the main platform in Jaina system and training was given in oratory. Most of the famous preceptors were great orators and established supremacy of Jainism over other sects by arguing, disputing, and discussing logically. *Tarkasattra* or science of logic occupied prominent place in Jaina syllabus. Titles like *Vadikolahala* (who causes confusion among arguers) *Prativadi bhayankara* ("terror to counter arguers") *Vadi-raja* (king among disputers) *Vadibha simha* (lion to elephant-like arguers) were given by the king to the scholars in the assembly of the learned. Later, such titles were conferred to established disputants of other faiths as well.

The Jaina monastic life, as the system of education, was well organized and an officer known as *pravajyadāyaka* selected student-ascetics after careful examination. Family backgrounds, educational and religious learning were considered. After getting admission, a supervisor, known as the *niryāpaka* kept a watch on the behaviour of each and every student. Wrongdoers were admonished in time and waywardness punished. Rigorous training and study awaited the incumbents. They had to make their own arrangements for day-to-day needs and beg for food. Spicy food was to be avoided. Training was given to restrain basic instincts like anger, joy and sorrow and show equanimity to all creatures under all circumstances. Besides food and shelter, books were distributed free at *jinalayas* and it is likely that medical instruction was also imparted at the free hospitals attached. Hospitals big and small were attached to Jaina mathas where sick cattle and birds were also treated besides human beings.
Jainism stood for compassion towards all living beings (*sarvajeevidayāpara*), and youngsters developed this trait early in life. The trading class knew several languages and scripts and mastered accounting. Their grants helped the Jaina system of education and there was no dearth of funds at anytime. Reference has been already made to *Shravanabelagola* as age-old center of religion and learning. *Banavasi* being center of Buddhism in early centuries also shown as a Jaina center. Special mention has to be made regarding the instruction available for women in Jaina system. It is well known that Buddha welcomed women to sangha or monastic organization after initial reluctance and hesitation. The Jaina order had no such practices. From the times prior to Mahaveera, Jaina nunneries existed. *Dharmadāna* or imparting religious education was a mission with this class. Wandering nuns created cultural awareness through discourses, which were attended by all classes and without gender discrimination.

We come across grants to *ajjis* in inscriptions. This term is similar to *ārye or āryake*, a learned nun. An *ajji* or *kanti* was entitled to initiate disciples into renunciation. Ajjis with several male disciples (*gudda*) figure in inscriptions and literature. The first and second category of female ascetics seems to have travelled across the country, providing spiritual guidance. Many *sādhvis* and *kantis* mastered and preached Jaina Agamas or holy texts. The *kantis* were employed as instructors to princesses, to teach reading, writing and various arts. There were nuns who specialized in astrology and logic. The *basadis* continued to impart popular education where *shrāvaka-goshtis* or listening assemblies were held. Women learnt to read and recite *Jinagamas*, participated in community singing and listened to the
stories of great men in Jainism. Kannada classics speak of housewives attending such sessions and their menfolk encouraging it. Jaina devotees undertook copying out sacred texts and donating them to basadis and individuals.

2.4. The Medieval Systems of Education: Islamic Education

During the medieval time, Islamic education having arisen in a particular context necessarily placed emphasis upon a disciplined and moral life. Instead of abstract spiritual speculation, the aims of education were inclined towards enlightenment and freedom from blind superstitious practices. The practical manifestation of the spiritual context of Islamic philosophy demands of the spiritual context of life of the believer.

Muslim rulers, imbued with religious enthusiasm, had built up educational institutions that were distinguished as maktabs or madrasahs. The maktab is a primary school attached to a mosque where students received instruction in alphabets and religions. The chief aim of maktab was to instruct boys portions from Koran which a Muhammadan was expected to know by heart in order to perform his devotions and religious functions. Sometimes, instruction in reading, writing and simple arithmetic was also included in the curriculum. In true sense the education given in Maktabs was essentially religious. In the Brahmanical system of education the ceremony Vidarambha or Upanayana was observed at the time of commencement of the child’s education; similarly, in the Muslim system they had to observe the ceremony ‘Bismillah’. Children of the common people received primary education in Maktabs but the education of royal princes were arranged in the palaces. The primary education in Muslim educational system was organized for the students to get a fair
acquaintance with the Muslim culture. The Quran was, as it is now and shall probably continue to be, the first school in which the sons and daughters of Islam received their early education.\textsuperscript{lxviii}

In the medieval period the \textit{Madarsahs} were the institutions of higher Islamic education. Having equipped themselves with the necessary means of acquiring knowledge the students could proceed to study various branches of arts and sciences in higher learning centres under the supervision of esteemed and learned professors. Higher education comprised secular and religious professors. About the higher education of Muslims an account from the book \textit{The Imperial Gazeteer of India} reads: ‘In former times the higher education of Muhammedans was in the hands of men of learning who devoted themselves to the instructions of youth. Schools were attached to mosques and shrines and supported by State grants in cash or land or by private liberality. Individual instructors of merit were also aided by the State and land-holders and nobles. Several towns in India, such as Gopamau and Khairabad in Oudh and Jaunpur in the Province of Agra, have from time to time been famous seats of learning to which students flocked from all parts of India, and even from Afghanistan and Bokara, to attend the lectures of renowned specialists.

The courses of study in a Muhammedan place of learning included grammar, rhetoric, logic, theology, metaphysics, literature, jurisprudence and science. The classes of the learned instructors have been replaced by Madarsas or colleges of more modern type founded by the liberality of pious persons.\textsuperscript{lxix} The higher Islamic learning included a comprehensive and profound knowledge of Quran. Mohammdans advocated secular education but later the scene was reversed in the light of religious
needs and demands. But the curriculum was revised in the reign of Akbar who, anticipating some danger to the safety of empire in providing only Islamic education to Hindus, established the colleges in the light of his changed policies.

2.4.1. Student Teacher Relationship

The relationship between teacher and the taught was traditional based on mutual feelings of reverence and love. Islamic Educational system had a special feature of filial relationship between the teacher and the taught. Personal touch in education was in accordance with the social requirements. Teacher paid individual attention to the pupils. The mutual contact had greatly influenced the student’s life and facilitated the development of his capacities and abilities. Able and brilliant students got ample opportunities to display their worth. The students enjoyed individual attention of the teacher and were admired for the sharpness of their wit and brilliance. Owing to the personal contact, a feeling of mutual understanding was cultivated and got recognition by the masses. Keay writes: “Profound respect and, sometimes personal service was expected from the pupils and the teachers, in return, regarded it their moral duty to equip their pupils with all that was essential for their moral and material improvement.” The holy ties of mutual attachment continued and made them reside together in constant intellectual communion. The students lived together in the hostels attached to the madarsah. This accorded an additional opportunity for deeper personal contact. The intimate relationship between them inculcated the spirit of discharging their duties in the right way. The students while rendering services to the teacher learnt to behave properly and respect the learned. It was the duty of the teachers to educate them in the science of social manners such as Adab or respect for
elders, Khulq or courtesy towards all others. Islam lays strong stress on the fact that man is composed of two elements: body and soul. The aim of the creation of man with a dual capacity would remain unfulfilled if he does not maintain a harmonious equilibrium between the requirements of the body and soul simultaneously.\textsuperscript{lxxxi}

The soul affiliation of the teacher with his taught was for enforcing discipline in him and it played a tremendous role in building the student’s character. Under the learned protection of the \textit{Ustads}, the students received their education together without any racial religious discrimination. The students were infused with the spirit of following the teachers with full co-operation. The teacher was solely responsible for the holistic development of pupil’s individuality and made the availability of proper environment possible. The aim of education was to strengthen the mutual ties between both the communities and promote national integration.

