

Development of Indian Education System

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Abstract:-*Before coming of Britishers, the education policy of India was supported religion and non-secular Gurus taught about Shastras and other religious text. Knowledge domain wasn't a part of Indian education before the Britishers came to India. Indian education system has always been a discriminatory practice in India. The Brahmin class retained its monopoly over education and did not allow anyone to achieve knowledge.*

Education is that the mirror of any contemporary society in the maximum amounts because the two are intrinsically related. Education is the process of development which consist the passage of person from infancy to maturity and the method whereby it adapts himself gradually in various ways to his physical, social, and spiritual environment. The word education has been described in various ways. Education may be a process of development from cradle to the grave, a boundless, endure process of never-ending continuous development. In wider sense, education is experiential. Education could also be a determined deliberate or voluntary psychological and scientific process which brings all round development of the individual to its whole extent within the finest of his social interest as follows how that a person enjoys maximum joy and optimism. Education is integral to the socio-economic development of a replacement social order which can have new aspirations, goals and as human resource development isn't possible without education and as human resource is that the basis of economic process and prosperity, education is integral. Education is not tropical to India and no supplementary country found where the fondness of learning had so premature an origin or has exercised so lasting and powerful an influence. 'At no period of its history India has been altogether unenlightened country. Education may be a pre-requisite for progress and development of a society. The term development implies modification,, movement, headway, advance and the achievement of conceivable. The education system advocated from the Vedas and was called Vedic system of education which in affirm on a code of conduct both for the student and the teacher and placed the child under the heed and direction of teacher. Vedas are representatives of the Indian society and culture. Vedic people had simple and pure life. Vedas are within the sort of the *shrutis*, and are four in number: *Rig-Veda* consisting hymns, *Samveda* consisting of sacred chants: *Ayurveda* consisting of invocation and sacrifice. *Atharvaveda* is a collection of sacred formulae and verses, In the Vedic period of time, education had a starry form, in which the teachers laid stress upon worship of god, evolution of character, development of personality, greater of an aptitude for the development of culture and society. Social refinement and cultural sophistication of society is indicated by the status that it accords to its women population. History of social education is the story of women's emancipation and empowerment. It was

an index of a really progressive and dynamic order which afforded equal opportunities to women with none gender bias.

The history of Islam enters around Mohammad born around 570AD, as he discontented with polytheism and came to believe in one god, Allah complete assent of the teachings and guidance of Allah as recorded in Quran is that religion of Islam. Islam proclaim faith among the oneness and sovereignty of Allah, which makes man aware of the meaningfulness of universe and of his place in it. The holy Quran was acknowledge to Prophet Mohammed at intervals over a period of twenty-three years, partly while at mecca and medina. Mecca-medina are really the mecca of pilgrimage, undertaken by devout Muslims all over the world every year, and is known as haj and ziarat. During the Muslim period, education developed so slowly that no notable characteristic of it ever merged. Minor rulers had established educational institutions for the satisfaction of their own interest. Muslim rulers took an attention in education and so they provided aid to *maktabs* and madrasas in the form of *jagirs* or landed property scholars were given places of eminence in the courts of king. During Muslim period, special focus was put on the teaching of Arabic and Persian which were the media of education by Muslim rulers. There were many organizations during the Muslim system of education. One of them was *Bismillah*. Education starts with the attainment of the ritual referred to as Bismillah which was performed at the age of 4 years, 4 months and 4 days. It was almost like the upnayan ceremony of the Vedic period and therefore the *pabbaja* ritual of the Buddhist period. On this day, the child was adorned with new clothes and sent to his teacher, the *maulvi* where the latter inaugurated the child's education with a recitation from the Quran. Muslim educations received the patronage of both the Muslim kings and Muslim private individuals. During the Muslim period, relations between students and teachers were not cordial, but there were no doubts about sincerity and purity.¹

In Muslim period Arabic and Persian were the medium of education and after the birth of Urdu, education began to be imparted through this language. The Arabs and the Turks brought the Islamic pattern of education in India. The Islamic pattern was different from the Brahmanical education. The history of Muslim education has been the history of a system of state and a social organization extending over 700 years.

