CHAPTER - 1

INTRODUCTION

Museums are fountains of knowledge and centres of scholarship. Knowledge attains perfection through education. Museums being repositories of valuable objects play a vital role in imparting education to the people, both educated and the sordid common masses. As a result, mental horizon of the people is broadened and illuminated. This idea imbued me to take up this topic for further higher study from different angles as far as possible to evaluate how Indian museums can help in educating the people of all walks of life.

Museums can educate people in various ways and means. Through permanent and temporary displays of objects in galleries museums can reach their education to the onlookers. In permanent display emphasis is laid on proper background of each object displayed, whereas in temporary exhibition attention is focussed on a particular theme selected for the purpose. All exhibitions serve as vehicle to provide the intended visitors with opportunity to enhance their understanding about the museum materials presented in the galleries. Exhibitions evoke thought and in this sense museums have a pedagogic character, directing primarily all their educational programmes for catering knowledge and thus they would be able to make great stride forward towards education.

Museums primarily being the centres of education, their collections are teaching tools for accomplishment of education. They are the shrines where arts, science and developments are mirrored. Mobile vans of some big museums organize outreach educational programmes in far off rural areas where people seldom get an opportunity to visit museums which are mostly situated in cities and towns. Sometimes, museums borrow objects from other museums – Indian and foreign and arrange temporary exhibitions providing guides to explain the
intricacies and value of the objects and slide shows to highlight the character and significance of the objects.

The term 'museum' in general speaks of an institution, which has a permanent collection of any nature and this word carried various imports from century to century. During ancient Greek and Roman times 'museum' stood for a temple dedicated to the Muses. As per the Greek mythology, there were nine young, beautiful, pleasant and lively Muses, who were daughters of Zeus (Roman Jupiter) and Mnemosyne (goddess of memory). These nine goddesses looked after different branches of learning in arts and science. In the beginning, nine rivers had given the names of these nine Muses, who signified learning. The word 'Museion' means 'inspiration' and also denotes "a place where men's mind could attain a mood of aloofness above everyday affair"\(^{(1)}\). These nine goddesses of Greek mythology extended their sympathetic hands to human beings to be oblivious of sadness, grief, fear and worry by their performance of dance and singing. Thus from the very inception in the term 'museum' was instilled an idea that museums are those institutions of collection of permanent nature, which could give mental peace to the human beings through the objects displayed, if their minds are tormented by worldly problems and impediments. The idea of sacred temple and institution got interwoven during the 4th, 5th and 6th centuries. Many scholars like to equalize the Muses with Saraswati, the Indian goddess of learning.

In the first half of the 4th century B.C. Alexander the Great conquered a vast empire including Rhodes, Asia Minor, Persia, Egypt, Ionia and the Punjab and with this conquest of Alexander began also the history of collection. At the beginning, this was not the age of permanent collection. The objects were collected and stored and later it assumed a permanent nature.

After the death of Alexander, his generals fought among themselves and ultimately his empire was divided among his generals. Ptolemy I Soter, Alexander's reliable friend and efficient general, having his base in Egypt, established his capital at Alexandria, which grew into the most significant Greek colony of the ancient world. Here was founded the Royal Library of Alexandria, the largest library of the ancient world, which had a collection of 500,000 volumes including books from outside Egypt. The library was built either by Ptolemy I Soter (323 B.C. to 283 B.C.) or during the reign of his son Ptolemy II (283 B.C. to 246 B.C.). Being cultured and rich, the Ptolemies showered their wealth on building up the Library and the adjacent Museum, which together turned into a university attracting famous scholars for centuries. The museum of Alexandria is recognized as the first organized museumlike institution. Euclid, the great mathematician and the writer of 'The Elements' was a member of the faculty. Archimedes, another member of the faculty discovered specific gravity and invented hydraulic pump. Other luminaries were: Callimachus of Cyrene, the author of 'Pinakes' and the Chief Librarian, Aristarchus of Samos who virtually invented the modern astronomy, Herophilus and Erasistratus, the distinguished anatomists whose knowledge was achieved by dissection of living people, mostly prisoners, Erastothenes, who calculated circumference of the earth, Chalcenterus, a member of the faculty who is said to have written 3500 books, Athenaeus, the great Greek rhetorician, grammarian and scholar, the great tragedy writer Alexander Aetotus, Pliny, the historian etc. In fact, a cluster of luminaries in history, philosophy, psychology, geography, astronomy, medical science, mathematics, geometry, music, poetry, mechanical engineering, etc., gathered from century to century in this great centre of learning which rose to the eminence of a great Academy of Science and Arts being primarily a university and a place of advanced study supported by the State. The Alexandrian Museum had many objects, viz., collection of statues of thinkers, astronomical and surgical equipments, etc. It may be mentioned in this connection that the earliest existence of a museum in the world was the museum situated in a room in the monastery,
near the temple of Queen Chandradevi Nannan at Ur, the capital of Babylon in Mesopotamia. This museum was established by the last Babylonian King Nabunidas, the grandson of King Nebuchadnezzar in 550 B.C., about 260 years before the Alexandrian Museum. In fact, the Museum at Alexandria cannot be considered as a museum in modern parlance. Discussions and lectures on various subjects were organized here, in which teachers, scholars and students participated. Unfortunately, this great institution was devastated as a result of the sanguinary civil turmoil after six hundred years and the world lost invaluable books and objects forever.

