Introduction

It has been recognised that an individual's aspirations, objectives, cultural and social requirements are to be met through education which cannot be isolated from human life. Unfortunately our present system of education has not been able to fulfill all these requirements. Present system needs to be changed as it is text oriented and has to be more related to our lives. In a highly specialized world, even for clerical jobs one is required to undergo a specialized training. In olden days 'rishis' believed that the student should use his head and hands together so that the student is trained intellectually and practically. Therefore, there has to be proper correlation between educational development and economic development. Nevertheless the spiritual aspects of education cannot be ignored. Much success lies in the approach towards the development of an educational system.

Major goals of Home Science vocational education are the development of leadership, besides development of competence for crafts and skilled occupations.

As mentioned earlier the main aim of education is to provide better opportunities for our people specially for economic, cultural and spiritual enhancement.
of the various sections of our society.

To serve the social and economic objectives, education has to be functional, job and work oriented.

There is a change in our family structure from joint family to unitary family. Unfortunately, joint family is history of the past, where women lived in the security of the house and were not exposed to the world outside. Now women fight the battle of family economics and have to face a number of other social changes.

In olden days one member of the family earned or there was a family income and all the members enjoyed and stayed at home, specially the women. Now very strong economic, social and legal factors have changed this pattern of family life. Urbanization due to better job opportunities have scattered the family units. Members of the family from ancestral moorings prefer to migrate to places of their work of jobs.

Urbanization and industrialization have also brought about many other changes in our lives. These have had far reaching social and economics effects. Modernization has effected in-directly the individuals of the family. It has become all the more important
to strengthen the social, economic, moral and religious foundations of the family in the changing world of today. Individuals are losing patience, self-sacrifice, understanding and generosity. These qualities have become virtues of the past. We talk about them as if only our parents and ancestors had patience and other virtues and it is very difficult for us to cultivate these values in our lives.

One is reminded of the saying that "A man may build a house but only God can make a home". We know how to build houses but we are forgetting how to build homes for happy families.

The joint family provided cohesive strength, common ancestry, common basic goals and traditional values. Now our family goals are not the same as those of the traditional joint family. There is a feeling of "me" and "mine" and "I" which have crept into our thinking. There is an individual rather than a common goal or common interest. All this has resulted in more insecurity in our lives.

As mentioned earlier, Home Scientists have a dual responsibility of preparing students for homemaking and also for occupational education. Home
Science has a unique role to play in the field of modern education. Vocational education in Home Science is very inadequate. Therefore, it needs special emphasis and it cannot prosper unless it has a strong general education accompanying it. Vocational education is one of the means of lending intelligibility to academic education.

Home Science still has a long way to go to equal traditional disciplines. This will depend on the perfection of skills rather than on its implication for personality development and human relationship. This may be possible when Home Science is raised to the position of an accepted academic as well as professional discipline. For the present Home scientists find opportunities in fields like social welfare, education, agriculture, industry, medicine, health care, nutrition, child development and rural reconstruction activities, etc. This may give rise to an important question of relationship between Home Science curriculae and the academic and vocational streams.

This thesis covers the historical background of learned vocations in India, introduction of the teaching of Home Science and a study of contemporary
position of Home Science courses and syllabi,

Efforts also have been made to make proposals for vocational education in Home Science.
India has a long history and tradition of learning. It is unfortunate that we have no written records to support our claim except through indirect sources and inferences.

Nothing is known about the period before the emergence of Indus Valley civilization. Historians still disagree with each other about the people living at Mohan-jo-Daro and Harappa. Nevertheless one thing is certain that these people were rich and they led a varied life. It has been established that these people were "highly civilized and cultured". Regarding their occupation Sir Mortimer Wheeler observes: "Whilst a city of the size of Mohan-jo-Daro or Harappa implies a substantial middle class financed from trade and industry, the basic economy was necessarily agricultural and there is evidence of a considerable variety in the crops available to the Harappans".

This civilization was not confined only to these two places; rather "the Indus Valley Civilization intensively studied at Mohan-jo-Daro and Harappa was once co-extensive with almost the whole of India".

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"The Rig Vedic period is better known to us. People were essentially rural. These people had settled down in small villages and after coming to India had to face opposition of the native people of the country living in urban area. They were not only agriculturists but had also adopted means for imparting formal education and training."*

We do not have any information about the professional education and patterns of the ancient people during the period subsequent to the Rig Vedic period. In the two great epics viz. the Ramayana and the Mahabharata there is a description of the life and conditions of Uttar Pradesh and Punjab and the land between Ganga and Yamuna become the centre of Aryan Civilization.

In 600 B.C. Jainism and Buddhism took birth and brought about a considerable change in the prevailing social and religious traditions and values. The ideas introduced by these two sections of Hinduism also influenced considerably the professional and vocational groupings around castes.**

In the Rig Veda we find a number of references to occupations and traditions of learning. We have the interesting

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* Prakash, Dr. Buddha, Political and Social Movements in Ancient Punjab, pp 10-11, Motilal Banarsidass, Delhi, 1964.
example of a Rishi singing: "Behold, I am a composer of hymns, my father is a physician, my mother grinds corn on stone. We are all engaged in different occupations. As cows wander (in various directions) in the pasture fields (for food) so we (in various occupations) worship thee, O Soma, for Wealth." This verse also points out that though at that time Varna Vyavastha had already been introduced but in reality people were free to choose any profession they were interested in. It was after this period that birth became a determinant of caste and, therefore, of a profession. The crafts of the smith, carpenter, the tanner, etc., were "quite dignified in the Rig Veda and apparently practiced by respected members of the "community"."

The names of "occupations occur with relative frequency from the time of the Vedic hymns, notably in the lists of 'victims' of the human sacrifice."*** but these lists are of little importance. "The classes most prominent in the early period are those of the carpenter, the smith, the potter, the goldsmith and the distiller; there were also several kinds of musicians and actors, but important groups may be missing, while minor details may be emphasized from religious motives." Some names of

* Rig Veda, IX, 112,3 for material prosperity, "Let a man think well on wealth and strive to win it by the path of law and by worship", Rig-Veda, II, 28,9.

** Shrama, R,S, Sudras in Ancient India, p.28.

*** Purushmedha, Vajasaneyi - Sambita, XXX.

Vocations might be missing from this list but it is certain that for some professions some specialized knowledge was needed. How this specialized knowledge was transmitted is not known. Gradually a number of these professions and occupations came to be transformed into castes.

At this point it is necessary to differentiate between a profession and an occupation. Whereas a profession necessarily has a theoretical body of knowledge and deals with the principles of an activity, an occupation or trade deals with the practice of the same with or without being accompanied by any level of formal learning. Also a profession is always preceded by a level of education commensurate with the future needs of the relevant profession (occupation) and has a code of conduct enforceable by esteemed and learned members of the same profession. This is not equally true of all trades. In fact, most of the trades have their own rules of apprenticeship and their own unions for demanding and safeguarding their rights and privileges and do not have a universally accepted canon of morality.

Taking a broad view, it would appear that professional and vocational teaching is not an entirely new concept. This type of teaching also existed in ancient times but its nature was different. The following paragraphs throw some light on professional and vocational education during the ancient and medieval periods of Indian History:

Professional Education in Ancient India

The first popular profession in the ancient times was
Priesthood. "The Brahmans are represented in the Vedas merely as a profession, and not a class of priests, officiating at sacrifices and other religious services along with other specified classes of priests". The distinctive feature of a Brahma was learning. At any rate, it was the duty of the Brahmans to preserve and transmit through the hallowed oral method the sacred knowledge found in the Vedas, although there are indications that perhaps a script was even then in existence.

"Higher education now related itself to the requirements of this priesthood and ritualistic religion. The external material and mechanical aspects of worship and sacrifice became now the principal subjects of study, which in their range and complexity, even called for a considerable degree of specialisation and division of labour among its students or sacrifices. A priest mispronouncing a single syllable used to be declared unfit for this profession. The sacred literature was transmitted orally and writing of it was prohibited until the Mahabharat.

In the later Vedic period apparently it became necessary...

* Dr. Kosambi points out that there were to be found non-Aryan Brahmans as well. See Kosambi D.D., op. p. 97.

** Alteas, Dr. A. S., Education in Ancient India, pp 58-51, Nand Kishore Bros., Varanasi, 1948.

to increase the number of schools for turning out priests of various types.

Slowly the priests drew into a caste known as the "Brahmanas", who served God and were holy.* All the persons had to invite a priest and even the eldest member of the family was declared unfit to perform his own household sacrifices.

In the Epics, Brahmans occupied the highest place of the honour in the social order and even Emperors used to rise in their honour. In the Ramayana period reading of Sastras was also a lucrative profession.** During this period large ashramas, with fully grown departments and numerous teachers came into existence which were merely institutions for preparing priests of various kinds.

The Buddhists also had one such system. A young layman was trained properly and this course used to last for twelve years which could be reduced in special cases.***

Until Emperor Harsha's time both the Brahmans priests and the Buddhist monks enjoyed social esteem and had their religious (i.e. central, higher) institutions of learning.****

* Sengupta, P., op. cit., p.46.
** Bajpai, K.D., Bhartiya Vyapar Ka Itihas, Rashtra Bhasha Prakoshan, Mathura, 1957(Hindi), p.54.
*** Mahavagga, I, p.22, 64.
The second known profession in ancient India was teaching. A fairly developed pre-Aryan script has been found. Sir Mortimer Wheeler believes that some parts of a "College" building can be seen in the excavations at Mohen-jo-Daro.* This leads to the conclusion that teachers of all kinds and levels were available at the time.

Though most of the teachers during the Rig-Vedic period were Brahmans, yet there was no restriction on people from other Caste joining this profession.** Though money was not the sole consideration, teachers used to accept gifts by way of remuneration;*** These teachers enjoyed the highest position in the society. One of the reasons for their was that, due to the absence of a script, students had to rely entirely on their teachers. The Sarnitis say that a Brahman alone should be chosen as a teacher. A Brahman could study under a non-Brahman but, after the completion of his study, was more venerable than his teacher.****

Four terms - viz. Acharya, Guru, Sikshaka and Upadhyaya - were used as synonyms of a teacher. Among these four the Acharya was the highest type of teacher. He was an

** Chhandogya Upanishad, V. II, 4 and Satapathi Brahma, X, G, 1, 2. See also Prakash, Dr. R.P., Political and Social Movements in Ancient Penjol, p. 33, Manu, X, 62-82.
*** Singh, Dr. R.P., op. cit., p. 22.
**** Apsastamba Dharma Sutra, 1, 2, 8, 27.
original and great thinker. The other three terms were used for ordinary teachers. Panini mentions special schools of priests and also of Chhandoga the Uththias. Schools of priests connected with the Vajur-Veda and Rig-Veda have also been mentioned.

It seems that the purpose of education at the time was the preservation of Vedic knowledge. Only a Brahman who had acquired all the learning could teach. Dr. Lew observes that "the Brahmanas were not merely teachers of theology and philosophy but also of Economics, Polity including even the art of warfare and use of weapons, also practical and fine arts and accomplishments".

They had a promotion system also. It has been mentioned that an Upadhyaya could become an Acharya after working for seven years.

Usually pupils had only one teacher. In case they wanted to learn more than one subject they had to go to different teachers.

During the Buddhist period, an Upadhyaya was considered to be superior to an Acharya. Buddhist learning for its propagation and dissemination depended on the rigorous training of

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* Singh, Dr. R. P., op. cit., p. 25-26.

** Lav, Dr. N. N., Indian Antiquary, (Journal), 1918, p. 240.
the monks. They had a selected band of trained teachers.* A monk had to pass through a "grinding system" (from Babhlija to Upasampada). Then, to acquire the position of an Acharya or Upadhyaya, he had to go to two teachers.

After completion of their student-ship, students usually used to go in for the teaching profession. Hieuen-Tsang has also described the learning and training of the teachers. In Viharas and monasteries monks were also trained to supervise building work and taught to weave.** These teachers enjoyed the highest social status until the Muslims came to India.

The third known ancient profession was medicine. The Atharva Veda is the oldest work in the field of the medical science. In the Rig-Veda we find mention of medical practice as a profession, which originated from magic and later on grew into a proper science. People associated with surgery were not given an honoured place, because they used to come in contact with people of all Caste and had to deal with dead bodies.

But by the end of the 1st century B.C., the medical sciences had grown considerably. There is mention of medical instruments made of steel and bandages,*** in Susruta. Medical science was divided into other branches - viz, surgery.

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* Singh, Dr. R.P., op. cit., p. 29

** Ibid, p. 31

*** Prakash, Dr. S., Founders of Sciences in Ancient India, p. 222. The Research Institute of Ancient Scientific Studies, Delhi, 1965.
mid-wifery, mental diseases, diseases of the eye, nose, ear, etc., practice of medicine, pediatrics, bio-chemistry and 'aphrodisiac.' This list has not been agreed upon universally.** Another list includes the ordinary physicians, military surgeons, veterinary surgeons and specialists in the treatment of poison cases, as its branches.

In the Ramayana, there is a mention of physicians, surgeons, druggists, mid-wifery, nursing, veterinary surgeons and preservation of corpses, etc.***

Huien Taang observed that Brahmanical studies comprised five Sastras and the four Vedas viz, the Ayurveda, the Yajurveda, the Samveda and the Atharveda.**** Perhaps the reason of substituting Rig Veda by Ayurveda was that by that time the Vedas were reduced to writing® and it is probable that this omission was due to an oversight which resulted in wrong noting by the renowned traveller. But this, on the other hand, shows the popularity of medical science.®

During the reign of King Ashoka, hospitals (both for

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® Ancient Indian Education, p.505.

£ Singh, Dr.R.F., op.cit., p.35-36.
animals and men) were opened* and medical drugs were planted and supplied according to need.**

Only those who were physically and morally fit and had the requisite intelligence, patience and humility, were eligible for the medical profession.*** The students were taught through padas and slokas. Theoretical knowledge without practical knowledge was not sufficient.

Before taking up this profession, an individual had to undergo a training of eight years and after this he was awarded a licence by the king.**** Ancients knew that success of medical profession was dependent upon doctor, nurse and efficacy of medicines.

We have some more information regarding this profession during the Buddhist period. The following features of the medical education during the period of Jivaka Konam-bhachcha, a distinguished medical practitioner, have been pointed out.@@

1. Taxila must have been the most renowned seat of medical education in India because students used to come here from long distances.

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* New Indian Antiquary, vol. VII, Nos. 4-6, April-June, 1945, p. 47.
** Sengupta, P. op. cit., p. 74.
*** Singh, Dr. R.P., op. cit., p. 36.
**** See Pandhopadhyaya, M.C., Economic Life and Social Life in Ancient India, Calcutta, 1944, p. 143.
@ Ancient Indian Education, pp. 470-71.
2. The duration of medical course was seven years which was followed by a practical examination.

3. The principal cities of north India, Sakota, Benares etc., did not need renowned physicians.

4. Surgery had advanced very much and very complicated operations were being performed.

5. The practice of a successful physician covered several provinces.

6. The success of the surgical operations depended upon the use of antiseptic medicines.

The fourth known profession of ancient India was Law.

The Smritis which are collection of past learning are the sources of information about Aryan Laws. Law, like other branches of knowledge, developed from religion; therefore, ethical-religious obligations had to be regarded superior to the mere legal ones. In fact, Smritisars were not law-makers. They were "exponents of the divine percepts of law and compilers of traditions handed down to them."

During the Sutra period Dharamsutras were compiled which contain aphorisms on law and duties of men. Dr. Buhler believes that originally "they were to be authoritative in restricted circles" and later on were acknowledged as the only source of law.**

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** Introduction to the Laws of Manu, Sacred Books of the East Series, vol.25, p.XI.
By the time of Panini and the Mauryan rulers, experts in Nyaya, Mirunanasa, Hinkta and Law had acquired importance. During this period, regular law courts had been started. In Mrichchakatika we find a description of a law court. This play is the first important literary document referring to legal procedures of that time.

Kautilya's Arthasastra is another example of this profession. Law made by the king were superior to any other law.*

There was an hierarchy of these courts of justice.

In the post-Smriti period many legal commentaries were written. The Missionshans did systematic construction of law.

Gradually schools for imparting legal instructions came into existence.

Later on Sutra Schools were started for producing specialists in Law, Grammar, Astronomy, etc. With time these schools became more secular in character.

Mitakshana and Dayabhaa were the two schools which developed with passage of time. During the period of Hindu decline king-made laws became more important than the sacred Law but, on the whole, law kept growing continuously.

* Arthasastra, III, ch. I, para 150.
The fifth important profession of ancient India can be named as Architecture and Engineering. "Vastu Sastra" was a highly specialised profession. Broad roads, elaborate system of drains* and burnt bricks found in excavations are burning examples of the advanced civilization of the Harappans. A Palace of the thousand pillars has been described in the Rigveda,** In the Mahabharata and the Ramayana also we come across such descriptions.

We find references to various guilds of practical and fine arts and training in architecture and sculpture was provided in these guilds.

The Epics provide information about developed state of engineering. Ayodhya and Lanka were technologically very advanced.

According to Mr. P.C. Dharmaraj there were two branches of engineering viz, Civil and Mechanical.*** Kautilya has described also the advancement in mining and metallurgy. The Arthasastra tells us that there were various departments of Mining, Armouy, the Mint etc, which had to control and run different branches of the state administration. But

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* Sen Gupta, P., op. cit., p. 27.

** Rigveda, IV, 179; 11, 41, 5.

unfortunately there can a break in the development of this science after Emperor Harsha, because that time was not favourable for the growth of such learned profession.

Vocational education in Ancient India - Indus Valley people were primarily agriculturists but at the same time presence of some vocational skills was there. "The process of saving, flaxing, grinding and boring the stone are well illustrated at Chan-hu-daro where a leadmaker's shop was found. The technique was a laborious and skillful one".*

The Rig-Vedic people, who were primarily agriculturists, had, all the same, occupations of different kinds viz. metal workers for the making of ploughs and other implements; tanners; carpenters, etc. A simile found in literature of that period leads to the conclusion that leather-and-woodwork was also of a high order.

