

MODULE – I

PROGRESS OF EDUCATION IN ANCIENT INDIAN EDUCATION REVIEW

VEDIC AND POST – VEDIC EDUCATION

Unit Structure

- 1.0 Objectives
- 1.1 Introduction
- 1.2 Fundamentals of Ancient Indian Education
- 1.3 Purpose the studying Vedas
- 1.4 To sum up
- 1.5 Unit end exercise

1.0 OBJECTIVES

After reading this unit you will be able to

- Discuss fundamentals of Ancient Indian Educations
- Analyse the meaning of the terms attached to ancient education system
- Understand the purpose of studying Vedas
- Enumerate the main characteristics of education system in Vedic and post Vedic period
- Explain the basic meaning of Swadhyaya.
- Explain the duties of teacher and student during Vedic & post Vedic period.
- List forms of educational system during Vedic period.

1.1 INTRODUCTION

The education system which was evolved first in ancient India is known as the Vedic system of education. In other words, the ancient system of education were based on the Vedas and therefore it was given the name of Vedic Educational System. Some scholars have sub divided Vedic Educational period into Rig-

Veda period, Brahmani period, Upanishada period, Sutra (Hymn) period, Smriti period etc but all these period, due to predominance of the Vedas, there was no change in the aims and ideals of educations. That is why, the education of these periods, is studied under Vedic period.

“Swadesh Pujyate Raja, Vidwan Sarvatra Pujyate”

mJeosµe Hetp³eles jepee, efJeÜeve
meJe&\$e Hetp³eles

This verse widely quoted in India illustrates the significance of education in India.

The education system of Vedic period has unique characteristics and qualities which were not found in the ancient education system of any other country of the world. According to Dr. F. E. Key, “To achieve their aim not only did Brahmans develop a system of education which, survived even in the events of the crumbling of empires and the changes of society, but they, also through all those thousands of years, kept a glow of torch of higher learning”

In the words of Dr. P. N. Prabhu, “Education in ancient India was free from any external control like that of the state and government or any party politics. It was the kings duties to see that learned Pundits, pursued their studies and performed their duty of imparting knowledge without interference from any source what so ever”

1.2 FUNDAMENTALS OF ANCIENT INDIAN EDUCATION

The ancient education system has been a source of inspiration to all educational systems of the world. The ingredients, which our present system, lacks, and which were the predominant facets of our ancient system relate to admission policies (upnayan), monitorial system, low teacher pupil ratio, healthy teaching surroundings, free schooling and college education, sympathetic treatment, role of punishment in discipline, regulation governing student life.

1. Developing the wholesome personality:

The primary aim of any system of education should be development of a whole some personality. The Brahmanic system of education stood on former grounds of lofty ideals because its primary aim was development of personality and character. Moral strength and moral excellence were developed to the fullest extent, which we lack so utterly. The moral stature of our educated people is deplorably low. Moral values are at stake “The old values, which

held society together are disappearing and as there is no effective programme to replace them by a new sense of responsibility. Innumerable signs of social disorganisation are evident everywhere and are continually on the increase. These include strikes increasing lawlessness, and a disregard for public property corruption in public life “The social moral and spiritual values which our ancient system developed in the educand have been totally lost sight of.

2. Making formal and Informal Educations Responsible :

Imparting and receiving of education was as sacred as anything can be, for example, education started and ended with certain prescribed religious rituals like upnayan and samvartan. The disciple was to devote himself whole heartedly to the cause of learning while he remained with his teacher. Not every boy was required to enter studentship it was still a custom to receive education at the hands of his father. How many of the parents look after their children now in this respect. The ancient system gave an equal important to informal education as it did to the formal one.

3. Starting Academic sessions solemnly:

In most cases the boy went to a teacher for studentship. The maximum age of entrance into school was different for different castes. The period of schooling was long, at least 12 years for one Veda. The academic sessions started with a special ceremony ‘upkarman’ on the Guru Purnima (Full month of Shravana) and as solemnly closed on Rohini (Fullmoon month of pausha) with ‘utsarjan’. The whole session was punctuated with holidays especially on new moon full moon days of the month.

4. Adjusting School Hours:

The school in the Ancient Education System, lasted for 7 to 8 hours a day. In fair weather classes were held in the open under shady groves. In the rainy season schools ran in a set of apartment. Temple colleges of the past had been of great renown for having spacious buildings for classroom, hostels and residential quarters for teachers. Gurukuls and Ashrams were generally situated on the river banks or on the lake. The whole atmosphere was quiet, calm and peaceful. It must be noted that schools and colleges were not kept far away from human habitation.

5. Close Contact:

Never in the history of education you will find such a close contact between the teacher and the taught. The teacher was the spiritual father, he was as to nurse, when the pupil fell sick, he was to feed, clothe and teach his student as he fed, clothed and taught his son. The student also regarded the teachers as he regarded his parents, king & god. Both were united by communion of life. In fact they communed together.

6. Emphasising Discipline:

The student had to observe strict regulations. Instruction was important, but was even more significant than teaching was discipline – discipline inculcated through strict obedience to laws and regulations of student life, discipline that was rooted in morality and religion

A student was required to give up lust, anger, greed, vanity, conceit and over joy. It was ordered to him not to gamble, gossip, lie, backbite, hurt feelings of others, dance, sing, look or talk or touch the other sex and kill animals. It was demanded of every student whether rich or poor that he should lead a simple life in the Gurukul or in the Ashram.

7. Low – Teacher pupil Ratio:

In all schools and colleges the pupil – teacher ratio was too low. Individual attention was maximum. The number of students in a school was kept very small. But when, under certain conditions the enrolment increased, the teacher sought the co-operation of more advanced and senior boys who were appointed as monitors (Pittiacharya). In the absence of teacher entire work was entrusted to them.

8. Respecting Child's Personality:

Punishment had practically no place in the school system. Pupils received very sympathetic, treatment from their teachers. Their personality was respected Teachers were required to use sweet and gentle speech in dealing with pupil.

9. Providing Free Education

Education was free. It was free because no student was required to pay any fees. It was free also because no outside agency could interfere in the matters of education. There was perfect autonomy. No external authority no external beneficiary, no politics was permitted to enter the school or college system.

A student had to pay nothing in return for education he received in a Gurukul or Ashram. Access to good education depended not on wealth but on talent. The student was expected, if desired but never compelled to offer a field, cow, horse or even vegetables to his teacher according to his financial position in the society. Education could not be bought one could go up the Ladder as his abilities permitted.

SALIENT FEATURES OF ANCIENT INDIAN EDUCATION

Ancient Indian education was primarily the education of the Vedas. The source springs of education were Brahmins,

Upanishads and Dharma Sutras. Amar Kosha, the writings of Aryabhatta, Panini, Katyayana, Kautilya, Patanjali, the medical treatises of Charaka and Susruta were other elements of Brahmanic literature. The Brahmanic education has been a source of inspiration for determining educational aims and objectives to future generations.

Dr. A. S. Altekar says that the Brahmanic education aimed at 'Infusion of a spirit of piety and religiousness, formation of character, development of personality, inculcation of civil and social sense, promotion of social efficacy, & preservation and spread of national culture.

1. Infusion of Spiritual & Religious Values:

The primary aim of ancient education was instilling into the minds, of pupils a spirit of being pious and religious for glory of God and good of man. The pursuit of knowledge was a pursuit of religious values. The life of the pupil was full of ritual acts. Prayers were common every pupil was required to perform religious ceremonies duly. He had to participate in all religious festivals. Education without religions instructions was not education at all. It was believed that a keener appreciation of spiritual values could be fostered only through a strict observance of religious rites.

2. Character Development

In no period of the History of India, was so much stress laid on character building as in the Vedic period Vyas Samhita states, "The result of education is good character and good behaviour. A conquest does not make a hero nor studies a wise – woman. He who has conquered his senses is the real hero. He who practices virtue is really wise."

Wisdom consisted in the practice of moral values. Control of senses and practice of virtues made one a man of character. Moral excellence could come only through practising moral values. Example was better than precept. The teacher and the taught were ideals of morality, for both practiced it all through their lives.

3. Development of Civic Responsibilities and Social Values:

The inculcation of civic virtues and social values was an equally important objective of education in India. The Brahmachari after his education in the Gurukulas went back to the society to serve the rich and the poor, to relieve the diseased and the distressed. He was required to be hospitable to the guests and charitable to the needy. After a certain period of studies he was required to become a householder and to perpetuate his race and transmit his culture to his own off springs.

4. Personality Development:

The Guru in the ancient times realized that the development of personality is the sole aim of education. Human personality was regarded as the supreme work of God. The qualities of self-esteem, self confidence, self restraint and self respect were the personality traits that the educator tried to incukate in his pupils through example.

5. Preserving and Diffusing National Culture:

Vedic culture was kept intact and transmitted through word of mouth to succeeding generations. Every individual was required to commit to memory at least a portion of the sacred scriptures. Everyone was required to serve as a medium of transmission. The members of the priestly class learnt the whole of Vedic Literature by heart & passed it on.

The ancient Indian education system was also successful in Preserring and spreading its culture and literature even without the help of art of writing it was only because of the destruction of temples and monastries by invaders that literature was lost. The cultural unity that exists even today in the vast- sub continent in due to the successful preservation and spread of culture and the credit goes to Ancient Education System.

1.3 PURPOSE OF STUDYING VEDAS:

Vedas occupy a very important place in the Indian life. The basis of Indian culture lies in the Vedas which are four in number – Rigveda, Samveda, Yajurveda, and Atharavaveda.

The Rigveda is the oldest scripture of the world. It became the fountain head of the subsequent knowledge that followed. It contains 1028 hymns and contains 10,522 verses. It deals with the four stages of life viz celibacy, family life, forest life and renunciation. The second veda is Yajurveda, which lays down the procedure of sacrifices. It contains 1,984 verses. The third veda 'samveda' is very important for the history of Indian music it contains 1,875 verses. Lastly the Atharvaveda primarily deals with medical sciences. It contains 5,977 verses.

- 1. Rigveda:** "RIK" means parise. Rigveda contains praises for the dieties like indra, agni, Rudra and the two Ashwini gods, Varuna, Maruti, Savitru and Surya. Tapping the energies of the nature is given high importance in Rigveda. It contains 1017 hymns (poems) to it praise the gods.

2. **Yajurveda:** 'Yajuish' means rituals. Yajurveda contains different rituals and sacrifices to be conducted to pacify gods. When a mantra is recited and its power is felt, then to make the mantra useful, a certain type of offerings to be done to the concerned god. Yajurveda explains about these offerings to be made to gods through Agni (fire).
3. **Sama veda:** 'Sama' means song. Samveda contains verses to be sung. These verses are built in their root from using the 7 notes. Sa, Re, Ga, Ma, Pa, Dha, Ni which are the basis of the classical music now existing in India. These notes aid the liberation of soul by stimulating the energy centres (chakras) in the human body.
4. **Atharvaveda:** Atharvaveda contains useful rituals to attain worldly happiness. It contains description of diseases, how to cure them, sins and how to remove their effects and means of acquiring wealth. Atharvaveda is more applicable to modern society since it deals with different subjects like science, Medicine, Mathematics, Engineering, Technology etc.

The knowledge and wisdom of the Vedas is said to have been revealed by God to the enlightened ones. The Vedas have been translated in almost all the major languages of the world. What are the Vedas? What have been their objectives? Why were they written? These questions are being debated since long. Many commentators have expressed their views on these issues but the commentary written by Soyana is accepted as most authentic. He has explained the meaning of Veda in his book entitled Krishna Yajurveda. According to Sayana veda is a symbol of that thing through which one attains his objective and protects oneself from bad traits, undesirable things and behavior.

Vedas have their own characteristics features. Through them we are able to know about the culture, civilization life and philosophy of people in ancient India. Vedas symbolise the chief objective of human life which has been deliberance from this world of truths and deaths. This objective has always been unchangeable. The Indian philosophy of life, has never accepted life as purposeless. The deliberance of soul has been the chief objective of this philosophy of life from time immemorial. This fact is very clear from the study of Rigveda.

The contents of the Veda may be categorised under the following three heads:

2. The 'jnana' or knowledge and Wisdom
3. The 'karma' or actions or code of conduct

4. The 'upasana' or dedication and devotion to God

The vedas are intended to serve a different purpose they have to be learnt by heart understanding the correct way of pronouncing the Mantra, by listening to the rendering of the Mantras by the guru (teacher). The veda mantra so learnt should become the guide in our daily life in our Karma-aanushtana, Tapas, Isvara aaradhana etc. If, in India, the vedas retain their original vitality even today, it is because these hymns are being continuously repeated by student and teachers of the vedas, and the purity of the sounds and accents of the words are retained in that process. It is only by practising, the veda injunctions that we can obtain the grace of God, both for our individual welfare and for the welfare of the whole world.

The study of the vedas has been confined in these days to a few professionals (Purohits) who are not even accorded a proper status in society.

The vedas are the roots of our religion. All other paraphernalia, like feasts and festivals are like the leaves and fruits of that tree. Though embedded in mud, the internal core of the roots is as fresh and fragrant as the fruits and flowers on the top. To us Veda adhyayana and their employment in the sacraments of our daily life are important. For that purpose it is necessary to learn them by heart, understand their meaning and recite them in the prescribed manner.

The purpose of veda is to understand Him. To propagate the transcendental knowledge of the absolute truth is the purpose of veda. The real purpose of the vedas is to direct one back home, back to Godhead. The purpose of vedas is to gradually bring one to the point of Nivrtti. The vedic instruction, the whole vedic instruction is for this purpose, to know what is God, what is our relationship with God and how to act in that relationship. If we follow the regulations given in the vedas, then automatically we reach to the highest stage of perfection that is the purpose of vedas.

Therefore you will find different subject matter dealt in vedas, and unless we have a bonafide teacher of the vedas, it is very difficult to understand vedic language and take advantage of it.

Acceptable features of Education of Vedic period for modern Education.

There is a wide gap of Education between Ancient Indian Education and modern Indian Education. Still there are several

elements of ancient education which can find room in modern education both in theory and practice.

1. Idealism

We are living in modern age but we feel proud of the civilization and culture of our ancestors inherited to us. Even now we give importance to religion, god and desireless deeds. We give more preference to character, spiritualism, philosophy rather than wealth, materialism and science. The present world gives reverence to wealth, power violence and diplomacy whereas we rely in truth, non-violence and mortification. We still believe in idealism and wish to lead an ideal life.

2. Discipline and Teacher – Pupil Relationship

The sense of discipline and the cordial relation between teacher and pupil of vedic age is well known to the world today we see the educational environment has become so venomous due to indiscipline that is has become an uncountable problem. The sense of discipline can be developed if teacher pupil relationship can be made to adopt the ideal relationship between teacher and pupil.

3. Subject of studies

The study of Sanskrit language and Sanskrit literature is neglected to a greater extent. It is this literature which is enriched by the sense of peace, humanity, universal brotherhood which should be vital part of our curriculum.

4. Teaching Method

In ancient period Shraavan or Listening. Manan or meditation and Nididhyaana or realization and experience, question and answers, discourse, lecture discussion and debate methods were prevalent. These methods can be still used in our classrooms faithfully.

5. Simple Life of Students

In vedic age students used to lead a simple life and sober life. Nowadays the life style of our young generation has altogether changed they like to lead luxurious and majestic life, full of fashion and show. They have given up the principle of 'Simple Living and High Thinking' and adopted its reverse principle i.e. High Living and Simple Thinking. The whole balance of the life is disturbed. In order to make their life healthy and smooth they should be made to realize the importance of ancient style of life.

6. All Round Development of Child

The main aim was integral and all round development in ancient Indian. The same aim is kept in view in modern education. The ancient education never neglected physical development although the main emphasis was given the intellectual and spiritual development. For this a peaceful, calm, clean, attractive and natural environment far away from town and villages was provided to students. Although, we profess to look after physical, moral spiritual emotional and intellectual development of pupil in modern schools yet it is only bookish knowledge which gets the most of an attention. This idea of all round development of child must be adhered to practically.

7. Equality of Opportunity.

The educator was democratic in his approach in the field of education. All students rich or poor, prince and common were treated alike. In modern Indian too, the constitution has adopted the principle of Equality in the field of education. However, in almost all public schools, and professional institutions this principle is practically ignored and neglected.

8. Education for Self sufficiency

The ancient schools followed the principle of education for self sufficiency. The school was small integrated community self sufficient in every way. The students used to grow their food products, tended cows, collected firewood's and erected cottages themselves under the guidance of teacher. Modern education also lays stress upon preparing students to prepare themselves for their future life. Vocational subjects have been included in the curriculum in order to vocationalize education but much is needed to the done in this direction in order to achieve the desired aim.

9. Free and Universalization of education

Education was free and universal. The fee, if any, was to be paid, after attaining education from the earnings of the young man who got education, in the form of 'Guru Dakshina'. During education the boarding and lodging was free for almost all these students. After independence our constitution framers made it clear that it is the duty of all government to provide free education to every child of 0-14 yrs age group. Many programme for this cause has been adopted but still desired objective has not been achieved.

Thus we can say that the education of vedic age has its significance in Modern age.

1.4 TO SUM UP

The ancient Indian education system was successful in preserving and spreading its culture and literature even without the help of art of writing. It was only because of the destruction of temples and monasteries by invaders that the literature was lost. The cultural unity that exists even today in the vast sub-continent is due to successful preservation & spread of culture. The education system infused a sense of responsibilities and social values. The ancient education system achieved its aims to the fullest extent.

Ancient education emerged from Vedas. The basis of Indian culture lies in the Vedas.

1.5 UNIT END EXERCISE

1. Discuss predominant facets of our ancient education system.
2. Why do we have to study Vedas. State some of the constraints that hinders study of Vedas.
3. Make a list of words with appropriate meanings that were used in ancient education system (E.g. Upanayan :- initiation ceremony, Samyartan :- Concluding Ceremony / Acharya : Teacher)
4. What were the chief characteristics of education in ancient India? To what extent can they be utilized in evolving an effective national system of education in the century today.



EDUCATIONAL SYSTEM IN VEDIC AND POST VEDIC

Unit Structure

- 2.1 Main characteristics of Education system in Vedic Era
- 2.2 Education in post Vedic period
- 2.3 Female Education
- 2.4 Swadhyaya or self learning
- 2.5 To sum up
- 2.6 Unit end exercise

2.1 MAIN CHARACTERISTICS OF EDUCATIONAL SYSTEM :

In vedic era education had a very prominent place in society. It was being considered as pious and important for society.

In the eyes of Aryans, education was the only means to acquire, prosperity in the field of physical, mental, spiritual and social developments. Education was must for everybody for becoming cultured. In absence of education people were considered as uncultured and animal like thing. Education was an instrument to show new paths and knowledge to us. Education opens our hidden qualities and helps people to attain Salvation. It can be regarded as “Third Eye’ of human beings. Through education only a man gets rid from debt of Guru and so was the feeling of people at that time. In short by putting different logic, we can say that education was the most important aspect of human life of that period. Terms such as knowledge, awakening, humility, modesty etc. are often used to characterize education in the vedic period.

The main characteristics of vedic education can be briefly enumerated as follows:

1. Knowledge:

Education is knowledge. It is mans third eye. This aphorism means that knowledge opens mans inner eye, flooding him with spiritual and divine light, which forms the provision for man's journey through life. Through education, the development of every aspect of human life become possible. Knowledge protects an individual like a mother, inspires him to follow the path of good conduct as father does, and gives the pleasure that one's wife provides.

Education leads to the development of personality. The word 'Veda' originates from the root 'vid' which bears the meaning of knowledge. Sayana declares that the veda is a means to the obtaining of the adored that which is worthy of worship, as well as means to the banishment of the underised, the evil. Knowledge of the four Vedas (Rigveda, Yajurveda, Samaveda and Atharvaveda), along with the knowledge of Shruti, Smriti, etc; provided an individual, with new knowledge which broadened his intellectual horizon.

2. Aims of Education:

The ultimate aim of education in ancient Indian was not knowledge as preparation for life in this world or for life beyond, but for complete realization of self for liberation of the soul from the chains of life both present and future.

During this period, education had an idealistic form, in which the teachers (acharyas) laid stress upon worship of God, religiousness, spirituality, formation of character, development of personality, creation of an aptitude for the development of culture, nation and society.

The immediate aim of education however was to prepare the different castes of people for their actual life through vocational education. Passing of examination and getting a degree, as considered to be at present was not the aim of education the aim was moral, religious and spiritual. So far as discipline is concerned it was not external at all but self discipline.

3. Methods of Instruction

It was a pupil centered education. No single method of instruction was adopted, though recitation by the pupil followed by explanation by the teacher, was generally followed. Besides question – Answer, Debate and Discussion, Story telling was also adopted according to need. There was no classroom teaching. However monitorial system was prevalent and senior pupils were appointed to teach Juniors. Travel was regarded as necessary to give finishing touch to education so the methods of teaching generally practiced during vedic period were mainly Maukhik (oral and other method was based on Chintan (thinking or reflection)

In the oral method the students were to memorize the mantras (Vedic Hymns) and Richayas (Verses of Rigveda) in order that there might not be changed wrongly and they might remain preserved in their original forms. Under the oral methods these prosodies were thoroughly taught on which Richayas happened to be based. Special emphasis was laid on the various lines of a particular verse, their pronunciation and meanings. In this oral method correct pronunciations was specially emphasized. For this instruction in grammar and pronunciation was compulsory for all. Thinking method was another part of the teaching method. Through this an attempt was made to preserve the veda mantras (vedic hymns) and Richayas (vedic verses) Manan was higher method of teaching than a thinking. Thorough Manan the meanings of vedic mantras the meanings of vedic mantras were developed and preserved in ones own mind. This method was used to encourage the highly intelligent students by guiding them to make research, similarly in ancient days, Manan (Reflection) was a method specially adopted for highly intelligent students.

4. Medium of Instruction

As these educational institutions were managed and organized by Brahmans and all the books written in Sanskrit, therefore the medium of instruction was Sanskrit.

5. The 'Upanayana' Ritual

The word 'upnayana' means to take close to, or to being in touch with. A ceremony called the upnayana ceremony was performed before the child was taken to his teacher. This ceremony was performed at the ages of 8,11 and 12 for the Brahmans, Kshatriyas and Vaishyas, respectively. The ceremony signaled the childs transition from infancy to childhood and his initiation into educational life. In this context, the term 'upanayana' means putting the students in touch with his teacher. With the passage of time, the ceremony came to be conferred to the brahmans class only.

6. Celibacy or Brahmacharya

Every student was required to observe celibacy in his specific path of life. Purity of conduct was regarded as of supreme importance. Only the unmarried could become students in a Gurukul. On entering student life, the student was made to wear a special girdle called a 'makhla'. Its quality depended on the caste of the student. Brahmins wore a girdle of moonj grass, the kshatriyas of string gut-taanta and the vaishyas a girdle made of wool. The clothes worn by them were also accordingly of silk, wool etc. The students were not allowed to make use of fragrant, cosmetic or intoxicating things.

7. Alms System

The student had to bear the responsibility of feeding both himself and his teacher, this was done through begging for alms, which was not considered bad. Since every domestic knew that his own son must be begging for alms in the same way at some other place. The reason behind the introduction of such a practice was that accepting alms induces humility. The student realized that both education and subsequent earning of livelihood were made possible for him only through society's service and its sympathy. For the poor students, Begging for alms was compulsory and unavoidable, but even among the prosperous, it was generally accented practice.

8. Status and Service of the Teacher

The status of teacher was very high. They commanded full respect and honoured even by kings. Teachers were regarded as Brahma Vishnu and Mahesha.

Teachers on their part, behaved like true parents and treated their pupils with full compassion. The teacher,- taught relationship was cordial and conducive. Every student was required, while residing in the Gurukul, to serve his teacher compulsorily. Any violation of the Guru's instructions was regarded as a sin and subject to stern punishment. The students duties included obtaining such daily necessities as water, a twig for brushing the teeth etc. for this guru. The teachers also ensured that the students should not be distracted from their studies while performing such duties during the vacations in which the student returned home he was not required to perform any service for the teacher.

9. Practicability

Apart from intellectual aspect of education its practical side was not lost sight of and along with art, literature and philosophy, students got a working knowledge of animal husbandry, agriculture and other professions of life. In addition education in medicine was also imported. According to Dr. Alteker, the purpose

of education was not to provide general knowledge about a variety of subjects, but to produce specialists of the best kind in various spheres.

10. Education for the Individual

The nature of education was much more individualistic rather than joint in groups. All round development of a child's personality was the chief aim of education. Every teacher devoted himself to the integral development of each student. He aimed at the physical and intellectual development of his wards the maximum attention was devoted to the individual development of every student, but there was no provision for the education of the incapable and the handicapped, especially those who were lacking in mental and moral qualities as were known for moral turpitude.

11. Duration of Education

In the house of the teacher, the student was required to obtain education up to the age of 24, after which he was expected to enter domestic life students were divided into three categories:

- a) These obtaining education up to the age of 24 – Vasu
- b) These obtaining education up to the age of 36 – Rudra
- c) These obtaining education up to the age of 48.- Auditya.

12. Curriculum

Although the education of this period was dominated by the study of Vedic Literature, historical study, stories of heroic lives and discourses on the puranas also formed a part of the syllabus. Students had necessarily to obtain knowledge of metrics. Arithmetic was supplemented by the knowledge of geometry. Students were given knowledge of four Vedas – Rigveda, Yajurveda, Samaveda and Atharvaveda. The syllabus took with in its compass such subjects as spiritual as well as materialistic knowledge, Vedas, Vedic grammar, arithmetic knowledge of gods, knowledge of the absolute, knowledge of ghosts, astronomy, logic philosophy ethics, conduct etc. The richness of the syllabus was responsible of the creation of Brahman literature in this period.

13. Equal Opportunities to all

The education was free and accessible to all who sought it . there was no discrimination on the basis of caste, creed, colour etc. and the students of all strata of society received education on an equal footing.

14. Plain Living and High Thinking

The education institutions were residential in the form of Gurukulas situated in forest, where teachers and pupils lived together. Education imparted was in the pure, calm and charming atmosphere of the Gurukulas and Ashramas and emphasis was

laid on the development of character through 'Plain Living and High Thinking'.

15. Academic Freedom

Due to academic freedom students remained busy in thinking and meditation. It enhanced originality among them

16. High place to Indian culture

Indian culture was full of religious feelings and it was assigned a very high place in the field of education

17. Commercial Education and Mathematics Education

Commercial education and Mathematics education is also one of the chief features of vedic period. The ideas of the scope and nature of commercial education can be held from manu. Knowledge of Commercial geography, needs of the people of various localities, exchange value and quality of articles and language spoken at different trade centre were considered necessary. Theory of banking was also included in the course. Though there were no organized educational institutional training was usually imparted in the family.

As far as Mathematics education is concerned, ancient Indian quite early evolved simple system of geometry. Shulva sutra are the oldest mathematical works probably composed between 400 BC and 200 A. D. Aryabhata (476.52 BC) is the first great name in Indian Mathematics. The concept of Zero also belonged to this period.

2.2 EDUCATION IN POST VEDIC PERIOD

To attain salvation by realizing the truth has been the aims to education during this period only that education was regarded true which helped one be realize this supreme truth. According to the Upanishads 'truth', alone is the knowledge and the other worldly knowledge is untruth. The worldly knowledge was regarded as ignorance. Upanishads maintain that one cannot attain salvation through worldly knowledge because through this, one becomes involved in illusion (Maya).

Chief Features of Post – Vedic Education

1) Upanayan Sanskar

Upanayan Sanskar was considered important both in the vedic and post vedic periods. This is evident at several place in the

Rigveda. But different values were adhered to in two periods. It was not necessary during the vedic period to have the upanayan ceremony before starting education. But during the post vedic period. Upanayan ceremony was considered necessary for starting education. The Upanayan ceremony became so important during the post vedic period, that is was usually regarded as second birth of the individual. For the Brahmans this became very important. Brahmans began to be called as Dvij (the twice born or born again). It was after the Upanayan that a Brahman boy could be called a Dvij.

2) The Important Place of the Teacher

During this period the teacher (Guru) enjoyed a predominant place not only in his Gurukul but in the entire society. He was regarded as a great guide for all. To his pupils he showered all love and affection and use to teach them whatever he knew, but before doing this he always tested the deservingness of a particular pupil. During the vedic and post vedic period the teacher's place was second to that of God only. He was more respected than king in society. During the upanishadic period as well, when self study (Swadhyaya) was considered as dignified, the place of Guru in society remained intact. It was believed that no knowledge could come without the assistance from the Guru. In other words, it was believed that attainment of salvation was not possible without the help of Guru.

3) Curriculum during post-Vedic Period

During this period the curriculum included more subjects than during the vedic age. Ved Mantras (hymns and verses) were principally taught in the vedic period. During the post-vedic period various types of Literatures were produced pertaining to the different Vedas. In addition to religious subjects, many worldly subjects were also included in the curriculum. It consisted of Vedas, History, Puranas, Grammar, Mathematics, Brahm-Vidya, Nirukti (etymological interpretation of words), astronomy, dance, music etc.

Question answer system prevailed during his period. Through this system difficult and abstract ideas were made simple. The terse spiritual elements were explained. Examples, stories and help of certain biographies were also, taken in one system for elucidating certain points.

4) Daily Routines of Students

During post – vedic period the Ashramas (schools) were generally organized and run by Guru (preceptors). It was compulsory to adhere to laid down rules of discipline and conduct.

a) Practical Education

Practical Education consisted of three parts 1. To beg alms 2. To prepare fire for the yagnakund 3. To look after the animals and other fellow beings of the ashrama (school) besides they were also expected to do agricultural work. There were varying alms of all these aspects of practical education. Begging of alms was meant to teach profiteers, preparing of fire for the yagnakund signified mental development of students. Rearing up Ashrama animals and doing agricultural work for self dependency.

b) Mental development

Hearing, Thinking and Meditation were three parts of mental education. For full mental development all these three aspects were considered necessary. Thinking over the heard things and perception through meditation were the accepted methods of mental development. This is true even today.

c) Moral Development

Leading a disciplined and controlled life is the real basis of moral education. Moral education affects the conduct of the individual. Only oral instruction cannot improve one's conduct. Therefore observance of celibacy was considered necessary for good conduct.

5) Duration of Education

Duration of education during the post vedic period was almost the same as in the vedic age. This duration was of about twelve years although the number of subjects of study were increased. However there was no uniform rule for the duration of education we find examples in which students continued to study longer than twelve years.

6) Convocation Address

After receiving education for twelve years students used to assemble near their teacher (Acharya) for blessing before going home. The Acharya on this occasion used to give some pieces of advice for happy and smooth running of their future life. The teacher used to tell them how to lead a life of householder (Grihastha), how to take care of the society and the nation and how to serve the humanity as a whole. The teacher used to tell all these in a ceremony which was known as samavartan

7) Supreme knowledge

It was compulsory for the students to have full faith in teacher. Only students were considered as deserving of attaining real knowledge of supreme truth who has full faith in the teacher. So a student was always in search of a real Guru for attaining real knowledge.

8) Women's Education

Many changes were introduced in women education during post vedic period. This led to fall of women education. During the vedic age the women enjoyed equal educational right. During post vedic period they were deprived of the social and religious rites. They were not allowed to participate in religious functions. Now they did not enjoy the same status as before thus the path for their social & mental development was blocked. But an upward trend again appeared in the status of women during upaishadic period. They were given social & educational rights again & equal status with men was once again provided.

9) Varna system and Education in Society

The Varna system in the vedic age was based on one's work or duty (karma). During vedic period one could choose a particular profession as he liked and accordingly his varna was determined. But during the post vedic period varna came to be determined by birth. Consequently the whole society was divided in to four varnas – Brahman, Kshatriyas, Vaishyas, & Shudra.

However the position of varnas during the post vedic period had not degenerated so much as it is found today.

Educational Achievements of Vedic age were as follows:

1. Education emphasized the development of spirituality the ashram system was adopted for paying of the individuals debt towards the Gods, his forefathers, his teacher and society.
2. The minds of the parents were first prepared to instill in them a desire for the education of their children. It has been said that those parents are the enemy of the child who do not teach their children.
3. Great attention was paid to the development of child's character. Teachers laid stress on integral development of the individuals personality.
4. Social skill was evolved through training in fulfillment of duties
5. Efforts were made for the preservation and propagation of the national culture.

6. Education was free. Its expenses were borne by the society and the king
7. While living in a Gurukul the child imbibed education in a favourable environment
8. A student was compelled to obey the ideals of the Gurukul. He had to shoulder the burden of existence through begging for alms. This practice developed humility and tolerance in the student
9. In developing the student's character attention was paid to his nature, early experiences upbringing and circumstance
10. Self study (Swadhyaya) was considered more important
11. The medium of education was divine pronouncement
12. The examination was oral one. The student was required to give oral answers in a congregation of scholars. If he satisfied them, he was given a degree or title. The consensus of the scholars opinion was essential for obtaining such a title.
13. During this period vocational education was also in vogue. Military, Science, Agriculture, Animal Husbandry, Veterinary Science, Medicine etc were among the subjects taught. Chemistry was also taught. Arts and Handicrafts were highly respected. Education in Commerce was very popular.

2.3 FEMALE EDUCATION

During the vedic age women were given full status with men. For girls also the Upanayan (initiation ceremony) was performed and after that their education began. They were also required to lead a life of celibacy during education. They used to study the Vedas and other religious and philosophy books, they were free to participate in religious and philosophical discourses. Many 'Sanhitas' of Rigveda were composed by women. In Gurukulas the gurus treated male and female pupils alike and made no distinction what-so-ever.

The education of women also began at home where they learnt letters of alphabet. They were also instructed the works of home and family. As a matter of fact 'Home' was the main centre of Education of girls in 'Home-Science'. The rich family employed teachers to teach their daughter at home. In other cases, the process of teaching girls was completed by the family Purohits or by the educated elders. There were provisions of girls hostels where worthy lady teachers took care of their education. Though there was no provision of co-education, it was not prohibited at all. Women were given education in religion, literature and along with these they were instructed in dance, music and other fine arts.

Women were honoured and respected in society. Therefore women education was at its peak at the time. Women were regarded as a great source of power, place, satisfaction and knowledge for men. It was thought that without women, men could not progress. Therefore girls during vedic period was taught like boys. The vedic period consistently believed that despite the difference in physiology woman in no way intellechrally inferior to man she possess excellent memory, intelligence and other mental faculties and hence she has the capacity to obtain any type of education. It also believed that a woman's fulfillment lies in womanhood and latters in motherhood. It is because of this that the nature of feminine education differs from that of masculine education. She should be skilled in household duties.

The importance of women has been explained in the Vedas at various places. In these days there have been many great women who due to their deep scholarship and penance were regarded as woman sages. Lopamudra, Apalla, Ghosh, and Vishwavara were some of the great women sager who were held in high esteem. Yagyavalkya has mentioned names of Maitreyi, Kauanitiki as women who composed commentaries (Richa) on the Vedas, while Brahman has mentioned the name of Gandbrava. Grabita as instances of women who obtained highest education.

Many has gone so far as to say that it is the duty of parents to give their daughters an integral education. They should also be given education in various arts.

2.4 SWADHYAYA OR SELF LEARNING

Shikshavali deals with the discipline of Shiksha (which is the first of the six vedangas or "limbs" or auxiliaries of the Vedas) that is the study of phonetics and pronunciation.

It consists of Twelve Anuraka

1. First Anuraka of this valli starts will Shanti Mantra. 'Om sham no Mitra....."
2. Second Anuraka lists contents of Shiksha discipline
3. Third Anuraka is about intimate connection between syllables.
4. Fourth Anuraka consists of Mantras & rituals
5. Fifth & Sixth anurakas try to describe Brahman
6. Seventh describes a meditation called Paanktha Upasana
7. Eight Anuraka states greatness of Holy Syllable OM.

8. Ninth Anuraka explain a pious way of life to be led by person aspiring realization of Brahman.
9. Tenth Anuraka is a Mantra for **self practice (swadhyaya)** or meditation.
10. Eleventh is set of instructions that Acharya gives to his disciple
11. Twelfth Anuraka concludes the Shikshavalli with Shanti Mantra 'Om Sham no Mitra...."