¹Y.K Singh, *History of Indian education system*, Aph publishers, Jalandhar, 2005, pp.55-58.

Development of education has traversed through an extended journey amidst a spread of socio-political ideologies and aspirations, successfully delivering an academic system with a stamp of sophistication, depth, vibrancy and relevance, strong and dynamic with vigor and clean.

East India Company came in India for searching the business possibilities but it ultimately thought to work out their own empire among the country. They wanted to prove that they wanted the benefit of the people. They wanted to prove that they will control the affairs of the government far better than the Nawab. They paid attention to education so on means that they were really concerned about the overall public welfare. British wanted to catch the sympathy and support of Hindu and Muslim people. The upper class section of the Muslim population demanded the establishment of madrasa for education. During the amount from 1813-1833 education was expanded. The responsibility for expanding education fell on the corporate. It had been asked to spend a minimum of one lakh rupees per annum on education. The corporate had not given any specific instruction during this issue. It couldn't be decided whether the medium of instruction should be English or Indian languages. There have been many developed languages within the country like Hindu, Urdu, Sanskrit, Arabic, Persian, Gujarati, Marathi, Bengali, Tamil, Telugu, Kannad, and lots of others.

In order to carve out a path to be followed by the company one group wanted to form Indian languages as the medium of instruction. It included such big English officers as Munroe, the governor of madras and mount Elphinstone, the governor Bombay, the second group included such important figures as Warren Hastings and Minto. That group wanted the languages like Sanskrit, Arabic, and Persian as medium of instruction. Third group consisted of some young Englishmen and Raja Ram Mohan Roy who wanted to form English as the medium of instruction. The Christian missionaries were in favor of the English as the medium of instruction. This was what a couple of English officers, missionaries and Raja Ram Mohan Roy wanted. English was made the medium of instruction due to the support in Bengal and in another company provinces. This decision gave a superb set back to the event of Indian languages and literatures.

The destructive outcome of English as the medium of guidance soon came on the surface. It created a group of persons that were Indians in birth and complexion, but mentally regarding themselves as Englishmen. That type of Indians became the connecting link between the English rulers and the general public. They

