
UNIT 5 DEVELOPMENT OF EDUCATION IN INDIA BEFORE INDEPENDENCE

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5.1 INTRODUCTION

Education occurs in many forms for many purposes through many institutions since the emergence of the society. There are three forms of education - formal, non-formal and informal. Informal education can be acquired or imparted anywhere, anytime and by anyone. Non-formal education is imparted in a semi-rigid environment and can be acquired by any one. Education Policy provides a normative environment for social activity like education to take place. It defines the content and scope of education. In other words, it provides an answer to the following questions:

What constitutes education?

Who should receive education?

Who should impart education?

Who should provide resources for education?

What should be taught and in what manner?

In the present Unit, we will focus on the nature of the educational system that prevailed in different historical contexts in India since its beginning till independence. Therefore, the Unit is divided into four parts i.e. Ancient Indian Education Policy, Education in Medieval Period, Education under the Colonial rule and Education under Imperial rule. In the first part, major focus has been given on education policy during Vedic and Buddhist period. The second part deals with the nature of education during Muslim era. The third part discusses the conflict of 'Orientalist and Anglicists' during Colonial rule and in the last part, development of education after imposition of Imperial rule has been discussed. The Unit also provides a glimpse on the development of basic education and finally discusses, education as a subordinate social subsystem.

5.2 OBJECTIVES

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

- understand the development of education in India since the ancient time till 1947;
- compare the education systems of each period within the context of its social, political and economic background;
- explain the education system of British India;
- describe the origin and development of Basic Education in India; and
- understand the subordinate position of education as a social subsystem.

5.3 ANCIENT INDIAN EDUCATION SYSTEM

India has a rich tradition of learning and education from the beginning of the civilization. Education policy in ancient India in its traditional form was closely related to religion. Over a period of time, two systems of education have developed- the Vedic, which is further subdivided into post-Vedic and/or Brahminic and the Buddhist. The wide spread policy of the Vedic tradition followed the norms as laid down in the Vedas and Smritis which were the codification of the parameters of civil society as endorsed by Hindu religion. The second strand was the educational policy of Buddhism. In parallel, there were also regions in the Indian subcontinent where Jainism prevailed and the norms were according to the Sastras of Jainism.

Education in ancient India is considered to have begun around the 3rd Century B.C. with elements of religious training to impart traditional knowledge. It was considered the means of self-realization, as the means to the highest end of life i.e. Moksh or Emancipation. Ancient Education system in India is also to be understood as being ultimately the outcome of the Indian theory of knowledge, which was part of the corresponding scheme of life and values. According to the ancient Indian theory of education, the training of the mind and the process of thinking are essential for acquisition of

knowledge. The pupil had mainly to educate themselves and achieve their mental growth. Ancient Indian education system had three simple processes- Shravana, Manana and Niddhiyasana.

During Vedic period, India had Gurukul system of education in which anyone who wished to study went to a teacher's (Guru) house (Ashram) and requested to be taught. If accepted as a student (disciple) by the Guru, s/he would then stay at his place and help in all activities at home. This system was not only created a strong tie between the teacher and the taught (like family members), but also taught the learner everything about running a house. The Guru taught everything the child wanted to learn, from Sanskrit to the Holy Scriptures and from Mathematics to Metaphysics. The student stayed as long as s/he wished or until the guru felt he had taught everything he could teach. All learning was closely linked to nature and life and not confined to memorizing information. Buddhist education was also imparted in Mathas. The entry to higher education was very selective and competitive and only the best managed to enter the citadel of higher learning.

Uniqueness of Ancient India Education

1. The State and the society did not interfere with the curriculum of studies or regulation of the payment of fees or hours of instruction.
2. It was compulsory and fully residential.
3. Care was laid on developing personal relations between the teacher and the taught.
4. Education was absolutely free and the teacher looked after the primary needs of the students, including food and clothing.
5. The ancient system of Indian education advocated the dignity of labour.
6. Education in ancient India was more of the seminar kind where students used to learn through discussions and debates.