The Ninth Anurak emphasizes heavily on Learning, studying and teaching (Swadhyaya and Pravacharna) and ordains that this should be done all through the life of an individual.

Swadhyaya literally means study of the self the main practice is the study of the yogic scriptures but it also interludes Japa (mantra repetition). Not any yoga or spiritual book qualifies a proper material of Swadhyaya. It is the study of the self through chanting and recitation of sacred texts. Through maintaining focus on the text our capacity for concentration increases.

Ishwar gita while describing Swadhayaya has stated that Japa is swadhyaya. It methods both Shravan and Manan (Listening and contemplation). Japa is of 2 types Oral & Mental. The Art of self education, contemplation and study that leads to self realization is Swadhyaya.

The student studied self and constantly did japa of the mantra received from a teacher, contemplating the meaning of the mahavakyas the great sentences of the Upanishads during pre-vedic and post-vedic education.

Swadhyay teaches us three basic things.

“Self identity (Swa-swaroop)

“Self power (Swa-shakti)

“Self duty (Swa-kartavya)

- 1) Self identity: This divine identity enlighten us with new wisdom
- 2) Self power: Their powerful feeling of how can I be weak, how can I loose any battle of life, why should I consider myself, inferior to anyone when God resides in all of us. Thus feeling will lead us to every success in our lives, materialistic or spiritual
- 3) Self duty: What is our real duty in life? Is it just to amass the wealth. To run after the materialistic pleasures of life, can this be real duty of us.

Beyond, Bhog-Jeevan we should live Bhaav Jeevan and we have to understand and experience that life. Beyond that is the bhadra-jeevan, and we also have to live such a life. Realizing this duty, our lives will get a new meaning these are some of the basic, things that we try to learn in Swadhyay. Doing regular Swadhay keeps. Collecting positive thoughts which keep cleaning our intellect which in turn will increase our self esteem to live a truly successful & meaningful life.

2.5 TO SUM UP

In vedic era education had the prominent place in society. It was considered as pious and important for society. Education was must for everybody for becoming cultured. Relationship between Guru and pupils were very cordial during vedic and post- vedic period. By means of education efforts were being made to infuse “Satyam Shivam and Sundaram” inside the students. A great importance was attached to veda in education system, self study Swadhyaya was considered more important during that period. The vedic period favored women education.

2.6 UNIT END EXERCISE

1. Enumerate chief characteristics of Vedic Education.
2. Explain features of Post-Vedic Education.
3. Write brief note on
 - i) Swadhyaya
 - ii) Female Education during Vedic period.
4. What changes due we see in post vedic period.



DUTIES OF TEACHER AND STUDENT IN VEDIC AND POST VEDIC

Unit Structure

- 3.1 Teacher – Importance and duties
- 3.2 Duties of a student
- 3.3 Forms of Educational Institutions
- 3.4 To sum
- 3.5 Unit end exercise

3.1 TEACHER – IMPORTANCE AND DUTIES

In Bhartiya Darshan 'Guru' has significant place. It consists of two words, Gu-ru. The word 'Gu' indicated darkness and 'ru' means controller. It means to avoid darkness or ignorance.

In Vedas the term achariya is used for guru. Guru is considered greatest treasure of knowledge.

In educative process teacher and students are the two components, a teacher provides physical, materialistic and spiritual knowledge to his students. The educative process is teacher centred. Guru satisfies the curiosity and needs of his students. The success of life of the students depends of guru teaching and guidance. Students were under the full protection of their Gurus during their learning period. Guru was the spiritual father of his pupils. Gurus were taking care of their pupil in same manner as a father takes care of his son. Gurus used to pay need for the comprehensive development of personality of their pupils. If so required Gurus used to serve their pupils by doing medical

treatment. As a Guru he was to give his pupil full attention and withhold no part of knowledge from him. He was not to use the pupil for his own purpose except in times of distress. He was to arrange boarding and lodging for his pupils in the Gurukula, supervise health and character of his pupils, nurse the sick pupil, answer satisfactorily to the questions of pupils, treat each pupil equally, make no discrimination between rich and poor and on the basis of caste. He would take all possible measures for all round development of personality of his pupils and did not charge any fee from his pupils.

This account shows that guru commanded highest regard not only from his pupil but from all classes of society and even from rulers. He was considered and worshipped as God disciple.

3.2 DUTIES OF A STUDENT

When a student was to become a pupil of any Guru, the recognized way of making application to him was to approach him with fuel in his hands as a sign that he wished to serve him and help to maintain his sacred fire. With 'Upanayan' ceremony the disciple (shishya) gained the generous shelter and patronage of his gurus.

The term 'shishya' indicates the following qualities.

- a) He is to be administered guru
- b) He is able to obey his guru
- c) He may be punished by his guru
- d) He is to be wished by his guru
- e) He is to be Preached by his guru
- f) He is to be treated equality
- g) He is devoted committed to acquired wisdom

In the Dharam Sutra, there are rules laid down for the conduct of both teachers and pupils. The pupil was subjected to a rigid discipline and was under certain obligations towards his teacher. He should remain with his teacher as long as his course lasted and not live with anybody else.

Certain menial services had to be performed by the pupil for his teacher. These included fetching of water, collecting of fuel and sweeping the place around the fire. Begging of his food was also a duty which the pupil has to perform. Food might be accepted from men of all castes except outcastes. When he returned from his begging tour the pupil had to announce what he had received and

after getting permission from his teacher he might eat according to the prescribed rules, “in silence, contented and without greed”.

There were rules for the respect due from pupil to teacher. Strict obedience was enjoined. The pupil was on no account to contradict the teacher and was always to occupy a seat or couch lower than the teacher. He was always to rise in the morning before his teacher was up, and retire to rest at night after him. If spoken to by the teacher he must, if lying or sitting, rise from his couch or seat before he answered. If the teacher walked, the pupil was to walk after him. The teachers name was not be procured by the pupil.

Rigid rules were laid down for the conduct of pupil. These included hygienic moral and religious precepts and the regulation of good manners. It was the duty of the pupils to bathe daily, and to avoid honey, meat, perfumes, sleep in daytime, say their morning and evening prayer daily and perform their religious rituals regularly. The pupils had to keep away from sex, anger, pride, greed and other character demeaning characteristics characters lies. They also had to keep away from gambling committing violence on cows, telling lies abusing, backbiting, killing of animals, taking things not offered. They were to observe chastity and self restraint strictly. Tongue, arms and stomach had to be kept in subjection.

Simple living and high thinking should be their motto. Observation of Brahmacharya or celibacy was compulsory for all pupils.

3.3 FORMS OF EDUCATIONAL INSTITUTIONS

There were six types of major institutions of education during vedic period. They were Gurukulas. Vedic tolls. Charan, Parishad , Charak , Parivrajakacharya and Sammelan. Let us discuss three of them.

1. Gurukulas

Gurukulas were the dwelling houses of gurus situated in natural surroundings away from noise and bustle of cities. Parents sent their wards at the age of five years to nine years according to their castes after celebrating their Upanayan Sanskar. Pupils lived under the roof of their guru called ‘antevasin’ under the direct supervision of their Guru. The Chhandogya Upanishad described, such pupils as ‘Acharya Kulavasin’. It was compulsory for these Acharya Kularasins to live with the guru throughout the period of education, leading life of celibacy.

Gurukula as the name indicates was the family of the teacher and his residence where the students used to stay during the period of study. Gradually, the Gurukula were extended to include a number of buildings. However the institution was built up around the family of teacher. The primary duty of the student was to serve the teacher and his family. The students were like sons of the teacher and the whole institution lived like family.

2. Parishads

Parishads were bigger educational institutions where several teachers used to teach different subjects. This may be compared to a college parishad in Upanishads, has been used for a conference of learned men, assembled for deliberations upon philosophical problems. Later on the 'Parishads' were set up at the places where learned men lived in good number and gradually these institutions became permanent centres of imparting knowledge. In the words of Dr. R. K. Mukherjee, 'Parishad' correspondences to University of students belonging to different colleges.

3. Sammelan

Sammelan literally means getting together for a particular purpose. In this type of educational institutions scholars gathered at one place for learned discussions and competitions generally on the invitation of the king. Scholars were appropriately rewarded.

3.4 TO SUM UP

The basic tenet of the ancient educational tradition was the paying of social debt. Teachers took up this profession to pay off their debt to society. They enjoyed the highest social status. Examples from the educational sphere in this period can be useful for us in organizing our education system in the contemporary world. Teachers should imitate their ancient forerunners the gurus of old. They should also maintain highest standards in their own conduct because students are profoundly influenced by their teachers conduct. Just as the teachers should mould their own conduct, the students too should respect their teachers as their own parents.

3.5 UNIT END EXERCISE

1. Indicate the role of a teacher in vedic system of education.
2. Discuss importance of teacher taught relationship in ancient India.

3. Critically comment teacher taught relationship in modern education in comparison to ancient education.
4. What were the duties of students towards their teacher.
5. Discuss the duties of students in vedic system of education .
6. "Teacher were regarded as architects of vedic civilization comment".
7. Write short note on forms of educational institutions.



BUDDHIST EDUCATION SYSTEM

Unit Structure

- 4.1 Learning Objectives
- 4.2 Introduction
- 4.3 Characteristics of Buddhist Education
- 4.4 Methods of Teaching
- 4.5 Merits of Buddhist Education
- 4.6 Demerits of Buddhist Education
- 4.7 Lets Sum Up
- 4.8 Unit End Questions
- 4.9 Suggested Readings

4.1 LEARNING OBJECTIVES

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

- Explain the characteristics of Buddhist Education.
- Explain the merits and demerits of Buddhist Education.

4.2 INTRODUCTION

The most important system of education in medieval period was the Buddhist system of education. Buddhist education came into the existence in the 5th century B.C. Brahman deprived the common people of their right to education and hence the emergence of Buddhism rented the people the freedom to obtain education and to practice their religion themselves. Lord Buddha imparted to life a perfectly practicable form. Consequently a practicable region and a practical education system became a variable to the common people. Buddhist system of education was monastic. All castes were admitted to Buddhist sangh. The history of education in Buddha period is inter-related with the history of monasteries and Vihara because there were no independent

educational institutions or centers, other than those religious centers. Those centers were highly responsible for the spread of Buddhism in India by 600B.C.

4.3 CHARACTERISTICS OF BUDDHIST EDUCATION

1. The Core of Buddha's teaching-the Buddha teaching contains three major points discipline, meditation and wisdom. Wisdom is the goal and deep meditation or concentration in the crucial process toward achieving wisdom. Discipline through observing the precepts, is the method that helps one to achieve deep meditation; wisdom will then be realized naturally. Buddha's entire teaching as conveyed in the sutras never really depart from these three points. Buddhism encompasses the entire collection of works by Buddha Shakyamuni and is called the Tripitaka. This can be classified into three categories sutra, Vinaya (precepts or rules) Sastra (Commentaries) which emphasize meditation, discipline and wisdom respectively.

2. The goal of Buddha's teaching-the goal of Buddhist education is to attain wisdom. In Sanskrit, the language of ancient India, the Buddhist wisdom was called "Anuttara-Samyak-Sambhodi" meaning the perfect ultimate wisdom. The Buddha taught us that the main objective of our practice or cultivation was to achieve this ultimate wisdom. The Buddha further taught us that everyone has the potential to realize this state of ultimate wisdom, as it is an intrinsic part of our nature, not something one obtains externally. The Buddhist education system aimed at regaining our intrinsic nature. It also teaches absolute equality which stemmed from Buddha's recognition that all sentient beings possess this innate wisdom and nature. Buddha's teaching helps us to realize that innate, perfect, ultimate wisdom. With wisdom, we can then solve all our problems and turn suffering into happiness.

3. Admission in monastery-monasteries were the centre for imparting education during the Buddhist period. For admission the student had to present himself before the teacher and request him for giving education. The teacher was fully responsible for education of his pupil. In turn, the pupil had also to be responsive to the instructions received from the teacher. The student was not at all accountable to any other Bhikshuk in the monastery.

4. Pabbajja- Pabbajji was an accepted ceremony of the Buddhist monasteries. Pabbajji means 'going out'. According to this ceremony the student after being admitted to a monastery had to renounce all his worldly and family relationship. An individual belonging to any caste could be admitted to a monastery and after being admitted he did not belong to any caste. After admission he had to change his old clothes and all old ways and the manners of

living. For the Pabbajja ceremony the minimum age was eight years.

5. Upasampada- After the Pabbajja ceremony education continued for twelve years. When the student received twelve years education he had to undergo the Upasampada ceremony. This ceremony was democratic in nature. The Shraman had to present himself before all other monks of the monastery. One could be admitted for the Upasampada ceremony only when the majority of the monks voted in favors of the same. After the Upasampada ceremony the Shraman was regarded as a full-fledged member of the monastery. On this occasion all his worldly and family relationship ended.

6. Duration of Education-the total period of education was 22 years. Composed of 12years as Pabbajja and 10 years Upasampada.

7. Curriculum- -there were two types of education primary and higher education. In primary education reading, writing and arithmetic were taught and in higher education religion philosophy Ayurveda, military training was included. Everyone was free to choose his subject without any restriction.

8. Method of teaching-The curriculum was spiritual in nature. The aim of education was to attain salvation. So the study of religious books was most important. Sutta, Vinaya and Dhamma Pitak were the main subjects prescribed for study. The method of teaching was mostly oral in nature. Teacher gives lecture on good behaviour and required topics and students were listen with attention. After words students were expected to memories the same. The teacher educates the students through lectures and question answer method. Attendance of every monk was compulsory. The medium of Buddhist education was the common language of the people.

9. Women education- Women education during Buddhist period was at its lowest ebb, as the women folk were despised in the sense that Lord Buddha had regarded them as the source of all evils. So he had advised during his life time not to admit women in monasteries. but after some time due to the insistence of his dear pupil Anand, Buddha had permitted about 500 women along with his step mother for admission in the Vihars with many restriction and reservations.

Strict rules were enforced for women monks. The first two years was their probation period. The women monks were not allowed to meet any male monk in loneliness and their residence was arranged separately at a distant place. They were not given any permanent post in the sangh. Some monk could give her religious instruction twice a month in the presence of another monk.

10. Qualities and Responsibilities of the teacher- The teacher himself must spend at least ten years as a monk and necessarily must have the purity of character, purity of thoughts and generosity. Both the teacher and student were responsible to the monastery. But regarding education, clothes, food and residence of the student monk, the teacher was fully responsible. The teacher was also responsible for any treatment of the student whenever he fell ill.

11. Daily routine of students-on rising in the morning the student will arrange everything for the daily routine of the teacher. He will cook food and clean his clothes and utensils. Whatever he required through begging alms, he would place before the teacher. The student was always to obey the teacher and none others. He would keep the monastery and its surroundings clean. The student had to prepare himself to receive education at any time whenever the teacher required him.

12. Boarding and Lodging of the Students-In Buddhist period, there were no organized Gurukuls, but the education was imparted through monasteries and viharas. The teacher and the students lived together. Buddhist Vihara were fine and well furnished separate rooms for dining, bathing, sleeping, reading, studying and discussions. The monk and the students in Buddhist period were following the 'simple living and high thinking' principle. Their lives were full of purity, nobelness, dutifulness and humanity.

13. Astang Marg- the word Samma means 'proper', 'whole', 'thorough', 'integral', 'complete', and 'perfect' -

1. Samma-Ditthi — Complete or Perfect Vision
2. Samma-Sankappa — Perfected Emotion or Aspiration,
3. Samma-Vaca — Perfected or whole Speech
4. Samma-Kammanta — Integral Action.
5. Samma-Ajiva — Proper Livelihood.
6. Samma-Vayama — Complete or Full Effort, Energy or Vitality.
7. Samma-Sati — Complete or Thorough Awareness.
8. Samma-Samadhi — Full, Integral or Holistic Samadhi.

14. Four Nobel Truths-

1. All life knows suffering..
2. The cause of suffering is ignorance and clinging.
3. There is a way to end suffering.
4. This is the way to end suffering:

14. Rules for shramner—

1. Not to kill any living being
2. Not to accept anything given to him.
3. Live free from the impurity of character.
5. Not to tell lie
6. Not to take food at improper time
7. Not to use luxurious things

CHECK YOUR PROGRESS-

1. Explain Pabbajja and Upasampada Ceremony.
2. Identify four Noble Truths taught by Buddha.
3. Write the Goal of Buddha's teaching.

4.4 METHODS OF TEACHING-

Buddhist education aimed at purity of character. Buddhist education was training for moral and psychological development of the student. One had to attain the stage of bodhisattva. Following were the methods of teaching.

1. Verbal Education-the art of writing had been well developed up to the Buddhist period. But due to the shortage and non availability of writing material verbal education was prevalent. The teachers used to give lessons to the student who learnt them by heart. The teachers used to put questions on learning the lesson by heart.

2. Discussion- discussion is one of the methods of teaching in Buddhist period because it impressed the general public. Scholars discussed the important questions. Discussion continued till cleared every kind of doubts.

3. Evidences- to establish the disputes point the following evidences of eight kinds were required theory, cause, example, parallelism, contradiction, evidence, argument and induction.

4. Prominence- the importance of discussion encouraged the logic in the Buddhist period. The controversial matters could not be decided without logical arguments.

5. Tours- the main aim of the Buddhist monks was to propagate Buddhism. Hence some Acharyas like Rahul and Sariputta gave the importance to tours for educating people. After completion of the education the student were encouraged to undertake long tours to gain the real and practical knowledge.

6. Conferences- conferences were arranged full moon and first day of the month in Buddhist sangh. The monks of different sangh assembled and put forward their doubts freely. The attendance of every monk was compulsory in such conferences. An annual conference was arranged in which a well-renowned monk would challenge the whole sangh to disprove his purity.

7. Meditation- some Buddhist monks are more interested in isolated spiritual meditation in lonely forests and caves. Only those monks were considered fit for lonely meditation who had fully renounced the worldly attraction and had spent enough time in the Sanghs has gained the efficiency for solitary meditation.

CHECK YOUR PROGRESS-

1. Identify the different methods of teaching in Buddhist Education.

4.5 MERITS OF BUDDHIST EDUCATION

1. Well organized centers- Buddhist education was imparted in well organized centers, monasteries and Vihara which were fit places for the purpose.
2. Cosmopolitan-Buddhist education was free from communal narrowness.
3. Simple and austere-Bhikshus led a life of austerity and simplicity.

4. Total development- Buddhist education laid much emphasis on the physical mental and spiritual development of the students.
5. Disciplined Life- both the teachers and students led disciplined life.
6. Ideal student teacher relationship.
7. Interational importance- Buddhist education helped to gain international importance it also developed cultural exchange between India and other countries of the world.

4.6 DEMERITS OF BUDDHIST EDUCATION

1. Buddhist education could not give the proper attention to the occupational, industrial and technical education.
2. It gave severe blow to the social development because it derided family ties. Leaving their family life Buddha Bhikshus devoted their whole lives to sangh and Buddhism.

CHECK YOUR PROGRESS-

1. Explain the merits of Buddhist Education.

4.7 LETS SUM UP-

Buddhist education aimed at purity of character. Vihars or monasteries are the centers of education in Buddhist education; monks are receiving the education in a viharas. Cordial relationship between the teacher and the students. The total period of education was 22 years, 12years as Pabbajja and 10 years Upasampada. The teacher responsible for food, clothing and residence and also moral and religious education. Aquisition of knowledge through lecture and question answer as well as different types of teaching

methods like discussion, tours ,conferences, meditations evidences and prominence etc.

4.8 UNIT END QUESTIONS-

1. what has been the special features of Buddhist system of education? Explain.

4.9 SUGGESTED READINGS-

- Damal B.D. and Dash B.N, (2005) “Education in Modern Indian”, Kalyani Publisher, New Delhi.
- Ghosh, S.C, (2007) “History of Education in India”, Rawat Publications.
- Nurullah and Naik (1951) “A History of Education in India”, Macmillan, Bombay.
- P.L. Rawat, (1995) “History of Indian Education”, Ram Prasad and sons, Agra.
- N.jayapalan(2005)) “History of Education in India”, Atlantic Publishers &Distributers,New Delhi.



BUDDHIST AND BRAHMANICAL EDUCATION

UNIT STRUCTURE

- 5.1 Learning Objectives
- 5.2 Introduction
- 5.3 Development of Brahmanic Education
- 5.4 Principles of Brahmanic Education
- 5.5 characteristics of Brahmanic Education
- 5.6 A comparison between the Brahmanic and the Buddhist educational system
- 5.7 Women Education in Buddhist period.
- 5.8 Educational Centers in Buddhist period
- 5.9 Lets Sum Up
- 5.10 Unit End Questions
- 5.11 Suggested Readings

5.1. LEARNING OBJECTIVES

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

- Explain the development of Brahmanic education.
- Explain the principle and characteristics of Brahmanic education.
- Identify the similarities and dissimilarities of Brahmanic and Buddhist education.
- Discuss the female education during Buddhist Period.
- Describe the various educational centers in Buddhist Period.

5.2. INTRODUCTION-

Many people may know about Buddhism, but few seem to understand its connections with Vedic culture and how many aspects of it have origins in the Vedic philosophy

5.3. DEVELOPMENT OF BRAHMANIC EDUCATION-

At the end of the Brahmanas are certain treatises as “Aranyakas” or forest books, which form a transition to the “Upnishadas”. These are treatises wholly given to philosophical speculation and represent the last stage of the Brahmanas literature. The higher philosophical knowledge, which they set forth, came to be recognized as the “Vedanta” and crown of Vedic literature. The leading ideas of this philosophical speculation are that the Vedic literature. World has been evolved from the ‘Atman’, or universal soul, and that this is also the self within us.

From the ‘Upnishadas’ we get many more sidelights on the ancient Brahmanic education. These treatises profess to give a kind of higher enlightenment, and refer to pupils as having studied all the ‘Vedas’ and sacrificial ritual and yet without the knowledge of the answers to the deeper philosophical speculation, which troubled earnest seekers after truth.

In the early Vedic school it seems that instruction was confined to young Brahmins and was regarded mainly as a preparation for their vocation as priests, but before 500 B.C. the education of young, Kshatriyas and Vaishyas had also come under Brahmanic control. It also became the exclusive privilege of Brahmanas to give instruction to them useful for their future life and this marks the growing influence of the priesthood. The ceremony of initiation and investiture with the sacred thread came to be regarded for the Aryan as the preliminary to school life. The three castes which have this privilege, namely, Brahmanas, Kshatriyas and Vaishyas were called ‘dvija’ or ‘twice-born’, because the ceremony of initiation was looked upon as a second birth.

Brahmanic education was not only of long standing, but was highly organized, and the literature of the later period shows elaborate rules formed for its regulation. This literature is known as the “sutras” the sacred books which had to be mastered by the student has increased to a huge bulk, and it was necessary to condense their teaching into some convenient form. “Sutras” or threads consist of pithy phrases, in which brevity had been carried out to such an extent that it was difficult to understand the “sutra” without commentary. The rules which applied to education are contained in the “dharma sutras”. Dharma is one of the important

terms in the whole Sanskrit literature. It includes the sacred ideas about duty, justice, religion and morality. The dharma sutras contain regulation relating to social life and many rules dealing with the duties of teachers and students.

Brahmanic education has continued from very early time's right down the present day, and throughout that long period, though there was some change and development its salient features have remained the same. Buddhism had little influence in changing the educational system. Although Akbar and others patronized it, yet orthodox Muslim sovereigns destroyed Brahmanic places of learning, Brahmanic learning continued. Thus Brahmanic education continued in spite of difficulties.

Brahmanic schools of Sanskrit learning indeed scattered all over the land in numerous towns and villages. These schools were known as "tols" (Sanskrit school). Sometimes in a town of special sanctity or even of political importance numbers of these "tols" were established side by side and constituted a kind of university.

In ancient times probably most Brahmans passed through the period of studentship, but they did not necessarily all become teachers and according to Manu-a-law-giver –certain other occupations are admitted as allowable for a Brahman. With regard to kshatriyas and vaishyas, who were also eligible for studentship, it was impossible to say many of them undertook the responsibilities of this position. They must have preferred vocational school to Brahmanic Sanskrit schools.

Not only did the Brahman educators developed a system of education which survived the crumbling of empires and the changes of society, but they also through all these thousands of years, kept aglow the torch of higher learning and numbered amongst them many thinkers who have left their mark not only on learning of India, but upon the intellectual life of the world.

5.4. PRINCIPLES OF BRAHMANIC EDUCATION-

1. Brahmanic education was very particular about the age of starting education it started after the Upanayan sanskar.
2. The student lived with the Acharyas in the Gurukul.
3. Brahmanic education stress on the formation of character of the student.
4. The education in Brahmanic period was based on psychological principles.

5. Brahmanic education was not only theoretical but also gave the practical knowledge to face the struggles of life and became successful in the future career.

5.5. CHIEF CHARACTERISTICS OF BRAHMANICAL EDUCATION SYSTEM

1. Religious elements.
2. Character building
3. Personality development
4. Self-control and Self-Reliance
5. All round development

CHECK YOUR PROGRESS

1. Write the Principles of Brahmanic education.
2. Identify the characteristics of Brahmanic education.

5.6 A COMPARISON BETWEEN THE BRAHMANIC AND THE BUDDHIST EDUCATIONAL SYSTEM SIMILARITIES:

There are various similarities and dissimilarities between the Brahmanic and the Buddhist educational systems. The following has been the similarities between the two:

SIMILARITIES:

1. The aims of education of the both systems have been same, i.e., the salvation of the soul.

2. In both the periods' education was imparted in a natural environment away from the noise and the din of the city or village life.
3. The Brahmacharis (Students) of the Brahmanic periods and the Bhikshuks (monks) of the Buddhist period i.e., the students of the two periods were required to lead a hard and disciplined life of similar nature.
4. The students of both periods used to go out daily for begging alms.
5. In both the periods the students were required to observe non violence.
6. The students of both periods were to follow similar rules of conduct.

DISSIMILARITIES:

1. Education during the Brahmanic period was individualistic in the sense that the Brahmachari (Student) received education by living as a member of the Guru's (Teacher's) family. Education in the Buddhist period was given in monasteries. Hence its form was collective.
2. Education given in a Buddhist monastery was better organized, whereas education given in the Gurukul was not organized at all, as it was more dependent on the whim of the moment as the Guru thought appropriate.
3. In the Brahmanic period, the method of teaching was discussion, debates, conferences and Sabhas and also the individual system of education but in the Buddhist system no individual system of education.
4. During the Brahmanic period the student coming from rich families but in the Buddhist period everyone has the right to education.
5. During the Brahmanic period the Medium of teaching basically in Sanskrit but in the Buddhist education was the common language of the people.
6. In Brahmanic period the students were taught Vyakaran,nyaya shastra,smriti,and Jyotish
And in Buddhist period the students were taught dhammasastra Sutta, Vinaya and Dhamma Pitak as well as Ayurveda, philosophy and military training.

CHECK YOUR PROGRESS

1. Compare the Brahmanic and Buddhist system of education.

5.7 WOMEN EDUCATION IN BUDDHIST PERIOD

Buddhist nunneries went out of vogue from about the 4th century A.D.; so at the time when Buddhist monasteries had developed into colleges of international reputation, women did not receive any education because of their early marriages. In the early history of Buddhism, however the permission was given to women to enter the order and gave a fairly good impetus to female education, especially in aristocratic and commercial sections of society. Large number of ladies from these circles joined the order and became life-long students of religion and philosophy. Their example must have given an indirect encouragement to the spread of education among lay women as well.

Besides this, the rules of admission of women in Sangh were hard enough. Two years of probation was fixed for women-monks for their permanent membership. The assent of the whole Sangh was also considered essential. Moreover, they had to live separately, and they were instructed by a special monk twice in a month. They could not live lonely with the teacher too. Buddhist Sangh had given attention to the cultural development and social uplift of the women. Mostly women entered the Sangh out of keen interest and deep religious feelings. Some had also joined it to get rid of the troubles of the worldly affairs. As the Bhikshunis did not like to maintain inferior position, so they naturally were more interested in the studies leading pious life. Though, Buddhist literature does not speak much of the system of the education of Bhikshunis, yet there are some references of new comer Bhikshunis and taking charge of their education. It makes clear that there must have been some arrangement for their education. There were Bhikshunis whose spiritual knowledge was very high and they could influence a good number of people. There is a story of a Bhikshuni named "Sumka" whose lectures influenced the audience very much.

Many Bhikshunis took the duties of social services also. They serve the sick, orphans, etc., and considered it to be their prime duty. Some of them had studied the philosophy deeply and had become poetess and writers. Some of them had even gone to foreign countries to preach Buddhism. Sheelbhattarika, Prabhudevi and Viyanka were famous in those days as poets and

writers. The sister of the Emperor Asoka Sanghamitra was very famous Bhikshunis, who had done remarkable services of Buddhism. Some of them had studied even politics and took active part in politics of the day.

5.8 EDUCATIONAL CENTRES IN BUDDHIST PERIOD

(i) Takshshila

'Takshshila' was the most important educational centre of Ancient India, with widespread reputation in India and in foreign countries. It attracted hundreds of scholars from various countries of the world. They came there to quench the thirst of their knowledge. Being situated at the distance of twenty miles in the west of Rawalpindi, 'Takshshila' was the capital of Gandhara Kingdom.

According to Valmiki Ramayana, Prince Bharat had founded this city and appointed his son Taksha as the ruler of the territory. The city was named after him. Due to geographical situation and prosperity, Takshshila had to suffer the disasters of foreign invasions. It saw many ups and downs. As a result of these political changes the educational atmosphere of the 'Gurukul' was also influenced, resulting in changes in the system. This place was conquered by Persians in the 6th century B.C., IN 2nd century B.C. by Greeks, in 1st century B.C. by 'Sakas', in 1st century A.D. by Kushans and in 5th century A.D. by Huns. The ruins of the city prove that it was destroyed and rebuilt many a times. Nevertheless, the invaders maintained their capital in this very city and also preserved its prosperity. Thus, the educational elements of the place were influenced by the contact of different cultures. Takshshila was also not an organized university. It may be called an educational centre of different special subjects where special and higher studies were carried on. Students were admitted according to the decision of the teacher. The students were taught the subjects of their own choice. They completed their education according to their sweet will. There was no examination system prevalent. No degree or diploma was awarded to the students who completed their education.

Only higher studies were conducted in Takshshila and so the students of more than sixteen years of age were admitted in the University. Perhaps the fees were also realized in the beginning. This fee was about 1,000 coins current at that time. Those students, who were not able to pay fees, had to pay it in the form of manual labour. Sometimes, the students were allowed to pay the fees even after finishing their education. Those students, who

were unable to pay fees in any form, were educated out of charity. Some meritorious students without proper resources were awarded the government scholarships. In Takshshila poor and the rich all kinds of students were given opportunity to study.

Normally the students in Takshshila resided with their teachers in boarding houses, but some lived outside too.

Curriculum: As Takshshila was the centre of higher education so its education system may be divided into two categories – Literary or General and Scientific or Industrial education. In Literary or Arts departments, all the religious literatures were included. Besides Atharva Veda other three Vedas, Rig Veda, Yajur Veda and Sam Veda were the foundation-stone of the education. Learning of Vedas, Vyakaran, Philosophy, Literature, Jyotish etc., the Brahmanical literature, the Buddhist literature were also taught in this centre.

In regard to Scientific or Industrial education, 18 handicrafts and technical subjects like Greek architecture and arts were taught. The 18 arts were – Ayurveda, surgery, archery, warfare, Jyotish, prophesy, book-keeping, trade and commerce, agriculture, chariot-driving, mesmerism, snake-charming, hidden treasure investigation, music, dancing and painting. Practical experiments were also conducted in scientific and industrial education. The students had to prove their practical ability and efficiency. Some evidences are found to prove that some of the students, as university scholars (graduates) gave public demonstration of their skill going from one place to the other.

In the University of Takshshila there was no difference between the rich and the poor. Those who paid it in form of manual labour were treated equally. All of them led a simple life. There was no difference in standard of living of the students.

In Takshshila Greek language was also taught. The students were also taught in the art of Greek warfare. The medical course in the University was completed in seven years. Jeevaka could become complete medical graduate only after completing the seven years course of the Takshshila University. This place remained the centre of learning up to 465 A.D. According to K.S. Vakil: "it was a seat of Hindu and Buddhist culture, where hundreds of teachers and students flocked from different parts of India and outlying countries of Asia long before the beginning of Christian era."

(ii) Kashi

The modern name of the city is Varanasi. Formerly it was called Banaras. Kashi, Banaras and Varanasi are the names of the same city situated on the banks of Ganga. In the Vedic period,

Aryan culture was limited up to the western parts of India. In the old Vedic literature, there is no mention of Kashi. It shows that up to that period it had not gained its prominence as city as 'Tirth' and a centre of learning. In the later Vedic period, i.e., (Upanishad period) it began to gain prominence as a centre of Aryan culture and learning. The king of Kashi named Ajatasatru was renowned for his learning of Upanishads. This was the reason why many kings had sent their princes to Kashi for higher learning. Besides this, evidence shows that many Acharyas of Kashi were the scholars of Takshshila.

In the 7th century B.C. Kashi became the most famous centre of learning in Northern India. The students began to flock here too, for higher studies of various branches of knowledge like Takshshila. Here too all the 18 crafts were taught. This was besides the Vedic studies. Together with learning, Kashi became the centre of Hindu religion also.

Probably this was the reason, which Lord Buddha decided to start preaching from near about Kashi. He actually started his preachings from Sarnath, which is situated at a distance of 5 miles from Kashi. Gradually, in the reign of Asoka, Sarnath became the famous seat of Buddhism. It went on prospering till the 7th century A.D.

(iii) Nalanda

In the state of Bihar at a distance of 7 miles in the north of Rajgarh and in south-east of Patna at a distance of 43 miles, is situated Nalanda, where ruins are still displaying its ancient glory.

In the beginning it was a small village, which later on flourished as the centre of Buddhist religion and learning. It is said that Lord Buddha had delivered many lectures while staying in Pravarik forest of Nalanda. His prominent disciple Sariputra was born in Nalanda. In Nalanda the Vihara was established by Emperor Asoka. He had built a "Sangharam" (residents of Buddhist nuns) but as a university it did not flourish before the 3rd century A.D. Nagarjuna came to study here about 300 or 330 A.D. from far south. But as the period of Nagarjuna and Ayurveda could not be decided on reliable evidences, therefore the history of Nalanda as a centre of learning begins from 450 A.D.

Fahian visited the place in 410 A.D. but Dr. Mukerji says that he had seen some other village named Nal, which in 'Sudarsan Jatak' is named as Nalak or Nal village, and thus he could not visit the actual centre of Nalanda. Some scholars think at that time it might have been the centre of Brahmanical learning instead of Buddhist. Whatsoever case might be, but the glory of this centre was beyond doubts in and after 5th century A.D. At the time of the

Chinese pilgrim Yuan Chwang (629-645), it was the most important seat of learning.

(iv) Valabhi

Valabhi situated on the eastern side of Kathiawar. This centre also flourished about the same period when Nalanda was in its glory. Valabhi was a parallel centre of the Hinayana School of Buddhism as Nalanda was the centre of Mahayana School. It was a capital of an important kingdom and side by side a part of an international importance.

In the middle of 7th century, Sthirmati and Gunmati, the eminent scholars of Buddhism, were in this centre. This centre was famous not only as a centre of Buddhist culture and learning but also for the religious tolerance and mental freedom. The graduates of Valabhi were appointed in high government services.

(v) Vikramshila-

This place was situated in Magadha on the banks of the Gangas not very far away Nalanda. It is said to have included a hundred and seven temples and six colleges. It was founded by king Dhammapal at the close of the eight century and continued until it was destroyed about the same time as Nalanda.

A learned and pious sage was always appointed as head of the monastery. The subjects taught were similar to those taught at Nalanda, including grammar, metaphysics and logic and ritualistic books.