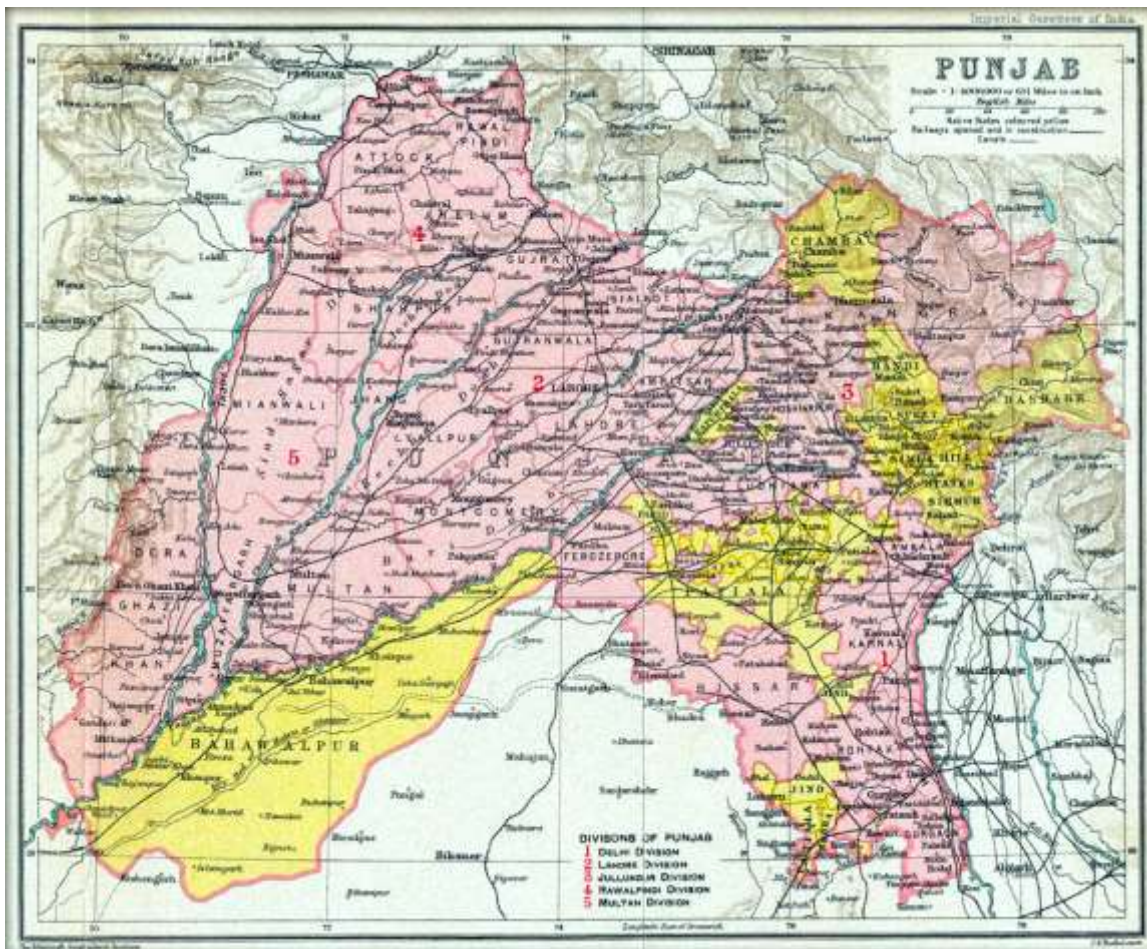
became more interested in safeguarding the Interest of the English people at the cost of the interest of Indians. There is considerable evidence of the existence of widespread system of education in all parts of the country prior to the establishment of British rule. It may be useful here to note that the data available in respect of different part of India varies from nature.

An education system in India, say Ramsay MacDonald' is as old as Hindu ritual and originally connected with it, and thus lifetime of student was the first stage within the great pilgrimage to his beings accomplishment. The reaction of teacher and people was as close and tender as that of the father and son; the young man who sought instruction was praised and he found schools and teachers available. In time, science, mathematics, logic, philosophy and other ways to knowledge were differentiated and studied, colleges were opened, names was made but with the breakup of Indian government after Aurangzeb misery and anarchy submerged education and it sank to such a low level that it ceased to have any influence of the country, still the tradition survived and if it cannot be said that education flourished, schools existed in large numbers. The attitude of British rulers within the start was to travel away the traditional models of instruction undisturbed and to continue the support which they had been accustomed to receive from the Indian rulers.

There were many changes came in Indian education system. In various languages, the education is provided in India as per once mother tongue one can opted for preferred language and Second language is acting as the tool to gain deeper understanding of language. In this thesis we will briefly read about the historical background of Punjab and its education system.

Education systems in Punjab before the coming of British were different. The British throws huge impact on the Punjab².

²Suresh c. Gosh, *History of Education in India*, Rawat publications, Lahore, 2007, p 80.



Map of Punjab before 1947 (British India)

Punjab was a province of British India. The region was called the *sapta Sindhu*, the land of the seven rivers flowing into the ocean. The Sanskrit name for the region, as mentioned in the Ramayana and Mahabharata for instance was *Panchananda* which suggest “land of the five rivers and it had been translated to Persians Punjab after the Muslim Conquests.³

The British Punjab, the central core of which comprised the land of five rivers- the Satluj, the Beas, the Ravi, the Chanab and the Jhelum covered the area of 346,389 sq. kms. In addition to the main rivers, scores of seasonal streams present another notable feature of the Punjab drainage system. The seasonal streams infest the area immediately south of the Shivalik Hills. Most of them start from the south slopes of hills, dissect their way through the foothill zone for ten to twenty kilometers and soon exhaust themselves dry or fall in some nearby

³J.S Grewal, *The Sikhs of the Punjab*, volume 2-3 Cambridge university press, 8 oct 1998 p. 257

river. The seasonal streams have been a notorious agent of soil erosion. They are now being channelized and diverted by building earth embankments, reinforced by locally available boulders and stones. At places, they are being dammed to store water for irrigation during the dry season.