5.3.1 Access to Education

In Vedic period, Education was free to everyone. Formal education was open to all in ancient India. Members of all the Varnas/castes were free to gain higher education but with the passage of time (post-vedic or Brahmanic period), it was restricted to selective Varnas and Castes of Hindu society. It was due to the emergence of a new social order where one's occupation was decided on the basis of one's aptitude under Varna system. Gradually, the occupation became hereditary. Since the new entrants to the society were socialized in the family, the occupational training was received by practicing the skills followed by the elders in the family and thus occupational roles were transmitted from one generation to another. Finally, this phenomenon became normative and the caste system got crystallized under religious sanction into a close stratification based on birth. Later on, children belonging to the higher Varnas and castes namely Brahmins, Kshatriyas, and Vaishyas were allowed to get the formal education. The Brahmins were allowed to learn scriptures and religion while Kshatriyas were educated in various aspects of warfare. The Vaishyas learned commerce and other specific vocational

courses while education was largely denied to the Shudras, the lowest Varna (or the peasantry castes).

Sinha (2010), in her study found that in Ancient India, education was confined to a very small section of Indian society. It was not so much so that common people were debarred or denied access to education because of discrimination, as it was:

- method of education, which was verbal and psychological, the transforming knowledge was imparted in the forms of hymns, recited orally;
- Sanskrit being the medium of instruction; and
- masses were busy in their hereditary/traditional occupation which was learned in the family itself.

In Ancient India, women were given equal right to education and teaching. Though home was the main center of their education in domestic science, they took part in all rituals and ceremonies with their husbands. Some of them gained higher education too and were called Brahma Vadini and achieved the status of Rishika. Some of the women were regarded as Devis and even composed hymns. Women seers like Gargi, Gayatri or Maitreyi were prominent participants in educational debates and proceedings of 'Parishads'. But in post-Vedic and/or Brahmnical period, women did not enjoy the social and educational privileges as they did in Vedic age though they were allowed to participate in religious conferences.

In the Buddhist and Jain system there were no restrictions of entry based on one's birth as there was no caste system in these religions. Initially, entry of women was prohibited in Bodhi Sanghas (centers of learning) but later on they were allowed. Even then, they were kept under stricter rules and their places were lower than that of male monks. Besides this, the rules of admission of women in Sangh were hard enough. In spite of all this, Buddhist Sangh had given attention to the cultural development and social uplift of the women.

5.3.2 Curriculum

It is discovered that both the systems offered vocational education apart from religious education of their respective faiths. Kings and princes were educated in Arts and Sciences related to government politics (danda-niti), economics (vartta), philosophy (anviksiki) and historical traditions (itihasa). Accordingly, Philosophy, Literature, Science and Vocational training found a place in ancient education system. During Vedic period, subjects of study were- four Vedas, six Vedangas (phonetics, ritualistic knowledge, grammar, metrics and astronomy), the Upanishads, the six darshanas, puranas (History), tarka shastra (logic), medicine etc. During Buddhist system of education, the main subjects of study were three Pitakas, the works of all the eighteen schools of Buddhism, hetu-vidya, sabdo-vidya, chikitsa-vidya, etc. While Sanskrit was the medium of instruction in the Vedic system, Pali was the medium of instruction in the Buddhist system of education. Much of the educational transactions took place in oral and recitation mode and writing was kept to a minimum in the initial years.

Indian women learnt the arts of housekeeping in addition to music and dancing during Vedic period. They were given practical and useful education such as: spinning, weaving, etc. Thus, women were given 'Shastriya' as well as practical education. In Buddhist era, women also got proper opportunities for their spiritual development.

5.3.3 Educational Financing

Education in Ancient India was free for all students during Vedic and post-Vedic period. The Brahmins or teachers were bound to discharge their duty of imparting education, irrespective of the consideration of fee. They were sacrificing for the society since Vidyadaan was considered a high order *Daan* in the society. As it was compulsory for the students to live in the Ashrams or Gurukuls, all the needs of students including food and lodging were met by the teacher. Though the Ashrams or Gurukuls, unlike the present day controlled monolithic structure of education system, were locally supported with an occasional grant from the rulers for maintenance of Gurukuls but most part of it came from the parents of students or rich people in the form of land, animals, cereals etc. After completion of their education, students used to pay Gurudakshina which could be in material or other forms.

The system of presenting fees to the teacher before starting education was common in Buddhist period. The students who could not pay in cash might pay as manual labors. Those who were unable to pay fees in any form were educated as charity. Actually, the fee was not charged for the pay of the teachers, but to meet the expenditure of food and lodging charges of the students and maintenance of the centre. Meritorious students who did not have the means to support themselves were given scholarship by the Government of that time.