It would not be short of truth if it is argued that this early museum really inspired education and its primary motive was human enlightenment, which was not present behind the private collectors of the middle ages. Collections of objects were made by the wealthy and aristocrats privately, there being no classification of objects. Whatever they chose, they collected either for the objects' material value or for their uniqueness\(^2\). These collectors collected objects out of their hobby and kept them in their private halls where carefully selected visitors were allowed, who utilized the objects either to satisfy their curiosity or enrich their knowledge for the purpose of research. The invaluable objects preserved in the private cabinets or the beautiful and attractive objects of art embellishing the fine chambers of the European aristocrats in the middle ages were the results of the desire of the collectors to show their wealth and refined taste suggestive of their knowledge. They did not at all think about the common people; as such, these were not meant for the common masses. Being symbols of the opulence, power, height of aesthetic sense and knowledge of the collectors, who were men of the high society, these objects were opened on special occasions only to their close friends and dignitaries.

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The word ‘Museum’ was first used to render a description of the collection
of the Medici at Florence in the 15th century where intellectual pursuit
encompassed growth, both in science and arts, during the time of Lorenzo, the
Magnificent. By the 16th century museum had re-emerged as an institution of
enlightenment due to the disciplined study to the understanding of the humankind
and nature. However, hobby of collection was limited to the aristocrats, artists
and scholars. Renaissance had brought about mammoth changes in attitude and
concept of the European people and the fondness for art developed among them a
tremendous interest in every field of intellectual activity. Encouragement was
provided to the collectors to collect objects deserving appreciation. But there was
no specific policy of collection during those days, which is no doubt present in
modern museums.

In India too the harbingers of museums were cabinets of curiosities and
collections of objects of aesthetic value by the kings and princes. However,
scholars are of divergent views about the origin of museums in India. Hellenistic
Institute of Alexandria had collections of encyclopaedic character and it was
primarily a university. In India there were great universities at Taxila and
Nalanda, but no such museum did exist there at that time. It is generally argued
that the idea of museum, having taken shape in the West, was borrowed by the
Indians from the West. But some scholars of Indian history do not subscribe to the
above view. It is very arguably suggested that if museum means collections of
objects of aesthetic value, which could bring mental satisfaction to the human
spirit, then it was by far present in ancient India. We get reference of Chitrasalas
(art gallery) and Viswakarma mandiras in ancient and medieval literature, which
provided recreation and education to the people. Likewise, references have
been found in the Uttara Ramacharitam, Naisadhacharitam, Kadambari and

3 Edson, Gary and David Dean, The Handbook for Museums, Routledge,
Harshacharita of Banabhatta (7th A.D.). The Indian village temples were often used as store houses of valuable art and craft objects, which evoked interest and admiration. Other references are Nilapita (a record in an officelike organization), and Vithi (a gallery of pictures & portraits of the heroic performances of members of the royal families). There were galleries, which could be moved (prayana – vogya – yantra chitrasala griha). Saraswati Bhandar is the term used to mean a collection of manuscripts. The concept of the ancient Indians was carried forward by the kings and noblemen of the medieval ages and their enormous collections made out of their hobby of showing of their splendour and glory have now become objects of modern museums throughout their country.