The death of Ranjit Singh provided a good opportunity to the British. The Punjab became engulfed in a civil war and anarchy prevailed. Consequently military panchayats came into existence and the Army rule was established in the Punjab. After the annexation of Punjab, the British hold in the newly conquered territory which was nearly ninety thousand square miles and to reconcile the valiant Sikhs to the British rule.

The struggle of Indian Independence witnessed competing and conflicting interest in the Punjab. The Punjab was a religious electric Province, comprising three major groups, Muslims, Hindus and Sikhs.

There was different types of education that provided among children. The different places were made for provided the education. These can be classified as *Pathshala*, *Makhtabs* and *Gurumukhi* schools which were more or less Hindu, Muslim and Sikh institutions respectively. Their institution was chiefly or entirely devoted to the spread of religious teaching.⁴

Asceticism and meditation, into which his life was divided, obligatory on himself, together with a moral and ceremonial code for more stringent and minute than on the remaining castes, and which indeed would have been intolerable to any class not dimming at spiritual and intellectual domination teaching was, therefore, the link which connected the Brahmin with other castes and at the same time scoured his preservation and as candany. It was accordingly, his aim was to make education neither too cheap' or to inaccessible, and punished as the Sudra was if he presumed to dictate in law or religion to the extent of exclusion from the instruction in these subjects he was willingly admitted to all other secular teaching, provided he bare himself with humility indeed, the necessities and relations of life often compelled the Brahman to enlarge his circle of disciples, whilst an ascetic from any caste or even outcaste could raise himself to the practice of virtue. These considerations are very important in dealing with the subjects of education among Hindu.⁵

⁴Ibid, p. 40.

⁵www.anthro.mnsu.edu/cultural/oldworld/mudest/punajbi.html, 12/7/2010.

To start with, the moral obligations are in a somewhat descending scale as the caste is lower, so that in dealing with a Hindu educational question, it is essential to ascertain the nature, tradition and aims of the caste that either raises it or which it affects. Then it should never be forgotten that the caste system is intended to create a pride in the discharge and perfection of the hereditary profession, so that whilst humility is thought to the caste above one's own the limits and duties of one's own caste have a divine sanction against transgression from all outsiders, whether higher or lower in Hindu society. ⁶Thus even the sweeper the mentor or prince has his prototype in the house of god finally, it should always be remembered that every Hindu movement, notably that of Buddha Nanak and in modern times that of the education natives, has one great aim- the throwing of the intellectual yoke of Brahmin with the two reformer at had the further objects of first making all classes equal by a high standard of practical morality and secondary, of popularizing the education which the Brahmin doled out through the medium of Sanskrit, by rendering its treasures into the vulgar tongue. Thus , the Sikhs transplanted into a diskette party Punjabi and party Hindi in the widest sense of the later term, many of the books and the ideas till then clothed into a Sanskrit garb Among the so called natives the acquisition of for instance, the entrance, first Arts and B.A certificates is often a marketable commodity which inter alia raises the dowry that they can ask from the high caste teaching is an obligations which cannot be paid for and which if imported for payment can only be excused on the ground of Augusta resdami. ⁷ The effects therefore, of *khatri*, *kayaths*, *suds* and other to acquire the language of their rulers, whether Persian or English is first a tradition of their castes and secure a monopoly of appointment which may give them both political power and social prestige over those higher than themselves in the Indian scale. The bulk however of the Hindu population is well content with the wise and elastic domination of the Brahmin and is ever ready to respond to appeals on behalf of Sanskrit learning. India made Sanskrit teaching by members of all castes and classes. ⁸ These endowments were chiefly land and were either held separately or in connection with temples so much is this still that in some parts of India in order to avoid a division of ancestral property among all the members of a family it is often consecrated to a temple, of which the eldest an of the donor is constituted the hereditary custodian. The Hindu village community also dealt with the soil as the caste did with person, including that of the teacher in other words just