5.3.4 Teacher

Education in Ancient India commenced under the supervision of a Guru, who was revered as God and highest regard and honour was reserved for him/her in the society. After 'Upnayan', children were free to go to the Guru for education. Students were expected to follow strict monastic guidelines prescribed by the Guru and to stay away from cities and families in Ashrams or Gurukuls. It has been observed that most teachers of the Vedic/post-Vedic age were men and mostly Brahmins, because the education and society of that era was dominated by educated male population and the work of teaching was mainly performed by male Rishis/Gurus as the occupation used to be decided by birth. They were of highest caliber in society from the point of knowledge and spiritual progress. They maintained their general reputation in the society. Living in their Ashrams, they always paid attention to the proper and spiritual development of the disciples. They kept them like their sons and daughters and managed food and lodging and helped them in need. Thus, every responsibility was on gurus, who always tried to develop the qualities of his taught as that might become higher than him. It has also been found that teaching also existed beyond schools run by the upper caste teachers in their so-called Gurukuls.

In Buddhist system of education, 'Upajysaya' (Guru) was mainly responsible for proper education and upkeep of the disciple. He was duty bound to fulfill

all the necessities of the disciple, during the education period. In the educational system of Buddhism, much stress was laid on the efficiency of the teachers. A teacher was expected to have spent at least ten years as a monk, and was to necessarily have purity of character, thoughts and generosity. He was expected to be of a high mental order so that he might teach his disciples the religion and nobleness and may also successfully combat wrong religious notions.

Hence, during Ancient India, the teacher and the taught had very cordial relations. They were bound in a relation like father and son/daughter. Teachers used to treat their disciples like their children and care for them while students also paid full respect to them and performed all the duties assigned to them by their gurus or teachers.

In the end, one important fact to be borne in mind is that the legitimacy of education in Ancient India was derived from religion. Religion, also, legitimized other social systems like polity, economy etc. Therefore, change in the polity did not affect the educational policy for a long time throughout the ancient historical period. Very minor changes occurred in the form of structural elaborations when greater parts of the subcontinent came under Muslim rule.

Check Your Progress 1

Note: i) Write your answers in the space given below.

ii) Compare your answers with those given at the end of the Unit.

1. Discuss the important features of Education system in Ancient India?

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2. 'Education was confined within a very small section of Indian society in Ancient period.' What does it imply?

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3. Describe the relation of teacher-taught during Vedic period.

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4. What curriculum was prescribed during Ancient Education System?

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5.4 EDUCATION IN MEDIEVAL PERIOD: STRUCTURAL ELABORATION

Education in medieval India flourished mostly during the Mughal rule from the beginning of 1526 A.D. until the end of Mughal political presence in 1848. Muslim rulers promoted urban education by establishing libraries and literary societies. They founded primary schools (maktabs) in which students learned reading, writing, basic Islamic prayers and Secondary Schools (madrasas) to teach advanced language skills (mainly Arabic and Persian) in India. The main objective of these Madrasas were to train and educate scholars who would become eligible for civil service as well as performing duties as judge. The education was given in Sufi centers too. Certain Maulvis ran private schools at their residence or some other public places.

Hindu education was imparted in Pathshalas, usually run in a temple during this period and was not compulsorily residential. Education continued to be self-directed and self-controlled decentralized institutions even during that period. They were completely autonomous and self-managing institutions.

5.4.1 Access to Education during Later Medieval Period

The State did not have a policy for educating the entire masses. Universal education did not seem to be their aim. Centers of education were confined to cities. Poor people did not get opportunity to acquire higher education. Further, Muslim education was meant for followers of Islam. Hence, Hindus were not allowed to get that education. Later, Sikandar Lodhi opened the doors of Maktabs and Madarsas for Hindus as well. Akbar also gave equal opportunity to the Hindus to acquire education along with the Muslim boys. Muslim education did not pay proper attention to the education of women. Though there was arrangement for their education but it was not satisfactory. Regarding the education of lower castes, the surveys conducted by British Administration shows that the education had evolved in such a way so as to reach all castes in several parts of India during this period.

5.4.2 Curriculum and Financing of Education

Curriculum varied from place to place but the teaching of the alphabet and the recitation of Quran was almost compulsory. The students learnt some portions of Quran by heart as this was considered essential to perform religious functions. Sultan Sikandar Lodhi brought some changes to this system of

education. Apart from religious education, rational education was also included. Learned persons from Arabia, Persia and Central Asia were invited to take charge of education in India. The tendency that started at the time of Sikandar Lodhi found its culmination in the reign of Akbar. He introduced reforms in the curriculum of primary schools and included Logic, Arithmetic, Geometry, Astronomy, Agriculture, Physiognomy, and Public Administration, apart from the study of Quran in the courses of study. In studying Sanskrit, students ought to learn Vyakaran, Nyay, Vedanta and Patanjali.

