



UNIT 1 INDIAN EDUCATION SYSTEM -1

STRUCTURE

- 1.0 Introduction
- 1.1 Learning Objectives
- 1.2 Ancient Indian Education- A brief overview
 - 1.2.1 Concept of 'Guru' of the yore.
 - 1.2.2 Role and responsibilities of Guru
 - 1.2.3 Professional teacher of today
 - 1.2.4 Characteristics, roles and responsibilities of teacher
- 1.3 Genesis of the Indian Education Today: Pre-independence period
 - 1.3.1 Macaulay's Minute
 - 1.3.2 Wood's Dispatch
 - 1.3.3 Hunter Commission
 - 1.3.4 Universities Commission
 - 1.3.5 The Sadler Commission
 - 1.3.6 The Hartog Committee
 - 1.3.7 The Sapru Committee
 - 1.3.8 The Abbot-Wood Report
 - 1.3.9 Zakir Hussain Committee's Report
 - 1.3.10 Sergeant Report
- 1.4 Let Us Sum Up
- 1.5 Suggested Readings & References
- 1.6 Unit-End Exercises

1.0 INTRODUCTION

You will realize that Universalisation of Elementary Education (UEE) has become a global concern today. The UEE has been set as one of the important Millennium Development Goals (MDGs) and is considered second to livelihood, to be achieved within 15 years (this period is getting over soon) by more than two hundred countries in the world. India was also a party to this decision. You will



see that our consistent efforts to eradicate illiteracy and to achieve UEE for last half a century, have started bearing fruits now. We have a huge system of education established for a large population with improved enrollment, retention and teacher-pupil ratio, higher literacy rate, better infrastructural facilities and their growth, etc. However, despite the national initiatives like literacy movement, NAEP, DPEP, SSA, RTE, etc., millions of our children are still out of schools, thousands of teachers are required to be recruited and about 10 lakh untrained teachers remain to be trained before 2015. Hence the teacher education programme like Diploma in Elementary Education (D.El.Ed) of National Institute of Open Schooling becomes very important.

We are at the beginning of the first course of this Programme. This is the first unit of this course. This unit will give you a brief historical perspective of Indian education, right from ancient times to pre-independence period.

You know from the history that Indian culture is one of the oldest cultures in the world. The cultural spirit of any civilization and the ideals of the nation are reflected through their educational institutions and the practices they follow. Actually, as you know, in the civilized society, institution of school and the process of education are started for the purpose of creation, development and sustenance of the society and the culture of that community. It happened in our country also. Indian education system is embedded in its rich cultural heritage. Despite many deficiencies, it always remained a powerful tool of social reconstruction and development.

You will find it interesting to review briefly, educational practices in ancient India and see how the teacher and educational institutions in those historical periods, tried to make education, part of day to day life of masses, when there was no facility of printing, nor any information and communication technology (ICT), was available. You can trace back the roots of Indian education in the past and examine their relevance today, in the global perspective of 21st century.

In this unit, we will review briefly the educational practices in ancient India. We will also see the changing role and responsibilities of the Guru, the teacher. We will further review and evaluate the major recommendations of different commissions and committees during the British Raj for their bearing on the developments in Indian education. We will see how education, especially elementary education, developed in this country till we became a free, independent nation, in 1947.

1.1 LEARNING OBJECTIVES

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

- discuss the educational practices in ancient India,
- evaluate the role and status of Guru in ancient Indian culture;



- identify the trends, issues and challenges faced by education in historic periods;
- analyze the historical events leading to the present status of elementary education;
- discuss the impact of the recommendations of various Commissions and Committees on elementary education

1.2 ANCIENT INDIAN EDUCATION - A BRIEF OVERVIEW

You will not find many books available, describing educational theories and practices of the ancient Indians till 17th century, even though they were there in practice for a long time. Some skeletal descriptions of main features of secondary and higher education are found in ancient scriptures in the form of Sutras and Smritis, but you will not find separate description of primary education. Perhaps, in ancient times, education was considered a process of self-improvement, continued from birth till death. At primary stage, it was an education of living life, learning to perform routine activities of day to day life, and hence, it might not have been thought as a separate stage of formal education. It was a preparatory to life.

You can find from the ancient literature in our country that knowledge was considered the “Third eye,” giving insights in to all affairs of life *(1). Our ancestors held that the “correct insights developed by education, increase the intelligence”, which was considered as “power and efficiency” *(2), leading to all round progress, prosperity and freedom from miseries of life *(3). Education was considered as a root of all human happiness. It was believed to increase your efficiency, enabling you to acquire fame, respect and wealth. It was held that the wealth not only makes us happy, it also enables us to discharge effectively our religious, familial and social duties. This ultimately leads to our salvation – मुक्ति >I *(4). Bhartrihari in Nitishataka says “without education we are beasts” *(5). It was believed that education brings about great transformation in a number of ways in individual, as well as, in society.