\textbf{2.4.2. Material and Spiritual Progress}

Quran prescribes the path of well-being in the present world and in the hereafter. If Islam prescribes the spiritual duties and practices, these contain material advantages; and similarly if it prescribes the performance of temporal utility, it begets a source of spiritual satisfaction. Muslim education in India envisaged for people a discipline for the material as well as spiritual progress. Service unto God was a most beautiful concept of spiritual culture of Islam. Through education Islamic faith and beliefs were communicated to all the sectors of society. That is why Muslim education touched not only the spiritual but simultaneously the material needs of people as well as a minimum necessity, irrespective of their individual temperament. Jaffer asserts:
“It was the formation of character that was regarded as a preparation for the life and for life after death.”

2.4.3. Cultivation of Character

Training of intellect was regarded as the essential aim of education. The vitality of a society or civilization depended on the philosophy of life conceived and practiced. Welton says, “A compromise which gives intellectual training at one hour, and religious and moral training at another, does not meet the needs of the case, for in life intelligence and morality are not separable.” True education is equally concerned with the whole width of life neither with the utilitarian occupation and activities alone nor with the intellectual or aesthetic pursuit or even with moral conduct alone.

2.4.4. Nationalistic Phase of Islamic Education

The state built up schools and orphanages where the children of the poor and orphans received education free of charge. No distinction was made between the sons of the rich and of the poor, and this had indeed a great unifying influence. Jaffer describes that the fact that the rulers and the ruled received their education together without any racial or religious antagonism, that the curriculum embraced the national literature of both Muslims and Hindus, that the art and administration was taught to all and sundry and everyone was eligible to compete for the highest post next only to the Emperor’s and that there was no distinction between the sons of the rich and of the poor in their educational career –shows that the formation of a nation was also aimed at.
2.4.5. Cultural Unity

While the Vedic knowledge was the monopoly of a favoured few i.e. low castes were deprived of education, Islamic education disseminated knowledge to every sector of the society opening novel avenues. The Hindus received education side by side and there arose fellow-feeling, mutual understanding, peaceful co-existence among the various sects of the community. It strengthened ties between the ruled and the rulers and fusion into one nation. Muslim literary education intermingled freely with Hindu literature. Hindu classics were translated into Persian and, as a consequence, Persian culture influenced Hindu culture. Rulers sought unity in Indian people. Jaffer writes that Hindus and Muslims studied side by side in the same state schools without any restrictions of rank, race or religion. Compulsory education in Persian, cultivation of Sanskrit and Hindi, mutual exchange, adoption and incorporation of words, thoughts and ideas – all these things combined and cumulatively contributed to the cultural unity of India during that period.

Since the pursuit of knowledge has been considered a sacred duty in Islam, the education was compulsory from mundane and ultra mundane view-points. Education propagated Muslim culture and succeeded in unifying the whole of Muslim society. The rulers wanted to establish supremacy of their religion, culture and race in the society.

2.4.6. Administration

The monarch was the ultimate authority in every sphere of administration, education being no exception. There were no clear and well defined administrative rules and regulation for education by Government. Only Babur entrusted PWD with
the task of building new schools. The policy of the monarch was the policy of the State for education. There was no government education policy as such. When a particular monarch patronized education, school came into existence overnight and teachers were recruited from various corners of the country or from abroad. Education flourished only when successive monarchs took up the cause of education.

Islamic education enjoyed the privilege of strong patronage of the ruling class and the nobility. But this strength became its weakness. It had to depend upon the whims of monarchs. Moreover, the decline of the Mogul ruling authority caused the decline of the Islamic system of education. No doubt, the Islamic system left an inheritance of madrasahs and maktab for us, yet the traditional indigenous system bequeathed more schools and more effective traditions. The heritage, however, was largely furnished by political and social anarchy concomitant with the decay of the Mughul Empire.

During the Mughal period, Akbar’s contribution to education in India was significant. He was not only interested in promoting Muslim Education but he gave encouragement to Hindu youths. He established many colleges, universities. He himself was very much interested in learning Hindu education. The Mughal Empire legally ceased to exist as late as 1858 although it had died an ignominious death as early as 1707 A.D. The intervening long period of 150 years was period of an agonizing march towards inevitable extinction.

The death pangs of medieval society caused a twofold social reaction. Loss of values led to social anarchy and growth of socio-personal immorality. As against this, the pundits and mollas prescribed social conservatism with the object of saving the
crumbling social structure and social order. Educational and social freedom of women was largely sacrificed at the altar of conservatism. And caste baiting was intensified. Also a great damage was done on the culture front because of the fight between the Badsah and Sultans. Part of the medieval time was a vacuum. There was no education system as such. The Hindu system of education somehow retained its existence because it had deep traditional roots in the social structure and still catered to the needs of the traditional society. The Buddhist system, however, could not withstand the onslaught; with the destruction of the major monasteries, the centers of Buddhist education went out of existence. The Medieval rulers of India were simultaneously destroyers and constructors. Most of the schools were destroyed because schools were attached to temples and temples had stored much of the wealth of India. Many of the Sultans tried to spread education. Hence, Islamic education in India in the first instance, did not acquire a mass character. Gradually, however, the barrier was broken and education spread downwards to the masses. The education that was patronized by these classes was, by its nature, higher Islamic learning. The masses of the people had to look after themselves. They developed their own system of elementary education that was greatly influenced by the traditional Hindu system of mass education.
2.5. **Bhakti Movement**

2.5.1. **Historical Background**

Between 13th and 17th century AD Bhakti Movement flourished in different linguistic groups in India. This reformation movement started from unusual quarters of Indian history. Among them were *Shudras*, petty traders, artisans and even women like Meerabai.

Bhaktas established truly popular vehicles of Mass Education variously known as *Harikatha, Keertan, Parayana, Katha, Akhyam* etc. During this mass upsurge the bhaktas preached and sung in the respective language of the people of the region. Their melodious song, aphorism, proverbs and sayings were written in vernacular languages. The *bhaktas* re-interpreted the scriptures in the language of the masses and day-to-day life and problems. Rural mass walked miles to have a glimpse (*dharshan*) of the *bhaktas* and hear their discourses. Through the original inspiration of the *bhaktas* was in religious character. They touched upon the many socio-economic problems of their times. Hindu-Muslim unity became the moving theme of the songs of Kabir, Nanak and many others. Untouchability was condemned by Narsinh Mekta, a great poet and bhakta in Gujarat who went to the quarters of the untouchables to conduct *Harikeertan*. Meerabai, the Rajput princes, deplored the royal boom and distinction of high and low and the freely conducted *bhajans* sitting side by side with ordinary persons. *Bhaktas* gave liberal solution of the burning socio-economic problems of that times and re-interpreted scriptures in the context of changing political and social life. They made a deep and abiding impact on the minds of the people.
2.5.2. Teacher Students Relationship

The relation between teacher and student was paternal. They often lived together in common residential establishment. The student’s duties were specified in respect of personal service to the teacher, and in respect of his own disciplined living. Collective prayer with teacher was particularly insisted upon. The teachers were intimately related with local socio-religious life. Together with students they responded to social invitations where the teacher performed priestly duties. Moulvi, a primary teacher, was a common guardian of the moral of all children placed in his care. In that capacity he was very close with every household and presented himself as a friend of the people, and the relation between him and students were healthy.

