CHAPTER – I

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EDUCATION IN ANCIENT, MEDIEVAL AND MODERN INDIA AND LIBRARIES

1.1 Introduction

Education is the basic need of a country. It reflects the social, political and economic condition of the country. As far as human beings are concerned, education starts the moment a child is born and continues as long as the person lives. The word education comes from the Latin word ‘educare’ which means ‘to bring up’ or ‘to nourish’. There is another derivation from Latin word ‘educere’ which means ‘to lead out’ or ‘to draw out’. There is another view according to which the term education comes from the Latin word ‘educatum’ that means the act of teaching or training.[1]

Education means both acquisition of knowledge and development of skills, habits and attitudes which help a person to lead full and worthwhile life. It is in fact the process of training to prepare an individual for passing through various experiences of life so as to draw the best in him. According to Indian National Education Commission (1964-66), the education ought to be related to life, needs and aspirations of the people so as to be a powerful instrument of social, economic and cultural formation.[2]

Education can be formal, non-formal and informal. The formal education is imparted through schools, colleges and universities. In India, education system has undergone changes with the changing phases of history. The concept of modern school came with the coming of Christian missionaries in India. In this chapter we will try to trace very briefly the education systems that have prevailed in ancient, medieval and modern India. We will also describe present school education system under different controlling boards. We will also try to trace the tradition of the school libraries very briefly.

1.2 Education in Ancient India

Hardly anything is known about the education system in the Harappan or Dravidian (pre-Aryan) periods. But we can be sure of developed education system of the period from archaeological findings.
Vedic Bramhanic education and Buddhist education constitute ancient education system.

1.2.1 Vedic Bramhanic Education

India has a long history of organized education. The Gurukul system of education was one of the oldest on the earth. Even before that the system of guru sishya was extant, the students were taught orally and the information would be passed from one generation to the next.

In this education system, to attain knowledge, the pupils had to stay in the abode of Guru, which afterwards became a sort of residential school – the Gurukul. The students received constant company of Guru, who in absence of books was a human store of learning with an ideal character for the pupils to emulate. During residential pupilage the students had to lead a controlled life or Bramhacharya. Equal emphasis was given upon teaching, training and character building. Education was free but the students from well-to-do families contributed voluntarily (dakshina) to Guru at the end of their studies.

The students had to contribute manual labour.[3]

1.2.2 Buddhist Education

Buddhist Education was the product of Buddhist philosophy. Small groups of pupils in care of Upadhyayas formed Buddhist schools. In course of time, these small units federated into Vihara Sanghas. These were the Viharas or corporate bodies of teachers and students. Vihara centric education was usually for monkhood. The first stage of this education included the recitation; discussion was the second stage; followed by teacher education in the third stage; and study in the last stage. Some of such ‘Vihara’ institutions were so large and the standard of teaching and learning so high that they are considered as Viswa Vidyalayas or Universities. Universities of Taxila, Nalanda and Vikramasila were some of the ancient Buddhist Indian Universities.[4]

1.2.3 Education of Women in Ancient India

The Vedic age is specially credited with the freedom it granted to the women. Women participated in sacrificial rituals, composed Vedic hymns and had right to utter sacred mantras. They received education. Learned women were called Rishikas or Bramhabadinis. There were a lot of such Rishikas in Vedic India such as Lopa, Apala, Sabitri, Gargi etc. In early Buddhist period women were encouraged to receive education
and nunneries were established. From 4th Century AD, they were deprived of Buddhist education.\[5\]

### 1.2.4 Educational Institutions

The basic institution of learning in ancient India (particularly North India) was Gurukul. Each Gurukul was self-sufficient and independent. Men of different Gurukuls assembeled to discuss vital issues. This was the Brahmana-Sangha. In early phases, the Guru delivered oral lessons. In course of time, students began editing and codifying the viewpoint of teachers. These differences led to growth of Sakha, Kula, Gotra and similar circles. The Aranyaka period followed the Veda-Brahmana periods. In the settled condition of life under the influence of philosophical spiritualism, the genius of Rishis led to the establishment of Tapovans as that of Kulapati Sanaka in the Naimisha forest with ten thousand students, and that of Rishi Bharadwaja at Prayaga. Another important institution was Parishad which literally meant "collective sitting." It was debating circle or society of learned men from the discussions of which students could learn a lot. Different monarchs convened such Parishads to seek the verdict of elite on vital and debatable matters. In Sutra period need of specialisation led to growth of Sutra Schools. A further development of Sutra School was the Chatuaspathis with which we are acquainted even today. From Chatuaspathi again developed Tols. Educational colonies grew in the places where Parishads were frequently called. Different Schools and Chatuaspathis grew there. Famous teachers attracted students from all over India. These corporate bodies of teachers and students formed ancient Universities. The Buddhist Universities, however, represented a new element.\[8\]

### 1.3 Education in Medieval India

The Mediaeval India witnessed the influence of another stream of culture that is Islamic culture. The Muslim invaders stayed in India and built up mighty empires. With the emperors came new religion and new culture pattern. The traditional system of education or the Hindu system of education was somewhat deprived of state patronage. The rent-free endowments so long enjoyed were affected. Though financially crippled, the Hindu system of education still continued because it had traditional roots and catered to traditional needs. The Buddhist system could not withstand the blow. With destruction of monasteries, the centers of Buddhist learning practically went out of existence. The mediaeval education consisted of parallel existence of Hindu and Islamic education with some isolated remnants of Buddhist education. It is to be noted that education was not concern of state during that time and Government did not have separate department of
education until Babur entrusted his Public Works Department to establish schools, colleges and publish gazette. Islamic educational institutions called Maktabs and Madrasahs were financed by states and individuals.