The salient feature of the curriculum was to relate religious education with the Greek philosophy. For the practitioners of medicine, syllabus was different. They began their education with Arabic literature, grammar and philosophy, and then they started studying “Kanoon fi al-Tibb” and “Kitab al-Shifa” of Ibne Sina. For the accountants and secretaries, a separate curriculum was prepared at the end of Akbar’s reign.

Check Your Progress 2

- Note:** i) Write your answers in the space given below.
ii) Compare your answers with those given at the end of the Unit.

5. Describe the main characteristics of education in Medieval India?

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6. Explain the curriculum and source of financing in education during Medieval India.

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5.5 EDUCATION UNDER THE COLONIAL RULE

Colonial era started with the establishment of East India Company as a mercantile interest in the subcontinent. The Missionary activity in education became another instance of structural elaboration of the indigenous education system. Initially, British did not touch Indian social and educational system but gradually they started interfering. The first such act was the passing of Charter Act of 1698, which was related to education. This Act gave East India Company to open schools, mainly for those Europeans’ children who were working for Company and were living in India. To learn the native

language was compulsory to work properly, therefore, charity schools were opened by Missionaries at Presidencies of Madras, Calcutta and Bombay for the education of British soldiers and those of Europeans. Later on, children of Indian officers of the Company were also allowed to receive English education in those schools. It was a period when the Company began to encourage education among Indian natives amidst some debates and controversies. On one hand, Directors of the Company were unwilling to accept the responsibility of educating the Indian masses and on the other hand, the officers of the company were agitated to persuade them to accept it, probably for political reasons. This led to Oriental-Anglicist controversy in India.

Charles Grant, one of the Directors of the Company, wrote a book in 1792, urging the British Government to introduce Western education in India. In 1793, Wilberforce carried a resolution in British Parliament asking the Government to provide useful knowledge to Indians for their religious and moral development by sending out missionaries and schoolmasters from England. Consequently, in 1793, the House of Commons of British Parliament, accepted the resolution and many new educational institutions of higher studies were opened, both for Muslims and Hindus. In this way, State/government system of education in India began, but it further led to the controversy of Orientalist and Anglicist, the reason being that this effort was done in the field of higher education but the Company did nothing for education at school level.

5.5.1 Orientalist Policy

Orientalist, also called Classicists, wanted to promote Indian Education through the indigenous languages of Sanskrit, Arabic and Persian. Initially, the Company was not willing to do that but the politico-economic compulsions of the period compelled the rulers to adopt a pro-native education system policy. They opened Calcutta Madarsa in 1781, which was a significant step in the educational life of India under colonial rule. It was the first step in evolution of the modern system of education that replaced the indigenous system which has steadily lost its importance, with the advent of British and the spread of their influence on the entire economic and socio-cultural system. Later on, they started Benaras Sanskrit College in 1791, Fort William College in 1800 at Calcutta and Fort St. George College at Madras in 1818. However, apart from starting a few Sanskrit and Persian higher learning centers and restricting the activities of the Missionaries in their own political interests, the Company did not spend any money on the education of common India masses at school level. Hence, people like Mr. W. H. Sharp opposing Grant compelled the Company to look after that. Consequently, under Clause 43 of Charter Act of 1813, a meager amount of rupees one lakh was earmarked for the Company to spend on education in India. This Clause was implemented in 1823 when a General Committee recommended it, since majority of its members were Orientalists.

5.5.2 Anglicist Policy

Anglicists were also called Occidentalists. The Company understood that Hindus have a good system of faith and morals, and it would be dangerous to attempt their conversion or to give them education in Christianity. Company

wanted to follow the principles of religious neutrality and refused to propagate Christianity through education. But by that time, the elite class believed that it was necessary for them to learn English and Western science in order to overcome their backwardness in the contemporary phase of Industrial Revolution in Europe. The vagueness of Clause 43 of Charter Act of 1813, also intensified the Oriental-Anglicist Educational controversy in India.