- (1) ज्ञानं तृतीयं मनुजस्य नेत्रं ! सुभाषितरत्नसंदोह (Subhashitaratnasandoha, p.194)
Knowledge is the third eye of an individual
- (2) बुद्धिर्यस्य बलं तस्य ! (Budhiaryasya balam tasya!)
Education or knowledge is that which librates
- (3) सा विद्या या विमुक्तये ! (Sa vidya ya vimuktaye!)
Education brings humility



Notes

- (4) विद्या ददाति विनयम् विनयाद्याति पात्रताम् !
पात्रत्वाद्धनमाप्नोति धनाद्धर्मं ततः सुखम् !!
(Vidya dadati vinayam, vinayadyati patratam!
(Patratwadhanamapnoti, dhanadharmam tatah sukham!!)
- (5) विद्याविहीनः पशुः (Vidyavihinah pashuh! (Bhartruhari: Nitishataka, 16)
Without education , one is no better than animal

Education used to start with उपनयन संस्कार (*Upanayan Sanskar*)- both boys and girls were entitled for education. There are numerous examples of renowned scholarly women like Gargi , Atreyi , Kaushalya , Tara , Draupadi, etc. Lower level education was for every day mundane life activity and social interaction, with immediate objective of preparing individuals for family vocations to fulfill their immediate needs. Higher education was for scholarship study of Grammar, History, Mythology, Mathematics, Vedas, Logic, Polity, Sciences of War and Worship/Fine Arts, etc.

Education was training of practical activities, through practice, for improved life. Performing duties as a son, a husband, and a father, efficiently, in four stages of life- ब्रह्मचर्याश्रम (Brahmascharyashram) (learner observing celibacy), गृहस्थाश्रम (Grihasthashram) (married life), वानप्रस्थाश्रम (Vanaprasthashram) (retired life) and संन्यासाश्रम (Sanyasashram) (renunciation) was taught. A student was made to understand that he is a custodian and torch bearer of the culture of his race. He was taught and ordered during the convocation address about his social responsibilities, duties and their practice in life as a worthy and self-supporting productive member of the society (1.Altekar, 1951, pp 301-3).

Therefore spirituality, character building, personality development, civic sense, promoting efficiency, preservation and propagation of culture were the set goals and aims of education. For achieving these objectives, different religious rituals and व्रत (Vratas), prayers, celebration of festivals, practicing moral behavior, purity of mind, thoughts and habits, controlling instincts, rules regarding etiquettes and manners towards seniors, equals and juniors/inferiors, teaching-learning practices etc were prescribed. The students were free to select subjects of their choice for study. Simplicity and self-discipline were part of student life. ‘Development of self-confidence’ and ‘learning of self restraint’ were important aspects of ancient Indian education. Discretion and judgment and other personality aspects were well developed in students studying the subjects like Logic, Philosophy, Law, Literature, etc. A student was trained to understand both the sides of the issue, and then defend the position he/she has taken in the scholarly debates. It imbibed democratic values and made an individual reasonable and considerate about others’ view point.

Education became mechanical training of memory, only for the students who



studied Vedas. They were required to preserve and transmit, for generations, the entire literary, cultural and professional heritage in its absolute purity and accurate form over the years, only by rote memory, as there were no means available for preservation of knowledge, like paper, printing, etc.

In a nut shell, you will find, in those days, education was considered a ‘lifelong continuous process’ of self-improvement, a source for harmonious progressive development of physical, mental, intellectual, and spiritual capabilities of the students to live as a useful citizen and make progress in the present, as well as, in future life.

Check Your Progress -1

a. *What was the ultimate goal of education in ancient India?*

.....
.....
.....

b. *How was knowledge preserved in the absence of art of printing?*

.....
.....
.....

1.2.1 Concept of ‘Guru’ of the Yore

In ancient India, there was a Gurukul System. The student was required to stay with the Guru for the specified period of study. Guru’s ashram was a kind of boarding school. Every one, irrespective of richness or higher status, lived together, was treated same even princes stayed with poor in the Gurukul, like Krishna and Sudama. Education in Gurukul was free. But to support the Gurukul, everyone had to beg alms- माधुकरि (Madhukari), which taught them humility indebtedness to society for supporting them as student. Also, it helped in minimizing caste hierarchy, and treating all the students equal.

Guru was the head of Gurukul, a father figure, parent and guardian of the inmates. He taught students without charging any fees. For Guru, charging fees was a taboo. He considered विद्यादान (Vidyadan) as the best दान (Dan), and condemned the very idea of selling knowledge. The Gurukuls were supported by the donations from kings, philanthropists, and rich of the society, and the Gurudakshina (offerings of the students as parting gift to Gurukul at the end of the study). It was enough to support ashram and inmates as they practiced austerity and no accumulation of wealth was permitted.