1.3.1 Types of Educational Institutions in Medieval India

Throughout the middle age the Tols and Pathasalas continued to exist although their glories were to a great extent, compromised. However, two new types of schools were added.

The Madrasah was an institution of secondary and higher learning. Primarily theoretical instructions in Islamic matters were given in such schools. These were mainly endowed or free institutions. These were also residential schools. The teachers were paid pensions and students stipends. Some big institutions were known as colleges. Disciplined life and regular saying of prayers were insisted upon. These institutions were established near Mosques or tombs and they received patronage from kings and nobility. Islamic theology and law formed the core of curriculum in these institutions, the medium was Arabic. Persian featured as second and important language. A religious atmosphere prevailed in these institutions and they failed to approach the life of common people and worldly interests.

The other type of institution was the Maktab, the institution for elementary education of the masses maintained primarily by the common people. The Maktab was partially subjected to Islamic injunctions. However, on the whole, they served the temporary needs of the society.[7]

During the Islamic Period numerous elementary Persian schools were there for mass education. Hindu Vernacular schools were of several types—schools connected with temples conducted by village priest or village Pathasalas, schools patronized by zamindars, commercial schools under individuals and mahajani schools where traders employed teachers for their children. Madrasahs established by several rulers were there for higher education. During reign of Mughal Badshah three types of schools were there for Muslim children - Maktab and Madrasah, Mosque and Monastery, and private house. The mosques had attached schools supported by grants of landowners, State and nobles. Some endowed and free institutions were there giving theoretical instruction in Islamic matters. Higher Sanskrit education in Tols was intended mainly for Bramhanas and other higher castes. Elementary education was imparted by pathsalas to children of trading and agricultural classes. Viharas (the small ones which were still extant) provided Buddhist education.[8]
1.3.2 Education of Women

During this time, there were no separate schools for girls. They had to come to the same place with the boys to receive education. Rich Hindus engaged tutors for their girls. Muslim women also received education though they did not have separate girls’ school and were taught along with the boys or privately at home.

"Quani Islam" shows that girls read Quaran and observed initiation ceremonies. Young girls were taught in schools. This explained the abundance of learned women like Fatima, Sofia, Hamida etc.\[9\]

1.4 Education in Modern India

It is very difficult to specify exactly from when the Modern Age began in India. Usually, the decline of Mughal Empire after death of Aurangzeb in 1707 A.D. is accepted as the end of the Medieval Period and the beginning of Modern Age in India. Modern Age means a period of freedom, liberty, science, and technology. It means new economy, new social values and above all new education system. The missionaries who came from Western Countries played a significant role in this period. Though they mainly came to spread Christianity and convert as many Indians as possible, yet they played major role in spreading modern education through schools.

1.4.1 Early Missionary Work

From the 16th Century the missionaries were coming to India. After the discovery of sea route to India by Vasco-de-Gama the Portuguese came to India. From the second half of 16th Century the missionaries spread throughout the world. The geographical expeditions helped them. Merchants and missionaries entered India. Following the Portuguese, the Dutch, the Dane, the Armenians, the French and the English were a few of them. The missionaries infused a new religion and a new education system.

1.4.2 The Portuguese

The Portuguese had been in India much before incorporation of English East India Company in 1600 AD. They were responsible for beginning educational institutions in India. A few types of institutions established by the Portuguese missionaries were – (1) Elementary schools of Parochial type with Portuguese and Latin media, (2) Orphanages providing vocational preparation, (3) Jesuit College (at Goa in 1575), (4) Theological college for training Indian clergy men, and (5) One University type institution at Salsette (College of St. Anne.). Though the Portuguese had built a few
institutions for higher learning, they were mainly concerned with the elementary education and used vernaculars as media of instruction. They began to use printing press and can be regarded as pathfinder in this direction though their intention was to secure converts from the ordinary mass.

1.4.3 The Dutch and the French

The Dutch power replaced Portuguese in the 17th Century. But their contribution in Indian education is insignificant. The French East India Company, established in 1664, in their educational enterprise, imitated the Portuguese but their efforts were not restricted to Christian population. They recruited Indian and Portuguese teachers and founded institutions at Mahe, Karikal, Pondicherry, and Madras all in South India and Chandernagore in Bengal, near Kolkata. They taught Christian doctrines in French and Portuguese schools and their efforts were mostly restricted within South India.