2.5.3. Discipline in Bhakti Movement

The aim of education was to live in a particular way of life characterized by some socio-moral values. Following a fixed routine with pre-fixed timings for prayers and studies, and religious or socio-political duties, made the students attentive to studies and habituated to discipline. Although the students had not to observe anything like meditation or Yoga as had been the case with the Vedic system, there were some restriction against eating, dressing and drinking.

2.6. System of Education in Modern Period

2.6.1. Role of Christianity in Education

Four European powers in 15-16th century such as Portuguese, French, Dutch and English made efforts to enter India for trade relations as they were attracted by the wealth of India. The Portuguese and French initiated a new system of education in their places of settlement. It consisted of theological seminaries for the training of
missionaries and parochial schools both for Portuguese and Eurasian children as well as the children of the Indian converts of Christianity.

Danish missionaries, early in the 18th century settled at Tranquebar, near Madras and began to study Tamil and other local languages for teaching activities. They printed translation of the Bible in Tamil and opened schools for the children of their converts. They deserve a mention because of the fact that they were the first schools where English was taught to the people of India.\textsuperscript{lxxxviii}

The pioneering teaching activities of the missionaries made them take with them the printing press. They learnt the languages of the people, printed and published the Bible and other literature in these languages. To the missionaries an education has always been an ‘\textit{evangelico praeparatio’}, a preparation for evangelization and their schools have been fruitful media for preaching Christianity.\textsuperscript{lxxxix}

The important features of missionary education include: Religious instructions formed an integral part of their educational system; No fees were charged rather in certain cases stipends and free boarding and lodging facilities were also given; The printed text-books were used and the curriculum was interesting; English language came to be widely used.

\textbf{2.6.2. Missionary Education System in India}

The schools the missionaries started were different from those in existence in India in several respects. They imparted religious instruction according to the tenet of Christianity and introduced a new type of organization hitherto unknown in India. They taught a wider curriculum including subjects like grammar, history and geography. Besides, they were the first to write and print school text-books and they
introduced regular school hours; their schools were closed on Sundays. Many of the schools had more than one teacher on their staff. They introduced a clear cut class system and took education for all the people irrespective of caste, religion, language and region. Thus the early years of the 19th century witnessed the emergence of a new system of education in this country, a system which was different from the old and indigenous system in many respects. Though the missionaries later came to found colleges and schools of a higher type, their main emphasis especially in the early years had always been on elementary education of the masses through the medium of the languages of the people. They taught English, but their main approach was through the vernaculars.

2.7. British Education System

According to Prof. A.R.Desai the British Educational Policy was based upon the Liberal-Utilitarianism of the Western schools of thought. The following aims were adopted by the rulers, to train Indians, with a view to staff the vast politico-administrative machinery and to imbue the personnel with the underlying principles and procedures governing it, to train educated people to acquire skills and assimilate values arising out of the new capitalist economic system which the British were creating in India, and which had different laws of operation based on a money economy, contractual relations, and production for profit and for the market, to win over the confidence of the upper classes of society which had lost their political influence through the British Conquest, and make them allies of the British Government, in short, to create a class ‘Indian by birth but English in taste, manners and outlook’ who could be relied upon as strong supporters of British rule and to
inculcate new values among the Indian people with a view to civilize them in the spirit of Western Liberal Christian Concept."^{xci}

British charter of the East India Company stated: “To the effect that after defraying all civil and military expenses, a sum of not less than one lakh of rupees in each year shall be set apart and applied to the revival and improvement of literature and the encouragement of learned natives of India and for the introduction and promotion of knowledge of science among the inhabitants of the British territories in India."^{xcii} It too was not aimed at mass education. The highest educational institution became the college. Entrance qualifications often were obtained by means of private tuition. Wealth replaced caste distinction as the key to educational success, although Brahman families with little wealth still secured education for their sons so as to get those positions in government service. The Hindus showed greater interest in British education than Muslims who feared that it would affect their religion.

2.7.1. British Higher Education

In 1857, three universities were established in Mumbai (Bombay), Calcutta, and Chennai. These universities were initially not teaching institutions rather they determined the syllabi and curricula and controlled the examinations of affiliated colleges throughout India. This standardization produced large number of educated Indians imbued with the same ideas and values and able to contribute to a common discourse. Under the British administration in the nineteenth and early twentieth centuries, hundreds of primary, middle and secondary schools were established. The schools were important in teaching basic literacy and numeracy.
British higher education institutions focused primarily on the liberal arts, law and medicine, with little emphasis on engineering and technology. The Victoria Jubilee Institute in Mumbai that trained Indian spinning and weaving masters for the cotton textile industry and a school of civil engineering at Roorkee in northern India were the only exceptions. When the great industrialist Jamsetji Nasarwanji Tata (1839–1904) donated a large sum of money for the establishment of the Indian Institute of Science in Bangalore that was completed in 1907, the British did not take kindly to the idea, believing that no one would want to employ Indian scientists. Because of the obstacles to its founding, the institute came into being only after Tata's death. It was a testament to Tata's vision but India had very few wealthy visionaries of this kind. In the early twentieth century, two denominational universities were founded, Aligarh Muslim University in Aligarh and Banaras Hindu University in Varanasi. The secular principles of post-independent India would not have permitted the establishment of such universities but, because they were founded earlier, they survived as "central universities." Their curriculum closely follows those of hundreds of other universities in India.

2.7.2. Medium of Instruction

English was recommended as the medium of instruction and Indian languages were rejected as mediums of instruction as the Britshers considered these languages as under-developed and lacking in scientific vocabulary. English was declared the best among the languages of the West. English helped on the access to intellectual wealth of the world. Har Dayal writes, “It stands prominent even among the languages of the
West. Whoever knew that language had ready access to all the vast intellectual wealth which all the wisest nations of the earth had created.

2.8.1. Educational Policies (1833-1853)

There were several attempts to set up national institutions of education in the twentieth century, for example, Gurukul Kangri at Haridwar and the university set up at Shantiniketan by poet and Nobel Laureate Rabindranath Tagore (1989). There were many varieties of ‘national education’ that focused on indigenous rather than English traditions. For example, Gurukul Kangri intended to revive ancient Indian education by teaching Sanskrit texts whereas at Shantiniketan the emphasis was on contemporary Indian literature and art. Mohandas Gandhi sponsored a scheme of basic education closely linked to his idea of constructive work in villages. But such institutions had a basic flaw—they did not confer degrees recognized by the government and thus could not help people to find employment. The British established many colleges like St. Xavier's College, Sydenham College, Wilson College and Elphinstone College in India. According to Prof. Emeritus M.G. Sahadevan, F.R.C.P. (London), the first medical college of Kerala was started at Calicut in 1942-43, during World War II due to shortage of doctors to serve the military. The British Government decided to open a branch of Madras Medical College in Malabar, which was under Madras Presidency then. After the war, the medical school at Calicut was closed and the students continued their studies at Madras Medical College. The main aim of education was to diffuse Western literatures and sciences in English language. The Hindu society got itself prevented from gradual decay and freely accepted the imposition of English language.
2.8.2. Educational Trends (1854 – 1920)

The modern education system was initiated by Woods Dispatch of 1854. It attached a great significance to the advancement of Western knowledge. To make education relevant to the growing needs of people, it explains why the company took the responsibility of education of India and stressed that among many subjects of importance, none could have a stronger claim to our attention than that of education. The Wood’s Dispatch further states: “It is one of our most sacred duties to be the means of conferring upon the natives of India those vast moral and material blessing which flow from the general diffusion of useful knowledge and which India may under province, service from her connection with England.”