Notes

Only a real scholar, proven master, spiritually enlightened person, was recognized, appointed, and respected as Guru. As you know, India has a very old गुरुशिष्य (Guru Shishya) tradition. For his selfless service, teacher, the Guru, was held in a very high esteem by the society and was respected by even kings. He was revered more than parents and enjoyed a unique status, even higher than that of gods:

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वर
गुरु साक्षात् परब्रह्म तस्मै श्री गुरुवे नमः

Gurur Brahma Gurur Vishnu Gururdevo Maheshwara! :
Guru Sakshat Parambrahma Tasmai Shree Guruve Namah!!

The Guru was an epitome of good qualities of head, heart and hand, spirituality, knowledge, scholarship. A true teacher was supposed to be a student till the end of his life*. It is like our concept of L3 teacher- a lifelong learner. He was “Guide by the side”, not the “Sage on the stage.”

Gurus were an institution by themselves- famous for their scholarship and sacrifices. The students all over the world used to get attracted to reputed Gurus in India. When the number of students was large, the Gurus involved senior or brilliant students in the management of teaching learning process. This provided the much needed assistance to Guru in his work, and also provided teacher training, opportunity for learning art of teaching to prospective teachers, under the direct supervision of guru.

Sneha system is a contribution of ancient Indian education system to induct pupils, either son of the teacher or older senior able student as teachers. Later, during Manu’s period, when चतुर्वर्ण्य (*Chaturvarnya*) became social order, anyone, born Brahmin, became Guru whether scholarly or not. Father will teach and train son as a teacher. Teaching became a family profession of Brahmins only.

1.2.2 Role and Responsibilities of Guru

In those days, Guru had to perform variety of roles for the students like parent, teacher, scholar, missionary, a friend-philosopher and a guide. He was to pay personal attention to the needs of the students. It was a responsibility of Guru to see that the student develops, makes progress to the satisfaction of Guru as well as to his own satisfaction. There used to be very intimate relationship between teacher and the taught-like father and son.

Teaching method was oral interaction- a dialogue between teacher and the taught. Lectures, discourses, a debates and discussions, recitation and recapitulation were part of routine daily student life. Assessment was continuous comprehensive assessment internally conducted by Guru. There were no terminal examinations,



no degree-certificates, but announcing by the Guru in the convocation that the student has graduated after completion of the stipulated studies. Guru would present the qualified student to a gathering of learned people who may ask questions, or the student would be asked to contest in debate and prove himself. Then the student would be known for his mastery over the subject and accepted as a scholarly person.

Autonomy of the learner was respected. Student was free to choose the Guru and the subject of study. At the same time, it was a prerogative of the Guru, the teacher, whether to accept the student (Shishya) or not.

You will find that the educational institutions were formally got established in the form of centers for higher learning during Buddhist period in monasteries and temples. These places developed into big establishments during King Asoka's times as counterpart of Hindu Gurukuls. They became residential universities; clusters of teachers / gurus and students living and working together in pursuit of knowledge. They engaged themselves in creation, conservation and dissemination of knowledge-three functions of modern university – teaching, research and extension. Admissions were through the entrance test, very hard one at well known places of higher education like, Takshashila, Nalanda, Vikramshila, Vallabhi, Nadia, Kanchi, Banaras, etc. These centers attracted students from all over India and even abroad.

Gurukula continued imparting instruction in individual capacity not as an institution. Like pathshalas, during the medieval period, maqtabas for lower education and madarashas for higher education, were established in the mosques for imparting religious Islamic education - part of holy Koran - to Muslim children by the Mullahs and Moulawis. This arrangement continued till the East India Company entered India and established itself as a controlling authority in many regions.

1.2.3 Professional Teacher of Today

Even though there are several aspects of ancient Indian education that could be adopted in modern education, if you want to be a professional teacher today, you will be required to learn and master different skills and imbibe different qualities, and try to portray them in your interaction with others. Following are some of the characteristics that a teacher today needs to acquire and develop:

- Open and positive - think positively- encourage others also to be positive
- Communicative - share ideas with others encouraging effective communication
- Listener - to students in an empathetic manner
- Dependable – honest, open and authentic in working with others.