1.4.4 The English

The authorities of East India Company established in 1660 AD, issued a directive, as early as 1614 that steps to be taken for recruitment of Indians for propagation of Gospel among their countrymen. In 1698, a missionary clause was inserted in Company’s Charter requiring it to maintain schools in garrisons and factories for education of Europeans and Anglo Indian Christians. In 1706 two missionaries Heinrich Plutschau and Bartholomen Ziegenbalg, of German origin but connected with Danish mission, arrived in Tranquebar. These men were Pietistic German sent out by the king of Denmark in 1775 to south-east India. Under their leadership missionaries started learning Tamil. Ziegenbalg started a Tamil Printing Press in 1713 and prepared a Tamil Grammar and Tamil version of Bible. Charity Schools with Portuguese and Tamil as media were founded at Madras. A teachers' training school was founded at Tranquebar on 1716. After death of Ziegenbalg his work was carried on by Schultz (a member of Society for Promoting Christian Knowledge), and Kirendar. Schultaz started schools in Madras, Travancore, Tanjore, Cuddalore, Ramnad, Trichi, Bombay and in many other places. He prepared Telegu Grammar and Telegu version of Bible. Kirendar started charity schools at Port St David in 1742. Robert Clive invited him in 1758 to open a charity school in Calcutta. The Raja of Tanjore helped to establish schools at Tanjore, Ramanandopuram and Shivaganga. Vernacular schools with Tamil, Telegu as medium of instruction as well as English medium schools were established. The court sanctioned a grant to each school. The subjects taught included English, Accountancy, Tamil and Hindusthani. These were managed by missionaries while accounts were maintained by the Company. Thus during
late 18th Century private enterprises with survey, grant, inspection were established by cooperation between private and public agencies.\textsuperscript{[10]} The historical situations of education in Bengal was somewhat different from what has been said above which was primarily prevalent in North India.

1.5 The Company's Attitude Towards the Prevailing Education Systems

The Company encouraged charity schools for which grant in aid were provided. It is to be noted that along with this western system of education Tols and Pathsalas for Hindus and Maktabs and Madrasahs for Muslims were there.

The village children (both boys and girls) were sent to the Tols, Pathsalas, Maktabs and Madrasahs. The East India Company did not take direct responsibility to provide education but it encouraged the missionaries. Schools were maintained on donations and charities.

But this relation did not last for long.

1.5.1 Change in the Policy

After the victory in battle of Plassey in 1757, the Company began to discourage the over enthusiastic missionaries and gradually this situation crystallized resulting in 1783 the issue of an order that no ship should carry unlicensed clergymen followed by expelling unlicensed clergymen in the year 1793. This ended the first round of missionary work which started from late 16th Century and lasted till the end of 18th Century. The missionaries of 17th and 18th Century did not introduce "western education" but they introduced some improvements and modern elements, which paved the way for introduction of western education later.\textsuperscript{[11]}

1.5.2 Warren Hastings - Policy of Orientalism

The Company's accession to Diwani completely changed the table. The Company's Supreme Council in India, under the leadership of Warren Hastings opposed any attempt to impart western knowledge. They rather decided to continue the traditional learning under the patronage of Hindu and Muslim rulers. Moreover the Company wanted to educate the sons of aristocratic Indians to endear with the traditional leadership of the land and to prepare them for judicial and revenue services. Persons like Mr. William Johnes, founder of the Asiatic Society said that Indian culture was precious enough and ancient education system was good enough. Impelled by these considerations Hastings established Calcutta Madrasah in 1781 with Islamic Theology, Law, Logic, Grammar,
Geometry, and Arithmetic as curricular subjects and Arabic as language. Jonathon Duncan established the Banaras Sanskrit College (1791) with Hindu Theology, Law, Grammar, and Medicine etc. This was the early beginning of Orientalism which held its way from 1781 to 1791.\textsuperscript{[12]}

1.5.3 Occidentalism – 'Sullivan's Role

But a parallel development of rival policy became evident. The problem of medium of instruction was felt. Choice from English, Tamil, Telegu and Portuguese was called for. Schultz established an English medium school for European children at Trichi in 1772. The English charity school founded at Tanjore in 1772 also adopted English. By 1785 English schools for Indians were established at Tanjore, Ramnad, Shiv Ganga in cooperation with Schwartz and at the instruction of Mr. Sullivan, the Company's resident at Tanjore, with English, Tamil, Hindusthani, Accountancy and Christianity as subjects. This success made Mr. Sullivan to propose acceptance of English as medium so that the Company and the people will understand each other and would facilitate dealings of all kind. The missionaries backed by some persons of temporal society started agitating against the Company's policy. Charles Grant, an ex-employee of the Company, in his observation was in favour of western education and freedom of missionaries. Mr. Wilberforce, an M. P., moved a parliamentary bill demanding free access of the teachers and preachers to India. But British Parliament negatived this motion. Lord Minto in 1811 suggested reforms of Calcutta Madrasah and Sanskrit College and on establishing two new Sanskrit Colleges thus fostering oriental learning.\textsuperscript{[13]}