It did not condemn the views of orientalisation as Macaulay did and laid prominence on the teaching of classical languages. It further explains that the encouragement of education was looked upon as peculiarly important because it calculated not only to produce a higher degree of intellectual fitness but to raise the moral character of those who partake of its advantages.

The main aim of British education was to spread Western knowledge and science. This object of education led to the establishment of universities and the extension of European knowledge making the English language a means of study of the higher branches of science; notwithstanding the prominent position given to English throughout the course, the results were most discouraging.

2.8.2.1. Synthesis of General and Vocational Education

To make education useful to various situations in life, the commission stressed the need of flexibility in curriculum so that it might corroborate with its local
conditions. In the light of the practical character of education, provision was made for vocational courses at the upper secondary level along with the general study. The teaching of English became the prime object of the secondary course.

2.8.2.2. The Need for Secular Education

The Hunter Commission also reiterated the necessity of keeping all government schools secular. But the Christian missionaries who came to India in the wake of European trading companies were impelled by strong religious motives. Education aimed at the conveyance of knowledge through which moral development of people were made possible. Hunter commission had stressed the prescription of elementary book for the moral development of pupils. Developing a life with a moral sense and duty became the essential ingredient of the syllabus. Later on, it was realized that Government should have control over the institutions and develop corporate life in them and be responsible for building the character of the students but this object was coated with political motives.

2.8.2.3. Mass Education

The aim of primary education as stressed by Hunter Commission was the teaching of the masses. Gokhale opined that expansion was far more significant than qualitative improvement. He took a lead to stir the feelings of his countrymen to realize the basic importance of universal compulsory education in view of the demands and existing social conditions. As early as 1903 he said, ‘It is obvious that an illiterate and ignorant nation can never make any solid progress and must fall back in the race of life.’ He advocated the Western knowledge also; for it was thought to be suitable for the prevailing circumstance of India and said that the great
need for Western education in the then context of India was not so much for the encouragement of learning as the liberation of the Indian mind from the thraldom of old world ideas, and for the assimilation of all that was highest and best in the life and thought and character of the West.

2.8.2.4. Education as a Social Reformation

The great object of education to teach the masses was coated with the high aim of bringing social, religious and political reform. The Hindu society that needed most reform was largely influenced by the new education. Education aimed at giving new dimension to caste system, widow remarriage, child marriage, untouchability and amelioration of economic conditions of the Harijans. Along with the social reform, noticeable changes were marked in the religious field also. Education aimed at the rejuvenation of the Hindu society where they could enjoy equal religious and social privileges. People seriously thought of the economic exploitation of their country and the wave of getting rid of the poverty started and education stirred up the feeling of natives to develop an insight of strengthening their love of liberty. Some people felt that real and supreme need at that time was to create circumstances that may help facilitate the birth of a new India, free from the impositions of European influence. By that time, Britishers had well realized the lustre of Indian culture. Education Institutions now started to study the roots and causes of tension and conflict that continued to bedevil Indian Society and generated the synthesis of both Eastern and Western culture. Before the appointment of Saddler commission too much stress was laid on the job-oriented courses but of admittedly lower cadre and the basic purpose of
education was lost. The Saddler commission recommended for vocational and industrial education – simultaneously with literary drive.

2.9. Education in Contemporary Period

2.9.1. Education as Human Right

Universal Declaration on Human Rights, Article 26/1 states that everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. Article 26/2 states that education shall be directed to the all round development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, race and religious groups, and shall further the activities of the United Nations for the maintenance of peace. Article 26/3 states the parents have a prior right to choose the kind of education that shall be given to their children.

2.9.2. Education since Independence

After the Sargent Commission, the Central Advisory Board of Education (CABE) sets up two Commissions one to deal with university education and the other to deal with secondary education to restructure Indian education system to meet the requirements of Independent India. Free and compulsory education up to the age of 14 was being debated in the Constituent Assembly which ultimately found expression in the Directive Principles of State policy.
2.9.3. University Education Commission (1948)

The first University Education Commission 1948 held under the chairmanship of Dr. S. Radhakrishnan produced a comprehensive and voluminous report of the essential task to orient the educational system towards achieving economic independence and attainment of constitutional values. The commission reported on economic independence that, "There is an urgent need of technicians and for such occupations and skills all over the country, which will train a large growing body of ambitious youth for employment as technicians, in various existing industries. It is strongly of the opinion that each province should have a large number of occupational institutes, preferably one in each district, giving training in as many occupations as possible.

2.9.4. Secondary Education Commission (1952)

The recommendations of Dr. Radhakrishnan were reinforced by the Secondary Education Commission appointed in September 1952 with Dr. L.S. Mudiliar as Chairman. The report was submitted to the first Parliament in 1953 stating that one of the (India's) most urgent problems is to improve productive efficiency to increase the national wealth, and thereby to raise appreciably the standard of living of the people. The report also recommends the setting up of technical schools, polytechnics, strengthening multi- purpose education, central technical institutions etc., in fact the infrastructure that would procure a large technical manpower. Establishment of multi-purpose schools was a major contribution of this Commission.
2.9.5. Education Commission (D.S. Kothari, 1964-66)

To deal with all aspects and sectors of education and to advise Government on the evolution of a National System of Education for the country, the Education Commission was appointed under the chairmanship of D.S. Kothari. The Commission reviewed the development of education in India since Independence. It came to the conclusion that Indian education needs a drastic reconstruction, almost a revolution, to realize the Constitutional goals and to meet the various problems facing the country in different sectors. This comprehensive reconstruction, said the Commission, has three main aspects: (i) Internal transformation, (ii) Qualitative improvement and (iii) Expansion of educational facilities.

As regards Internal Transformation, the commission opines that no reform is more important or more urgent than to transform education to endeavor to relate it to the life, needs and aspirations of the people. The Commission has emphasized Science Education, Work Experience, Vocational Education, the common school, social and National service, Language Policy, Promotion of National Unity and Elasticity and Dynamics, to bring about this transformation.

As regards to Qualitative Improvement, the Commission has emphasized the need for dynamic and evolving standards of education. For this purpose the Commission has recommended the measures of Utilization of Facilities, Reorganization of Educational structure and Teachers education, drastic changes in curricula, teaching methods and evaluation, with the scope for elasticity and dynamism and Selective development. As regards Expansion of Educational Facilities
the commission has recommended to adopt Adult Literacy, Primary Education, Secondary and Higher Education.

The Education Policy Resolution of 1968 has very little to do with overall recommendations of the Kothari Commission except the use of regional language as medium of instruction at the university stage, Non-formal education, Education for the people i.e., Elementary and Adult Education, The Common School System, 10+2+3 Pattern and Teachers salaries. The proposals like new priorities in educational development, differential systems of grants in aid, continuance of education as a subject in state list etc., attracted wide attention but were not implemented.

In relation to governance, the government found the Kothari Commission lacking in many respects and appointed this Commission in 1969. The recommendations of this Commission regarding the appointment of Vice Chancellors, structure and composition of university grants etc. which gave the state a greater control over the administration of Higher education, corresponded to the ruling class interest and hence were implemented. The increasing general drive towards authoritarianism in the country, by the ruling class and its government, penetrated even the field of education.