Notes

- Personable – establish and maintain positive mutual working relationships while building trust and appreciation through personal interaction and involvement.
- Organized – systematic, working in a planned manner
- Self-confident and poised, encourage students to develop a positive self-concept.
- Motivated - enthusiastic with standards and expectations
- Constructive - in thoughts actions.
- Compassionate - caring, empathetic and able to respond to people at a feeling level. Open with personal thoughts and feelings, encouraging others to do so.
- Individually perceptive - sees each student as a unique and valuable individual
- Value based - focuses upon the worth and dignity of human beings.
- Sensitive to community values.
- Knowledgeable - is in a constant quest for knowledge
- Creative - versatile, innovative, and open to new ideas
- Patient – strives to be highly fair and objective
- Committed — to students and the profession

A professional teacher needs to be confident without being arrogant. Interaction with the group needs professional standards of behaviour: polite, firm and fair. Proper preparation is another crucial requirement of professionalism. When you enter the classroom, you should have all the required materials and the lesson plan ready.

1.2.4 The Changing Nature of the Society Today and Corresponding Roles and Responsibility of the Teacher

- **Changing Nature of To-days Society:** You may realize the tremendous metamorphosis taking place in the global society due to ICT interventions, today. ICT influences all walks of our life. The whole new social order is emerging in last couple of decades. There is no precedence to these changes. The technological developments and advances in the emerging society of to-day are so fast that taking place it is not possible to imagine the life after hundred years. But one can visualize the life in next ten-twenty years. What form of tomorrow's society are we visualizing? What are the changes occurring in the purposes and conceptual framework of education due to this social transformation? How the delivery modes are changing? Is the education today relevant for tomorrow, or we are producing the misfits?



This transformed society requires an immediate Plan of Action (POA) for Education to cope up with the new social structure and its unprecedented needs.

- **Connected and knowledge-based society:** The impact of ICT is simply astounding - changing the face of world so fast-particularly in last two decades. The all pervading applications of ICT tools and techniques have revolutionized the entire life, including education. What one can do with the marvels like mobile phone, television, computers, etc, is simply unbelievable. On the one hand, these applications are increasing in number and extended to newer areas, every day; On the other hand, they are becoming cheaper and affordable to and in routine use of under privileged section of society. In the vast population of in India, today, crores of people are connected on mobile phones, telephones, internet, and social networks on computers and this number is increasing exponentially.

Statistics retrieved on 07-10-2011 from the web site of TRAI shows that India has over 100 million internet users (of whom 40 million use the Internet via mobile phones) as of December 2010. Also, India had 851.70 million mobile phone subscribers and 885.99 million telephone connections at the end of June 2011. Mobile telephones grow at the rate of 11.41 million subscribers a month,

When everything is getting costlier in the global economy, the only commodity becoming cheaper day by day, is ICT, whereas, its access, utility, quality, affordability, and outreach are improving every second. Still, the penetration of computer with internet connection as a partner and principal contributor in the process of learning is very slow. When the whole world is getting connected we are still teaching them in disconnected way; in compartments of content, isolated disciplines, not holistically, not integrated with life.

- **ICT Applications in educational process:** Today's educational processes are also influenced by the ICT applications. We can see that ICT can be useful in curriculum development and delivery modes, learning processes, assessment and evaluation like online exams (large number), on-demand exams (individual), curriculum transaction and new learning processes like collaborative working, learning and developing, self-study, open education resources, L3 groups, online learning, etc.

Teachers today, have to address to the issues related to this new learning process and newer learning environment. They have to find out as how to facilitate learning and accelerate the process of change. Today's students would live active life for another half a century in this connected society. They will need new competencies, potentials, skills to be efficient and productive citizens of this global society. Education, as an instrument of



Notes

social change has to cater to the needs of this emerging society. Education in this knowledge-based society is not the content-based teacher-centric literacy of 3 Rs (reading / writing / arithmetic) but the learner-centric, work-based computer literacy and proficiency for facilitation of learning; not only the values of our culture but also the global values

Delivery of the curricular activities is confined not only to the conventional class with teacher-taught face to face interaction but also through self-learning, and distributed class interacting through social networks, like chat, face book, twitter, discussion groups, L3 groups, etc. (www.addthis.com/bookmark)

It's not teaching and learning in conventional sense, but many new and innovative modes of intervention have come up like self-learning and group cooperative collaborative working, learning facilitated by mentors and supported by technology while working together.

- **Autonomy of the learner:** Instructional processes are changing to respect the learner autonomy. The learner is supreme and has got all the choices available to select his/her learning strategy. New learning processes like self study, cooperative and collaborative learning, e-learning and blended learning, group learning-working-developing together, L3 groups of teachers/learners, social networking like blogs / face book / twitter / web pages etc are being used with ever increasing frequency, for sharing of ideas, experiences, discussions and learning. Development and use of OERs, techniques and technologies for curriculum development and delivery, new pedagogies like constructivist pedagogy, are proving more effective than the conventional pedagogy in creation and sharing of knowledge.
- **Role of teacher in emerging society:** Challenges of technology have created new roles for the teacher. Lorillard's Conversation Model describes the four types of roles viz. discursive, adaptive, interactive and reflective roles of the teacher.