A sea of changes has come about in the concept of modern museums, which are now much more than dull storehouses of outmoded materials. Museums are now too enthusiastic to assume a lively role in not only preserving the art and culture of a specific community of a locality but also making a major contribution towards cultural and social upliftment of the humanity by displaying the pristine evidences of man’s creativeness and his command over nature. Of course, preservation of original materials is one of the main functions of museums, but expounding and utilizing these materials for betterment of the present day society is a work, which modern museums take as their primary duty. Emphasis is now laid on basic value of exhibits rather than on physical value and objects are displayed now against their original perspective, whereas works of collection and preservation are regarded as primary functions. The exhibits-both original and reproductions-are now designed and presented in such a way that the mute objects become vocal about themselves. This encourages the visitors to learn by seeing them. To attain this purpose, modern museums have to carry out the duty of collection, conservation, preservation and interpretation of the exhibits and at the same time entertain and enlighten the visitors. Museums are now considered as workshops where things are done, an educational institution where things are taught and elucidated, and a place of cultural and mental enjoyment, where the
viewers may resort to mental recreation keeping themselves away from their day-to-day humdrum life, worries and labour and where they find out new horizons of life. The International Council of Museums (ICOM) in 1995 defined a museum as “a non-profit making permanent institution in the service of society and of its development, and open to the public, which acquires, conserves, researches, communicates and exhibits for the purpose of study, education and enjoyment, material evidence of people and their environment”. However, it is sometimes argued that most museums have still long way to go to utilize their full potential as envisaged in the above definitions by International Council of Museums. Sometimes, it is also submitted that many a museum suffer in India from funds needed for exhibition, administration, conservation, preservation and sometimes for extension of museum building, if needed, and for these purposes supply of finance is essential. This obliges the Indian museums to collect funds by way of entrance fees. “Museums represent certainty in uncertain times” and this very aspect of certainty is the most important contribution made by the westerners to the concept and functions of modern day museums.

Museums are the institutions, which reveal the old culture of traditions of human beings and his environment. As has been mentioned above, a rapid transformation has been underway in recent times regarding responsibility about education resulting in education becoming a vital activity of museums. Museums are certainly valuable sources of information for developing knowledge, but the important task lies in expounding the contexts of these informations to the people irrespective of various socio-economic and educational strata. The visitors in the present day world scrutinize the pertinence of a museum so far as their relevance is concerned, from the view point of how skilfully and logically the contents of

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5 Ibid, p. 10.
the plethora of informations in the possession of museums are presented before the viewers. The museums which once remained *terra incognitae* before the common masses playing no part in their lives and fate, have now transformed themselves from merely storehouses of objects collected, conserved and preserved to potential organizations being resource centres of important and immense collections with the esteemable objective of amusing the onlookers, affording mental pleasure and promoting enlightenment. With a view to achieving the above purpose, museums have to unfold their valuable collections with the help of cogent and intelligible exhibitions and arrange various types of attractive educational programmes in which the information needed to be communicated to the visitors is lucidly expressed to satisfy the curiosity of the visitors and their thirst for knowledge.

The functional usefulness of a museum is gauged by its capability in interaction with and participation of the visitors, which will transact education in the genuine perception.

Whatever may be the place of living, it is essential for citizens of a country, specially a developing country like India, to be introduced to the environs of the world through education, which creates a congenial atmosphere to develop their inner potentials so that their individual faculty can contribute to the development of the nation and they can claim themselves as the worthy citizens of their motherland. As a matter of fact, museums have a very vital role to play in developing the standard of education of a country promoting self-expression of the people, especially in a country like India where most of the people still live in villages, in many of which education has not spread its roots yet. Informal learning as well as self-directed learning leave indelible impression on the mind of the people, especially children, which makes a definite and powerful foundation for learning of children and uneducated. Museums are to be converted into centres of exceptional learning resources and potential places of vitality and perception affording multi–dimensional knowledge. The potentiality of museum education
lies in contacts of the people with the museum objects. Virtually, a museum’s object is to educate and remiss in this vital duty by a museum will tantamount to the fact that it is not serving the visitors. Museums cannot survive without satisfaction of the needs of its constituents. A matter of particular importance is that a museum should be considered as community resource centre.

Museums should also act as agents of change that is related to education, community development and culture of the community—an idea which is related to eco-museum through which the communities learn about themselves and this is the difference of eco-museums from the traditional museums which collect objects.