The Draft National Policy on Education 1979 states that an ideal system of education should enable individuals to know and develop to the fullest their physical and intellectual potentialities and promote their awareness of social and human values so that they can develop a strong character, live better lives and function as responsible members of the society. It should strengthen values of democracy,
secularism and socialism. Education should promote national unity, pride and cultural heritage, and faith in the country's future. The effort must be to inculcate scientific and moral values and facilitate the pursuit of knowledge.

The impact of Gandhiji's ‘Basic Education’ was very much there on the Draft National Policy 1979. It talked about moral education and socially useful productive work as part of education. It said that the content of education at all levels needs to be recast so as to make the educational process functional in relation to the felt needs and potentialities of the people. It should bridge the gulf between educated classes and masses and overcome feelings of superiority, inferiority and alienation.

Regarding elementary education the commission proposed universal elementary education up to the age of 14, as laid down in the Directive Principles of the Constitution, to be achieved through formal and non-formal methods. At the elementary stage the curriculum must be capable of catering to the requirements of a wide range of learners and learning circumstances and built around local situations. Incentives such as mid-day meals, free textbooks, and uniforms should be provided to poor pupils. Special attention should be given to the education of girls and children of scheduled castes and tribes.

Much emphasis was laid on Adult Education, which the policy treated as an integral part of the Revised Minimum Needs Programme (RMNP). It is aimed at not only acquisition of literacy and numeracy, but also functional development and social awareness with a view to cultivating the habit of self-education.
2.9.7. Secondary Education

Secondary education should be comprehensive both to be terminal, for those who do not want or cannot proceed for further education, and to have a strong academic foundation for higher studies, for those who show intelligence and aptitude for that education. It suggested earlier foundations of vocationalization of secondary education through socially useful productive work with an accent on practical work becoming an integral component of the elementary school curriculum.

2.9.8. Higher education

Higher Education assumed importance in view of its contribution to national development. It preferred relieving pressure of higher education, containing the proliferation of non-viable institutions and establishment of centers for excellence. Apart from these major aspects, it also dealt with agricultural education, medical education, physical education, three language formula, and examinations reform.

The status of human intellectual contribution reveals that though much was claimed by policy makers about educational development in the post Independence period, the scenario is far from satisfactory. Indian education system, which is a relic of the colonial past, is characterized by low levels of development and persistence of disparities in the social as well as economic structures. There are disparities between regions, sexes and the fruits of education have not reached the downtrodden.

2.9.9. National Education Policy (1968)

Based on the report and recommendations of the Education Commission (1964–1966) the Government of Prime Minister Indira Gandhi announced the first National Policy on Education in 1968, which called for a "radical restructuring" and
equalizing educational opportunities in order to achieve national integration and
greater cultural and economic development. The policy called for fulfilling
compulsory education for all children up to the age of 14, as stipulated by the
Constitution of India, and for the better training and qualification of teachers. The
policy called for focus on learning of regional languages, outlining the “three
language formula” to be implemented in secondary education - the instruction of the
English language, the official language of the state where the school was based, and
Hindi, the national language. Language education was seen as essential to reduce the
gulf between the intelligentsia and the masses. Although the decision to adopt Hindi
as the national language had proven controversial, the policy called for use and
learning of Hindi to be encouraged uniformly to promote a common language for all
Indians. The policy also encouraged the teaching of the ancient Sanskrit, which was
considered an essential part of India's culture and heritage.xcix


Late Prime Minister Rajiv Gandhi introduced a new National Policy on
Education in May, 1986, called for "special emphasis on the removal of disparities
and to equalize educational opportunity," especially for Indian women, Scheduled
Tribes (ST) and the Scheduled Caste (SC) communities. To achieve these, the policy
called for expanding scholarships, adult education, recruiting more teachers from the
SCs, incentives for poor families to send their children to school regularly,
development of new institutions and providing housing and services. The NPE called
for a "child-centered approach" in primary education, and launched "Operation
Blackboard" to improve primary schools nationwide. The policy expanded the Open
University system with the Indira Gandhi National Open University, which had been created in 1985. The policy also called for the creation of the "rural university" model, based on the philosophy of Indian leader Mahatma Gandhi, to promote economic and social development at the grassroots level in rural India.


National Policy of Education (1992) laid down many objectives for the development of education system in India but it has not been successful in achieving all of them. It has specified that the examination system should discourage the memorizing but it is still going on. The education in India seems to encourage rote learning instead of experimentation and questioning. There is some disparity in assessment as all the State Boards have different standards of evaluation.

The reservation on the basis of caste and religion is also a negative point in Indian education. Corruption is visible in the allocation of seats of institutions of higher studies and student politics is another sore point. These are some of the issues, which need to be worked upon. There are disparities between the objectives and their implementation in education but still education system in India has come a long way and will continue to improve in the future.

2.10. Education in Post-Independence Era

Discussed here is Indian education after India’s Independence on August 15, 1947. The aim of education was enabling the students to realize their responsibilities and liabilities towards their society as a whole. The chief task of Independent India is to secure to all its citizens the values of justice, social, economic and political, liberty of thought, expression, belief, faith and worship, equality of status and opportunity to
promote among them all fraternity assuring the dignity of the individual and the unity
of nation. The constitution of India did not discriminate people on the basis of
community, race, religious faith, creed and sex and the responsibilities of the citizens,
in the perspective of democracy, increased. Iyer says that the Indian Republic
devalues the task of harmonizing the French passion for liberty; the British genius for
government by discussion and reasoned opposition and the American insistence on the
supremacy of the law as well as the Indian Dharma (religion) concept remain our
ultimate guide and sanction. The recognition of a need for investigation and for
tolerance of divergent points of view that has always been accorded from the earliest
time down to the age of Sankara and Ramanuja, should stand us in good stead in that
harmonization of paralleled ideals, which has been attempted by our legislators and
which must become part of our political and intellectual consciousness.

As time passed on, the Indian educational centers have deviated from societal
cultural values. Education must create social sensitiveness and broad mindedness to
internalize our cultural ideals. The chief aim of giving education to the masses is to
prepare them to participate in the main spring of democratic life by making them
aware of their rights.

After the attainment of freedom, the programme for social, economic and
educational improvement of the weaker sections of community received a position of
eminence. To uplift them, education should bear the democratic responsibility by
being accessible to all citizens. The availability of education will remove the regional
disparities and make the society mobile and self-reliant. At this circumstance it may
be truly said that the aim of education must be to provide social equality and justice to
people and make an erosion of their traditional and conventional ways of thinking and behaviour.