Pundits who were eminent in learning were rewarded by having their images painted on walls of the university, and the title of PANDIT was conferred on distinguished scholars by king himself. Six of the most learned of the sages of this foundation were appointed to guard the gates, gatekeepers to examine the fitness of applicants seeking admission to the university.

(vi) Odabtapuri and Jagaddala-

were other Buddhist centers of learning in India, but little is known about them and their sites have not been identified with certainty. The former was founded by a certain king Gopala, who was king of Bebgal and extended his power westwards over Magadha or South Bihar. It dates from about the middle of the eighth century A.D.

Hiuen Tsiang mentions several other Buddhist centers (monasteries), where he stayed during his travels in India, in which teaching was given and in some of which he himself spent much time in study.

(vii) Kanchi-(2nd century B.C. to 13th century).

Kanchi University was famous in south India, and its main activity was to spread Buddhist and Jainism in the southern parts of India. The commercial community was of a great help for spreading Buddhism and Jainism. Among the subjects taught in the university engineering, sculpture and architecture were prominent subjects. The proof of this could be found in the huge splendid temple carved in big stones.

CHECK YOUR PROGRESS

1. Write short notes on
 - A) Women Education in Buddhist period.
 - B) Any two Educational centers in Buddhist period.

5.9 LETS SUM UP

In Brahmanic periods the main aim of education was all round development of human life. Education was started after the Upanayan sanskar. The student and teacher relationship was ideal in nature. The student had to study in the Gurukuls for about 12 years. In the curriculum all useful subjects were included like Vyakaran Nyayashastra etc. Buddhism threw its colleges open to all, irrespective of any consideration of caste or country. The rise of organized public educational institutions may be justified attributed to its influence. It raised the international status of India by efficiency of its higher education, which attracted students from distant countries like Korea, China, Tibet and Java. The cultural sympathy which the countries in eastern Asia feel for India even today is entirely due to the work of the famous Buddhist colleges of ancient India. Buddhist education also helped the development of Hindu logic and philosophy by initiating and encouraging comparative study.

5.10 UNIT END QUESTIONS

1. Discuss the similarities and dissimilarities between Brahmanic and Buddhist system of education.
2. Explain the different educational centers in Buddhist period.

5.11 SUGGESTED READING.

- Damal B.D. and Dash B.N, (2005) “Education in Modern Indian”, Kalyani Publisher, New Delhi.
- Ghosh, S.C, (2007) “History of Education in India”, Rawat Publications.
- Nurullah and Naik (1951) “A History of Education in India”, Macmillan, Bombay.
- P.L. Rawat, (1995) “History of Indian Education”, Ram Prasad and sons, Agra.
- N.jayapalan(2005)) “History of Education in India”, Atlantic Publishers & Distributors, New Delhi.
- Mukherjee, R.K., Ancient Indian Educational Brahmanical and Buddhist, Delhi Banarassidas 1960(ED)
- Mukherjee, S.N. “History of Education in India”(modern period), Baroda, Acharya Book Depot, 1967
- Chaube s.p. (2008) “History and Problems of Indian Education” Agarwal Publication, Agra.



MODULE –II
PROGRESS OF EDUCATION DURING
MEDIEVAL TIMES
ISLAMIC EDUCATION

Unit Structure

- 6.1 Learning Objectives
- 6.2 Introduction
- 6.3 Need of Islamic Education in modern education system
- 6.4 The concept of Education in Islam
- 6.5 State Patronage and Growth of Education in Muslim Period
- 6.6 Important Educational Centers
- 6.7.Primary education Maktab
- 6.8.Secondary education Madrasah
- 6.9 Education of Women
- 6.8Teacher – Pupil Relationship

6.1 LEARNING OBJECTIVES

- After the unit the students will be able to
- Explain the Need of Islamic Education in Modern Education System
- State the Concept of Education in Islam
- Analyze State Patronage and Growth of Education in Muslim Period
- State the Importance of Education in Muslim Period
- Describe the Important Educational Centers
- Analyze Primary Education and Maktab
- Analyze Secondary Education and Madrasah
- Discuss Education of Women
- Explain Teacher – Pupil Relationship

6.2 INTRODUCTION

"Educate your children; they must live in a time different from yours."

Society has viewed education as an important part of life for many years. A few generations ago when a person received an education through the eighth grade level, they would be fine living their life and raising a family.

According to the definition of Thomas Moore "Education is an education, the art of educating or bringing out what is latent in a person. In its early forms, the word was used of basic physical nurturing, bringing out the undeveloped powers of the physical body, and could even be applied to animals. In its deepest form, education is the art of enticing the soul to emerge from its cocoon, from its coil of potentiality and its cave of hiding. Education is not the piling on of learning, information, data, facts, skills, or abilities – that's training or instructing – but is rather making visible what is hidden as a seed." The purpose of education is to gain the knowledge and skills necessary to make informed and reasonable decisions. Any other consequences should be treated as merely incidental.

Islam gives importance to education, which is the process of teaching and acquiring or learning knowledge (which includes beliefs, values, attitudes, manners and skills). Education in Islam plays important role in developing every individual to be successful in realizing the very purpose of man's creation.

Islam attaches such great importance to knowledge and education. When the Qur'an began to be revealed, the first word of its first verse was 'Iqra' that is, read. Education is thus the starting point of every human activity. A scholar (alim) is accorded great respect in the hadith. According to a hadith the ink of the pen of a scholar is more precious than the blood of a martyr, because a scholar builds individuals and nations along positive lines. In this way he bestows a real life to the world. On the one hand Islam places great emphasis on learning, on the other, all those factors which are necessary to make progress in learning have provided by God. One of these special factors is the freedom of research.

6.3 NEED OF ISLAMIC EDUCATION IN MODERN EDUCATION SYSTEM

Islam gives us complete manifesto of spending our lives. This is not only spiritual and ethical values we learn from Islam, but it also teaches the right ways of managing family issues, doing

business, implementing laws and even running the governments with taking active part in international political atmosphere. If we analyze the problems of so-called civilized nations in today's world we will find them searching peace of mind and any good system which could control there day by day collapsing family life and social values. This is only Islam which has the complete solution of human mental, physical and social needs. These facts prove that modern education systems and the involved learning material are not fulfilling the demands of mankind today, and it's an immediate need of deploying the correct Islamic teachings into the world of education.

6.4 THE CONCEPT OF EDUCATION IN ISLAM

The meaning of education and of what it involves is of utmost importance in the formulation of a system of education and its implementation. Supposing I am asked: What is education?, and I answer: Education is a process of instilling something into human beings. In this answer 'a process of instilling' refers to the method and the system by which what is called 'education' is gradually imparted; 'something' refers to the content of what is instilled; and 'human beings' refers to the recipient of both the process and the content. Now the answer given above already encompasses the three fundamental elements that constitute education: the process, the content, the recipient; but it is not yet a definition because those elements are deliberately left vague. Furthermore, the way of formulating the sentence meant to be developed into a definition as given above gives the impression that what is emphasized is the process. Supposing I reformulate the answer: Education is something progressively instilled into man. Now here we still encompass the three fundamental elements inherent in education, but the order of precedence as to the important element that constitutes education is now the content and not the process

6.5 STATE PATRONAGE AND GROWTH OF EDUCATION MUSLIM PERIOD PATRONAGE

During the Muslim period education received a great patronage of state. The Muslim rulers established many Maktabs, Madarsas, libraries etc., and patronised many scholars. They also granted scholarships to many students.

Arab and Central Asian peoples brought Muslim educational models to the subcontinent in both the medieval and early modern periods. Within decades of the Prophet Muhammad's death in 632 C.E., Arab mariners began to trade, reside, and intermarry with local women in south India. Turkic peoples and other Central

Asians raided northern India around 1000 C.E. and thereafter established several foreign-conquest empires. Muslim rulers promoted urban education by endowing libraries and literary societies. They also founded primary schools (*maktabs*) in which students learned reading, writing, and basic Islamic prayers, and secondary schools (*madrassas*) to teach advanced language skills, Koranic exegesis, prophetic traditions, Islamic law (*shari'a*), and related subjects. Often attached to mosques, Islamic schools were open to the poor but were gender segregated, often only for boys. Muslim girls of affluent families studied at home, if they received any education beyond learning to recite the Koran. From the beginning of the Mughal empire in India in 1526 until the end of Mughal political presence in 1848, Persian was the court language, and elite boys could attend Persian schools to learn literature, history, ethics, law, administration, and court protocol. Subjects such as medicine, mathematics, and logic also formed an important part of the curriculum in centers for Islamic learning. More intimate settings for the spread of ideas were the retreats (*khanqah*) of famous Sufis (Muslims who professed mystic doctrines). These new educational models did not necessarily displace older ones, although state patronage patterns shifted. Sanskrit academies continued to teach young male Brahmans literature and law; apprenticeship and commercial schools taught boys the skills needed for business. Education for girls was the exception rather than the rule.

MUSLIM PERIOD

India witnessed a large number of Mohammedan invasions in the beginning of the eighth century A. D. Mahmud of Ghazni invaded India and established a large number of schools and libraries in his own country by the looted wealth.

Later on when the Muslim rulers established permanent empire in India, they introduced a new system of education. Consequently the ancient system of education was greatly changed. In fact, the education during the Muslim period was much inferior than that of the Hindu period. No Muslim ruler except Akbar did commendable works in the field of education.

Let us now briefly discuss the **Different Aspects** of education during the Muslim period.

Aim

The foremost aim of education during the Muslim period was the extension of knowledge and the propagation of Islam. During this period education was imparted for the propagation of Islamic principles, laws and social conventions. Education was based on religion and its aim was to make persons religious minded. It further aimed as the achievement of material prosperity.

Organisation

During the Muslim period education was organised in Maktabas and Madarsas. Primary education was given in Maktabas and higher education was given in Madarsas. In Maktabas children were made to remember the tenets of 'Quran' (Koran). Reading, writing and primary arithmetic were imparted to them. Besides they were given the education of Arabic script, Persian language and script. The stories of Prophets and Muslim 'Fakirs' were also told to the children. Children were also imparted the knowledge of art of writing and conversation. The system of oral education was mostly prevalent in those days. The children were sent to Madarsas after completing the primary education. There were separate teachers for different subjects. Special emphasis was given to the education of Islam. Religious and secular subjects also taught in Madarsas. The religious education included the study of Quran, Mohammed and his conventions, Islamic laws and Islamic history etc. The secular education included the study of Arabic literature, grammar, history, philosophy, mathematics, geography, politics, economics, Greek language and agriculture etc.

6.6 IMPORTANT EDUCATIONAL CENTRES

Many cities played a prominent part in imparting higher education during the Muslim period in India. It is desirable to discuss about a few of them in detail.

(i) DELHI

Early Muslim rulers made Delhi their capital. Moghul queens also did not leave any stone unturned to add to the glory and beauty of this metropolis of India. It was quite natural for Delhi for this reason, to become a centre of Muslim education. It was Nasiruddin, who established "Madarsa-i-Nasiria" in Delhi under the Chairmanship of 'Shiraz'. Other rulers of Salve dynasty also maintained Delhi as an important seat of Muslim education.

Allauddin Khilji established many Madarsas in Delhi and appointed renowned teachers therein. These institutions had more than 40 learned Muslim theologians and teachers of Muslim Law. During the days of Allauddin Khilji, Delhi had become a centre of Literateurs and Artists.

During the reign of Mohammad Tuglag and his successor, FirozTughlaq Delhi continued to enjoy the status of an important seat of Muslim education.

During the reign of the Moghuls, Delhi not only maintained its original status but it also improved it. It now became the most important seat of Muslim education in Northern India.

Humayun had established institution for the study of astronomy and Geography in Delhi.

Akbar added certain institutions to it where Arabic, Persian, Grammar, Philosophy and astronomy were also taught. It is said that even Akbar's 'Aaya' had established a big institution in Delhi in 1561, and the famous scholar Badayuni had received education in this very institution.

Jahangir and Shahjehan also maintained the status of Delhi and contributed to its importance in whatever way they could.

Aurangzeb tried to transform Delhi into a city of orthodox Muslim education. With this point in view he established many new educational institutions and gave financial aid to the existing ones. After him the decline of the importance of Delhi started.

(ii) AGRA

It was Sikandar Lodi who made Agra an important centre of Muslim education. He had established many Makhtabs and Madarsas in this city where students of foreign countries also came to study. In the words of Mr. Jaffar, "In course of time a splendid city sprang at the selected site and took the name of Agra which played prominent part in shaping the destinies of India in her future history."

After Sikander Lodi, Babar and Humayun also established certain Madarsas in Agra. But it was Akbar who made Agra not only a centre of learning and education but also a seat of culture, craft and fine arts. During his reign, Agra had become a huge university where scholars and learned men came from far and wide. Mr. Jaffer in his book entitled *Muslim Education in India* has described this situation very nicely : "Men of learning and erudition from Arabia, Persia, and Bokhara poured into it in ever increasing number at the prospect of receiving better patronage from the Rulers of India, who were remarkable for their munificence.... The result was that in course of time Agra grew into a great literary city, containing several schools and colleges where people flocked from far and wide for higher education."

Near Agra there is a famous city of Fatehpur Sikri, where Akbar had built many schools. After his death, Jahangir and Shahjehan added certain Madarsas and education institutions to the existing ones and also gave financial aid to them. During the reign of Aurangzeb Agra had assumed a very important place as a

seat of Islamic Education. But with the downfall of Moghul empire, Agra also declined in its reputation.

(iii) JAUNPUR

During the reign of Turks, Afghans and Moghuls, Jaunpur also enjoyed the state of important seat of Muslim education. It is said that Sher Shah Suri received his education in one of the schools of the city. This seat of education had institutions of various and varied type. Here students from far a wide received education and acquired knowledge of history, political science, philosophy, and warcrafts as well.

Ibrahim Sharki was the man who established many Madarsas in Jaunpur and arrangement for their finances was made by the State. Moghul rulers from Humayun to Shahjenhan paid due regard to this city and tried to maintain it as a seat of learning. This city was famous for handicrafts and fine arts as well. During the rule of Mohammad Shah 20 institutions were established in this city. With the downfall of the Moghul empire the importance of this city as a seat of learning also started fading.

(iv) BIDAR

It was a city in the south under Bahmani rulers. It was a famous seat of learning and Mohammad Gawan had established many Maktabs and a big Madarsa over hear. In this Madarsa very learned Maulvis, had been appointed. Attached to this Madarsa there was a big library which housed about 3,000 books on Islamic theology, culture, philosophy, medical science, astronomy history, agriculture etc. There were Maktabs in the rural as well and through them Arabic and Persian were spread. Bahmani rulers were very particular about spreading education. There was not a single village under this rule, which did not have at least one institution. It was, therefore, quite natural for Bidar to be a very important seat a Islamic education in South India.

The medieval period witnessed the growth of Madarsas, representing a system of higher education suited to the genius of new settlers, the Muslims. Not much is known of the early madarsas, Muhammed Ghori is reported to have established several madarsas at Ajmer, to be followed by a chain of madarsas at different places by successive rulers. Madarsas enjoyed political patronage with lands to maintain their structure and organisation often with individual cash or land grants to the teachers and students as well.

6.7 PRIMARY EDUCATION

Ibn Sina wrote that children should be sent to a *Maktab* school from the age of 6 and be taught [primary education](#) until they reach the age of 14. During which time, he wrote that they should be taught the [Qur'an](#), [Islamic metaphysics](#), [language](#), [literature](#), [Islamic ethics](#), and manual skills (which could refer to a variety of practical skills). In the medieval Islamic world, an [elementary school](#) was known as a *Maktab*, which dates back to at least the 10th century. Like *Madrasah* (which referred to [higher education](#)), a *Maktab* was often attached to an endowed mosque. In the 11th century, the famous Persian Islamic philosopher and teacher Ibn Sīnā (known as *Avicenna* in the West), in one of his books, wrote a chapter about the *Maktab* entitled "The Role of the Teacher in the Training and Upbringing of Children", as a guide to teachers working at *Maktab* schools. He wrote that children can learn better if taught in [classes](#) instead of individual tuition from private [tutors](#), and he gave a number of reasons for why this is the case, citing the value of [competition](#) and [emulation](#) among pupils as well as the usefulness of group discussions and [debates](#). Ibn Sīnā described the [curriculum](#) of a *Maktab* school in some detail, describing the curricula for two stages of education in a *Maktab* school.

Maktab

Maktab ([Arabic](#): (other transliterations include *Mekteb*, *Mektep*, *Meqteb*, *Maqtab*), also called **kuttāb** (Arabic: "school"), is an Arabic word meaning [elementary schools](#). Though it was primarily used for teaching children in reading, writing, grammar and [Islamic subjects](#) (such as [Qur'an](#) recitations), other practical and theoretical subjects were also often taught. Until the 20th century, *Maktab* were the only means of mass education in much of the [Islamic world](#).

While in Arabic, *Maktab* refers to only elementary school, the word *Maktab* is also used in [Persian language](#) in [Afghanistan](#) and is an equivalent term to [school](#), comprising both the [primary](#) and [secondary](#) schooling.

History

In the [medieval Islamic world](#), an elementary [school](#) was known as a *Maktab*, which dates back to at least the 10th century. Like *Madrasah* (which referred to [higher education](#)), a *Maktab* was often attached to a [Mosque](#). In the 10th century, the [Sunni Islamic](#) jurist [Ibn Hajar al-Haytami](#) discussed *Maktab* schools. In response to a [petition](#) from a retired [Shia Islamic](#) judge who ran a *Madhab* elementary school for orphans, al-Haytami issues a [fatwa](#) outlining a structure of *Maktab* education that prevented any physical or economic exploitation of enrolled orphans.

In the 11th century, the famous Persian [Islamic philosopher](#) and teacher, [Ibn Sina](#) (known as *Avicenna* in the West), in one of his books, wrote a chapter dealing with the *Maktab* entitled "The Role of the Teacher in the Training and Upbringing of Children", as a guide to teachers working at *Maktab* schools. He wrote that children can learn better if taught in [classes](#) instead of individual [tuition](#) from private [tutors](#), and he gave a number of reasons for why this is the case, citing the value of [competition](#) and [emulation](#) among pupils as well as the usefulness of group [discussions](#) and [debates](#). Ibn Sina described the [curriculum](#) of a *Maktab* school in some detail, describing the curricula for two stages of education in a *Maktab* school

6.8 SECONDARY EDUCATION

Ibn Sina refers to the [secondary education](#) stage of *Maktab* schooling as the period of specialization, when pupils should begin to acquire manual skills, regardless of their social status. He writes that children after the age of 14 should be given a choice to choose and specialize in subjects they have an interest in, whether it was reading, manual skills, literature, preaching, [medicine](#), [geometry](#), [trade and commerce](#), [craftsmanship](#), or any other subject or profession they would be interested in pursuing for a future [career](#). He wrote that this was a transitional stage and that there needs to be flexibility regarding the age in which pupils graduate, as the student's emotional development and chosen subjects need to be taken into account.

Madrasah

Madrasah is the Arabic word for any [type of educational institution](#), whether secular or religious (of any religion). Madrasah stems from Academy in Persian these Universities in Persia were renowned academy of learning in the city of Gundeshapur during late antiquity, the intellectual center of the Sassanid Empire. It offered training in medicine, philosophy, theology and science. The faculty was versed not only in the Zoroastrian and Persian traditions, but in Greek and Indian learning as well. According to The Cambridge History of Iran, it was the most important medical center of the ancient world.

Later before the Islamic invasion: The **Nezamiyehs** are a group of the medieval institutions of higher education established by [Khwaja Nizam al-Mulk](#) A Persian, in the eleventh century in [Iran](#). The name *nizamiyyah* derives from his name. Founded at the beginning of the Seljuk empire, these Ash'ari-Shafi'i theological schools are considered to be the model of **Madrasah**, or [Islamic](#) religious schools.

Definition

Madrasah literally means "a place where learning and studying are done". The word is also present as a [loanword](#) with the same innocuous meaning in many Arabic-influenced languages, such as: Urdu, [Bengali](#), Hindi, [Persian](#), [Turkish](#), [Azeri](#), [Kurdish](#), [Indonesian](#), [Malay](#) and [Bosnian](#). In the Arabic language, the word *Madrasah* simply means the same as *school* does in the English language, whether that is private, public or parochial school, as well as for any primary or secondary school whether [Muslim](#), non-Muslim, or secular. Unlike the understanding of the word *school* in British English, the word *madrasah* is like the term *school* in American English, in that it can refer to a university-level or post-graduate school as well. For example, in the [Ottoman Empire](#) during the Early Modern Period, Madrasah had lower schools and specialized schools where the students became known as *danişmends*. The [Hebrew cognate](#) *Midrasha* also connotes the meaning of a place of learning; the related term *midrash* literally refers to study or learning, but has acquired mystical and religious connotations. However, in English, the term *Madrasah* usually refers to the specifically Islamic institutions.

6.9 EDUCATION OF WOMEN

Although there was Pardah system during the Muslim period yet Islam did not oppose the education of women. These two contrary factors influence the education of women in two ways. The girls were entitled to receive education equal to that of the boys up to a definite age but thereafter their education was stopped. However, the girl to higher classes used to continue their studies at home.

Now a day is the most important thing and developing countries like [Pakistan](#) needs educated women for the development of country. Educated women can teach and guide her children more efficiently which will lead them for better future and being a good [Muslim](#). Due to importance of female education the [Arabic Girls College For Islamic Studies](#) was founded in 1995. [[Arabic Girls College For Islamic Studies|Arabic Girls College For Islamic Studies] is a non commercial, non political and non sectarian organization which is providing quality [education](#) to the students **without any charges since 1995**

6.10 TEACHER – PUPIL RELATIONSHIP

Due to the changing viewpoint towards the education, great ideal of teacher – pupil relationship which existed in the Ancient India, had greatly declined in the Muslim Period.

In the modern civilization nature of relationship between the teacher and the taught does not count. But in Islamic scheme of education it holds a very crucial position. In the present world education is an industry; the teacher is salesman and the student is buyer. Islam may not allow its educational institutions to turn into business centers. It considers the teacher as guide (*murshid*), and the student as seeker (*Taalib*). Both are to be sincere in their attitude towards each other. The relationship between the two is to be governed by certain Qur'anic principles.

The *Qur'an* has used a number of terms to draw a comprehensive and clear picture of its scheme of life. These are of various categories. Certain terms represent the nature of acts to be carried out in Islamic life, and some other terms serve as underlying principles. *'Adl* (justice), *ihsan* (excellence), *jihad* (utmost endeavor), and *taqwa* (God-consciousness) are the most important underlying principles for life as suggested by the *Qur'an*. These principles generally stand misinterpreted hence misunderstood. According to general perception, *'adl* is an act to be carried out only in the court of law, *ihsan* is applicable in social life, *jihad* has a role to play in the battlefield, and *taqwa* is a form to be demonstrated in mosque and devotional matters. These principles are of general and universal nature. Their applicability transcends the limitations of time and place. Educational places are also to be governed by these principles. Teacher-student relationship is to be established and strengthened further on the basis of these above-mentioned principles.

The prophet was a teacher for mankind (62:2). While addressing his followers he once observed: "My position among you is that of your father". Since the Prophet is the role model for Muslims, he is to be followed by the teacher in his teaching profession. The teacher has to interact with his students in the way their biological fathers treat them. A father loves his children and is always concerned about their welfare; he wants to see them developing from all angles, physically, emotionally, morally, and intellectually. The teacher has also to feel concerned about how to ensure his students' growth, mentally as well as morally.

One of the attributes of the Prophet as mentioned in the *Qur'an* is gentleness. *Ayah* 3:159 reads: "*And it was by Allah's grace that you deal gently with your followers: if you had been severe and harsh hearted, they would indeed have broken away from you*". It is clear from this *Ayah* that the secret of the Prophet's success, among other things, was his gentle and kind approach to his disciples. A teacher who has the mission of imparting knowledge to his students has to act in the same manner so as to ensure success in his task.

The *Qur'an* condemns Jewish scholars and priests for their dubious character in these words: "*Do you bid other people to be pious, the while you forget your own selves---and yet you recite the divine writ? Will you not, then, use your reason?*" (2:44). A Muslim teacher's conduct, whether in public or in privacy, should correspond to his assertions. If the teacher's person does not reflect Islamic character, students may not be expected to be sincere to him in learning from him. This disturbance of relationship between the teacher and the taught may disturb the whole process of education, causing students to feel confused.

Unit End Exercise

1. Explain the need of Islamic Education in modern education system
2. State the concept of Education in Islam
3. Analyse State patronage and growth of education this period
4. State the importance of Education in Muslim period
5. Describe the Important educational centres
6. Elaborate Primary education and Maktab
7. Describe Secondary education and Madrasah
8. Discuss Education of Women
9. Explain Teacher – Pupil Relationship

References

www.scribd.com/.../Muslim-Education-System-Past-and-Present
www.jamiatulama.org/images/Makatib_Final.pdf
<http://en.wikipedia.org/wiki/Madrasah>



MODULE - III
EDUCATION DURING PRE INDEPENDENT
INDIA
ANGLICIZATION OF EDUCATION
1836-1855

Unit Structure

7.0 Learning Objectives

7.1 Introduction

7.2 Exponents of Oriental Education and the Anglicists

7.3 Macaulay's Minutes and its Effect

7.4 Female Education

7.0 LEARNING OBJECTIVES

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

- Identify the significance of the Charter Act of 1813.
- Know the exponents of Oriental Education and the Anglicists
- Explain the controversies between Anglicists and Orientalists.
- Understand Macaulay's Minutes and its Effect.
- Discuss the female education during British Period.
- Describe the various recommendations of Wood's Despatch of 1854.
- State the merits and weaknesses of the Despatch and its impact on Indian education system

7.1 INTRODUCTION

Although, before 1813, Missionaries and various religious groups had brought some basic education unofficially to the Indian masses but it was through the Charter Act of 1813 that a state system of education was officially introduced in the Indian history. In this unit, we are going to discuss and identify the significance of the Charter Act, the controversies between the Anglicists and Orientalists and Macaulay's Minutes during the British period in India. We will also discuss the female education during the British

period. Lastly, we will discuss the historical events leading to various recommendations of Wood's Despatch, its merits and weaknesses and finally the impact of the Dispatch on the Indian Education System.

7.2 EXPONENTS OF ORIENTAL EDUCATION AND THE ANGLICISTS

Charter Act of 1813

In the pre-British period in India, there were four methods of education at work viz., the instruction given by the Brahmanas to their disciples; the tols, or seats of Sanskrit learning; the makhtabs and madrassas for Mohamedans; and schools in almost every village. In the 18th century, Indian masses received religious education pertaining to Christianity through Christian missionaries. However, when the East India Company came to India they did not allow the missionaries to propagate religious education to the common people in India. They felt that, the education from the missionaries would encourage religious sentiments among the people in India that could affect the business policy and the diplomatic role of East India Company. Therefore, from 1793 to 1813 the company did not permit the missionaries to work for the Indian people. This created an agitation against the East India Company that the Company was opposed to the teachings of Christ and neglected providing education for the Indians. Interestingly, the agitation was supported by many in England and introduced an education clause which was known as Charter Act of 1813. This Act ultimately made a State system of education in India.

In this clause, Governor-General-in-Council directed that a sum of one lakh of rupees, each year shall be set apart for the revival and improvement of literature and encouragement of the learned natives of India, and for the introduction and promotion of knowledge of the science among the inhabitants of the British territories in India. For the first time official money was allotted to expand the education of the Indians. This clause of the Charter Act of 1813 compelled the East India Company to accept responsibility for the education of the Indian people. As a result, from 1813 to 1857, the company opened many schools and colleges under their control, which laid the foundation of the English system of education in India.

Divisions among the British: Orientalists vs. Anglicists

The Charter Act created a controversy between the anglicists and orientalist on the medium of instruction. In addition, the Charter Act of 1813 did not clarify the objectives of education and the methods for improvement of literature of the learned

natives in India. The Charter Act had stressed on allotting the money only. No specific regulations were made for establishing the schools and colleges in India. The controversy arose mainly for the following reasons:

- Regarding the **aims** of education during that time, different groups of people had different opinions. One group preferred the propagation of oriental literature, whereas the other group stressed the need to introduce western literature among the Indian people.
- There were also some forms of conflicts and controversies among **agencies** to be employed for organizing the schools and colleges. One school of thought opined that missionaries should be an agency for educational management while another group believed that it will be better if Indians themselves played the role for conducting the educational institutions. A third school of thought recommended the establishment of the schools by the Company itself.
- Regarding **the medium of instruction** also there were three opinions. The first opinion was that the Western sciences and knowledge should be promoted through the classical languages which would be the medium of instruction, namely Sanskrit and Arabic. The second school of thought was favourable towards the modern Indian language and lastly, the third school of thought held that education should be given through the medium of English.
- **Methods of education** also created the controversy among the people of India. There were two opinions regarding the methods. The first opinion was that education always filters down from the upper classes of the society to the common masses. It was known as 'Downwards Filtration Theory'. The other opinion preferred that the Company should itself take the responsibility for educating the masses.

It was only in 1823, the Governor-General-in-Council appointed a "General Committee of Public Instruction", set up in Calcutta for implementing the legislation of 1813. This had the responsibility to grant rupees one lakh for education. That committee consisted of 10 (ten) European members. It began its work by patronising oriental learning, since majority of its members was Orientalists. The committee decided to spend major portions from the grant for the improvement of oriental literature.

Interestingly, during this time, there was a rapid change in attitude towards the importance of English education, mainly

due to the missionaries and the political influence of the English language. Therefore, the decision for granting the money became a problem for the Council of East India Company. The Court of Directors of the East India Company asked the Government of India to take the decision with regard to spreading of education. However, the Court of Directors of the East India Company was in favour of English education.

This controversy went on for twelve years. Even, the General Committee of Public Instruction was not able to decide the medium of instruction by vote, because out of ten members, five supported English language as the medium of instruction. These were the Anglicists. The rest i.e. the Orientalists supported oriental or classic languages as a medium of instruction. This is the famous Anglicists and Orientalists controversy. The Orientalists' were not willing to accept European knowledge and science unless it was presented to them through the classical languages. The Orientalists wanted to preserve the oriental learning in existing educational institutions while the other group the Anglicists wanted to abolish the preservation of the oriental education.

In 1835, these arguments were put before Lord Macaulay, who rejected the arguments of the Orientalists through a very forceful minute wherein he supported the education of the classes and made a vigorous plea for spreading Western learning through the medium of English. Lord William Bentinck also accepted Macaulay's recommendations and sanctioned it officially. In 1837 English was made the court language and a Government Resolution of 1844 threw high posts open to Indians. These measures resulted in a rapid growth of English education. The missionaries also established a number of English schools and colleges.

Check your Progress

1. Discuss the significance of Charter Act of 1813 of the Indian education system?
2. What are the main reasons for the controversy of Anglicists and Orientalists?

7.3 MACAULAY'S MINUTES AND ITS EFFECTS

Lord Macaulay landed in India on June 10, 1834 and was immediately appointed as president of General Committee of Public Instruction. Lord Macaulay wrote a minute on 2nd February 1835, where he made the decision regarding the controversy. Lord Macaulay stressed the implementation of the English language as a medium of instruction through the minute. According to him, English was the best medium of instruction. He held the view that this would enable the emergence of a class of people in the Indian society, who would be well versed in English language, Western ideology, taste and opinion. By introducing the English language for the education of the Indian masses, Macaulay's opinion was that the public mind of India might expand under the English system and through the English language. It may educate the people into a capacity for better governance. In the minute, Macaulay wrote, "We must at present do our best to form a class who may be interpreters between us and the millions whom we govern-a class of persons, Indian in blood and colour, but English in tastes, in opinions, in morals and in intellects." Thus, Macaulay anglicized the education in India.

In his minute, Macaulay criticized the oriental learning as "a single shelf of good European library was worth the whole native literature of India and Arabic". Macaulay believed that English should be introduced because it is a language of the ruling class and higher classes of Indians have gained the familiarity.

In fact, some people of the higher classes in India and the Company appreciated the contribution of Macaulay and considered him as the torchbearer in the path of progress. However, Lord Macaulay was not free from some of the criticisms. Some Indians blamed Macaulay for his severe condemnation of oriental literature and religion. Lord William Bentinck, the Governor –General of India, accepted Lord Macaulay's Minutes and passed the resolution to accept English language as a medium of instruction for the Indian education system. Funds would be spent on English education only. Schools and colleges of native learning would not get funds.

Check your Progress

1. What did Macaulay's Minutes state? How did Macaulay solve the Anglicists and Orientalists controversy through his minutes?
2. Macaulay was appreciated as 'the torch bearer in the path of progress', Explain within 50 words.

7.4 FEMALE EDUCATION

India under British rule started receiving some attention with respect to education due to the Charter Act of 1813. Education in India obtained full recognition in the famous Macaulay's Minutes of 1835. However, education of women in India remained absent from the Indian society. The girls during this period especially Hindu society were not given formal education. They were given education related to household chores. The development of women education in India is usually dated from 1849, when the British government in India opened the Bethune school. It is only when the "Wood's Despatch", containing Educational development programme was passed in 1854 by the East India Company that a special reference was made of education and employment of women and the Government assumed direct responsibility for making women literate. Some progress of women's education particularly at first stage of education that is primary level, was reported only in respect of a separate school for girls. Some women were also imparted training for appointment as teachers in girls'

schools. However, it is only from the year 1882, when systematised educational data began to be collected quinquennially (a period of five years), that the progress of women's education came to be assessed.

From 1882-1947, the progress of girls' education was reported to be slow but steady, confined as it was to the affluent sections of the society or those families, which were in the favour of foreign rulers. Nevertheless, starting from no education at the advent of British rule that is zero per cent of the total enrolment of educational institutions under formal system, the enrolment of women increased to nearly 25 per cent of the total enrolment by the end of the British regime (1947) and this, is in no way a mean achievement. Due credit should be given to the foreign rulers at least for initiating the process of educational development of women as a part of the formal system of education in India.

CHECK YOUR PROGRESS

1. Explain the efforts made by the British with regard to female education in India?



WOOD'S DESPATCH OF 1854

Unit Structure

- 7. 1 Wood's Despatch of 1854 and its Recommendations
- 7.2 Lets Sum Up
- 7.3 Unit End Questions
- 7.4 Suggested Readings

7.1 WOOD'S DESPATCH OF 1854

Wood's Despatch is a very important educational document and holds a unique place in the history of Indian education. It placed the responsibility of education of the Indian people fully on the Company and stated quite explicitly that it must never be neglected. The Despatch gave new direction to education in India and in a way this direction has its clear impact on today's education in the country.

Historical Events Leading to the Despatch

It is known that the Charter of the East India Company had to be renewed after every twenty years. In 1833 while renewing the Charter Act the British Parliament increased the sum of money to one million per year from the one lakh to be spent on education in India.

When the time for renewal came in 1853, education in India had come to suffer numerous problems. The directors of the Company decided to lay down a definite policy for education in India. Therefore, it became necessary to make a comprehensive survey of the entire field of education. As such, a selection committee of the British Parliament was set up in order to institute an enquiry into the measures for their reforms. The Committee studied the issue thoroughly and reported that the question of the Indian education should not be ignored and its development will not be in any case harmful to the British Empire. The Board of Directors favourably considered the suggestions of the Committee. Sir Charles Wood was the president of the Board of Control. Therefore, the declaration issued on July 19, 1854 was known as "Wood's Despatch". The famous thinker John Stuart Mill, a clerk of the company at that time, wrote the Despatch. Based on the recommendations of the Wood's Despatch, new educational policies were formed.

Recommendations of the Wood's Despatch

Wood's Despatch is a long document of 100 paragraphs and deals with the various aspects of great educational importance. The recommendations are discussed below one by one.

- **Aims and Objectives of Educational Policy:** The Despatch first throws light on the aims and objectives of educational policy of the Company in India. It gave highest priority to the responsibility of Indian Education and other responsibilities of the Company. The Despatch had the following objectives in view:
 - a) To impart Western knowledge and information about the western culture to the Indians
 - b) To educate the natives of India so that a class of public servants could be created
 - c) To promote intellectual development and also raise the moral character of the young generation
 - d) To develop practical and vocational skills of the Indians people so that more and more articles could be produced and also to create a good market for consumption of those goods.