We find frequent references to some vocations of this period. Various prominent classes of the Rig-Vedic society viz those of the carpenter, the smith, the potter, the gold-smith and the distiller, stuck to their specialized vocations. But in case of some vocations, a training of highly complicated nature was required. If a particular vocation was simple comparatively in character, the skill was retained in the family.

* The Indus Civilization, op. cit., p.79. See also Basham, A.L., The Wonder that was India, p.20
A list of crafts and trades of the Rig-Vedic period is given below:

1. **Crafts:** Working in wood, weaving, pottery, wine-distilling and training.

2. **Agricultural occupations:** Kinaga, Krishyala (Ploughman); Gops or Gopala (Herdsmen); Aupa, Ajapala (Goatherd); Dhanyakrit (one employed in husking), Upalepraksini (women employed in making goats) and Vapa (Sower of grain).

3. **Industrial Occupations:** Karmara (Smith); Dhamatr (Smelter); Kulala (Potter); Isubara (one who makes arrows); Dhanuskara (bow-maker); Takmana (Carpenter); Praheriara (stone-caver); Pestir (Caver); Videkari (Basket-maker); Manikara (Goldsmith); Rajayitr (dyes); Vaya (weaver); Vapitr (a female weaver); Pesakari (a female embroiderer); Rathkara (chariot builder); Rajjuhara (rope-maker) and Swakara (wine-distiller).

4. **Non-Industrial and Menial occupations:** Barber, washerman, Fisherman, Huntsman, Cook, Drum-beater, Charioteer, Elephant-keeper, Servant, Door-keeper, Messenger, Waiter, Rover, Boatsman, Bath-attendant and shampoer.

* Rig-Veda, IX, 112, i; X, 136, 2; Vajasneyi Samhita, XVI, 27 and Taitt. Brahmanas, II, 6
5. Other occupations: Actors, Dress-makers, Exciters of love-flute-players, keepers of gambling houses and courtesans etc.

During the Epic Age no change in occupations was observed.* But during Ramayan period people from all the castes were eligible for specific type of education.

Panini provides information about the crafts and trades of his period. He informs us about two types of education which is an important point because we had even then both classical education and vocational education separately. The skilled people of this time were respected in their society and some of them had their own organisations for imparting instruction and securing lucrative jobs.

Jain and Buddhist literature also provides information about the training imparted for different crafts. It is this literature which gives us information about guilds of various vocations.

The guild was named as Sancha and its head was called a Sresthi.** These guilds had harmonious association between

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** The Arthasastra, II, 1 and 9.2
labour and capital* and had become very powerful by this time.

Information about 18 guilds** of different crafts and professions is available. These guilds had their own president, treasurer and bankers. A list of these (guilds) is given below:

1. Workers in wood - carpenters, wheel, weights, etc.
2. Workers in metal - Iron, gold and silver.
3. Workers in stone - from bas-relief, carved pillars, houses and water reservoirs.
4. Weavers from silk to cotton.
5. Leather workers.
6. Potters.
7. Ivory workers.
8. Dyers.
14. The Barbers and Shampooers.
17. Flower-sellers.
18. Painters - mostly house painter.

* Economic Life and Progress in Ancient India, p. 246.
In the above list we find that one of the guilds used to deal with cooks and confectioners. This is an important thing to be noted while tracing out the origin of Home Science as a profession. It was the first time when a separate guild was made for this purpose which later on developed into a profession.

Besides this system, the system of apprenticeship also existed. In the words of A.K. Coomaraswamy, "The young craftsman is brought up and educated in the actual workshop, and is the disciple of his father".*

These guilds used to provide technical education for all sorts of vocations. The guilds of Ivory-Carvers, Stone Cutters or Painters were highly specialised and used to impart education according to the rules of apprenticeship**.

For spinning and weaving there were "specialised factories" which were working "in association with a domestic industry paid at piece rates".*** Most of the workers in such industries were common, since it was a highly specialized industry, the period of apprenticeship cannot be very long. At one place the job of a weaver has been described as one of the inferior type.®

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* The Indian Craftsman, p.84.
** Singh, Dr. R.K., op. cit., p.66.
*** The Civilization of Ancient Indıa, op. cit., p.132.
Medieval Period: In the beginning of the 11th century Muslims came to India and the end of Hindu rule came to an end. By this time Hindus had well developed trades and a strong social structure but politically they were not sound. During Muslim period also Hindus showed their art whenever it was possible. They never surrendered completely before Muslims. Though not defeated, Hindus maintained an overall superiority so far as technical and business men were concerned. Muslims did not bring any new techniques with them. The result was that the economic life and the social structure of the Hindus were influenced very little.

The Muslims refused to accept the Hindu religion and started spreading their religion in India. From 1200 to 1500 their state and society retained its original military and nomadic characteristics, the ruling race living merely like an armed camp in the land.

The Turkish conquests resulted in upper and middle class Hindus losing their employment in state service, civil and military. During Muslim rule there were some Hindu princes in Rajasthan and South India. Except for brief intervals the Rajputs kept the torch of Hindu culture and civilization

* A Survey of Indian History, p. 127.
** Singh, Dr. R. P., op. cit., p. 77
Professional Education in Medieval period. During the 13th century the impact of Islam on Indian culture was evident. In the North, Muslims took over Rajputs kingdoms which also resulted in changes in the nobility, court, manners, dress and even in the state language. Sanskrit was replaced by Persian and Hindu schools stepped down to given place to the Muslims Ulamas, in turn influenced education and learning.

Muslims were divided into two groups viz. men of the sword and men of the pen. Theologians or Ulamas were not a hereditary class. There were two categories of Ulamas - 1, Ulama-i-akharat who devoted their life to learning and uplifting the Muslim society and 2, Ulama-i-duriya who employed their learning for amassing wealth. The second group emerged as a power in politics.

Madarsahs or institutions of professional learning were there. Here all sorts of professional training was given.

* Ibid, p.81
** Ibid, p.83
*** Occasionally the forms did elicit praise from their Muslim rules, see, Yasima, p.32.
People wishing to become teachers, lawyers, etc., used to join these institutions. They also "supplied the state the suitable recruits for the post of Qazis, Muftis and other administrators". One point should be made clear that these institutions used to provide courses in all the branches of Muslim learning and they were not interested in Hindu learning at all. The subjects taught were Tafsir (exegesis), Grammar, Literature, Logic and Muslim Scholasticism (Kalam) were also taught.

It has been suggested that since Firoz Tughlaq was interested in astronomy, history and medicine, these subjects were also taught in Madarsas.

Muslims also had the system of training physicians through an apprenticeship. The father or uncle used to master this. We find a mention of colleges of medicine and surgery, too. "Forty-five doctors, skilled in sciences, were professors in the universities." There were many appointed physicians in the court of Mohammad Tughlaq.

* Singh, Dr. R. P., op. cit., p. 65.

** Hussain Y., Glimpses of Medieval Indian Culture, p. 69.

*** Singh, Dr. R. P., op. cit., p. 65.

@ Ibid., p. 36.

& Nizami, K.A., op. cit., p. 68.


$ The Legacy of Islam, op. cit., pp. 311-35.
During the reign of Sikandar Lodhi, the Hindus started learning Persian and Arabic and some of the Kayasthas, who became very proficient in them, got into Government service.

Since the Muslims were leading some sort of military life, they preferred appointing their own people to jobs of high rank.

It should be noted that for the highest positions in the state service, no particular professional training was essential. Only academic qualifications were the considerations. *

Indian masons and stone cutters were very much in demand not only in India but abroad also. But the Muslim Art has not contributed much. Rather it borrowed extensively from the Indian artistic tradition.** Dr. Tara Chand has said that Hindu artists were employed by a number of Muslim rulers.*** That is to say that though architecture was still treated as a profession during Muslim rule in India, it continued to be the same as in old times.Ø

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* Singh, Dr. R. P., op. cit., p. 91.


Ø Singh, Dr. R. P., op. cit., p. 98.
On the whole it can be said that position of professional education during medieval period was not satisfactory.

**Vocational Education in Medieval Period:** There were already some Hindu guilds which used to impart professional education for different jobs. During Sultanat period the Sultans had their own workshops known as "Karkhanas" which provided training and employment in numerous highly specialized vocations. *

We have the information regarding Mohammad Tugda employing some 400 manufacturers of golden tissues for brocades used by ladies of royal harem or given away in presents to the nobles and their consorts. **"Besides, the supplies...the Karkhanas maintained separate sections for the supply of royal standards and the care of the royal library and the gong and chronometer, the jewel house and the royal pastures. The Karkhanas looked after the provisioning of the royal stables and the supervision of the royal buildings, for which they maintained an army of masons and architects. Finally, they undertook to supply the menial attendance and the domestic service for the palaces and other royal buildings."*** But the idea of such workshops was not new. Kautilya had already mentioned it in his Arthasastera.

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** Ashraf, K.M., op.cit. p.95.
*** Ibid, p.36.
By the time of Timur, gold and silver vessels, inlaid ornaments, embroidered and damascened work, weavers of Bidani alloy, crown, embroidered belts, necklaces, dishes dish covers and other articles were common in many big cities. *

Alberdi has mentioned eight guilds of that time. ** The Muslims borrowed heavily from their Hindu subjects but never encouraged them to either improve or increase these guilds.

There still existed guilds of ivory workers, jewellery and carpenters during this period. There are also references to a flourishing inland and sea borne trade. *** The rich traders were both Muslims and Hindus. 6 We also find references of the great, industrial city of Cotton which was famous for the "cheapness of its woven cotton fabrics, it printed cotton stuffs, its silk cloth, coloured velvety satins and thick carpets as well as its very beautiful quilts." 7 Some more interesting industries viz. manufacture of arms, manufacture of metal wares, manufacture of papers and clay industries, 8 were added to the ancient ones viz. shoe making, dyeing, preparation of sugar, etc.

* Singh, Dr. R.P., op.cit., p.93.

** Al Birmili, India, cited by Banikact, K.M., A survey of Indian History, Aslo, Muassim, Y., op. cit., p.94.


† Ashraf, K.K., op.cit., p.44 and Mazumdar, R.C., op.cit., pp.654-55.

Therefore, it can be concluded that the busy industry provided sufficient broad base for the progress and perpetuation of vocational skills and Karkhanas and guilds were doing good work in this field.

The Mughals—Babar was the first Mughul who came to India. He was the founder of the Mughul Empire. He was succeeded by his son Humayun who was defeated by Sher Shah Suri. Since Babar and Humayun ruled in India for a very short period, they had very little time to do reforms.

Akbar was, therefore, the first Mughul King who ruled over India for about half a century. We have authentic information regarding his rule available with us because this period which has been sufficiently documented. He laid a line of policy for his successors who by and large failed to follow it. After the death of Humayun, Hindus regained their former position and prestige.

Professions in Mughul Periods—Mughul Emperors were highly cultured people especially Humayun who was very much interested in literature, science and art and Akbar received education from his tutor Abdul Latif, who was so liberal in his views that among Sunnis he acquired the reputation

* Singh, Dr. R., P., op. cit., p. 100.
"Higher education (i.e., education for learned professions especially the clergy) under the Moghuls was not only subsidised by the state, it was largely controlled by it also". **Sadr**, who used to be the Minister of Ecclesiastical and Judicial Affairs was the incharge of educational matters also. He was supposed to ensure for the state a regular supply of learned Muslim divines, such as Ozir, Muftis, Mir Adis, Mukatssiks and other administrators. Very little is known about the curriculum followed in Madrasas. But Sufi has provided information regarding Madrasas of the middle 18th century drawn up by Mulla Nizamuddin which included Saaf (Declaration and Conjugation), Nahu (grammar and syntax), Mantiq (logic), Kikmat (philosophy), Riyazi (mathematics), Sahi (rhetoric), Fiqh (jurisprudence), Usula Fiqh (principles of jurisprudence), Tafsan (exegetics of Quran) and Hadis (traditions). Dr. Yusuf Hussein believes that Adab (literature), Fakhs (obligations), Munarasa (disputation) and Usula Hadis (principles of traditions) were also taught.

**Sharma, B.P., The Religious Policy of Moghul Emperors, Asia, 1982, p.16.**

**Sinch, N.R.P., op.cit., p.107.**

@ Srivastava, A.L., Medieval Indian Culture, p.99.

& Sufi, C.M., O. Al-Minhaj, C.M. Ashraf, Lahore, 1941, pp.73-75.

& Cimar, of Medieval Indian Culture, Asia, 1957, p.62.
During the reign of Akbar the established learned professions were "Teaching, medicine, literature, are (including calligraphy) and music. All of these required regular education and training." *

Students studying vocational courses "lived with master craftsmen to learn and assimilate their scholarship and the mysteries of the craft." ** Though they did not have an examination system like the present one, the tutors used to award degrees like Amil, Fazil and Rabil. ***

The Moghuls also encouraged higher professional learning. Medicine was considered to be an important profession. The most famous centre of education in medicine was Sirhindal. 

It was a hereditary profession though some experienced doctors used to train their pupils privately. 

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* Singh, Dr. R. P., op. cit., p. 104.
** Ibid., p. 105.
*** Hussain, Y., op. cit., p. 89.


Ibid., p. 157.]
Some sort of training in veterinary science was also given, for a few veterinarians are mentioned in the contemporary records. Instead of the existence of a number of Madarsahs, the size of educated middle class was very small.

Perhaps these Madarsahs were not as high in status as they have been reported. "The times of Akbar were, comparatively speaking, suited for professional growth since he was liberal in extending patronage." **

Architecture during Moghul period was quite satisfactory. Some of the buildings made during Moghul period are still standing in good condition. They also imported skill from outside but gave a chance to the indigenous talent also. ***

It has been concluded that "local artisans and master builders who were available in large number worked on Moghul buildings along with a few foreigners but mostly under Muslim supervision. They were allowed a little freedom of manipulation in their art. This means that evidently architecture continued to be a regular and popular profession and its Indian traditions were never entirely supplanted by the Foreign influence." @

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* Chopra, P.N., op.cit. p.157.
** Singh, Dr.R.P., op.cit., p.106
*** Cambridge History of India, vol. IV, p.532.
@ Singh, Dr.R.P., op.cit., p.113.
Vocational Education during Moghul Period. From the point of view of vocational education, Moghul period was not like the Medieval period. Mining was an important profession.* There is a mention of skilled people working at the diamond industry though the wages were very low.** Iron was used for several products and its production was widely diffused.***

Moghuls too maintained Karkhanas which besides being manufacturing companies were also Vocational training centres for Trainees. They (Karkhanas) had certain highly specialised departments. Father Monserrate, who visited Akbar's court has described a Kharkhane.£ "He (Akbar) has built a workshop near the palace, where also are studios and workshops for the finer and more reputable arts, such as painting, goldsmith's work, tapestry making, carpet and curtain making and manufacture of arms. He (Akbar) very frequently comes and relaxes his mind in the watching at their work those who practise these Arts. Akbar used to visit the blacksmith's shop."

* Singh, Dr. R.P., op. cit., p. 108


*** Ibid, p. 149.

£ Hussain, Y. op. cit., p. 80.

& Ibid, p. 80

Ø Hussain, Y. op. cit., p. 80
and sent his own people to learn skills elsewhere.*

One of the foreign visitors, Berrier, has written that these Karkhanas had different calls. He has also named certain type of people working there which are embroiderers, goldsmiths, painters, varnishers, joiners, turners, tailors and show makers, manufacturers of silk, brocade and fine muslins, etc.**

We have information regarding how vocational training was given. It has been said*** that "through the attention of His Majesty, a variety of new manufacturers are established in this country. The skill of the manufacturers has increased with their number.

His majesty has made himself acquainted with the theory and practice in every stage of the business, so as to be able to discover the merits of the workmen, thus by bringing the arts into credit, the natives are encouraged to give application, and they speedily gain a complete knowledge of their profession. These craftsmen, unlike modern craftsmen had sufficient time to devote to their art.

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* Akbar-nama, Abul Fazl; Trans. Sir H.M. Eliot, Sushil Gupta and Co., Calcutta, 1953. "Hazi Habib was sent by Akbar to Goa to examine the art and skill exhibited in that town. On his return journey he presented fabrics which he had selected. The artisans who had gone there to acquire knowledge exhibited their skill and received applause."


Coomaraswamy, A.K., The Indian Craftsmen, p.23.
Akbar settled down foreign skilful masters and workmen in the country who taught his countrymen "an improved system of manufacture".*

Apart from this jewelers, druggists, perfumers, silver smiths, workers in ivory, coral and amber etc., also existed**. Paper was also manufactured.***

Hindu Centres of Learning: Though education during Moghul period was primarily meant for Muslims, Hindus also maintained their centre of learning though it was confined to houses. They did not have any university there. Brahmanas made their caste system more strict and castes and sub castes had also emerged. Numerous other centres of learning e.g. Mithila, Nadia and Madurai were in existence.

But on the whole Hindus did not succeed in regaining what they had already lost during the Muslim period.

* Ain, i., pp. 87-88


*** Ibid., p. 163.
Vocational Education during Modern Period

The coming of Europeans in India ushered in traces of modernity into an otherwise sedate life of the medieval times. It was also revolutionary in certain aspects. For instance, not only was India exposed for once to European culture and science (because Christianity was not new to this country), it was made to adjust to new regulations in agriculture, administration, polity and civic life. In Indian houses the furniture, dress and new tastes were deliberately cultivated and a foreign tongue came to occupy a greater degree of respect than the languages of Indian scholars - both Hindu and Muslim. Though slowly European language and learning became more pervasive than their counterparts before.

India already had Ayurvedic and Yunani Systems of education. But understandably it was the newer type of medicine which got promoted and supported. Same could be said about Law, Engineering, Teaching, etc. or even the older trades were given new orientation, contact and look.