Modern museum movement had its beginning nearly two hundred years back. Western European society being influenced by the spirit of curiosity to know anything which was hitherto unknown invented the modern idea of public museum roughly between the middle of the 18th century and the beginning of 19th century. However, the origin and development of the history of museums in India can be traced back to the end of the 18th century. It was forty three years after establishment of the British Museum that the Asiatic Society of Bengal (formerly Royal Asiatic Society of Bengal) conceived the idea of laying bare its collection to the public in 1796, though it was founded in 1784. As a result of the huge requests from the public, the idea of setting up a museum had dawned upon the Society with the object of proper care and utilization of the collected objects. Some factors were mainly responsible for starting and development of museum movement in India. Firstly, the British civil servants of this period enthusiastically came forward to propel the movement as they had already witnessed the effectiveness and flowering of museums in their own country. Secondly, some Native States had come forward with open heart as the rulers of these Indian States were no less interested in collecting the objects of historical and aesthetic value. Thirdly, the valuable collections of philanthropic societies and learned and benevolent individuals were useful in forming the nucleus of big museums.
Lastly, but not of least importance, was the lead taken by the emerging Archaeological Survey of India, which had undertaken excavations at many historical places and opened site museums by its enthusiastic officers thus contributing to a large extent to providing impetus to the museum movement in India. The Archaeological Survey of India adopted the policy of not only distributing the objects of the excavated sites to other museums but also interpreting objects to scholars for further research.

Dr. Nathaniel Wallich, a Danish Botanist, not only donated his personal collections in 1814, but also volunteered to accept the post of honorary curator and thus Indian Museum of Kolkata was established, the first such institution in India, which ushered in a new epoch in the history of Indian museums. This example was followed by Madras Literary Society, who took the decision of establishing Museum of Economic Geology at Madras in 1828 and the Museum was opened in 1851 by the active collaboration of Surgeon Edward Green Balfour.

The above examples had deeply impressed the Indian entrepreneurs and enthusiasts and many museums in different parts of the country sprang up. In this connection mention may be made of Government Museum, Madras (1851) and Trivandrum Museum (1857). However, to the above impetus was added the great patriotic influence of the great rebellion of India in 1857, which left its permanent mark of love for the nation among the Indians and as a repercussion of this great rebellion museums were opened at Nagpur (1863), Lucknow (1863), Lahore (1864), Bangalore (1865) and Fyzabad (1867). Delhi Municipal Museum (1868), Calcutta Economic Museum (1872), Mathura Museum (1874) and Raipur Museum (1875) had also emerged. Lord Lytton was the Viceroy when Indian Treasure trove Act was passed in 1878. Museum movement received a shot in its arm in 1887 during Queen Victoria's Jubilee Celebration throughout the length & breadth of the whole British Empire and India could naturally not lag behind.
Museums like the Victoria Technical Institute, Madras and museums of Jaipur, Rajkot, Vijaiwada and Victoria Memorial Hall of Calcutta were opened.

The beginning of the 20th century heralded an era of great reforms and consciousness. Lord Curzon, the Viceroy of India (1898-1905) was an enlightened administrator, who had great love for history of India and it was during his viceroyalty that India saw the revival of the Archaeological Survey of India with the great objective of exploring, surveying and excavating the ancient Indian historical sites for relics and opening site museums at some notable places of excavation. It was a great decision which unfolded many unknown facts of Indian history. Many site museums were opened, viz., the Site museum at Sarnath, Taxila, Nalanda, Mohenjodaro and Harappa. Later, museums were established at Chamba (1908), Jodhpur (1909), Khajuraho (1910), Gwalior (1910) and Dhaka (now in Bangladesh) (1913). After Lord Curzon, John Marshall, the then Director General of the Archaeological Survey of India assumed a very important role in this respect. Dr. J. Ph. Vogel took great interest in compiling Directory of Indian Museums in which details of each museum in India were included and this painstaking work was presented by him before the Conference of Orientalists at Madras.

Another important event of the first quarter of the 20th century was the opening of Prince of Wales Museum (now Chhatrapati Shivaji Maharaj Vastu Sangrahalaya) (1909) in Mumbai on the occasion of the visit of Princess and Prince of Wales. Sir Currimbhoy Ibrahim, a great lover of art and a man of munificence made a donation of rupees three lakhs to help opening the Prince of Wales Museum. Lady Ratan Tata and Sir Dorab Tata came forward with great zeal and handed over their valuable collections of art and archaeological objects. These incidents are the examples to show how gradually an awakening dawned upon the Indian mind towards the growth and utility of museums with the commencement of the 20th century.
M. P. Markham and H. Hargreaves, former Director General of the Archaeological Survey of India undertook a survey of all the museums in India, numbering one hundred and five, at the behest of Carnegie Corporation in 1936 and they prepared 'Report on the Museums of India', which was the first very authentic and quality work in this field.