1.6 A Step Towards Western Education

The British officials have not thought about western education until the first decade of 19th Century but the socio economic trends and currents were there much before that time. The gradual introduction of new types of education may be noticed from the early years of 18th Century. Chaplain Bellarmy had made a start in 1720. In 1731 the Charity School was established. Another charity school was established in 1734. The Free School was christened in 1742. In 1795 it became rechristened as Old Charity School of Janbazar with funds from the Old Calcutta Charity School and the Free School Society. Kirendar founded his school at Mission Church Lane in 1758. Other important ventures are Hedges Girls' School (1760) - the first girls' school. Hedges School (1780), Griffith’s Boarding School at Baitthak-khana (1780), Chitpore Boys’ Boarding School (1784), Sherborne Academy (1784) and Brown’s Boarding School for Hindus (1784). One after another 20 such schools were founded half of them being schools for girls. Ramjoy
Dutta's school at Calcutta (1791) was the first English School organized by a Bengali gentleman. Then came Union School (1798), The Archer's School (1798), Farrel Academy (1799), Calcutta Academy (1800) and many others.

There was an urge for learning English due to the socio economic conditions. By the end of 18th Century, the English residents in Calcutta increased and their children needed to be educated in English Schools. The Indian Residents specially the Bengali gentlemen felt urge for English education. The private non-Christian enterprises ventured into the field. And there were individual and collective efforts. In the beginning of 19th Century London Missionary Society established schools at Chinsurah and Vishakhapatnam. The Wesleyan Mission established schools at Agra, Surat, Meerut, Calcutta and in many other places. In 1800 AD the Fort William College was established.\[14\]

### 1.6.1 Serampore Trio

The names of few English men need to be mentioned who are responsible for spreading European culture in Bengal. N. B. Halhed, Jonathon Duncan, N. B. Edmonstone, H. P. Forster, John Thomas and William Carey are the leading ones. John Ellarton established the first European type of school. The second such school was established by William Carey. While Carey was working at Maldah and Dinajpur under administrative impediments, Mr. Ward, an expert printer, Mr. Marshman, a teacher, Mr. Grant and Mr. Bransdon joined hands in 1799 for establishing the Serampore Mission at Serampore, a Danish settlement. Carey joined them and became the leader of the group. The Serampore Press was founded in 1800 AD. Ram Ram Bose joined them in 1801. The activities of the Mission spread in three directions. Under Ward’s leadership the Serampore Press started printing various matters in different languages. Marshman initiated all the educational developments. Carey became initiator, propagandist, author and man of letters. The three worked together and were known as “The Serampore Trio”. The role of “The Serampore Trio” in establishing schools is very significant. Carey and Marshman established the Calcutta Benevolent Institution in 1810. In the same year Marshman established a boarding school at Serampore. By 1810 at least 10 missionary orders were working in India's educational field. By 1815 more than 20 schools were established by the Trio alone. By 1817, there were 115 schools. This momentum led to the foundation of Serampore College - the first English Missionary College in Bengal which subsequently got the authority in 1827 to award degrees.\[15\]
1.6.2 Establishment of Fort William College

Since the second half of 18th Century the authorities of the Company were thinking of training the Indians in native culture, custom, values, law and overall languages. Governor General Lord Wellesley thought that the European knowledge would form the core of training while the external form would be Indian. With this objective Fort William College was established in the year 1800 AD under initiative of Wellesley. Though from 1806 the role of Fort William College as a training institute was terminated, as the training was provided at the East India Company’s headquarters in England, till it continued to live till 1854 as a language institution for Europeans.

1.6.3 The Inspiration Emitted by Fort William College

The Fort William College inspired the growth of many private institutions. Arraton Peter’s School (1801), L. Schnabel’s school (1802), Anandiram’s school for Hindus (1802), Ramnarayan Mitra’s school at Jorabagan, Khem Dose’s school at Pathuriaghata, Nityananda Sen’s school at Kolkata (1808) were a few of them.[16]

1.6.4 The Charter Act of 1813

The Charter Act passed by the parliament allowed the missionaries to teach and preach freely. It also directed the Company to spend one lakh rupees every year for revival and improvement the knowledge of science. In short, it can be said that Charter Act is policy decision of three things – missionary enterprises might be renewed with vigor; the Government’s duty was admitted; state resource being insufficient, the role of unofficial agencies was recognized.

1.7 Introduction of Western Education

As the Charter Act paved the way for educational developments, Missionary enterprises grew vigorously. From 1813 to 1833, missionaries arrived from various western countries and selected their missions. After renewal of Charter in 1833, more missionaries came between 1833 and 1853. The most important role played in Bengal was by London Missionary Society, Church Missionary Society and Scottish Missionary Society. Under Rev. May’s leadership, the London Society established 36 schools around Chinsurah, between 1810-1818. The Church Missionary Society founded 10 schools around Burdwan and in 1835 this society conducted 107 schools. The American Marathi Mission founded 2 schools in Bombay. The Wesleyan Mission established schools in Madras and Nagapatnam while the Irish Mission was active in Gujarat. The Bishop
College in Bengal and Wilson College in Bombay were founded during this time. Slowly the whole North India felt the effectiveness of missionary work.