Home Science as a trade/profession: (A Resume)

It would be interesting to trace the origin of Home Science down the ages and show how it came to acquire new meanings or status. We have already seen that in ancient times Home Science was included among the trades.
It had nothing to qualify it to acquire the status of a learned profession.

If we refer to the available lists of professions and vocations of ancient and medieval times we find that there was no such subject as Home Science. In ancient times India was famous for its prosperity. The remains of that period also confirm this. The people of Harappa and Mohanjodaro were prosperous people and it is believed that they led a varied type of life.

By the end of the 1st century B.C. Medical Sciences which was one of the five most popular professions of ancient times had developed considerably. At that time Surgery was not as popular as medicine was. Hygien, midwifery and Physiology are the subjects which have been included under Medical Sciences. In Ramayana, we find a reference to nursing also which constitutes one aspect of Home Science. But these were not taught as subjects rather practice in medicine was treated as a profession and the training was given by different training centres.

As mentioned earlier in this chapter we have a list of crafts and trades of Rig-Vedic period. This list shows that numerous trades and crafts were popular at that time. Certain classes doing these trades have been given

* Prachin Bharat, op.cit., p.5
** Annual Bibliography of Indian Archaeology, op.cit. p.127-146.
place in this list e.g. Vapitr (a female weaver) and Dress maker. These were separate categories of occupation, the first being an industrial occupation and the other a non-industrial one. At present teaching of both these subjects is covered under Home Science.

At the time of Panini vocational education was given much importance and there was provision of such education for those interested in it. There were 10 guilds during Buddhist period which had taken up the responsibility of imparting education for different crafts and vocations separately.

Out of these 10 guilds one was for cooks and confectioners*. It is this time when we had an independent body dealing with education for a vocation which now constitute an important part of Home Science.

During Muslim period this class might have got more importance because Muslim ladies, because of their high status and class feeling were not supposed to look after the work of kitchen. For this reason kings and other rich persons might have added more importance to this

trade which resulted in a class of expert cooks.*

Moghuls had Kerkhanas for providing Vocational education. One class of people who used was called embroiderers. This type of education has now been covered under Home Science.

During modern period this subject became more important with the development of women education in India. The issue of equality in education was discussed and more attention was paid to women and education. It has been accepted that the education which is given to common men should be provided with an intention to prepare them for certain occupations and jobs so that they are able to hold an equally important status in society. As a result of that more attention has been paid to the teaching of Home Science as an independent subject. But before coming to that point it is necessary to discuss the nature of professional and vocational education in modern period.

Modern Period: The modern period begins with the advent of British rule in India. After the Moghul Empire had broken down sometime after the death of the last of the Great Moghuls in 1707, the Marathas contribution of the Marathas to India, as a whole, is pitifully small. Indeed their influence hardly touched the outer fringers of the Indian society. They were essentially a fighting people, who, when not fighting, devoted themselves to the conservation and revival of Hindu culture without deliberately antagonising the Muslims. The times when they were not engaged in fighting, however, were rare.

In the beginning, the East India Company which had originally come for trade in the first decade of the 17th Century took hardly any notice of the events that were taking place all around them; but soon they noticed the advantages they would ultimately gain if they swung the course of events in their own favour by diplomatic manoeuvre. Both the victory at Plassey in 1757 and earning of Dewanee in 1765 by the East India Company from a powerless Moghul Emperor, gave the Company a strong foothold in Bengal.

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** Wallbank, T.W., India, p.22, Henry Holt & Co., 1948

really came to the assistance of the East India Company was the social and political anarchy in the country. Nothing but a state of anarchy could explain the ease with which the English over-ran the country with ludicrously small armies. Only occasionally did the English meet with men imbued with a feeling of local patriotism, and fighting for a country rather than an individual. *

The political picture of India in 1757 is rather confused. The Marathas had failed to bring order and peace to the country despite their rule over the whole of the north and central India. Indeed they were not a stabilising force outside their home provinces but merely "added to disorder and confusion", ** which had followed because of the breakdown of the Moghul power. In the south their rule was challenged by two Muslim rulers and in the east by none other than the East India Company itself — by now grown considerably powerful on account of Clive's activities. *** By 1806 only two powers remained to contest the rule of entire India — the Marathas and the British. "India contains no more than two powers, British and Marathas, and

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*** Ibid, p.197.
every other state acknowledges the influence of the one or other. Every inch that we recede will be occupied by them.*

But this state of affairs also did not continue for long; for in 1816 the Marathas were finally crushed and all petty rulers accepted the over-lordship of the East India Company.** It was during this period that Uttar Pradesh came under their rule.***

The first phase of the British contact with India ended in 1858 when the East India Company surrendered its political power to the British Parliament. The reasons for this change lay in the keen interest of the British Parliament in Indian affairs, and the open rebellion against the Company's rule in 1857. The second and last phase of the contact terminated in 1947 when the Indians themselves took over the reins of Government. If the outstanding feature of the

first phase is the methods the East India Company adopted to benefit, both financially and politically, from the internal political turmoil, the outstanding feature of the second phase is the measures the British Government adopted to consolidate their power and organise the Indian Administration centrally.* "Starting from the status of a "possession" and a colony, British India, by slow stages, developed into an 'empire' no doubt subordinate to the authorities in London, but claiming to be heard in its own right".** But after the second world war numerous factors combined to make the British almost dramatically decide to withdraw from this country and in 1947 they finally left the subcontinent having divided it into two sovereign States.


** Panikker, K,M., Asia & Western Dominance, p.143.
The first phase of the 'new' system of education was marked by its concern for religious instruction to Indian children of school going age. It prepared ground for the birth of a modern system encompassing all levels and all types. But the inception was preceded by heated controversies and passionate debates. In the beginning no clear-cut policies of education could be adopted because of political instability and financial non-involvement. Gradually, however, a climate was created for opening professional and vocational schools in the territory governed by the Company. In fact as the need to employ the natives became evident, the East India Company had second thoughts about providing them with the requisite education. The major consideration that occupied the minds of the Directors then was the type and standard of education the Indians needed to prove helpful in the administrative machinery, mainly if not exclusively, at the lower level. Therefore the growth of the learned professions had to wait until a broad base for their development had been created.

Long before the East India Company became paramount power in this country, its interest in education had become manifest in the Charter Acts and Despatches. The Christian Missionaries were the first to open schools for children in various places for imparting Christian
learning.* Such efforts had at first the general sympathy of the Company.** But soon the East India Company discouraged them in their work for the fear of hurting the feelings of the natives.*** When the policy of religious neutrality adopted by the Company was opposed by interested people like Wilberforce and others, the court of Directors reacted sharply to the situation. They even went to the extent of starting that the Hindus had "as good a system of faith and of morals as most people and that it would be madness to attempt their conversion or to give them any more learning or any other description of learning than what they already possessed." @ This was undoubtedly true to some extent but the Directors did not probably speak either from conviction or knowledge. Their prime interest was trade and nothing was allowed to interfere with it, not even missionary activities, which they normally patronised. That the state of Indian education


*** Nurullah & Naik, op.cit., p.67

as obtaining at that period was really not very deplorable
is fully attested to by an observation made by Sir Thomas
Munro. "The state of education here exhibited, low as it
is compared with that of our own country, is higher than it
was in most European countries at no distant period".* The
surveys conducted by the employees of the Company in Bengal,
Madras and Bombay further confirmed the Directors' opi­
ion.** In any case, the missionaries were denied permi­
ssion to work within Company's territories up to 1813.

The Charter Act of 1813, however, brought about
considerable changes. It permitted the missionaries to
discharge their spiritual education duties in the completest
sense, and made the imparting of education a matter of duty
for the company. The Charter Act of 1813 directed that
out of the annual surplus revenues of British India, "A sum
of not less than one lakh of rupees" should be set apart
and applied to "the revival and improvement of literature
and the encouragement of the learned natives of India and
for the introduction or promotion of a knowledge of the
sciences among the inhabitants of the British territories
in India".*** It may look like an unimportant Act now,
but considering the times when education was not regarded

a state responsibility even in England, it was certainly a
great step forward in the proper direction. But only a year
after this Act, the court of Directors threw cold water on
any hopes which may have arisen from the Charter Act. They
declared their intention to be no more than the mere en­
couragement of the learned natives of India by "the stimulus
of honorary marks of distinction and in some instances, by
grants of pecuniary assistance." And since, in their
opinion the Hindus had treatises in the Sanskrit language,
in almost all important fields of human knowledge, it was
hoped by their study the natives would help form links of
communication between the natives and the gentlemen in our
service." They encouraged their own people to study Sans­
krit by employing natives "who may have made some profi­
ciency in the science in question" *** and directed that
the recompense of those thus employed should be liberal. ©

That this was a retrograde step becomes only too
clear when we consider the prevailing chaotic conditions
in the whole of 18th and early 19th Centuries. As already
seen the Muslim period was not particularly favourable for

the cultivation of either Muslim or Hindu learning. Neither the downfall of the Moghul Empire nor the rise of the Marathas helped matters much. In fact, the intellectual ferment which is a sign of a living and growing society was simply non-existent. Writing about the times of Aurangzeb even, Moreland and Chatterjee write, "the supply of men, and of money was exhausted in ineffective wars; large areas were devastated; increasing exaction drove more and more peasants off the land, and turned them into robbers, preying on commerce, and thereby disorganising the staple industries production fell off, while consumption and waste increased. The artistic handicrafts decayed, for the puritanical simplicity of the court offered no patronage. Culture almost disappeared; music was banished from the court; portraits were obliterated from the palace walls; literature found no scope, and even the writing of chronicles was discountenanced". Nor was this true of Aurangzeb's times alone. The entire 10th Century has been rightly considered "un favourable to cultural development". In 1811, Lord Minto had declared very correctly that Indian "science and literature are in a progressive state of decay, that no branch

* A Short History of India, p. 251, Longmans Green & Company, 1945; Cf. Sarkar, J.N., India through Ages, p. 60
** Ibid, p. 289.
of learning is cultivated but what is connected with the peculiar religious doctrines of the people.*

Whatever may have been the other consequences of this policy, it apparently gave a fillip to those who had faith in Sanskrit learning. Despite the opposition of several high officials of the Company and a few Indians, a Sanskrit College was established at Calcutta in 1824. There was a lurking fear in the minds of the Court of Directors that if Indians were given western knowledge, they would start demanding freedom. It was commonly believed that "to educate the native is our high road back to Europe".** These fears could not be easily allayed, though assurances were, at times, given. Sir Charles Metcalfe pleaded that it was wrong to entertain ideas that the promotion of western learning among natives would result in any such demand. He called giving weight to such objections as "unworthy of a liberal government".*** He observed, "the world is governed by an irresistible power which giveth and taketh away dominion, and vain would be the important prudence of men against the operations of its Almighty influence".© His far-sightedness and liberality could be well imagined by his remark


*** Adam's Reports - cited, Nurullah & Naik, op.cit., p.89

that "if we perform our duty in this respect, the gratitude of India, and the admiration of the Word, will accompany our name through all ages, whatever may be the revolutions of futurity". He warned that "if we withhold blessings from our subjects, from a selfish apprehension of possible danger at a remote period, we shall merit the reverse which time has possibly in store for us and shall fall with the mingled hatred and contempt, hisses and execrations of mankind".

The fears of the Directors were not entirely unfounded as the events have since proved, but the lofty ideal that inspired the above remarks was also not without weight. What Lord Moira said in 1815, was perhaps a correct assessment of the situation. "The lapse of half a century and the operation of that principle have produced a new state of society which calls for a more enlarged and liberal policy". According to him it was the "moral duty" of the government to encourage education. He assured, "it is for the credit of the British name, that this beneficial revolution should rise under British sway. To be the source of


blessings to the immense population of India is an ambition worthy of our country. In proportion as we have found intellect neglected and sterile here, the obligation is the stronger on us to cultivate it.* Therefore by 1824, the Directors changed their attitude towards this important function of the Government. They informed the Governor General of India, "we wish you to be fully apprized of our zeal for the progress and improvement of education among the natives of India, and of our willingness to make considerable sacrifices to that important end, if proper means for the attainment of it could be pointed out to us".**

There was also a utilitarian reason for their eagerness to promote education in India. The Directors were constantly pressing their Indian Governments drastically to reduce the costs of administration. This could not be done without a vast extension of the use of Indian personnel and, therefore, for the home government, "the problem of education became closely knit with the problem of providing trained Indians for Government service".***

* ibid., p.29


They even asked the Bengal Government in March, 1823, "to give preference to appointments in Law Courts to Indians possessing suitable educational certificates, a proposal which was incorporated in Regulations XI of 1826".* While sanctioning the foundation of the Sanskrit College at Calcutta in February, 1824, the Directors pointed out "the great and should not have been to teach Hindu learning but useful learning...".** They were skeptical of the utility of teaching mere Hindu and Muslim literature since they believed it would make them teach "a great deal of what was purely mischievous".*** They discouraged the General Committee from spending much money on printing books in classical languages. On learning that English classes was being attached to Orientalist Colleges, they directed, "The higher classes of our Hindu and Muhammadan subjects are ripe for a still further extension among them of European education and European science and literature. The means should be afforded."©

Until 1823, however, the Company was accused of not

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supporting educational institutions.* Therefore, the above directives could be regarded as a great advance in the thinking of the Directors, irrespective of its bias in favour of useful learning.

Even before Macaulay entered the Indian scene, the Directors had already seen the necessity of imparting European learning to Indian subjects through the medium of English.** "From motives of economy it (the British Government) was, however, at one with the General Committee of Public Instruction in paying scant regard to indigenous education".***

Nor did the Indians themselves like the founding of colleges like the one proposed to be established at Calcutta in 1824. The greatest of them all, Raja Ram Mohan Roy, in a petition submitted in 1823, opposed it vehemently. "It was Raja Ram Mohan Roy and his friends who detected the insidious poison in the Sanskrit College scheme of the Orientalists and submitted a petition which inaugurated a controversy that was prolonged for more than ten years". @ The Raja wrote, "we now

@ Phillips, C.H., op.cit., p.149.
find that the Government are establishing a Sanskrit School under Hindu Pandits to impart such knowledge as is already current in India. This Seminary can only be expected to load the minds of youth with grammatical niceties and metaphysical distinctions of little or no practicable use to the possessors or to society. The pupils will therefore acquire what was known two thousand years ago, with the addition of vain and empty subtleties..." * He declared, "The Sanskrit system of education would be best calculated to keep this country in darkness".** "But as the improvement of the native population is the object of the Government", he hoped that "it will consequently promote a mathematics, natural philosophy, chemistry and anatomy, with other useful sciences which may be accomplished with the sum proposed by employing a few gentlemen of talent and learning education in Europe, and providing a College furnished with the necessary books, instruments and other apparatus".*** This letter is "remarkable not merely because it was written by one who was himself an accomplished Sanskrit scholar but because


** Ibid, pp.99-101

it affords irrefutable proof that advanced public opinion was dissatisfied with the attitude of the Committee of public instruction towards the educational needs of the people". *

The Raja along with his associates was responsible for founding a College in August, 1816 with the primary object of educating "the sons of respectable Hindus in the English and Indian Languages and in the literature and science of Europe and Asia". ** The fact that European learning had become popular long before the Raja put up a great fight for it, is evident from an advertisement (which appeared in 1789) in a Calcutta daily inviting some European to write a grammar of the English language for the benefit of the Bengali people. *** And even before the Company undertook to train Indians in European languages and sciences the Indian people "had taken their destiny into their own hands and begun to flock to the English schools started by the missionaries and by a few enlightened Indians". @ Evidently, therefore, Indians did not

** Gopal, Ram, British Rule in India, p. 216, Asia, 1963.
*** Sarker, J. N., India through Ages, pp. 62-63.
@ Ibid, p. 64.
need Macaulay to realize the usefulness of European sciences and the English language.

In 1824 the Court of Directors sent out a Dispatch, believed to have been drafted by James Mill, dealing with certain reforms which had been proposed for the existing Oriental Seminaries and the establishment of the new Sanskrit College. It was so strongly worded that it would have shaken the faith in orientalism of any body of men less obstinate and prejudiced than those who composed the Committee of Public Instruction. It recommended the promotion and extension of useful education and regretted that the plans for oriental learning were "originally and fundamentally erroneous". Therefore, when Macaulay came to India the stage was already set. The Directors favoured the teaching of European languages and sciences because they wanted to reduce their expenditure in administration. The Indians wanted this new learning, because through it they saw their only chance of entering new careers.

The events that led to the writing of the minutes of 1834 and the heated debate that preceded it do not concern us here. The result of the entire unfortunate

** Hampton, H.V., op. cit., p. 43.
controversy was a foregone conclusion.* The Anglo-Indians, as expected, won the day. One is tempted to sympathise with the Orientalists who were fighting for a lost, though noble, cause. For these minutes, Macaulay is commonly held responsible, ** for he was the one who so eloquently championed his cause and made derogatory remarks about classical Indian learning. But in fact he was merely an instrument of the Spirit of the Time and also, "Let it be remembered here that he (Macaulay) was not the prime mover, that his intervention was late and the forces which he represented would probably have been successful without his singularly tactless and blundering championship".***

Meanwhile, Agra and Benares @ witnessed the establishment of colleges, where English classes were attached to them by 1833. The Banaras Sanskrit College was established "for the preservation and cultivation of the laws, literature and religion of the nation at this centre of their faith and the common resort of all their tribes". It was to accomplish the same purpose for the Hindus to supply

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* Behram-Boman, B.K., Educational Controversies in India, p.334, also Hampton, H.V., op.cit., p.43.
** Nurullah & Naik, op.cit., p.95
@ Sanskrit College for Hindu learning in 1991
"qualified Hindu assistants to European Judges". As will be seen later, the days of such institutions were numbered. Because, as Trevelyan pointed out: "To obtain a moderate acquaintance with either Mohammedan or Hindu Law is the work of a whole life, and is therefore the business of a separate profession, with which the bar and bench had nothing in common. The expositors of the law are the muftis and pundits; men, who deeply imbued with the spirit of the ancient learning to which they are devoted, live only in the past ages".** With the changing times India had to shed some of her past tradition of eternally looking backward for inspiration and guidance. At least it was difficult to respect the performance while the British were there to good them into the opposite direction.