During this violent controversy, Lord T. B. Macaulay (1800-1859) became the Law member of the Governor General's Executive Council. The Government asked his advice on the implementation of the Clause 43 of the Charter Act of 1813. Lord Macaulay heard the arguments of both the parties and rejected the position of the Orientalists. In his famous Minute (Report), he supported the cause of English Education in Indian territories. According to Macaulay, the immediate objective of education was to prepare a class of people who can occupy the subordinate positions in the colonial Government and help administrating the natives. Macaulay thought that it was possible through English education to bring about a class of persons, Indian in blood and color but English in tastes, opinions, morals and intellect. He opposed educating Indian masses as this education would be for westernizing the elites who in turn could influence the masses later on. This approach was called 'Downward Filtration Theory'. Macaulay submitted the minute to the then Governor General Lord Bentinck in 1835, who accepted it immediately. It opened a new chapter in the educational History of India. The Company decided to spend the money of rupees one lakh for the spread of English education in India.

Characteristics of Colonial Education:

According to **Raza (2010)**, the colonial education system had the following characteristics:

- The system quantitatively covered only a small section of the population i.e. the elite class.
- Education in Colonial India responded to the needs of company administration rather than those of socio-economic development.
- The multi-level educational system was highly pyramidal with very acute angles at the base. The transition rates from school to higher education were exceptionally low.
- Education in colonial India, particularly at higher level, was concentrated in and around port cities.
- The socio-economic base of education in colonial India was extremely narrow.
- The teacher-student relationship was based on the assumption that knowledge is essentially "received" and an uncritical acceptance of the gospel truth was therefore the most efficient method of learning.
- The educational system of colonial India was intended to weaken the forces of national integration.
- The emphasis of education, especially through missionaries was the spread of Christianity.

Check Your Progress 3

- Note:** i) Write your answers in the space given below.
ii) Compare your answers with those given at the end of the Unit.

7. Explain the reasons of Orientalist-Anglicist controversy.

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8. Explain 'Downward Filtration Theory'.

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5.6 EDUCATION UNDER IMPERIAL RULE

It was a policy that the Company had to take orders about education after every twenty years from the British Parliament. Subsequently, Charter Act of 1813 was renewed in 1833. Period during 1813 to 1833 had been a period of discussions, controversies and experiments in the field of education in India. During the Charter Act of 1853, the Directors of the Company thought of laying down a definite policy in regard to educational matters of India. Hence, in 1854, a Parliamentary Committee under the chairmanship of Mr. Charles Wood was appointed to survey the educational progress in India and to give suggestions for further improvements. In his report, popularly known as 'Wood's Despatch', he supported the policies of the Company but he also laid emphasis on the growth and use of native languages. He accepted government responsibilities of education in India. He wanted the Company to develop a system of education encompassing Primary, Secondary and University stages. He also wanted to promote women's education. Even though it was a comprehensive review of the policy but no action could be taken due to political changes that took place immediately after it was submitted to the Company.

5.6.1 Education under Direct British Rule

In 1857, after the failure of the First War of Independence, the rule of the Company came to an end. Indian territories came under the direct rule of the British. During the same year, the Government of India (British Parliament) started Universities at Calcutta, Madras and Bombay. These Universities merely functioned as examining bodies and there was no proper teaching. The students appeared for the examinations through their own study under a tutor or studied in affiliated private educational institutions.

Primary education suffered till 1882, when the first Indian Education Commission (popularly known as Hunter Commission) was appointed to study the implementation of Wood's Despatch and to examine the status of State sponsored education in each of the provinces and recommended a

proper share of public funds for the same. In 1884, the report of the Commission was accepted. The management of primary education was transferred to the local bodies setup under the Local Self-Government Acts passed during the period. The Government also developed grant-in-aid to encourage private enterprise in the field of education. However, there was a spate of private Colleges and Secondary Schools which mainly functioned under private managements, charging fees. Hence, while the colonial government showed concern for primary education on paper, there was a rapid growth of private schools and colleges. The indigenous schools in the countryside decayed and disappeared due to preference of those in government jobs who were educated through English medium.

5.6.2 Development of Education during 1902 to 1921

Lord Curzon was appointed Governor General of India in 1899. During his tenure of seven years he paid attention towards the reform of Indian education apart from other issues. This was also the period of social reform in India, where Indian social reformers were demanding 'National Education'. Hence, with the view to reform Indian Education, Lord Curzon convened a secret education conference at Simla in 1901, with himself in the chair. In this conference, Education Directors from every Provinces of India and the representatives of Christian missionaries were invited. This conference continued for fifteen days and every aspect of Indian Education, starting from Primary to University was discussed.