In the new world, there are numerous roles the teacher is expected to perform. The typical roles may include:

- Developer and nurturer of e-culture,
- Networker and change agent,
- Learning practitioner and facilitator.
- Learning resource developer
- Techno-pedagogue
- Evaluator
- Action researcher



- Behaviour scientist
- Curriculum designer and transact or
- Instructional system designer

But does our education systems prepare such teachers? There are many similarities between Guru of the yore and the professional teacher of 21st century. But the conditions are altogether different. Therefore, before comparing them, it is required to see the conditions and circumstances which education had to pass through and how the modern education emerged and the role perceptions of the teacher changed, particularly at elementary schooling. RTE also has prescribed roles and responsibilities of the teacher. They are described in the next unit.

1.3 GENESIS OF THE INDIAN EDUCATION TODAY: PRE-INDEPENDENCE PERIOD

By the end of Vedic period and during medieval period, the missionaries and various religious groups had brought some basic education to the Indian masses, through churches in English, in native Temple Schools through Sanskrit and in Madarasas using Persian and Arabic, catering to educational needs of the few children with the support of the contemporary rulers and charity of the rich till East India Company was established and British Parliament was involved. However, the origin of the present education system in this country can be found at the beginning of the nineteenth century.

It was through the Charter Act that a state system of education was officially introduced in Indian history. Charter of the East India Company had to be renewed by British Parliament after every twenty years. When the Charter came in for renewal in 1813, British parliament directed the East India Company to set apart a sum of Rs one lakh every year “for the revival and promotion of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of knowledge of the sciences among the inhabitants of the British territories.” Thus it was the first time that officially financial arrangement was made by the Queen, and East India Company was made responsible for education of the natives.

1.3.1 Macaulay’s Minutes

Lord Macaulay (Thomas Babington Macaulay) arrived in India (Madras) on 10th June 1834 as a member of the Supreme Council of India. William Bentinck was the then Governor General. He returned to England early 1838, and resumed his writing career there. Macaulay was in India, thus, only for nearly four years, but he was destined to impact the lives of millions of Indians forever.



Supremacy of English: Participating in the debate, Lord Macaulay, the Chairman of the General Committee of Public Instruction, prepared and circulated a memorandum on the issue in January 1835. He took a decisive stand against the native culture and learning, native knowledge and languages like Sanskrit, Arabic and Persian and asserted on the education of Western Science through English language. His views have gone as (in)famous Macaulay’s Minute (2) in the history of Indian education and we can see how influential he was; it took 100 years for us even to think of indigineous education system that is Basic Education proposed by Mahatma Gandhi in 1937 in Wardha conference. Even today, after almost two hundred years after Macaulay, the present system is still infected by the Macaulay’s ghosts in different forms, like influence of English medium schools on the choice of parents for education of their children in India.

Macaulay rejected both the native languages- Arabic and Sanskrit, as against English, because he considered that English was better than both of them. He arrogated that, “a single shelf of a good European library was worth the whole native literature of India and Arabia. The intrinsic superiority of the Western literature is indeed fully admitted.....” (3). He further observed that “In India, English is the language spoken by the ruling class. It is spoken by the higher class of natives at the seats of Government.” (4). for him, “what we spend on the Arabic and Sanskrit Colleges is not merely a dead loss to the cause of truth. It is bounty-money paid to rise up champions of error” (5).

He further maintained, “It is impossible for us, with our limited means, to attempt to educate the body of the people. 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 intellect. To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population”(7).

Macaulay’s Minute and policy of the ‘Downward Filtration Theory’ was accepted by Lord Bentinck, the Governor General, on behalf of the British rule and he passed the orders to accept English language as a medium of instruction for the Indian education system. Since then, Macaulay’s Minute formed the basis of the education in India for couple of centuries. Indian education remained under the influence of those views of Macaulay and we continued English as medium of instruction, even after independence.



Notes

Check Your Progress -2

a. Describe briefly, the “downward filtration theory”

.....

b. Why did Macaulay propose to spend the Govt. funds for the improvement of English, rather than Oriental literature?

.....

1.3.2 Wood’s Dispatch

Comprehensive education system and organizational structure : You have seen as to how Macaulay’s Minute influenced educational policy of Lord William Bentinck, which was in force for next 40 years. In 1853, when renewal of the Company charter again came for the consideration, the British Parliament examined the progress of education in India. The observations and suggested reforms were issued as a Charter of Education, known as Wood’s Dispatch of 1854 (8). Wood’s Dispatch is considered to be the “Magna Carta of Education” in India.