The cause for the delayed opening of colleges in Uttar Pradesh was the late acquisition of this territory by the Company. They succeeded in bringing it under their sway only in the first decade of the 19th Century. Unlike other provinces, the Government of the North West Province, (now Uttar Pradesh and Delhi) decided to open schools where the

* Vakil, K.S., op. cit., p.62

medium of instruction was to be the local language and not English. This was perhaps the first decision of great educational importance that was taken by them. The reason for this decision are, however, very interesting.

"In estimating the progress which has been made in the Educational Department in these provinces, as well as in forming schemes for its future management, it must never be forgotten how much less encouragement there exists here for the study of English than in the case in the Lower Provinces and in the Presidencies of Madras and Bombay. There are here very few European Residents, except few European Merchants transacting their business in the English language, and according to the English method. There is no Supreme Court, where justice is administered in English, no English bar or attorneys, no European sea-borne commerce, with its shipping and English sailors, and constant influx or foreign articles and commodities. Even in the public service, the posts are very few in which the knowledge of the English language is necessary for a discharge of their functions." *

This citation should help us infer that the knowledge of English was required by the natives only when the European people who lived in a particular area in large numbers...

numbers needed to communicate with the natives in their own tongue. It incidentally throws considerable light on the lack of openings in Government service in that provinces until then. It also indicates the reluctance of the Company's high officials to introduce English in schools unless its usefulness was obvious. The Directors had lately decided to introduce and impart only useful learning. Not only the subjects of study but also the medium of instruction had to pass the acid test of usefulness before it could hope to be introduced in educational institutions. Indian education was required to supply junior officers to the Company, therefore, it had to be useful. ** "The British

* Vakil, K.S., *op.cit.,* p.65. An additional reason for the teaching of English was the conqueror's wish to impose upon his subjects his own language. In the words of Charles Grant (1797) "to introduce the language of the conquerors seems to be an obvious means of assimilating the conquered people to them". The Muslims had already done it. Therefore, he suggested, "It would have been in our interests to have followed their example"; Vakil, K.S., P.66

Government, inspite of its dislike of education, was compelled by circumstances to arrange for the training and production of clerks for its growing establishment. It would not afford to bring out from England large numbers of people to serve in this subordinate capacity. So education grew slowly and though it was a limited and perverted education, it opened the doors and windows of the mind to new ideas and dynamic thoughts. *

The accent was, therefore, on the usefulness of education. In Bombay Presidency the system of giving away Dakshinas (rewarding the learned), an inheritance from the Peshvas, was modified several times to fit into this framework. ** A college at mynporey, in Uttar Pradesh, was closed in 1828 for "it appeared that no progress had been made in useful learning". *** But considering the objectives the Company had set for itself to achieve, one need hardly blame them for this bias in education.

At the time of the Macaulay controversy, Uttar Pradesh was no longer a flourishing province. Uttar Pradesh has always been an agricultural region with a sprinkling...

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* Nehru, J.L., op.cit., p.313.
of industries. But the internecine wars had affected it economically. "The first half of the 18th Century was a period of great degeneration of Avadh and Allahabad... No genius in any branch of human activity was born. The people were sunk in ignorance...." * It is difficult to believe that when the Company took over, its condition improved to any appreciable degree. The backbone of Indian economy agriculture must have benefitted from the Company's rule; for no more wars were fought in this area. But in everything else only an imperceptible change would have taken place.

However, when an educational survey was taken in 1827 in Bareilly area, in Uttar Pradesh, a different picture was presented to the officers of the Company. When asked to report "what schools, colleges or seminaries of any description whatever existed in the towns of villages", ** in the Bareilly area, Messrs. S. M. Boulderson, J. Davidson and C. Bradford informed the education committee "in the town of Bareilly there were 101 schools in which

** Indian Education in Parliamentary Papers, op. cit., p. 74.
Persian was taught, and twenty in which the children of the Malinquis were taught accounts; besides which there were eleven persons who taught Arabic, and two who taught the Science of Medicine "X" besides, there were about III Persian and 106 Hindu schools in the remote parts of the area. They also reported on the courses of study, salaries of teachers and on the type of students who attended these schools. The education committee pointed out to the Government, "the expediency of establishing a college in this district, where such abundant materials for a learned establishment appeared to be already in existence".* The committee did not wish to be burdened with additional expenditure of providing elementary instruction. They further submitted "that the evils of the existing system which rendered it necessary to consume 25 or more years in the acquisition of useful knowledge, were of a kind to be removed only by that permanent and systematic instruction which the establishment of a college would furnish".** Unfortunately this proposal never materialised for want of "providing a suitable building";*** but perhaps, the real reason was the

** Ibid, p.75
*** Indian Education in Parliamentary Papers, op.cit., p.76
* Ibid, p.76
*** Ibid, p.77
expense involved in its establishment.

This survey compares favourably with Adam's Report.*

It reflects the general educational condition of Uttar Pradesh, because Bareilly can hardly be regarded as an exception. On the strength of this survey one may hazard the opinion that the state of elementary education was not at all bad** but the condition of higher education, especially professional education, was far from satisfactory. The reason for this is not far to seek. Professions grow and flourish only in prosperous societies, especially those professions that create a demand for highly specialized education. Prosperity is hardly the word that could be employed for the Uttar Pradesh society at that period.

In any case, by 1831 the Government had helped to establish several schools and colleges in Uttar Pradesh, besides the Agra and Banaras colleges. The colleges at Banaras and Agra combined "oriental learning with western knowledge". Anticipating some of the important features of the Dispatch of 1854 (to be discussed later)*** "they looked once, in India as the meeting place of cultures".† It was a clear contribution to the adoption by the State of "a

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** Cf. "Every town in the province has its school; in every pargannah are two or more schools, even in many villages is the rural school master to be found". Selections from Educational Records. Part II, p.234.


† Ibid, p.25.
fundamental line of policy”. It was, however, in elementary education that the contribution of the North West Province lay. Meanwhile, the number of scholars in Benares college increased from 175 in 1824 to 279 in 1831.** And the strength of Agra college was 200 in 1831.*** At almost all of these places the teaching of English was compulsory. An engineering school was opened at Roorkee because of the pioneering work of Thomason. In brief the above growth of institutions signifies that the foundation was now being laid for the future development of professional education.

In the year 1844, a further stimulus to western education was given by Lord Hardinge. It was announced that “the Governor General having taken into his consideration the existing state of education in Bengal, and being of opinion that it is highly desirable to afford it every reasonable encouragement by holding out to those who have taken advantage of the opportunity of instruction afforded to them, a fair prospect of employment in the public service, and thereby not only to reward individual merit, but to enable

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** Indian Education in Parliamentary Papers, op. cit., pp. 26 & 279.

the state to profit as largely and as early as possible... With a view still further to promote and encourage the diffusion of knowledge among the humbler classes of the people, the Governor-General is also pleased to direct that even in the selection of persons to fill the lowest offices under the Government, respect be had to the relative acquirements of the candidates, and that in every instance a man who can read and write be preferred to one who cannot.* This meant that the new institutions would have to be many and large; because in a country of primitive agriculture a salaried job gives security which neither business nor farming can. If employment depended upon knowledge of English, the new education was bound to remain very much in demand.

By 1854 a considerable diffusion of western knowledge had taken place, and the expenses of the Government had also increased correspondingly.** Total expenditure on education had increased from Rs.1,00,000/- to Rs.6,310,000 per year.*** In 1854, at the instance of

** See Table IV in the Appendix.
*** Second Report from the Select Committee from the House of Lords, op. cit., p.139, Marshman's Evidence.
Charles Wood, who was then President of the Board of Control, an Education Dispatch of great historical importance was sent to India. Usually called the Magna Carta of Indian education by touching upon all aspects of education, including the hitherto neglected ones. Lord Dalhousie said, "It has left nothing to be desired". It marks a climax in the history of Indian education since "what goes before it leads up to it and what follows flows from it...".

The Dispatch declared, "It is one of our most sacred duties to be the means of conferring upon the natives of India the vast moral and material blessings which flow from the general diffusion of useful knowledge". It hoped that the encouragement of education would result not only in the production of a higher degree of intellectual fitness, "but also in the healthy increase of wealth and commerce" of the country. The Dispatch was indeed thorough in its coverage since it dealt with the machinery for superintendence and direction of education, the system of grants-in-aid, the establishment of Universities and granting of scholarships. Wishing that the profession of schoolmaster may, for the future, afford inducements to the natives of India such as are held out in other branches of the public service, "they recommended a system of teacher..."

training which had lately been adopted in Great Britain
and which held out promise of adaptability in Indian con-
ditions also.** Regarding the question of employment and
education the Dispatch expressed an opinion that "the
spread of education in India will produce a greater effi-
ciency in all branches of administration by enabling the
provincial governments to obtain the services of intelli-
gent and trustworthy persons in every department of Govern-
ment",** and the Dispatch further expressed the belief
"that the numerous vacancies of different kinds which have
constantly to be filled up, may afford a great stimulus
to education..."***

The Dispatch recommended the encouragement of
professional and technical institutions, for instance,
in medicine, engineering, industry and agriculture.®

While mentioning the importance of Civil Engineering as
a subject, the Dispatch declared that "instruction of a
practical nature, such as is given at the Thomason Col-
lege of Civil Engineering, at Roorkee, is far more useful

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* Cited by Nurullah & Naik, op. cit., p.204.
*** Ibid, p.212.
than any lectures could probably be*. Since "the system of
science and philosophy which forms the learning of the East
abound with grave errors", the Dispatch laid emphasis on the
teaching of "other branches of useful learning." It further
said, "We have always regarded with special interest those
educational institutions which have been directed towards
training of the natives of India to particular professions,
both with a view to their useful employment in public ser-
vice, and to enable them to pursue active and profitable occu-
pations in life".*

The Dispatch mentioned the limited nature of the
educational demand in the North Western Provinces (Uttar
Pradesh). On the basis of Mr. Thomason's report it declared
that the people of this province were sunk in "the lament-
able state of ignorance".** Therefore, it favoured a system
of encouragement of indigenous education, by inspection and
supervision. It remarked significantly that the higher
classes will be gradually "called upon to depend upon them-
selves", and therefore, "the attention should be directed to
the education of the middle and lower classes".*** This

* Peranpap, M.F., A Source Book of Modern Indian Education,


*** Ibid, p.111.
remark indicated a reversal of, or at least a dilution of, the so-called 'down filtration theory'.

The Dispatch, therefore, not only directed the efforts of the Company to the imparting of useful knowledge but also laid foundation for the rise of the middle class in India.

The importance of the Dispatch should be judged not only by the vision it supplied to future administrators but also by the "good seed" it had sown for "the harvest that will come in due season".

Very soon three Universities were resolved to be set up, one in each of the three Presidencies, with such faculties as Law, Medicine, Arts, and Civil Engineering. The omission of the Faculty of Agriculture is significant. Until then Agriculture had not acquired the status of a learned profession. It would be wrong to argue that in an essentially agricultural country its omission meant the indifference of the Government towards this field of study, for in England herself there was probably no University offering courses in agriculture, at that time.

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With the establishment of these Universities, however, an era of 'new' learned professions was heralded. In as much as these professions were modelled on the west in their character and training, they left the well-marked tracks of their Indian origin. For instance, in the 'new' professions the caste and the religions played no role at all. Besides the secular basis which was the corner stone of these 'new' professions, their training was also to be provided uniformly under the aegis of the Universities. It is in this sense the old vaidya differs from the modern doctor or the ancient guru is distinguishable from his modern counterpart. For the first time in the history of Indian education we encounter a period where all professions require a specific kind of training which is so different from the traditional pattern that the above use of the qualifying word 'new' does not appear unwarranted.*

Though it might appear strange to many a person, the Indians have not forsaken their ancient professions in their eagerness to follow the new ones**: **

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** Ibid, pp.165-166.
The so-called Sepoy Mutiny of 1857 temporarily stopped the implementation of the recommendations of Wood's Dispatch. But as the conditions came gradually back to normal, things started moving again. The period that followed immediately after the 'Mutiny' witnessed the construction of an extensive superstructure of the administrative machinery,* and also an increase in trading facilities.** India accepted gratefully the rule of the Crown for it gave her peace and also an opportunity to look at "herself and her own past".*** As compared to the vacillating policy of the Company, the Crown adopted a consistently progressive attitude towards education.† With the proclamation of Queen Victoria,® the higher jobs were thrown open to Indians as well, although it was true only in an extremely restricted sense.¶

*** Nehru, J. L., op. cit., p. 432.
† Nurullah & Nalik, op. cit., pp. 219-220.
¶ Dutt, R., The Economic History of India, Vol. I, pp. xxxii-xxxiii, Cf. Dutt, R., op. cit., Vol. II, pp. 430-431, In 1892 out of 2388 Officers drawing Rs. 10,000 and above only 60 were Indians.
With the change of Government it became necessary to review the educational policies of the Company and assess their positive contribution. Also, to clear the doubts that had arisen due to the document of 20th April, 1858 from Lord Ellenborough, the President of the Board of Control, came Lord Stanley's Dispatch in 1859. This Dispatch reviewed the entire achievement in education. Regarding the North Western Province it said, "Government Colleges existed at Agra, Benares and Bareilly, all of which were constituted to afford education of a high order through the medium of the English language, the study of Sanskrit being cultivated, however, with great success at Benares, and the study of the Vernacular forming part of the course at all the Colleges". For the training of teachers, a normal school was in operation at Benares and three other schools including one at Agra were sanctioned by the Government.** The number of students attending colleges and schools was also mentioned in the Dispatch. The figures for the North West Province are 1370*** only and these include the figures of students attending schools attached to colleges also. If we doubt the figures of students belonging to Delhi, this number would be further

** Ibid, pp. 146-147.
*** Ibid, pp. 149-150.
reduced. The Dispatch lamented the paucity of 'competent men' in India and declared, that 'this deficiency could be removed only by the engagement of persons in this country' (England).* Having affirmed the policies laid down in the Dispatch of 1854, it concluded in unequivocal terms that it was the 'great duty of the government to raise the moral, intellectual and physical condition of Her Majesty's subjects in India, by means of improved and extended facilities of education'.**

It should be clear from the analysis of this Dispatch that facilities for professional and vocational education did not exist until then in the North Western Province, at least under the aegis of the Government. When it was difficult to find ordinary competent teachers in India one may well wonder if other professions did not face similar difficulties.

The Dispatch was followed by a period of rapid progress in the establishment of colleges. By 1882 the North Western Province had eleven colleges of which eight had English as medium of instruction.***

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* A Source Book of Modern Indian Education, p.158.
** Ibid, p.168.
*** Indian Education Commission, pp.274 and 292.
With the appointment of the Indian Education Commission in 1882 the Government expressed its wish to take stock of the educational situation. Under the chairmanship of W.H. Hunter, the Commission was called upon to inquire into the manner in which effect had been given to the principles of the Dispatch of 1854 and to suggest such measures as it may think desirable in order to further the carrying out the policy therein laid down. The Commission marks the opening of a new era of expansion in all stages and types of education.

In regard to professional education the Commission recommended "That in order to encourage diversity of culture both on the literary and on the physical side, it is desirable, in all the larger colleges, Government and Aided, to make provision for more than one of the alternative courses laid down by the Universities". The Commission recommended further, "Indian graduates, especially those who have also graduated in European Universities, be more largely employed than they have hitherto been in the colleges maintained by Government". Taken together these recommendations

** Ibid, p.351.
*** Ibid, p.311.
recognised the desirability of giving an education at the school and college stage that enabled their graduates to enter various professions. The last recommendation implied progressive Indianisation of the college personnel.

These recommendations were not taken up seriously for implementation. The number of learned professions did not go beyond four viz: Law, Medicine, Engineering and Teaching. Out of these, law attracted the largest number of graduates. Facilities in medicine and engineering were restricted to a few institutions.*

In fact, the recommendations of the Indian Education Commission were not in themselves of much importance for collegiate and university education. But they made an indirect impact on it on account of a rapid expansion in secondary education and also on account of the great scope for private enterprise that was allowed by the new grants-in-aid policy inaugurated by the Government. Before the turn of the century the lead for opening colleges was taken by Indians themselves from the hands of the missionaries. In 1901-1902 Arts colleges run by Indians numbered 42 as against 37 run by Missionaries.** In the same year out of

* See Appendix, Table I.
the 179 colleges in the whole of India, Uttar Pradesh had some 30 colleges -- 26 affiliated to Allahabad University and 4 to Calcutta University.*

These colleges were mainly of the literary type. Law was the most popular among the learned professions; Medicine and Engineering were the next best choice.** It was estimated that these three professions accounted for 90% of the students receiving professional education.*** The rest were taking liberal or literary education. The major reason for the lack of opening in other professions lay in India's poverty and the pitifully backward condition of her industry and commerce.© Indeed, the Government was afraid that large scale provision of technical education would result in the increased unemployment among Indians.£

If we analyse the student population of Uttar Pradesh alone in any year between 1900-1911, we will find that the largest number of students came from the Hindu community. Of these Brahmanes were the single largest caste that sent up students to higher professional colleges.## On the basis

* Quinquennial Report -- 1897-1902, p.57.
** See Appendix, Tables I, 2 and 3.
*** Nurullah & Naik, op.cit., p.269.
© Pannikkar, K.M., The Foundations of New India, p.68
## Nurullah & Naik, op.cit., p.269.
of the Census Report various posts that were held in the U.P. in 1911, Brahmanas held the largest number of them. The Kayasthas were the second largest group that held these posts. As a whole the Hindus held more posts than the members of any other single religion or even all other religious communities taken collectively. * Education like other social activities is affected by religious attitudes. Strangely enough the caste-ridden Hindu society showed remarkable signs of adaptability during the British period. The dominance of certain castes for instance, the Brahmans in the pursuit of all modern professions is indicative of the Hindu capacity of adaptability** in general and of the Brahmans in particular.