⁶Chhaju, Ram, *western education and its social impact on Punjab 1849-1904*, Chandigarh, Panjab university, 1992, p. 10

⁷Ibid, p, 28

⁸S.Ram, Sharma, *women's education in Ancient and Muslim period*, Discovery publisher house, New Delhi, 1996, p. 20

as the highest instruction in religion was generally confined to the Brahmin caste as secular learning was, practically thrown open to all hence the allotment of the soil belonging to the village community proceeded on the supposition that both the priest and the secular teacher had right to a share it. Nothing can more mark the decline of the Punjab.⁹ As for the places of instruction, whether in town or villages, the object of the Hindu legislator of bringing teacher and people into a intimate relations of respect on the side and of kindness on the other was every-where carried out to minute details which appeared to participate every possible circumstance.¹⁰

The larger proportion of school were; therefore held in the houses of most liberal patron or were vested with a religious or popular sanction by being attached to or held in temples the enclosures to the nuts of fakirs and in the chapels of village halls above all was the attempts of both rich individuals and of communities directed towards the freeing of all teacher, mainly those of religion from worldly cares on the tacit or express assumption of their imparting instruction gratuitously for nothing so degrades education in the native mind, expect in what may be called the worldly castes of khattris, kayats, Sudhra and others who were benefiting by English education as they formerly flocked to the Muhammad and they perso-kuranie schools as the imposition of a regular fee.¹¹ We discover that frequently the education given by Brahmins, definitely to members of their own caste was unjustified as it indeed still is whilst in countless occurrence, now unfortunately reduced to an ascertainable number the teacher both fed and instructed by the people. The enumeration for instance of the books which were taught in Sanskrit schools does not means that they were taught in all the schools but these books ought to taught where they are available which with the exception of the Rig-Veda and one or two other books only taught at the Lahore oriental college is generally the case we must remember that the country is in a state of educational despondency that in many places official influence has been brought to bear to drive away or to suppress the indigenous schools that the religious feeling has received a great shock first owing to the annexation of the province by non-believers and secondary by the influence of a foreign rule and of a secular education.¹²

⁹Ibid p,38

¹⁰Mohinder Singh, (Ed) *History and culture of Punjab*, Atlantic publication, New Delhi,1988, P. 242

¹¹Charanjit Kaur, *Education in Punjab*, intellectual publishing house, New Delhi, 1992, P. 225

¹²Ibid, P. 228

However we still find that 80,000 people receive their education in indigenous schools in spite of all discouragement during these years of the repressive action of the educational Department and that in all the tradition of teaching are not yet dead and can be easily revived and utilized.¹³

It is our personal opinion that the Hindu ideal did not look upon civil education as something part from and completely free of religion and religious education for them the latter set up the natural companion to the former which in its turn was a preliminary accession essential for a religious education. According to the Vedas from which the Aryan educational system drawn its innovation science did not militate against religion in into the parallel to the persecution of roger bacon or Galileo does not exist. The various advanced arts and science e.g. the science of war of music medicine and of mechanics or engineering were not treated as things a part from religion but as parts of religious system. They were the up Vedas the class of writing assistant to the Vedas known respectively as the Dhanur Vedas Gandharve Veda, Ayurveda and Sthapatyaveda, emanating, in order, from theyajur, samveda, Rigveda and Athervana Vedas.¹⁴

Mohammad who's absolute of life and polity was pre-dominantly conceptual laid stress chiefly upon the study of the teaching of the prophet. For a Sikh as a member of the ruling class education in inclusion to what the Hindu schools give him access to meant the study of the Granth as well as learning and being a warrior although it may be remarked in passing that the ordinary Sikh child was unfavourable to learning the Multiplication table an illustration of the law regard in which commercial classes and commercial education were held by ruling class.¹⁵ The different institutions answered to the aims summarilys sketched above Pathshalas, Koran schools, and Gurumukhi schools were respectively Hindu Muslim and Sikh institution chiefly devoted to the propagation of the koran was repeated and learnt chiefly by rote and sadism PandNama recited Gurmukhi was character was taught and practice in the study of the Granth. The chat salsa i,eMahajani ministered to the wants of the trading community. In these schools the Padha (Hindu) or the main Muslim taught his young people mental arithmetic, learning to count mentally and how to keep business correspondence

¹³Chhaju, Ram, *western education and its impacts on Punjab 1849-1909*, Punjab University, Chandigarh, 1992, P. 11.