2.10.1. National System of Education

According to Agarwal, the National System of Education has to include the goal of a national system of education to provide quality education for all. It is fundamental to our all-round development, material and spiritual. Secondly, education has an acculturating role. It refines sensitivities and precepts that contribute to national cohesion, a scientific temper and independence of mind and spirit – thus furthering the goals of socialism, secularism and democracy enshrined in our Constitution. Thirdly, education develops manpower for different levels of the economy. It is also the foundation on which research and development flourish, being the ultimate guarantee of national self-reliance. Fourthly, education is a unique investment in the present and the future. This cardinal principle is the key to the National Policy of Education.iii

The concept of a National System of Education envisages a common educational structure based on a National curricular framework which contains the core along with other components that are flexible. All educational programmes will be carried on in strict conformity with secular values. Minimum levels of learning will be laid down for each stage of education. Life-long education is a cherished goal of the educational process. The New Education Policy will lay emphasis on the removal of disparities to equalize educational opportunity by attending to the specific needs of those who have been denied equality so far.iii
2.10.2. National Educational Objectives

The responsibility of education system in producing manpower with the required degree of skill is widely acknowledged. It is true that the relationship between education and the social order is a two-way process. While schools can influence society, reciprocally the social climate has its influence on educational institutions. Higher education serves as a potent instrument of social change and has three major goals, firstly, it may contribute, to a great extent, to economic growth by providing the highly skilled manpower needed. Secondly, it can contribute either to the accentuation of class differences in the society or to their gradual elimination. Thus, one of the major objectives before higher education in the country is to achieve a greater degree of equality of opportunity for each talented person, irrespective of the stratum to which he or she belongs. Thirdly, it must have as one of its major objectives the advancement of frontiers of knowledge.

Kothari commission enforces the functions of the universities in today’s context: Firstly to seek and cultivate new knowledge, to engage vigorously and fearlessly in the pursuit of truth, and to interpret old knowledge and beliefs in the light of new needs and discoveries. Secondly, to provide the right kind of leadership in all walks of life, to identify gifted youth and help them develop their potential fully by cultivating physical fitness, developing the power of the mind and cultivating right interests, attitudes, and moral and intellectual values. Thirdly to provide society with competent men and women, trained in agriculture, arts, medicine, science and technology and in various other professions, who will also be cultivated individuals, imbued with a sense of social purpose. Fourthly to strive to promote equality and
social justice and to reduce social and cultural differences through diffusion of education and lastly to foster in the teachers and students and through them in society generally the attitudes and values needed for developing the good life in individual and society.\textsuperscript{civ}

2.10.3. Production-Oriented Education

The relation between education and productivity may be established by making science a basic component of education and culture, by incorporating work-experience as an integral part of general education syllabus, by vocationalizing of education at the secondary stage and by laying emphasis on research. Kothari commission’s emphasis on vocational tradition at secondary stage is really good for relating education and productivity and bringing life nearer to education. Vocational training is essential so as to make students independent and self-supporting. The educational system must concentrate on increasing the productive or technical vocation efficiency of our students. This attitude implies an appreciation of the dignity of all work.\textsuperscript{cv} The aim of education to provide students a job-oriented training existed in Indian system even from the very beginning. The chief aim of the 10+2+3 pattern is to spread learning more scientifically to the people. Indian youth must be prepared to equip themselves for their occupations since they have special mission and role to play. The educated students have not developed the productive skill. Conditions would have certainly changed if the educational system after independence aimed at the promotion of socially useful work.
2.10.4. Science Based Education

National production may be raised by science based education. It alters the nations from traditional society to the modern society. The country can make her headway in the field of industrialization and increase its production in all the spheres and bring closer association between education and life by scientific revolution. The transition from traditional to modern society does not mean the essential values are to be wiped out. The Hindu society of the past suffered from the weaknesses of inequality and injustice. The democratic modern society must necessarily encourage the study of all religions. It fortunately believes in secularism and guarantees every citizen the fullest freedom of religious faith and worship. Fostering a sense of social responsibility in students will enhance the morality and deepen the spirituality of the country’s youth. The present moral and spiritual bankruptcy in the students is creating many severe social and ethical conflicts. It is advisable for students to combine religious and ethical values with science-based heritage. If science and ahimsa join together in a creative synthesis of belief and action, mankind will acquire a new level of prosperity and spiritual insight.

The central theme of new education is the recognition of importance of child. Education after independence in India actually reverenced the child and developed the quality of open-mindedness. It must love the unique individuality of the child. The range of individual difference widely varies in temperament, intelligence, character, aptitude and social heritage. The democratic education leads to many changes in traditional-concept and mechanical and stereotyped methods of teaching/ learning.
The purpose of education in a democratic society is to unfold the unique latent faculties of individual.

Free India launched effective programmes to revolutionize every sphere of education in relation to the changing societal conditions. The expansion of universities whose chief object was to prepare students for examination created dissatisfaction among the masses. Radhakrishnan commented that India is rich in natural resources and her people have intelligence and energy and are bubbling with new life and vigour. It is for the universities to create knowledge and train minds who would bring together the two, material resources and human energies.\textsuperscript{cv}i The aim of university education in democratic India is to cherish the cultural values of the past and convert them into new dreams. Universities aim at producing and training the founders of national culture with a great responsibility of guiding people on the correct path. Dynamism of India’s cultural life may be retained by giving up idolatry of the past and struggling to realize new dreams.\textsuperscript{cvii}

2.10.5. Education and Social Life

Education must be an instrument of bringing about desired social change. It must produce right type of persons for the country who may be able to change their environment. It could be done if education is related to productivity; if it strengthens social and national integration; if it consolidates democracy as a form of government and helps the country to adopt it as a way of life; if it hastens the process of modernizing and strives to build character by cultivation of social, moral and spiritual values. All these aspects are inter-related. And in the complex process of social changes, we cannot achieve even one without striving for all.\textsuperscript{cviii}
2.10.6. Recommendations of National Knowledge Commission (NKC)

In order to increase the gross enrolment, the National Knowledge Commission (NKC) recommends the creation of up to 50 national universities that can provide education of the highest standard. Each university may be endowed with a substantial allocation of public land, in excess of its spatial requirements. The excess land can be a subsequent source of income generation, its value rising over time due to the growing stature of the university. In the case of privately executed charitable trusts, exceptions need to be made in existing income tax laws to encourage large endowments. These universities shall have the autonomy to set student fee levels and tap other sources for generating funds such as industry collaborations, overseas operations, and also commercial use of university facilities.

The national system of education is based on national curricular framework which contains a common core along with other components that are flexible. The common core will include the history of India’s freedom movement, the constitutional obligations and other content essential to nurture national identity. These elements will cut across subject area and will be designed to promote values such as India’s common cultural heritage, egalitarianism, democracy and secularism, equality of the sexes, protection of the environment, removal of social barriers, and observance of the small family norm and inculcation of the scientific temper. All educational programmes will be carried on in strict conformity with secular values. In higher education in general, and technical education in particular, steps will be taken to facilitate inter-regional mobility by providing equal access to every Indian of requisite
merit, regardless of his origins. The universal character of universities and other institutions of higher education are to be underscored.

The Language Policy in Indian Education for medium of instruction is English, Hindi or a regional language. The examinations can be taken in the medium of instruction followed; study of one or two additional languages in addition to the medium of instruction is encouraged Science and Social Sciences instructions and books are usually in English and so many students prefer to select English as medium of instruction in urban and semi-urban areas.

2.10.7. Sarva Shiksha Abhiyan

In accordance with the Constitutional commitment to ensure free and compulsory education for all children upto the age of 14, provision of universal elementary education has been a salient feature of national policy since independence. Social justice and equity are by themselves a strong argument for providing basic education for all. It is an established fact that basic education improves the level of human well-being especially with regard to life expectancy, infant mortality, and nutritional status of children/etc. Studies have shown that universal basic education significantly contributes to economic growth.