It deserves mention in this connection that in spite of all the above efforts museums still remained in India as sanctuaries of the specialist people and common men still remained deprived of the benefits derived from the rich treasurers of museums, as the above museums were all situated in cities, towns and the excavated sites, but the villages still remaining without a museum although most of the people in India were living in villages.

In 1947 India was partitioned into India and Pakistan and some rich archaeological sites fell in the side of Pakistan. Now the great duty of carrying forward the museum movement with zeal had to be taken up by independent India to fill up the gap and present the great Indian culture to other nations of the world and educate its own people through museums by way of imparting visual education.

**Meaning and scope of museum education**

The meaning of the term 'education' is too wide to define. The Chambers Dictionary has defined education as 'bringing up or training, e.g., of a child, instruction, strengthening of the powers of body or mind, culture' (p. 535). The Oxford Advanced Learner's Dictionary of Current English by A. S. Hornby defines education as 'Systematic training and instruction (esp. of the young, in school, college, etc., knowledge and abilities, development of character and mental powers, resulting from such training' (p. 276). So, the term 'education' has a wide connotation and diverse meaning.
In fact, the main object of education is the development of the personality of an individual which is no doubt complex in character. It has different facets—social, intellectual, physical, moral, spiritual, aesthetic, etc. A spiritual dilates upon the self—realization as the aspect of education whereas a moralist stresses upon the idea that education is a process, which helps the formation of one’s character.

Education is no doubt a process, which teaches an individual to adapt himself to his environment, which is different in different countries. From the viewpoint of different philosophies of life various philosophers have tried to define education in view of their own philosophies of life. Various schools of psychology have also influenced the definitions of education and educative process. From etymological viewpoint the word ‘Education’ has been derived from Latin word ‘Educatum’. The alphabet ‘E’ points to ‘from internal’, ‘Ducatum’ indicates ‘to lead’. The word ‘Educatum’ thus clarifies the fact that a child has the internal capacities, but these capacities are brought forth external through the means of education. This process of awakening is education.

From Socrates to Dewey in the west and Yajnavalka to Gandhi in the East have tried to define education from the perspective of their own philosophy regarding life and thus divergent definitions of education have emerged.

Let us now discuss in brief the views of some of the scholars regarding education.

1) Creation of a sound mind in a sound body — Aristotle.

2) Formation of character — Dayanand.

3) Increasing social efficiency — Dewey.

4) Leading and guiding for peace and unity with God — Froebel.
5) All-round drawing up of the best – Gandhi.

6) Helping the individual to flower greatly in love and goodness – Krishnamurti, J.

7) Attainment of a sound mind in a sound body – Locke.

8) Enabling the individual to be a producer as well as good citizen – Nehru.

9) Developing in the body and the soul of the pupil all the beauty and all the perfection which he is capable of – Plato.

10) Training the intellect, refinement of the heart and discipline of the spirit – Radhakrishnan.

11) Purification of the mind and heart – Ramakrishna Paramahansadeva.

12) Noble thoughts coming from every side – Rig Veda.


16) Leading from unreal to the real, from darkness to light, from death to immortality – Brihadaranyaka Upanishad.

17) Helping the mind of the educand to realize the absolute moral and intellectual values – Zakir Hussain.

Education is a process, which is continuous and lifelong. Everything with which a human being comes in contact throughout his life affects to form his personality. It is a process which starts with the birth of a child and ends with his death. Some are of the opinion that education is a process from cradle to the grave, but actually with the death of a person his process of learning ends.
Plato, (429 B.C. – 347 B.C.) a disciple of Socrates (469 B.C. – 399 B.C.) was of the view that true knowledge is an inseparable part of the soul and it accompanies the soul even before its coming to the body. Among the philosophers he was the earliest to propound the theory of knowledge in great detail. Plato’s (429 B.C. – 347 B.C.) considered opinion was that knowledge is acquired through beliefs and hence, it is definite as well as eternal. Knowledge is not a new experience for the soul, but it is merely a rejuvenation of the ideas which lie latent in the soul even before its association with the body i.e., knowledge exists in the soul before its arrival in this world. He saw three sources of knowledge:

(1) Knowledge acquired through sense organs. The feeling of heat, cold, colour etc., is the knowledge acquired through sense organs.

(2) Knowledge acquired through counselor instruction. He has opined that a particular instruction given under certain circumstances may be correct for the time being, but this is neither eternal nor universal.

(3) Knowledge acquired through reason is permanent and eternal. This knowledge is not changeable with various sense impression or with the opinion of different individuals, but remains unchangeable and universal.