Despite the Dispatch of 1854 no teacher training institutions was set up in Uttar Pradesh until the turn of the century. It was, however, not so in other provinces, for Madras was the first to have a training colleges in the year 1856. *** The Indian Education Commission declared that 'normal training' was definitely an asset to every teacher although it could not be regarded as a substitute either for natural aptitude or enthusiasm. @ In 1901-1902, Uttar Pradesh

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** Mishra, Vikas, op. cit., p. 199.


also had one training institution at Allahabad out of the six in India. Evidently teaching was not a very popular profession until then.

During the period under survey (1882-1902) the learned professions made some progress in Uttar Pradesh but as compared to other provinces the conditions were far from satisfactory. For Law the United Provinces (now Uttar Pradesh) had no Law college as such but merely Law classes attached to arts and science colleges leading to the Bachelor of Law degree in under two years after graduation in arts or science.

There was no Medical college in Uttar Pradesh until the turn of the century. But of the eleven medical schools in the country, Uttar Pradesh was lucky enough to have one. These schools provided instruction in the less advanced courses of medicine such as "those required for Apothecaries, Hospital Assistants, Sanitary Inspectors, etc." * But in Engineering Education perhaps the U.P. was fortunate, because of the four Engineering colleges in India the U.P. had one for its share. It did not, however, have schools of Agriculture which totalled 18 in the entire country. After the recommendations of the Provincial

Governments, in 1890, Government decided:

(1) that agricultural degrees, diplomas or certificates should be placed upon the same footing as corresponding literary or science degrees, etc., in qualifying for admission to Government appointments and more particularly those connected with land revenue administration;

(2) that there should be not more than four institutions giving a high class diploma, viz: Madras, Calcutta, Bombay and some place in the north western provinces, and that these should be utilized by other provinces;

(3) that the diplomas should eventually be compulsory in the case of certain appointments, e.g., agricultural teachers in training schools, assistants to the Directors of Agriculture, etc."

As a result by 1901-1902 there were five institutions in agriculture in British India, Uttar Pradesh had one at

* Quinquennial Review of the Progress of Education in India, 1897-1902, Vol.1, p.286.
Kanpur, thus adding Agriculture to the list of existing learned professions. It was a three-year course open to students after passing the first-year examination in arts. But unfortunately Uttar Pradesh had until then neither Commerce nor Art Education college. It had, however, one Forest School at Dehradun, established in 1878 for the training of officers and subordinates of the Forest Department.*

Apart from a few Normal schools, Uttar Pradesh did not possess a single teacher training college until 1910. But then few really wanted to go in for the ill-renumerated teaching profession.** This fact itself is a sad commentary on the state of affairs in secondary education.***

The end of the period under review coincides with the end of Lord Curzon's Vice-royalty in India. Besides, the partition of Bengal, his appointing of an Indian University Commission in the teeth of opposition and the implementing of its recommendations through the Indian Universities Act, 1904, were measures that evoked intense dislike for him up and down the country. However, after the Dispatch of


** C'Malley, op.cit., p.160

1834, this was probably the first time when education had received the most serious attention of the Government.

Lord Curzon, a great stickler for quality in education laid emphasis on improving the highest stage of education. He wanted Indian Universities to capture the spirit of Oxford and Cambridge, and loved to contrast the former institutions of higher learning with the latter. The Indian University Commission was asked to determine (i) the type of University organization that should be ultimately developed in India and (ii) to propose such transitional arrangements as would enable the country to reach this pre-determined goal in the shortest possible time.

Unfortunately the Commission did not discuss these fundamental issues. Instead "it assumed the permanent validity of the existing system in its main features and, set itself only to improve and strengthen it". The University Commission and the final adoption of its recommendations in the form of the Indian Universities Act of 1904 merely exhibit the anxiety of Lord Curzon to have a tighter

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control over the administrative machinery of the University. Despite Lord Curzon's accent on quality in education, quantitative improvement did not suffer in the coming decades. On the contrary, since after 1904 Government accepted the principle of awarding grants-in-aid to Universities as well, University education received a great fillip. At any rate, the Indian Universities Act of 1904 was purely and administrative measure to put an end to the confusion that prevailed until then.

It is not so much the educational measures of Lord Curzon that concern us here but his strong convictions regarding matters educational. He correctly observed "Everywhere it was words that were being studied, not ideas. The grain was being spilled and squandered, while the husks were being devoured". He wished to infuse 'new life' into Indian education and desired both "the welfare of education as a whole, and the advancement of the future generations of our (Indian) people". He was conscious of British responsibility towards the education of the people of this country.

* See Appendix Table 7.
** Lord Curzon in India, Vol. II, p. 72
*** Ibid., p. 42.
"The state may delegate a portion of the burden to private effort or to missionary enterprise, but it cannot throw it altogether aside."*

It would be incorrect to assume that Lord Curzon was anxious to raise the standard of University education alone. He emphasized the need for providing vocational education at the secondary stage as well. His resolution of educational policy (1904) even declared the need for well equipped teacher training colleges.**

But regarding the men available for the teaching professions, we are told, "It will be borne in mind that the best Indian talent was not yet available for educational service. In India, as elsewhere, teaching has at all times attracted a number of first class men as their natural vocation. But no more in India than elsewhere have such men been common... Competition kept fees low. The reasonable subventions made by Government were small and hard to come by. High Schools and colleges, scholars and students increased rapidly in number, and standards declined"***

** Resolution on Educational Policy, para 39.
*** O'Malley, op.cit., p.163.
Since Lord Curzon succeeded in annoying the Indian intelligentsia by the appointment of the Indian University Commission and the passing of the Indian Universities Act, he is judged more for these measures than any other. Even the most impersonal measures acquired personal notes when they derived their inspiration from him. Either because he was vitriolic in his attacks or too vehement in his assertions or extremely conservative in his tone,* his was the most disliked vice-royalty in India. Still it was he who gave the tender sapling of education great attention and care and also importance; consequently from then on all aspects of education attracted the largest number of devotees from among the India people themselves.

* "Curzon was not a liberal because his was not a liberal mind but a feudal one". Mosley, Leonard., Curzon, pp.33, Longmans, London 1960.
With the turn of the century India experienced political and social changes, and especially after Curzon there were clear signs of a growing desire on the part of the Government to give increasing representation to Indians in Legislative Councils and also of an expression of sympathy towards the Indian intellectuals. If this period felt the impact of the well-known Morley Minto Reforms of 1909, it was also a sad witness to the tragedies of the First World War, the Rowlatt Act and Jallianwala Bagh. In the field of education there was extensive expansion at all stages. Not only did the Government volunteer to provide more funds, the public also became liberal in donations, and opened a large number of privately supported educational institutions—both higher and lower. During this period an important section of Indian literature opinion had become organized to give expression to the common desire of educating the people as a whole.* It was also the period that saw the rise of two great political and social leaders — Gokhale and Gandhi — whose contribution to the cause of education is invaluable.

During this period two Commissions were appointed

* Moreland & Chatterjee, op.cit., p.446; and Desai, A.R., op.cit., p.137.
which had far-reaching influence on professional and vocational education; one, the Calcutta University Commission, commonly known as the Sadler Commission,* and the other, the Indian Industrial Commission. Even prior to the appointment of the Calcutta University Commission, Government had shown its keen interest in University Education. For instance, the Resolution on Educational Policy (1913) after distinguishing between a federal University and an "affiliating University" had stated, "At present there are only five Indian Universities for 185 arts and professional colleges in British India, besides several institutions in the native states. The day is probably far distant when India will be able to dispense altogether with the affiliating University".** At the same time for the sake of 'educational efficiency' the Government wished to restrict the area over which an affiliating University will have control and also to establish Universities in all 'leading Provinces'. On the whole Government had given enough evidence of its desire to expand education and make it efficient and useful.

* "The Report of the Calcutta University Commission has been a constant source of suggestion and information. Its significance in the history of Indian education has been incalculable", Mayhew, A., cited by Mukerji, Dr. S.N., History of Education in India, p. 223.
** Para, 45.
The Commission on University education appointed by Lord Curzon in 1902 had been precluded from considering secondary education; luckily it was not so with the Calcutta University Commission. Most of the recommendations this Commission made are of little value to us today, since they related to the future organisation and administration of Calcutta and the other three Universities to be opened later. But its recommendations regarding intermediate colleges, teacher-training colleges and professional and vocational education deserve serious consideration, since in them lie the seeds of future expansion and improvement.

The Calcutta University Commission pointed out, "the country is in urgent need of more schools and more colleges, but the schools should teach better and the colleges should give a more thorough preparation for life. To restrict education would be unjust and short-sighted. To reduplicate the existing kind of education would produce an academic proletariat hungry, discontented and inept. But to improve education, while at the same time guarding the interests of liberal culture, to raise the standards of University training while at the same time excluding none who should prove their competence to profit by it — such a policy would be both wise and lucrative, a good investment and fulfilment of public trust".*

Therefore, it recommended the creation of a new type of institution called the Intermediate College providing instruction in Arts, Science, Medicine, Engineering and Teaching. The Commission recommended a substantial increase in the output of trained teachers and even suggested the inclusion of education as a subject of study at the Intermediate and B.A. levels. In line with the findings of the Senate of Calcutta University the Commission stated that it "is desirable and necessary that the University should take steps to develop the teaching of agriculture, technology and commerce".

The Commission was pained to note that the legal profession had been over-crowded. Therefore, it pointed out, "unless other attractive avenues are thrown open to young men, such as we venture to hope may result from the adoption of our proposals regarding the foundation of Intermediate colleges of a new type and the systematic development of facilities for vocational training on an extensive scale, no early diminution of the number of students can be reasonably anticipated."

** Ibid, p.124.
Assessing the future needs of the country, the Commission stressed the need of "the training of men for responsible positions in scientific industry" and added that "the University should undertake to do this job. The inclusion of practical scientific studies in the curriculum of the institutions which are recognised as giving the highest forms of training for various careers has a beneficial effect upon the educational outlook of the whole people; it may be a corrective to a too exclusively bookish tradition in the secondary schools. It is desirable, therefore, on many grounds that the Universities should give their sanction and support to technological education, but the latter should not fail to be liberal in its outlook while keeping practical ends in view".*

The Calcutta University Commission drew the attention of the Government to the over-crowding of students in literary subjects and the lack of facilities in vocational and technical education. The Commission had also suggested the new role of the Universities. It was necessary, they had pointed out, that Universities should play "a significant part in providing the professional roles in the field of liberal education".

Apart from the Sadler Commission some eminent Indians were also demanding that the Universities shed their bias towards liberal education. For instance, in 1920 an Indian Professor defined the objectives of University education. He said, among other things, a University "is a qualifying place for professions whence the whole body of lawyers, medical men, engineers and the rest of them emerge." He pointed out that even though 70 years had passed since the Universities were founded in India, they were merely "examining bodies for declaring the fitness, or otherwise, of a number of students to drive 'goose quills on foolscaps' in the minor grades of Government service." Besides the native critics of the lack of vocational and professional education there were British officers who condemned the situation. Sir John Hewett, Lt. Governor of Uttar Pradesh, once ironically remarked (1907), "the question of technical and industrial education has been before the Government and the public for over 20 years. There is probably no subject on which more has been written or said, while less has been accomplished."**


* Essays on Educational Reconstruction in India, p.83.

*** Indian Industrial Commission, p.309.
It is against this background that we should consider the progress - Uttar Pradesh had made up to the end of the second decade of the 20th Century. By now, as already noted, Uttar Pradesh had an "Engineering college at Roorkee and a University at Allahabad offering courses in Law and Arts degree. There were two industrial schools at Lucknow, * and an agricultural college at Kanpur.**

The Kanpur college and Research Laboratories were formally opened in 1911 but in fact even in 1909 these institutions were working informally in full strength.*** By 1912 Uttar Pradesh had 100 students studying Medicine in Lucknow.@

The figures for the year 1912 if compared with the figures for 1875 speak eloquently of the progress made in professional education in Uttar Pradesh. Whereas in 1875 only one student appeared for the degree of Bachelor


** Ibid, p. 185.


@ Ibid, p. 153.
of Law,* in 1912, 304 students were regular scholars of Law at the various colleges of Allahabad University. In 1875 no money was being spent on Medicine and Law. In 1912 the situation was much better. In fact, by 1920 Uttar Pradesh had not only two training colleges of secondary school teachers, one at Allahabad established in 1910 and the other at Banaras in 1916, but the province had also four Universities.** Allahabad University, the oldest of all, established in 1887, was followed by the establishment of other Universities at Banaras (1916) and Lucknow (1920) and Aligarh (1920).*** By 1913 the Forest College at Dehradun was giving research training in forestry besides awarding diplomas in it.®

But in the opinion of one Mr. Oak,* this was all highly unsatisfactory. He says, "Contrasted with the American policy in the Phillipines to cheapen and democratise education, the British policy in India has been

* Report upon the Progress of Education in the Province of Oudh, 1874-1875, Appendix IV.

** Review of the Progress of Education in India, 1907-1912, op. cit., p. 166.

*** See Appendix IV.

® Indian Education Policy, 1913, para 38.

£ Oak, V.V., England's Educational Policy in India, p.95, B.C.Paul & Company, Madras, 1925.
uncharitable in the extreme and unsuited to the moral code of any civilized government. Taking into consideration the poverty of India where the average annual per capital income amounts to the ridiculous sum of Rs.30/- only, the proportionately high expenditure on education from private sources, amounting to more than 2/3rd the total, is certainly creditable for her. No other country shows such a large proportion of expenditure on secondary education from merely private funds. If Great Britain had followed the same policy as America did and has been doing in the Philippines Island no one would have ventured to class India as a 'barbarous and uncivilized' nation". Evidently there is not much ground for disagreement with the above citation.

To sum up, the outstanding features of the educational growth during this period are—(i) the existence of only a small number of professional colleges as compared to arts and science colleges, and (ii) the predominance of the black coated professions over the rest of the professions and vocations in industry, trade and commerce.
Among the learned professions teaching appeared popular during this phase of development. In March 1917, the number of teachers employed in vernacular boys' schools of Uttar Pradesh was 24,000, of whom 11,000 were trained.* The teachers for the former schools received training in the Normal schools after they had obtained certificates of having passed the vernacular examination. The course lasted two years and the schools numbered 10 in all.** For the training of teachers for English schools there were two training colleges in the province, one at Allahabad and other at Lucknow. The length of the course at Allahabad and other at Lucknow. The length of the course at Allahabad was one year after graduation and the Lucknow training college had a two year course for the under graduates. We have already seen that in 1909 there was only a single training college for all types of teachers in the entire Province. By 1917 the number had increased to 13. However, in 1927 this profession registered further progress.***

The quinquennial report states that University departments of education maintained by Banaras and Aligarh

* The Training of Teachers, Occasional Reports No.8 prepared by R.S. Duncan & A.H. Mackenzie, 1918, p.35.
** Ibid, p.34.
*** Quinquennial Report for the U.P., 1927, Allahabad, p.III
Universities were treated "somewhat Cinderella-like", for their "activities have received scant mention in University reports and for which no permanent principals have been appointed". It was not surprising that this should have been so, for teaching was not a lucrative profession as compared to Medicine, Law, Technology and Engineering, and consequently it mattered little if not much notice was taken of its achievement. Even to this day the Universities do not consider it a fully grown discipline.

It is noteworthy that women teachers find mention of their entry into this profession. In regard to their training the report states, "The number of teachers employed has risen from 2,720 to 3,340 during the quinquennium. The majority consists of untrained teachers in vernacular schools, but the number of trained teachers has increased from 525 in 1922 to 750 in 1927. High Schools and English middle schools employ the largest proportion of trained teachers". Improvement was not confined to teacher education.

The Thomason Civil Engineering College, Roorkee, was working as a premier engineering institution in the province. In 1927 it produced 85 civil engineers, 78.

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* Quinquennial Report for the U.P., 1927, Allahabad, p.112.
** Ibid, p.112.
overseers and 34 draftsmen.* The Banaras Hindu University entered the field in 1923 to provide similar professional training.

The Province had, then, two Medical colleges at Agra — one for men and another for women, offering four year courses leading to the qualification of L.M.P.** In the same year, Uttar Pradesh had one Government Agricultural College at Kanpur, one Government School of Agriculture at Bulandshehr and also an Agricultural Institute, Neini, near Allahabad, run by the American Presbyterian Mission,*** with courses varying in training period from one year to four years.®

** Ibid, p.120.
*** Ibid, p.121.
TABLE I

Number of Students in Agricultural Colleges

<table>
<thead>
<tr>
<th></th>
<th>1922</th>
<th>1927</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Diploma Vernacular Courses</td>
<td>Diploma Vernacular Courses</td>
</tr>
<tr>
<td>Kanpur</td>
<td>74</td>
<td>127</td>
</tr>
<tr>
<td>Bulandshahr</td>
<td>22</td>
<td>16</td>
</tr>
<tr>
<td>Naini, Allahabad</td>
<td>-</td>
<td>33</td>
</tr>
</tbody>
</table>

*One significant feature of this education may be noted here. Agriculture did not form part of University education, and until 1927 no University offered courses in Agriculture. It is difficult to account for this fact. Perhaps agriculture was not a profession that could be classed with the other learned professions and since universities were concerned with training people for the learned profession and liberal studies alone, agriculture had to look elsewhere for recognition and maintenance.*

*Meanwhile a University was incorporated at Agra in 1927, bringing the total number of Universities in the United Provinces to five. This University was essentially an*
affiliating University with a very wide jurisdiction extending over the entire United Provinces (excluding the territorial limits of the existing four Universities) and Rajputana, Gwalior and Central India.