- **Department of Education:** The Wood's Despatch, for the first time, recommended the creation of a Department of Public Instruction (D.P.I.) in each of the five provinces of Bengal, Bombay, Madras, the Punjab and the North Western provinces. The head of the Department would be called the Director and he was to be assisted by a number of inspectors. The D.P.I. had to submit an annual report to the government about the educational progress in his province.
- **Expansion of Mass Education:** - Another major recommendation of the Despatch was expansion of mass education. It was observed that the common people were deprived of educational opportunities and therefore much emphasis was given on the increase of setting up primary, middle and high schools. The Downward Filtration Theory as proposed earlier was discarded and in its place, importance to primary education was given. Elementary education was considered to be the foundation of the education system.
- **Establishment of Universities:** - The Despatch recommended the establishment of universities in the three Presidency towns of Calcutta, Bombay and Madras. The universities were to be modelled after the London University. The senate comprising of a Chancellor, a Vice-Chancellor, and fellows who were nominated by the Government. The Universities would confer degrees to the successful candidates after passing the examinations, (of Science or Arts Streams) conducted by the Senate. The universities were to organize departments not only of English but also of Arabic, Sanskrit and Persian, as well as law and civil engineering.
- **Training of Teachers:** - Wood's Despatch recommended the establishment of teacher training schools in each of the provinces. There should be training schools for teachers of engineering, medicine and law. The qualified teachers should be given better pay scales. The Despatch further emphasized on the provision of scholarships to the teachers during their training period.
- **Professional Education:** - Wood's Despatch encouraged professional education. It recommended the establishment of medical, engineering law and other institutes of professional education. The Despatch stated that in order to develop vocational efficiency of people and to make people realise that the British rule was progressive. Another reason for the encouragement of vocational education was to control the problem of unemployment.
- **Introduction of network of Graded Schools all over India:** - Wood's Despatch recommended the establishment of a

network of graded schools all over the country. At one end were the universities and the colleges, then the high schools followed by the middle schools and the bottom of the middle schools and at the bottom of the network were the primary schools, both government and indigenous. Both the Anglo-vernacular and vernacular schools were to be included in the same class. This system was recommended in order to enable an individual to receive higher education after completing the different levels of schools education

Merits of the Wood's Despatch

- Wood's Despatch started a new era in Indian education system by clearly defining objectives of education.
- It made the Government realise the importance of education for the people and presented a comprehensive scheme of education embracing primary, secondary and higher education.
- It recommended the creation of a separate Department of Public Instruction in five provinces and appointment of a Director to head the Department.
- The principle of Downward Filtration Theory was discarded by the Wood's Despatch and it encouraged the promotion of mass education. It recommended the establishment of indigenous schools.
- By the grant-in-aid system many schools were benefited, the quality of education improved, and private organisations were encouraged to open new schools.
- The Despatch encouraged higher education by recommending the establishment of universities in Calcutta, Bombay and Madras and emphasized on the necessity of vocational education.
- The Despatch recommended scholarship for the poor and deserving students.
- The Despatch recommended the importance of establishing teacher-training institutes to improve the quality of teachers and their conditions of salaries.
- Wood's Despatch encouraged Language teaching. As a result, regional languages and classical languages were taught in the schools.

Demerits of the Wood's Despatch

- The Despatch, in reality promoted Western literature and knowledge and government offices showed preferences for persons educated in English.
- The education planning and management schemes remained only in black and white.
- It neglected general education. Only the privileged class received education. Indigenous schools remained neglected. Priority was given to people educated on English pattern with regard to government posts. M. R. Paranjpe stated that, "the authors did not aim at education for leadership, education for the industrial regeneration of India, education for the defence of the motherland, in short, education required by the people of a self-governing nation.
- Departments of Education were opened in the five provinces but they could not promote the real interest of education
- The system of grant-in-aid did not operate in proper sense, i.e., there was always the paucity of funds, the irregularity of their release and biased attitude towards the privately managed schools.
- The Wood's Despatch had a partial attitude towards the Christian missionaries; Christian religious books were easily made available to the students, in the libraries.
- The three universities were modelled on the London University and the Government's policy of nominating members to the senate was biased. Therefore higher education was not related to Indian conditions
- The Despatch succeeded in only producing a class of clerks and accountants.
- Wood's Despatch could not remove the imbalance in Indian education system. The rich people sent their children to English medium schools, and the government gradually stopped financial aid to the indigenous schools and so the existence of these schools became jeopardised. It failed to develop character initiative and leadership among students.

In spite of all the limitations, the Wood's Despatch was recognized as the Magna Carta of Indian Education. The objective of the Despatch was very sincere but the government could not implement the various suggestions and recommendations. The Department of Education was created in the five provinces with a Department of Public Instruction, inspectors and other officers. In 1857, three universities were also established in Calcutta, Bombay and Madras. The main provisions of the document were of great historical importance. It provided a boost to secondary education and to some extent to primary education also. It was however, observed that some of the most important recommendations of the

Despatch were not carried out for a long time and some were given effect in a distorted form. During the first thirty years after the Despatch, government institutions gradually increased and besides the Christian Missionaries other private enterprise were not encouraged.

CHECK YOUR PROGRESS

- 1.Explain the historical Events Leading to the Wood's Despatch.
- 2.What were the main objectives of Wood's Despatch?
- 3.State the recommendations given by Wood's Despatch?
- 4.Discuss the merits and demerits of Wood's Despatch.

8.2 LET US SUM UP

The Charter Act of 1813 officially stated the system of Education in India. It compelled the East India Company to accept responsibility for the education of the Indian people by granting one-lakh rupees. There was a controversy between the Anglicists and Orientalists in terms of aims of education, agencies of education, medium of instructions and methods. Lord Macaulay through his minutes ended the controversy by making English language as a medium of instruction. Some people of the higher classes in India and the Company appreciated the contribution of Macaulay and considered him as the torchbearer in the path of progress. Some Indians blamed Macaulay for his severe condemnation of oriental literature and religion. Lord William Bentinck, the Governor –General of India, accepted Lord Macaulay's Minutes and passed the resolution to accept English language as a medium of instruction for the Indian education system.

Women's education in India started in 1849, when the British government in India opened the Bethune school. However, the progress of girl's during 1882-1947 was slow but steady. The East India Company passed "Wood's Dispatch", containing Educational development programme in 1854. A special reference was made of education and employment of women and the Government assumed direct responsibility for making women literate.

A major recommendation given by Wood's Despatch was to spread education among the common people and to make them vocationally efficient. Universities set up in 1857 imparted such education as to promote Western knowledge and culture in India. Wood's Despatch was called the 'Magna Carta of Indian Education'.

8.3 UNIT END QUESTIONS

1. Discuss the controversy between Orientalists and Anglicists.
2. Discuss the Macaulay's Minutes and its effect on Indian Education System.
3. Explain the state of female education during pre independence period.
4. Mention five main recommendations of Wood's Despatch.
5. Discuss the impact of the Wood's Despatch on Indian education?

8.4 SUGGESTED READINGS

- Damal B.D. and Dash B.N, (2005) "Education in Modern Indian", Kalyani Publisher, New Delhi.
- Ghosh, S.C, (2007) "History of Education in India", Rawat Publications.
- Nurullah and Naik (1951) "A History of Education in India", Macmillan, Bombay.
- P.L. Rawat, (1995) "History of Indian Education", Ram Prasad and sons, Agra.
- Saikia, S. (1998) "History of Education in India", Guwahati Manik Prakash Publications.
- Singh, Y.K. (2005) "History of Indian Education System", PHI Publications.



INDIAN EDUCATION AND EDUCATIONAL PROGRESS

Unit Structure :

- 9.0 Objectives
- 9.1 Introduction
- 9.2 Indian Education Commission Recommendations regarding primary, secondary and University Education.
- 9.3 The University Commission (1902)

9.0 OBJECTIVES

After reading this unit you will be able to

- State the main recommendations of Indian Education Commission for the development of Primary, Secondary and University education.
- Enumerate the major recommendations of University Commission to reorganise and strengthen the education system.
- Examine critically the findings observations and recommendations of Hartog Committee.
- Understand the meaning and causes of Filtration theory.

9.1 INTRODUCTION

During East India Company period there was a great demand for English education because it was attached with employment given by East India Company prior to it, British Government in England signed on charters in 1813 and reviewed in 1833. In 1813 the East India Company was compelled to accept responsibility for the education of the Indians. The government wanted the advice of Macaula's on the implications of clause 43 of the Charter Act of 1813. Macaula's presented his length minutes to Lord Bentick in 1835. In the minute, he advocated education of the classes in India and made a vigorous plea for spreading Western learning through the medium of English. This minute was accepted by Bentick and it opened a new chapter in the educational history of India.

Later the member of British parliament took cognizance of debates, discussions and controversies in Indian education at the time of renewal of the charter Act of East India Company in 1853. They felt that they could not ignore education in India. They had to examine Indian education thoroughly. British Parliament appointed a special parliamentary committee to suggest a suitable educational policy for India. The Committee studied the progress of Indian education till 1853.

On the recommendation of the committee, the Director of East India Company decided a policy of education for India and sent a Despatch in 1854. The Despatch imposed upon the Government the task of creating a properly articulated scheme of education from Primary school to University. Woods Despatch ended the monopoly of Missionaries in the field of education. Considering the various suggestion of Woods Despatch, British Government at London constituted a body named General council of Education in India. Lord Ripon on the request of General Council of Education in India constituted Indian Education Commission. (Hunter Commission 1882).

Various Commissions and committees were appointed consequently (Indian University Commission 1902, Sadler Commission 1917-19, Hartog committee report 1929, Abbot Wood committee report, Wardha scheme and Sergeant Report to make recommendations in education.

9.2 INDIAN EDUCATION COMMISSION 1882 RECOMMENDATIONS REGARDING PRIMARY, SECONDARY AND UNIVERSITY EDUCATION

Immediately after coming to India as Governor General Lord Ripon appointed the first Indian Education Commission on 3rd February, 1882. Sir William Hunter was made its Chairman so it is popularly known as Hunter Commission.

The constitution of the Commission

- i) Chairman – Sir William Hunter.
- ii) Total Members – 20
- iii) Indian Members – 07

Name of the Indian members

1. Syed Mahmud
2. Anand Mohan Basu
3. P. Ranganand Mudaliar
4. Hazi Gulam

5. K. T. Telang
6. Maharaja Jitendra Mohan Tagore
7. Bhoodev Mukherje

The Director of Education, Mysore Mr. B. L. Rice was appointed as the Secretary of the Commission. The commission worked and surveyed the problems for ten months and submitted its report in March 1883. The report ran into sixty pages and in all contained 220 proposals.

Objectives of the Commission :

1. To assess the position of primary education and to give suggestions for its reforms.
2. To evaluate the work of the missionaries in the field of education.
3. To find out the Government institutions should be allowed to continue.
4. To assess the utility of the grant-in-aid system. To find out the attitude of the Government towards the private Indian enterprises in the field of education. To find out if they received encouragement from the Government.

After analyzing these objections of the commission, we can say that government wanted to divert the attention of Indians from higher educations and direct it towards primary education, the education of the masses.

In short, the Commission wanted to make the following enquires :

1. Condition of primary education and methods of its expansion.
2. The position of state institutions and their importance.
3. Position of missionary institutions in the general scheme of Indian education.
4. Attitude of Government towards private enterprise.

The Commission also undertook an enquiry into system of grant-in-aid. Further the Commission gave suggestions of concerning secondary and collegiate education.

Recommendations :

1) Primary Education :

- a) Regarding the policy of the Government to be followed towards primary education, the commission made the following recommendations.

- i) Primary education should be regarded as the instruction of the masses through the vernaculars in such subjects as will fit them for their position in life, and should not necessarily be regarded as a portion of instruction leading up to higher education of the university.
 - ii) While every branch of education can justly claim the fostering care of the state, it is desirable, in the present circumstances of the country, to declare the primary education of the masses, its provision, extension and improvement, to be that part of the education system to which the strenuous efforts of the state should now be directed in a still larger measure than heretofore.
 - iii) Primary education be extended in backward districts, especially in those inhabited mainly by aboriginal races by the instrumentality of the department pending the creation of school boards, or by willing to set up and maintain schools.
- b) Regarding the Legislation and, Administration, the commission recommended that the control of primary education should be handed over to District and Municipal boards.
 - c) On the subject of encouragement of Indigenous Schools, the commission expressed the opinion that these schools deserve encouragement and incorporation into the official system of education.

B) School Curriculum : The commission recommended that :

- i) It should be adapted to the environment and should be simplified wherever possible.
- ii) Practical subjects like Indian methods of arithmetic and accounts should be introduced.
- iii) School Managers should be free to choose the textbooks for their schools.
- iv) Utmost elasticity should be permitted with regard to the hours of the day and the season of the year during which the schools are to function.
- v) Instruction should be through the mother-tongue of the children.

C) Training Institutions : The commission recommended that in order to raise the standard of primary education, the teachers should be properly trained and for this purpose normal schools should be established.

1) Finance : The commission recommended that :

- i) A specific fund should be created for primary education.
- ii) The accounts of the primary education fund in municipal areas should be separated from those for the rural areas in order to avoid the expenditure in municipal areas of money meant for the villages.
- iii) The local funds should be utilized mainly for primary education and only incidentally, if at all, for secondary and collegiate education.
- iv) It should be the duty of the Government to assist the local funds by a suitable system of grant-in-aid.

2) Secondary Education :

- i) The commission recommended that for the expansion and spread of secondary education, the government, through the system of grant-in-aid, should give the organization and administration of secondary education into the hands of efficient and able Indians and get itself relieved of the responsibility of running secondary education.
- ii) The government may, however, open its schools at such places where it is not possible for the Indian public to run such schools.
- iii) At least one model high school may be opened in such districts where they may be required in the interest of the people and the people themselves may not be advanced enough due to financial problem to establish such schools for themselves state government should provide them with a grant-in-aid.
- iv) In the upper classes of high school, there should be two divisions; one leading to the Entrance examination of the universities, and the other of a more practical character intended to fit youths for commercial or non-literary pursuits. English should continue as the medium of instruction at this stage of education.

3) Higher Education : The commission recommended that

- i) While giving grant-in-aid to the colleges, the rate of aid to each college should be determined by the strength of the staff and the expenditure on maintenance. The efficiency of the institution and the needs of the locality.
- ii) In case of need, non-recurring or special grant may be given to the colleges for establishing library or for other educational equipments.

- iii) Varied and vast curricula should be arranged in the colleges so that the students may offer subjects of their choice and aptitude.
- iv) Meritorious and promising students may be sent to England for higher education on Government scholarships.
- v) To raise moral standard of students, such books should be compiled as may contain principles of religion and human religion at large.
- vi) The number of students receiving free education should be limited.
- vii) Private colleges should be authorized to charge lesser fee as compared to Government colleges.
- viii) In appointment of teachers, preference should be given to those persons who have received their education in European universities.

Merits of Hunter Commissions Recommendation :

1. The Commission made recommendations on almost all aspects of Indian education.
2. It specially analysed the aspects of primary education and tries to make it a responsibility of the State.
3. It made primary education practical and useful by including in its curriculum subjects like agriculture, medicine, trigonometry, arithmetic and accounts.
4. The commission showed liberal attitude towards Indians by not giving place of prominence to Christian Missionaries in Indian education. Thus the propaganda of Christianity through education was checked to some extent.
5. It rendered service to Indian society by making primary education as the instruction of masses through the medium of Indian languages.
6. It did a good job in recommending primary education in such subjects as will fit Indians for their position as life, and primary education be not necessarily regarded as a portion of instruction leading up to higher education.
7. The recommendations made by the commission in the field of female education, education of Muslims, adult education, and the education of Harijans, backward classes, aboriginals and Hill tribes proved of great value and significance.
8. The recommendations of the commission with regard to grant-in-aid system went a great way in improving and regularizing the system.

Demerits of Hunter Commissions Recommendation :

1. The commission made the recommendation that in order to expand secondary education, the Government through the system of grant-in-aid should give the administration and organization of secondary education into the hands of efficient and able Indians, and get itself relieved of the responsibility of running secondary educations. This recommendation was to prove a great hurdle in the development of Indian education.
2. The recommendation that private institutions should charge less fees than the Government institutions was not only unfair but it also created unhealthy competition in education.
3. The commission shifted the responsibility of primary education from the State to the local Bodies improperly. The lack of resources and the lack of efficiency in these Bodies proved very harmful to the development of education.
4. By recommending examination results to be the main basis giving grant-in-aid to primary schools, the commission greatly harmed primary education because then it became only examination oriented.
5. The recommendation of establishing separate Muslim schools for primary education encouraged communalism.
6. The commission continued English as the medium of instruction at the secondary level but did not specify the medium at middle level. This policy increased the indifference to Indian languages.
7. Its recommendations regarding vocational education were very superficial and did not have any impact.
8. Not much and worthwhile attention was given to training institutions by the commission.
9. The commission did not give any serious thought to the curriculum of higher education.
10. According to A. N. Basu, "Secondary education succeeded in producing literary minded persons and failed to turn out the practically minded workers best suited to the battle of life."
11. Report of the Calcutta university commission asserted, "Although their hopes upon the system of instruction becoming more thorough and more scientific, they had no measures to recommend whereby it could be made so."

In spite of these shortcomings of commission's recommendations, its role in expanding education in India is no less significant.

9.3 THE UNIVERSITY COMMISSION 1902

Lord Curzon pointed out that no change had been seen in university education because they failed to follow the guidelines of London University.

Some of the major defects noticed in the development of collegiate education in India were lopsided development of liberal education and to the neglect of professional education in general and technical education in particular, uneven spread of higher education among different communities and followers of different sections, neglect of women education and Indian languages.

Hence it was considered worthwhile to go into various aspects of university education in India. Lord Curzon accorded the top priority to his programme of university reform. He appointed the Indian University Commission with Sir Thomas Releigh as its Chairman in 1902. Indian members were also associated with the commissions in June of the same year. The commissions recommendations of university education have been regarded merely 'rehabilitation and strengthening the existing system'.

Purpose of the Commission:

Lord Curzon appointed the commission on 27th January 1902 "to inquire into the conditions and prospects of the universities established in British India, to consider and report upon any proposals which have been or may be made for improving their constitution and working and to recommend to the Governor General-in-council such measure as may tend to elevate the standard of university teaching and to promote the advancement of learning.

Recommendations of the Commission :

The recommendations of the Commission can briefly be put as under :

- 1) Teaching Universities** – For teaching Universities following recommendations were made by the commission.
 - i) The reorganisation of the administration of universities and the territorial jurisdiction of each university to be defined.
 - ii) A much more strict and systematic supervision of the affiliated colleges by university, and the imposition of more exacting conditions of affiliation.
 - iii) A much closer attention to the conditions under which students live and work; provision of adequate library facilities etc.

- iv) Substantial changes in curriculum, and in the methods of examination.
- v) The assumption of teaching functions by the university within defined limits.
- vi) Central Colleges under the university where affiliated colleges should send their students for advanced studies and their lecturers to teach.

2) English Language – For teaching English the following suggestions were given –

- a) Matriculates found incapable to follow college lectures.
- b) Evil traced down to the teaching of English at school level. It was recommended that :
 - i) English should not be taught till student is able to know what is being taught to him.
 - ii) Language classes be small.
 - iii) An Englishman should train the teachers of English.
 - iv) Text books at school leaving examination.
 - v) Standard of English at degree level be raised.

3) Other Languages – For other languages, following suggestions were given :

- i) Vernaculars be encouraged upto M.A.
- ii) Classical languages be studied because the rich literature leads to good mental training.

4) Examinations – Concerning examinations, following suggestion were given –

- i) Teaching found to be subordinate to examinations.
- ii) Examination was a necessary evil.
- iii) Abolition of intermediate Examination not favored.
- iv) Opposed the practice of appearing privately at the examinations.

The object of this commission was not to introduce revolutionary changes but to reorganise and strengthen the existing system.

Terms of Reference :

“To enquire into the conditions and prospects of the Universities established in British India, to report upon the

proposals which have been or may be made for improving their constitution and working, and to recommend to the Governor General such measures as may tend to elevate the standard of University teaching and to promote the advancement of learning.”

Extracts from the Report :

Teaching Universities : We think it suitable that undergraduate students should be left in the main, to the colleges, but we suggest that the Universities may justify their existence as teaching bodies by making further and better provisions for advanced courses of study.

Stress on English : The declared object of policy which led to the establishment of Indian universities was the expansion of Western knowledge by means of English language in the higher branches of instructions. The proper teaching of English must for this reason be regarded as the most important matter in the curriculum of the high schools and the universities.

Teachers whose mother tongue is not English, should be passed through a training college where they may be tested in expression and elocution by an Englishman before they are given certificates to teachers.

Classical Languages of the East – Need for Critical Appraisal :

With regard to teaching of Sanskrit we have to remark that the teachers whether European or Indian ought to have critical knowledge of the subject and should be acquainted with Western methods of study.

From the evidence we have, we are led to conclude that the teaching of Arabic in the majority of Indian Colleges leaves much to be desired.

Though fewer complaints have reached us with regard to Persian, we are not satisfied that the teaching of that language is as efficient or in as efficient hands as it might be.

Encouragement of Vernacular Languages of India :

Speaking generally, we fear that the study of Vernacular languages has received insufficient attention and that many graduates have a very inadequate knowledge of their mother tongue. We hope that the inclusion of Vernacular languages in the M.A. Course will give encouragement to their scholarly study.

Need for University Examination :

Examinations are required only in order to determine how far teaching has been successful. A man becomes a graduate, not of a particular college, but of the University and it is not possible to contemplate his being examined for a degree by the staff of the college to which he belongs, without the assistance of outside examiners.

General Scheme of Examination :

We think it desirable that there should be uniformity in the nomenclature (name or designation) of the examinations and degrees in Arts and Science at the different universities. We, therefore, suggest that the three examinations should be called the Matriculation Examinations, the Intermediate Examinations and the Examinations for the degree of B.A. or B.Sc. respectively.

Restriction of Private Solution :

We desire to express the opinion that no private student should be admitted to the Intermediate Examinations or to the examination for the degree of B.A. or B.Sc. unless by a special order of the time of making the order.

Matriculation and Government Service :

It appears to us that until passing the Matriculation Examination ceases to be a gratification for employment under Government, the examination will always be more restored to than a school find examination by those whose object is to obtain employment.

Looking at the matter solely as it concerns the advancement of learning; we think that it would be of great benefit to the Universities if the Government would direct that a Matriculation Examinations should not be accepted as a preliminary or full test of fitness for any post in Government Service.

Other Recommendations :

1. Instead of recognizing the Universities, the Senate and Syndicate should be recognized.
2. The number of members of the Senate should be reduced and their terms should be five years.
3. The number of members of Syndicate should be between nine and fifteen.

4. There should be a proper representation of the teachers and the scholars of the affiliated colleges in the University Senate.
5. Affiliated colleges should strictly be supervised by the universities.
6. Universities should appoint teachers to impart higher studies.
7. Hostels should be built for students.
8. According to the position of students, arrangement for scholarship should take place.
9. A managing committee should be there for every college, which besides managing the college concerned, should also appoint competent teachers and pay attention towards the discipline of the students and the construction of buildings and hostels etc.

According to Nurullah and Naik, "The report of the Indian Universities Commission submitted in 1902 does not contain any discussion of the fundamental problems of the University organization, presumably because they were not being discussed in England."

The recommendations of the Commission refer mainly to following five topics :

- i) The reorganisation of university Government.
- ii) A much more strict and systematic supervision of the colleges by the University, and the imposition of more exact conditions of affiliation.
- iii) A much closer attention to the conditions under which students live and work.
- iv) The assumption of teaching functions by the University within defined limits.
- v) Substantial changes in curricula, and the methods of examinations.

The truth is that Commission, failed to make any impact on Indian Education.



THE HARTOG COMMITTEE (1928-29)

Unit Structure

- 10.4 The Hartog Committee (1928-29)
- 10.5 The Filtration Theory of Education
- 10.6 To Sum Up

10.1 THE HARTOG COMMITTEE (1928-29)

When the political movement was at its climax, the national leadership was trying hard to evolve a system of education which could suite the needs of the country. The Government of India Act 1919 could hardly satisfy those who were pressing the Government for more. And hence the British Government thought of reviewing the matters by appointing another Commission under the chairmanship of Sir John Simon. The Simon Commission appointed an Auxillary Committee to enquire into the various aspects of Indian Education under the chairmanship of Sir Philip Hartog. The Hartog committee focussed its attention on primary, secondary and higher education. Its recommendations about female education were also remarkable.

1) Findings of Hartog Commission Regarding Primary Education :

After thorough exploration the committee found that the progress in the field of Primary Education was far from satisfaction. The main reason was wastage and stagnation.

According to Hartog Report, "Wastage means the premature withdrawal of children from schools at any stage before the completion of primary course. In this way wastage causes the non utilization of the means of primary education due to withdrawal in the middle."

By stagnation means detention in lower class of a child for a period more than one year what was needed for that class. The main reason of detention in the lower class was the percentage of failures at the examination of the class. If a child fails once or more

than once in one or more classes, the child cannot complete primary education in the required duration. Thus time, money and energy were wasted on stagnation many children leave scheme.

The factors responsible for “Wastage and Stagnation” according to Hartog Report are as follows :

- a) Illiteracy and poverty of parents harmed the interest of the children both ways. Their illiteracy do not provide the children with suitable environment to retain their literacy after leaving the primary school. On the other hand their poverty posed a difficulty before them in buying books whiles their children at schools.
- b) About 60% of primary schools are single teacher schools where all the subjects are taught by one teacher. This one teacher also has no training qualifications. The schools are not inspected regularly due to insufficiency of inspecting staff and their standard goes of degenerating.
- c) The method of teaching by the teachers employed is unscientific and stereotyped. The schools do not have proper and enough educational materials and equipment. The curriculum too is not very scientific and up to date.
- d) There is not much regularity observed in school – certain schools hold sessions very irregularly and it is not proper to call them school even.
- e) The committee also found the Act governing primary education most defective. The responsibility of compulsory primary education is left to the local bodies which are inefficient, incompetent and money Less organizations.
- f) The distribution of schools over the Indian rural areas as well as urban areas is also defective. There are large areas without a single school while there are areas where there are many school indulging in competition for children.
- g) There is utter poverty in the village due to which villagers employed their children in the work of agriculture at a very early and tender age, thus depriving them of the schooling.

Other problems in the way of the progress of primary education :

- i) The majority of the Indian population lives in villages and so primary education is more of a rural problem than as urban one. But the committee felt that primary education can be easily organized in town and cities while it presents many problems in villages.

- ii) The villagers are poor, illiterate and conservative who do not appreciate the value of education. They are unwilling to send their children to schools. Children help their parents in the work of agriculture and sending them to school means financial and economic loss which they are unable to bear.
- iii) Every village does not house primary school and the children have to go to other villages to attend school. There are no good means of transport and communication. During winter and rainy seasons, it becomes difficult for children to go to distant villages to read in schools.
- iv) Villages do not have hygienic conditions where epidemics often break out. On account of unhygienic condition and seasonal illness, children are prevented from going to schools.
- v) There are very serious barriers of caste, religion and communal feelings and all these factors make the spread of primary education hampered and complicated.

Recommendations of the Hartog Committee : To raise the deteriorating condition of primary education, the committee made the recommendations :

- i) The primary education should be made compulsory but there should be no hurry about it. First of all the environment and circumstances of the area in which the primary education is to be made compulsory should be studied and basis of plan should be drawn. This plan should be properly thought upon and studied and only then the steps should be taken.
- ii) The government itself should undertake the responsibility of inspection and control of the primary schools. The present system of handling these schools over to local bodies cannot work with success.
- iii) In place of increasing the number of primary school, the emphasis should be on qualitative development. In other words, a policy for the consolidation of the primary education should be adopted and firm steps should be taken in this direction.
- iv) The duration of the primary education should be at least four years and all efforts should be made to raise the standard of primary education.
- v) The schedule of the school be drawn up in accordance with the environment and circumstances of the area in which the school existed.
- vi) The schools, in which the number of students is very small and there is no provision for good education, should be closed.

- vii) The curriculum of the primary school should be made more liberal and scientific according to the environment and circumstances of particular areas of their existence. Attention should also be paid to make it practical and valuable to the students in life.
- viii) Special attention should be paid to the lowest class in the primary schools and efforts should be made to reduce wastage and stagnation prevailing therein.
- ix) Primary schools should be made to serve as centers for rural uplift works, medical relief, about education of male literacy, sanitation and recreation soon.
- x) There should be improvement in the standard of the primary school teachers. For this purpose, training institutes for the training of teachers should have better equipments and more efficient staff. From time to time refresher courses should be organized.
- xi) Salary and service conditions should be improved and made more attractive.
- xii) Inspection staff should be increased in order to keep an eye on the efficiency and working of these schools.

Education : Hartog Committee's recommendations regarding the reorganisation of primary education were significant and very well considered. These were welcomed by the government officials but the Indians did not appreciate and showed not much enthusiasm. They were not particularly happy with the policy of consolidation. The leaders thought that expansion of primary education was required more than consolidation. The government accepted and implemented the recommendations and went ahead with the policy of consolidation. As a result, this policy had an adverse effect on the development of primary education. In fact the idea of making primary education compulsory was almost thrown out of the window.

2) Report Regarding Secondary Education : Hartog committee made only a cursory study of secondary education and indicated certain glaring defects and suggested some remedies to remove them.

Defects of Secondary Education :

- i) It was very much dominated by the Matriculation Examination. The education was imparted with a view to passing the examination and had no other purpose.
- ii) The number of failures was too high resulting in the wastage of human talent, time and resources.

Recommendations : The committee made the following recommendations to remove the defects :

- i) The curriculum of Middle vernacular examination was too narrow and to enable students to do anything of practical value in life. It recommended the remodeling of the course keeping in view the rural needs and requirements.
- ii) The committee recommended the introduction of industrial and commercial course in High Schools. The students should be encouraged to offer these courses since they would be of great help to them in practical life.
- iii) There should be provision for alternative courses in High school which would help the students to make their own choice according to their aptitude.
- iv) Examination should be held at the completion of Middle stage of Anglo-vernacular course. This would serve as a store and clearing house. On the basis of the result of the examination students could be drafted in the line of study suited to their talent and aptitude and those who do not have any aptitude for further study could be drafted in the line of study suited to their talent and aptitude and those who do not have any aptitude for further study could be drafted into life.
- v) There should be improvement in the quality of the training colleges for getting highly trained and well qualified teachers. Training colleges should employ modern methods and organize refresher courses from time to time.
- vi) The salary and service conditions of teachers should be improved so as to attract really talented and capable teacher. Teacher should also be given better social status.
- vii) The committee found no security of service for teachers. Their service could be terminated at a short notice. So there should be provision of security of service. Proper contracts or agreements should be drawn at the time of appointment of teachers.

Evaluation : The Hartog committee made two vital recommendations. One was the Introduction of industrial and commercial subjects at the High School level, so that students could take up practical occupation and not to run after clerical jobs. The other was the provision of the security of service for the teachers and attractive salary for them. But unfortunately these recommendations were not accepted by the government.

3) Observation of the Committee in Respect of Higher Education :

The committee found the following defects in higher education.

- i) The number of Universities had gone up but their standard was going down. The examination standard of Calcutta University was becoming lower.
- ii) The aim of higher education to inculcate the taste for learning and preparing right type of person for the society was not being fulfilled at all. The graduates on leaving the college had no intellectual interest, no discipline, no experience in the world of art, no training of leadership and had no sense of responsibility.
- iii) There was unhealthy competition between the Universities. This prompted them to pay more attention to number than to improve the standard of education.
- iv) Due to overcrowding in Colleges and Universities, there activities had become unbalanced and atmosphere became uncondusive to produce right type of leaders. They also failed to develop corporate life among the students.
- v) The Honours courses were not properly organized and that this had led to unbalanced growth of education.
- vi) There was wastage in the field of Higher education. Examination results were poor years after year.
- vii) The committee regretted the low standard of English language. Many students were unable to follow lectures. The defect did not lie with Universities only for they had to depend upon those secondary school which fed them.
- viii) The libraries in the Universities were not well equipped and rich. They needed much for higher education.

Recommendations of the Committee with Regards to Higher Education :

- i) Affiliating Universities should be established along with unitary residential and teaching Universities. Countries like India could not meet requirements of higher education through unitary Universities alone, the teachers in affiliated colleges should be appointed by the Universities to raise the standard of Higher education.
- ii) In order to enable teachers to keep themselves up to date in their fields of knowledge Universities should provide and maintain well equipped libraries.

- iii) The standard of secondary education should be raised in order to improve the standard of Universities.
- iv) The Universities should concentrate on improving the standard of teaching, learning and research work.
- v) Honours courses should be introduced in selected Universities with the collaboration and co-ordination of University teachers and college teachers.
- vi) Technical education should be introduced at Higher Education level. Every university should have an Employment Bureau to help graduates in getting suitable jobs.
- vii) Departmental Examinations should be held in order to recruit the University graduates in Administrative service.
- viii) An Inter-University Board, as proposed at all India Inter University conference held at Shimla in 1902 should be established and regular annual meetings of the representative should held regularly.

Evaluation :

The report on Higher Education of Hartog Committee was welcomed by the Government and steps were taken to implement them. The suggestion of for establishing affiliating Universities was a good one for a country like India. In the field of University education, we find (a) the constitution of Inter University Board (b) The incorporation of a five new universities, (c) The democratization of the older Universities by substantially increasing the number of elected seats on senate (d) Large expansion in the number of colleges and students (e) Opening of new faculties (f) Provision of several new courses of studies and research. Development of inter college and inter University activities (h) Provision for military training (i) Greater attention to be paid to physical education health and residence of student and lastly the recruitment to I.E.S. was discontinued, a new Provincial (class 1) service was introduced in its place.

4) Recommendations Regarding Women Education :

Hartog Committee made the following recommendations with regard to Women education.

- i) The education of girls should be given as much importance as the education of boys and equal amount of money should be spent on both.
- ii) In every province, experienced and educated ladies should be appointed to draw up plan for the expansion of women education.

- iii) Representation should be given to ladies in all local and educational bodies.
- iv) More primary school for girls should be established in rural areas and wherever possible girls should be made to study in boy's schools.
- v) Arrangements for higher education for girls should be made in village and towns.
- vi) Secondary school curriculum for girls should be different from that of boys Home science, Hygiene, Music etc. for girls should be included in curriculum.
- vii) Girls should be encouraged to take higher vocational and technical courses.
- viii) Women teachers should be encouraged and they should be given course Teacher training.
- ix) Lady inspecting staff should be appointed in greater number to inspect girl's school particularly.
- x) Education for girls at the primary level should be made compulsory.

5. Regarding Education of Harijans :

Untouchability was a great social evil in India and Harijans were ill treated in society, Gandhiji could not dream of Swaraj without eradicating un-touchability completely. The government was also aware of this. Hartog committee recommended that Harijans should be given education along with other Hindu castes. The committee made a positive recommendation that Harijans should not be educated in separate school but with other people.

6. Regarding Education for Muslims :

Till now the government was following the policy of divide and rule. Whenever and whatever possible, it gave preferential treatment to Muslims. This was true with regard to education also. In spite of this Muslims could not be brought at par with Hindu. Hartog committees examined in detail the education of Muslims and made the following recommendations.

- i) The Government should pay greater attention to the education of Muslim as they were educationally back ward. They should be educated in school and colleges meant for other people. Separate institutions for Muslim would create segregation. So no separate institutions for Muslim should be established.

7. Regarding Vocational Education :

The feeling of nationalism was gaining strength among Indian people. They were demanding more and more development of industrial, technological and vocational education in India. The government was also emphasizing the education of Law, Medicine, Engineering, Forestry, Commerce, Veterinary Science and Agriculture. Hartog Committee recommended the technological and occupational institutions should be set up. The Universities should also make provision for technological and industrial education.