Plato’s aims of education are the following:-

(1) Inculcating the idea of good citizenship and virtues;

(2) Development of the body and the soul;

(3) Vision of truth;

(4) Inculcate the feeling of appreciation for beauty;

(5) Inculcate the feeling of good citizenship and virtues.
Plato believed that a good citizen can come out if good education is imparted to him. It will not be irrelevant to mention here that one of the foremost aims of museum education is to create good citizens for the country. Education makes a man reasonable and Plato wanted that the foremost virtue, which a man should develop in himself is reason. He laid great stress on music and physical training and suggested that education should begin with music, which would be followed by physical training and it will lead to harmonious development of the body and the soul. He held that morality is the backbone of the scheme of education.

Aristotle (384 B. C. – 322 B. C.) and Plato followed different methods, but ultimately they reached at the same conclusion but not in the ends. Difference is there only in their ways. Plato dilated upon the awakening of the individual whereas Aristotle laid stress on awakening of the race. According to Aristotle, the topmost aim of a man is action and not the attainment of wisdom as Plato said. As such, the ideas of Aristotle are marked by realism.

In Plato’s mind there was only one method of teaching i.e., presenting the subject material in the most interesting manner. Education should have much material of amusement and recreation and it should be devoid of any compulsion or pressure so that this education leaves an indelible mark in the mind of the children which would be helpful in building up their character in future.

Aristotle is of the view that attainment of happiness is the aim of education. Happiness can be achieved only when there is harmony in the works of different powers of man. Aristotle says that happiness can be obtained by development of good health, respect, proper use of leisure, good moral character and the development of intellectual powers. He added utmost importance to reading and writing, sports and music in the curriculum, while trying to solve the controversy regarding education of which subjects to be imported. He was of the view that man should not do much physical labour and intellectual labour side by side.
According to him, too much of physical labour makes human mind dull and his body also feels dullness because of too much of intellectual labour. He supported games as a great factor for learning of arts, which is useful for life as these are entertaining. Aristotle is of the view that education of music would be useful for removing bad habits and for entertainment and intellectual pleasure. He felt that music should not be taught for professional purpose, but intended to include only ordinary music to the field of education.

Aristotle told that child should be taught on the basis of experience indicating the principle, which was accepted by scholars centuries later. Aristotle thinks that children should be imparted knowledge of different subjects through direct experience since mind tends to travel from the known to the unknown. He believes in giving ordinary food to and ordinary living for the children.

John Locke is one of the greatest thinkers of England. He believed in the principle of knowledge being acquired through one's own experience, which is acquired through one's own senses. He was a non-conventionalist and intended to find out the truth by wisdom acquired through own experience. He attached paramount importance to wisdom and intellect in life. Hence, discussion on development of delicate tendencies cannot be noticed in his educational programme. His idea was that man is free from his very nature. He desired that body and mind of the individual should be developed in such a way that he may be a good and able citizen of the society. Hence, as per Locke, the aim of education is physical, moral and intellectual development of the individual, so that such education will guide the individual in future. Special care has been suggested for the mind of the children. Education develops the mind. It should specially be taken care of that the education, which is imparted to children will guide the child in future or not. It should also be kept in mind as to what effect it will make on the mind of the children and what habits they will develop consequently. Thus, Locke concentrated on the individuals and turned his eyes away from the society assigning no special value to knowledge. His aim was not to make the children
scholars, but to make them learn the proper art of living. However, he does not recommend unnecessary compulsion on children to achieve the purpose of education. He laid special emphasis on the study of science, mathematics, geography, astronomy, Bible and history giving special importance to education through the help of habits so that children can learn useful things. Locke supported handicrafts, gardening, agriculture and travelling as means of education.

Rousseau was a worshipper of Nature and Naturality and strove to propagate Naturalism in the sphere of education. ‘Return to Nature’ was the theme of his educational novels. He was against conventional education, which was, as per Rousseau, man-made. Everything created by Nature is pure and beautiful.

(1) He propagated education of children in natural atmosphere;

(2) He first raised the slogans “Back to Nature” and “Follow Nature”.

(3) He was the first to suggest that a teacher before imparting education should take note of Nature and natural capacities of the child. This proved to be a blessing for the modern world and is being followed vigorously.

(4) He has attached foremost importance to child in educative process.

(5) Rousseau pleaded that education should be a matter of pleasure to children. Child’s interest and eagerness to learn a topic has been assigned due importance.