Since a University degree usually served as a "passport to service,"* the Hartog Committee recommended that Government should stop requiring a University degree for all kinds of jobs, in order to reduce pressure on the Universities.

Two factors tended to retard the rapid growth of the learned professions in the Universities. One, the national leaders criticised vehemently the 'white collar' jobs and the purely literary character of education; and opened an alternative system. And the other factor was the unexpected economic depression of the thirties which upset all programmes, educational and others. Nevertheless, neither the slump nor the call to boycott English education by national leaders had much effect on the enrolment of students in the five Universities of the United Provinces. On the contrary, it went up as the following table shows, even if the rise was not much. It will be noticed

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* Auxiliary Committee of the Indian Statutory Commission Report (Sir Phillip Hartog was its Chairman), 1927, p. 143.
that Law attracted the largest number of students despite
the complaints of over-crowding in this profession. En-
gineering was the second popular choice, followed by me-
dicine a close third. Education appeared the least envia-
ble among the professions.*

** TABLE II**

University Enrolment in 1931-1932 and 1936-1937

<table>
<thead>
<tr>
<th>Faculties</th>
<th>ALLAHABAD</th>
<th>LUCKNOW</th>
<th>BINARAS</th>
<th>ALIGARH</th>
<th>AGRA</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1936</td>
<td>1931</td>
<td>1936</td>
<td>1931</td>
<td>1936</td>
<td>1931</td>
<td>1936</td>
</tr>
<tr>
<td>1937</td>
<td>1932</td>
<td>1937</td>
<td>1932</td>
<td>1937</td>
<td>1932</td>
<td>1937</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Faculties</th>
<th>ALLAHABAD</th>
<th>LUCKNOW</th>
<th>BINARAS</th>
<th>ALIGARH</th>
<th>AGRA</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arts &amp; Science University</td>
<td>1559</td>
<td>1335</td>
<td>1258</td>
<td>1080</td>
<td>1101</td>
<td>1108</td>
</tr>
<tr>
<td>Law</td>
<td>331</td>
<td>355</td>
<td>303</td>
<td>206</td>
<td>206</td>
<td>112</td>
</tr>
<tr>
<td>Arts &amp; Science Degree College</td>
<td>1957</td>
<td>1399</td>
<td>1957</td>
<td>1399</td>
<td>1957</td>
<td>1399</td>
</tr>
<tr>
<td>Medicine</td>
<td>255</td>
<td>237</td>
<td>255</td>
<td>237</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Education</td>
<td>60</td>
<td>51</td>
<td>41</td>
<td>50</td>
<td>101</td>
<td>101</td>
</tr>
<tr>
<td>Engineering</td>
<td>504</td>
<td>564</td>
<td>504</td>
<td>564</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B.Com.</td>
<td>61</td>
<td>56</td>
<td>66</td>
<td>55</td>
<td>237</td>
<td>111</td>
</tr>
<tr>
<td>Agriculture</td>
<td>42</td>
<td>42</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

** Quinquennial Report, 1937, p. 16.
When this phase opens, popular ministries had been sworn in, in all the provinces of British India. Under dyarchy the finance minister was not responsible to the electorate and he doled out money to the elected ministers who were in charge of social service portfolios, e.g., education. Introduction of provincial autonomy, it was widely hoped, would release larger funds for nation building. The world economic depression and the consequent financial stringency dominated the scene no longer; money had begun to flow in more freely and the finance portfolio was no longer held by an Executive Councillor who was not amenable to the influence of the Ministers. The I.E.S. had almost been liquidated and the European Officers within it were now an extremely small minority... the Ministries had the clear support of the majority of the population... It was hoped that both expansion and reorganisation of education would now take place. Unfortunately, the outbreak of the second world war which created differences of opinion between the Indian Ministers and the Government compelled the former to resign in 1940. And when the hostilities terminated, the British withdrawal became imminent. In 1947, therefore, the British left the Indian sub-continent and the birth of the Indian Union

took place. In brief, it was not a period that could be particularly suitable for the growth of any kind of education; for, politics was the dominant feature of the national life.

Nevertheless, not unlike the previous phases during this phase also the growth of the learned profession was steady. The middle and the upper classes looked upon University education for providing them entry into the higher openings. Naturally, therefore, the popularity of the University courses is to be judged in the light of opportunities they provided to their scholars. For instance, commerce followed by Law and Medicine were the most popular courses of study. Agriculture and teaching appeared among the least coveted of professions. There was no college for teaching Veterinary Science until then in the entire Province.
<table>
<thead>
<tr>
<th>University &amp; Intermediate Education</th>
<th>Government</th>
<th>Aided</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Law</td>
<td>-</td>
<td>1,344</td>
<td>1,344</td>
</tr>
<tr>
<td>2. Medicine</td>
<td>-</td>
<td>611(Male)</td>
<td>1,079</td>
</tr>
<tr>
<td></td>
<td></td>
<td>468(Female)</td>
<td></td>
</tr>
<tr>
<td>3. Education</td>
<td>475</td>
<td>196(Male)</td>
<td>207</td>
</tr>
<tr>
<td></td>
<td></td>
<td>11(Female)</td>
<td>475</td>
</tr>
<tr>
<td>4. Engineering</td>
<td>204</td>
<td>517</td>
<td>721</td>
</tr>
<tr>
<td>5. Agriculture</td>
<td>251</td>
<td>377</td>
<td>628</td>
</tr>
<tr>
<td>6. Commerce</td>
<td>-</td>
<td>1,957</td>
<td>1,957</td>
</tr>
<tr>
<td>7. Technology</td>
<td>-</td>
<td>228</td>
<td>228</td>
</tr>
<tr>
<td>8. Forestry</td>
<td>51</td>
<td>-</td>
<td>51</td>
</tr>
<tr>
<td>9. Veterinary Science</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

The above table clearly shows that private bodies outstripped Government endeavour in all fields in education excluding Forestry and teacher training. The reason for the popularity of commercial education is perhaps the clerical jobs this

education helped its students to get. It is also possible that the popularity of this education may entirely have been due to the growth of commerce and industry. Medicine was the only profession which was popular with women, so much so, that out of 1709, 468 were women students. Education had already started attracting few women students. In an essentially agricultural province the absence of veterinary education and unpopularity of agricultural education were painfully evident.

Educated Indians were, on the whole, critical of Government inactivity in the education field in general and professional and vocational education in particular. For instance, A.N. Basu, criticised Universities for not creating enough personnel to meet all requirements - especially scientific and technological requirements. A nationalist leader pointed out "there are now only 17 schools of Art, 29 medical schools, about 15 engineering institutions and less than 20 agricultural schools in this vast country (India)". In other words, the condition of professional education as a whole was far from satisfactory. Therefore, when the British left India in

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* University Education in India, p.126, The Book Emporium Ltd., 1944.
1947 there were five Universities* in the United Provinces, 7 teachers' training colleges for secondary school teachers, 1 engineering college, 1 medical school and 1 medical college.** These figures do not speak highly of the professional and vocational education facilities in a province with a population of nearly 55 million souls.*** But if the existing figures were to be analysed the obvious conclusion would be that besides teaching, other learned professions were meagrely provided for, e.g. for medicine there was only one college besides a department of Medicine at the University of Lucknow. In an essentially agricultural province the number of Agriculture colleges was insignificant. This then was the condition of the United provinces as far as professional education is concerned when India became free.

* See Appendix Table 12.

** See Appendix Table 11.

Vocational Education During 1858-1947:

The recommendations of the Indian Education Commission of 1882 are an important landmark in the history of vocational education during the British period. Until this Commission made its recommendations it was vaguely felt that mere literary education was not enough. The 1854 Dispatch had praised the pioneering work of Thomason College of Engineering and talked about the need for giving a practical bias to education. But the Hunter Commission besides making significant observations in regard to providing vocational education in the country, drew up an actual blueprint for it. Dealing with secondary education the Commission recommended that a practical bias be given to education from the High School stage. It said "that in the upper classes of high schools there should two divisions, one leading to the Entrance Examination of the Universities, the other of a more practical character, intended to fit youth for commercial or other non-literary pursuits".* In other words, vocational education was recommended to be given to students who wished to enter careers after leaving High Schools.

* Indian Education Commission, p. 503.
The recommendations of the Indian Education Commission received further support a short while after. In their Memorandum on Technical Education in India (1886) the Government accepted the recommendations of the Indian Education Commission regarding the introduction of courses in secondary schools which would prepare boys for industrial and commercial careers. The Government of India further observed that training for industrial occupations was necessary, because agriculture could no longer supply the same means of support as it had done in the past. "Technical education, as an extension of general education, should first be aimed at, and technical education, of a special character should be promoted and encouraged only where it might be needed to serve existing industries".

Unfortunately both the Memorandum and the report of Indian Education Commission failed to improve the situation. It is clear from the words of the Chancellor of Calcutta University, who in his speech in 1888 stated, "I am afraid we must not disguise from ourselves that if our schools and colleges continue to educate the youth of India at the present rate, we are likely to hear even more than we

* Review of Education in India in 1886, p.9, Sir Alfred Croft.
do at present of the complaint that we are turning out every year an increasing number of young men whom we have provided with an intellectual equipment admirable in itself but practically useless to them on account of the small number of openings which the professions afford for gentlemen who have received this kind of education*. *

If only the recommendations of the Hunter Commission had been implemented in their entirety one hopes India would not have remained so backward as it actually was at the turn of the present century. Unfortunately the Government of India was not interested in shouldering the additional responsibility of providing vocational education. Most of the recommendations of the Hunter Commission, therefore, had to remain in the cold storage. "That this is even today a dead letter is no praise to those who have guided India's educational policy since 1882. Even multipurpose schools have more than one eye on the University entrance".**

When asked "In your province (i.e. the U.P.) is primary instruction sought for by the people in general or by particular classes only", Mr. J.C. Nesfield, an Inspector

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* Cited by O'Halley, p. 164.
of Schools, drew a bleak picture of the state of affairs in Uttar Pradesh. He said, "Most of the natives of this province live in a state of semi-starvation for the greater part of the year. Even in ordinary years, when there has been no unusual scarcity, they have not always so much as one meal a day...". "It is evident", he concluded, "that the growth of mental culture among such a people must be preceded by an improvement in their physical condition".* That this was no exaggeration, it is evident from other contemporary writings.** Obviously, these conditions cannot be regarded as satisfactory for the progress of vocational education in the province.

When the Government failed to respond positively to the recommendations of the Indian Education Commission, the Indians were constrained to agitate through the Indian National Congress for the establishment of an elaborate "system of technical education, suitable to the condition of the country", and also "to encourage indigenous manufacturers by a more strict observance of the orders, already existing, in regard to utilising such manufacturers for state purposes, and to employ more extensively than at present the skill and talents of the people of the country.***


Unfortunately the latter was not acceptable to the Government. Therefore the former had to go by default. The Missionaries as a solitary agency were, however, assisting considerably in crafts education which aimed at teaching some craft, mostly to Indian Christians, such crafts as carpentry or smithy.* Understandably enough these schools were concentrated in Christian dominated areas.

It may be recalled here that guilds were thus far providing training in industrial and technical vocations. With the British occupation of India the working of the guilds became more limited, "to the marked detriment of those handicrafts the perfection of which depends on hereditary processes and skill". ** There was yet another reason for this "The overwhelming importation of British manufacturers also is even more detrimental to their prosperity and influence, for it has in many places brought wholesale ruin on the hereditary craftsmen and forced them into agriculture and even domestic service".*** Sir George Birdwood lamented in 1891 that "the guilds...still continue in a forlorn way".© The usefulness of these guilds in the 20th century with their traditional training and techniques is a moot point. But

* Fleming, O.J., Schools with a Message in India, pp. 36-40, Oxford, 1921.
** Industrial Arts of India, Book II, p. 139.
*** Ibid, p. 139.
© Ibid, p. 139.
without providing a substitute, indifference towards their existence appears hardly defensible.

The absence of industry and trade in India in the last decades of the 19th Century supplied a clue to this apathy. It was a vicious circle that the British had created themselves.* In order to protect their own manufactured products, they ruined India’s manufacturing capacity;** and after it was ruined they excused themselves for not providing industrial training because there was not much need for it.*** Even the villages that were until now self-sufficient became backward. “There is no desire for a better or comfortable living, both among the cultivators as well as among the artisans”. Lack of stimulus in the form of competition resulted in making the work of artisans stereotyped. Dorian Gray was probably the last to collect “the dainty Delhi Muslins” and “the Dacca Gauzes” that from their transparency are known in the East as “woven air” and

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* Munshi, K.M., The Ruin that Britain Wrought, pp.6-14, Dhartiya Vidya Bhawan, Bombay, 1946.

** Griffiths, S.P., op.cit., p.442; Cf. Oak, V.V., England’s Education Policy in India, p.103.

*** Mayhew, A., op.cit., p.144, It was even suggested that the proper aim of general education was not vocational training, pp.143-155.

@ Griffiths, S.P., op.cit., p.472.
"running water" and "evening dew",*. But one must remember here before expecting too much from the Britishers "the England has (had never seriously considered India as a colonie de peuplement but only as a colonie d' exploitation".**

Bombay had some industry and a technical institute started through private efforts;*** Uttar Pradesh was unfortunate in both respects. The Government did not concern itself to improve the local industries by providing technical education to those who were engaged in manufacturing utensils, e.g., at Moradabad and Bareilly or leather work at several places in Uttar Pradesh. It may also be noted here that the industrial class of Uttar Pradesh was not so enlightened as their brothers in Bombay. There was probably another reason why this type of education did not get any enthusiastic public support either. The upper castes among Hindus, had a "bias against industrial occupation" and "the administrative requirements of Government (had) led to the whole educational machinery being geared to satisfy the needs of the public service", and therefore, the emphasis remained

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on literary education resulting in "a virtual monopoly of the upper castes of Hindu society" over it. This bias probably reflects a feudal outlook. The caste Hindus and upper class Muslims preferred "white collar" jobs to anything involving manual work, just because these jobs were in keeping with the past traditions of getting their manual work done for them by others.

There is, however, yet another interesting reason advanced for this state of affairs. "In the more restful 19th Century it was not the fashion to regard education as the cure for ills. The economic responsibilities of Government were not prominent, and, even if the need for a larger and more varied field of employment had been actually felt, the theory that technical education could open up such a field would have been deservedly ridiculed. Schools and colleges turned out the officials and politicians that the times seemed to demand".

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Not only at the primary stage the Government of India was determined to see expansion and efficiency both by opening new schools and restricting the number of pupils in each classes, at the secondary stage also she wanted to raise the standard by employing trained teachers.*

Further, after the primary stage the Government was desirous of diverting students for "practical and manual training".**

The concern of the Calcutta University Commission for providing facilities in vocational education was certainly great, and it drew the attention of the Government accordingly to the over-crowding of students in literary subjects. In fact the Commission's recommendation for opening new type of institutions called the intermediate colleges*** was a step towards creating facilities for vocational training.

Like the Calcutta University Commission, the Indian Industrial Commission (1916-1918) also emphasised the need for reducing pressure on the Universities. Among other things, this Commission was requested to consider "whether new openings for profitable employment of Indian Capital in

* Resolution on Educational Policy, 1913, Para 15.
** Ibid, Para 22.
commerce and industry can be indicated". Under the Chairmanship of Sir T. H. Holland the Commission pointed out the poor state of technical and industrial education in India.* The Commission stated clearly that the Government of India did not appreciate the magnitude of the problem underlying the inadequate provision of this education. The Commission noted the anxiety of the educated public regarding the "dangers that arise from the entire dependence of India on imported personnel". Therefore, they recommended the expansion of engineering colleges into technological institutes*** patterned on the colleges of Engineering in the United Kingdom.© This Commission anticipated the recommendations of the Sadler Commission when it asked the Universities to prepare men for higher jobs in commercial field.£

In spite of the Indian Industrial Commission report vocational education was unpopular even with the ordinary public. A few of the causes responsible for the continued unpopularity of vocational education are listed below:—

** Ibid, p. 124.
© Ibid, p. 126.
‡ Nurullah & Naik, op. cit., p. 525.

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(1) Until very late in this period, (i.e., 1920) the problem of educated unemployment had not become serious. It was still possible for a person with a knowledge of English to get some employment either under Government or in private schools or trades.

(2) The pupils of the upper secondary schools came mostly from the middle classes who were accustomed for centuries to live by intellectual work rather than by manual labour.

(3) Lastly, the lack of provision of manual work, etc., at the primary and lower secondary stage proved to be another obstacle to the introduction of vocational courses at the upper secondary stage.

Nevertheless, by now the Government was fairly involved in providing vocational education both through the Department of Education and the Department of Industries. In a sense the growth was not inconsiderable. In 1927 there were a number of educational institutions controlled by the department of Industries. Their number had risen from 24 in 1912 to 121 in 1921. This included Government Technological Institute, Kanpur offering courses in applied

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Chemistry.* There were three technical schools as well viz: the Government Technical Schools at Lucknow, Gorakhpur and Jhansi.** Besides, there were three schools of Arts and Crafts including one at Lucknow known as the Government School of Arts and Crafts.*** A small metal works school was opened at Aligarh by the Government and the Government supported 10 textile and weaving schools also. Uttar Pradesh had by now three leather works schools at Kanpur, Meerut and Agra, and four carpentry schools. The Banaras Hindu University opened a pottery class "to assist the revival and development of pottery by training managers and workmen in improved methods".€ In addition to these schools and colleges that were financed and recognised by the Government there were three unrecognized schools also offering courses in technical and engineering subjects.δ

The above number of industrial and vocational schools for the essentially agricultural province is not very encouraging. The report, however, records: "Although the number of applicants for admission to technical

** Ibid, p.126.
*** Ibid, p.126.
δ Ibid, p.127.
€ Ibid, p.128.
δ Ibid, p.130.
schools is much in excess of the number admitted and it might, therefore, appear that there is a great and increasing demand for technical education, it is clear that the demand is to a large extent artificial. Neither the Government nor aided schools have succeeded in attracting the best products of the schools or colleges. The great majority of students in technical schools are those who have either been attracted by stipends or who have no hope of securing an appointment elsewhere. The report goes on to add, "So far not a single United Provinces candidate has joined the Harcourt Butler Technological Institute (Kanpur) as a non-stipendiary student — Graduates in Science of Universities in these provinces who have joined have all taken their degrees previously in the second and third divisions". And it concludes, "The true industrial spirit is lacking and progress is greatly hampered by the prevalent disinclination for industrial pursuits which seems to be more pronounced in these (including Uttar Pradesh) than in other provinces, with the possible exception of Bihar and Orissa".