The recommendations of the Indian Universities commission (1902) were incorporated in the Indian Universities Act 1904 which limited the size of the senates, authorized teaching by the university, and imposed some more close supervision on its work. The Indian universities Act led to the improvement in college education. Special grants were offered to colleges to improve teaching, equip libraries and laboratories and provide hostel accommodation to students. The syndicate was recognized statutorily. The new Senate became more manageable. Its efficiency increased. Affiliated colleges improved

10.2 DOWNWARDS FILTRATION THEORY IN EDUCATION

During the British rule in India, the downwards filtration theory was adopted in the country. Filtration means coming of something to the bottom from the top. Thus the filtration theory in education meant coming down of education or knowledge from the top to the bottom i.e. from the higher class people to the lower classes or the general people.

There were many reasons for adopting this policy. Different views have been expressed about this policy some people think that this policy was adopted because of the narrow-mindedness and selfish attitudes of the English who intended to educate only a few for getting clerks for running their administration and this group in turn would influence the general public for accepting the British rule in the country. Infact, according to some persons the main reason for adopting this policy was the meagre financial resources with the company for educational purposes. The company thought that it could not provide education to entire mass. So it decided to educate only a few. But this 'few' were the people of higher classes because they alone could catch up the opportunity for English education.

Meaning of Filtration Theory :

Filtration theory means “Education is to be filtered to the common people. Drop by drop, the education should go to the common public so that at due time it make take the form of a vast stream which remained watering desert of the society for long times and high class of people should be educated and common people gain influence from them.”

Causes of Filtration Theory :

The following were the causes which led to make the Filtration Theory the Government policy.

1. **Need Money for Mass Education.** The Company Government needed various types of workers to run the business of government. They wanted to have cheap servants who may work in different capacities. This aim could be fulfilled only by an educated higher class of people of India. So the government started the policy of education of higher class.
2. **No Money for Mass Education.** The Government did not have enough money to take responsibility of educating the masses.
3. **British Belief.** British rulers concluded that if the standard of living and ideas of the people of higher classes in society could be changed through English education then the people of the lower classes will also be influenced and they shall be loyal to the British Government.
4. **Loyal Indians.** If some people from higher classes in society, educated on English lines, could be given higher posts in Government services, then naturally they will use their influence for controlling the masses from going against the government rule.
5. **Further Expansion.** After educating some people, the responsibility of educating other people could be left to them.

Thus, Filtration theory fulfilled the aim of Lord Macaulay and the directors of the Company. It decided the education policy of India supported by the higher authorities. The higher education began to progress rapidly. The declaration of Lord Hardinge of 1844 gave preference to people educated in English schools for the Government service. So the main aim of education was securing Government job for which a large number of Indians started reading in English schools. After getting Government service the educated persons were cut off from the common people. Thus, education

created a false vanity among the educated persons. They became more self-centered. They started thinking themselves higher than an ordinary Indian. They maintained very little touch with common people. They became Anglicised to such an extent that even their daily routine and behaviour became Westernised. Sometimes it used to be worse than that of the European officers. The higher and rich class went on progressing and common people went on degenerating. 'Filtration Theory' continued to cast its shadow upto 1870 after which it faded from Indian soil.

Causes of Failure :

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

1. **Expansion of Mass Education.** The Government began to increase the number of English schools. It was, however, unable to provide jobs to all the educated Indians. Naturally many of them started new schools to get themselves employed. This began to create more job seekers.
2. **Awakening.** As the number of schools increased a lot, this system only fulfilled the need of education of the common people. Educated on Western lines some people were of wide vision and without caring for Government services and self-interest they started schools for educating general public. Thus, an awakening took place. People became conscious of their real status. Later on-led by Mahatma Gandhi they played leading roles in the National Movement and the British rulers had to leave India.

10.3 TO SUM UP

Woods Despatch (1859) was the first Milestone of Indian education because it had suggested the various ways and means for the development of Indian education. Indian Education Commission (1832) was considered as second milestone of Indian education. It gave its valuable suggestions in the field of education at various stages. Almost all the aspects of education were covered by it.

The objective of the Indian University Commission (192) was not to introduce revolutionary changes but to reorganise and strengthen the then existing system. If we go through the impact of Hartog committees Report we find that the committee came to conclusion that quality of education should be given preference instead of expanding the number of school to bring education to the masses. The Hartog committee focused its attention on primary,

secondary and higher education. Its recommendation about female education were also remarkable. The Downward Filtration Theory resulted in a great weakness of the existing system of education wherein good education is available to the small minority which has the capacity to pay and the children of the masses are compelled to relieve the substandard education. The theory helped in perpetuating the tyranny of the new learned class.

Check your Progress

1. State and Discuss the recommendations of Indian Education commission for the development of
 - a) Primary Education
 - b) Secondary Education
 - c) University Education
2. Why Indian Education Commission was important for the development of Primary education.
3. What were the main recommendations of University Commission (1902).
4. What is the contribution of Hartog Committee report regarding
 - a) Primary Education
 - b) Secondary Education
 - c) Women Education
 - d) Higher Education
5. Explain Filtration Theory of Education.

Reference :

1. Suresh Bhatnagar (2004). Education in India, Loyal Book Depot, Meerut.
2. Safaya Srivastava Singh (2007), Development of Education in Emerging India and its current problems, Dhapat Rai Publications Company.
3. Bharti Sharma, History of Indian Education, Vohra publishers and Distributors, New Delhi.
4. Suresh Bhatnagar, Anamika Saxena, Sanjay Kumar Development of Educational System, R-Lall Book Depot.
5. C.P.S. Chauhan, Modern Indian Education, Policies, progress and problems, Kanishka Publishers, Distributors, New Delhi.
6. F. L. Bhatia, B. N. Ahuja, Modern Indian Education and its problems Surjeet Publication.



IMPORTANT DEVELOPMENT IN EDUCATION DURING 1921-1937

Unit Structure :

- 11.0 Objectives
- 11.1 Introduction
- 11.2 Inter University Board
- 11.3 Establishment of New Universities
- 11.4 Teachers Training
- 11.5 Technical Education
- 11.6 To Sum up

11.0 OBJECTIVES

After reading this unit you be able to :

- Explain important developments in the field of education during 1921-37.
- List the functions of Inter-University Board.
- Know about the recommendations of various commissions and Committee Reports towards a) establishment of New Universities b) Teachers Training c) Technical Education.

11.1 INTRODUCTION

The period (1921-37) is remarkable for two events the introduction of Government of India Acts 1919 and 1935. The first of these introduced diarchy in the provinces a sort of dual government and the second ushered in provincial Autonomy. Some subjects were under popular control and education was one of them. In 1935 all the subjects came under the control of provincial ministers and legislatures. They did their best to expand education to the utmost. The period 1921-37 is significant in the history of Indian education also because it witnessed a number of remarkable events. Laws, which governed universal primary education, were passed. Teaching and residential universities saw the light of the day. An auxiliary committee Simon Commission examined the

defects of education in 1928. Wood and Abbot Committee on vocational education (1936-37) drew the attention of the public towards the inefficiency of literary education. This period was of great educational thinking in the field of primary education and secondary education. Intermediate education became linked with school education. In the field of higher education the progress was not less unmarkable. The quantitative as well as qualitative improvement was exceptional.

11.2 INTER-UNIVERSITY BOARD

The following institution defines nature, standards, curriculum etc of education.

1. The Inter-University Board
2. The University Grants Commission.
3. State University grants committees.
4. National Council of Educational Research and Training.

They are mainly responsible for the co-ordination and development of higher education.

Inter-University Board (Association of Indian Universities) :

The Inter-University Board came into existence as the result of a decision taken at the First conference of Vice-Chancellors in Simla in May 1924. At that time, India, Ceylon and Burma were its members. Today its membership consists of 47 Indian Universities, Universities of Ceylon and Five Indian institutes of Technology. In addition some institutions of the stature of a university are also its associate members. This institution has now been renamed as the Association of Indian Universities.

Functions of Inter-University Board :

The prime function of this board is to bring about harmony at various levels of higher education for this, it performs the following functions :

1. It provides the Vice-Chancellors a suitable forum for the discussion on common problems.
2. It lays emphasis upon the determination of standards and the financing of rules for their implementation.
3. It provides the government as well as the U.G.C. with a valuable source of information concerning the problems of higher education.

4. In the capacity of a representative it brings about to the government and the public at large the views of Universities.

The United Kingdom Committee of Vice-Chancellors defined the functions in the following ways. It is said that, despite, this board offers recommendations to Universities for formulating general policies. It acquaints the education ministries and University Grants Committees with the U.G.C. or other institutions concerned with Universities. In addition to these activities the I.U.B. also performs the following functions :

1. Functions as a department of information for the International University Organisation.
2. Arranging the exchange of professions
3. Providing the communication and collation in order to give a boost to the activities of the Universities.
4. Giving recognition to the curricular degrees and diplomas of Indian Universities in foreign countries and vice-versa.
5. Sending representatives to the Imperial conference on higher education.
6. Solving disputes regarding the recognition of degrees.

The Kothari Commissions view on the I.U.B are as follows :

1. The work of the I.U.B. should be organized and its membership should be made more effective. Every University falling within the purview of the U.G.C. act must be made a member of the board.
2. At present the membership of this institution depends upon the institution itself, i.e., it may allow a university to become a member, or refuse membership. Similarly the universities are also free to seek or avoid its membership seek or avoid its membership. This is the main weakness of the I.U.B. Each university should automatically get membership of this Board.
3. Today, it is general practice for every university to grant recognition to the certificates of every other university. The Board should make it a duty to ensure that the degrees, certificates and diplomas of Indian universities are accepted by foreign universities. This is an important task because many of our talented and brilliant students face difficulties in getting admission in foreign universities because the degree of their university is not recognized by the foreign university, to which they are seeking admission.
4. The council also functions as a clearing house of information for the universities. However, the Board should also set up committees for providing guidance and advice on research, examinations etc.

It is undoubtedly true that this Board does play a significant role in establishing harmony between the various aspects of higher education.

11.3 ESTABLISHMENT OF NEW UNIVERSITIES

In the field of higher education the progress was not less remarkable. The quantitative as well as qualitative improvement was exceptional. Perhaps it was because of the impact of the Calcutta University Commission (1917-19). Five new universities were created : Delhi (1922), Nagpur (1923), Andhra (1926), and Agra (1927); Travancore (1937). The number of teaching and residential universities increased. The older six universities were reorganized and reformed. For example, Madras University undertook teaching and research work. Bombay University undertook the charge of the school of Chemical Technology; Allahbad University became a teaching and residential university. The enrolment figures rose up as a result of reform and reorganisation all the universities had Arts and Science faculties. The medium of instructions continued to be in English. Hostel-library and other facilities could not be expanded due to shortage of funds.

Let us see the development in the establishment of universities from the beginning of 20th century

The Indian universities commission (1902) appointed by Lord Curzon as Viceroy resulted in the universities Act of 1904 under which it was resolved that universities should also be teaching universities and the stringent rules should be framed for affiliation and disaffiliation of colleges. This led to a rapid rise in the student enrollment during the next decade. The Government of India Resolution of Education at policy (1913) stressed the need of separating teaching and examining functions of the universities and emphasized the need for having both teaching and examining universities. The Calcutta University was the first to set up its own teaching departments under the leadership of sir Ashutosh Mukherji, following the universities Act of 1904. With this development, universities became the primary organization and colleges became secondary though reverse was true before 1857. Students, out of a total for the whole India of 58,000 a large number compared to the literate population (Hartog 1939). This shows that with the rapid rise in the enrollment, the quality of education had gone down.

In the meantime, the national freedom movement had gathered momentum and some enlightened Indians took keen

interest in education. Consequently, six new universities came into existence between 1913 and 1921. These included Banaras Hindu University (1916), Patna university (1917) split from Calcutta University. Osmania universities (1918), Lucknow University split from Allahabad (1920), and Aligarh Muslim University (1920), which were established by Acts of central legislature. These were all Central universities that time prior or this erstwhile MAO College Aligarh and central Hindu college at Benaras were both affiliated to the universities of Allahabad. The Osmania University of Hyderabad uses Urdu as a medium of instruction through. English was a compulsory subject.

With the establishment of Delhi, split from Punjab (1922) Nagpur, split from Allahabad (1923), Andhra, split from Madras (1926), Agra split from Allahabad (1927), and Annamalai (1929) universities the total number of universities became 16 by 1930. This sudden spurt in the number of universities was due to favourable recommendation of Calcutta university commission (1917-19). Most of these universities were teaching universities. At the same time, during the period of Non-cooperation movement. Gandhiji founded Gujarat Vidyapeeth, Kashi Vidyapeeth, Tilak Maharashtra Vidyapeeth. Bihar Vidyapeeth and Jamia Millia Islamia to provide strength to the National freedom movement.

However, during 1929-47, the official effort to develop higher education was slow due to some political problems related to freedom struggle breakout of the Second World War in 1939. Therefore, only 3 more universities could be set up during this period – Kerala (1937), Utkal (1943) and Sagar (1946). In this way the number of universities established before independence was 19. Rajasthan University Jaipur and Punjab University Chandigarh were set up in 1947, because Punjab University Lahore was transferred to Pakistan during partition. Thus, the total number of universities set up by 1947-48 became 20 with about 500 affiliated colleges and 2.15 lakhs of students. Total number of universities set up by 1947-48 became 20 with about 500 affiliated colleges and 2.15 lakhs of students.

11.4 TEACHERS TRAINING

The Britishers changed the educational system according to their own system, their need and philosophy. Advanced system of education was incorporated. The monitorial system of training the teachers and the semi-formal system of teachers training was not recognized. The major goal in the field of education was to educate Indian children in British system. Britishers started formal system of teacher education Danish Mission established a formal training centre at Serampur (West Bengal). This was the first step in the

field of training the teachers in India. After this three more institutions one each at Madras, Bombay and Calcutta were opened for training the teachers. These were called Normal Schools. Normal Schools were also opened at Poona, Surat and Calcutta. The number of primary schools was increased. Three more training institutions were set up at Agra, Meerut and Varanasi. Elphinston made arrangements for training of teachers. There were attempts of training aimed at preparing Indians for lower levels. Major recommendations of Woods Despatch 1854 regarding teachers training was that the normal schools for training the suitable persons for teachers job should be started.

Recommendations by Education policy (1904) :

As Lord Curzon, the then viceroy of India, felt the need of training of teacher, it was boldly stated in the Government of India Resolution on Education Policy, "If the teaching in secondary schools is to be raised to a higher level. If the pupils are to be cured of their tendency to rely upon learning notes and text-book by heart, if in a word, European knowledge is to be diffused by the methods proper to it then it is most necessary that the teachers should themselves be trained in the art of teaching." The Education policy further states the following about the content and duration of the course "For the graduates, the training courses should be one year university course, leading to university degree or diploma. The course should be clearly directed towards imparting to them the knowledge of the principles which underlines the art of teaching and some degree of technical skill in the practice of art. The training in the theory of teaching should be clearly associated with its practice, and for this purpose good practising school should be attached to each college.

Due to these recommendations, more training schools and colleges were set up. Curriculum was revitalised and practicing schools were attached to them for imparting practical skill in teaching.

Recommendation by Calcutta University Commission (1917-19) :

Under the Chairmanship of Sir Michael Sadler. The Calcutta University Commission popularly known as Sadler commission, recommended that a Department of Education should be set up in each university with a Professor of Education as its Head. It also pointed out the need for attaching to a training college a small experimental school in addition to a large practicing school. The first was to provide opportunity for educational experiments, while the second was to accustom the students in training to the methods which may be used in every good school under normal conditions

of work. Due to these recommendations, the number of training colleges increased teacher training curricula were improved some of the universities established their Departments of education.

Recommendation by Hartog Committee (1929) :

The Hartog Committee found out that in primary schools only 44 percent teachers were trained and that only 28 percent had completed middle course. Therefore the committee recommended the following :

- i) The standard of general education for primary teachers should be raised.
- ii) The duration of their training should be sufficiently long.
- iii) Primary training institutions should be well staffed for greater efficiency.
- iv) Frequent refresher courses and conferences should be arranged for the continued professional growth of the primary teachers already in service.

Due to these recommendations the system of teacher training then prevalent in the country was re-oriented on more progressive lines. In 1932 a new degree of B.Ed was instituted for the first time by the Andhra University in 1936 Bombay University was the first to start post-graduate degree. M.Ed. in Education. Wardha scheme of Education 1937 recommended that it was considered desirable to give preference to local persons in appointment as teachers. It was considered necessary to appoint only trained teachers. Two types of curricula as enumerated below were provided for the training of the teachers.

- a) This required a person undergo study in an institution for three years.
- b) Short –term training: for this the teachers had to devote only one year.

11.5 TECHNIAL EDUCATION

The institutions opened by the British government for technical education in India can be counted on figures. For instance, the first industrial school was set up in Madras in 1842 and the first Engineering College in the U.P. in 1841 followed by three other Engineering institutions in the presidency towns of Bombay, Calcutta and Madras about 1856. There were the institutions for technical and engineering education that flourished till the end of the Second World War.

Regarding Technical Education :

Saddler Commissions (1917) made following recommendations.

1. Teaching of Applied Science and Technology at the university level.
2. Degree and Diploma in applied science and Technology should be awarded on the completion of the designed courses.

During the period (1921-47) through liberal education was holding sway vocational education began to receive attention both at the school and university level. In 1921 we had 803 students in Engineering the professional institutions prepared youths mainly for government jobs for example the Rourke Engineering College prepared Engineers for Civil and irrigation purposes. Hartog Committee (1929) recommended that vocational, technical and industrial education should be encouraged at the secondary level.

For the first time in 1931 the Government of India invited Abbot, the Chief Inspector of Technical schools, and Wood, the Director of Intelligence, Board of Education, England to advise the Government whether any vocational or practical training should be imparted in primary, secondary and higher secondary schools or whether the technical or vocational institutions already in existence could be improved. The Government was advised to establish a Junior Technical school a part-time Technical school and school of Arts and Crafts in each province.

Abbott Wood Report 1937 recommended the establishment of a single polytechnic school where training in many vocations should be given, instead of special individual schools for the training in individually different vocations Regarding Technical education the following recommendations were made.

1. Technical education should be directly linked with economic and industrial development of the country.
2. A large number of training centers should be established for the training of managers, supervisors, technicians and skilled workers.
3. An employment advisory committee should be constituted in each province with sub-committees for engineering, agriculture and cottage industries.
4. For technical training, co-operation of industry should be sought.
5. Polytechnic institutes should be opened at important centers.

The second part of Wood – Abbot Report was written by an authority with an international reputation Mr. Abbott examined each and every aspect of the problem very critically. His suggestions were practical and thorough and were based on proper understanding of Indian conditions as a result of his suggestions few technical schools and the Delhi Polytechnic were established. The Delhi Polytechnic in the first institute of its type in this country.

11.6 TO SUM UP

The progress of primary educations, secondary education during 1921-1937 was remarkable as it was a period of great educational thinking. The Compulsory Education Acts which were passed during this period gave a great impetus to the expansion of Primary and Secondary education, the quality of Higher education also became better. Before 1921 most of the universities were examining bodies. The number of teaching and residential universities increased. The older six universities were reorganized and reformed. The establishment of Inter-University Board (I, U.B) in 1927 led to the qualitative growth of Higher education.

Due to recommendation made by various committees the number of training colleges increased, Reforms were brought about in the system of teachers training. The technical education began to receive attention both at school and University level.

UNIT END EXERCISE

1. Enlist the functions of Inter University Board (I.U.B.)
2. Explain the important developments during 1921-37 in the following fields of education.
 1. University Education
 2. Teachers Training
 3. Technical Education.



MODULE IV
EDUCATION DURING POST
INDEPENDENT INDIA

VARIOUS COMMISSIONS & POLICIES ON
EDUCATION

Unit Structure

- 12.0 Objective
- 12.1 Introduction
- 12.2 Secondary Education commission – 1953
- 12.3 Education commission 1964-66
- 12.4 National policy on Education 1986
- 12.5 Rammurthy Review committee - 1990
- 12.6 Let us sum up

12.0 OBJECTIVES

After reading this unit you will be able to:

- State the names of various commission on education
- Explain the main recommendations of secondary education commission
- Describe the recommendations of education commission
- Tell the challenges of education
- Describe the salient features of National Policy on education
- Discuss the programme of action for the implementation of the policy.
- Describe Rammurthy Review Committee.

12.1 INTRODUCTION

In order to understand, analyze and diagnose various problems of education of our country, you should know the background of the existing system of education and to understand how it has developed its various characteristics steps, it becomes necessary to have a review of various reports and recommendations of different committees, commissions and policies. In this unit you will know about some committees, commissions & policies framed in post independence period for the development of education. They are:

- Secondary Education commission(1952-53)
- Education Commission (1964-66) &
- National Policy on Education (1986)
- Rammurthy Review Committee (1990)

12.2 SECONDARY EDUCATION COMMISSION (1952-53)

When the attention of Government of India was drawn towards the falling standard of Secondary Education, as it was termed as the 'weakest link' by Radhakrishnan Commission, Secondary Education Commission was appointed with Dr. A.L. Mudaliar, as chairman.

The main recommendations of the Commission are as under-

Main Recommendations

1. New Organisational Pattern

1. Under the new organisational structure, education should commence after four five years period of primary or Junior Basic education and should include
 - a) the Middle or Senior Basic or Junior Secondary stage of 3 years, and
 - b) the Higher Secondary stage of 4 years.
2. The present Intermediate stage should be replaced by the Higher Secondary stages which should be of four years' duration, one year of the present Intermediate being included in it.
3. As a consequence of the preceding recommendations, the first degree course in the University should be of three years' duration.

4. Multi-purpose Schools should be established wherever possible, to provide varied courses of interest to students with diverse aims, aptitudes and abilities.

2. Technical Education

1. Technical schools should be started in large numbers either separately or as part of multi purpose schools.
2. Central Technical Institutes should be established in larger cities which may cater to the needs of several local schools.
3. Wherever possible, technical schools should be located in close proximity to appropriate industries and they should function in close co-operation with the industry concerned.
4. A small cess to be called the "Industrial Education Cess" should be levied on industries and the proceeds of this cess should be used for the furtherance of technical education.

3. Public Schools

1. Public Schools should continue to exist for the present and the pattern of education given in them should be brought into reasonable conformity to the general pattern of national education. Such schools should gradually become self-supporting, but during the transitional period of the next five years, State or Central assistance should be given to them on a gradually diminishing scale.
2. The State or the Centre should provide for certain free studentship in them to be given on the basis of merit to selected students.
3. A number of residential schools should be established, more particularly in certain rural areas, to provide proper opportunities for the education of children and particularly to meet the needs of children whose education suffers at present owing to the exigencies of service of their parents.

4. Study of Languages

1. The mother tongue of the regional language should generally be the medium of instruction throughout the secondary school stage, subject to the provision that for linguistic minorities special facilities should be made available on the lines suggested by the Central Advisory Board of Education.
2. During the Middle School stage, every child should be taught at least two languages. English and Hindi should be introduced at the end of the Junior Basic Stage, subject to the principle that no two languages should be introduced in the same year.

3. At the High and Higher Secondary stage, at least two languages should be studied, one of which being the mother tongue or the regional language.

5. Curriculum in Secondary Schools

1. At the Middle School stage, the curriculum should include (i) Languages (ii) Social Studies (iii) General Science (iv) Mathematics (v) Art and Music (vi) Craft, and (vii) Physical Education.
2. At the High School or Higher Secondary stages, diversified courses of instruction should be provided for the pupils.
3. A Certain number of core subjects, should be common to all students whatever the diversified courses of study that they may take; these should consist of (i) Languages (ii) General Science (iii) Social Studies (iv) A craft.
4. Diversified course of study should include the following seven sgroups:

(i) Humanities	(ii) Sciences
(iii) Technical Subjects	(iv) Commercial subjects
(v) Agricultural subjects	(vi) Fine Arts
(vii) Home Sciences;	

as and when necessary additional diversified courses may be added.

6. Methods of Teaching

1. The methods of teaching in schools should aim not merely at the imparting of knowledge in an efficient manner, but also at inculcating desirable values and proper attitudes and habits of work in the students.
2. The emphasis in teaching should shift from verbalism and memorization to learning through purposeful, concrete and realistic situations and, for this purpose, the principles or “Activity Method” and “Project Methods” should be assimilated in school practice.

7. Education of Character

1. The education, of character, should be envisaged as the responsibility of all teachers and should be provided through every single aspect of school programme.
2. In order to promote discipline personal contact between teacher and the pupils should be strengthened; Self-Government in the form of house system with perfects or monitors an student-councils, whose responsibility will be to draw up a code of conduct and enforce its observance, should be introduced in all schools.

8. Religious and Moral Instruction

1. Religious instruction may be given in schools only on a voluntary basis and outside the regular school hours, such instruction being confined to the children of the particular faith concerned and given with the consent of the parents and the managements.

9. Examination and Evaluation

1. The number of external examinations should be reduced and the element of subjectivity in the essay-type tests should be minimised by introducing objective tests and also by changing the type of questions.
2. In order to find out the pupil's all round progress and to determine his future, a proper system of school records should be maintained for every pupil indicating the work done by him from time to time and his attainments in the different spheres.
3. In the final assessment of the pupils due credit should be given to the internal tests and the school records of the pupils.
4. The system of symbolic rather than numerical marking should be adopted for evaluating and grading the work of the pupils in external and internal examinations and in maintaining the school records.
5. There should be only one public examination at the completion of the secondary schools course.

Check your progress - I

- Q.1** Explain the main recommendations of the Secondary Education Commission.

12.3 EDUCATION COMMISSION (KOTHARI COMMISSION) 1964-66

After having considered the views of two Commissions on University Education and Secondary Education, the government of India appointed another Commission in 1964 to cover all aspects and stages of education, with Dr. D. S. Kothari, the then chairman

U. G. C., as its chairman. It was titled as Education commission, but has been popularly known the Kothari Commission. Apart from having experts from India, the Commission included distinguished educationists from UNESCO, USSR, USA, Japan and England. In the history of Indian Education, it is the first Commission to make a coordinated and comprehensive survey of all the branches of education.

The report of the Commission, released on 29th June 1966, is a voluminous document of about 700 pages. It has been hailed as referred for all change and reform in Education. Although it is 20 years old, yet it maintains its fragrance and freshness. Even the new National Policy on Education (1986) has been mainly based on its recommendations. It is termed as 'Bible for Teachers' and should be read with flair.

The report has been divided into three parts:

Part I : General Problems

Part II : Education at Different stages and in Different sectors

Part III : Implementation

Its recommendations have been discussed under following 19 chapters:

- I. Education and National objectives
- II. The Education system : Structure and standards
- III. Teacher status
- IV. Teacher Education
- V. Enrolment and Manpower
- VI. Towards Equalisation of Educational Opportunity
- VII. School Education : Problems of Expansion
- VIII. School Curriculum
- IX. Teaching Methods, Guidance and Evaluation
- X. School Education: Administration and Supervision.
- XI. Higher Education: Objectives and Improvement
- XII. Higher Education: Enrolments and Programmes
- XIII. The Governance of Universities
- XIV. Education for Agriculture
- XV. Vocational, Technical and Engineering Education
- XVI. Science Education and Research
- XVII. Adult Education
- XVIII. Education Planning and Administration
- XIX. Educational Finance.

Although detailed recommendations have been discussed in relevant chapters, the major recommendations are as under:

Major Recommendations:**1. Reconstruction of Education**

The Commission has called for a drastic reconstruction of Indian education and recommended that if education is to develop adequately, the per capita expenditure should rise more than four times – from Rs. 12 in 1966. to Rs. 54 by 1985-86.

2. Free Education

The Commission said that the country will have to work towards the goal of totally free education. But in the meantime, at least primary education be made free before the end of the 4th plan.

3. Medium of Instruction

Regional languages should be the medium of instruction at the school and higher stages.

4. Language Development

The study of English should be promoted right from the school stage. Although English will serve as a link language in higher education yet Hindi will take its place in due course. The Commission has also suggested that Three Language Formula should be modified.

5. Science Teaching

The Commission has laid sufficient stress upon the teaching of Science and recommended that Science Education should begin from the earlier stage.

6. Teacher's Salaries

The teachers must be paid more and their salaries should range from Rs. 150 to Rs. 1600.

7. Eradication of Illiteracy

Further the Commission is of the view that vigorous efforts should be made to remove illiteracy and percentage of literacy should rise to 80% in ten years time.

8. Indian Education Service

There should be an Indian Education Service and the centre should issue a statement of policies for the guidance of states.

9. Concurrent List

Two members of the Commission have expressed the view that higher education should be included in the Concurrent List. But

the others were of the opinion that the centre had adequate powers under the present system to evolve a policy.

Check your progress – II

- Q.1** Name the chapters under which Education Commission report recommendations have been given.
- Q.2** What are the major recommendations of Education Commission?

12.4 NATIONAL POLICY ON EDUCATION (1986)

“The new policy would be egalitarian. An attempt would have to be made to give access to the best type of education to the most intelligent children, no matter from which section of society they came from.”

- Rajiv Gandhi

With the dawn of independence on August 15, 1947, emerged a new thinking to reform and recast a system of education which may meet the new challenges, new aspirations and new needs of Free India. The exercise of change started with the constitution of University Education Commission in 1948 with Dr. S. Radhakrishnan as its chairman. The Commission gave very useful recommendations, regarding reform and change in university and college education. On their suggestion, another commission named as Secondary Education Commission under the chairmanship of another distinguished educationist, Dr. A. L. Mudaliar was set up in 1952 to probe into the deficiencies of Secondary Education and to bring desirable changes in it. The matter did not end here. A feeling emerged in the country that instead of having different commissions on different facets of education, we should have a global view of education. Obviously, therefore, another commission under the name of Education Commission with Dr. D. S. Kothari as chairman, was set up in 1964 with a view to consider changes required in the total system of education.

All these three commissions gave very pertinent, meaningful and relevant recommendations to provide new directions to the prevailing system of education in order to meet changing needs and aspirations of the society. Apart from bringing minor patches of change here and there, the structure and system of education remained where it was. The target of compulsory universal education remained a dream. Vocationalisation of secondary education was only on papers. Revitalising the standards of education continued to be a slogan. Nothing was done to make education job oriented. The aims of higher education were never defined or concretised. The students of universities and colleges after completion of their education, continued to be unsuccessful job-hunters.

Under this bleak and dismal scenario of education, emerged a new thinking from our youthful Prime Minister Shri Rajiv Gandhi. Immediately, after taking over the reins of the Government, he pledged to do something practically after evolving a new pattern of education through National Policy on Education. In August 1985, he came out with a document "Challenge of Education – a Policy perspective." The emergence of this document was an important stage in the process of reviewing and reshaping the education system to enable it to meet the challenges of the future and also to improve its efficiency and quality. This document categorically stated that a policy takes concrete shape only in the process of implementation. If those involved with programme planning, resource allocation and the actual operation of the teaching learning process, do not understand their tasks or take these casually, no worthwhile results can accrue. This document successfully provided the basis for a nation-wide debate to formulate the new education policy.

As per plan, hundreds and thousands of seminars, symposia and discussions were held all over the country to suggest the direction in which our new policy should emerge. On the basis of the view-points available from various social organisations, expert bodies like that of University Grant Commission (UGC), National Council of Educational Research and Training (NCERT), National Institute of Educational Planning and Administration (NIEPA) and numerous regional and state level bodies, a new document titled as "National Policy on Education" was thrashed and deliberated upon by the parliament in May 1986. The members of the parliament were not satisfied with its various recommendations since they wanted a commitment for the implementation of its beautiful recommendations, fearing it may not meet the deadly fate of earlier three Commissions on Education. The then Human Resource Development Minister, Shri P. V. Narsimharao was successful in consoling the members of the parliament that he would come out with a plan of action shortly and took a vow to implement all the elements of this policy.

As was expected, in August 1986, he fulfilled his commitment by placing on the table of parliament a document titled 'Programme of Action giving specifically the target dates for implementing various programmes as contained in the policy.

We are glad and feel satisfied, since the implementation, as contained in Programme of Action, has already started and some thing is being done in this direction.

Let us have a critical look on these important document:

CHALLENGE OF EDUCATION (1985)

The first document of Ministry of Education, Government of India, as the initial step to evolve national policy on education, was released in August 1985. It was titled as "Challenge of Education – a policy Perspective". It comprised 119 pages and presented thoughtful observation, analysis and developments regarding various facets of education since 1947, on following four areas:

- I. Education, Society and Development
- II. An Overview of Educational Development
- III. A Critical Appraisal
- IV. An Approach to Educational Reorientation

These broad areas have been discussed under following main points:

I. Education, Society and Development

1. Social Development
2. Role of Education
3. Priorities in Educational Development
4. Limitations of the Education System
5. Values and Modernity
6. Towards a New Education Policy

II. An Overview of Educational Development

1. Growth of Institutions.
2. Enrolment.
3. Retention and Drop-outs.
4. Non-formal Education and Literacy
5. Teachers

6. Expenditure
7. Differential Outreach and Amenities
8. Employment Interface

III. A Critical Appraisal

1. Elementary Education
2. Adult Education and Functional Literacy
3. Secondary Education
4. Vocationalisation
5. Higher Education
6. Teacher Education
7. Management Education
8. Teachers and Teacher Education
9. Some General Issues.

IV. An Approach to Educational Reorientation

1. Goal Orientation for Educational Planning.
2. Linkages between Education and Society.
3. Factors facilitating Educational Restructuring.
4. Constraints on Policy Making.
5. Internal Constraints.
6. Technological Constraints.
7. Economic Constraints.
8. Legal Constraints.
9. Financial Constraints.
10. Constraints of the Total System.
11. Perspective of Policy formulation.
12. Approaches to Resource Mobilisation for Education.
13. Elements of a Strategy for Educational planning.
14. Universalisation of Elementary Education.
15. An Alternative Model for Elementary Education.
16. Adult Education.
17. Voluntary Agencies.
18. Innovation in North Eastern Hill University (NEHU).
19. Emergence of Capitation Colleges.
20. Teacher Training.
21. Inbreeding and Parochialism
22. Social Relevance, Diversification and Quality.
23. Vocationalisation of Higher secondary Education.
24. Social Relevance and Technical & Management Education.

25. Higher Education: Social Relevance and the Need for Diversification.
26. Quality and Education.
27. Examination System.
28. Management System for Education.
29. Depoliticisation of Education.
30. International Co-operation.
31. Design for an Integrated Strategy of Education.

NATIONAL POLICY ON EDUCATION (1986)

As a follow up measure to a nation-wide debate on various issues confronting education, based on the document "Challenge of Education- a Policy Perspective", Government of India released the National policy on Education in May 1986. While preparing this document, it was borne in mind that India is standing on the threshold of the twenty first century. Those being born now will finish their elementary education at the turn of the century. They will be face to face with unprecedented opportunities and challenges. To prepare for these and also to create a national environment for peaceful and harmonious development, it was found necessary to re-shape the education system.

The new Education Policy, based on the conclusion of nation-wide debate and numerous other considerations, comprises 29 full scope pages. Its contents, well digested and properly organised, have been presented in following 12 parts:

- I. Introductory
- II. The Essence and Role of Education
- III. National System of Education
- IV. Education for Equality
- V. Reorganisation of Education at Different Stages
- VI. Technical and Management Education
- VII. Making the System Work
- VIII. Reorienting the Content and Process of Education
- IX. The Teacher
- X. The Management of Education
- XI. Resources and Review
- XII. The Future

Admitting that Education is a unique investment in the present and the future, some significant and new features, spelled out in the Policy, are as under:

Salient Features of the Policy

I. The Essence and Role of Education

1. All Round Development

In our national perception education is essentially for all. This is fundamental to our all round development material and spiritual.

2. Acculturating Role

Education has an acculturating role. It refines sensitivities and perceptions that contribute to national cohesion, a scientific temper and independence of mind and spirit – thus furthering the goal of socialism, secularism and democracy enshrined in our Constitution.