The Dispatch is a comprehensive 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 made it quite clear that it must never be neglected. The Dispatch gave new direction to education in India and which has its impact on today’s education in the country.

The aim of education was stated as diffusion of European Arts, Science, Philosophy and Literature through English. Promotion of Indian languages was also to be encouraged. “Creation of a class of public servants”, was the important objective. For this purpose, expansion of mass education was given priority.

The Wood’s Dispatch, for the first time, recommended the creation of a Department of Public Instruction in each of the five provinces of Bengal, Bombay, Madras, Punjab and the North Western province. For higher education, a scheme to establish universities was formulated along with total organizational set up. They were to conduct examinations and offer degrees in various subjects and languages. This led to the establishment of the first three universities in 1857, at Calcutta, Bombay and Madras.



Notes

The Dispatch made important recommendations on most of the aspects of education like establishing network of graded schools all over the country such as elementary schools, high schools, intermediate, colleges and university, etc., grant in aid system for financial support to schools, provision for women education, training and professional development of teachers, establishment of medical, engineering law and other institutes of professional education to develop vocational efficiency of people.

The importance of wood’s dispatch was in a number of valuable and fundamental recommendations for future educational development in India. It gave new direction to issues like gradation of education, medium of instruction and proposed new schemes for future educational development in India with far reaching consequences.

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

Plans to spread mass education were not realized nor were vernacular high schools established. It did not sincerely promote universal literacy. The Dispatch could not visualize the progress of Indian aspirations even after a century. As you know soon after 1857 revolt, the East India Company was dissolved and the government came directly under the British Crown. As a consequence, efforts were made to consolidate the empire and education was somewhat neglected.

Check Your Progress - 3

a. *Mention two main recommendations of Wood’s Dispatch.*

.....

.....

.....

b. *Which aspect of the present system of education was influenced most by Wood’s Dispatch?*

.....

.....

.....



1.3.3 Hunter Commission

Vocationalization of Education: Hunter Commission was appointed in 1882 to examine the implementation of the Dispatch of 1854, which tried to streamline school education into two streams of high school: one leading to the university education and the other to the commercial, vocational and technical education (9). This was the first attempt to diversify school curriculum and introduce vocational education. However, despite the specific recommendations and emphasis of the Hunter Commission on commercial, vocational or non-literary education, neither the public nor the Govt. appreciated the value of this practical suggestion and the recommendations were totally ignored. Not much was done in this regard in last hundred fifty years, not even in free India.

1.3.4 Universities Commission

Schools under the control of University: A new Commission was appointed in 1902 to examine the condition and prospects of the universities established in British Raj. The Commission recommended the reorganization of university administration; strict and systematic supervision of the colleges by the university; and stricter conditions of affiliation and major changes in curricula and examinations. More relevant and important for school education is, as a result of the recommendations of this Commission, secondary schools were brought under the control of the Universities. Under the Indian Universities Act of 1904, schools had to be recognized by the Universities and rules and regulations were framed for this purpose (10).

1.3.5 Sadler Commission

Intermediate colleges: The next important development was realization of the need of improvement of secondary education for the improvement of University education, as observed by the Sadler Commission in 1917. This concern also stemmed from of the need for bifurcation of college courses. Sadler Commission suggested bifurcation of higher education at the intermediate examination rather than at the matriculation examination, and suggested creation of Intermediate colleges which would provide instruction in Arts, Science, Medicine, Engineering, Teaching, etc; to be run as independent institution or to be attached to selected high schools. It also recommended that a Board of Secondary and Intermediate Education, be established and entrusted with the administration and control of Secondary Education. Perhaps the seed of the concept of +2 stage or Junior Colleges today, are laid by the Sadler Commission.

The Sadler Commission Report was a comprehensive one and many of the universities in India implemented its suggestions. It was also for the first time that a Commission had recommended the attachment of intermediate classes to the high schools and the setting up of a Board of Education to control high school and intermediate education. (12)



1.3.6 The Hartog Committee

In 1929, the Hartog Committee, appointed to review the position of education in the country, maintained that the Matriculation of the University still dominated the whole of the secondary course. To remove this defect, the Committee recommended that a large number of students intending to follow certain vocation should stop at the middle school stage and there should be “more diversified curricula in the schools”. The Committee also recommended diversion of more boys to industrial and commercial careers at the end of the middle stage, where they should be prepared for specialized education in technical and industrial schools. The Committee also reviewed the problems relating to the training of teachers and the service conditions of the secondary teachers”.