1.7.1 The Changed Nature of Missionary Work

The nature of missionary work was changed from before. Before 1813, the missionaries worked mainly in the field of primary education through Indian languages. After 1813 along with the primary education, they gradually shifted towards secondary and higher education. Secondary schools were established. English was adopted as medium of instruction. Bible reading was made compulsory. The students of English education were limited within the middle class and upper middle class of the society.

1.7.2 Women’s Education

The missionaries specially initiated women’s education. Rev. May’s School was established in the year 1818 at Chinsurah. Carey founded a girls’ school at Scrampore in the following year. In the year 1820, the Calcutta Female Juvenile Society conducted 18 schools. Miss Cook arrived and established 8 schools in 1821 and 4 more in the following year. With a donation of Rs. 20,000 from Raja Vaidyanath, the Central School was established in 1826 by Mrs. Wilson (formerly Miss Cook). Teacher Training College was established.

Modern education for women was started in Madras and Bombay also. The first school was established in Madras in 1821 and 7 more schools were established. The first school in Bombay was established in 1824 and 10 more were established. Girls’ schools were established in Benaras, Mirjapore, Bereilly, Allahabad and in many other places in North Indian Province.

The missionary activities were largely supported by Indian leaders of Renaissance like Raja Rammohan Roy as well as the traditionalist like Raja Radhakanto Dev. Schools were established in Howrah, Sibpore, Khulna, Bakergunj and Chittagong. Girls’ schools were there in Burdwan, Bankura, Birbhum, Krishnanagore, Murshidabad. Girls’ schools at Circular Road, Creek Row, Chitpore and Thanthania in Kolkata acquired fame. Girls’ schools were established in Uttarpura, Jessore, Barasat in Bengal, Poona, Ahmedabad, Bombay and other places outside Bengal. The Students’ Scientific and Literary Society in Bombay established 9 schools. Rao Bahadur Maganbhai Karamchad donated Rs 20,000. In Bengal Bethune School, initiated by Drinkwater was established in 1849. A strong foundation for Women’s education was laid.
1.7.3 The Renaissance

The East India Company's educational policy after the Charter Act 1813 was influenced by the socio cultural movement which initiated in Bengal and was influenced by English language and culture. This situation is known as the Bengal Renaissance. A new ideology was born under the influence of Western science, philosophy and political ideas. A small number of middle class people were participants of this movement who were able to comprehend the best of Eastern and Western culture and tried to attain the best for the country. Some of their contributions in educational field need to be mentioned.[17]

1.7.4 Raja Rammohan Roy

In 1825 he established Vedanta College where his pupils studied western philosophy and science along with Vedanta Darshan. He established Anglo Hindu School where western science, literature and science were taught along with indigenous subjects. He helped David Hare to establish Hindu College.

Rammohan felt strongly the need of modern education in English for his countrymen as he realised that scholastic education on ancient lines in Sanskrit has limited scopes and usefulness. So he assisted the enthusiastic Europeans in opening of new schools and colleges. He whole-heartedy co-operated also with those who were eager to promote the existing institution for higher learning. Rammohan helped Mr. Alexander Duff, a Scottish Missionary, to start English school in Kolkata. He offered him the rented building of Bramho Samaj at Chitpore Road in Kolkata, because the Samaj had by that time been shifted to new premises. Mr. Duff opened the Scottish Mission Secondary School which later developed into a renowned college of Kolkata. Rammohan pleaded that with the funds sanctioned by the Government for education, efficient European teachers should be engaged to instruct the native of India, in Mathematics, Philosophy, Chemistry, Anatomy and other branches of modern science which natives of Europe generally studied during that time. He urged the Government to open new colleges which would teach the Indian students modern science and supply to them the essential text books, instruments and apparatus.

Thus the present modern system of education in India is the result of constant efforts, unending interest and unlimited initiative of many, Rammohan being one very prominent among them. It was only possible due to his intimacy with high-ranked Government officials and educated Europeans who were sent to India by Christian
Missionary for spreading Christianity and effective and proper utilization of their services for the benefit of higher education of his countrymen.\(^\text{[18]}\)

1.7.5 *Iswar Chandra Vidyasagar*

Iswar Chandra Vidyasagar born in Birsingha village in Midnapore district in 1820, completed his education from Sanskrit College. In 1841 he became the Head Pundit of Fort William College. In 1846 Iswar Chandra left Fort William College and joined Sanskrit College. The Secretary of the college turned down some proposals about betterment of the college by him. He became angry, left the college and joined Fort William College again. In 1851, he joined as the principal of the Sanskrit College and attempted some reforms. In 1853 the government of East India Company in Bengal, directed the Council of education to prepare a plan for mass education. Vidyasagar helped Federick Haliday to prepare the plan. He insisted on medium of instruction to be Bengali, to include subjects like geography, history, arithmetic, geometry and others in the curriculum and on adequate number of teachers. He realized good textbooks and teachers were needed for proper education. He himself wrote textbooks like *Vamaparichaya, Betal Pancha Binsoti, Banglar Itihash* for mass education. In 1850 he arranged for teachers' training in Normal Schools in Sanskrit College campus.