In accordance, with the recommendations made in Simla Conference, Lord Curzon appointed 'Indian University Commission' in 1902. The Commission visited various Universities and put forward the report containing suggestions with regard to Higher Education. Although, the recommendations of the Commission had not been welcomed by the Country and the Indians were opposing them but Lord Curzon put forward an Educational Act on 11th March, 1904 to frame the educational policy of the State. Later on, this Act became a law. Through this law, Indian Universities were given the right of teaching along with the right of conducting examinations. Hence, for the first time, the Indian Universities became teaching institutions. All affiliated colleges were subject to periodic inspection. At the secondary level, all schools, whether aided or unaided were required to obtain recognition both by the department of education and University for which the school sent their students for matriculation examination. Secondly, the training of the teachers at the secondary level was given high priority and the professional institutions were started.

Curzon favored primary education in mother tongue. He emphasized its expansion to go with the improvement in quality which needed financial assistance from State Government. The programme also emphasized the need for a large number of training institutions to train primary teachers. Though the policy of Curzon had a significant effect in the field of Indian education, expansion of primary education was far from satisfactory. Simultaneously, nationalism was growing during this period. This development was bringing pressure to the government for more responsibility and participation for the Indians and it demanded education to be responsive to the national aspirations.

Gopal Krishna Gokhale put a Bill before the Government in March, 1910. According to the contents of the bill, free and compulsory primary education

was introduced for the children. Department of Education was created under the Government of India, without accepting the Bill. Observing the slow progress in the expansion of elementary education, Gokhale again introduced his Private Bill of historic importance on 16 March, 1911. Government, again, rejected the Bill but partially followed the principles embodied in the Bill. The elementary education was made free in 1912, in some parts of British India. Another step in this direction was that Government of India passed a resolution on Education Policy in 1913. Some of the important recommendations of this resolution were:

- separate curricula for rural and urban schools;
- appointment of teachers will be drawn from the same class/caste to which students belong; and
- expansion of University education.

This resolution served as a turning point in the History of higher education in India. It laid the foundation for the establishment of Universities in various States. Later on, in 1917, the Government of India appointed the Calcutta University Commission with Dr. Machael Sadler as its chairman. That's why this Commission is also called, Sadler Commission. The objective of the Commission was: to enquire into the condition and prospects of the University of Calcutta and to consider the question of a constructive policy in relation to the question it presents.

Secondary education which forms the base for University education has thoroughly been surveyed and examined. This Commission presents a very significant and constructive account of secondary, collegiate and University education in India. In 1921, the Government of India established Central Advisory Board of Education to give advice and suggestions for the improvement of education in India, which was reorganized in 1935, on the recommendation of Hartog Committee.

Table 1: Progress of Education between 1901-02 and 1921-22

Types of Institution	No. of Institutions (1901-02)	No. of Institutions (1921-22)	No. of Scholars (1901-02)	No. of Scholars (1921-22)
Universities	5	10	NA	NA
Arts Colleges	145	165	17,651	45,418
Professional Colleges	46	64	5,358	13,662
Secondary Schools	5,493	7,530	6,22,768	11,06,803
Primary Schools	97,854	1,55,017	32,04,336	61,09,752
Special Schools	1,084	3,344	36,380	120,925
Unrecognized Institutions	43,081	16,322	6,35,407	4,22,165
Total	1,47,708	1,82,452	45,21,900	78,18,725

[Source: Nurullah and Naik, 1951, (from IGNOU, 2000)]

From the table displayed above, it can be seen that there was a large-scale expansion of Government-supported and Government-recognized institutions at all levels. Student's enrolment doubled at Higher Education and it was almost double at Secondary and Primary Education. There was a decline in the number of unrecognized institutions. But the expansion of primary education was far from the expectations. Literacy as an indicator of the effectiveness of primary education also showed disappointing increase during, 1901 to 1921.

5.6.3 Education Development under Diarchy- 1921 to 1937

After First World War, People of India forced the British Government to transfer its powers to Indian. Hence, on the basis of Montague-Chelmsford Report, Government passed an Act 'Government of India Act 1919', which was introduced in 1921. This Act introduced Diarchy in the Provinces in which subjects of administration were divided into two categories. Certain subjects were reserved to be administered by the Governor and the Executive Council, while other subjects were transferred to the Councilors and Ministers. These Ministers were the representatives of the people and were answerable to the Provincial Legislature. Education was transferred to the representatives of the people but it became difficult to improve education, because Finance was a reserved subject and was under the Governor. The officers of Indian Educational Services, who were under the control of the Secretary of State for India, did not carry out the instructions of the Ministers happily. This situation created problems for the expansion and development of education in the absence of sufficient funds and support.