¹⁴R.P Pathak, *Methodology of Educational Research*, Atlantic publishers, 2014, p79.

¹⁵Karuna, chanana (ed.), *socialization education and women*, orient Longman publisher, Lahore, 1988, P. 68

and *Behi-Khata*. This skill at accounts while not much mental discipline can be claimed for it was few years afterwards the objects much praise apart of British authorities that came in contact with the village accountant¹⁶

Persian had been the official language in both Muhammadan and Sikh times. It had been in point of fact the language of literate. The important guidelines were provided by maktabas, Persian Koran schools and Persian schools. The teachers was almost always Muhammadan but as these were primarily meant for intelligentsia and in maximum amount as Persian had a particular value in terms of livelihood and Government employment, Hindu attached them as freely as Muhammadans. Writing was taught and standard Persian works especially *saadis Gulistan* and *Bostan* which formed the themes of study were greatly enjoyed. It move to be mentioned that Persian schools were considered by the British authorities a couple of years later to be the leading genuinely education institution among the county schools were generally devoted to mosques temples or *Dharmasala* and the same contribution of land or money often supported both the institution.¹⁷ They were also held in the huts of fakirs or at the houses of liberal persons. As considering the education an advanced character there is not much to relate. The atmosphere of chaos and insecurity that had normally been the development of learning let alone higher learning in fact the education to be found in the Punjab a part from religious instruction was strictly of a practical or utilitarian character. sAlthough the encouraged impact of traditional reverence for learning was still there and the aim of education as the mean of culture was not entirely lost sight of those selected few of courses, hope to conceptions for its own sake could still find teachers and institutions to help them.¹⁸

Philosophy, history and geography were also subjects that were taught in schools and colleges. Philosophy and mathematics were ancient sciences in India. The Hindus, specially the Brahmins, were well versed in these two subjects. During the period of smritis, puranas and nibandhas ranging from 1 A.D to 1200 A.D, higher studies for the Hindus meant Vedic studies. The Sikh seats of learning-e.g. Amritsar Akalbunga, Damdma Dharmasala in Raipur- testified to the ardors for Jhana (divine Knowledge) revealed by their people. The teachers were normally men of distinction make; they not only imported free education, but provided their

¹⁶Amritwalia, *Development of education and social political change in Punjab 1882-1947*, ABS sPublication, Jalandhar, 2005, P. 177.

¹⁷*Ibid*, P. 178

¹⁸Swarn, Pratap, '*changing trend in women education , in development of women education* by N.B. Sen (ed), New Book society publishersr, New Delhi, 1969, P. 27

disciples with shelter, food, and clothing. While under instruction the people were not as expected to make any presents to their teacher, through personal service on their part was here as in the case of scholars of junior grades, considered to be a benevolence and was freebie and accepted.¹⁹The bedding imported to females was almost cutely of a religious or semi-religious character. The Punjabi was not opposed to female education but, considering the home to be the only proper field for woman, he was content, if she could recite the Koran, Read the Granth or study the Ramayana or Bhagwad-Gita at home. Muhammadan girls generally read the Koran at the Mosque school along with the young boys there; Sikh girls attended Dharamsalas; while Hindu girls mostly received their education at home. The teacher was called the Mullah, the bhai or the family priest, though female teachers-Hindu, Muslims and Sikhs were also to be found.²⁰

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¹⁹G.W, Leitner, *History of indigenous education in Punjab*, APL publishers, New Delhi, 1968, P. 17

²⁰I bid, P. 18