Sarva Shiksha Abhiyan aimed at achieving universalisation in elementary education and increasing the quality of primary and upper primary education. The Centrally-sponsored scheme suffered from high dropout rate, disproportionate deployment of teachers, and low transition of students from primary to upper primary level and non-strengthening of District Institute.
The main objectives of SSA are: All children in school, Education Guarantee Centre, Alternate School, 'to School' camp by 2003; All children complete five years of primary schooling by 2007; All children complete eight years of schooling by 2010; Focus on elementary education of satisfactory quality with emphasis on education for life; Bridge all gender and social category gaps at primary stage by 2007 and at elementary education level by 2010; Universal retention by 2010. This plan covers the whole country with special emphasis on girl education and education of Schedule Caste (SC) and Schedule Tribe (ST) children and children with special needs. The SSA centers are mainly opened in those areas, which do not have any school or where schools are very far off.

The components of Sarva Shiksha Abhiyan includes appointment of teachers, teacher training, qualitative improvement of elementary education, provision of teaching learning materials, establishment of Block and Cluster Resource Centers for academic support, construction of Classrooms and school buildings, establishment of education guarantee centers, integrated education of the disabled and distance education. Sarva Shiksha Abhiyan aimed at achieving universalisation in Elementary Education has failed to achieve the desired impact on the quality of Primary and Upper Primary Education in several States of India owing to its relaxed implementation, the CAG report said.

2.10.8. Streams of Education in Independent India

The education system in India consists of three streams: the School Stream, the University Stream and the Non-university Stream
2.10.8.1. School Stream

The stages of education (for students of 6-18) operating at the school level constitute the school stream: Primary, Middle/Secondary and Higher Secondary. The National Policy on Education (NPE), 1968 and 1986 formulated uniform pattern of school education with the 10+2 system. At the age of six, children soon after the pre-primary education enter the primary stage. Students are expected to complete the primary stage at the age of 13 years and enter the secondary stage.

2.10.8.2. University Stream

In the Indian system, education imparted beyond the 10+2 stage, is called higher education or tertiary level education. Education at this level is provided by universities and deemed universities and by a network of colleges, affiliated to them. The universities are established by State and Central Acts. The University Grants Commission constituted under the University Grants Commission Act, 1956, is the apex body which oversees the standards of teaching, examinations and research in universities. It also looks into the financial needs of universities and allocates and disburses grants to universities and colleges. All the universities are members of the Association of Indian Universities, an autonomous inter-university organization. It liaises between universities and other official and non-official agencies in the field of education, both at the national and international levels. The University Stream offers Graduate degree and Bachelor degree, post-graduate degree or Master degree and Doctoral and post-Doctoral degrees.
2.10.8.3. Non-University Stream

There is also a parallel Non-university Stream, which is also a significant component of higher education. There are a large number of educational institutions, like the Industrial Training Institute (ITI’s), the Polytechnic colleges and the Community Colleges that function outside the school stream. Most of them offer professional programmes, the largest concentration being in the management and information technology areas. While many of them are recognized by the concerned regulatory authorities, some are not. This stream is an important component of the national system of education and supplements the educational and training programmes offered by the university stream. Some of the most popular educational initiatives under non-university stream are Non-Formal Education and Distance education. While the Non-Formal Education, introduced by the Government of India in 1979-80, promoted literacy among children of 6-14 age group who cannot join regular schools, the Distance Education made Undergraduate and Post-Graduate level education accessible and affordable to thousands of school drop-outs and working children who could not join regular schools and for whom the university education was a distant dream. Indira Gandhi National Open University, one of the largest in student enrolment, has only distance programs with numerous local centres that offer supplementary contact classes.\textsuperscript{cx}

2.10.9. Indian Educational Pedagogy

2.10.9.1. Individualized Instruction

Indian education system consists of several pedagogies like individualized Instruction, Programmed Instruction and computer-assisted Instruction. Individualized
Instruction consists of learning experiences specially designed for individual students on the basis of diagnostic procedures employed to determine individual interests and needs; once established, these learning experiences are largely self-directed, self-administered and within broad limits, self-scheduled according to the interests and convenience of the learner.

Learning activities may be prescribed in considerable detail by the teacher or by the materials themselves or the learner may have considerable latitude in selecting his objectives as well as the methods and materials he will use to attain them. The instructional setting may range from an individual classroom containing materials for a single subject staffed by a single teacher, to multiple learning areas with wide ranges of equipment and materials, staffed by teams of teachers, occasionally supplemented by teacher aides and other assistants. A time schedule may be set up for an individual student or for the subject matter he/she is studying. It is flexible scheduling and/or continuous programmes.

**2.10.9.2. Activity-Based Learning (ABL)**

Activity-based Learning is the method of learning. The ‘Joyful Learning’ provides special schools for children who have been freed from being bonded labour. In ABL the textual material had been broken up into small units, which could be mastered one at a time. The entire material was put into small incremental units to be completed serially. This organization of the material into ladders was a veritable stroke of genius. The Learning Ladders provided structure to the curriculum and allowed every child to proceed at a self-selected pace.
In the ABL the subjects covered are five plus one. Tamil Language or any other regional/local language is the first area, where the lesson begins with illustrated cards and short words that are easy to write, rather than with the alphabet sequence. A similar method is used for teaching English. Mathematics is learnt using the attractive Montessori materials, designed systematically, for the fundamental principles of addition, subtraction, multiplication and division. Science and Social Science cards are largely based on the textbook, with a variety of activities attached to every chapter. The sixth area is that of puppetry, storytelling, and reading of story books, paper craft, drawing, collage and many kinds of group games played outdoors.

The materials available in ABL are colourful, easy to handle, hardy and meticulously developed and enable children to understand place value (units, tens, hundreds) and the basic mathematical processes.

The learning materials are not only systematically stacked on the shelves, but they are colour-coded, for each class level. Also logos of animal and insect forms are used for different aspects of the curriculum. When the child completes one set, there is a card for Self Evaluation. This can be administered by oneself or with the assistance of another child.

In building the opportunity of recall of learnt material at each stage, evaluation has become part of the process. For the children, there is no failure and therefore, there is no fear of failure. In the conventional school system, so many children drop out of school because they fail! The need for an examination at the end of the school year is made redundant in this system. So easily, has the asura called “Annual Exam” been vanquished!
If we pause for a second, to think of how children are generally given ranks for their performance in school subjects and how ranking becomes a subtle way of indicating the value of a child, we have a sense of liberation from ranking here. No child is ‘better than’ or ‘worse than’ another. The teacher keeps an eye on the levels attained by every child and sometimes helps by pairing an advanced learner with a slower one, for specific exercises. This kind of peer teaching works well.

The text book is not the only source of knowledge, just as the teacher is not the sole authority. The text book is integrated into the materials. For instance, one of the steps of the ladder contains an instruction to read a specified page of the text book. Clearly, when a child goes step by step on the ladder, his steady progress gives him the skills to read the connected page in the text book. Of course, if he needs help, he could ask the teacher when he is in the teacher-assisted group, or just go across to where she is sitting. Students appear to have no fear of being reprimanded by the teacher. The conventional distance has been bridged here.

2.10.9.3. Active Learning Method

The students learn best when they engage with course material and actively participate in their learning. Yet the traditional teaching model has positioned students as passive receptors into which teachers deposit concepts and information. The model has emphasized the delivery of course material and rewarded students adept at reflecting the course content in assessments. The spoils have tended to go to students with good short-term memories and reading skills. All learning is active. The students must do more than just listen: They must read, write, discuss or be engaged in solving problems. Further, students must be engaged in such higher-order thinking tasks as
analysis, synthesis, and evaluation, to be actively involved. Thus strategies promoting activities that involve students in doing things and thinking about what they are doing may be called active learning.