3. Development of Manpower

Education develops manpower for different levels of the economy. It is also a substrate on which research and development flourish, being the ultimate guarantee of national self-reliance.

4. Unique Investment

Education is a unique investment in the present and the future. This cardinal principle is the key to the National Policy of Education.

II. National System of Education

1. Concept of National System

The concept of National System of Education implies that, up to a given level, all students, irrespective of caste, creed, location or sex, have access to education of a comparable quality. To achieve this, the Government will initiate appropriately funded programmes. Effective measures will be taken in the direction of the Common School System recommended in the 1968 Policy.

2. New Structure of Education

The National System of Education envisages a common educational structure. The 10+2+3 structure has now been accepted in all parts of the country. Regarding the further break-up, the first 10 years efforts will be made to move towards an elementary system comprising 5 years of primary education and 3 years of upper primary, followed by 2 years of High School.

3. Common Core System

The National System of Education will be based on a national curricular frame work which contains a common core along with other components that are flexible.

4. Responsibility of Nation

The Nation as a whole will assume the responsibility of providing resource support for implementing programmes of educational transformation, reducing disparities, universalisation of elementary education, adult literacy, scientific and technological research etc.

5. Life Long Education

Life-Long education is a cherished goal of the educational process. This presupposes universal literacy. Opportunities will be provided to the youth, housewives, agricultural and industrial workers and professional to continue the education of their choice, at the pace suited to them. The future thrust will be in the direction of open and distance learning.

III. Education of Equality

1. Disparities

The new Policy will lay special emphasis on the removal of disparities and to equalise educational opportunity by attending to the specific needs of those who have been denied equality so far.

2. Education for women's Equality

(i) Status of Women. Education will be used as an agent of basic change in the status of women. In order to neutralise the accumulated distortion of the past, there will be a will-conceived edge in favour of women.

(ii) Empowerment of Women. The National Education System will play a positive, interventionist role in the empowerment of women. It will foster the development of new values through redesigned curricula, text-books, the training and orientation of teachers, decision-makers and administrators, and the active involvement of educational institutions. This will be an act of faith and social engineering.

(iii) Women's Studies. Women's studies will be promoted as a part of various courses and educational institutions encouraged to take up active programmes to further women's development.

(iv) Removal of Illiteracy. The removal of women's illiteracy and obstacles inhibiting their access to, and retention in, elementary education will receive overriding priority, through provision of special support services, setting of time targets and effective monitoring.

(v) Vocational and Professional Courses. Major emphasis will be laid on women's participation in vocational, technical and professional education at different levels. The policy of non-discrimination will be pursued vigorously to eliminate sex stereotyping in vocational and professional courses and to promote women's participation in non-traditional occupations, as well as in existing emergent technologies.

3. Education of Scheduled Castes

The central focus in the SC's educational development is their equalisation with the non-SC population at all stages and levels of education, in all areas and in all the four dimensions-rural male, rural female, urban male and urban female.

4. Education of Scheduled Tribes

Priority will be accorded to opening primary schools in tribal areas. The construction of school buildings will be undertaken in these areas on a priority basis under the normal funds for education, as well as under the N.R.E.P., R.L.E.G.P., Tribal welfare Schemes, etc.

5. Other Educationally backward Sections and Areas

Suitable incentive will be provided to all educationally backward sections of society, particularly in the rural areas. Hill and desert districts, remote and inaccessible areas and islands will be provided adequate institutional infra-structure.

6. Minorities

Some minority groups are educationally deprived or backward. Greater attention will be paid to the education of these groups in the interests of equality and social justice. This will naturally include the constitutional guarantees given to them to establish and administer their own educational institutions, and protection to their languages and culture. Simultaneously, objectivity will be reflected in the preparation of textbooks and in all school activities, and all possible measures will be taken to promote an integration based on appreciation of common national goals and ideals, in conformity with the core curriculum.

7. The Handicapped

The objective should be to integrate the physically and mentally handicapped with the general community as equal partners, to prepare them for normal growth and to enable them to face life with courage and confidence.

8. Adult Education

(i) Instruments for Liberation. Our ancient scriptures define education as that which liberates – i.e. provides the instruments for liberation from ignorance and oppression. In the modern world, it would naturally include the ability to read and write, since that is the main instrument of learning. Hence the crucial importance of adult education, including adult literacy.

(ii) Up gradation of Skills. The critical development issue today is the continuous up-gradation of skills so as to produce manpower resources of the kind and the number required by the society.

(iii) Strengthening the Existing programmes. Since participation by beneficiaries in the developmental programmes is of crucial importance, systematic programmes of adult education linked with national goals such as alleviation of poverty, national integration, environmental conservation. Energisation of the cultural creativity of the people, observance of small family norm, promotion of women's equality, etc. will be organised and the existing programmes reviewed and strengthened.

(iv) Mass literacy Programme. The whole Nation must pledge itself to the education of illiteracy, particularly in the 15-35 age group. The Central and State Governments, political parties and their mass organisation, the mass media and educational institutions must commit themselves to mass literacy programmes of diverse nature. It will also have to involve on a large scale teachers, students youth, voluntary agencies, employers, etc. Concerted efforts will be made to harness various research agencies to improve the pedagogical aspects of adult literacy. The mass literacy programme would include, in addition to literacy, functional knowledge and skills, and also awareness among learners about the socio-economic reality and the possibility to change it.

(v) Programme of the Adult and Continuing Education. A vast programme of adult and continuing education will be implemented through various ways and channels, including-

- a) establishment of centres in rural areas for continuing education;

- b) workers' education through the employers, trade unions and concerned agencies of government.
- c) post-secondary education institutions;
- d) wider promotion of books, libraries and reading rooms;
- e) use of radio, TV and films, as mass and group learning media;
- f) creation of learners' groups and organisations;
- g) programmes of distance learning;
- h) organising assistance in self-learning; and
- i) organising need and interest based vocational training programmes.

IV. Reorganisation of Education at Different Stages

1. Early Childhood Care and Education

Early Childhood Care and Education (ECCE) will receive high priority and be suitably integrated with the Integrated Child Development Services programme, wherever possible. Day-care centres will be provided as a support service for universalisation of primary education.

2. Elementary Education

Higher priority will be given to solve the problem of children dropping out of school. It shall be ensured that all children who attain the age of about 11 years by 1990 will have had five years of schooling, or its equivalent through the non formal stream. Likewise, by 1995, all children will be provided free and compulsory education upto 14 years of age.

3. Operation Black-board

Under this scheme, immediate steps will be taken to improve the primary schools all over the country. Provision will be made of essential facilities in primary schools, including at least two reasonable large rooms that are usable in all weather, and the necessary toys, black-boards, maps, charts and other learning material. At least two teachers, one of whom a woman, should work in every school, the number increasing as early as possible to one teacher per class.

4. Non-Formal Education

A large and systematic programme of non-formal education will be launched for school drop-outs, for children from habitations without schools, working children and girls who cannot attend whole-day schools.

5. Secondary Education

- (i) Secondary education begins to expose students to the differentiated roles of science, the humanities and social sciences.
- (ii) This is an appropriate stage to provide children with a sense of history and national perspective give them opportunities to understand their constitutional duties and rights as citizens.
- (iii) Conscious internalisation of a healthy work ethos and of the values of a humane and composite culture will be brought about through appropriately formulated curricula.
- (iv) Vocationalisation through specialised institutions or through the refashioning of secondary education can, at this stage, provide valuable man-power for economic growth.

The Policy

Access to Secondary Education will be widened to cover areas unserved by it at present. In other areas, the main emphasis will be on consolidation.

6. Pace Setting Schools (Navodaya Vidyalayas)

(i) Provision of Good Education. It is universally accepted that children with special talent or aptitude should be provided opportunities to proceed at a faster pace, by making good quality education available to them, irrespective of their capacity to pay for it .

(ii) Role of Navodaya Vidyalayas. Pace-setting Schools or Navodaya Vidyalayas intended to serve the above said purpose will be established in various parts of the country on a given pattern but will full scope for innovation and experimentation.

(iii) Aims of Navodaya Vidyalayas. Their broad aim will be:

- (a) To serve the objective of excellence, coupled with equity and social justice (with reservation for SCs and STs).
- (b) To promote national integration by providing opportunities to talented children, largely rural, from different parts of the country to live and learn together.
- (c) To develop their full potential.
- (d) To become catalysts of a nation-wide programme of school improvement.

(iv) The schools will be residential and free of charge.

7. Vocationalisation

Vocational Education will be a distinct stream, intended to prepare students for identified occupations spanning several areas of activity. These courses will ordinarily be provided after the secondary stage, but keeping the scheme flexible, they may also be made available after Class VIII. In the interests of integrating vocational education better with their facilities the Industrial Training Institutes will also conform to the larger vocational pattern.

8. Higher Education

a) Autonomous colleges will be helped to develop in large numbers until the affiliating system is replaced by a freer and more creative association of universities with colleges.

b) Courses and programmes will be redesigned to meet the demands of specialisation better.

c) A major effort will be directed towards the transformation of teaching methods. Audio-visual aids and electronic equipment will be introduced, development of science and technology, curricula and material, research and teacher orientation will receive attention. This will require preparation of teachers at the beginning of the service as well as continuing education thereafter. Teachers' performance will be systematically assessed.

9. Open University and Distance Learning

- I. The open University system has been initiated in order to augment opportunities for higher education and as an instrument of democratizing education.
- II. The Indira Gandhi National open University established in 1985 in fulfilment of these objectives, will be strengthened.
- III. This powerful instrument will have to be developed with care and extended with caution.

10. Delinking Degrees from Jobs

De-linking will be applied in services for which a university degree need not be a necessary qualification. Its implementation will lead to a re-fashioning of job specific courses and afford greater justice to those candidates who, despite being equipped for a given job, are unable to get it because of an unnecessary preference for graduate candidates.

11. Rural University

The new pattern of the Rural University will be consolidated and developed on the lines of Mahatma Gandhi's revolutionary ideas on education so as to take up the challenges of micro-

planning at grass-root levels for the transformation of rural areas. Institutions and programmes of Gandhian basic education will be supported.

V. Technical and Management Education

Although, the two streams of technical and management education are functioning separately, it is essential to look at them together, in view of their close relationship and complementary concerns. The re-organisation of Technical and Management Education should take into account the anticipated scenario by the turn of the century, with specific reference to the likely changes in the economy, social environment, production and management processes, the rapid expansion of knowledge and the great advances in science and technology.

VI. Making the System Work

The country has placed boundless trust in the educational system. The people have a right to expect concrete results. The first task is to make it work. All teachers should teach and all students study.

The strategy in this behalf will consist of:

- a) a better deal to teachers with greater accountability;
- b) provision of improved student's services and insistence on observance of acceptable norms of behaviour;
- c) provision of better facilities of institutions; and
- d) creation of a system of performance appraisals of institutions according to standards and norms set at the National or State levels.

VII. Reorienting the Content and Process of Education

1. The Cultural Perspective

I. Cultural Content. The curricula and process of education will be enriched by cultural content in as many manifestations as possible. Children will be enabled to develop sensitivity to beauty, harmony and refinement.

II. Cultural Enrichment. Resource persons in the community, irrespective of their formal educational qualifications, will be invited to contribute to the cultural enrichment of education employing both the literate and oral traditions of communication.

III. Cultural Tradition. To sustain and carry forward the cultural tradition, the role of old masters, who train pupils through traditional modes will be supported and recognised.

2. Value Education

I. Moral Values. The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education of social and moral values.

II. Eternal Values. In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism.

III. Positive Content. Apart from this combative role value education has a profound positive content, based on our heritage, national goals universal perceptions. It should lay primary emphasis on this aspect.

3. Books and Libraries

I. Availability of Books. The availability of books at low prices is indispensable for people's education. Effort will be made to secure easy accessibility to books for all segments of the population.

II. Improvement of Quality. Measures will be taken to improve the quality of books, promote the reading habit and encourage creative writing.

III. Author's interest. Author's interest will be protected.

IV. Translation of Foreign Books. Good translation of foreign books into Indian languages will be supported..

V. Children Books. Special attention will be paid to the production of quality books for children, including text books and work books.

VI. Improvement of Libraries. A nation-wide movement for the improvement of existing libraries and the establishment of few ones will be taken up. Provision will be made in all educational institutions for library facilities and the status of librarians improved.

4. Work Experience

Work experience would comprise activities in accord with the interests, abilities and needs of students, the level of skills and knowledge to be upgraded with the stages of education. This experience to be helpful on his entry into the workforce. Pre-vocational programmes provided at the lower secondary stage will also facilities the choice of the vocational courses at the higher secondary stage.

5. Education and Environment

There is a paramount need to create a consciousness of the environment. It must permeate all ages all sections of society beginning with the child. Environmental consciousness should inform teaching in schools and colleges. This aspect will be integrated in the educational process.

6. Mathematics Teaching

I. Mathematics should be visualised as the vehicle to train a child to think, reason, analyse and to articulate logically. Apart from being a specific subject, it should be treated as concomitant to any subject involving analysis and reasoning.

II. With the recent introduction of computer in schools, educational computing and the emergence of learning through the understanding of cause-effect relationships and the interplay of variables, the teaching of mathematics will be suitably redesigned to bring it in line with modern technological devices.

7. Science Education

I. Science education will be strengthened so as to develop in the child well defined abilities and values such as the spirit of inquiry, creativity, objectivity, the courage to question and an aesthetic sensibility.

II. Science education programmes will be designed to enable the learner to aquire problem solving and decision making skills and to discover the relationship of science with health, agriculture, industry and other aspects of daily life. Every effort will be made to extend science education to the vast numbers who have remained outside the pale of formal education.

8. Sports and Physical Education

Sports and physical education are an integral part of the learning process and will be included in the evaluation of performance. A nation-wide infrastructure for physical education, sports and games will be built into the educational edifice.

9. The Role of Youth

Opportunities will be provided for the youth to involve themselves in national and social development through educational institutions and outside them. Students will be required to participate in one or the other of existing schemes, namely, the National service Scheme, National Cadet Corps, etc. outside the institutions, the youth will be encouraged to take up programmes of development reform and extension. The National Service Volunteer Scheme will be strengthened.

10. Evaluation Process and Examination Reform

The objective will be to re-cast the examination system so as to ensure a method of assessment that is a valid and reliable measure of student development. Following measures will be taken:

- a) The elimination of excessive element of chance and subjectivity.
- b) The de-emphasis of memorisation.
- c) Effective use of the evaluation process by teachers, students and parents.
- d) Improvement in the conduct of examinations.
- e) Introduction of concomitant changes instructional materials and methodology.
- f) Introduction of the semester system from the secondary stage in a phased manner.
- g) The use of grades in place of marks.

VII. The Teacher

1. (a) The status of the teacher reflects the socio-cultural ethos of a society; it is said that no people can rise above the level of its teachers.

(b) The methods of recruiting teacher will be reorganised to ensure merit, objectivity and conformity with spatial and functional requirements,

(c) Teachers' associations must play a significant role in up holding professional integrity, enhancing the dignity of the teachers and in curbing professional misconduct.

2. Teacher Education

a) Teacher education is a continuous process and its pre-service and in-service components are inseparable.

b) District Institutes of Education and Training (DIET) will be established with the capability to organise pre-service and in-service courses for elementary school teachers and for the personnel working in non-formal and adult education.

c) Selected Secondary Teacher Training Colleges will be upgraded to complement the work of State Councils of Educational Research and Training.

IX. The Management of Education

1. At National Level

The Central Advisory Board of Education will play a pivotal role in reviewing educational development, determining the changes required to improve the system and monitoring implementation.

2. Indian Education Service

A proper management structure in education will entail the establishment of the Indian Education Service as an All India Service.

3. At State Level

State Government may establish State Advisory Boards of Education on the lines of C.A.B.E.

4. At District and Local Level

- a) District Board of Education will be created to manage education up to the higher secondary level.
- b) Local communities, through appropriate bodies, will be assigned a major role in programmes of school improvement.

5. Voluntary Agencies and Aided Institutions

Non-government and Voluntary effort including social activist groups will be encouraged, subject to proper management, and financial assistance provided.

X. Resources and Review

1. Resources

Education will be treated as a crucial area of investment for national development and survival. The National Policy on Education, 1968, had laid down that the investment on education be gradually increased to reach a level of expenditure of 6 percent of the national income as early as possible. Since the actual level of investment has remained far short of that target, it is important that

greater determination be shown now to find the funds for the programmes laid down in this Policy. While the actual requirements will be computed from time to time on the basis of monitoring and review, the outlay on education will be shapped up to the extent essential for policy implementation in the Seventh plan. It will be ensured that from the Eighth Five Year plan onwards it will uniformly exceed to 6 percent of the National income.

2. Review

The implementation of the various parameters of the New Policy must be reviewed every five years. Appraisals at short intervals will also be made to ascertain the progress of implementation and the trends emerging from time to time.

XI. The Future

The future shape of education in India is too complex to envision with precision. Yet, given our tradition which has almost always put a high premium on intellectual and spiritual attainment, we are bound to succeed in achieving our objectives.

PROGRAMME OF ACTION (1986)

While discussing and adopting the National Policy on Education (1986) in the parliament, a promise was made by Shri P. V. Narsimharao, the then Minister of Human Resource Development, that he would present in the parliament a Programme of Action for the implementation of the policy.

In consequence, the ministry constituted a number of Task Forces and with their help and recommendations discussed and adopted in the parliament the Programme of Action. The Programme of Action in meant of provide an indication of the nature of actions which will be needed in order to implement the directions of the policy. It provides a broad strategy within which detailed schemes will be subsequently drawn up. This Programme of Action has been spelled out in 24 chapters or areas stated below:

- I. Early Childhood Care and Education
- II. Elementary Education, Non-Formal Education and Operation Blackboard
- III. Secondary Education and Navodaya Vidyalaya
- IV. Vocationalisation of Education
- V. Higher Education
- VI. Open University and Distance Education
- VII. Rural Universities and Institutes
- VIII. Technical and Management Education

- IX. Making the System Work
- X. Delinking of Degrees from Jobs and Manpower Planning
- XI. Research and Development
- XII. Education for women’s Equality
- XIII. Education of Scheduled Castes/Scheduled Tribes and other Backward Sections
- XIV. Minorities’ Education
- XV. Education of the Handicapped
- XVI. Adult Education
- XVII. Content and Process of School Education
- XVIII. Evaluation Process and Examination Reform
- XIX. Youth and Sports
- XX. Language Development
- XXI. The Cultural Perspective
- XXII. Media and Educational Technology (Including use of Computer in Education)
- XXIII. Teachers and their Training
- XXIV. Management of Education

Check Your progress – II

- Q.1** Explain the National System of Education.
- Q.2** Explain the recommendations of National Policy on Teacher Education.
- Q.3** State the name of 24 chapters in which programme of action (1986) has been spelled.

12.5 RAMMURTHY REVIEW COMMITTEE:-

Committee for the Review of National Policy on Education (1986): 1990

The committee to review the National Policy on Education 1986, was formed on 7th November 1990 with Acharya Ramamurthy as Chairman and sixteen others as members. This Committee's report bears the title "Towards an Enlightened and Humane Society". The Committee was appointed to review the National Policy on Education 1986 and make recommendations regarding the revision of the policy and action necessary for implementation of the revised policy within a time-frame.

Major Recommendations:

Removing Deficiencies

Selection of students should be regulated through stringent aptitude and attainment and not merely on university grade or mark. The training programme should be competence-based and there should be an integration of theory and practice for situational application.

Affective aspects to be taken care or so as develop in students the qualities such as empathy, attitude towards profession, society and develop values.

In-service and refresher courses should be specified and related to the specific needs of teachers. In-service programmes should take due care of the future needs of teachers growth. Evolution and follow up should be part of the scheme. Research should support better management including delivery system of the programme.

Development of innovative strategies and pilot trial of significant activities should be encouraged to ensure the effectiveness of the programme. District Institutes of Education and Training should have the major responsibility for organizing in-service courses for elementary school teachers. A strong distance education system of in-service education should be developed using Television, Radio and print media. It can be strengthened by occasional contact programmes.

All institutions should be strengthened with continuous supply of relevant learning material including journals. Provision should be made for every teacher to attend in-service programmes according to the specific needs and requirements.

The first degree in teacher education should not be given through correspondence education.

Preparing Teachers for the New Thrusts

In the light of the new thrusts which the Committee is proposing for the education system, the teacher training would have to be totally revamped with a view to equip the teacher with the following attributes:-

- a) Empathy and a social perception of the need profiles of children from different educationally backward sections of society.
- b) Understanding of the status of women in society and the need to introduce a gender perspective in all dimensions.
- c) Capability of imparting education in all aspects of cognitive and affective domains as well as psychomotor skills.
- d) Aptitude for innovative and creative work.
- e) Perception of the interventionist role of education in a stratified society and the ability to give operational meaning to this role.
- f) Preparedness for vocationalisation of entire educational process and aptitude for integration of work in academic learning.
- g) Ability in special areas such as pre-school education, education for the handicapped children, continuous and comprehensive evaluation, activity based learning, scientific methods of acquiring knowledge etc.
- h) A sensitive understanding of her/his role in a decentralized and participatory mode of educational management.

The new thrusts towards Universalisation of Elementary Education would require the teacher of the elementary stage to be trained in the following concepts, methods and skills.

- nonformalization of the school which would involve introduction of child centered approach, upgraded classroom, disaggregated and continuous evaluation, and a sensitive understanding of child's behavior.
- reaching out to the unserved habitations and those sections of children who have not so far responded to schooling by organizing 'para-schools'.

- linking up with Early Childhood Care and Education and adopting its playway and activity based approach into the primary school.
- developing school into a community school where school becomes a nucleus of several social and cultural activities of the village besides becoming a centre through which developmental and social welfare services may be made available to the village.
- mobilizing resource; both human and otherwise, for enrichment of the learning environment through introduction of singing, drawing, clay modeling, folklore and folk singing in the classroom.
- developing content on the basis of the minimum levels of learning.
- community improvement by communicating the expected learning outcomes in simple forms and arranging opportunities where the community could directly what their children have gained from the school;
- capability to guide vocationalisation of entire elementary education.
- understanding of how to integrate different subjects into an organized whole.

Internship Model of Teachers Training

The internship model is firmly based on the primary value of actual field experience in a realistic situation, on the development of teaching skills by practice over a period of time, on supervised teaching under the guidance of more experienced and skilled persons, on role modeling as a time tested pedagogical principle. It is 'inductive' because it expects to draw theoretical insight after exposure to a range of personal experiences and observations. A deductive model first gives instruction in basic principle to real life situation later on.

To make a success of the internship model of training the following are required:

- realistic field situation for teachers
- long duration
- supervised teaching in the field
- good role models
- trainers who are themselves skilled and effective teachers

Training High School Teachers

The new National Council for Teacher Education syllabus for B.Ed. course should be circulated to all Teacher Training Institutions and State/Union Territory Governments for detailed comments before the matter is finished. The Committee considered

the integrated model of teacher education which has been practiced by the four Regional Colleges of Education. In the model, following class XII, trainee is given a four year course integrating subject and methodology. At the end a B.Sc. B.Ed. degree is awarded. The Committee observed that this model provides the necessary professional touch to the training and therefore needs to be encouraged.

Preparing Teacher Educators for Leadership Role

The committee notes the following situation with concern:

- (a) Educational objectives and strategies are planned in isolation of those who have to implement them, i.e., teachers and teacher educators. Consequently, they interpret the objectives and strategies according to their own perception and this can even result in action that may be diametrically opposite of what was intended.
- (b) Teachers and teacher educators do not have any concern role in policy implementation or its monitoring. Their role is confined to doing only what they are told.
- (c) The teacher training institutions, irrespective of their level or status, are essentially service institutions, meeting the expectations of policy framers.
- (d) The teachers, teacher educators and the training institutions must be assigned a leadership, strategy formulation, implementation and monitoring role. Unless this is done, the system is unlikely to respond to exhortations to change and serve the society. They lack today the necessary motivation, aptitude and competence to assume the leadership role but this cannot be excuse for not taking the first step forward in the right direction. With appropriate inputs and mechanism for their growth, a process needs to be generated right away to ultimately place the responsibility where it legitimately belongs. In this, the teacher educator would have a pivotal role.

The committee presents the following profile of a teacher educator:

A Teacher educator should:

1. Should preferably belong to the cadre of school teachers and must have experienced the system at least for a few years.

2. Should also have exposure to the outside world at large in order to acquire a broader perspective.
3. Should be of high academic competence.
4. Should possess as integrated view of knowledge and conviction in the interventionist role of education.
5. Should have a historical and socio-economic understanding of the problem and issues faced by Indian society, as also the world.
6. Should have empathy and burning concern for the under privileged.
7. Should have competence for research and an aptitude for using research as a powerful tool for educational and social development.
8. Should be distinguished by having personal attributes such as:
 - a) Ability to think and work with a sense of independence.
 - b) Ability to act against the prevalent or populist opinion.
 - c) Ability to convince and catalyze people.
 - d) Ability to lead both by precept and practice.
 - e) Ability for creative and sustained action.
 - f) Ability to mobilize resources, both human and financial, from within and outside the community.
 - g) Ability to work with different segments of society, including the Government.
 - h) A high motivation for need achievement which will include:
 - a. A desire to achieve
 - b. Ability to work even when demotivating factors are present.
 - c. A willingness to accept responsibility and feel accountable.
 - d. High inter-personal skills.

In order to develop such a teacher educator, a special programme of education, having the necessary status and resources would have to be developed. The programme would give adequate weightage to cognitive, affective and operational components of the role expected of a teacher educator. Institutions running these programmes must play an active role in educational policy making, planning, implementation and monitoring from the very beginning, thereby also providing a field situation in which the trainees of a teacher educator programme would receive training.

Continuing Teacher Education

The proposed educational complex may be given the responsibility for co-ordinating and organizing in-service teacher training programmes for the teachers in the area of its coverage. In particular, the complex can provide an effective channel of communication between the school and District Institute of Education and Training.

Miscellaneous Issues

The practice of using teacher training institutions as a dumping ground for unwanted or troublesome persons should be stopped forthwith. Instead, competent persons may be brought into these institutions from schools and other Government institutions on a rotational basis.

The continuation of a teacher may be linked with the completion by her/him of the requirement of updating her/his knowledge from time to time.

In a national workshop held by National Institute of Educational Planning and Administration (Dec.1989) a detailed articulation was made that all necessary administration and financial powers be vested the Head of the institution (i.e. primary / middle / high schools) so that she/he may function with autonomy to fulfil the assigned role.

District Institute of Education and Training

The State Governments must ensure full autonomy to District Institute of Education and Training for embarking upon programme of research and training so that these are to play their expected role in bringing about quality improvement and reform.

In view of the new thrusts given by this Committee to education, District Institute of Education and Training would have to undertake fresh responsibilities and develop competence in the respective areas as enumerated below:

- a) Universalization of Elementary Education;
- b) Early Childhood Care and Education;
- c) Women's education with emphasis on giving a gender perspective to the entire educational process;
- d) Education for promoting equity and social justice among Scheduled Castes/Scheduled Tribes and other educationally backward sections of society, including minorities;

- e) Vocationalisation of the entire educational process; and
- f) Examination reforms, modularization, multiple entry and exit points.

Status of Implementation of the Centrally Sponsored Schemes of Teacher Education

Emergent steps should be taken for getting completed all the phases in teacher education institutions for which financial assistance has been given by the Government of India.

Further financial assistance to States which have not so far completed the earlier phase of project implementation should be avoided-i.e. until physical progress is demonstrated in regard to funds but not yet used.

As the faculty of the District Institutes of Education and Training is the most crucial element in the teacher education programme, emergent urgent attention may be given to the filling up of all the posts. Recruitment rules for manning these points should also be got issued by the State Governments urgently.

Curriculum Development Centre in Education 1990

The Curriculum Development Centre programmes was taken up by the University Grants Commission in order to promote excellence in teaching at undergraduate level and post graduate level.

Aims of the B.Ed./B.T./B.A. B.Ed. Course

The main objectives of education at present as given in the syllabus of the various universities are.

- i) To develop an awareness of the role of teacher in realizing the objective of school education.
- ii) To develop competence to teach at least two school subjects on the basis of the accepted principles of learning and teaching.
- iii) To develop skill for continuously evaluating pupil growth.
- iv) To develop understanding, interest, attitudes and skills which enable him to foster alround growth and development of pupils under this care.

- v) To develop competence to act not only as leader of the children but also as a guide of the community and as a liaison between the school and community.

Minimum Entry Requirement

A bachelor's degree is the minimum requirement for admission to the B.Ed/B.T. Courses. Where the course is offered as a four year integrated Course (B.A. B.Ed. Or B.Sc. B.Ed.) the entry requirement is eligibility for admission to undergraduate courses of the respective universities.

Nature and Duration of the B.Ed./B.T. Programme

The B.Ed. programme is offered as a regular course in all universities. In a few universities the correspondence courses for B.Ed. is also conducted. The duration of the course is one year in all the universities. The Shivaji University offers B.A. B.Ed. Programme of four years duration, So also the Regional College of Education.

Curriculum

The course of study for the B.Ed. Programme consists of two parts.

- Part I: Theory
- Part II: Practicals

Wide variation is seen in theory papers offered in different universities. Three to four core papers, 2 optional and one specialization paper is the pattern commonly followed.

The practicals consist mainly of Teaching Practice, Practical work related to theory papers and other practical work.

Examination System

External and Internal of examination system in theory is prevalent in almost all universities. Some universities have internal assessment for theory papers also and in such cases the ratio between internal and external varies from 1:4 to 1:2.

Four models for B.Ed. Programmes are as follows:

- Model 1: B.Ed. 1 year
- Core paper
- Optional paper
- Elective paper
- Practice Teaching
- Practical work

Model 2: B.Ed. 1 year	(Semester System)
I st Semester	II nd Semester
Core papers	Core papers
Optional paper	
Practical	

Model 3: B.Ed. 1 year and 5/6 months' Internship
 Part I: Theory
 Core papers
 Optional papers
 Special papers
 Part II: Teaching Practice and Internship

Model 4: B.Ed. (Basic) 1 year
 Theory: core paper
 Special paper
 Practical:

Training of Teachers to Impart Education According to Revised Curriculum

Teachers in college of education or here afterwards referred to as teacher-educators will have to play a key role in implementation of any teacher education programme. The new curriculum suggested has enriched content and widened scope and hence orienting teacher-educators is essential for its effective implementation.

Two models are presented for organizing orientation courses to orient teachers with new curriculum.

- Model 1: emphasizes on establishing the new agency for conducting these courses.
- Model 2: emphasizes an orientation by the national curriculum centre with the help of state and district resources.

Model No. 1

- 1) Establishment of one Central Institution of Teacher Education and one State Institute of Teacher Education in each state.
- 2) The Central and State Institute of Teacher Education will be centers of excellence in teacher-education and will be provided with all facilities. It would be better if these Institutes are developed completely as new institutions with

all modern facilities rather than modifying present teacher-education institutions. They should be modeled like the National Institute of Banking Management, Pune, Tata Institute of Fundamental Research, Bombay, Indian Institute of Management, Ahmadabad or like Indian Institutes of Technology.

- 3) All the orientation courses will be mainly organized by these institutes supported by other teacher-education institutes.
- 4) Teacher educators attending courses in these institutes will be given all financial assistance needed.
- 5) All modern methods of training will be used in these institutes like use of modern media-videotapes, computer programmes, etc.
- 6) Selective admission in these institutes will inspire teacher educators to work hard and completion of course in these institutes will also provide financial gains to teacher educators.
- 7) Every teacher educator shall have to undergo at least one course in these Institutes within every five years of his service.
- 8) These Institutes will offer variety of courses useful to teacher educators including orientation for new curriculum.

Organizing other Orientation Courses

The courses are to be organized at three levels:

- (a) National level
 - (b) State level
 - (c) University level
- (a) **National level courses:** These are meant for key personnel who will further work as resource persons, can be arranged at two three places in the country.
 - (b) **State level courses:** For state level courses personnels who will further work as resource persons, can be arranged at two three place in a State.
 - (c) **University level Courses:** In each university there will be courses for: Principals/Heads; Teacher Educators.

It is suggested that four weeks' programmes may be organized for all core subjects to orient teacher-educators for their new teaching strategies. Two weeks orientation programme will be

organized for elective and optional subjects for subject enrichment teaching strategies:

Resource Persons

Competent persons be appointed as resource persons for each subject. A national and State level list of resource persons be prepared for each subject. A competent resource person is likely to inspire teacher educator. The orientation courses will be workshop type and hence more emphasis should be given on activities on the part of teacher educator rather than lecturing.

Model No. 2

The model provides 3 levels of orientation courses:

1. National level orientation programmes for state key resource persons (who will be the leader trainer for this new curriculum in his/her state) at national curriculum centre.
 2. State level orientation programme for principals/ Heads and teacher educators from each district (who will be the leader trainer for this new curriculum in his/her district).
 3. District level orientation programme for every teacher educator of that district.
- (1) Key Resource Persons should be oriented with the philosophy of new curriculum, with objectives, instructional techniques, evaluation technique for theory papers. Implementation of practice teaching and arranging practical work as well as the method of organizing internship programme. The major emphasis should be on planning the practice programme. The number of participants should not be more than 20 in one programme.

The training should be arranged at the National Curriculum Development Centre, University of Kerala with the help of concerned members of Undergraduate Committee. At least two persons in each state may be selected for this training who may act as the key Resource Persons responsible for the training of all the teacher educators of that state. These persons should also be given training in organizing training programmes in states. The duration of this training may be from 10 days to 15 days.

- (2) These trained Key Resource Persons will be made in charges of orientation programmes for this curriculum in their states. They will prepare a plan of training of all the teacher educators in implementing new curriculum and will clarify his

new role in training college. Two teacher educators from each Institution will be selected for training in these phases. In one course not more than 40 teachers will be trained. The National Committee member will also be consulted Key Resource Persons for making training programmes.

- (3) In third phase, these orientations courses may be conducted at district level. All the teacher educators working in training departments in that district will be attending the orientation programmes. The principal and the lecturer trained at state level has to play the role of the Trainer/Incharge for these District Training Programmes. The duration of this programme may be 10-15 days. Not more than 40 teachers will be oriented in one course. The course will be operated till all the teacher educator of that district are oriented.
- (4) In India there are about 360 colleges for preparing secondary teachers. On an average if we put 15 teacher educators in one college, the number of teacher educator will not be more than 5400.
 - (a) We require two national level orientation programmes to train about 40 key resource persons.
 - (b) Two State level training courses.
 - (c) 130 district level training programmes.
 - (d) TA/DA and other expenditures should be met by either the state Government or University Grants Commission for all these training programmes. The textual material should be prepared and distributed in all the training courses.

After the new curriculum is accepted and implemented the members of the present Curriculum Committee should visit, inspect, supervise and suggest regarding the proper implementation of the curriculum in some randomly selected Training Colleges/University Department in each state. Their reports should be discussed at the national curriculum centre, and suitable measures may be adopted for improving the conditions.

The national curriculum centre should be made responsible for organizing further refresher courses for the experienced and orientation courses for new teachers in the profession. The national centre should also be given finances for publishing on education through which new trends, new tendencies, latest developments recent advances and conclusion of researches on teacher education and curriculum will be communicated to the teacher educators occasionally. This bulletin will also help in professional development of the teacher educators.

Check your progress - III

- Q.1** What are the major recommendations of Rammurthy Review Committee?
- Q.2** Explain the profile of a teacher educator as recommended by Rammurthy Review Committee.
- Q.3** Explain the areas on which DIET should take responsibility to develop competence.

12.6 LET US SUM UP

As we have discussed, you are able to know that when the government felt the need of evaluation of education in the country about several aspects of education development, it set up commissions, committees & framed new policies on education for educational development of country.

In this unit you know:

Secondary Education Commission: Under the chairmanship of Dr. A. L. Mudaliar, in 1957. therefore, it is also known as Mudaliar Commission. The main recommendations are given under the following headings.