Vidyasagar was much interested in Womens' education. On being requested by Federick Haliday, he established 60 girls' schools in between 1855-1858. In 1859, Calcutta Training School was established. Vidyasagar became the Secretary of the school and tried for its improvements. In 1864 the school was renamed as "Hindu Metropolitan Institution" and in 1872 it was upgraded to a college. That institution is the Vidyasagar College today.

One of the aims of Vidyasagar was to bring improvements in Bengali language. So he wrote many textbooks and translated many books from foreign language as well as Sanskrit to Bengali. He was pioneer of establishing prose as an acceptable form of literature. He will be remembered as a creator of Bengali language and as an educationist forever.\(^{[19]}\)

1.7.6 *Other Contributors*

The awakening affected other parts of India also. Jaganath Sankarset of Bombay upheld the cause of secular education, women's education and Indian enterprise in modern education. But he did not insist on complete Westernisation and did not choose
English as compulsory medium of instruction. Similarly, Mahatma Phule demanded mass education and established girls' schools and schools for Harijan children in Bombay.

But Bengal was ahead of all the regions. David Hare conducted a junior school. Rammohan had Anglo-Hindu school. Hindu College was established in 1816. In 1817, "The Calcutta School Book Society was formed for producing and distributing text books for students. The 'Calcutta School Society' was formed in 1819 which established 115 schools by 1821 and supplied text book for the students and conducted examination."[20]

1.7.7 Company's Policy

The Company was neutral in the beginning. However, they saw that colonial system of education helped them in administration. Hence, they adopted the policy of occidental learning.

1.7.8 Macaulay's Minute of 1835

Macaulay favoured Western learning and introduction of Western education through English. He did not consider any vernacular language of India fit to carry Western education.[21]

1.7.9 Bentinck's Policy

One month after submission of Macaulay minute, Lord William Bentinck the Governor of Bengal announced that the Government would support English language, literature and science. The Oriental Colleges, which were already there, would receive grants for teachers and students but new responsibilities would not be taken nor new oriental textbooks would be printed.[22]

1.7.10 Adam's Report

Rev. William Adam got permission from Bentinck to assess the indigenous education system in the year 1835. He submitted two reports in 1835 and one in 1838. In the first report, which was made from official records, Adam claimed that there were one lakh elementary schools in Bengal that means one school for every 400 people.

The second report, sample study of data from Natore Police Station to Rajsahree district showed 26 elementary schools with 232 children in 485 villages and 1528 domestic indoor schools with 2343 children in 238 villages. The schools are of various types - pathsalas, maktabs, elementary schools, girls' school and many others. The third
report was based on extensive study of 5 districts - Mursidabad, Birbhum, Burdwan, Tirhut and South Behar. There were 2567 public schools in addition to many domestic schools. The ratio of school to population was 1:73; excluding female population it was 1:36.\textsuperscript{[23]}

The third report incorporated analysis, estimate and recommendations. It showed there were Hindu Tols and Muslim Madrasahs for higher learning. For elementary education there were Hindu Pathsalas and Muslim Maktab and their condition was miserable. Adam recommended official recognition and patronage for these schools with necessary modification and improvement. But without noticing his recommendation Bentinck made his decision for English education for upper class not bothering for mass education.\textsuperscript{[24]}

1.7.11 Wood's Despatch

Mid nineteenth century was a turning point in history of education in British India. In 1854, the company felt the necessity to establish complete system of education with proper gradations and with a University at the top as an examining and certifying body, whose certificates might be accepted by appointing authorities. The total policy incorporated in Wood's Despatch was received in India in 1854. Wood's Despatch suggested autonomous administration of universities and universities' rules and regulations. For administration in the lower stage, it suggested establishment of a Department of Education in each of the five provinces of that time, under a Director of Public Instruction (D.P.I.), helped by a platoon of School Inspectors. The Department would control Government's educational endeavour. The non-official (private) schools would be given grant-in-aid under salary, house, building or development heads (as the practice even today is) subject to conditions like good secular education, local initiative, management etc. Wood's Despatch also directed the Government to take efforts for female education. Therefore, schools and colleges exclusively for girls were opened.\textsuperscript{[25]}

1.8 Organization of School Education After Independence

After independence, education became the responsibility of the States. The Central Government's only obligation was to co-ordinate in technical and higher education and to specify standards. This continued till 1976, when it became joint responsibilities.
The Government of India is responsible for educational planning and policy, coordination, maintenance of standards, research and training and so on. The Ministry of Human Resource Development has principal responsibility in this regard. The Central Government set up three national agencies to help in its work — the Central Advisory Board of Education, the National Institute of Educational Planning and Administration and the National Council of Educational Research and Training (NCERT).