Active learning is involving students directly and actively in the learning process itself. This means that instead of simply receiving information verbally and visually, students are receiving, participating and doing. Thus active learning is:

- Engaging students in doing something other than listening to a lecture and taking notes.
- Students may be involved in talking and listening to one another, or writing, reading and reflecting individually or in small groups.

### 2.11. Indian Educational Philosophy: Education for all round Development

Gandhi is of the opinion that education is the development of the heart and the head, must provide one with a harmonious experience developing the all round growth of the individual. A well-balanced individual in a well-balanced society was the intention of Gandhi whose philosophy was idealistic in its aim and pragmatic in its method and programme of work. He held education should foster cooperation and harmonious living. Education coupled with community-centered craft or activity would result in harmoniously developed individuals and in the development of a cooperative, cohesive and self-sufficient community.

#### 2.11.1. Education for Global Harmony

Tagore, the apostle of truth, virtue and beauty, says that the child must have direct contact with Nature, and such a conduct will make him/her homely with the real world. Child’s mind is sensitive, alert and eager to receive firsthand knowledge from
Mother Nature who is the greatest of all educators. William Wordsworth in ‘Tables Turned’ said that an impulse from vernal wood can teach you more man, more of good and of evil than all the sages can. Next, the child should be brought into touch with various streams of social behaviour and with complete life of the people, in economic, intellectual, social, aesthetic and spiritual aspects of human life, Tagore suggested. According to Tagore, the aim of education is to promote the growth of the balanced and well-integrated personality of the child and develop unity in the world.

2.11.2. Integral Education

Shri Aurobindo’s philosophy of life emerged out of his own life, education, experience and thought. According to him, man is conscious of his personality and cannot be ignorant. He held that his much-professed integral education must emphasize the psychic and mental aspects in addition to the physical and spiritual aspects as denoted by the matter and spirit respectively. The cultivation of the values of beauty, power, knowledge and love is what he calls Integral Education. Beauty is to be realized through physical culture. Power is to be related to control of sensations. Knowledge helps in developing a mental makeup of an alert mind. Love is the formation of desirable feelings and emotions, which should be directed towards the communion with the Divine. He enunciated three principles of teaching methods: (i) Nothing can be taught; all knowledge is within one’s self and as revealed through the process of Swadharma and Swabhava; knowledge is the seed of education, so ‘know thyself’. (ii) The child should be consulted on his/her growth; nothing should be imposed. Education should be provided according to individual needs. So flexibility, innovation and initiative are extremely essential for natural growth and education of
the child. (iii) The third principle is that the child should be led from the known to the unknown.

2.11.3. Manifestation of Divinity

Vivekananda is of the opinion that education is the birth-right of every human being. It is a biological, social and spiritual necessity. He believes that education is the manifestation of divinity already existing in man. Perfection is already inherent in man and education is the manifestation of the same. Again, education is concentration of mind, not the collection of facts. His educational Philosophy is Self-education stressing that you cannot teach a child any more than you can grow a plant. The plant develops according to its own nature. The child also teaches itself. But you can help it to go forward in its own way… Loosen the soil a little so that it may come out easily and is not killed by anything. You can supply the growing seed with the materials for the making up of its body bringing it the earth, the water, the air that it wants. And there your works stops. A child educates itself. The end of all education, all training, according to Vivekananda, should be man-making. Education is not the amount of information that is put into your brain and runs riot there undigested all your life. Through self-analysis and self-insight, a man can attain perfection and achieve the glory of life. Education must aim at this kind of knowledge of the ‘self’ and the creation of self-confidence and self-reliance. Weakness of the body brings about a lassitude of spirit, he said. He was against the uncritical acceptance of any form of knowledge; religious or scientific methods should be based on experiences and reasoning should a factor of general knowledge.
Colonialisation gave birth to an educational system which catered to the needs of the rulers and produced an elite class in society to serve their interests. Although the literacy percentage has increased, the rural-urban disparity has continued to widen. The role of education in the present society is mainly to provide white collar jobs. Thus students have begun to make this their goals too, without being concerned about the reality of society. Vocational and technical institutes are taking more prominence today. The urban areas are the centres of private schools which cater to the rich students, while the rural areas are completely neglected. Politics plays an important role directly or indirectly, in the educational system. The Government introduces its values into the educational system, thereby manipulating it for their own interest. Also the students are won over by empty promises of the elites and political groups which promise facilities for a better education during election time. The caste system plays dominant role within the education system also, especially through the reservation of seats which ultimately serves the interests of the elite groups in society. The interpretation of history of textbook is also based towards particular religion or values. The nationalists feelings are also introduced in education which also legitimised by the dominant religion.

The primary purpose of education is the liberation of man. To liberate is to set free from impediments that hinder human progress and development. Education should liberate both mind and body; it should produce a human being who is aware of his potential while pointing out life-enhancing relationship with one’s neighbors and the environment. Liberated citizens lead to a liberated nation, which is a self-
reliant nation that enters into co-operation with other nations. There are two imperatives essential to a liberated human being, namely; (i) an awareness of one’s humanity (ii) the power to use circumstances rather than to be used by them. These dual imperatives should enable an educated person to overcome ingrained feelings of superiority or inferiority and be able to co-operate with other people based on equality, for the common good. A liberated human being in un-free society inevitably begins to work for freedom for others: and he will be turning even the most unfavorable circumstances to good ends.

The research scholar identifies four limitations or shortcoming in Indian system of education: (1) Elitist education, that is, an education designed to meet interests and needs of a very small proportion of citizens; it induces intellectual hubris of the educated that they disrespect uneducated majority. This sort of education fails to produce an egalitarian society. (2) Divorced education that is, an education that uproots participants from their society or a curriculum that is alien to local needs; this separates school from its society. (3) Book knowledge and diploma-syndrome, which is an education which instills the belief that all worthwhile knowledge is found in books and not in experience of life. This attitude prefers local traditional wisdom and experience of life to book learning. (4) Failure to combine school learning with work, in this case students fail to offer community service under the pretext of being occupied with academic work even during vocation.

Education in India should engender mental liberation. It should liberate people from mental slavery and empower them to participate as equal participants in global
scene with other people. Education has to liberate man from the habit of submitting to circumstances which reduce his dignity as if they were immutable. And it has to liberate him from the shackles of technical ignorance so that he can make and use the tools of organization and creation for the development of himself and his fellow men.

Education in the best sense of the word should be a process of bringing oneself in touch with personal potentialities and of opening the way for actualizing those potentialities. In other words, education for liberation should help a young person become successfully the artisan of his/her life. To be a master of one’s life an educated person requires intelligence rather than luck. All human beings are by nature intelligent beings, however not all enjoy equally opportunity for tapping this intelligence. Here lies ‘the difference between a truly educated person and uneducated one. The educated person is not necessarily the one who claims to know many things, but the one is able to use effectively his/her intelligence for a meaningful life. Education in this sense is the process that stimulates our intelligence, which increases our capacity for understanding and, therefore, equips us with an ability to decide wisely about our own affairs. This ability to decide our own affairs is the idea of education for self-reliance. Liberation is a condition for possibility of self-reliance, for an un-free person cannot be self-reliant.

2.13. Conclusion

This chapter briefly ventures to demonstrate Indian education system with limitation. It journeys from oral tradition of education up post-modern era discussing variety of educational scenario. It all highlighted what Indian Education system is, where does it stands and which directions and deviation does it travels.