(6) According to Rousseau, education should be a spontaneous self-activity of the child. Importance should be accorded to the development of the sense organs of the child.
He professed that methods of instruction must be inductive to give effective character to teaching, which should be inspirational and attractive. A child of tender age should not be loaded with books. Education of a child should be in conformity with age, physical and mental capacity. He believed in complete freedom for the education of children. However, he was of the idea that children share freedom as well as responsibility.

Education should be imparted in natural surroundings, i.e., schools should be located in beautiful natural surroundings so that education can be given in open.

Rousseau did not believe in imposing on the child anything from outside. On the other hand, he opined that education develops the child’s natural powers and abilities from within.

Froebel invented the Kindergarten theory of education. Kindergarten is a German word, which stands for garden of the children. Froebel believed in imparting sound education to children. He opened the first Kindergarten, which was meant for children of the age group of 4 to 6 at Blackenburg in 1837. He believed in inherent development of children and was of the firm faith that real growth and development of the child is possible only through self-activity. He, therefore, suggested that education should be based on ‘Learning by doing’. He believed that as the entire tree is hidden in a seed, similarly, the entire personality of the child is hidden in him. Froebel was the first man to realize the true importance of play in education. He used it as a means of education. Froebel believed that children are by nature attracted towards play, which provides them with a sense of satisfaction and joy. Froebel opined that play gives children joy, freedom, contentment, inner and outer rest and peace in the world. Different types of play can provide recreation and constructive activities. Plays bring about development of imagination and intellectual capacities. Plays lead to a feeling of co-operation and collectivism, which can be described as group games,
simultaneously imparting formal education. Song, gestures and construction are three actions, which have a remarkable role in Kindergarten education for children. The children first sing a song, then it is dramatized or expressed by gesture or movement and is finally demonstrated through certain constructive works with paper and clay. These combined activities provide exercise to the senses, limbs and muscles of the child. Then there are four gifts for self-activity. First gift comprises of six coloured balls kept in a box. Colours are red, yellow, blue, orange, green and purple. Children roll them and thus they get an idea of colour, materials, motion and direction.

Second gift consists of a sphere, cube and cylinder, made of hard wood. While playing the child comes to realize the difference between the stability of the cube and the mobility of the sphere.

The third gift is a big wooden cube, which is further sub-divided into different cubes of smaller size.

Fourth gift is again a cube, which may be divided into several oblong prisms.

These gifts are effective bases of education. These are devised in such a way that these lead child from the activities and thought of one stage to another.

The gifts suggest some form of activity and occupations. Occupations help the mental development of children leading to flowering of their instincts of creation, manipulation, curiosity and acquisition. In the system of Kindergarten gardening and nature study have been added much importance, because, these develop the power of observation, reasoning and thinking.

In fact, Froebel and Maria Montessori are very near to their ideas to child education. However, Montessori laid less stress on psychology than on philosophy.
Maria Montessori was the originator of Montessori method of education for children. Montessori introduced ‘A Didactic Apparatus’ through which the child’s errors are controlled and the child thus can rectify his errors. Both Froebel and Montessori attached significant importance of development of inner nature of children by way of training of the senses. Montessori believed that clay modelling and nature study are essential for motor development. Both of them devised apparatus for the inner development of children by considering influence of environment as of immense importance.

John Dewey was of the view that education is the process of the reconstruction of experience, giving it a more socialised value through the medium of increased individual efficiency. Dewey believed that education aims at the development of all those capacities in the individual, which would enable him to control his environment and fulfil his faculties. There are two important elements of education – psychological and social. There cannot be any progress without education. The best method of teaching is that, which is based on learning by doing. He advocated for allowing freedom to children in school. School is not for preparation for life, but it is actually life. Here Dewey is opposite to Spencer. Dewey’s view was that school was an enlarged family; at least one vocation should be taught in school. Moral education is essential for children whose interest and natural capacities should be attached utmost importance.

Mahatma Gandhi was our Father of Nation and his concept of education was that it should bring about a harmonious development of all the aspects of human personality. He laid stress on learning of some crafts and opined that education should be craft-centred to make the life self-supporting and self-sufficient. Gandhiji’s scheme of basic education brought about a significant change in the educational format of our country.