- New organisational Pattern
- Technical education
- Public schools
- Study of languages
- Curriculum in secondary schools
- Methods of teaching
- Education of character
- Religions of moral instruction &
- Examination & Evaluation

Education Commission: Under the chairmanship of Dr. D. S. Kothari in 1964. It has been popularly known as Kothari Commission. The major recommendations are as under:

- Reconstruction of education
- Free education
- Medium of instruction
- Language development
- Science teaching
- Teacher salaries
- Eradication of illiteracy
- Indian education service
- Concurrent list

The main features of this report are:

- Introduction on work experience
- Stress on Moral education
- Vocationalisation of secondary education
- Strengthening the centres of advance study
- Special emphasis on the training and quality of teachers for schools
- Education for agriculture and research in agriculture & allied sciences.

The huge and voluminous report put fourth by the commission, shows how we are facing hardship now a days and how can we come over these hardships and meet the demands of our national development. It was a unique in the history of Indian education.

National policy on education 1986:

“Education in India stands at the cross roads today, neither normal linear expansion nor the existing pace and nature of improvement can meet the needs of the situation”.

The new policy would be egalitarians. An attempt would have to be made to give access to the best type of education to the most intelligent children, no matter from which section of society they came from”-

Rajiv Gandhi

This policy based on the conclusions of nationwide debate and numerous other considerations comprises 29 fullscape pages.

The salient feature of the policy are under the headings as:

- The essence and role of education
- National system of education
- Education for equality
- Re-organisation of education at different stages
- Technical & Management education
- Making the system work
- Re-orienting the content and process of education
- The teacher
- The management of education
- Resources and review
- The future

Rammurthy Review Committee - 1990 :

This Review Committee bases the title a towards an enlightened and Human Society. The main objective of this committee is to implement the revision of the National Policy within a timeframe. Major recommendations are given on the following heads:

- Removing deficiencies
- Preparing teachers for the view thrusts
- Internship model of teachers training
- Training High-School teachers
- Preparing teacher educators for leadership role
- Continuing teacher education

Besides DIET has given the full responsibility to develop competence in the areas like:

- Universalisation of elementary education
- Early childhood care and education
- Women education
- Education for S.C., S.T & OBC
- Vocationalisation of Education and
- Examination reforms etc.

UGC was taken curriculum development programme to promote excellence in teaching.

Unit end Exercises :

- Q.1 Explain the curriculum pattern of secondary school as recommended by secondary Education Commission.

- Q.2 Explain the areas discussed under challenges of Education (1985)
- Q.3 Explain the aims and role of Navodaya Vidyalayas.
- Q.4 Write short notes on :
- a) Delinking degrees from job.
 - b) Operational Blackboard.
 - c) Programme of Action (POA).
 - d) Pace setting School.
 - e) Leadership role of teacher educators
 - f) Major recommendations of Rammurthy Review Committee

Reference:

Dr. Kohli V. K. "Indian Education and its Problems" Vivek Publishers, Harayana

Bhatnagar Suresh "Kothari Commission Recommendations and Evaluation with a Text on National Policy on Education." International Publishing House, Meerut.



SOME PROBLEMS OF INDIAN EDUCATION

Unit Structure

- 13.1 Learning Objectives
- 13.2. Introduction
- 13.3 Problems of Wastage and Stagnation
- 13.4 Examination Reforms
- 13.5 Inclusive Education
- 13.6 Education for Marginalized Groups
- 13.7 Lets Sum Up
- 13.8 Unit End Questions
- 13.9 Suggested Readings

13.1 LEARNING OBJECTIVES

After going through this unit you will be able to

- Identify and understand the meaning and causes of wastage and stagnation in education.
- Understand the need for examination reforms.
- Critically evaluate the meaning, need and problems of inclusive education.
- State the importance of education of the marginalized groups.

13.2. INTRODUCTION

The purpose of education cannot be doubted. Yet there is a large part of the population which suffers deprivation in all walks of life in general and in education in particular. Efforts have been made to make a significant contribution to economic, social and educational progress of the people of India. However, the country faces some problems. These include wastage and stagnation in

education and education of the marginalized groups. The examination reforms are needed to make education more challenging as well as equitable. Exams have to be set, organized and conducted without creating stress and evaluate the students in the right manner. There is great diversity in the population and everyone needs to be educated. Equal opportunities for education must ensure inclusion of all in the process of education.

13.3 PROBLEMS OF WASTAGE AND STAGNATION IN EDUCATION

Meaning of Wastage

Wastage means premature withdrawal of children from schools at any stage before completion of the courses. Wastage can occur at the primary, secondary or at the higher education levels. Any student, who receives education at any stage, is expected to complete his education within the prescribed period. If one withdraws from the course before completion, then that individual or individuals are deemed to be wastage to the course.

In Primary Education, the main objective is the attainment of stable literacy through five year schooling. If a child entering school leaves it or is withdrawn from school before completing class V, it leads to wastage in education. Such students who do not complete the study of their curriculum and consequently the time, money and energy expended on such students prove to be sheer wastage. Hence the most popular use of the word "Wastage" in education means the wastage of time, effort and money. A rough and ready method to measure wastage is to compare diminution in enrolment from class to class in series of years.

Meaning of Stagnation

The students at every stage of education are expected to pass the examination after finishing the whole course. But it has been found that in general practice many students are not able to pass the examinations in one class or in more than one class within the prescribed period. Thus, they fail and remain in the same class. These failed students repeat the same class and course whereas their other colleagues pass that class and study in the next upper class. This process has been called the process of stagnation. Thus stagnation means the stay of students in a particular class for more than one year. 'Stagnation' in education means the detention of a student in a class for more than one year on account of his unsatisfactory progress. Thus stagnation also in a way means wastage.

It was the Hartog Committee (1929), which for the first time pointed out that the "massive wastage and stagnation are taking

place in primary education. Primary Education is ineffective unless it at least produces literacy". Loss due to wastage and stagnation at the secondary education can be clear by looking at the results of the secondary school final exams every year. University education too is not free from wastage and stagnation. The problems of wastage and stagnation exist in a greater degree at this stage of education. This leads to great 'wastage' of public money is taking place every year in the University Education.

This indicates that there is some indifference towards the serious loss of public money. Also there is indifference shown for the wastage of time, money and energy of the students, their parents or guardians and their ambitions and aspirations in life.

Causes of Wastage and Stagnation

The causes of wastage and stagnation can be categorised as economic, educational and social.

Economic Causes: Parents involve their children in domestic work or in work outside the home to supplement family earnings, due to poverty. Financial handicap and no time to study is responsible for wastage and stagnation. Even though there is the provision of free education of their children, immense poverty makes the people unable to meet other expenses connected with the education. Again, out of poverty children lack minimum diet and are unable to stay for long in schools.

Social Causes: Class and caste distinctions prevail in India, the former in urban areas and the latter in rural areas. In the case of girls, an early marriage prevents their education. There is an opposition to send grown up girls to schools especially to the mixed schools without women teachers. Muslim parents are quite orthodox about their girls. Even in the case of boys some parents due to caste restrictions do not want their children to mix with upper caste boys and girls.

Sometimes children in schools suffer from diseases and they are withdrawn for a long period from school causing wastage. Death of one of the parents or both causes much hardship to children. Orphan children drop-out from school without completing education, and so the wastage.

Educational Causes: Educational causes are responsible for another 30% of wastage. According to the Government of India "The educational institutions being ill-equipped, poorly housed and with dull and depressing environment unfortunately could not exercise effective influence". Children are not attracted to schools. Lack of adequate hostel facilities, too much of over-crowded schools with high pupil-teacher ratio become the main causes of

wastage and stagnation. Again, increased number of single-teacher schools, inefficient teaching, lack of teacher-pupil contact, and frequent transfer of teachers disturbed the quality of instruction which ultimately cause much wastage and stagnation.

Further, inefficient and poor quality of teachers, defective examinations, uninteresting curricula, lack of proper parental attitude, absence of school health services and school mid-day meals are responsible for much of wastage and stagnation in schools.

Remedial Measures

Statistics indicate huge wastage at the Primary stage. Of every 100 pupils that enter class I only 40 reach class V and only 20 reach class VIII. Therefore, steps are required to be taken for fighting against such alarming wastage of those 80 students out of every hundred who leave school before they complete age of 14.

1. Stagnation and wastage can be reduced by concentrating on quantitative improvement by universal provision and universal retention, as also for qualitative improvement of pupils.
2. Qualified teachers should be appointed to create better quality in the instructional programme to attract children.
3. Fresh admissions should be made at the beginning of the school session within two months from the date of commencement of school year. It should not be done throughout the year.
4. As far as possible provision should be made for starting of Pre-Primary Schools to admit children below 6 years of age. So that it will be a sort of pre-registration and preparation of the pupils to get admitted in schools. It will avoid the enrolment of under-aged or over-aged children.
5. The curriculum must be made modest, simple and interesting so that it can be implemented most efficiently.
6. Improvement, of the professional competence of teachers may be made by providing training both at the pre-service and in-service levels. Necessary guide/hand books for teachers and work books for students and other literature should be provided.
7. Adequate and attractive school buildings should be provided. Necessary equipment and teaching aids should be supplied for making education more interesting and effective.
8. Teacher-pupil ratio may be maintained at such a level as to ensure adequate individual attention to be paid to each individual in

every class particularly in class-I. As far as possible only trained and competent teachers should remain in charge of class I.

9. As matter of policy it has been adopted that children from class I may be liberally promoted to class II and the like, without any detention at any stage.

10. Provision of part-time schooling may be made for the benefit of children who cannot attend the school during regular hours on account of domestic and economic liabilities.

11. Effective supervision and inspection may be provided in schools.

12. Best possible use may be made of the existing resources, both human and material. The schools may be graded according to efficiency and standards. This will provide ground for qualitative improvement of schools, which ultimately will go a long way in reducing wastage and stagnation.

13. Special provision should be made for educating the mentally retarded children by opening special institutions in each State or at the district level.

14. To reduce wastage and stagnation in a bigger way, pupils be given nutritious diet at the mid-day meals under the School Health Service Programme. Existing mid-day meals system should be carefully regulated.

Check Your Progress

1. What is the meaning of the terms wastage and stagnation?
2. Explain the causes of wastage and stagnation?
3. State the remedial measures which can be undertaken to overcome the problem of wastage and stagnation?

References

1. www.preservearticles.com/.../wastage-and-stagnation-in-education. 6 May 2011.

13.4 EXAMINATION REFORMS IN INDIA

Need for Examination Reforms

The Indian education system is criticized for a number of gaps in its examination system. It is criticized for not keeping pace with the demand of the outside world, for not being scientific and comprehensive for not considering the practical skills required for good adjustment and for its traditional methods of measurements.

Time and again various committees and commissions have tried to address the inherent malice in the examination system. After independence, University Education Commission (1948-49), Secondary Education Commission (1952-53), the Kothari Commission (1964-66) and the Yashpal Committee (2009) have suggested examination reforms. Dr. S. Radhakrishna, who chaired the University Education Commission (1948-49), said that “we are convinced that if we are to suggest one single reform in the university education, it should be that of the examination...and if examinations are necessary, a thorough reform of these is still more necessary”. Some recommendation of The Radhakrishna Commission with regard to improvement of examination system are:-

- Essay type test question to be supplemented by the introduction of objective type test.
- The work done by the students all through the year should also be taken into consideration and 1/3rd mark should be reserved for it.
- There should be one public examination at the end of each of the 3 years of the degree course and not only one examination at the end of the three years.
- Nobody should be appointed as an examiner unless he has 5 years teaching experience in the subject.
- Viva Voce examination should be held to test the competence of the candidate in general knowledge.
- The system of grace mark should be abolished.

The Secondary School Commission on Secondary Education (1952-53) chaired by Dr. Mudaliar also recognized the lack of validity, reliability and objectivity in examinations. The National Education Commission (1964-66) chaired by Dr. Kothari

too pointed towards the need for educational reforms and examination reforms.

Till today there are various problems and shortcomings that pervade India's system of education on the whole and in the area of examinations in particular. The system of examination as it is conducted today lacks reliability, validity and objectivity. The examination system of India has remained unchanged from many years. In the education system of India, ability of a student is decided by an exam. In this system there is no place for performance of a student in full academic session. Scoring more and more marks in exams has become the only aim of a student.

NCERT's National Curriculum Framework – 2005, a more current reform document has placed emphasis on examination reforms. The NCF-2005 traces the source of a wide range of systemic ills in the public examination system which renders millions as 'failed.' The NCF also criticizes the examination system as an obstacle to curricular reform.

Problems with the Present Examination System

- The entire education system is centered around examinations.
- Evaluation means to conduct the examination and to give marks and ranks to students.
- Student's knowledge is often limited to rote memorizing and reproducing the same in the examinations. Their innate talents are not recognized; instead their capability in writing examination is being tested. It is restricted to only by- hearting /rote memory.
- There is no uniformity in evaluation. Different types of evaluation systems are prevailing in different Boards i.e. Government, ICSE, CBSE etc. There is no flexibility in the conducting of tests. It is the rigid Board examinations that are only helping in classifying students as meritorious and slow- learners i.e. in turn pass/fail This leads to unhealthy discrimination.
- The tests and examinations conducted at present are only testing the memory power of the students; they are not measuring the higher order skills of learning like analysis, synthesis and problem solving.
- The examinations are mechanical Correcting and posting of marks is done routinely. There is no scope for remedial teaching and testing to know how far a student is lagging behind. Examinations are not helping in assessing the all-round development of the student that is in co-curricular activities, social-personal qualities, health status and level of competencies.

NCF 2005 also emphasized the need for reforms in present examination system by making them child friendly and stress free. A serious look into the issue should help bring about some changes taking off its demerits for making examinations an important tool in assessment of child. The HRD ministry has agreed to the proposed changes. There is a body of research and studies conducted by eminent Indian educationists behind this move, which have been repeatedly mentioned in various education committees formed to reform and revitalize the Indian education system.

Reforms Proposed in the Examination System

- To follow what is espoused in Right to Education (RTE) 2009. Evaluation should have a broader framework and it should not be limited to examinations alone. Exams should include students' displays, projects, seminars, collection of information and reports.
- The examinations should not create fear or stress for the student.
- Evaluation should be continuous and comprehensive and it should be the part and parcel of daily teaching learning process. It should not restrict to rote – memory.
- When construction of knowledge becomes primary in curriculum the evaluation should be continuous and comprehensive i.e. along with the teaching – learning process.
- The assessment should be based on day to day activities.
- The examinations should not be restricted/limited to writing but extended to assessment tools like observation, discussion, note-taking/recording, collection of opinions etc. the assessment should not only be teacher – based but also on peer groups, parents and other.

Reforms Suggested in Examinations

- Examinations are to be considered a part of evaluation system.
- Instead of 3 terminal examinations, 2 should be conducted.
- A test is to be conducted after completion of every unit; with this we will know the children's achievements and their level. It helps to know the competency level of the child for remedial teaching.
- The most important item in the test is the nature of questions. They should be above the level of rote- learning.
- The open – ended questions which allow the students to think and write and express their views on their own should be given importance. To evaluate these questions the indicators should be prepared.

- Entrance examinations and Board examinations are to be abolished.
- Teachers are to be encouraged to prepare their own question – papers to conduct examinations.
- In –service training programmes should be conducted for teachers to develop their ability to make question papers innovatively.
- They must be given adequate skills to prepare Question – Banks.
- Open book system is to be introduced for languages and social studies. The same test paper is to be used after re – teaching and relearning for slow –learners /non achiever.
- Model question- papers should be developed.
- Class X Board examinations are to be abolished and they should be made optional.
- Oral tests also should be included in examination system.
- Evaluation in co- curricular activities like art and games can use tools/techniques like rating scales, checklists, observation techniques, interviews to assess the co-curricular activities like physical education, social, personal qualities, art, games, health and sports. The same things should be recorded in the progress reports of the students through grades. The school-implemented activities like wall- magazines, student dairies and teacher dairies and teacher dairies are also to be evaluated.
- After conducting the examinations the students progress is to be communicated to their parents as per the RTE Act 2009 children’s’ progress and achievement should also be displayed online.

In 2011 the ministry of HRD has proposed the following:

- Scrap the compulsory class 10 board exam, for it is merely a source of unneeded pressure for both students and parents. For a student studying within the same institution, an internal assessment is sufficient to determine the subjects he must pursue further. However, a provision will be made for an optional all-India exam for students entering pre-university / junior college after class 10.
- Invite Foreign Direct Investment (FDI) in the education sector as India becomes an attractive economy. However, even big names like Harvard and Wharton must adhere to Indian norms, both in terms of fee, and reservations. These are strategically termed as affirmative action.

- Improve the quality and standard of primary education in government schools, which by the [Right to Education bill](#) is meant to be free for all.

Check Your Progress

1. Critically evaluate the problems with the present examination system?
2. What some of the reforms proposed in the examination system?
3. State the recent measures proposed by the MHRD Ministry.

References

1. indiacurrentaffairs.org › Education (2010) Examination Reforms and Continuous and Comprehensive Evaluation
2. indiacurrentaffairs.org › Education 24 Dec 2010 – **Reforms** proposed in the **examination** system.
3. Krishna Kumar (2009) The long road to examination reforms in 'The Hindu'.
4. Pradhan S.K. (2009) Examination Reform in the U.G Commerce examination system: An Introspection, Department of Commerce, St Anthony's College. Shillong
5. Shivya (2009) Education Reforms in India

13.5 INCLUSIVE EDUCATION

With the growing importance of equal opportunities for education for all, one of the important aims of schools has become to include students with special needs in the regular classrooms. The Government of India has enacted the legislation Persons with Disabilities (Equal Opportunities and Full Participation) Act, 1995 (PWD Act) to achieve the goal of providing access to free education in an appropriate environment to all learners with disabilities till s/he attains the age of eighteen years. The Act endeavors to promote the integration of learners with disabilities in mainstream schools.

Concept of Inclusive Education

The concept has evolved towards the idea that all children should attend the mainstream school (equal learning opportunities) regardless of their cultural and social backgrounds as well of their differences on abilities and capacities.

Inclusive Education means that all students in a school, regardless of their strengths or weaknesses in any area, become part of the school community. They are included in the feeling of belonging among other students, teachers, and support staff. The Individuals with Disabilities Education Act (IDEA) and its 1997 amendments make it clear that schools have a duty to educate children with disabilities in general education classrooms.

Inclusion is more than just physical access to schools. It is including learners in all aspects such as social inclusion, curriculum accessibility and emotional inclusion. As such inclusive education is a developmental approach seeking to address the learning needs of all children, youth and adults with a specific focus on those who are vulnerable to marginalization and exclusion.

Inclusive Education is defined as a learning environment that promotes the full personal, academic and professional development of all learners irrespective of race, class, gender, disability, religion, culture, sexual preference, learning styles and language. (The National Commission on Special Needs in Education and Training (NCSNET1998) and National Committee for Education Support Services (NCESS 1998))

Scope of Inclusive education

The concept of *Inclusion* is often discussed as though it applies only to Special Educational Needs (SEN), but it has much wider scope. According to Booth and Ainscow (2000) inclusion in education involves:

- Valuing all students and staff equally.
- Reducing student's exclusion from schools and focusing their increase participation in the cultures, curricula and communities of local schools.
- To respond to the diversity of students in the locality, there is a need for restructuring the culture, policies and practices in schools.

- Reducing barriers to learning and participation for all students in the schools. Especially those who are categorized as 'having special educational needs'.
- Learning from attempts to overcome barriers to the access and participation of particular students to make changes for the benefit of students more widely.
- Viewing the difference between students as resources to support learning, rather than as problems to be overcome.
- Acknowledging the right of students to an education in their locality.
- Improving schools for staff as well as for students.
- Emphasizing the role of schools in building community and developing values, as well as in increasing achievement.
- Fostering mutually sustaining relationships between schools and communities.
- Recognizing that inclusion in education is one aspect of inclusion in society.

Problems Related to Inclusive Education

Lack of Awareness: The biggest challenge to inclusion of children with special needs is lack of awareness school authorities and teachers. Teachers lack knowledge of disabilities and experience with disabled students,

Negative Attitude of the Teacher: Teachers, like the general public, have negative views on both disabled students and mainstreaming. Teachers have negative attitude to mainstreaming emotionally disturbed and mentally retarded students.

Appropriate Environment: Most schools do not have the environment to make children with special needs feel welcome. There is lack of resources and infrastructure.

Lack of Attention to Individual Development: The current education system does not allow for individual development of children at their own pace. Teachers are unable to cope with differences in children.

Lack of Training: Teachers cannot identify and work with children who are different not because they don't want to, but due to lack of training. This makes children with special needs vulnerable, particularly in the Indian milieu. The teachers do not know how to deal with these children.

Large Classroom Size: In a typical Indian class of fifty children, children with special needs, fall outside the teacher's tolerance level.

Non-Acceptance: Their nondisabled peers do not accept these students due to their inability and slowness to participate in normal activities.

Steps Taken

1. In India, the **government and NGOs** are initiating measures to review and plan appropriate strategies for students with special needs and inclusive education. These measures include evolving policy guidelines, analyzing practices, developing teacher-training programmes, and creating resource persons and special teachers by establishing linkages to complement each other.
2. The **National Curriculum Framework** for School Education (NCERT, 2000) has recommended inclusive schools for learners with special educational needs by making appropriate modifications in the content, presentation and transaction strategies, preparing teachers and developing learning friendly evaluation procedures.
3. Children with special needs can be part of mainstream education with **early intervention**. If a child's specific learning difficulty can be detected by class III, then with right support of teacher the child can overcome the difficulty by the time he reaches middle schools. Therefore, **training for teachers** at pre-primary and primary levels is most important. In fact, such training should be given to student-teachers at the pre-service level. So that they are trained to cater to children with special needs when they join the schools as a teacher.
4. Those working in the field of education feel that teacher-training programmes at all levels M. Ed, B. Ed and D. Ed require a complete overhaul. Teachers need to be sensitized and equipped to help students with different needs. Any innovation in teaching will benefit all learners.
5. **Support services** for teachers with mainstreamed classes appear vital to teacher attitudes. Having psychologists or special education teachers who can provide information and assistance on a specific disabled child, behaviour management, or teaching techniques, will make teachers more positive toward inclusive education.

Check Your Progress

1. What is the meaning and scope of inclusive education?
2. Identify some problem of inclusive education. What are some of the measure being taken with respect to inclusive education?

References

1. Aggarwal, J.C. (2004) *Development of Education in India*, Delhi, Shipra Publications.
2. Ainscow, M. (1999). *Understanding the Development of Inclusive Schools*. London, Falmer Press
3. Ballard, K. (Ed.) (1998). *Inclusive Education: International Voices on Disability and Justice*. London: Falmer Press.
4. Barton, L. (1997). "Inclusive Education: Romantic, Subversive or Realistic?" *International Journal of Inclusive Education*, 1(3), 231-242.
5. Booth, T. & Ainscow, M. (Eds) (1998). *From Them to Us: An International Study of Inclusion in Education*. London: Routledge.
6. Sinha, N. (2001). "Governmental Strategies Towards Education of the Disabled: Tapping Open Learning for the Education of the Disabled". Paper presented at the *National Workshop on Inclusive Education for Children with Disabilities: Prospects and Challenges*, NIPCD and Planning Commission. New Delhi.
7. Sen Malini, (September 24 2007). "A School for All" *Education Times, Times of India*
8. UNICEF (2000). *Report on the Status of Disability in India*. Retrieved August 8, 2007, from www.unicef.org

13.6 EDUCATION OF THE MARGINALIZED GROUPS

Defining Marginalization

Marginalization is generally described as the overt actions or tendencies of human societies, where people who they perceive to be undesirable or without useful function are excluded, i.e., marginalized. The people who are marginalized are outside the existing systems of protection and integration. This limits their opportunities and means for survival.

The Encyclopaedia of Public Health defines marginalization as, 'to be placed in the margins, and thus excluded from the privilege and power found at the center'.

Merriam-Webster's online dictionary definition of the term, marginalize, is "to relegate to an unimportant, or powerless position within a society or group".

The concept of marginality is generally used to analyse socioeconomic, political, and cultural spheres, where disadvantaged people struggle to gain access to resources and full participation in social life. In other words, marginalized people might be socially, economically, politically and legally ignored, excluded, or neglected, and, therefore vulnerable. Marginality' is demeaning, for economic well-being, for human dignity, as well as for physical security.

Nature of Marginalization

- Marginalization is a *multidimensional, multicausal, historical* phenomenon. There are no general laws to understand and comprehend the complex nature of marginalization.
- Marginalization can be *due to class*, in relation to specific *social, cultural, economic and political* conditions, as well as *ideological* systems, social awareness, and human action.
- Marginalization *varies in different settings*. The religious, ecological system, patriarchy, political economy of a country, and the overall social system have an impact on the marginalization of specific groups or an individual.
- Marginalization also *varies from culture to culture*. This can be seen in relation to elderly people living in different countries and

cultures. The strong and supportive traditional family system in some cultures often provides better respect and care to elders than the public aided system available in others.

- Level of *awareness among the marginalized groups* plays very important role. Organized communities which are aware of their rights, demand more justice than unorganized communities. This also depends upon the support of the political-economic system of the country where they live in. Democratic institutions are favourable for most of the disadvantaged groups.
- Marginalization happens simultaneously at *the micro and macro levels*. Marginalization occurs at different levels, i.e., *individual, group, community, and global*. Discrimination across different social institutions, such as family, schools and neighbourhood, at work places, or places of worship. Many communities, a result of colonization, experience marginalization such as aboriginals, or women too face discrimination. Globalization too has increased the gap between rich and poor nations. The influx of capitalism, information technology, company outsourcing, job insecurity, and the widening gap between the rich and the poor, impacts the lives of individuals and groups in many capacities.

Types of Marginalization

Some broad types of marginalization such as social, economic, and political have been identified.

i) Social Marginalization: Socially marginalized people are largely deprived of social opportunities. There are those born into marginal groupings e.g., lower castes in India, or members of ethnic groups suffer discrimination. This marginality is typically lifelong. They lack the required social and cultural capital to participate in mainstream development processes. Their social networks are weak and vulnerable. They are deprived of access to resources, such as, economic, educational, cultural, and other support systems. This creates social isolation and limits their participation in the development process.

ii) Economic Marginalization: Some individuals or groups can be marginalized from the rest of the economy. The sources and amount of their income varies. Poverty and economic marginalization have both direct and indirect impact on people's health and wellbeing.

iii) Political Marginalization: Political marginalization does not allow the group to participate democratically in decision making, and, hence, they lose their right to every social, economic, and

political benefit. In every society, lack of political empowerment affects large sections of people, including women, ethnic minorities, migrants, disabled persons, elderly.

Causes of Marginalization

Some of the important factors that are responsible for marginalization are exclusion, globalization, displacement, and disaster both natural, and manmade.

i) Exclusion: Marginalization is a process that denies opportunities and outcomes to 'those living on the margins', while enhancing the opportunities and outcomes for those who are 'at the centre'. Marginalization combines discrimination and social exclusion. It offends human dignity, and it denies human rights. Caste and class prejudice, in many societies across the globe, exclude many groups and communities, and hinder their active participation in economic and social development.

ii) Globalization: Globalization has increased openness which has promoted development at the cost of equity. It is viewed that globalization has enhanced the gap between haves and have-nots and thus boosted marginalization. While it is true that some middle income developing countries, as well as the most populous countries, India and China, are gaining out of globalization, yet the impact is not equally universal.

iii) Displacement: The development programmes implemented by the government and increasing construction of development projects consistently displace a massive number of tribal, poor, and weaker sections. This results in marginalization of already marginalized people.

iv) Disasters-Natural and Unnatural: Disasters, are a global phenomena and a serious challenge to development. Vulnerability is linked to broader social issues such as poverty, social exclusion, conflict, education, health, gender issues and marginalization. There are three broad classifications of disasters.

Natural: earthquake, volcanic eruption, hurricane, tornado, ice storm, flood, landslide, wildfire, insect infestation, and disease outbreaks.

Manmade: Can be associated with technological advances, i.e., explosives, unexploded ordinance, toxic spills, emissions of radio-isotopes, and transportation accidents. It also includes incidents involving hazardous materials such as carcinogens, mutagens, or heavy metals. Dangers are posed by structural failure of devices

and machines or installations, and plants, such as bridges, dams, mines, power plants, pipelines, high rise buildings, vehicles, and trains.

Social: These include incidents primarily involving social unrest, such as hijacking, riots, demonstrations, crowd rushes, and stampedes, terrorist incidents, as well as bombings, shootings, and hostage taking.

Marginalized Groups

Some of the most vulnerable marginalized groups in almost every society are:

i) Women: Under different economic conditions, and under the influence of specific historical, cultural, legal and religious factors, marginalization of women can be seen from their exclusion from certain jobs and occupations. Women belonging to lower classes, lower castes, illiterate, and the poorest region have been marginalized more than their better off counterparts.

ii) People with Disabilities: People with disabilities have had to battle against centuries of biased assumptions, harmful stereotypes, and irrational fears. The stigmatization of disability resulted in the social and economic marginalization of generations with disabilities, and thus has left people with disabilities in a severe state of impoverishment for centuries.

iii) Elderly: Ageing is an inevitable and inexorable process in life. For most nations, regardless of their geographic location or developmental stage, the 80 year olds, or over-age group is growing faster than any younger segment of the older population. Elderly women form the majority of marginalized groups among them.

iv) Ethnic Minority: The term, ethnic minority, refers to marginalised people of the same race or nationality who share a distinctive culture. A minority is a sociological group that does not constitute a politically dominant voting majority of the total population of a given society. It may include any group that is subnormal with respect to a dominant group, in terms of social status, education, employment, wealth, and political power. Every large society contains *ethnic minorities*. They may be migrant, indigenous or landless nomadic communities, or *religious minorities* that have a different faith from the majority.

v) Caste Groups: The caste system is a strict hierarchical social system based on underlying notions of purity and pollution.

Brahmins are on the top of the hierarchy and Shudras or ***Dalits*** or the ***Scheduled Castes*** constitute the bottom of the hierarchy. The marginalization of ***Dalits*** influences all spheres of their life, violating basic human rights such as civil, political, social, economic and cultural rights. Literacy rates, purchasing power and poor housing conditions among Dalits are very low. Physical segregation of their settlements is common. However, in recent years due to affirmative action and legal protection, the intensity of caste-based marginalization is reducing.

vi) Tribes: The Tribes are marginalized across nations, whether it is advanced countries like USA, Australia or the developing and underdeveloped countries in Asia and Africa. In India, the population of Scheduled Tribes is around 84.3 million and is considered to be socially and economically disadvantaged group. They are mainly landless with little control over resources such as land, forest and water. They constitute agricultural, casual, plantation and industrial labourers. This has resulted in poverty, low levels of education and poor access to health care services.

The Indian Context

In the Indian context the marginalized are categorized as the scheduled castes, scheduled tribes, denoted tribes, nomadic tribes, and other backward classes.

Education of the Marginalized in the Indian Context

The Education Commission 1964-66 in its report stressed on the equalization of educational opportunity. One of the most important objectives of education is to equalize opportunity enabling the marginalized, backward or the underprivileged classes to use education for improvement of their conditions. Policies on education 1968, 1986 and 1992 all stressed upon speedy action for the promotion education of the deprived sections of the society.

Measures for Education of the Marginalized

- Incentives to families to send their children regularly to schools till they reach the age of 14.
- Pre-matric scholarships for all children regardless of incomes.
- Constant micro planning and verification to ensure enrolment, retention and successful completion of courses.
- Remedial measures to better their chances for further education and employment.
- Recruitment of teachers from scheduled castes.

- Provision of hostel facilities.
- Location of school buildings, balwadis, and adult education centres to facilitate participation specially in rural areas, hill and desert districts or remote and inaccessible areas.
- Priority given to opening schools in tribal areas with help of tribal welfare schemes.
- Developing curricula and instructional materials in tribal languages with facility to switch to regional language. Also the curricula in the states to depict rich cultural identity of the tribal people.
- Teacher training to tribal youth with assured employment.
- Residential schools including ashram schools, anganwadis, non formal and adult education centres to open on priority basis.
- Incentive schemes, scholarships for higher education with emphasis on technical, professional and para-professional courses.
- Remedial programmes to help overcome psycho-social impediments.

Check Your Progress

1. What is the meaning and scope of marginalization?
2. Who are the marginalized people in general and in particular in the Indian context?
3. What are the causes of marginalization?
4. What steps have been taken by the Government of India for the education of the marginalized groups?

References

1. Kanbur, Ravi. (2007), **Conceptualizing Economic Marginalization**, (Key-notes for the Living at the Margins Conference Cape Town, March 26, 2007), www.people.cornell.edu/pages.
2. Murshed. Marlsoob (ed.) (2002), **Globalization, Marginalization, and Development**, London, New York: Routledge.
3. Nomani, Farhad and Sohrab Behdad (2002), **The Nature of Marginalization of Women b Work Force in the Post-Revolutionary Iran**, paper presented at Middle East Economic Association, New Orleans, 5-7 January 200 1.
4. Toye, Michael and Jennifer Infanti (2004), **Social Inclusion and Community Economic Development: Literature Review**, Pan-Canadian Community Development Learning Network Project Framework,

13.7 LETS SUM UP

Efforts have been made to reach education to all. However, there is wastage and stagnation in education. There are economic, social and educational causes that hinder the education of children coming from lower strata of society. The marginalized groups existing in society namely the scheduled castes, scheduled tribes and other backward classes have historically suffered deprivation in all walks of life in general and in education in particular. Efforts have been made towards economic, social and educational progress of the marginalized people of India. The examination reforms have been suggested right from the time of independence by various committees set up for the purpose. The latest document from the NCERT, the NCF 2005 has clearly laid out the much needed reforms and the HRD ministry currently is keen to implement the reform. There is great diversity in the population and the government of India has passed regulations with respect to inclusion of all irrespective of any kind of disability. There are efforts to provide equal opportunities and inclusion of all in the process of education.

13.8 UNIT END QUESTIONS

1. Explain the meaning and causes of wastage and stagnation. What measures can be undertaken to overcome the problem of wastage and stagnation?

2. Give the exam reforms given by NCF 2005. In your opinion can they be successfully implemented?
3. What are the problems of inclusive education?
4. Who are the marginalized in the Indian society? What are some of the measures undertaken for their education?

13.9 SUGGESTED READINGS

1. www.preservearticles.com/.../wastage-and-stagnation-in-education. 6 May 2011.
2. indiacurrentaffairs.org › Education (2010) Examination Reforms and Continuous and Comprehensive Evaluation
3. indiacurrentaffairs.org › Education 24 Dec 2010 – **Reforms** proposed in the **examination** system.
4. Krishna Kumar (2009) The long road to examination reforms in 'The Hindu'.
5. Pradhan S.K. (2009) Examination Reform in the U.G Commerce examination system: An Introspection, Department of Commerce, St Anthony's College. Shillong
6. Shivya (2009) Education Reforms in India
7. Aggarwal, J.C. (2004) ***Development of Education in India***, Delhi, Shipra Publications
8. Ainscow, M. (1999). *Understanding the Development of Inclusive Schools*. London: Falmer Press
9. Alexander, Cara, and Philip S. Strain. (1978). *A Review of Educators' Attitudes Toward Handicapped Children and the Concept of Mainstreaming*. Psychology in the Schools 15 390-396. Retrieved September 12, 2008 from <http://www.ericdigests.org/pre-927/teacher.htm>
10. Ballard, K. (Ed.) (1998). *Inclusive education: International voices on disability and justice*. London: Falmer Press.
11. Barton, L. (1997). Inclusive Education: Romantic, Subversive or Realistic? *International Journal of Inclusive Education*, 1(3), 231-242.