1.3.7 The Sapru Committee

Diversified Vocational Courses: The Sapru Committee appointed in 1934 by the U.P. Government to enquire into the causes of unemployment in U.P. Came to the conclusion that the system of education prepared pupils only for examinations and degrees and not for any vocation in life. This Committee also felt the need of diversified courses at secondary stage. It suggested that, (i) diversified courses at the secondary stage should be introduced, one of these leading to the University degree, (ii) the intermediate stage be abolished and the secondary stage be extended by one year, (iii) the vocational training and education should begin after the lower secondary stage, and (iv) the degree course at the University should extend over a period of three years, (13)

1.3.8 The Abbot-Wood Report

Polytechnic: In pursuance of the Resolution of 1935 of the Central Advisory Board of Education, two expert advisers, Messrs. Abbot and Wood were invited in 1936 to advise the Government particularly on problems of vocational education. The Abbot-Wood Report, submitted in 1937, suggested a complete hierarchy of vocational institutions parallel with the hierarchy of institutions imparting general education. As a result of their recommendations, a new type of technical institution called the Polytechnic came into existence. The provinces also started technical, commercial or agricultural high -schools conducting non-literary courses (14).

1.3.9 Zakir Hussain Committee’s Report

Wardha Scheme 1937 –Basic Education: In 1937, when the provincial governments were formed in seven provinces with the native representation, they concentrated their attention on educational reforms. In October 1937, an all-India National Educational Conference was held at Wardha and the conference resolved to accept the proposal made by Mahatma Gandhi that free and



compulsory education be provided for seven years through mother tongue on a nation-wide scale and the process of education throughout this period should centre around some form of manual and productive work. All other abilities to be developed or training to be given should, as far as possible, be integrally related to the central handicraft chosen with due regard to the environment of the child. The conference expected that this system of education will be self sufficient and gradually, will be able to cover the remuneration of teachers.

Accordingly, a committee under the chairmanship of Dr. Zakir Hussain was appointed. The Committee prepared and submitted the first comprehensive national education scheme in its report on December 2, 1937, which was popularly known as the **Wardha Scheme** or **Basic Education** (15). The main features of the scheme are as follows:

- (i) The entire education is to be imparted through some industry or vocation with a basic craft as the center of instruction. The idea is not to teach some handicraft along with liberal education, but education integrated with a handicraft is to be imparted through samavaaya (Samavay) integration method. It's a work-centric education.
- (ii) Education is to be self-supporting to the extent of covering teachers' salaries and aims at making pupils self-supporting after the completion of their course;
- (iii) Every individual should learn to earn his living through manual work in life. Hence, education through manual labour is insisted. It is also considered non-violent, since an individual does not snatch away the living of others.
- (iv) Learning is closely coordinated with home, community and the child's life activities, as well as, village crafts and occupations.

This philosophy had a strong impact on formulation of the educational policies, particularly at the elementary stage and for free primary education to find place in the constitution of free India.

1.3.10 The Sargent Report

Universalization of Elementary Education: Central Advisory Board of Education prepared a comprehensive report on educational development after the world war, known as the Sargent Report in 1944 (16). It visualized a system of education with pre-primary education for children between 3 to 6 years of age; universal, compulsory and free primary basic education for all children between the ages 6—11 (junior basic) and 11—14 (senior basic) as suggested in Wardha Scheme; the Senior Basic or the Middle School to be the final stage in the school career of majority of the students. The report also recommended that at the Middle School stage, provision should be made for a variety of courses. These courses should be designed to prepare the pupils for entry into industrial and commercial occupations, as well as, into the universities. It was recommended



Notes

that the High School course should cover 6 years. The normal age of admission should be 11 years. The high schools should be of two main types (a) academic, and (b) technical. Degree course should be for three years for selected students. The objective of both should be to provide a good all-round education combined with some preparation in the later stages for the careers which pupils will pursue on leaving schools. The mother tongue is to be used as the medium of instruction in all high schools.

Liquidation of adult illiteracy in about 20 years, full provision for the proper training of teachers, provision for the physically and mentally handicapped children, the organization of compulsory physical education, provision for social and recreational activities and creation of department of Education in the centre and in the states were also the recommendations of Sargent Report.

The **Sargent Report** was the first comprehensive scheme covering all stages and aspects of education - pre-primary, primary, high school and university education, as well as, technical, vocational and professional education. It provided for equal opportunities to all the students. Due importance was given to the teaching profession. Improvement of the salary scales and the service conditions of the teachers were also suggested. The report gave importance to productive education. It appreciated the employment problem in the country and thought that education could provide solution to it. These recommendations provided the sound footing for the education in free India.