Rabindranath Tagore, the great poet, philosopher and educationist of our country believed that education gives power to know the supreme and ultimate
truth. He was of the view that students should have freedom and should not be imprisoned within the four walls of classes and there should not be any academic impositions. Education should be imparted in open air surroundings as was practised in ancient India under Gurukul system. This principle is well represented in Santiniketan. He emphasized that aim of education should be the development of creative tendency and dilated upon self – expression and communion with Nature and man. Being far ahead of his time, Tagore provided for the teaching of crafts, music, fine arts, experimental science, nature study, weaving, carpentry, drawing and painting in the curriculum of Visva Bharati University.

Aims of education are influenced by time, place and objectives of the society. Education has various aims, such as, vocational aim, knowledge aim, complete living aim, mental development aim, physical development aim, cultural development aim, character development aim, individual development aim, harmonious development aim, moral aim, social and citizenship aim, aim of adjustment in life, aim of enjoyment of life and self – realization.

A study of the ideas of some of the great thinkers in the field of education as above lead us to believe that imposed learning has not been supported by them. On the contrary, self – activity and creativity have been attached prominence.

It is true that museum cannot be held as an educational institution in the formal sense of the word. Museum education is an education in its wider perspective. Museums do not impart formal education, but only impart informal education. These are concerned with learning through objects. What is actually seen can remain in memory than description given verbally. In fact, things and words should go together. How museum can take the role of a public institution imbuing the people to be good citizens is best illustrated by the Museum of Louvre in Paris, which was a public museum established as a part of State educational system partly to enable the transformation of the still feudal peasants into citizens of the Republic. The Louvre became an integral part of the new
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democratic State and this became a place to browse, meeting ground of friends, a place to learn and to paint, to enjoy events and exhibitions. This museum proved for the first time the potential power of a museum to appeal to a vast number of the public and the tremendous inherent educational potentialities of a museum.

Museums, through variety of educational programmes, can take a vital role to shape the developmental activities and programmes of a country, can make invaluable contribution to keep a country inhabited by diverse communities of people as in India, united, by infusing a perception and spirit of oneness and inculcating knowledge about their glorious past and present, and thus perform a valuable duty to this country, which is at present so badly needed from the viewpoint of the centrifugal forces now present in many parts of India. This will also prepare the field for the people of India to grow up as good citizens.

Importance of the topic

The topic entitled 'Indian Museums as Vehicle of Museum Education' has been taken up for extensive research to find out the role of museum education to educate the people without any distinction of rural and urban, literate and illiterate, age and sex, especially in a developing country like India, where bulk of the people have not the opportunity of availing themselves of the formal education generally due to their poor economic condition. Moreover, maximum number of people in India still live in rural areas, where museums rarely exist and thus the rural people generally are deprived even of the informal education arranged by museums. By establishing more museums in rural areas of the country, like the cities a great leap forward can be taken to educate the people. Education through museums creates a power of observation, desire for going deep into facts and spirit of enquiry among the viewers irrespective of age, who on touching the three dimensional objects presented in a museum feel thrilled and thus their curiosity is aroused, appetite for learning is whetted and they start asking questions about the objects, which help fostering individual capacities and potentialities in an
interactive environment. Museums interpret education by way of exhibitions on different themes both for the adults and children. Museum education is now not confined to guide lectures to children and other types of visitors. Educational activities are now prime functions of a museum, which are made to spread beyond the boundaries of museums. Educational programmes are now formulated for enjoyment and learning. Thus museum educational programmes can go a long way in educating the people of India by broadening their horizon of knowledge and educated citizens naturally implies a strong nation.

Methodology of the study

For gathering information and data following methods were resorted to, to make the thesis as informative and complete as possible:

1. Conducted survey and collected data through a structured questionnaire from a good number of Indian museums and interviewed visitors,

2. Correspondence with a number of Indian museums,

3. Observation,

4. Collection of data regarding activities of many museums with regard to indoor and outdoor educational programmes,

5. Discussions and interviews with teachers, parents and school authorities in connection with museum educational programmes,

6. Studying of published reports in museum journals and reference books,

7. Attending special programmes organized by various museums on museum education,

8. Searching on internet the informations on museum education.
The thesis has been divided into the following Chapters with bibliography:

**Chapter – I**: Introduction – Meaning and scope of museum education – Importance of the topic – Methodology of study.

**Chapter – II**: Different educational activities undertaken by museums – Extended services – Outreach programmes – Eco-friendly tourism – Education through public programmes.

**Chapter – III**: Exhibition – Permanent exhibition – Temporary exhibition – Interactive display – Significance of objects – Thematic value – Aesthetic value.


**Chapter – V**: Social accountability of museums.

**Chapter – VI**: Conclusion.

Bibliography.