1.8.1 Present Education System in India

Today education system in India can be divided into many stages.

- **Pre-Primary** - It consists of children of 3-5 years of age studying in nursery, lower kindergarten and upper kindergarten. At this stage student is given knowledge about school life and is taught to read and write some basic words.

- **Primary** - It includes the age group of children of 6-11 years studying in classes from first to fifth.

- **Middle** - It consists of children studying in classes from sixth to eighth.

- **Secondary** - It includes students studying in classes ninth and tenth.

- **Higher Secondary** - Includes students studying in eleventh and twelfth classes.

- **Undergraduate** - Here, a student goes through higher education, which is completed in college. This course may vary according to the subject pursued by the student. For medical student this stage is of four and a half years plus one year of compulsory internship, while a simple graduate degree can be attained in three years.

- **Postgraduate** - After completing graduation a student may opt for post graduation to further add to his qualifications.\[26]\n
1.8.2 Schooling in India

The basis of Indian education system rests on schools implementing primary, secondary and higher secondary education. The primary education starts at the age of six, the middle school includes classes six to eight, secondary education includes students of class nine and ten and higher secondary consists class eleven and twelve. Secondary examination is given at the age of sixteen and higher secondary at the age of eighteen. Now pre-primary or Montessori or Kindergarten schools are common where children between three to five years are admitted. The Kothari Commission (1964-66)
recommended a 10 + 2 educational system in schools. Up to class ten a student studies all subjects and two or three languages. After passing class ten, in class eleven and twelve, students narrow their focuses into specific streams or they may join a vocational stream. It is impossible to form a common board, which would govern all Indian schools though it would have been ideal situation. In practice, The Council of Indian School Certificate Examination (CISCE) is a Board for Anglo Indian Studies in India conducting two examinations namely, Indian Certificate of Secondary Education and Indian School Certificate for the students of class ten and twelve. The Central Board of Secondary Education (CBSC) is the main governing body of education system in India. It has control on central education system. It conducts examination and looks after functioning schools attached to central education system. These two boards are accepted all over India. The state Governments have their own boards. The examination system is 10 + 2 + 3 that is after completing class ten secondary examinations, after completing class twelve higher secondary examinations and then three years degree course for graduation in general streams (B. A., B. Sc., B. Com). After 10 + 2 or H. S. level, students a student may opt for professional and technical courses in Engineering, Medical Science, and Management etc. There is also International School, which controls the schools which follow the curriculum of international standard and which are recognized globally. The National Open Schooling System is there for the students who cannot attend formal schools. The Indian Education System is generally mark-based system though some experiments are made to do away with the mark-based system.

1.8.3 Types of Schools Found in India

There are different types of schools. Schools may be categorized according to level, management or controlling board.

1.8.3.1 Schools Categorized According to Level Include -

1. Primary schools (five years of schooling) (class 1-5)
2. Upper primary or junior high schools (eight years of schooling) (class 6-8)
3. Secondary schools (ten years of schooling) (class 9-10)
4. Higher Secondary schools (twelve years of schooling) (class 11-12)

To these four categories, we may add one more, namely, preprimary schools.
1.8.3.2 Schools Categorized According to Management Include -

1.8.3.2.1. Missionary Schools – which are established, managed and controlled by different socio-religious missions, for example, Christian Missions. Both Catholic and Protestant established schools in different parts of the world. The management pattern of Catholic schools is uniform under the overall control of the Catholic Church. But Protestant schools belong to diverse Protestant organization such as Presbyterian organization such as Seventh Day Adventist, Welsh Mission, etc. Similarly other religious organizations have also set up schools such as Ramkrishna Mission Schools, Arya Samaj Schools, etc. The Muslim schools are usually known as Madrasas, generally controlled by Madrasah Education Boards of different States. Their finance and management are controlled by the respective organizations though they may occasionally take financial assistance from the Government, they do not admit Government interference in school administration.

1.8.3.2.2. Schools under Trust / Society - are established by some registered trusts and societies. For example, schools established by Birla Group of Trusts and Delhi Public School Trust bodies and other such Societies come under this category. They are also managed like missionary schools.

1.8.3.2.3. Government Schools - are those schools which have been established, managed and controlled by the Government and its Units such as Central Government, State Government and Municipal Schools. Funds are provided by the respective units of Government for running the schools. Generally, the Education Departments of the Government and their officers are responsible for managing these schools.

1.8.3.2.4. The Sponsored Schools - these are mostly established and financed by the Government but they are not managed as such by Government Departments and their officers. Autonomous school committees are constituted to manage and run the schools.

1.8.3.2.5. Local Schools - are generally established by benevolent persons and may or may not take grant in aid from the Government. Those schools which receive regular aids from the Government are known as aided schools. They are bound by Government grant in aid rules. Other schools which receive ad-hoc grants or no grants from the Government are known as private schools. They remain outside the grant in aid system.