While sympathising with the popular demand for

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** Ibid, p. 125.
extending technical training, the committee, added, "We fully sympathise with the desire to develop such technical training though we feel bound to point out that the training of technical experts only creates more unemployed unless there are industries to absorb them."* Unfortunately, this was tantamount to saying that as there were few industries in the country this state of affairs had to continue.

At the secondary stage too the problem of vocational education faced the educationists. Until now secondary education was regarded merely as a link between primary and university education. But as the enrolment in the secondary schools increased the number of students who were unfit for university education i.e. purely literary education, also increased correspondingly. Courses were, therefore, introduced to provide some kind of vocational education in these schools. The quinquennial review of the progress in India (1932-1937) records the situation for the United Provinces:

"In the United Provinces, manual training is at present entirely confined to wood working, though in the lower classes work in paper and card-board is done where

It is compulsory from III to VIII and optional in classes IX and I, where it is not very popular. The Lucknow Inspector reports that the quality of work done in some of the High Schools is of a very high order. In large cities, there is a demand for teaching in Commerce and classes are full. Agriculture is a subject for the High School Examination and is taken in a few schools throughout the province. It is stated to be popular but the lack of practical test detracts somewhat from its utility. Spinning and weaving are also taught in some schools and at the Jainerain School, Benares, it has proved a distinct success. Book binding is taken as a subject for the High School Examination in some schools and in others as a part of hand-craft teaching. Several schools teach hand-craft, either as part of the school course or as extra-curricular activities but the majority are still wedded to purely literary course.

The above mentioned courses were introduced at the secondary stage both because of public demand and the recommendations of several Commissions and Committee. For instance, the Hartog Committee had recommended, *"The diversion of more boys to industrial and commercial

* Hartog Committee Report, op.cit., p.107
careers at the end of the middle stage, for which provision should be made by alternative courses in that stage, preparatory to special instruction in technical and industrial schools*. Earlier, the Government of the United Provinces had appointed a Committee on Intermediate Education to consider among other things the problem "That sufficient provision has not been made for vocational training to intermediate colleges".* It was headed by the Director of Public Instruction, Mr. A. H. MacKenzie and included six others as its members. The MacKenzie Committee submitted its report in 1927.

On the question of introducing vocational subjects into the High School and Intermediate course the Committee arrived at the conclusion that "It is neither desirable nor possible to introduce vocational training properly so-called at the High School or the Intermediate stage, but arrangements should be made at all schools in classes III to VIII for the teaching of some form of educational Hand-Work (i.e., paper folding, card-board, modelling, clay modelling and wood-work) associated with drawing, aiming at the training of hand and eye and the development

of practical subjects". The Hartog Committee had taken an entirely different view. However, Uttar Pradesh introduced courses in Commerce, Agriculture and Music at the intermediate stage, perhaps to meet the growing public demand for these subjects.

Time and again stress was laid on reducing the expenditure on education and raising income from fees and other sources.** As late as 1932 the Government of India qualified its involvement in providing education by the adjective 'some'.*** It is a matter of gratification that the enthusiasm of national leaders was not dampened by such pronouncements as this one. During this period, as already pointed out earlier, education was under dual control. Whereas the strings of the purse were held tightly by the Government himself, the popular Indian leaders were given freedom to prepare and execute educational policies. This resulted in a good deal of frustration among the Indian people. The majority of national leaders wanted a system of education that had springs of inspiration of local origin. According to the Indian leaders the object of the British sponsored and patronised educational system was "To impress on middle

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class Indian youths the glory and grandeur of Britain and to train them to be competent servants of foreign bureaucracy. It was vocational education with a vengeance: vocational education which threw the weight of the curriculum on such matters as English syntax, Shakespearean prosody and the dates of the kings and queens, who had reigned over England.* Therefore, the Indians themselves started establishing national institutions all over the country, although there was no general agreement regarding their form and functions.** Gandhi "evolved the Vidya Mandir scheme, a scheme as a poly-technic scheme of education, since it combined theoretical education with industry with a view to achieve an all-sided development of the individual". His scheme combined modern education with an added veneering with pre-modern handicrafts***.

Besides national leaders, the Government also appeared to realize the need for some kind of vocational education. An unemployment Enquiry Committee of the United Provinces presided over by Sir Tej Bahadur Sapru, pleaded for a re-organization of secondary education so that vocational specialization could be achieved in the last stages

* Shelvankar, K.S., The Problem of India, 1940, pp.54-55.
** Desai, A.R., op.cit., p.142.
*** Vakil, K.S., op.cit., p.197; see also, Proceedings of the Tenth All India Educational Conference held at Delhi, December, 1926-30, 1934, pp.269-271.
of secondary education.* Even then, not much was actually done to improve the state of affairs obtaining in this stage of education. Despite the felt-need secondary education was not reorganized. In 1937, therefore, in the United Provinces there were 254 High Schools, 40 Intermediate Colleges in Arts and Science, 9 in Commerce, 3 in Agriculture and 2 in Music.** We have no data regarding the employment facilities that existed then for the students of aforesaid colleges. Probably they went to universities and colleges to obtain higher degrees. An Indian educationist noted sadly, "It was a single track system leading only to the Universities without any reference to the actual vocational needs of the pupils".*** It is difficult to put the blame entirely on the Government. The upper and middle class Indians, as seen already, were never attracted towards courses leading to vocations. They wanted an education that would fit them for comfortable positions, far removed from manual labour and crafts-manship. Consequently, vocational institutions were seldom eagerly sought for as compared to the crowded English schools and colleges.

By 1937, an Agricultural School at Gorakhpur had been opened which offered a two year diploma course. In 1937, an Agricultural School at Gorakhpur had been opened which offered a two year diploma course. In 1932,

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Allahabad University had, as already noted, started awarding the degree of Bachelor of Science, in Agriculture.* But for these two additions, the figures for the number of technical schools run by the department of industries were at the 1927 level. Because of sudden slump in the market, a reduction in the staffs of these colleges had taken place in 1931, however, normalcy was attained once again.

As pointed out already, during the last phase of the British rule politics dominated the life of the country. This was the phase when the slogan 'quit India' was raised and the Gandhian scheme of basic education was formulated. And this was the period when the impact of the Wood and Abbot report was felt. Also, during this period the scheme for the complete re-organization of the education was put forward in the famous Sargent report. The seeds of education that had casually been sown had developed into a full grown, ripe harvest, and though statistically the achievements may appear unimpressive, the solid foundation of future India had by now been laid. Most of the blue-prints for future educational development were ready by 1947 and although it is true in a very restricted sense an expert personnel was ready to assume charge.

* Quinquennial Report., 1937, p.137.
Gandhi was the leading spirit of the time. Even when people differed with him they did not remain completely unaffected by him. Essentially non-sectarian in his outlook, his dreams of future India drew their inspiration from the glorious heritage of the past. It is difficult to isolate his educational ideals from his fundamental beliefs regarding the social and cultural regeneration of the country. Accordingly, his philosophy of education is typical of him. It is puritan and non-materialistic in its final analysis. Consequently, a product of his system can hardly be regarded as professionally or vocationally trained in the commonly understood connotations.

Dealing with the problem 'Career and Education'
Gandhi says, "In my opinion, education, i.e. the knowledge acquired through education, should not be used for earning money. The means of livelihood must always be some form of productive manual labour, such as weaving, carpentry, tailoring etc. I consider the fact that doctors, lawyers, teachers etc. follow their respective professions with the purpose of earning money to be one of the main reasons of our downfall as a nation". He admits, "But this is an ideal end we may not attain it fully in practice."

Nevertheless, there is no doubt that the closer we keep to it the better it would be for us. His educational institutions would have to be different from others. He lays emphasis on "the service of the country as the main aim of education". In his education "there can be no room for a 'career' where the ideal is not to use one's knowledge for the service of the country and treat earning money as secondary". If we care to analyse the conditions of the country at that period, probably we shall not be surprised at what he said. An average product of the English schools took his education as a means of earning his livelihood. Service of country was something unknown to him. A national leader of the stature of Gandhiji had to give priority to the service of the country over all other objectives. He was naturally critical of the education which had "failed to meet the most urgent and pressing needs of national life, and organise and direct its forces and tendencies into proper channels". It would appear that Gandhiji was not against vocational education as such; but the ends to which it was commonly applied were distasteful to him.

The Wardha Conference held on October 22, and 23, 1937 had, therefore, on its agenda certain propositions containing

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** Gandhi, M.K., cp. cit., p. 80.

In a nutshell Gandhiji's idea of education:

(1) The present system of education does not meet the requirements of the country in any shape or form. English, having been made the medium of instruction in all the higher branches of learning, has created a permanent bar between the highly educated : few and the uneducated many. Absence of vocational training has made the educated classes almost unfit for production work and harmed them physically.

(2) For the all-round development of boys and girls all training should as far as possible be given through a profit yielding vocation. In other words, vocations should serve a double purpose— to enable the pupil to pay for his tuition through the products of his labour, and at the same time to develop the whole man or woman in him or her through the vocation learnt at school.*

Accordingly, a resolution adopted by the conference states:

*That the conference endorses the proposal made by

village school is the post-graduate or professional college, we now find students responding to the call of opportunity from communities which had been from time immemorial outside the educational pale".*

To sum up, in 1947 there were 90 training schools for training teachers for Junior High Schools, 91 technical and 4 industrial schools. There were 6 agriculture and forestry schools and 2 schools of art in the entire Uttar Pradesh. The figures are not very encouraging, yet a small beginning had been made giving a faint glimpse of things to come.

* O'Malley, op.cit., p.162.
Mahatma Gandhi that the process of education throughout this period should centre round some form of manual and productive work, and that all the other abilities to be developed or training to be given should, as far as possible, be integrally related to the central handicraft chosen with due regard to the environment of the child. *

This resolution, together with the Zakir Husain Committee Report, forms the basic of Gandhian education called Basic education. Since Ministers of Education were given charge of education in their respective provinces and also because the Indian National Congress which derived its inspiration from Gandhiji was in power in nearly all provinces the scheme of basic education was given a fair trial. At the post-primary or senior basic level this education becomes vocational, emphasising the learning of a useful trade. Gandhiji had taken his inspiration from the Tolstoy farm (Transvaal) where "vocational training for nearly eight hours" was the central fact. Book learning was done only for two hours. ** Gandhiji appeared so keen on removing the defects of the current education that he could not help suggesting "I think the remedy lies in educating them (boys and girls) by means

** Ibid, p.20.
of vocational or manual training".*

According to Mahatma Gandhi, "Manual work will have to be the centre of the whole thing. I am told that Messrs Wood and Abbot recognise the value of manual work as an important part of rural education. I am glad to be supported by reputed educationists. But I do not suppose they place on manual work, the kind of emphasis I place. For, I say that the development of the mind should come through manual training".**

Basic education was offered as a corrective to the prevailing "notoriously bookish and literary education".*** Although the Congress Ministers of Education were in power for a short while, they tried their best to introduce it in several provinces including the United Provinces with varying results.© Unfortunately, the Basic education scheme had to be withdrawn by 1940 both because of the lack of enthusiasm among the national leaders and the resignation of the popular ministries. But while it worked it was a success.

** Harijan, September 11, 1937.
© Nurullah & Naik, op.cit., pp.805-808
Basic education was not the only solution that was offered then for remedying the essentially bookish education. The recommendations of the Wood and Abbot report were the other correctives offered. Both of these had a tremendous impact on the educational ideas of the time.

It would be entirely incorrect to assume that the Government of India was not interested in reforming and reorganizing vocational education in India. The appointment of Messrs S.H. Wood and A. Abbot is a case in point. They submitted their report, a little earlier than the Wardha Conference referred to above, i.e., in June, 1937, entitled "Vocational Education in India", with a section on General Education and Administration. They defined vocational education as "a road which leads the adolescent from the region of school to the region of productive employment; and if this road is to be direct and safe both regions must be explored and charted".

Messrs. Wood and Abbot said "though we regard reform of the content of general education as being even more important than a re-organization of the framework of the educational system, we whole heartedly commend the

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*Report on Vocational Education in India, New Delhi, 1948, p.1.*
general lay out of the proposed reconstruction. That is to say we think (a) that the Universities should make themselves responsible for a three year course leading to a first degree, and (b) that the system of general education below the Universities should be divided into three well defined stages.* It is interesting to note that a similar re-organization of schools was being proposed in Great Britain itself. However, the two advisors went on to say, "This would ultimately involve, abandoning the present administratively troublesome, and educationally ineffective, system whereby intermediate colleges, or classes are sometimes part of an institution which is in fact a school, sometimes part of a University college and sometimes indeed isolated institutions providing a two year course".**

Regarding the "educated unemployed", they observed that this re-organization would not affect the condition in the least. Instead, "such a policy would but alter the educational qualifications of the unemployed with decreasing their number".*** They further stated, "It is important to make this clear and to avoid

* Report on Vocational Education in India, New Delhi, 1948, p.3.

** Ibid, p.3

*** Ibid, p.4
encouraging the delusion that a quick solution of the problem of unemployment is to be found in a reconstruc-
tion of the educational system".* They stated "The immediate purpose of education in relation to industry is to secure the services of better qualified men, an achievement which does not by itself and at once result in more employment. The long range relation of education to industry is another matter. An improvement in the content and method of education will make for steadily increasing efficiency in industry and will contribute to its expansion; it should also generate new ideas and result in pioneer activities in the sphere of business. The present issue is whether industry and commerce can look to the education system for a regular supply of young people qualified to play their part and to earn a reasonable livelihood in the various grades of work into which business naturally divides itself. The more efficient the supply the greater the possibility of industrial expansion**.

Messrs. Wood and Abbot had gone round some of the technical and industrial schools of the United Pro-
vinces, besides Delhi and the Punjab. After surveying

* Report on Vocational Education in India, New Delhi, 1948, p.4.
** Report on Vocational Education in India, op.cit., pp.4-5.
the contemporary scene, they recommended the establishment of vocational training colleges, where future teachers were to be "instructed in the methods of teaching science and technology".* The duration of such training would be six months since these teachers would have already undergone "a general training in pedagogy at the associated provincial training college and shown their fitness for vocational teaching".** The teachers should have degrees in science and the Principal of such an institution should be an Engineer.

They recommended the establishment of Junior Technical Schools with a three year course after Class VIII in which the first year would be devoted to instructions in wood work, the second to metal work, and in the last year the students would be divided into "three groups in accordance with the requirements of their future occupation".*** The three groups would comprise (i) General Engineering, (ii) Electrical Wiring and (iii) Cotton spinning and cotton weaving.

They also recommended the institution of senior vocational schools offering a two year course for students who have passed Class XI. They were keen to point

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* Report on Vocational Education in India, op.cit., p.105.
** Ibid, p.105.
*** Ibid, p.106.
out that "vocational education is not on a lower plane than literary education, and each subject in the vocational school has its origin in the non-vocational school".*

They suggested the postponement of opening schools with a commercial bias but, however, opening of schools with an agricultural bias was not to be affected by this policy.**

"A limited number of Higher Secondary Schools should have a bias towards the needs of agriculture throughout their curriculum, which should be a continuation of that of the Rural Middle School".***

They further recommended, "Junior and Senior Technical Schools are appropriate in industrial centres only and should not be established, as a rule, in areas with a population smaller than 50,000".© They recommended that "for the present, the control of trade, industrial and technical schools shall remain with the departments of industries, although it is contemplated that, with the development of vocational education in India, the conditions will change and the control of these schools may have to

* Report on Vocational Education in India, op.cit., p.110.
** Ibid, p.113.
*** Report on Vocational Education in India, p.114.
be transferred to the Departments of Public Instruction*.*

If Basic education could not be tried for long, and earnestly, because of the resignation of Indian Ministers, the Wood and Abbot Report was not followed up on account of the out-break of war. The implementation of Messrs. Wood and Abbot's recommendations incomplete as these were would have been beneficial to the country and more particularly to Uttar Pradesh which was then comparatively a backward Province in vocational education.

The figures for 1930-1940 are as follows:*

** TABLE IV
(Scholars on roll on 31st of March, 1939-1940)**

<table>
<thead>
<tr>
<th>Schools</th>
<th>Government Boards</th>
<th>District Boards</th>
<th>Municipal Boards</th>
<th>Aided</th>
<th>Unaided</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Engineering Schools</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>b) Technical and Industrial Schools</td>
<td>2,265</td>
<td>94</td>
<td>17</td>
<td>2,255</td>
<td>9</td>
</tr>
<tr>
<td>c) Commercial Schools</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>d) Agriculture Schools</td>
<td>175</td>
<td>-</td>
<td>-</td>
<td>35</td>
<td>-</td>
</tr>
</tbody>
</table>

* Report on Vocational Education in India, p.117.

** General Report on Public Instruction in the U.P., 1940, Appendices, pp.8A-9A.**

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Evidently, Messrs. Wood and Abbot's report had little or no impact. Private bodies were running institutions for technical education alongside the Government, and both had nearly the same number of scholars on roll in their institutions. Engineering schools were not in existence and the Government did not run schools for commercial education. Agriculture education received little encouragement from the Government and the private bodies.