1.4 LET US SUM UP

This is the first unit of the course: Elementary Education in India: a Socio-Cultural perspective, which seeks to delineate the Indian education system starting from ancient India to pre-independence period. The unit gives a brief overview of the educational practices followed in India during the Vedic period. Much importance was given to education in those days and knowledge was considered as a power on a third eye. The ultimate goal of education was, no doubt, liberation of the self from the bondages of Vasanas and Trishnas- the irrational desires and appetites. Apart from increasing efficiency of the individual in dealing with the mundane affairs, knowledge was obtained for Scholarship, for understanding spirituality, character building personality development, creation, preservation and propagation of culture were the other goals and aims of education in ancient India.

Education was imparted in Gurukulas, which were mostly located slightly away from the habitations. The Guru used to treat all students equal irrespective of their status in the society. The Guru was held in high esteem in the society. The Guru was considered as the custodian of the education of each student. Teaching was mostly oral a dialogue between the teacher and taught. Lectures, discussions, debate recitation were part of the life of students. The Gurukul system



continued need during medieval period. In addition, Maqtabas and Madarsas were established for Muslim students in the Mosques. Islamic education was imparted by Mullahs and Maulawis.

During the Medieval period the missionaries and various religious groups brought basic education through churches in English in native temple schools though Sanskrit, and in Madarsas using Persian language until East India Company was established and British Parliament was involved. However the origin of present system of education in India can be traced to the Macaulays Minutes of 1835. Macaulay rejected the native languages as against English. Through Macaulay remained in India only for a period of about 4 years but he was destined to impact the lives of millions of Indians forever.

The unit further discusses the Woods Dispatch (1853) which gave Indian education a system and an organised structure. The Woods Dispatch is a comprehensive important educational document which holds a unique place in the history of Indian education.

Further in the unit, the recommendation of Hunter Commission (1854) are indicated highlighting its most important contribution to Indian education the vocationalisation of education. Then there is a brief mention of universities commission of 1902. The secondary schools were brought under the control of university. In this unit the recommendation of the Hartog Committee the Sapru Committee and the Abbot-Wood report, the Zakir Hussain Committee report (Wardha Scheme of 1937) and the Sargent report (Dealing with Universalization of Elementary Education) have been discussed. It is interesting to mention that the Sargent report was the comprehensive scheme conveying all stages and aspects of education. This recommendation provided a sound footing for education in free India.

1.5 SUGGESTED READINGS & REFERENCES

1. Altekar, A. S. (1951) Education in Ancient India, Nand Kishore & Bros, Educational Publishers (Fourth Edition), Banaras
2. Govt. of India (1965) Minute by the Hon'ble T. B. Macaulay, dated the 2nd February 1835: Bureau of Education. Selections from Educational Records, Part I (1781-1839). Edited by H. Sharp. Calcutta: Superintendent, Government Printing, 1920 (Reprint). Delhi: National Archives of India, 1965, 107-117.
3. Macaulay's Minute, 1835. Ibid, (p.10)
4. Macaulay's Minute, 1835. Ibid, (p.12)
5. Macaulay's Minute, 1835, Ibid, (p.24)



Notes

6. Macaulay's Minute, 1835, Ibid, (p.34)
7. Education Commissions and Committees in Retrospect, <http://www.education.nic.in/cd50years/g/W/16/0W160301.htm> (Retrieved on 15.08.2011).
8. Report of the University Education Commission, (Radhakrishnan Commission), 1948-49, Vol. I, PP. 20-21. See also Report of the Secondary Education Commission, (Mudliyar Commission), 1952, p. 11.
9. Report of the University Education Commission, Vol. I, op. cit., pp. 22-23 and Report of the Secondary Education Commission, op. cit., pp. 11-13. See also
10. Mukherji, S. N. (1966): **History of Education in India** (pp. 167-68.)
11. Mukherji, op. cit., (pp. 187-189)
12. Ibid., (pp. 13-14)
13. Report of the Secondary Education, Commission, op. cit. (pp. 14-15)
14. Nurullah Syed and Naik J.P.(1951): "A History of Education in India," Macmillan, Bombay.
15. Chaube, S.P., "History of Indian Education, "Vinod Pustak Mandir, Agra, 2005.
16. Wardha Education Scheme, 1937
<http://www.education.nic.in/cd50years/g/52/4U/524U0101.htm>
17. The Sargent Report (1944) in Ram Nath Sharma, Rajendra Kumar Sharma (1996), *History Of Education In India*, Atlantic Publishers & Distributors, ISBN 8171565999, <http://books.google.com/?id=yqtAAGS3NSEC>
18. <http://en.wikipedia.org/wiki/MagnaCarta>

1.6 UNIT-END EXERCISES

1. Which of the quality of the ancient Guru you would like to practice/ emulate as a professional teacher? Why? Give three convincing reasons. What would you do to adopt in your professional life as a teacher?
2. Survey your locality to assess the need of a new elementary school. Find out what kind of a school is preferred by majority of the parents. Find out the possible reasons of their choices and suggest the measures to establish such a school