Various Provinces, under Congress regime, passed Compulsory Primary Education Acts to enforce primary education in those Provinces. In Bombay, the Act was passed in 1923, in Assam, 1926, in U.P., 1926, and in Bengal, 1930. These efforts put a salutary effect on the progress of primary education. By 1937, compulsory primary education had been introduced in 167 urban areas and 3,034 rural areas. Secondary education also made a good deal of progress during this period. Private secondary schools were started not only in the urban areas but also in rural areas. In 1937, 13,056 schools had come into being, while in 1921 the number was only 7,530. Even then the situation within the education system was not satisfactory. Hartog Committee also expressed the view that the expansion of Primary education had not resulted in the commensurate increase in literacy as many children enrolled in class I dropped out before they reached class IV.

This wastage was more serious in the case of girls.

At the Secondary level, there was an advance in the number of teachers, improvement in their training and status. But, the goal of the Secondary Education was reduced to that of preparing students for the Universities. Therefore, C.A.B.E recommended that along with education of liberal arts, technical and vocational education should be imparted so that they may enter into the field of occupation or industry after completing their education.

Finally, one of the important developments of the period was the use of modern Indian languages as the medium of instruction at the Secondary level. But, the obstacle in this direction was that the sole medium of instruction at the University level was English and the Secondary education was mere

appendage of the University and it functioned to prepare students for the Matriculation examination.

Table 2: Growth of Education between 1921-22 and 1936-37

Types of Institution	No. of Institutions (1921-22)	No. of Institutions (1936-37)	No. of Scholars (1921-22)	No. of Scholars (1936-37)
Universities	10	15	NA	9697
Arts Colleges	165	271	45,418	86,273
Professional Colleges	64	75	13,662	20,645
Secondary Schools	7,530	13056	11,06,803	22,87,872
Primary Schools	1,55,017	1,92,244	61,09,752	102,24,288
Special Schools	3,344	5,647	1,20,925	2,59,269
Unrecognized Institutions	16,322	16,647	4,22,165	5,01,530
Total	1,82,452	2,27,955	78,18,725	133,89,574

[Source: Nurullah and Naik, 1951, (from IGNOU, 2000)]

5.6.4 Education under Provincial Autonomy (1936-37 to 1946-47)

This decade was the last period of the colonial rule. There was a change in the political structure. The Government of India Act, 1935, abolished Diarchy and gave autonomy to the Provincial Governments. The structural hurdles and difficulties in the financing of education were reduced during this period. Initially, there was great expectation regarding the advancement of education under provincial autonomy. After the Second World War, the attention of the Government of India was drawn towards the plan for development of the Indians in its various phases. In view of these requirements, the Reconstruction Committee of the Officers of the Executive Council deputed Sir John Sargent, the Education member to draw up a memorandum for the development of Indian education in post-war Reconstruction period. In 1944, he submitted his Memorandum before the C.A.B.E., and the Board accepted it and recommended its enforcement. This scheme of education is popularly known as 'Sargent Scheme of Education'. Probably, that was the first Report that presented such a comprehensive picture of education in India.

Finally, there was a considerable expansion of Higher Education during this period. But the pace of the expansion of Secondary Education slackened. Nurullah and Naik (1951), explained this phenomenon, stating that the secondary education became selective by this time and the basis of the selection was not intellectual but economic. Expansion of Primary education was also happened during this period. There were 1,67,700 primary schools in India in 1945-46 as compared to 1,92,244 schools in 1936-37 and there

was a marginal increase in the number of Students from 10.22 Million in 1936-37 to 13.3 Million in 1945-46. In other words, the Schools became overcrowded.

5.6.5 Origin and Development of Basic Education

Origin of Basic Education (also known as Nai-Talim) can be traced back to the writings of Mahatma Gandhi in 'Harijan'. He had expressed through this paper his views with regard to education. Later on, his articles formed the basis of 'Basic Scheme of Education'. Through this scheme of education, Mahatma Gandhi wanted to solve the socio-economic and educational problems of the nation. His writings drew the attention of educationists of the Country who started thinking on these lines. Thus, an All India National Educational Conference was organized under the Presidentship of Mahatma Gandhi on October 22-23, 1947, at Wardha in which eminent educationists, national leaders, social reformers and Provincial Ministers of education took part. This Conference is also known as Wardha Educational Conference. In this conference, a resolution was passed giving importance to free and compulsory primary and elementary education, mother tongue as medium of instruction, craft oriented education, and self-supporting education. Later on, on the lines suggested by the resolution, a Committee under the Chairmanship of Dr. Zakir Husain was appointed to formulate the scheme of Basic Education.