The Indian leadership was getting restive about the lack of provision for vocational education. But Indians were not alone in condemning the Government for the apparent inactivity. Sincere British friends of India also held similar views. For instance, H.V. Hampton of the Indian Education Service, said, "It is only a slight exaggeration to say that the Indian high school is much the same it was in 1904 and but little changed from what it was as far back as 1884." Needless to say, the Indian high schools that were notorious for their bias towards literary education were now under fire from all quarters.

During this period, the next important report to consider is a report prepared by the Central Advisory Board of Education for the post-war educational development in India, published in 1944. Commonly known as the Sargent


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report, after the name of Sir John Sargent, this report discusses in detail the conditions under which Indian education was to progress after the war. It is perhaps a coincidence that in the same year an Education Act was passed by the British Parliament which covered almost all aspects of education. Similarly, the Sargent report is comprehensive enough to cover all areas and stages of education. It provides a frank appraisal of the entire education in India. It criticized the low expenditure on education per head of the population in Britain and India and declared "If the people of Great Britain, which even before the war was spending from public funds the equivalent of Rs.33.2.0 per head of the population on education, need such an admonition, it would appear to be even more necessary in relation to India, where the comparable expenditure in 1938-39 was Rs.0.8.9 per head".

The report acknowledged the fact that "Unless they (Board) have signally failed to diagnose India's educational needs...the stage is now set for a start to be made and no one need complain that he is held up by uncertainty as to what should be done or how it should be done".**

* "Upon the education of the people of this country the fate of this country depends", Cited from White Paper in Sargent Report, p.1.

In place of the existing High Schools which catered for the rich men's sons alone, they suggested their re-organization into two types of High Schools:

(1) Academic High Schools and (2) The Technical High Schools. "To adopt a broad but by no means rigid differentiation, the Academic High Schools will impart instruction in the arts and pure sciences while the Technical High Schools will provide training in applied sciences and in industrial and commercial subjects".*

One is reminded here of the recommendations of the Spens Committee which suggested a similar pattern for England. The Sargent report recommended that in the middle stages, all schools shall have "a common core of the 'humanities' throughout".** It was in the later stages that a bias to education was to be given. They were particular about the local needs of the people. For instance, they recommended, "In rural areas for reasons already given where pupils are likely to take agriculture on their own farms or elsewhere, an agricultural bias should be given to the curriculum".*** They remarked significantly, "While the needs of the area will be the dominant factor

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** Ibid, p.20.
in deciding what types of schools and what variety of courses should be provided, it should not be forgotten that many pupils will benefit most from a practical course, even though they may not be destined for an industrial or commercial career.*

If the Sargent report recommended the re-organization of the above mentioned High Schools for the education and training of pupils for minor industrial and commercial careers - it suggested the relating of University education with the practical needs of the community. The growing discontent because of unemployment amongst University graduates was particularly noted by the Board. But they had pointed out that "there are 12 Universities in England for a population of 41 millions. In Canada, there are 13 Universities for a population of 87 millions, in Australia 5 for a population of 5 million. In the United States of America there are 1720 institutions for education of a University type for a population of 130 millions, while in India there are 18 Universities for a population of 400 million".** Consequently, India "will need more University education and not less than she has at present, but the growth of Universities should be

** Ibid, p.28.
They pointed out, "in proportion to the expansion in the lower stages and conditional on the introduction of a sound selective process in higher education".*

A year was recommended to be added to the existing High Schools in the event of reorganization for preparing young men and young women for filling minor positions. The Intermediate classes were recommended to be abolished; its two years being shared equally by the Universities and the High Schools. Consequently, the first degree course was recommended to be of three years' duration, after taking the top grade of the Intermediate within its fold. The selective process instituted to eliminate unsuitable students from going on to University courses will ease considerably the unemployment situation.

In post-war India, the Sargent report assumed, "there would be a great demand for technicians and other allied people" in the industrial concerns. Hitherto such positions were filled in by imported talent. They repeated the earlier findings "that middle and upper classes have not in the past taken readily to industrial occupations".** They blamed the 'over-academic'

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* General Report of Public Instruction, op.cit., p.29
** Ibid p.34.
atmosphere which "characterises education in general in India". Therefore, the report concluded in regard to technical education in India:

1. In view of the present expansion of industry and the likelihood of further development after the war it was necessary to plan immediately a comprehensive system of technical education at all stages.

2. Education from the earliest stages should be given a more practical character, and the curriculum should aim at making boys and girls familiar with practical as well as academic subjects.

3. Technical education must include commercial education and art in relation to industry.

4. Agricultural education should be regarded as an essential branch of technical education. Senior Basic (Middle) as well as High Schools in rural areas should have an agricultural bias.

5. In view of the great importance of agricultural education for this country a special committee of educational and agricultural experts should be set up to consider the subject fully.

* General Report of Public Instruction, op.cit., p.34.
6. In order to provide suitable instruction and training for the different types of workers required, there should be the following main types of technical institutions (a) Junior Technical or Trade Scholars, (b) Technical High Schools and (c) Senior Technical Institutions.

(a) and (b) will normally provide full-time instruction preparatory to employment, while (c) will also provide part-time instruction for those already in employment".

It recommended the institution of poly-technics and also of mono-technics, but the former were to be preferred to a latter wherever circumstances permitted.** The report also laid down the age of admission for the Technical schools at 14 i.e. after the pupils had completed senior Basic school education. The Technical High School was to be of a six-year duration after junior Basic.*** It stated that due regard should be given to the recommendations of the Abbot-Wood Report in respect of the scope and content of Technical

* General Report of Public Instruction, op.cit., p.43.
** Ibid, p.44.
*** Ibid, p.44.
In regard to the training of teachers the Sergeant report suggested the ending of variations in the nomenclature of teacher training courses.** It recommended a great expansion in providing teacher training facilities both at University and the junior levels. It recommended, arrangements should be made to pick out suitable boys and girls towards the end of the High School course". *** Having recommended that no fees be charged in training colleges or schools, they suggested that "the course provided should be essentially practical and should be specially related to the needs of the schools in which the trainees will subsequently serve". 

It was the last great report made during British rule in the field of education. The scheme envisaged covered all stages and types of education and discussed fully the educational needs of post-war India.£ An Indian educationist states the significance of this scheme of national education; it does not start with the assumption, implicit in all previous Government schemes,

** Ibid, p.57.
that India was destined to occupy a position of educational inferiority in the comity of nations; it is based on the conviction that what other countries have achieved in the field of education is well within the competence of this country... Secondly, it is inspired by the desire to provide equality of opportunity at different stages of education. Thirdly, it stresses in clear terms the importance of the teaching profession and makes proposals for increasing its miserable standard of salaries and poor conditions of service**.

Nevertheless, the Sargent report was subjected to serve criticism on two counts "It was too expensive and took too long to implement it". The estimated cost of carrying out the scheme was over Rs.300 crores per annum. For a poor country like India this was a prohibitive cost. Further, on account of the acute shortage of trained teachers the complete implementation of the scheme would require at least 40 years. It meant that India should rest satisfied with the inferior status it would have because of this time lag. The reception given to

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this report according to Nurullah & Naik was cold.** But what made the scheme most unacceptable to Indians was the reason that it was prepared by an alien Government.*

In fact, the scheme was not earnestly implemented. Even to this day most of its recommendations remain a cherished dream. But it is to the credit of the British Government that it supplied India with a goal that is attainable. The seed that had been casually sown had suddenly blossomed and bloomed. The intellectual harvest was ready. All that was now required of the Indians was to wake up, for the path towards the harvest was fully lighted and the fields eagerly awaited their determined arrival.

During this period, education had become a 'going concern'. "The apprentice has become master ... initial difficulties of all sorts have been lessened or overcome. Conditions are favourable. The country has been opened up. The standard of living has risen. Prosperity has increased".*** Mr. J.R. Cunningham had noted as far back as 1940, "In all grades of educational institutions, from the

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* Naik, J.P., Educational Planning in India, p. 7, Allied Publishers, Delhi, 1965. (This statement of Mr. Naik is highly debatable because the present government does accept this report as a working policy, of course, without acknowledging it.)

*** O'Malley, op.cit., p. 165.
**Technical Education in India.**

Technical Education in India was not much favoured by Britishers. But there was nothing new about this type of thinking. During the pre-industrial days liberal education in England was never given as much importance as it was got in Austria and Scotland. Secondly, India took a long time, i.e., a century time to develop her industry. The system of Technical Education would have hardly resulted in any positive outcome during that time. Thirdly, this type of education was not accepted by the middle class people the reason being that they had preference for white-collar jobs and sometimes it became very difficult for some organizers to run such institutions having this type of education system. The Quinquennial Report for the United Provinces (1927)

"The true industrial spirit is lacking and progress is greatly hampered by the prevalent its-inclination for industrial pursuits.

This type of Education got favourable conditions when Abbot and Wood Committee (1937) and the Sargent Plan (1944) made proposals for vocational education. The class which was affected most by such proposal was the middle class which came forward to accept it and make the best utilization of this opportunity.

Gandhiji also asked the youth of the country to
become self-reliant and pursue the lofty idealism of self-abnegation by joining Basic Schools so that they do not have to face the problems of the employment market but he could not get success in his work. But at the time of independence, India started making a beginning in this direction as we can see the progress in many fields e.g., there were 45 institutions of engineering education which offered degree courses and 43 which offered diploma courses.* The admission capacity of these two types of institutions was 2,940 and 3,670** respectively. In 1973-74 the number of institutions offering degree course was increased to 139 (admission capacity - 25,000) and that of those offering diploma course from 43 to 284 (admission capacity - 48,600)***.

Figures given in the following table tell us the position of technical education under different five year plans:

<table>
<thead>
<tr>
<th>Plans</th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total outlay on Edn.</td>
<td>169</td>
<td>307</td>
<td>560</td>
<td>802</td>
</tr>
<tr>
<td>Technical Education's share</td>
<td>23</td>
<td>48</td>
<td>142</td>
<td>119.8</td>
</tr>
<tr>
<td>Percentage of the total outlay on education</td>
<td>13%</td>
<td>19%</td>
<td>25%</td>
<td></td>
</tr>
</tbody>
</table>

* Third Five Year Plan, Draft Fourth Five Year Plan and Manpower Group Survey (Engineering), September, 1964.

** Ibid

*** Ibid
Some aspects of Home Science Education for example food preservation, food and Nutrition are covered under Agriculture Education Eco. As we already known some of the Institutions of Home Science are affiliated with agricultural Universities and are controlled by them. The University Grants Commission has suggested to open agriculture polytechnics with a view to provide an opportunity to those who wish to have vocational education at post-matriculation level. These polytechnics will be located in predominantly rural surroundings and should be attached to agricultural universities. These institutions should grow into institutions with enrolments around 1,000 or even more in due course of time. There should be some courses for girls and women so that they also are benefitted by such institutions. For this purpose courses in as nutrition, dairy and poultry development can be designed.

As has been mentioned earlier some aspects of Home Science Education for example nursing, mid-wifery, study of Nutrition are covered under Medical Education. There has been satisfactory improvement in medical science education since independence.

If we look at history of Home Science teaching in India, we should always view it against the development of women education in India. For a long time women education
was neglected in India just because we never felt the need of such education. But in modern times we are talking about the equal educational opportunities for women in India. One of the good results of such thinking is that there has been made a provision of free education for girls upto Class Ten. We accept that they should have equal opportunity to contribute towards social reconstruction.

Previously women used to take up only two types of jobs. Either they were employed as teachers or they took up practice in medicine. But now they are entering in almost all the fields.

The literacy rate in 1961 was 24.03 and in 1971 it was 30.34. In 1961 this rate was male and female was 34.45 and 12.95 respectively. In 1971 we find an increase in this rate. Now in 1971 it increased from 34.45 to 39.51 in case of male and from 12.95 to 18.44 in case of female. This shows an increase in the popularity of women education in our country. The wastage (drop-out and stagnation) rate at primary-level is also higher in case of girls as compared to boys. A large number of girls to take admission in class one do not continue their studies upto Class VIII. This is a crucial problem and should be resolved.

One factor responsible for less popularity of
education among girls in India is the economic status of their family. Most of the girls who come from low-income group are not able to continue their study after schooling. Secondly, there are no Institutions of higher education in villages therefore those from rural areas (specially low income group) have no other alternative except discontinuing their education.

The concept of Home Science Education in India is relatively a new concept as compared to medical and teacher training. The first college of Home Science, Lady Irwin College, was founded in Delhi by All-India Education Fund Association. In 1932, there were about 11 students who had opted for diploma in Home Science. To quote Mrs. Amrit Kaur who was one of the founders of this College, the purpose of starting this college was to teach "every girl how to make her home happy and beautiful and how to bring up children, who were to be the citizens of tomorrow. As has been mentioned earlier, in the beginning this college offered only diploma in Home Science. Degree programmes in Home Science were introduced in 1950. After 1950 in many colleges Home Science Departments were opened.

To quote Sarojini Abraham "Home Science Institutions, in the main, were established by voluntary organisations (like Lady Irwin) Institute of Home religious bodies.

(like St. Theresa's Ernakulam, or Women's Christian College, Madras), or were set up by philanthropists (like Smt. Jowahari Devi Birla Institute, Calcutta, or Smt. Rodhadevi Goenka College in Akola, M.P.), or by Princely Houses (like Mahraja's College for Women in Trivandrum, or Maharani's College, Mysore, or Maharani's College, Jaipur). In addition, there were few colleges set up by State Governments (like the College of Home Science, Chandigarh) and others which were attached to universities (such as the Faculty of Home Science in M.S. University of Baroda). Three of India's agricultural Universities also have home science colleges and now there are more Home Science Institutions all over the country. In all there are sixty colleges.

Previously Home Science Education was viewed as preparing girls for marriage, a sort of bridge between school and marriage but later on an intrinsic value was also attached to it. How girls from well-off families as well as middle and lower middle class families started course for such course with a view to get better job opportunities after doing their graduation and thus it acquired more importance among other subjects. But this affected the attitudes of upper class girls towards such education while middle and upper middle class girls have started opting for it and it acquired the status of a need for them, it became a luxury and pastime for upper class girls. So we
assume if vocationalized course in Home Science is started, it would attract more girls from middle and upper middle class than upper class.

While concluding this chapter a mention of the socio-economic status of students opting for vocational education in general will not be out of place. One of the important factors is the medium of instruction in the institution from which a candidate comes. It has been said by a Director of an Institute of technology that students coming from English medium schools have an advantage over the students coming from Hindi medium schools. They do better in entrance examinations. To quote him "I should mention also in this connection that I find that even though English medium school or schools which have English medium sections, are very few in our country, the boys from these schools do very well in our entrance examinations and get it. For example, this year as many as 168 out of 456 have come from the English medium schools passing either the Higher Secondary or Indian School Certificate or similar examinations."

Apart from it the profession of parents also is an important factor. The table given below shows that most of

* Source: A study conducted by the Education Commission in 1965.
students coming for vocational courses are from the service class. Agriculturists also send their children for such courses but very low. Such students come from the families where fathers are in some profession.
Socio-Economic conditions of students admitted to vocational, Technical and Professional Institutions in 1965.

(No. of Institutions covered - 341)

<table>
<thead>
<tr>
<th>Total Institute</th>
<th>Regional Engg. Colleges</th>
<th>Medical Colleges</th>
<th>Agricultural Colleges</th>
<th>Polytechnics</th>
<th>I.T.Is. Other Technical Institutions</th>
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<tbody>
<tr>
<td>Total</td>
<td>153</td>
<td>7,2</td>
<td>10,9</td>
<td>8,7</td>
<td>17,1</td>
</tr>
<tr>
<td>Professional</td>
<td>8,3</td>
<td>7,2</td>
<td>10,9</td>
<td>8,7</td>
<td>17,1</td>
</tr>
<tr>
<td>Service</td>
<td>32,5</td>
<td>61,2</td>
<td>37,3</td>
<td>34,6</td>
<td>32,9</td>
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<tr>
<td>Business</td>
<td>18,5</td>
<td>20,1</td>
<td>17,7</td>
<td>21,2</td>
<td>17,9</td>
</tr>
<tr>
<td>Agriculturist</td>
<td>27,8</td>
<td>4,3</td>
<td>23,9</td>
<td>22,4</td>
<td>21,4</td>
</tr>
<tr>
<td>Others</td>
<td>12,8</td>
<td>7,2</td>
<td>10,2</td>
<td>13,1</td>
<td>10,7</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
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</thead>
<tbody>
<tr>
<td><strong>Income of Parents</strong></td>
<td></td>
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<td></td>
<td></td>
<td></td>
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<td>Less than Rs. 150/- p.m.</td>
<td>50.5</td>
<td>6.9</td>
<td>32.9</td>
<td>38.7</td>
<td>30.3</td>
<td>58.7</td>
<td>55.8</td>
<td>83.0</td>
<td>27.9</td>
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<tr>
<td>Between Rs. 151/- - 300/-</td>
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<td>13.8</td>
<td>25.6</td>
<td>29.1</td>
<td>23.5</td>
<td>26.8</td>
<td>25.4</td>
<td>15.3</td>
<td>37.7</td>
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<td>Between Rs. 301/- - 500/-</td>
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<td>20.6</td>
<td>23.8</td>
<td>19.6</td>
<td>19.6</td>
<td>10.7</td>
<td>11.8</td>
<td>1.5</td>
<td>20.8</td>
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<tr>
<td>Over Rs. 500/-</td>
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<td>58.7</td>
<td>17.7</td>
<td>12.6</td>
<td>26.1</td>
<td>3.8</td>
<td>7.0</td>
<td>0.2</td>
<td>13.6</td>
</tr>
</tbody>
</table>
The next chapter deals with the present Home Science Education in our country and the type of courses available in this particular subject.