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## EDUCATIONAL SYSTEM DURING PRE & POST INDEPENDENCE INDIA

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Vedas occupy an important place in our culture. They are a treasure house of knowledge of all kinds. During the Vedic period the nature of education was purely religious in character and style.

In this period the educational institutions were commonly known as “Gurukulas”. In this period, education was imparted to the student in serene atmosphere for his overall development and to make him morally good. Such educational process was centered round the teacher.

In this system of education the “guru” played the role of a father and philosopher to his disciples. The devout students used to learn much from the Guru by their total involvement in the process of learning at the ashram.

The students also used to serve the Guru, taking part in the daily activities of the ashram like tending cows or collecting firewood or helping the Guru perform yagnas.

### **Brahmanic System of Education**

In the Brahmanic system also the teachers were called “Gurus” instructing small number of students. To become disciples of their ‘Guru’, they had to perform certain rituals and follow strictly the code of conduct in accordance with the rules of celibacy. The Brahmin child used to begin learning at the age of 8 years, the Kshatriya at 11 years and Vaishya at 12 years. In this system, education was imparted to the student to bring awareness – physical, spiritual and moral, and for material advancement. Brahmanic education continued for centuries until this system was replaced by Buddhist system of education.

### **Education System in Buddhist Period**

The Buddhist system of education was practiced in the 5<sup>th</sup> Century B.C., when the Buddhist started establishing educational monasteries to counter the Vedic system of education. The teacher or the monk had prominent role in the Buddhist system of education. Primarily, the Buddhist



monasteries provided education only to the Buddhist. Later on the education was imparted to all classes in the society.

Basically the education was spiritual, but other disciplines like arts, handicrafts, history, science, arithmetic, geology, archery, etc., were also taught in course of time. A number of important educational centers emerged during this period at Thakshashila, Nalanda, Vallabhi, Vikramashila, Jagadpala, Mithila, Nadia and Vodantapura of which institutions at Thakshashila and Nalanda were famous. These two institutions earned international fame and attracted scholars not only from the different parts of India but also from China, Japan, Tibet and several other Countries. The Buddhist education system was in a sense far more democratic than the Brahmanical system.

### **Educational System during The Muslim Period**

A new educational system was introduced in India when Moghuls established their rule in the 10<sup>th</sup> Century A.D. Muslims rulers built Mosques for preaching religion and for them religion and education are inclusive and interdependent. The philosophy of education manifested itself from the Koran, for theology was the basic for Islamic education. Education in the Muslim period covers major aspects of life.

#### **AIMS OF EDUCATION**

Religion                      Moral                      Cultural                      Utilitarian                      Technical

Muslim educational institutions were divided mainly into three categories.

- Maktab (Primary or Elementary Educational institutions)
- Higher Maktab and
- Madrasa (Higher Educational institutions)

Maktabs were attached to mosques, but they were residential. The chief function of a maktab was to maintain religious piety and ritual.

In the beginning these educational institutions were open only to Muslim, but later on education was imparted to Hindus also. Muslims learnt Holy Quoran; Hindu students learnt Vedanta, and patanjali's "Yoga". Though there was diversity in the promotion of education, no Muslim ruler opposed child learning his own religio.



During the Muslim period the educational system was basically religious. The education system insisted on personal relationship between teacher and the taught. It was individual rather than mass education. A teacher had just a few students and he was taking utmost care of them like members of the same family. Thus education was a family affair.

### **EDUCATION UNDER BRITISH RULE**

In the beginning the Christian missionaries established schools for the East India Company employee's children. Later on they started evangelization, preaching Christianity, conducting trade with Indians. Admission was given also to Indians. Three types of schools came into existence. They were Vernacular Schools, Missionary Schools and Government Schools; Teaching was either in English or in the vernacular language. In 1781, Lord Warren Hastings founded the Calcutta Madarasa to produce Muslim officers to work in law courts.

The British ruler Lord Cornwallis established Sanskrit College at Benaras. These Colleges survived with the patronage of one Lakh rupees as annual grant. Indian education gained momentum when the social reformist Raja Ram Mohan Roy founded a college at Calcutta in 1816-1817 which later became the Presidency College in 1855. Some other committed Christian missionaries from abroad also started colleges in India for propagating western education.

The most important and worth remembering event in the evolution of education system in India was the introduction of English as medium of education by Lord Macaulay in 1835. The system of education recommended by 'Lord Macaulay' received great encouragement from Lord William Bentic and Lord Auckland. This modern system of education in India was mainly responsible for the transmission of western culture and civilization".