Dr. Zakir Husain Committee submitted two reports - one in December, 1937 and the other one in April, 1938. In the first report, the basic Principles of Wardha scheme of Education, its aims, teachers and their training, organization of the schools, administration, inspection and other important handicrafts like spinning, and weaving etc. have been dealt with in detail. The second report deals with Agriculture, Metal Work, Wood Craft, and other basic handicrafts. An attempt has been made to present an elaborate curriculum of all these subjects and to suggest ways and means to establish their co-relation with other subjects.

5.6.6 Education as a Subordinate Social System

It is universally acknowledged that education is a sub-system of society and not an independent variable. In order to capture the essence of the development in the field of education through the ages, it is necessary to have an understanding of the role of education in a given society. In a society, the main role of education is to maintain its structure while allowing changes in the cultural aspects in a controlled way. The two functions it performs were socialization of the new generation and preparation for adult roles through selection partly controlled by the system itself or by providing required training to the members selected and allocating occupational roles by other social sub-systems in a given society.

In India, the demise of the indigenous system is a clear example of the subordinate role of education to other dominant social systems. Before the British system of education, the indigenous system of education in Indian sub-continent flowed underneath the social arrangements and it was highly decentralized and autonomous in its functioning. It was regulated by cultural norms and internalized values passed on from generation to generation in specific local contexts. In fact, it was evolved to cater to the changing

educational needs of the social structure. But, when it lost the support of religion, the educational efforts become irrelevant in terms of its social function.

Check Your Progress 4

Note: i) Write your answers in the space given below.

ii) Compare your answers with those given at the end of the Unit.

9. Explain the problems of education under diarchy.

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10. Explain the origin and development of Basic Education in India.

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11. Why is it called that education is a Subordinate social system?

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5.7 LET US SUM UP

From the above discussion, it can be concluded that although education remained a continuous and never ending process, yet it changed its aims and objectives with change of time. These changes were not only educational but were influenced by ever changing socio-political, economic and religious factors. The aim of education varying from 'emancipation' to economic freedom, from development of the society to individual, from religion to structures and procedures resulted in varied and contrasting forms of education.

Our narration also indicates how the support of education system becomes necessary when a new regime (British), not legitimized by the religion tried to consolidate its power. We also described how resources in education flowed during the ancient, medieval and most part of the colonial era. It was observed that donation from local community, charity from rich people and grants from the King or the ruler or the Government was the main sources

of education. We also narrated the role and functions of teachers in Ancient India. The advent of English education changed the situation. Hence, at the end, we can say that we took a mixed view of evolution and discontinuity of one education system and continued evolution of another system in India.

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5.9 ANSWERS TO CHECK YOUR PROGRESS

1. Mainly residential; free education; no interference of State; Guru enjoyed highest status in the society; and focus on religious education.
2. Education was confined to children of upper caste.
3. Teacher takes all the responsibly of the disciples and fulfill their needs; and disciples obeyed the teacher and work with discipline.

4. Religious education of respective faiths; Philosophy, Literature, Science and vocational training find a place in ancient education system. Indian women learnt the arts of house-keeping in addition to music and dancing during Vedic period.
5. Education was given through Maktabas and Madarsas; focus on religious education; free education at Maktabas; no interference of State; Persian and Arabian languages were given importance, Hindu schools called Pathshalas.
6. Curriculum varied from place to place; logic, arithmetic, geometry, astronomy, agriculture, physiognomy, and public administration was part of curriculum. In studying Sanskrit, students ought to learn the Bayakaran, Niyai, Vedanta and Patanjali. Most of the Maktabas, were either supported by rulers in the form of grants and 'Jagir' lands or had donations from wealthy individuals.
7. The main reason of controversy between Orientalist and Anglicist was – medium of education; grant received from British Government etc.
8. Lord Macaulay was not in favor of educating Indian masses. Instead he wanted to educate handful of upper class and upper caste Indians who will further teach others.
9. Self-exercise.
10. Self-exercise.
11. In a society, the main role of education is to maintain its structure while allowing changes in the cultural aspects in a controlled way. It performs socialization of the new generation and provides required training to the members selected for their occupational roles by other social sub-systems in the society.