12. Booth, T. & Ainscow, M. (Eds) (1998). *From Them to Us: An International Study of Inclusion in Education*. London: Routledge.
13. Hannah, Mary Elizabeth, and Susan Pliner. (1983). *Teacher Attitudes Toward Handicapped Children: A Review and Synthesis*. *School Psychology Review* 12 12-25. Retrieved September 12, 2008 from <http://www.ericdigests.org/pre-927/teacher.htm>12
14. indiacurrentaffairs.org › Education (2010) Examination Reforms and Continuous and Comprehensive Evaluation
15. indiacurrentaffairs.org › Education 24 Dec 2010 – Reforms proposed in the examination system.
16. Kanbur, Ravi. (2007), *Conceptualizing Economic Marginalization*, (Key-notes for the Living at the Margins Conference Cape Town, March 26, 2007), www.people.cornell.edu/pages.
17. Krishna Kumar (2009) The long road to examination reforms in 'The Hindu'.
18. Murshed. Marlsoob (ed.) (2002), *Globalization, Marginalization, and Development*, London, New York: Routledge.
19. Nomani, Farhad and Sohrab Behdad (2002), *The Nature of Marginalization of Women b Work Force in the Post-Revolutionary Iran*, paper presented at Middle East Economic Association, New Orleans, 5-7 January 200 1.
20. Pradhan S.K. (2009) Examination Reform in the U.G Commerce examination system: An Introspection, Department of Commerce, St Anthony's College. Shillong
21. Sinha, N. (2001). *Governmental strategies towards education of the disabled: tapping open learning for the education of the disabled*. [Paper presented] National Workshop on Inclusive Education for Children with Disabilities: Prospects and Challenges. *NIPCD and Planning Commission* NIPCD and Planning Commission, New Delhi.
22. Sebba, J. & Ainscow, M. (1996). International Developments in Inclusive Schooling: Mapping the Issues. *Cambridge Journal of Education*, 26(1), 5-18.

23. Sen Malini, (September 24 2007). A School for All. *Education Times, Times of India*
24. Shivya (2009) Education Reforms in India
25. Toye, Michael and Jennifer Infanti (2004), ***Social Inclusion and Community***
26. ***Economic Development: Literature Review***, Pan-Canadian Community Development Learning Network Project Framework,
27. UNICEF's (2000). *Report on the Status of Disability in India*. Retrieved August 8, 2007, from www.unicef.org
28. UNESCO (1994), *The Salamanca Statement and Framework for Action on Special Needs Education*. UNESCO/Ministry of Education and Science, Madrid



TRENDS AND ISSUES IN EDUCATION

Unit Structure

- 14.1 Learning Objectives
- 14.2. Introduction
- 14.3 National Knowledge Commission
- 14.4 Impact of Globalization on Higher Education
- 14.5 Millennium Development Goals Given by UNESCO
- 14.6 Privatization of Higher Education
- 14.7 Lets Sum Up
- 14.8 Unit End Questions
- 14.9 Suggested Readings

14.1 LEARNING OBJECTIVES

After going through this unit you will be able to

- Identify the current trends in higher education with respect to National Knowledge Commission and Millennium Development Goals given by UNESCO.
- Identify the current issues in higher education with respect to impact of globalization on and privatization of higher education.
- Understand the different aspects of the trends and issues affecting higher education.
- Critically evaluate the importance of these trends and issues.

14.2 INTRODUCTION

The purpose of higher education is to make a significant contribution to economic development, social progress and political democracy in independent India. The changing global scenario has brought about newer trends such as the setting up of the National Knowledge Commission to look into matters pertaining to higher

education. The Millennium Development Goals given by UNESCO for worldwide population has implications for improvement of the quality of life for people world over. The proportion of the Indian population, about 7 per cent in the relevant age group, that enters the world of higher education has made several demands on the system of higher education. There are certain issues, such as privatization and globalization because of which, the opportunities for higher education as well as the quality of higher education in most of the Indian universities leaves much to be desired. These are a cause for great concern.

14.3 NATIONAL KNOWLEDGE COMMISSION

The **National Knowledge Commission** (NKC) was constituted on 13 June 2005 by the Prime Minister of India, Dr. Manmohan Singh. The Commission was to be a think-tank which would consider the possible policies that might sharpen India's comparative advantage in the knowledge-intensive service sectors. The NKC website was launched in February 2006.

The Commission, in particular, was to advise the Prime Minister's Office on policies related to education, research institutes and reforms needed to make India competitive in the knowledge economy. The Commission was to recommend reform of the education sector, research laboratories, and intellectual property legislation. It was also to consider whether the Government could itself upgrade its use of the latest techniques to make its workings more transparent.

The National Knowledge Commission (NKC) at the start consisted of eight members with Sam Pitroda, as the Chairman.

Terms of Reference of the NKC

- Build excellence in the educational system to meet the knowledge challenges of the 21st century and increase India's competitive advantage in fields of knowledge.
- Promote creation of knowledge in science and technology laboratories.
- Improve the management of institutions engaged in intellectual property rights.
- Promote knowledge applications in agriculture and industry.
- Promote the use of knowledge capabilities in making government an effective, transparent and accountable service provider to the citizen and promote widespread sharing of knowledge to maximize public benefit.

The Organizational Structure of the NKC

The organizational structure of the NKC is flat. The Secretariat is headed by an Executive Director and consists of around 8-9 research associates. It also has four advisors who advise the commission on different issues. The Secretariat of the Commission is located in Chanakyapuri, New Delhi.

Working of the NKC

The NKC consults a wide range of stake-holders and experts on each area before submitting the recommendations to the Prime Minister. Each area has a working group which is headed by a prominent person in that field. The Working Group members meet several times to submit a report to the NKC. The NKC members then hold discussions on the report before submitting it to the Prime Minister. After submitting the recommendations, an extensive coordination also takes place with the Planning Commission of India and relevant ministries of the Government.

As many of the components of the education sector remains state subjects in India, NKC representatives also visit various state governments and conduct deliberations with secretaries of education departments for reforming of the education sector at the state level.

Major Thrusts

In December 2006, the Commission brought out a 'Report to the Nation 2006'. It includes the following recommendations submitted to the Prime Minister on libraries, knowledge, E-governance, translation, languages, and national portals. Many of the recommendations of the NKC are already in the implementation stage by different ministries of the Government. This includes areas such as libraries, e-governance and translation.

Some of the major areas under work are higher education, vocational education, entrepreneurship and school education.

Five Key Areas of the Knowledge Paradigm

The National Knowledge Commission deliberations have focused on five key areas of the knowledge paradigm.

Providing **access to knowledge** by providing means through [right to education](#), [language](#), [translation](#), [libraries](#), [networks](#) and [portals](#).

Knowledge concepts are organized, distributed and transmitted through the education system which covers many aspects such as

[school education](#), [vocational education](#), [higher education](#), [medical education](#), [legal education](#), [management education](#), [engineering education](#), [open and distance education](#), [open educational resources](#), thus enabling the individuals to make better informed decisions and keep abreast of important issues and trends.

Knowledge creation can be enhanced by either using existing resources better, or discovering new resources. India must therefore examine issues such as [science and technology](#), [legal framework for public funded research](#), [intellectual property rights \(IPRs\)](#), [innovation](#) and [entrepreneurship](#).

Knowledge application can promote technological change and facilitate reliable and regular flow of information. This will simplify growth of markets and industry. Initiatives in the areas of agriculture, small and medium enterprises (SMEs) and traditional knowledge can demonstrate that knowledge can be very effectively applied for the betterment of the quality of life for all and in particular the rural poor.

Development of better knowledge services will simplify many different points at which citizens interact with the State. Technology provides us with an opportunity to ensure accountability, transparency and efficiency in government services. E-governance is one of the ways in which citizens can be empowered to increase transparency of government functioning, leading to greater efficiency and productivity.

NKC Recommendations for Higher Education

The objectives of reform and change in the higher education system must be expansion, excellence and inclusion.

For **Expansion** *1. Create many more universities* i.e. nearly 1500 universities nationwide or some clusters of affiliated colleges could also become universities to attain a gross enrolment ratio of at least 15 per cent by 2015;

2. Change the system of regulation for higher education by establishing an Independent Regulatory Authority for Higher Education (IRAHE), independent of Government, its ministries and all other stakeholders;

3. Increase public spending and diversify sources of financing which can necessarily come from both public and private sources;

4. Establish 50 National Universities of the highest standard. They can be an example for the rest of the nation, and train students in a variety of disciplines, including humanities, social sciences, basic

sciences, commerce and professional subjects, at both the undergraduate and post-graduate levels.

For **Excellence 1**. *Existing universities need to be reformed by restructuring their curricula at least once in three years, supplementing annual examinations, with continuous internal assessment, transition to a course credit system, become the hub of research, attract and retain talented faculty members,*

2. *Restructure undergraduate colleges affiliated to universities by providing autonomy to colleges, or remodel as community colleges, and by establishing Board of Undergraduate Education for affiliation.*

For **Inclusion** *a needs blind admissions policy should be adopted making it unlawful for educational institutions to take into account any financial factor while admitting a student. The needs are to be measured by such an index which could include social background covering caste (keeping in view regional variations), religion and gender, family education history, family income, type of school distinguishing between government and private schools and between schools from different locations, the medium of instruction, place of residence distinguishing between urban and rural areas and accounting for regional deprivation by sorting districts along an index of infrastructure or access to social benefits and physical disability. The government should support a well-funded and extensive National Scholarship Scheme targeting economically underprivileged students and students from historically socially disadvantaged groups, particularly students from rural and backward areas.*

Check Your Progress

- 1. Why was the National Knowledge Commission set up? What were the terms of reference of the Commission?
- 2. Describe the five key areas of the knowledge paradigm?
- 3. What are the NKC recommendations for higher education with respect to expansion, excellence and inclusion?

References

1. The NKCL website.

14.4 IMPACT OF GLOBALIZATION ON HIGHER EDUCATION

Defining 'Globalization'

'Globalization' is commonly used as a way of describing the spread and connectedness of production, communication and technologies across the world. 'Globalization' is also referred to the efforts of the International Monetary Fund (IMF), the World Bank and others to create a global free market for goods and services. Globalization in the sense of connectivity in economic and cultural life across the world has been growing for centuries. However the speed of communication and exchange, the complexity and size of the networks involved, and the sheer volume of trade, interaction and risk can be labeled as 'globalization'.

Globalization involves the diffusion of ideas, practices and technologies. It is something more than internationalization and universalization. It isn't simply modernization or westernization. It certainly isn't just the liberalization of markets. Anthony Giddens (1990: 64) has described globalization as 'the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa'. This involves a change in the way geography is understood and localness is experienced. Although it offers opportunity, it brings considerable risks, for example those linked to technological change.

Characteristics of Globalization

- In *economic terms*, a rise in internationalized advertising and consumption patterns, a reduction in barriers to the free flow of goods, workers, and investments across national borders, and correspondingly, new pressures on the roles of worker and consumer in society.
- In *political terms*, a certain loss of nation-state sovereignty, or at least the erosion of national autonomy, and, correspondingly, a weakening of the notion of the "citizen".
- In *cultural terms*, a tension between the ways in which globalization brings forth more standardization and cultural homogeneity, while also bringing more fragmentation through the rise of locally oriented movements due to the desire of preserving one's identity. Sometimes this merger, between the global and the local is termed "the glocal."

- In *educational terms*, there is a growing understanding that globalization, is reflected in an educational agenda that privileges, if not directly imposes, particular policies for evaluation, financing, assessment, standards, teacher training, curriculum, instruction, and testing.

Globalization and Education

Globalization has affected many areas of human life, including education. Globalization has created an information based society. Educational scenario is rapidly changing because of globalization. The developments in technology and communication systems have brought about changes in the teaching and learning systems across the world. New ideas, change in values and knowledge, have changed the roles of students and teachers too. Education is now expected to shape children, the future citizens of the world into 'global citizens', with a broad range of skills and knowledge. As such it is the need of the hour to include subjects which reflect this global outlook and provide individuals with a better chance of employment, which in turn leads to a better lifestyle, power and status.

Technological advancements have introduced technology in the classrooms which have changed the way education is being delivered to the students. There is reliance on electronic sources such as the emergence of video conferencing and communication and information based technology, the Internet, with massive network of computers located throughout the world, to deliver the material. The rapid growth of television services, and influence of this media of mass communication, has also contributed to preparing a knowledgeable people. As a result, the barriers of distance are being broken down at a rapid rate, due to this key aspect of globalization. There is no need to be physically present in an educational institution in order to learn.

Impact of Globalization

- The spread of education internationally, as a result of globalization, has affected cultures worldwide.
- The capitalist society is gradually becoming global with a strong emphasis on free trade.
- Educational institutions are becoming more market oriented, focusing their energy more on creating funds rather than providing sufficient education for students.

- Due to this free trade there is inclination to end protection to education so that there is more competition and privatization in the education sector.
- Universities and colleges around the world are forced to compete in the global capitalist market and engage in entrepreneurial activity to sustain themselves. This has changed institutional approaches to the development of overseas education.
- University courses must now be cross-cultural in content, and cater to students entering higher education outside of their own country.
- Due to globalization there have been changes in the labour market, which have resulted in need for more knowledge and skilled workers, and workers with deeper understandings of languages, cultures and business methods from all over the world.

Problems and Opportunities due to Globalization

Globalization of higher education creates both challenges and opportunities. Education will be the answer to many problems raised by globalization.

- Educational goals are seen to be an area of great concern in the era of globalization. It is here that universities play a crucially important role, for creating better society. It is impossible to ignore the local universities' need to reflect on the impact of globalization.
- Universities providing a high quality education for the globalised world must focus on internationalism and cross-cultural communication.
- Education should not become a means of westernizing the world but it should treat each unique culture and society with respect, realizing that global education is not only learning about the West, but also studying different cultures of the world, using different approaches, ways of teaching and different media.
- Due to globalization, there has been commodification and the corporatization of institutions of higher learning. The state is gradually withdrawing from higher education and many state run institutions have been privatized and are being run as businesses. The private sector model of education delivery prevents the development of a meaningful approach to achieve the distinctive purposes, and objectives of education.

- Corporations operate on the principles of cost reduction and profit maximization. These require introducing standardization and the packaging of product in compact, and measurable terms. Applied to education, these approaches would possibly negate its basic fabric and purpose. Education has always encouraged and represents openness, inquiry, diversity, research and limitless learning. Corporatization of education would make it elitist - the one provided by corporations for the masses and the poor who cannot afford going to the traditional institutions of learning, and the other for the rich and the affluent.
- It is desirable that the state offer public services such as education than the private sector management. If the state gives up its control over education and education policy, then there is the risk of diminishing it to the status of a packaged product by profits can be made. Openness, diversity, scholarship, research and disinterested learning will be its biggest victims.

Importance of Global Education

A global education should teach about issues that cross national boundaries, and interconnected systems on ecological, cultural, economical, political and technological. Such a program can draw upon expertise in many areas such as humanities, social science and environmental science.

In the present borderless information society, education needs to respond to the demands of a rapidly globalizing world. This can be done by raising awareness of environment, peace, cultural and social diversity, increased competitiveness, and the concept of a global village. Such education is the requirement of the knowledge or information society. Education prepares the individual to connect - and live in harmony - with the environment around him. Globalization has changed the size, nature and quality of that environment. The challenge for higher education, therefore, is to reform, create and develop systems that prepare the individual to work in a borderless economy and live in a global society. In other words, our educational institutions need to produce global citizens.

Check Your Progress

1. Define globalization and state its characteristics.
2. Critically examine the impact of globalization on education.
3. What is the role of education in the era of globalization?
4. Why is there a need for global education?

References

1. Satish Tandon, (September 2005) Globalization: Impact on Education,
www.satishtandon.com/globaledu.html
2. Field, J. (2000) *Lifelong Learning and the New Educational Order*, Stoke of Trent: Trentham Books.
3. Giddens, A. (1990) *Consequences of Modernity*, Cambridge: Polity.
4. Giddens, A. (1991) *Modernity and Self Identity*, Cambridge: Polity.
5. Held, D., McGrew, A., Goldblatt, D. and Perraton, J. (1999) *Global Transformations - Politics, Economics and Culture*, Cambridge: Polity Press.

14.5 MILLENIUM DEVELOPMENT GOALS (UNESCO)

The **Millennium Development Goals (MDGs)** are a United Nations initiative. These are eight international development goals that all 192 United Nations member states and at least 23 international organizations have agreed to achieve by the year 2015. The aim of the Millennium Development Goals (MDGs) is to encourage development by improving social and economic conditions in the world's poorest countries. They include eradicating extreme poverty, reducing child mortality rates, fighting disease epidemics such as AIDS, and developing a global partnership for development. There were earlier international development targets but these were officially established at the Millennium Summit in 2000, where all world leaders present adopted the United Nations Millennium Declaration.

The MDGs focus on three major areas of human development, with the main focus towards increasing basic standards of living.

- bolstering human capital,
- improving infrastructure, and
- increasing social, economic and political rights

The objectives of **human capital** focus on improving nutrition, healthcare (including reducing levels of child mortality, HIV/AIDS, tuberculosis and malaria, and increasing reproductive health), and education.

The objectives for **infrastructure** focus on improving infrastructure through increasing access to safe drinking water, energy and modern information/communication technology; amplifying farm outputs through sustainable practices; improving transportation infrastructure; and preserving the environment.

The objectives for **social, economic and political rights** focus on empowering women, reducing violence, increasing political voice, ensuring equal access to public services, and increasing security of property rights.

The MDGs emphasize that individual policies needed to achieve these goals should be tailored to individual country's needs. Therefore most policy suggestions are general. They also emphasize the role of developed countries in aiding developing countries, as outlined in the eighth goal. Goal Eight sets objectives and targets for developed countries to achieve a "global partnership for development" by supporting fair trade, debt relief for developing nations, increasing aid and access to affordable essential medicines, and encouraging technology transfer. Thus developing nations are not seen as left to achieve the MDGs on their own, but as a partner in the developing-developed pact to reduce world poverty.

In the MDGs there are eight goals with 21 targets, and a series of measurable indicators for each target. The MDGs are:

1. Eradicate extreme poverty and hunger
2. Achieve universal primary education
3. Promote gender equality and empower women
4. Reduce child mortality
5. [Improve maternal health](#)
6. [Combat HIV/AIDS, malaria and other diseases](#)
7. [Ensure environmental sustainability](#)
8. [Develop a global partnership for development](#)

Goal 1: Eradicate extreme poverty and hunger targets at making half the proportion of people living on less than \$1 a day, achieve decent employment for women, men, and young people, making half the proportion of people who suffer from hunger.

Goal 2: Achieve universal primary education by 2015, by having all children complete a full course of primary schooling,

Goal 3: Promote gender equality and empower women by eliminating gender disparity in primary and secondary education preferably by 2005, and at all levels by 2015.

Goal 4: Reduce child mortality rates by reducing by two-thirds, between 1990 and 2015, the under-five mortality rate.

Goal 5: Improve maternal health by reducing by three quarters, between 1990 and 2015, the maternal mortality ratio and **achieve, by 2015, universal access to reproductive health.**

Goal 6: Combat HIV/AIDS, malaria, and other diseases and have them halted by 2015 and begin to reverse the spread of HIV/AIDS , achieve, by 2010, universal access to treatment for HIV/AIDS for all those who need it, and have halted by 2015 and begin to reverse the incidence of malaria and other major diseases.

Goal 7: Ensure environmental sustainability by integrating the principles of sustainable development into country policies and programs, reverse loss of environmental resources, reduce biodiversity loss, achieving, by 2010, a significant reduction in the rate of loss, halve by 2015, the proportion of the population without sustainable access to safe drinking water and basic sanitation (for more information see the entry on water supply), by 2020, to have achieved a significant improvement in the lives of at least 100 million slum-dwellers.

Goal 8: Develop a global partnership for development by developing further an open, rule-based, predictable, non-discriminatory trading and financial system, addressing the special needs of the least developed countries (LDC), addressing the special needs of landlocked developing countries and small island developing States, dealing comprehensively with the debt problems of developing countries through national and international measures in order to make debt sustainable in the long term, by co-operating with pharmaceutical companies, providing access to affordable, essential drugs in developing countries, and co-operate with the private sector, making available the benefits of new technologies, especially information and communications technology.

The Indian Context

The Millennium Development declaration was a visionary document, which sought partnership between rich and poor nations to make globalization a force for good. Its signatories agreed to explicit goals on a specific timeline. The Millennium Development Goals (MDGs) set ambitious targets for reducing hunger, poverty, infant and maternal mortality, for reversing the spread of AIDS, tuberculosis and malaria and giving children basic education by 2015. These also included gender equality, environmental sustainability and multisectoral and international partnerships.

Government's claims

The Government of India claims that the country is on track to meet the MDG targets by 2015. It argues that the number of people living below the **poverty** line has **reduced**. It claims that **child and maternal mortality rates are reducing** at a pace commensurate with its plans. It maintains that many government-sponsored schemes have increased public resources in several key sectors. The Mahatma Gandhi **National Rural Employment Guarantee Scheme** has increased rural employment. The **Sarva Shiksha Abhiyan**, a national policy to universalise primary education, has increased enrolment in schools. The Reproductive and Child Health Programme II, the **Integrated Child Development Services** and the **National Rural Health Mission** have resulted in massive inputs in the health sector. It states HIV rates are low and that deaths due to tuberculosis and malaria show downward trends. It asserts that the Rajiv Gandhi National **Drinking Water Mission** and the **Total Sanitation Campaign** address crucial MDGs.

Check Your Progress

1. What are the aims and objectives of Millennium Development Goals?
2. State the Millennium Development Goals and the specific targets to be achieved.
3. How far has the Government of India achieved the Millennium Development Goals?

References

1. <http://www.unmilleniumproject.org/press/07.html>
2. [Development Goals information site](#)
3. Wikipedia accessed June 2011.

14.6 PRIVATIZATION OF HIGHER EDUCATION

Towards Privatization of Higher Education in India

The 1990s saw major developments and turn of events in higher education in India. According to Jandhyala B.G. Tilak of the then National Institute of Educational Planning and Administration (Privatisation of Higher Education in India, 2002), public funding for higher education should be drastically reduced. In 1997, the Government of India in its proposals for subsidies accorded higher education the status of a 'non-merit good' for the first time while elementary education remained 'merit-good' which need not be subsidized by the State at the same level as merit good.

However, the road ahead for India is directly linked to creation of quality higher education institutions in a big way to meet the challenge of being the knowledge hub, which India is fast losing. The Government resources for higher education are simply not enough. Government supervision of higher education is dismal. Recourse to quality private higher education, both university and non-university, India needs to have a proactive demand based policy towards private higher education including foreign institutions/universities desirous of setting up campus in India or entering into joint-ventures.

Gradually there has been a general trend towards liberalization and opening of education sector to private initiative. Steps such as offering tax concessions/fiscal incentives for setting up campuses are under consideration. Thus the era of serious thought on privatization of higher education in India has began.

Meaning of Privatization

Privatization connotes a wide range of ideas. Privatization implies induction of private ownership, management and control of organizations. Privatization can imply deregulation meaning thereby lesser control of the government. It refers to expansion of private sector and reduction of public sector. It also means that areas reserved for the public sector will be opened to the private sector. The shift towards privatization reduces the role of the government and increases the role of the private, cooperative and local government. The areas of shift are mainly decision making and responsibility of money and administration.

A brief look at the public higher education landscape reveals the privatization exists in one form or another on almost every college campus. Broadly defined, 'privatization is the act of reducing the role of government or increasing the role of the private sector in an activity or in the ownership of assets' (Savas in Gilmer, 1997). It is thought that privatization will lead to better higher education product at a reduced cost to the exchequer.

Education and Privatization

Applied to the education sector, privatization can be seen as part of the wider reform of the public sector. Education is both a private and social investment. It is therefore the responsibility of both the individual including the student, his family and even his employers and the society which includes the community and the state. The areas of shift in the education sector are mainly decision and responsibility of money, administration and a relevant curriculum of high quality.

Privatization is management by private sector with total absence of government intervention. Such institutions generate their own funds through higher fees, user charges and full use of resources. They survive on the philosophy that they do not have to pay for those who can pay. Privatization of higher education has emerged in **several forms and types** in the recent decade in India.

1. Privatization within government higher education institutions takes place in the form of introducing self-financing courses within government institutions.
2. Converting government aided private institution in to private self financing institution.
3. Allowing expanding self financing private institution with recognition and also without recognition, which may be termed as commercial private higher education institutions.

Factors Responsible for Privatization of Higher Education (Need for Privatization)

1. ***Need for competitive efficiency***: Main justification for privatization rests heavily on the grounds of efficiency to promote a more competitive economic environment. Operation of public sector enterprises is considered inefficient. It is believed that private ownership and control are more efficient in terms of resource allocation and work.
2. ***Growth in population***: India has a population of nearly one hundred and seven cores. In order to provide to a large number of people, more private institutions are needed. To fulfill the demand for higher

education of young people in the country privatization of higher education is needed.

3. **Financial burden on government:** Higher education in India is in financial stress. The government can no longer bear the financial burden of public enterprises. Current spending on education in India is not more than 3.5% of GDP. The center itself concedes that the minimum should be 6%. Very little is being spent on higher education. This compares unfavorably with the international levels. Therefore there is a need to evolve policy through which private resources are mobilized.
4. **Education is an economic good:** Education is no more being as a social service but as a necessary economic input. Investment in education is treated as a factor contributing to the development of human resources. In this effort private initiative can help since the private sector is the beneficiary of the knowledge industry.
5. **Quest for quality:** Private institutions do not require long procedures for procurement of human as well as material resources. In order to purchase and maintain good qualitative infrastructure and equipment like furniture, buildings, different types of laboratories and qualified and competent academic staff, who can be paid as per the demand, there is a need for privatization.
6. **Rapid growth of school education:** Growing number of schools naturally push the demand higher education which the government is not able to provide.
7. **Fulfilling the need for skilled manpower:** There is very little initiative from the public sector due to limited freedom. Private institutions are free to initiate modern and advanced courses in order to fulfill the demand for subjects which facilitate economic development of the market and the nation.
8. **Curtailment of corruption:** In order to control the corruption in the government sector, private sector is much needed. Privatization stops the corruption to some extent and brings about some discipline. As a result there will be capacity utilization.
9. **Desire for more autonomy:** Privatization of higher education will provide autonomy to institutions and there will be less dependency on the government. This will remove political interference in areas of administration, management and finance.
10. **Synergy for information based economy:** In the present times there is a need for interaction between UGC, academic institutions of higher learning, industry, R&D institutions and funding agencies. This could be achieved by a synergy process wherein they will be partners in

various activities, complementing each other in reaching their visions, objectives and goals.

11. **Technological developments:** Information revolution has been brought about and strengthened due to technological developments such as microchips, genetics, communications, robots, lasers, growth of satellite TV and computer technologies. Due to limited resources public sector cannot meet the demands of the industry and other sectors of economy. Thus private sector can undertake to train manpower in technology and respond to market demands.
12. **Greater responsibility with the recipients of education:** Over the years education has been considered as a free public good thereby devaluing education. Privatization of education where the recipient will bear the full cost will help bring greater responsibility in them. As a consequence, students are likely to demand greater efficiency and quality in teaching.

Privatization, by definition, is a process, rather than a state. The term may also encompass a wide array of models. In some systems, privatization has arisen as a result of deliberate policy, but in others, it is the result of unplanned changes.

Gilmer's (1997) model of production and finance rely on the idea that production and finances are of primary concern since they are uniquely distinguishing characteristics of privatization. This **four part typology** separates privatization into **four models**.

1. Public production with public finance. This is typical government run and financed model that public higher education operates from a large extent through decreasing extent.

2. Public production with private finance. This is a diversification of revenue model that includes such schemes as increasing tuition and user fees and other revenue generating strategies in higher education such as private fund raising.

3. Private production with public finance. This model includes a myriad of modes operating including contracting, deregulation, franchises, grants and subsidies and vouchers.

4. Private production with private finance. This area includes load shedding and divestiture. This form of privatization occurs when the government decides to stop providing a particular service and leaves it to the market to provide the service.

Advantages of Privatization

Privatization will enhance

- Decentralization and debureaucratization of educational institutions
- Initiatives in educational reforms
- Innovativeness in teaching and evaluation
- Tailor made services and provision of wide choice of courses and subjects to students
- Competition
- Quality education and training
- Shaping of the curriculum according to global, national and local needs
- Availability and better maintenance of resources
- Transparency in all procedures
- Fulfill the need of the country in liberalization, privatization, and globalization.
- Utility of human and physical resources in proper way

Fears in Privatization

Privatizing education

- Will adversely affect the poor
- Undermine equity, diversity and openness
- Does not address issues of equality, fairness and responsibility
- Exorbitant fees will deprive many of availing education
- Accountability problem will arise
- Courses in humanities and social sciences will be sidelined due to no economic gain
- Civic and democratic values may not get passed down
- Apprehensions about job security and retrenchment of staff
- Cost saving will lead cost cutting
- Collected funds may be misused by the owners
- Favoritism towards family members and friends
- Benefits remain un proven

Current Trend in Privatization of Higher Education

In view of the expanding role of World Trade Organization (WTO), higher education has become an item under it. Foreign universities are being encouraged to come to India to set up independent operations or collaborate with existing Indian Institutions, colleges/institutes. There is no need for government approvals in FDI in education. While a regulatory set up is required to ensure that there is no cheating or hoax, the fixation of fees should not be in state control. On the issue of admissions, private

player may be given the discretion for admission, but will have to justify merit. Perhaps a Tribunal on Admission Disputes can be set up for those aggrieved by the admission policy of an institution.

Check your progress

1. Explain the concept of privatization of higher education?
2. What are the factors responsible for privatization of higher education?
3. What are the advantages of and fears in privatization of higher education?
4. Explain the models of privatization.

14.7 LET US SUM UP

In this unit we have studied the trends and issues in education. The National Knowledge Commission as well as the Millennium Development Goals have given new directions to view education in a different context placing responsibility on the authorities and the incumbents. Globalization and privatization represent the current trends in education. Adequate measures have to be taken to ensure that these factors do not leave anyone without education and good quality of life.

References

1. Powar, K.B. and Johar, K.L.: Private Initiatives in Higher Education.
2. Tilak, J.B.G.: "The Challenging Concerns in Economics of Indian Education in Perspectives in Education Vol. 17, 2001.

14.8 UNIT END QUESTIONS

1. Why was the National Knowledge Commission set up? What were the terms of reference of the Commission?
2. Explain the five key areas of the knowledge paradigm? What are the NKC recommendations for higher education with respect to expansion, excellence and inclusion?
3. What are the characteristics of globalization? How has globalization impacted education in India?
4. What is the role of education in the era of globalization?

5. What are the aims and objectives of Millennium Development Goals? How far has the Government of India achieved the Millennium Development Goals?
6. Explain the concept and models of privatization of higher education. Why is privatization needed in higher education? Discuss the advantages and fears in privatization.

14.9 SUGGESTED READINGS

1. Background page, United Nations Millennium Development Goals website, retrieved 16 June 2009.
2. Field, J. (2000) *Lifelong Learning and the New Educational Order*, Stoke of Trent: Trentham Books Giddens, A. (1990) *Consequences of Modernity*, Cambridge: Polity.
3. Giddens, A. (1991) *Modernity and Self Identity*, Cambridge: Polity.
4. Held, D., McGrew, A., Goldblatt, D. and Perraton, J. (1999) *Global Transformations - politics, economics and culture*, Cambridge: Polity Press.
5. <http://www.un.org/millenniumgoals/poverty.shtml>
6. <http://www.unmillenniumproject.org/press/07.htm>
7. <http://www.hindu.com/2007/08/11/stories/2007081161010900.htm>
8. <http://www.hindu.com/2007/12/30/stories/2007123060141000.htm>
9. Millennium Development Goals Indicators: MDG Dashboard (downloadable database)
10. MDG Progress Monitor produced by UN
11. Powar, K.B. and Johar, K.L.: Private Initiatives in Higher Education.
12. World Bank Site on MDGs Development Goals information site
13. Wikipedia accessed June 2011.
14. Satish Tandon, (September 2005) Globalization: Impact on Education, www.satishtandon.com/globaledu.html
15. Tilak, J.B.G.: "The Challenging Concerns in Economics of Indian Education in Perspectives in Education Vol. 17, 2001.
16. The Hindu : Tamil Nadu News : Vice-Chancellors constantly under political pressure, laments academic
17. The Hindu : National : Knowledge panel clarifies suggestions
18. The NKCL website.



**M.A. EDUCATION PART - II
GROUP A
PAPER 4 HISTORY OF EDUCATION**

Course Objectives

To develop an understanding of

- Progress of education in ancient India – Vedic, Post Vedic and Buddhist Education
- Progress of education in medieval India – Islamic education
- Education during pre and post independent India
- The various committees and commission formed for the progress of education during pre and post independent India
- The various issues and trends in education in India

MODULE I: PROGRESS OF EDUCATION IN ANCIENT INDIAN EDUCATION - REVIEW

1. Vedic and Post Vedic Education

- a. Fundamentals of ancient Indian education
- b. Purpose of studying Vedas – Rig – Veda, Yajurveda, Atharvaveda, Samveda
- c. Educational system – main characteristics
- d. Female education
- e. Swadhaya or self learning
- f. Teacher – importance and duties
- g. Duties of a student
- h. Forms of educational institutions:- Gurukulas, Parishads and Sammel

2. Buddhist Education System

- a. Characteristics of Buddhist Education
- b. Pupil :- Meals, residence and curriculum
- c. Methods of teaching
- d. Female Education
- e. Comparison of Buddhist and Brahmanical Education

MODULE II: PROGRESS OF EDUCATION DURING MEDIEVAL TIMES

3. Islamic Education

- a. Introduction to Islamic Education
- b. State patronage and Growth of education during this time
- c. Primary Education (Maktabs)
- d. Higher Education (Madarsas)
- e. Female Education
- f. Student and Teacher relationship

MODULE III: EDUCATION DURING PRE INDEPENDENT INDIA**4. Anglicization of Education 1836-1855**

- a. Exponents of Oriental Education
- b. The Anglicists
- c. Macaulay's Minutes and its effect
- d. Female Education
- e. Woods Dispatch – 1854:- Recommendations

5. Indian Education and Educational Progress

- a. India Education Commission – Recommendations regarding Primary, Secondary and University Education
- b. The University Commission (1902)
- c. The Hartog Committee (1928-29)
- d. The Filtration Theory of Education

6. Important Development in Education During 1921-193

- a. Inter University Board
- b. Establishment of new Universities
- c. Teachers Training
- d. Technical Education

MODULE IV : EDUCATION DURING POST INDEPENDENT INDIA**7. Various commission and policies on Education**

- a. Secondary Education Commission 1953
- b. Education Commission 1964-66
- c. National Policy on Education 1986
- d. Rammurthy Review Committee 1990
- e. National Commission on Teacher 1999
- f. National house Committee 2004

8. Some Problems of Indian Education

- a. Problems of wastage and stagnation
- b. Examination Reform
- c. Inclusive Education
- d. Education for Marginalized Group

9. Trends and Issues in Education

- a. National Knowledge Commission
- b. Impact of Globalization on Higher Education
- c. Millennium Development Goal given by UNESCO Highlighting Education
- d. Privatization of Higher Education

ASSIGNMENTS FOR INTERNAL ASSESSMENT

1. Critical and comparative analysis of any two commissions on education in post independent India.
2. analyze any two problems in education having a historical bearing and suggest measures to overcome them.

REFERENCES

1. Dash M. (2000), Education in India: Problems and Perspectives, Eastern Book Corporation
2. Ghosh S. C. (2007), History of Education in India, Eastern Book Corporation.
3. Jain M. (2003) History in the New NCERT Textbooks Fallacies in the IIC Report, Delhi NCERT.
4. Lall M. (2005) The Challenges for India's Education System, Chatham House: London
5. Mookerji R. K. (1990) Ancient Indian Education: Brahmanical and Buddhist Delhi, Motilal Banasidass Publishers.
6. Ramchandra P. and Ramkumar V. (2005), Education in India. Eastern Book Corporation.
7. Rawat, P. L. (1956) History of Indian Education: Ancient to Modern, Delhi Bharat Publication.
8. Reyhner J. (2004) History of Indian Education, Vohra Publishers.
9. Sharma R (2006) History of Indian Education, Shubhi Publishers.
10. Vashist R. (2005), History of Education in India. Eastern Book Corporation.