### **WOODS DISPATCH OF 1854**

Sir Charles Wood's Dispatch to the court of Directors has been described as, "the Magna Carta of English Education in India". It set forth a scheme of education for wider and more comprehensive than any one which had suggested so far. It enunciated the aim of education as the diffusion of Arts, Science, Philosophy and the literature of Europe. The study of Indian languages was to be encouraged. The English language was to be taught wherever there was a demand for it.



Both the English language and the Indian languages were to be regarded as the media for the diffusion of European Knowledge. It was felt that the time had come for the establishment of universities in India which might encourage a regular and liberal course of education by conferring academic degrees as evidence of attainment in the different branches of science and Art. It was decided to establish universities on the model of the London University. Each University consists of a chancellor, Vice-Chancellor and senate. The senate was to manage the University funds and frame regulations for the holding of examinations. Calcutta and Bombay were to have the first Universities.

The Dispatch also recommended the establishment of institutions for training teachers for all classes of schools. More attention was to be given to elementary Education. Female education was to be encouraged by the government.

### **THE HUNTER COMMISSION 1882**

In 1882, Lord Rippon appointed a commission to enquire into the manner in which effect had been given to the principles of the Dispatches of 1854 and to suggest such measures as it may think desirable in order to the further carrying out of the policy therein laid down. The Hunter commission collected lot of useful information and made the following recommendations:

- While advocating the gradual withdrawal of the state from direct support and management of institutions of higher education, the commission felt that this withdrawal could only be by slow and cautions steps. A college or a secondary school was to be handed over to the Indians provided there was a reasonable prospect that the cause of education could not suffer through the transfer.
- Provision was to be made for ordinary and special grants to colleges.
- There were to be alternative courses in the large colleges.
- Certain general Principles were to be followed as regards college fees and exemption from them.
- New regulations regarding scholarships were to be framed.
- Special measures were to be adopted for the encouragement of education among the Mohammedans.
- All elementary schools were to be inspected and supervised by the Educational Officers of the Government.



- According to the commission, primary education needed strongest encouragement. A part of the provincial revenues should be exclusively reserved for primary education. Primary education should be given by the state, District boards and Municipalities. Secondary Education should be encouraged through local or private bodies. All secondary schools should be made over to private management whenever that is possible.

The Government of India accepted the recommendation of the commission and directed the preparation of an annual report reviewing the progress of education in the country. Higher education progressed at great speed during the next decade.

### **LORD CURZON COMMISSION**

In January 1902, 'Lord Curzon' appointed a commission to enquire into the conditions and prospects of the Universities established in British India, to consider and report upon any proposals which may have been or may be made for approving their construction and working, and to recommend such measures as may tend to elevate the standard of University teaching and to promote the advancement of learning.

#### **The Commission made the following recommendations**

The legal powers of the older Universities should be enlarged and all the Universities are recognized as teaching bodies. The local limits of each University should be more accurately defined and steps taken to remove from the Calcutta list the affiliated colleges in Andhra Pradesh, Uttar Pradesh etc.

- There should be a properly constituted governing body for each college.
- Attention should be paid to the residence and discipline of students.
- The courses and methods of examination in all subjects should be changed according to the suggestions made in the report.

### **SIR GOPALA KRISHNA GOKHALE EDUCATION BILL OF 1911**

On March 16<sup>th</sup>, 1911 Sir Gopala Krishna Gokhale presented a bill in the Imperial legislative council which aimed at promoting compulsory education but unfortunately the bill was rejected by the Imperial Legislative Council. Yet, it created awareness among Indians regarding the importance of primary education.



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### **MICHAEL SADLER COMMISSION OF 1917**

This commission was appointed on September 14<sup>th</sup>, 1917 by the Government of India under the chairmanship of Sir Michael Sadler. The Commission pointed out the need for making important changes in secondary education. It also recommended the setting up of Boards of secondary examinations, employing Indian languages at secondary school level, and diversification of courses at secondary level. Some of these recommendations were accepted and implemented by the Government of India.

### **GOVERNMENT OF INDIA ACT OF 1919**

The most important notable change in the development of education is the enactment of Government of India Act of 1919, in which the field of education was made a provincial transfer subject under the change of an elected Minister who was responsible for the provincial legislature. As a result of this change there was an increase in the enrolment of students in schools.

### **HARTOG COMMITTEE OF 1929**

In 1929 another committee was appointed to review the education system. The committee suggested the retention of boys in the middle Vernacular Schools and they could go for rural pursuits.

### **GOVERNMENT OF INDIA ACT OF 1935**

In 1921 'Montague – Chums ford' reforms were promulgated. The Bureau of Education was created by the enactment of the Government of India Act 1935. This was converted into Central Advisory Board of Education. This board clearly specified various levels in the educational system like primary education, lower secondary education and higher secondary education.

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