1.8.3.2.6. Some major companies or industrial organization may also establish schools for the benefit of their employees and also for general public of the neighbourhood. We may site the example of Tata School at Jamshedpur. These schools are fully financed by the respective commercial and industrial organization.
All these schools mentioned above may be affiliated to different examination bodies or boards which conduct examinations and award certificates / diplomas.

1.8.3.3 Schools Categorized According to Board

In India, we may come across the names of different Central Boards and State Boards of Education. The Central Boards are generally sponsored by the Central Government, and the State Boards are established under statute by the State Governments. To illustrate the matter Central Boards are ICSE / ISE, CBSE (Central Board of Secondary Examination), WBSE, WBHSE.

There are some types of schools which are not affiliated to any local boards but to International Education Boards.

Whatever may be the affiliating bodies, their certificates are recognized depending on the standard of the courses introduced or followed by them for Secondary Education and Higher Secondary Education.

1.8.3.4 Schools may also be categorized according to medium of instruction.

a. English medium schools
b. Bengali medium schools
c. Hindi medium schools
d. Any other medium of instruction

Note: Only English medium schools, Bengali medium schools, one Hindi medium school and one school having both Hindi and English medium are covered in the survey.

1.9 Tradition of School Libraries

Library is concerned with organization of educational study reading materials. As long as education was imparted through oral tradition there was no need or opportunity to collect, organize and preserve reading materials.

With the invention of writing and development of scripts, knowledge was being recorded in the form of manuscripts. Obviously, before the invention of printing press the manuscripts were all handwritten. These manuscripts were created by authors, preserved in the educational institutions and copied by the students. Author wise and subject wise arrangement of manuscripts and their preservation were the main functions of the scholars and other persons associated with the institutions. These were essentially library functions and the early librarians were scholar librarians. To cite an example we may mention the
names of Rajendralal Mitra and Haroprasad Shastri who were instrumental in preparing catalogues of Sanskrit Manuscripts in Asiatic Society. According to S. R. Ranganathan

"Before 19th Century no tradition of school libraries could be started or followed in any countries in the world for books other than text books were not printed for student use. It was only due to pioneering enterprise of John Newbery, a few general books were published in English. Their number was less and their subjects were not varied until second half of 19th Century, to form functional libraries in schools to be fit to be correlated with classroom work."

The present tradition of schools started with Wood's Despatch of education during 19th Century. At that time, no printed books were there for use in schools. There were not even textbooks. The productions of textbooks were just being initiated by Vernacular Book Society established by British Government. Thus, the tradition of school libraries could not have started then. Perhaps a century later some English books near textbook kind came to be produced in India or were imported from UK in small quantities. Some schools bought them locked them up in cupboards, and kept them in small rooms. The students seldom brought them in use. This tradition continued till very recently in most schools.

The development of communication and information technology has brought revolutionary change in social and educational fields. The information explosion thus created has increased the methodical retrieval, organization and dissemination of information. The necessity of libraries in every sphere of society has been felt. The need of school libraries with modern technological backup has become necessary. In India the lack of fund, resources and standard are making the state of school libraries miserable.

1.9.1 List of School Libraries Found in India in 16th and 17th Century

In as early as 1706, the missionaries had started a charity school at Tranquebar and it is noticed that they had also attached a library to it. Though what type of books it had and the access of the students to the library materials is questionable. In 1859, there was Zila School Library in Balasore. In 1854 Board High School Library was formed in Chittor. In 1864, Town High School Library was there in Kumbakonam. In 1871, there was A E Society High School Library, Ahmednagar. In 1872 there was Zila School Library in Chaibassa, in Nihar. In 1880 there was New English School Library in Poona. In 1883, there was Nutan Marathi High School Library in Patna. In 1885, G T Boarding School and Sanskrit College Library were there in Bombay. In 1886, Devasthan Hindu High School Library was there in Tirupathi. In 1888, there was Theosophical High School Library in Madanapalle and in 1892 there was Government High School Library in Shimgor.
1.9.2 Present Situation

The necessity and importance of library in school education has been felt in all the advanced countries of the world and this led them to strengthen their school libraries with various book, non-book materials and modern technology. They have specified their goals and set standards in recent years. The important ones are 1) IFLA / UNESCO School Library Manifesto\[21\] 1949 Information Power : Guidelines for School Library Media Programmes, 1988 by America Library Association.\[32\] The developing countries are becoming conscious and it is seen that even in the countries like Africa there is disappointment for lack of books, fund, standard and trained staff in schools libraries and effort for betterment is there. In India, there is no national standard though the need for betterment and standard is felt in certain states. In West Bengal, there are libraries in most of the Secondary and Higher Secondary Schools but there is absence of librarians in most of the Secondary Schools and some of the Higher Secondary Schools. It is seen in West Bengal the Bengal Library Association has demanded for betterment and funding of school libraries.
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